

POTANA'S Sri Maha

# Bhagavatam

శ్రీమదభాగవతం



*Abridged version with Modern interpretation*

*Free Verse Poetry*

Dr. Lawka Sivaramaprasad

Prologue by - Prof. Kovala Suprasannacharya



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**SRI MAHABHAGAVATAM**

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**Free verse poetry**

**Dr. LANKA SIVA RAMA PRASAD**



“idam bhagavatam nama puranam  
brahma-sammitam uttama-sloka-caritam  
cakara bhagavan rsihnihsreyasya  
lokasyadhyanam svasty-ayanam mahat”

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Free verse poetry

**Dr. LANKA SIVA RAMA PRASAD**

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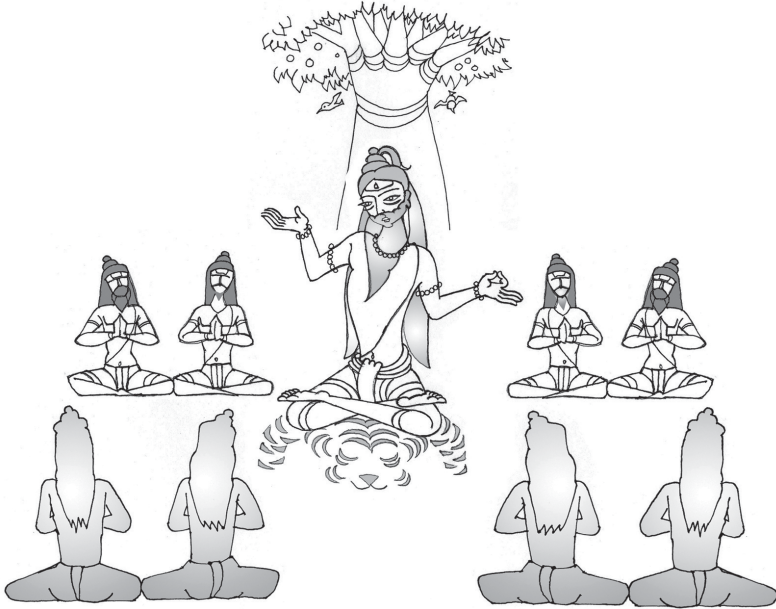


*This book is presented to...*

A large, empty rectangular box with rounded corners, intended for a handwritten dedication.

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## Suta and other Sages in Naimisha Forest...



In that Dark forest, Naimisha, a blessed spot for  
seers and sages the sage **S'aunaka** and others  
performed a thousand-year sacrifice for the Lord of Lords.

Then Suta sage began narrating **His** story to  
S'aunaka and others.



**Vyasa** is the author as well as a character in the Hindu epic Mahabharata and considered to be the scribe of the Vedas, and the supplementary texts such as the Puranas. Hindus traditionally hold that Vyasa categorised the primordial single Veda into four. Hence he was called **Veda Vyasa**, or “Splitter of the Vedas,” -The word- vyasa means split, differentiate, or describe.

Vyasa was the son of Satyavati (also known as Matsyagandhi), daughter of a ferryman or fisherman, and the wandering sage Parashara. He was born on an island in the river Yamuna. The place is named after him as Vedvyas, possibly the modern-day town of Kalpi in the Jalaun district of Uttar Pradesh. He was dark-complexioned and hence may be called by the name *Krishna* and also the name *Dwaipayana*, meaning ‘island-born’.

Vyasa was grandfather to the Kauravas and Pandavas. Both Dhritarashtra and Pandu, adopted as the sons of Vichitravirya by the royal family, were fathered by him. He had a third son, Vidura, by a servant maid.

The **Bhagavata Purana** also known as **Srimad Bhagavatam**, or **Bhagavata**) is one of the “Maha” Puranic texts of Hindu literature, with its primary focus on bhakti (devotion) to the incarnations of Vishnu, particularly Krishna. The Sanskrit text comprises twelve *skandas* (cantos or books) and some 18,000 verses. Like all Puranas, the Bhagavata is a product of oral tradition, its extant version usually dated to the ninth or tenth century CE. The text itself credits Veda Vyasa with its authorship.

The festival of *Guru Purnima*, is dedicated to him, and also known as *Vyasa Purnima* as it is the day, which is believed to be his birthday and also the day he divided the Vedas.



**Bammera Potana** (1450–1510) was a Telugu poet best known for his translation of the Bhagavata Purana from Sanskrit to Telugu. He was an adept in both Telugu and Sanskrit. His work, **Andhra Maha Bhaagavatham**, is popularly known as **Potana Bhagavatam** is the crown jewel of Telugu literature. There was a time even the illiterate in Teluguland knows by heart many poems of that great book.

Bammera Potanamatyulu was born into a Niyogi Brahmin family in Bammera, a village twenty miles away from Warangal, Andhra Pradesh. His father was Kesanna and his mother Lakshamma. He was considered to be a natural Poet (*Sahaja Kavi*), needing no teacher. His other works are *Bhogini Dandakam*, and *Virabhadhra Vijayamu*.

Reasons not so clear but the parts of the original Pothana Bhagavatam written on palm leaves were destroyed and **Veligandala Naraya** restored some poems in 2<sup>nd</sup> and 3<sup>rd</sup> books, a part of 10<sup>th</sup> book, 11<sup>th</sup> and 12<sup>th</sup> books. Another poet **Gangana** restored the 5<sup>th</sup> book and **Singana** took care of the 6<sup>th</sup> book. In 16<sup>th</sup> century **Hari Bhattu**, a poet from Khammam mettlu also written 11<sup>th</sup> and 12<sup>th</sup> books and the 6<sup>th</sup> book.

**“Aakaashaath Patitam Toyam, Yathaa Gachchhati Saagaramh  
Sarvadeva Namaskaaraanh, Keshavam Pratigachchhati”**



**Dr. Jayadev Babu Sajja** is a Professor of Life Sciences (Sir Theagaraya College, Chennai-21, Madras University). His passion for art, cartooning and animation landed him in Hyderabad immediately after his retirement in 1997. He was the Founder Principal, Heart Animation Academy that was when he met

Dr.Lanka Sivarama Prasad for the first time.

Dr.Prasad's multiple interests especially his writing talent impressed Dr. Jayadev and both became immediate friends. Together they have evolved towards a well knit author-artist relationship.

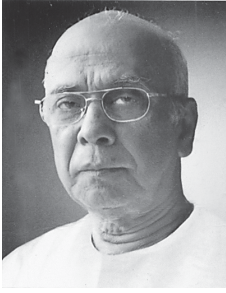
Dr.Prasad's work, Potana's Sri Mahabhagavatham is quite challenging both from the point of view its literary value and from an artist's perspective.

Dr.Jayadev is more a cartoonist than an illustrator. He has drawn thousands of cartoons in leading Telugu and other National Magazines, including the 'Reader's Digest'. He participated in the Cartoon Competitions both at the national and international levels and won prizes and awards. He is a leading cartoonist much sought after by the Telugu periodicals, Animation organizations and Web magazines.

All this experience proved insufficient when the illustrations for the present book were attempted. They needed the incorporation of temple sculpture art and style. Fortunately there is an unfathomable wealth of works done by the legendary artist, Kalaprapurna Dr. Bapu {Padmasri Designate, 2013} which could be easily accessed and studied. Dr. Jayadev is one of the most fortunate few to have worked with Bapu when Educational Video Lessons were made for the Government of Andhra Pradesh.

Bapu's influence therefore is perceivable in all the illustrations of this book and if the reader notices some inadequacies here and there, says Dr. Jayadev, it is purely because of the limitations the latter has in temple art.

Dr. Jayadev, now 73 is settled in Chennai.



**Prof. Kovala Suprasannacharya** (born 1936) is essentially a poet by nature, a critic by thoughts, a researcher by his attitude and a visionary by nature. Though Proficient in Classical Telugu Literature and an author of Padyakavyas of Proudha Style, he also attempted free verse kavyas. He pioneered

modern Telugu Poetry Movement in late sixties, called Chetanavartham with three other friends propounded the values of nationalism, democracy, individual freedom and transformation of this mortal earth into Divine World. He has grown in the liberal tradition of Srivaishnavism and transcended the limits of it with the influence of Sri Aurobindo. As a critic, his interpretation of Classical Telugu Kavyas found new horizons by implementing modern critical equipment like symbolism, archetypal mode.

In Classical Telugu Kavya, he found three layers of meaning physical, symbolic and spiritual. His interpretation of Vedic Hymns found the spiritual side of evolving like in the passion of ancient rishis.

Mythological Stories found new life in his vyakhyanam, In modern literature, His interpretations found new insights and enriched broadches. He is influenced by Kavisamrat Viswanatha Satyanarayana. He is moulding his literature on of Sri Aurobindo interpreting the life divine as in integral part of this world.

His 'Samparayam' the epic eternal deals with the beginnings of the creation and concludes with the human attempt to win over the death and make this world a living divine.

He has authored about 20 books of poetry and 15 volumes of criticism and few other interpretative works on Vedas and Upanishads. He has also edited about 25 volumes of literature, arts and social movements.

He has been awarded Sahitya Akademy - Samsung sponsored Tagore Literature award and Joshua Lifetime Achievement award from Telugu Akademy.



**Dr. LANKA SIVA RAMA PRASAD** is a Cardio Thoracic and Vascular Surgeon by profession, a popular author of many books and essays. His poetry books in Telugu are *Alchemy*, *Vana mabbula kanthi khadgam*, *Tea cuppulo toofan*, *Tangeti junnu*, *Moodu swapnalu oka melakuva*(co-poet); in English- *Shades, and Twilight zone*; *‘How to be happy’* is a book that dwells in the interpretation of finding a way to happiness with cartoons and poetic quotations.

His Telugu fiction books are *‘Satyanveshanalo’* is a continuation of *‘Lajja’* and interprets death. Its English translation –*‘In Search of Truth’* was well received. The other novel *‘Genome’*- was the first novel with Biotechnology back ground in Telugu. His other works include –*Dr. Jayadev’s cartoons*; *Samkhya saatram* (Numerology), *Swapna sastram* (Dreams and their interpretation). He has translated Homer’s *Iliad, Odyssey* first time in to Telugu Literature. In that series of Greek literature- *Epic cycle and Greek Heroes* came as the third book. His other notable translations in to Telugu are John Milton’s *Paradise Lost, Paradise Regained*; John Bunyan’s *The Pilgrim’s Progress*; Virgil’s *Aeneid*; Dante’s *Divine Comedy*. He was assigned the job of translating selected classic poems of Telugu literature by C.P. Brown’s Academy which was published as *Telugu songs and poems. Katthi anchu pai-* is a collection of noir genre stories.

Sankaracharya’s *Soundaryalahari-* translation and modern scientific interpretation- won laurels from all quarters. This abridged version of *Potana’s Bhagavatam* is the revised clone of the earlier desktop version. His translations from Telugu to English include Kovela Suprasannacharya’s *Samparayam*; Rama Chandramouli’s- *Fire and Snow*; T.W.sudhakar’s *Broken Grammar..*

He is the co-editor of *Kavita varshika-* an yearly anthology of Telugu poetry; *Nayana-* poetic impressions about Father by various poets; He is an elder member of the Indo-Asian Poetry Society and many other organizations.

# Sri Maha Bhagavatam

## wiki source

**“If you make the name of Govinda (Krishna) as a fleet  
you can cross the world of ocean.”**

— Atibadi Jagannath Das, Bhagavata

**Bhâgavatam**, or **Bhâgavata** is one of the “Maha” Puranic texts of Hindu literature, with its primary focus on bhakti (devotion) to the incarnations ( avatars) of Vishnu, particularly **Krishna**. The Sanskrit text comprises twelve *skandas* (cantos or books), 335 chapters and some **18,000** verses and compared to a tree with twelve branches, 335 sub branches and 18000 leaves.

The Puranas are a group of eighteen religious Hindu texts consisting of 400,000 slokas. The Puranas were one of the first texts to be converted from oral representation to the written word (Brown ).

Classification based on the teachings of three qualities (alluded in the Matsya Purana) are widely accepted (Wilson ). The three qualities are: **truth** (Satta/Sattika), **ignorance** (Tamas/Tamasa), and **passion** (Rajas/Rajasa), which are also the three gunas of Sankyha philosophy. Six Puranas represent each quality, thus the eighteen Puranas can be classified as three groups of six, corresponding with the quality they focus on. The Puranas that collectively represent Sattika are the Vaishnava Puranas. Tamasa is represented by the Saiva Puranas and Rajasa by the Brahmanda Puranas (Wilson ).

More specifically, within the Vaishnava grouping are the Vishnu, **Srimad Bhagavata**, Naradiya, Garuda, Padma and Varaha Puranas. The Puranas included in the Saiva grouping are the Siva, Linga, Skanda, Agni, Matsya, and Kurma Puranas. The Brahmanda grouping includes the Brahma, Brahmanda, Brahma Vaivarta, Markandeya, Bhavishya and the Vamana Puranas.

The Puranas can also be classified based on their narration of five main subjects, which are known as Pancha Lakshana. The five properties are: **Sarga** (creation), **Pratisarga** (renewal or recreation), **Vamsa** (genealogy of the deities), **Manwantara** (period of time of the Yugas), and **Vamsanucaritam** (tales of genealogical figures, heroes, and deities)

The Bhâgavata takes the form of a story recounting Vyasa's work being recited for the first time by his son Suka to the dying King Parikshit, who owes his life to Krishna. Longing to hear Lord Krishna's story before he dies, Parikshit hears the story from Suka who recites Bhâgavata over the course of seven days and pacifies the agitating mind of the king. The Sri Bhâgavata is the very essence of all the Vedanta literature. One who has enjoyed the nectar of its rasa never has any desire for anything else.

The Bhâgavata, along with the Bhagavad Gita, are the main sources of scriptural authority used by Gaudiya Vaishnavas for demonstrating the pre-eminence of Krishna over other forms of God. An oft-quoted verse from the Bhâgavata is used as a representational statement by Krishna sects to show that Krishna is "*Bhagavan Svayam*", or God himself: "These [other incarnations] are *amsha*, or *kala*, partial incarnations, but [*ete camsa-kalah pumsah krsnas tu bhagavan svayam- indrari-vyakulam lokam- mrdayanti yuge yuge*] 'Krishna is Bhagavan, God himself.'"

Bhagavan (God) in Srimad Bhagavatam is described as Supreme Personality of Godhead, Absolute Truth Personally: "The conception of God and the conception of Absolute Truth are not on the same level. The Srimad-Bhâgavatam hits on the target of the Absolute Truth. The conception of God indicates the controller, whereas the conception of the Absolute Truth indicates the summum bonum or the ultimate source of all energies. Hinduism is generally united in its views on the personal nature of God as the controller because a controller cannot be impersonal. So

without a doubt whenever we refer to control over others we must admit the existence of a personal feature. Because there are different controllers for different managerial positions, there may be many small gods. According to the Bhagavad-gîtâ any controller who has some specific extraordinary power is called a **vibhûtimat sattva**, or controller empowered by the Lord; there are held to be many vibhûtimat sattvas, controllers or gods with various specific powers, but the Absolute Truth is one without a second. This Srimad-Bhâgavatam designates the **Absolute Truth** or the summum bonum as the **parama satyam**.”

God is the English name given to a singular being in theistic and deistic religions (and other belief systems) who is either the *sole* deity in monotheism, or a *single* deity in polytheism. God is most often conceived of as the supernatural creator and overseer of the universe. Theologians have ascribed a variety of attributes to the many different conceptions of God. The most common among these include *omniscience (infinite knowledge)*, *omnipotence (unlimited power)*, *omnipresence (present everywhere)*, *omnibenevolence (perfect goodness)*, *divine simplicity*, and *eternal and necessary existence*. The English word itself is derived from the Proto-Germanic \* *guðan*. Most linguists agree that the reconstructed Proto-Indo-European form \* **Ghu-tó-m** was based on the root \* Ghau(t)-, which meant either “to call” or “to invoke” The Germanic words for *god* were originally neuter—applying to both genders. In the English language, the capitalized form of *God* continues to represent a distinction between monotheistic “God” and “gods” in polytheism. The English word God and its counterparts in other languages are normally used for any and all conceptions and, in spite of significant differences between religions, the term “God” remains an English translation common to all..

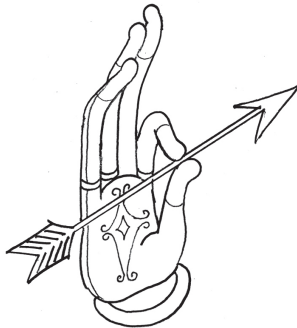
The same holds for Hebrew *El*, but in Judaism, God is also given a proper name, the tetragrammaton (written YHWH), in origin the name of a Edomite or Midianite deity, Yahweh. In

many translations of the Bible, when the word “LORD” is in all capitals, it signifies that the word represents the tetragrammaton. *Allâh* (Arabic: *allâh*) is the Arabic term with no plural or gender used by Muslims and Arabic speaking Christians and Jews meaning “The God” (with a capital G), while “ilâh” (Arabic: *ellâh*) is the term used for a deity or a god in general.

The Sanskrit word **Iswara** conveys the import of God but the Supreme Person is called the Parameswara or the Supreme Iswara. The Supreme Person or Parameswara is the Supreme Conscious Personality and because He does not derive any power from any other source, therefore, He is Supremely independent. In the Vedic literature Brahma is described as the Supreme God or the head of all other Gods like Indra, Chandra, Varuna etc. but *Srimad Bhagwatam* affirms, that even Brahma is not independent in the matter of His power and knowledge. He received knowledge or the Vedas from the Supreme Person who resides within the heart of every living being.

God may also be given a proper name in monotheistic currents of Hinduism which emphasize the personal nature of God, with early references to his name as **Krishna-Vasudeva** in **Bhagavata** or later Vishnu and Hari.

*“Vasudeva Sûtam Devam, Kansa Chaanuuramardanam  
Devakii Paramaanandam **Krishhnam** Vande Jagad Gurum”*



# Prologue

- Prof. Kovala Suprasannacharya

21.2.2013

The poetic nectar rain showered on Telugu country in the fifteenth century as Bammara Pothana transcreated Bhagavatam in Telugu Kavya style in Telangana and Tallapaka Annamacharya sung thousands of sankeethanas in the divine temple of Tirupathi. Both were poets lived like saints, rejected invitations of royal courts and their gifts.

Only after the advent of 20<sup>th</sup> Century the lyrics of Tallapaka poet came in to light. But Pothana's Bhagavata was the most popular classic in Telugu literature, recited, sung, and chanted at rituals, particularly at Janmastami. Even today Pothana's verses are favoured lyrics of unlettered people also. They are also sung in folkplays, Harikathas and other folk forms.

Bhagavata was composed by Veda Vyasa after completion of his literary mission, by composing Mahabharatha, Maha puranas and other religious works. But he was not satisfied by his larger contribution to Indian culture, literature, thought and mythology. Most of these works are reflections of three gunas i.e. Sattva, Rajas and Tamas. In these works he did not totally surrender to the Lord and made himself a humble devotee. Narada the Devarshi taught him the Bhakti Yoga, the Yoga of surrender in negating the individual self in his inner world. By attempting Bhagavata he takes on himself to the world three ways. One: Conquering the fear of death in the story of King Parikshith. Second: Challenging the authority of Rajas and Tamas and vanquishing the most powerful authority in the world in the story of Prahlada. Third, to humble the human ego in the stories of Bali, Gajendra and Rukmini - Bhagavata stresses the importance of descent of the Lord - Avatara as explained in Bhagavadgita.

Bhakti, Jnana and Karma are not separate entities. They are just aspects of the one way referred to variously in different

languages. Bhakti means love. The love we have for someone makes us act for the good of that person. When a mother looks after her child and breast-feeds the baby, she is performing Karma Yoga. Behind it is devotion and love. Just by listening to the silent crying of her child the mother is able to discern whether the crying is due to hunger or stomach-pain or some other hurt: well, this is the bondage through Jnana. Hence the basis of all paths is Bhakti, Love. Whatever the *Purva Mimamsa*, the *Upanishads* and ever so many sastras say, ultimately the Yoga of Divine Love imaged in the *Bhagavata* comes to the fore. The Krishna *tattva* is to show us the vision of an avatar of such Supreme Love.

ఏష నారాయణ శ్రీమాన్ క్షీరార్ధవ నికేతనః  
నాగపర్యంకముత్సృజ్య హ్యేగతో మధురాంపురీం

*He is Narayana himself who dwells in milky ocean, left the  
bed of serpent has come down to Madhura (on to the earth)*

Bhagavata text in the Beginning was itself described the 21 Avatars of Sri Narayana. The text has the main essence of making the earth divine, the purpose of Bhakthi movement as sung in the V part of Tirumohi of Namma Alwar.

Upanishads, Brahma sutras explain Lord as approachable with the help of Jnana, karma and Yoga paths. But Bhagavata made the lord to come down to earth and to transform the world as the Vaikuntha or Goloka.

The concept of Avatara – has brought easiness to approach the Lord (soulabhya) dominated Bhagavata specially in Telugu Bhagavatam. In Pothana's text every devotee reaches him with his possible sadhana or surrender.

The Bhagavata divides all beings clearly between Daityas and devotees. The Daityas fear death and does tapasya and gets boons with an attempt to make their body permanent. But the original fear made them die. Their aim of tapasya is against the cosmic law, thus they perish.

But devotees are not bothered about their body. They seek only the Lord's nearness, Salokya, Samipya, Sarupya and Sayujya Mukthi. They never wish to be separated from Lord at any stage. Physical death a temporal change, a transfer of body. Their devotional soul, negating their ego, surrendering all states of their existence does not end. This is Kaivalya as mentioned by the poet in his first verse. This state of salvation keeps only soul experiencing the Lord only.

Guru Shishya tradition in Bhagavata is the play of Lord. Narada visits Vyasa to initiate him into Saranagati dharma; essence of devotion and attitude of crying without inhibition for the lord. He also visited Indra while he is abducting pregnant Lilavati from Hiranyakasipu's residence while he was doing Tapasya at a far away place. He made Indra to leave Lilavati in his ashram thus saving Indra on one side and transforming the child who is going to take birth as a devotee before his birth. How Narayana came down to earth to save the elephant king from Sri Vaikuntha is a description unparalleled in Indian literature. The grace of lord described in this part is the essence of Maha Bhagavata. To Dhruva Narada shows the child the method of sadhana. The Agnidyotana named by Pothana as messenger of Rukmini convinces lord Krishna and made him travel from Dwaraka to Vidarbha. These are numberless incidents in this Mahapurana that exemplifies the concern of the Lord for his devotees, and prove the divine messenger Narada as Acharya, Agnidyotana his another form tells us the importance of Acharya and his compassion towards his disciples.

Prahlada raises a question about the education in seventh book: He contends his teacher that what he teaches is useless. Because of his wrong perception he tells us about Anarathas, Temporal, ever changing, ever decaying and ultimately dying things as real, eternal and meaningful. Thus Prahlada made his fellow students to revolt against their teacher Chandamarka. This is a clear conflict between materialistic and spiritual systems of Education as perceived by Pothana.

This spirit of revolution is clearly visible as a more distinguishing conflict between materialistic establishment and a revolutionary thought in the final encounter between Hiranya Kasipu and Prahlada to make his devotee victorious Srimannarayana hide himself in every cell of this cosmos in Man-lion shape.

హరి సర్వావృతులం గలండనుచు ప్రహ్లాదుండు భాషింప శ్రీ  
హరి తానెందుకు లేడు లేడనుచు దైత్యేంద్రుడు తర్జింప శ్రీ  
నరసింహోక్తుతి పూని యుండె హరి నానాజంగమ స్థావరో  
త్కర గర్భంబులనన్నిదేశముల నుద్ధండ ప్రభారంబునన్

'Srihari dwells in every manifested thing' Says  
Prahlada and the Lord of daityas threatens saying  
Srihari is no where in reality.  
Thus the Lord assuming the shape of Nara-Simha  
(man-lion) stayed in the womb of every moving  
and unmoving object with his immense power,  
to establish his devotee's word true.

This is a commentary on the upanishadic statement  
అస్తర్భహిశ్చ తత్సర్వం వ్యాప్య నారాయణ స్థితః (Narayana dwells in everything  
and envelops every thing) The individual soul does not recognize  
this fact. Further it is poetically visualized in the story of Vamana  
– who becomes Trivikrama as he grows from the earth up to  
Satyaloka above all Brahmandas. This story is also interpreted a  
pratyak-atma evolving into Parama-atma by yoga raising from  
Mulaadhara to Sahasrara. Narrating this incident Pothana excelled  
many poets of the world.

In toto, transformed into a giant, growing from time to time  
Inundating the sky, increasing yet in size and shape  
intruding clouds, inumbrating the moon, incurring the bright light  
Invigilating Dhruva, the pole star, reached beyond Satya Loka.

For Him the rising sun first became an Umbrella  
later an ornament in his hair, next an ear ring

a Jewel in the necklace, an ornament on the shoulder wing  
an adoring amulet, a beautiful cloth on His pelvis,  
a golden anklet and last a pedestal, to the all pervading one.

Pothana Bhagavata is the first adaption into any Indian literature. The 15<sup>th</sup> Century was a troubled time in South India. Islam came down from North destroying the basic symbols of Hindus cruelly converting people into its fold and temples, libraries and Agraharas, the places of education were destroyed. Potana took the responsibility on himself to unite the society in the name of God raising above the differences of caste, belief and sex, propagating Bhagavata theme - ఇందుగలదందు లేదని సందేహము వలదు చక్రి సర్వోపగతుండు (He is here, He is there. You need not doubt, He is pervading every thing) to resist the aggressive forces.

Pothana's text became most popular because it tried to integrate Marga and Desi streams, Saiva and Vaishnava paths, recital and lyrical methods (Pathya and Geya). His poems are recited by every body in the society. Some of his poems of prose-gadyas like Nrisimha Avatara in seventh book, Svarga Varnana in eight are comparable to any great literary achievement of any where in the world. These descriptions are photographic with minute details.

Some parts of this great literary classic were authored by his disciples and followers. It is very difficult to comprehend the reason. If these parts also were written by Pothana what would have been the pleasure of the readers?

My revered friend a doctor, a social worker, a poet, a story teller, a translator and a multi faceted personality Dr. Lanka Siva Rama Prasad is a rare personality. The gift of his friendship in my life is a glittering experience. He translated many works from Telugu into English among them is my epic poem work 'Samparayam' is one.

I hope his present adaption of Pothana's Bhagavatam will be a great gift of Telugu people to world literature. Though I am not competent to to Judge his translation, I feel it is lucid, lyrical and rhythmical.

A translation of a poem of epic scale like Telugu Bhagavatam is an adventure. Normally poetry cherished mostly by its style, vocabulary and music. To translate this into English is really an almost impossible task. But Dr. Prasad has done it easily, to bridge the people of different languages, cultures and continents. Dr. Prasad has appended modern scientific knowledge to explain and to clarify the Purana Vignana. I congratulate him for his commendable move.

I feel proud my friend Dr. Prasad for asking me to write a few lines as introduction to this beautiful work.

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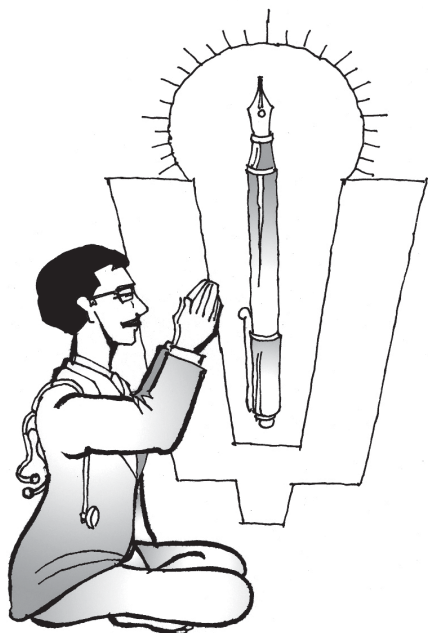
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## PRAYER

Shrieking in shrilled silence I reflect to reach His residence,  
The protector, the destroyer and the sustenance;  
The decimator of demonic intentions and desire hordes;  
The Child of bliss, the Supreme Soul and the LORD of Lords.

The primordial mother, the base for the three goddesses,  
The ancient one, the **ma**, mater, matron and the matrix  
The nourisher and the nurse, the divine mammas' mind shine  
The celestial muse, grant me the riches of thine lyrical shrine

The one who fails to worship Siva the primeval supreme sense  
The one who falls short in lauding the Sri Hari's radiance  
The one who disregards truth and benevolence  
His birth is a crumb and a woe to his mother's womb, a nuisance.

Dedicating this book to the mortal kings to receive titles, cars  
And cardinal gifts, and suffer here and in afterlife with scars  
I prefer to offer this epic damsel to the lotus feet of Sri Hari,  
The darkness destroyer, said **Potana** the natural poet with rever

Finding himself under the rays of a king in disguise  
The poet made a covenant with Him, still in surprise  
The king none other than the great one **Ramabhadra**  
Ordered the poet to translate Sri MahaBhagavatam, the epic  
In to telugu, the magic language that oozes honey and milk

I enlighten the story of the auspicious and apt one  
He is the one Ramabhadra, the real narrator and the inspiration  
These mystic words remove the sin and lighten the terrain  
Then so why should anyone search for any other salvation!

Impossible to comprehend in toto His story  
Even to the trident holder or the Lotus seater in glory  
What I read or heard, I try to elucidate and illuminate  
As I am the lucky one, being, my predecessors all erudite;  
left this job untouched, giving me a chance to gain deliverance

Roots in high divine lands routing out all darkness  
Slender yet strong stem supporting fourteen worlds  
Leaves leaving the tree reminding the cycle of lives.  
I salute that inverted tree for allowing me to muse in its shades.

Stem elegant, roots in Vyas, leaves Suka Parrot's ballads  
Charmingly decorated, for cognizable mind state, A brilliant  
Circle of events, A great fruit, A clear sea of analysis  
Transwatered by Bammera Potana in Ekasila, an unirock city.

In that same city, on this year two thousand and twelve  
A lightning thought by His volition, on this day I resolve,  
Me, a Cardiothoracic and Vascular surgeon by profession,  
a humble poet in his devotion.  
Born to Seetha MahaLakshmi and Kumaraswamy,  
now a half Centurion and seven.

A pen and a knife, and a small pen of life  
A paean in his hands, blood and letters of strife  
A pendulum swinging in two different worlds  
A world of patients and another of religious patience  
His salutations to the Supreme Mother of divine worlds.

A low headed serpent hissing in his necklace as steth,  
A small hammer drum, a crescent torch and a water place  
A white hide, Am'bul'ance ride and a trident to vanquish death  
Doctor Siva salutes the God Maha Siva for giving him this brace

With plough and pen, to reach His presence  
A farmer who cultivated the highest order of produce  
'The magnificence and splendor of His story'  
My salutations to that muse **Potana** for his great artistry.

A moment dawns on every body  
A movement draws him to that Nobody  
Then he finds everything in nothing.  
And nothing explodes in him, into every thing.

A chain reaction, a chemical process  
A physical presence; a spiritual senescence  
A blank mind, a dark abyss  
A sudden emergence of His effulgence

I seek blessings from Him  
For granting me an uninterrupted stream of wisdom  
In transcreating this Magnum Opus, **Sri Maha Bhagavatam**.  
And, I leave myself in his radiant stellar kingdom.

**-- Dr. LANKA SIVA RAMA PRASAD**



# **Book - I**

The first book introduces the **Bhagavata**, the story of the Lord of lords, with **S'aunaka** (-the listener -the teacher to many distinguished sages or munis) gathering the sages in **Naimisha** Forest- (the forest of ignorance) where the legend says the demons or asuras were decimated in twinkling time- hence Naimisha) to hear **Suta**- the bard who extols the virtues and lila- the delight playful acts of the Lord) praise devotion-bhakti to **Krishna** and describe the ten incarnations- avatars of **Vishnu**. Suta tells the story of the life of **Parikshit**, son of **Abhimanyu**, how he was protected by Krishna from the Brahmastra weapon of Ashwatthama while still in his mother's womb. The conclusion of Parikshit's life introduces the main storyline of the Bhagavata—a curse is placed on Parikshit that will cause him to die within seven days. As there is no way to save himself, Parikshit retires to the bank of the Ganges to fast until his death, with several sages gathered around him, including Suka, son of **Vyasa**- the original author of **Sri Maha Bhagavatam**.

Parikshit asks **Suka** what he should do to prepare for death. Suka's response constitutes the main part of the Bhagavata.<sup>1</sup>

---

<sup>1</sup>Saunaka- a son of Gritsamada and originated the system of four castes- acc to Vishnu Purana- Saunaka is the name applied to teachers, and to a Shakha of the Atharvaveda. It is especially the name of a celebrated Sanskrit grammarian, (indices) to the Rigveda. He is claimed as the teacher of Katyayana and especially of Ashvalayana, and is said to have united the Bashkala and Shakala Shakhas of the Rigveda.. Satra-yajna (a 12-day very large scale collective yajna) held in Naimisha. The epic Mahabharata was narrated to Shaunaka by a story teller named Ugrasrava Sauti during a conclave of sages headed by Shaunaka in a forest named Naimisha.

2.Suta - a charioteer, groom, mastery of the horse; a royal herald or bard who sings the heroic deeds of his Lord; Suta) refers both to the bards of Puranic stories and to a mixed caste. According to Manu Smriti the suta caste are children of a Kshatriya father and Brahmin mother. The narrator of the several of the Puranas, Ugrasrava Sauti, son of Romaharshana, was also called Suta. Authorities are divided on whether the bards were members of the suta caste.. Suta is also mentioned as a class of people in the epic Mahaabharata, often charioteers. The foster-parents of Karna, a great hero of Kurukshetra War, were Sutas. Hence Karna too was considered as a Suta. Kichaka the commander of Matsya army was a Suta. 3. Naimisha - a forest and a sacred Tirtha where an army of Asuras was destroyed in a twinkling. 4. Suka- a parrot; a son of Vyasa - Suka (also Sukadev, Shuka, Shukadeva, Shuka deva)- the main narrator of the Bhagavata Purana. Most of the Bhagavata Purana consists of Suka reciting the story to the dying king Parikshit. Suka is depicted as a sannyasi, renouncing the world in pursuit of moksha (liberation), which most narratives state that he achieved.

# Book-I

‘The Beginning, the continuance and the end-  
Birth, existence and death,  
On whose approval these three states linger in a cycle?  
And who made the vedic knowledge  
To flash in the mind of the lotus born one!  
Wise-men loves whom? Who creates  
This illusion of water in mirages under the scorching sun!  
Who made the truth  
to shine in the triad of states,  
Satva, Rajas and Tamas (Truth, Passion, Ignorance)  
I salute that universal being  
The Great Juggler of his own radiance.

‘*Satyam param dhimahi*’...<sup>2</sup>  
In this world- seeking satyam- **Truth**- the highest knowledge;  
Chanting **Gayatri** the Mahamantra;  
Explaining **Dharma**, the course of conduct and  
The story of slaying demon **Vritra**;  
All explained well In which scripture,  
that shall be called ***Sri Maha Bhagavatam.***’

- Thus quoted in **Matsya Purana**, the saga of the Great fish

And who savours this story of the Saviour  
A salvation and a solution is ensured  
And the path to his abode is the story of Him,  
the Lord of Lords,- **Sri Maha Bhagavatam.**

---

<sup>2</sup> *janmady asya yato ‘nvayad itaratas carthesv abhijnah svarat  
tene brahma hrda ya adi-kavaye muhyanti yat surayah  
tejo-vari-mrdam yatha vinimayo yatra tri-sargo ‘mrta  
dhamna svena sada nirasta-kuhakam satyam param dhimahi*

*In that Dark forest, **Naimisha**, a blessed spot for seers and sages*

*the sage S'aunaka and others performed a thousand-year sacrifice- Satra yaga- for the Lord of Lords. One morning, burning the sacrificial fire, the sages requested **Ugrasravasa**, A great analyst of legendary histories and myths of Puranas, Upapuranas and legends about holy places, famous as Suta - to suggest and guide them and the people in this age of Kali who are lazy, misguided, and above all disturbed, a path to reach **Sri Krishna** the incarnation of **Sri Hari**, who is the Absolute Truth and the protector of the creation. Then Suta sage began narrating **His** story to **S'aunaka** and others.*

Whose incarnations gives joy and happiness to every creature?  
Whose name chant does relieve one from the daily drudge ?  
Whose divine story absolves one from the fear of death and grudge ?  
Whose rays of kindness provides tranquility of mind and peace ?  
On whose devotion sages attain final salvation and deliverance!  
It is the story of that grand lord **Sri Krishna**, the Universal teacher!!

A confluence of glory, egoism and Tanmatras

With all sixteen parts<sup>3</sup> of splendor shining fabulous  
The five subtle and primary principles and their sensations  
Beautifully decorated with the priceless ornaments  
The imperishable seed the source of the multifarious incarnations  
from which begin the gods, the human beings and the animals  
A concourse of radiant five elements,

All pervading as bright filaments and with all the opulence  
In the form of Purusha the consort of nature  
Resting on Anantha, the cosmic serpent<sup>4</sup>;  
amidst of the great waters extant,  
in meditative sleep stays is the **Lord of lords**.

---

<sup>3</sup> [ the ten knowing and working senses, the mind and the five elements= sixteen= shodasa kalas]  
<sup>4</sup>[etan nanavatananam nidhanam bijam avyayam,yasyamsamsena srjyante deva-tiryam-naradayah]

In Hindu mythology Lord Vishnu is said to sleep while floating on the cosmic waters on the serpent Shesha. In the Puranas Shesha holds all the planets of the universe on his hoods and constantly sings the glories of Vishnu from all his mouths. He is sometimes referred to as "Ananta-Shesha," which means "Endless Shesha". In the Samudra manthan chapter of the Puranas, Shesha loosens Mount Mandara for it to be used as a churning rod by the Asuras and Devas to churn the ocean of milk in the heavens in order to make Soma (or Amrita), the divine elixir of immortality. As a churning rope another giant serpent called Vasuki is used.

*Suta sage continued his narration about the twenty one incarnations of the Lord of lords **Sri Hari** .....*

First incarnation, observing pious austerity,  
the uprise as the the sons of Brahma [**the Kumaras**<sup>1</sup> ],  
In the form of a **divine boar**, hogged back the earth  
from the under world in his second incarnation- **Varaha avatara**;  
As **Narada**, Preached the Vaishnava doctrine in his third birth;

**Nara, Narayana** in his fourth body performed the most difficult tasks;  
The fifth one as **Kapila** who taught the science of Samkhya;  
As **Atreya**, Preached spiritual knowledge  
to Alarka and Prahlada in his sixth life.  
As **Yajna** in his seventh body saved Swayambhuva manvanthara.  
In the eighth life, showed the path of highest order as **Urukrama**.

In his Nineth birth, as **Prithu**, milked the earth cow.  
Tenth one is as the **great fish, -Meena avatara**  
saved Vaivaswatha Manu and his arc.  
As a giant **tortoise**, on his eleventh life,- **Koorma avatara**  
made his back as a base to the Mandara mountain.  
Amidst of Gods and Demons he was **Dhanvanthari**  
the physician with Nectar filled Vessel in his hands.

A bewitching damsel **Mohini**, his thirteenth incarnation,  
dispersed Ambrosia to Gods, leaving Asuras aghast.  
Killed Hiranya kasipu in his fourteenth life as **Narasimha**,  
a half man-half lion from of hitherto unknown.  
**Vamana** a dwarf, in his fifteenth body, yet occupied  
Three worlds in lieu of three feet land of earth

In his sixteenth incarnation, made this earth kingless,  
in a series of twenty one attacks as **Parasurama**.  
As **VedaVyasa**, in his seventeenth birth,  
Distinguished and classified the branches of Vedic tree.

---

<sup>1</sup> Kumaras- Sanaka, Sanandana, Sanatana, and Sanatkumara

In his eighteenth life, he was **Sri Rama**, who conquered land and seas, with prowess and valour.  
To relieve the burden of Earth, he was born in Yadu clan as **Rama and Krishna**, his nineteenth and twentieth incarnations.

The Twenty first incarnation he is **Buddha**,  
to be born in Keekata of Madhya Gaya.  
In the begining of Kaliyuga when kings become thieves  
He shall be born to Vishnuyasa as **Kalki** to restore Dharma.<sup>5</sup>

Whenever there are demonic excesses.  
in those times, to protect His devotees.  
God arrives on this earth in many forms, the celestial king !  
Who can understand the ways of God, the Supreme Being!

The spotless one, the master of the six senses and six opulences,  
-wealth, power, fame, beauty, knowledge and renunciation-  
Omnipotent , omniscient, nothing lamentable in His creation  
And least affected by His own actions of Grand design,  
construction and destruction, the LORD continues his amogha-lila<sup>6</sup>

*O learned men, said Suta, -“ I heard him with rapt attention,  
when Suka recited Bhagavatam to the Emperor Parikshit  
I learned the Bhagavatam from that great sage the son of Vyasa.  
the essence I shall be presenting to you without affectation”*

*Then S’aunaka asked- “In what period and at what place  
This literary yaga first began, and what was the tutelage?  
From where did Krishna-dwaipayana Vyasa, the great sage,  
Got the inspiration to compile this epic mission of His Grace”!*

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<sup>5</sup> **Incarnation** literally means *embodied in flesh* . In its religious context the word is used to mean the descent of a god, or divine being in human form on Earth.

[ete camsa-kalah pumsah- krsnas tu bhagavan svayam—

indrari-vyakulam lokam- mrdayanti yuge yuge]

[sa va idam visvam amogha-lilah, srjaty avaty atti na sajjate ‘smin  
bhutesu cantarhita atma-tantrah sad-vargikam jighrati sad-gunesah]

<sup>6</sup> **amogha- lila= spotless creation**

*Suta sage replied-*

“When Treta yuga overlapped the Dwapara,  
During the reign of Vaivaswatha Manu- the Twenty-eighth manvantara  
In the womb of Satyawati, the daughter of Uparichara Vasuvu,  
-a fisherman by profession,  
the great sage **Vyasadeva** was born to sage **Parasara** <sup>7</sup>”

In deep meditation, one day, the sage **Vyasa** found,  
that the oncoming ages, drifting away from Dharma  
so, to keep people in the right path, he divided the Vedic knowledge.  
into four Vedas; Epics and legends into fifth.

His disciples were given each one one branch of knowledge  
Rigveda to **Paila**; Samaveda to **Jaimini**  
Yajurveda to **Vaisampayana**; Adharveda to **Sumantha**  
Epics and legends to **Romaharshana**<sup>8</sup>, to be carried to posterity.

Then out of compassion he compiled the great historical narration  
the **Mahabharata** for women, laborers and friends of the twice-born  
Yet not fully satisfied with his own work,  
Something amiss in his heart of hearts,  
that bothering him from time to time, feeling incomplete  
when **Vyasa** was in that swirl of depression and pensive mood  
The celestial bard **Narada** approached him with compassion;

**Narada**<sup>9</sup>, the son of a slave girl in his past birth  
learnt about the Supreme God from some mendicants;  
Observed deep penance in a dark forest; In that after life,  
his soul got merged with Brahma and reached Sri Hari.

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<sup>7</sup> **Parasara** is a Rigvedic Maharishi and author of many ancient Indian texts. Parasara (or Parashar) was the grandson of Vashista, the son of (Eakti) Maharsi, and the father of Vyasa

<sup>8</sup> Romaharshana= father of Suta sage

<sup>9</sup> Narada is regarded as the *Manasaputra*, referring to his birth ‘from the mind of Brahma’, the first living being as described in the Puranic universe. He is regarded as the *Triloka sanchaari*, the ultimate nomad who roams the three *lokas* of Swargaloka (heaven), Mrityuloka (earth, literally: “place of death”) and Pataloka (nether-world). He does this to find out about the life and welfare of people. He was the first to practice Natya Yoga. He is also known as *Kalahapriya*, as he playfully causes quarrels amongst Gods (devas), Goddesses and people-Narada means Naara = Wisdom + Da = Giver

After the deep sleep of thousand ages,  
from the awakened Creator of the worlds  
emerged Narada, Marichi and others.  
Narada always immersed in singing the glory  
of the Magnificent one Narayana,  
became famous for his dubious acts as trouble- maker  
but those mischievous acts yielded blessings to all, in the end.

**Narada** said- “O Vyasadeva, your vision is right and perfect;  
Immaculate is your good fame and you are firm in vows and correct;  
In meditation, do visualize the glory of the Lord and find a solution  
to all the people, from material bondage, a path of liberation.”<sup>10</sup>

Advised by Narada, Vyasa left to his hermitage  
An abode on the west bank of **Saraswathi** river,  
with full of Badarika, the Jujuba trees.  
In his meditation, envisaged the Supreme Soul in all splendor  
And understood His message and his own duty.

To alleviate the grief born by the living beings  
To dissipate the harm caused by **Maya**- illusion  
Vyasa constructed the path of devotion  
The doctrine of **Bhagavatha**, the story of God.

Learning from his father Vyasa, the sage **Suka**-  
In order to allay the fear of death in King Parikshit  
The sole heir of the Pandava clan  
Who got struck by the curse of Sringi  
To die within seven days by a deadly snake-bite  
-Suka told the story of God, to soothen the king’s grieving mind.

*Suta sage began narrating the story of the king Parikshit  
At the request of **S’aunaka** and other rsis and sages  
The final stages of the great internecine **Mahabharatha** war  
And the fall of **Duryodhana** in the hands of his arch-rival **Bheema**.*

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<sup>10</sup>[ atho maha-bhaga bhavan amogha-drk, suci-sravah satya-rato dhrtā-vratah  
urukramasyakhila-bandha-muktaye, samadhinanusmara tad-vicestitam]

## Arjuna disgraces Aswatthama

In that Great war, many warriors met their death wish.  
Duryodhana fell to the ground with broken thighs  
of blows from Bheema's terrible mace.  
To appease him, Aswatthama the son of Drona,  
killed the sleeping children of Pandavas.<sup>11</sup>

**Arjuna** went after that killer,  
accompanied by his friend and charioteer **Krishna**.  
When cornered, Aswatthama, the son of Drona  
Hurled a missile weapon, **Brahmasironamakashtra** on Arjuna

In return, Arjuna employed **Brahmastra**  
to counteract the rival's missile.  
Fire and flames from those two missiles  
when started blazing and devouring all the worlds,  
Finding Aswatthama unable to withdraw his weapon,  
Arjuna with grace withdrew both.

Catching hold of that bloody killer  
they brought him before **Draupadi**, the mother of the deceased  
Withering in grief but withholding herself with will-power  
The bereaving mother asked the brute assassin -

“How can you kill these small kids, sleeping dolls  
unarmed, never plotted anything against you!  
Neither they were in rage, nor in fighting craze.  
Can't your mother be in my state,  
Now you being the prisoner of the dead kids' father?”.

Consoling her self yet controlling the passions of her husbands,  
The righteous Draupadi consented for the release of her sons' killer.

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<sup>11</sup> *Pandavas= the sons of Panduraju—Dharmaja, Bheema, Arjuna, Nakula, Sahadeva*  
*Kauravas= the sons of Dhritarastra- Duryodhana and Dussasana and other 98 sons*  
*and a daughter Dussala*  
*Drona= the preceptor of Pandavas and Kauravas, the father of Aswatthama*

Pacifying the anger of the raging Bheema,  
Krishna instructed Arjuna  
who cut the killer's hairtuft and  
confiscated the Jewel on the diadem.  
Thus Arjuna disgraced Aswathama,  
an insult worse than the Death.<sup>12</sup>

But, the heat from the flames of the missile  
caused the death of the foetus in the uterus of **Uttara-**  
the beloved wife of **Abhimanyu-** Arjuna's son .

That missile was sent with the magic chant of "**Apandavam**"-<sup>13</sup>  
"**-Decimate Pandava clan**" code- performed its function.

To save the foetus Sri Krishna employed his Chakra weapon  
to neutralise the fierce Brahmasironamakastra,  
Who has the power, except Him, that can nullify<sup>14</sup>  
the poisonous fumes of the dreaded malignant missiles.

A dynastic struggle for the throne of Hastinapura province  
Both Kauravas and Pandavas claimed the inheritance.  
The struggle culminated in the great battle of Kurukshetra  
Victory garlanded Pandavas under the guidance of **Sri Krishna**.

When that internecine war came to an end  
Many gained the world worthy of the warriors killed  
The warfield was wet with blood and tears  
The grief of the kith and kin of the slain flowed as rivers.

Then, Kunthi, the queen mother prayed Sri Krishna....  
"*antahsthash sarva-bhutanam, atma yogesvaro harih  
sva-mayayavrnod garbham, vairatyah kuru-tantave  
namah pankaja-nabhaya,namah pankaja-maline  
namah pankaja-netraya, namas te pankajanghraye*"

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<sup>12</sup> vapanam dravinadanam, sthanan niryapanam tatha-  
esa hi brahma-bandhunam, vadho nanyo 'sti daihikah

<sup>13</sup> upadharya vacas tasya, bhagavan bhakta-vatsalah-  
**apandavam** idam kartum, drauner astram abudhyata

<sup>14</sup> antahsthash sarva-bhutanam, atma yogesvaro harih-sva-  
mayayavrnod garbham, vairatyah kuru-tantave

“This overburdened world, a troubled boat in a stormy ocean  
When Brahma requested **You** to resolve that difficult situation  
And to liberate the souls suffering from material pangs  
You made your presence here to be nearer to the mortal breaths.  
Your lotus feet are enough to stop the repetition of births and deaths.”

“Who protected us all from the fire of that lac house ?  
Who saved Bheema from his cousin’s poisonous feast?  
Who guarded Draupadi from losing honour in that full court?  
Who preserved my children from the flames of the enemy’s arrows?

Who maintained the life of the foetus in Uttara’s uterus  
from the poisonous fumes of that Aswatthama’s missile?  
“O God! You saved us in innumerable ways!  
How can I repay this debt in my lifetime’s sail?”

As an actor performing behind the curtain,  
You are always there on the other side of this illusion  
Even to the great seers, your aspect seems unseen  
Bless us all, Oh, Lord Krishna! with your protective hand!”

*Then Dharmaja, who was brooding in himself.  
About the aftermath of the war, spoke to Krishna,  
claiming himself responsible for this calamity so far.  
So observing a fast, to get over the grief, he approached **Gangeya**,  
who was lying on the bed of arrows. Along with Krishna and others.*

**Bhishma-(Gangeya<sup>15</sup>)-** , the son of Ganga, consoled Dharmaja and explained the intricacies of Dharma in detail.<sup>16</sup>

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<sup>15</sup> <sup>15</sup> **Bhishma (Bheeshma or Devavrata or ‘Bhishma Pitamah’)** was the eighth son of Kuru King Shantanu who was blessed with wish-long life and had sworn to serve the ruling Kuru king.. He was one of the most prominent characters of the great Indian epic, the Mahabharata. He was the grand uncle of both the Pandavas and the Kauravas. An unparalleled archer, he once vanquished the mighty Parasurama.

<sup>3</sup> dharmartha-kama-moksams ca, sahopayan yatha mune- Nanakhyanetihasesu, varnayam asa tattvavit

When the sun's course ran into the northern hemisphere  
The auspicious period desired by the mystics who die at their will  
**Bhishma** noticed that his long awaiting hour has come  
And prayed Lord Sri Krishna with all devotion-

“Whose bright light of the ear rings  
when he jumped from the chariot, brightened the whole sky!

When jumped on to the ground, all the worlds  
in His tummy, suffered a colossal movement and cry!

Holding the Chakra weapon, when he leaped forward,  
how the slipped golden upper cloth swirled in the air high!

“I trust you, please come back”, was the cry,  
from the warrior on his abandoned chariot, why?

As an agile lion leaping over a great elephant

“Today I kill Bhishma to protect you”.

Thus declaring, without caring the rain of arrows

Who rushed on to me with vehemence,

I pray that vehicle of all lives, the Lord of Lords”.

“It is life, an illusion by Him,

A game in which we are all mere players,

Our lives and deaths are dice on His chess-board.

Sun, the eye of the day, who appears to each living being  
as a separate one,

God, living in the hearts of this multitude of life forms,

Makes His aspect appear in many shapes and shades.

To that God, I offer my prayers, with pure consciousness”<sup>17</sup>-

*And, the grand old star of Kuru clan (**Bhishma**)*

*Disappeared in to the North sky, at his own will*

*Both men and demigods sounded drums in his honour  
and respect, and from the sky fell showers of flowers.*

Dharmaja, the vanquisher, in that great war

A coronation ceremony for him in **Hasthina** with all fanfare.

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<sup>17</sup> **krsna evam bhagavati**, mano-vag-drsti-vrttibhih-  
atmany atmanam avesya, so 'ntahsvasa uparamat

During his reign the clouds showered timely rains  
the earth produced all the necessities in profusion.  
All giving cows moistened the grazing ground with milk  
People lived without fear of wars and natural calamities.

### **Lord Krishna returns to Dwaraka**

Bidding adieu to all, Lord Krishna crossed *Kurujangala, Panchala, Surasena*, the land on the bank of the River Yamuna, *Brahmavarta, Kurukshetra, Matsya, Sarasvata* the desert land  
*Sauvira and Abhira* provinces, then to the west of these lands—

Reached **Dwaraka** His home place after a long time.  
A celebration, A procession, A song and a dance,  
In countless numbers, His people welcomed Him  
Faces all smiles, voices all choked and looks filled with love.

“You are the father to the father of all living and non-living things  
You are our father, mother, companion, spouse, teacher and god  
No father made his people so fortunate and happy  
Even gods are not as lucky as us, being you are here with us”.

Receiving the blessings from the elders,  
And the flower showers from people,  
**Sri Krishna**, reached his palatial house,  
In a great procession of pomp and poise

Under a pure white regal umbrella, chowries waving air,  
Reddish brown vest of flowers, Jewel studded ornaments  
Sri Krishna resembled a cloud in the company of a sun,  
Two moons, an assemblage of stars, a rainbow and lightning.

Reaching his seraglio, and inner quarters  
Reaching each love lorn one with affection and fun;  
Reaching the peak of Joy with his physical presence, they  
Reached him after a long separation and love-sickness.

*Mind resides in soul yet unaware of the passions of it  
God stays with nature yet untouched by its pains and pleasures.*

Dry twigs rubbing one another by a great wind causing forest fire  
Cruel kings killed one another under his corner of eyes  
Thus reducing the earth's burden, without a weapon in his hand  
The warrior won that greatest victory for his friend .

*Yet in the city of Dwaraka, he is a simple lover  
of sixteen thousand Gopika women- the cowherdesses.*

Meanwhile, in Hastinapura,  
the foetus in the uterus of Uttara,  
When almost got burnt from the heat of that missile of Aswatthama  
Saved in time by Sri Krishna, and was born  
To be named as **Vishnurata**<sup>18</sup> - protected by **Him** before birth,

Vishnurata dedicated his time inquiring people about the God  
So people called him **Parikshit**.<sup>19</sup>

To get absolved from sins incurred from fighting with kinsmen  
King Dharmaja performed three Aswametha yagas- horse sacrifices  
Lord Sri Krishna supervised the yajna processes and blessed all  
Meanwhile **Vidura**<sup>20</sup> returned from pilgrimage and was received well.

Prompted by Vidura, Dhritrashtra and Gandhari,  
the parents of Kauravas, left the king's palace

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<sup>18</sup> Pariksha/Parikshit: **Vishnurata** [Parikshit as being Vishnu-sent]. Pariksha means the quest. Little Parikshit was always looking in the face of people for something, a familiar trait or Krishna. Therefore he was called Pariksha-shith: 'he who is engaged in Pariksha'

<sup>19</sup> Parikshit was the son of Uttara, the Matsya princess and Abhimanyu. Abhimanyu was the son of Arjuna and his Vrishni queen Subhadra. He was born only after the end of the Kurukshetra war. Uttara was carrying their son in her womb when Abhimanyu was mercilessly and unfairly slain by the Kauravas. Later, Ashwathama attempts to kill the unborn child and his mother by directing the *Bhrama-Sheer Astra* towards her. She is saved by Lord Krishna, who was also the maternal uncle of Abhimanyu. Parikshit succeeds Yudhisthira to the throne of Hastinapura, according to the Mahabharata and the Puranas. He was the grandson of Arjuna and the son of Abhimanyu and Uttara. His bodily existence ended due to the curse of a Brahmana, which used the Naga king, Takshaka, the ruler of Takshashila as the instrument of death. Parikshit succeeded by his son Janamejaya. According to the Mahabharata, he ruled for 24 years and died at the age of sixty. Parikshit = the one who has been tested (The test (Pariksha) being of coming back from death by efforts of Krishna

<sup>20</sup> Vidura: was conceived by Vyasadeva in the womb of the maidservant of Ambika, mother of Panduraju.

To **Saptasrota**-seven gorges, in the forests of Southern Himalaya,  
And lost their lives in a terrible forest fire.

*Dharmaja was aghast by the loss of his elders  
The celestial bard **Narada** consoled him and explained:-*

“The relationship of God and His devotees is a simple union  
As a cow bound through the nose by a rope, he binds them.<sup>21</sup>  
Brings people together and separate them like His play-things.<sup>22</sup>  
People already in the jaws of the serpent of time, why repent?

Frail are the victims of the strong, one creature is food for another.<sup>23</sup>  
All these feelings of union and separation, understand, an illusion!  
God is the infinite time and manifests Himself  
By diverse energies and is both within and without  
Descends on Earth to eliminate the wrongdoers from its surface”.

*After some time of this event , Arjuna left to Dwaraka to seek guidance  
from Lord Krishna. Many days passed Arjuna was yet to return.  
**Dharmaja** observing evil omens allover,His mind in a state of Quandary  
Called upon **Bheema** and cautioned him.*

“Almost seven months, since Arjuna left for Dwaraka  
No sign or news from him; I am worried!  
All these bad omens, are a portentous phenomenon.  
Altars without fire, Doves flying with death’s message.  
Dark smoke enveloping the four directions,  
This trembling earth is in a terrific mess,  
Winds became tornadoes, Dusty air filled the blue dome dark,  
Hail stones, thunderstorms appeared in unseason  
Elements in clash, planets in collision.  
Animals stopped feeding, plants and trees are falling down.

Cries of crows, laughs of owls, resounding every where  
Deities are leaving the inner sanctum of temples

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<sup>21</sup> yatha gavo nasi protas, tanyam baddhas ca damabhih, vak-tanyam namabhir baddha, vahanti balim isituh

<sup>22</sup> yatha kridopaskaranam,samyoga-vigamav iha - icchaya kridituh syatam, tathaivesecchaya nram

<sup>23</sup> ahasani sahasanam,padani catus-padam, phalguni tatra mahatma, jivo jivasya jivanam

This world seemed to me in a state of destruction  
Lo! What happened to our friend and companion ?”

*Finding Arjuna at a distance, His worries being multiplied,  
In haste Dharmaja, enquired his approaching brother  
About the welfare of their savior.*

Wiping the rolling tears with his hands,  
In a trembling voice and weak poise,  
Like a poorman who just lost a great treasure,  
Arjuna in ardent distress, answered his brother -.

“Our charioteer, our minister, our relation,  
Our friend and our companion,  
Our king, our teacher and our God,  
Oh, brother! He deserted us and left this abode.

See! My strength is all Him; Now a mere naught I am!  
A guard and gurdian I was to his sixteen thousand women  
But got defeated by barbarians of low skill and civilization  
Neither my weapons nor magic chants came to my rescue,  
dumb struck I was, an incompetent one, a total failure!”

*Now, it came to Dharmaja as a flash.  
On which day Lord Krishna left this world That day was the beginning  
of Kaliyuga and was the reason for all these calamities and portents.*

After performing the Prajapatya Yajna  
Dharmaja, crowned **Parikshit** to his kingdom.  
His brothers and Draupadi following him,  
Made his *mahaprasthanam* -final march towards North.

***Parikshit**, married **Niravati**, the daughter of Uttara prince  
Begot, four sons- **Janamejaya** and others;  
Performed three Aswamedha Yajna, the horse sacrifices.*

*Oneday the king noticed, a low birth man kicking a cow and bull-*

That cruel man, holding a club in hand,  
anger personified, a rapid walker,  
a look alike king, but no empathy  
Started kicking a great bull, to fall on its side.

Realising the bull as **Dharma** with single intact foot  
The holy cow as **Earth** in the clutches of a cruel wretch  
That low castman as **Kalipurusha** the arbiter of Kali Yuga<sup>24</sup>,  
**King Parikshit**, when decided to take stern and harsh action  
that cruel man begged mercy and pleaded for a place to stay-

The king allowed him to reside in the acts of *murderers*,  
*Unchaste women, drunkards and gamblers* and  
Also in five spots of- *untruth, lust, arrogance, violence*  
*and enmity of easy money makers* -and restored  
the other three feet of Dharma with **penance, purity and kindness**.

*On one fateful day, King Parikshit, went for hunting,*  
*Into the interiors of a deep dark forest-*

Chasing, sporting and killing countless wild-beasts  
And in that desire and eagerness forgot for a while  
About food and hunger, place and direction  
When thirst began to hunt him, he searched for a water hole.

So, in search of water, he entered a hermitage,  
Where sage **Samika** was in deep meditation,  
The King with due respect, asked him for water.

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<sup>24</sup> **Kali Yuga**-. “age of (the male demon) Kali”, or “age of vice”) is the last of the four stages that the world goes through as part of the cycle of yugas described in the Indian scriptures. The other ages are Satya Yuga, Treta Yuga and Dvapara Yuga. The duration and chronological starting point in human history of Kali Yuga has given rise to different evaluations and interpretations. According to one of them, the *Surya Siddhanta*, Kali Yuga began at midnight (00:00) on 18 February 3102 BCE in the proleptic Julian calendar, or 23 January 3102 BC in the proleptic Gregorian calendar. This date is also considered by many Hindus to be the day that Krishna left earth to return to his abode. Most interpreters of Hindu scriptures believe that earth is currently in Kali Yuga

“The duration of the Satya millennium equals 4,800 years of the years of the demigods; the duration of the Dvāpara millennium equals 2,400 years; and that of the Kali millennium is 1,200 years of the demigods... As aforementioned, *one year of the demigods is equal to 360 years of the human beings*. The duration of the **Satya-yuga** is therefore 4,800 x 360, or **1,728,000 years**. The duration of the **Treta-yuga** is 3,600 x 360, or **1,296,000 years**. The duration of the **Dvapara-yuga** is 2,400 x 360, or **864,000 years**. And the last, the **Kali-yuga**, is 1,200 x 360, or **432,000 years in total**.” (Srimad Bhāgavatam 3.11.19)

Unable to get an answer, of his repeated enquiries  
Thirst and rage blinding his senses, brought a dead snake,  
garlanded the sage with it, and in that frenzy and fury  
the king returned to his city sulking and fuming.

Knowing this ghastly act,  
**Sringi**, the son of Samika sage  
In a fit of anger, cursed the King  
To die of snake bite, on the seventh day from that day.

Coming out of meditation, Samika,  
Understood the whole circumstances,  
Sent one of his disciples to the king  
to apprise the consequences and situation

“Why should I go for hunting? Even then,  
Why did I place a dead snake on the neck of a meditating monk?  
What happened to my senses and learning  
on that fateful agitating moment?- lamented king **Parikshit**.

After many deliberations and discussions,  
King Parikshit in his deep depression  
Invited all sages, seers and holymen  
To find a way out, from that perilous curse.

Finding no solution to reverse the curse,  
The king abdicated in favour of his son **Janamejaya**.<sup>25</sup>  
Keeping his mind on the splendor of the great God  
Hearing, learning, praying and praising the glories of Him.

An unexpected visitor arrived on that very day,  
an Ascetic with tattered external attire,  
but a glorious splendor inside,

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<sup>25</sup> **Janamejaya** was a Kuru king. He was the son of Parikshit and Madravati. He was the grandson of Abhimanyu and the great-grandson of Arjuna, the valiant warrior hero of the Mahabharata. He was ascended to the Kuru throne following the death of his father. His significance comes as the listener of the first narration of the Mahabharata, narrated by Vaishampayana, pupil of Vyasa. According to the Vayu Purana and the Matsya Purana, there was a dispute between him and Vaishampayana. Possibly, as its aftermath, he abdicated and his son Shatanika succeeded him

A wavy clustered hair on his face,  
like black bumble-bees blocking a lotus.  
Not even wearing a loin cloth, resembling  
a bare mountain without canopy.

Finding him as his last option  
Parikshit prayed the naked prophet  
Avadhutha **Suka**, to show him the path,  
The glorious path, to attain the final salvation.

\*\*\*\*\*



**King Parikshit and Sage Suka**

## Book-II



Avadhuta **Suka** tells Parikshit- the king cursed by Sringi sage, one should become free of the fear of death and let go of all sentiments and attachments to pleasure, home, and family. One should exercise control over breath and mind and concentrate on the sacred prime letter **Aum**<sup>26</sup>. The development of yoga and bhakti, different types of dharana, the nature of Bhagavan, and the liberation of a yogi upon his death are also explained by Suka. Suka describes creation and the avatars- incarnations of **Vishnu**, concluding with a description of the ten characteristics of a Purana.

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<sup>26</sup> Om or Aum (also Aum, written in Devanagari ॐ as ओम् and as in Sanskrit known as pranava प्रणव [lit. “to sound out loudly”], Omkara, or Aumkara (also as Aumkara) ओंकार (lit. “Aum form/syllable”), is a sacred/mystical syllable in the Dharmic or Indian religions, i.e. Hinduism, Jainism, and Buddhism

<sup>27</sup> The syllable *aum* is first described as all-encompassing mystical entity in the Upanishads. Hindus believe that as creation began, the divine, all-encompassing consciousness took the form of the first and original vibration manifesting as sound “AUM”. Before creation began it was “Shunyakasha”, the emptiness or the void. Shunyakasha, meaning literally “no sky”, is more than nothingness, because everything then existed in a latent state of potentiality. The vibration of “AUM” symbolizes the manifestation of God in form (“saguna brahman”). “AUM” is the reflection of the absolute reality, it is said to be “Adi Anadi”, without beginning or the end and embracing all that exists. The mantra “AUM” is the name of God, the vibration of the Supreme. When taken letter by letter, A-U-M represents the divine energy (Shakti) united in its three elementary aspects: Bhrahma Shakti (creation), Vishnu Shakti (preservation) and Shiva Shakti (liberation, and/or destruction

The naked soothsayer, soothing the troubled king  
Suggested **Samkhya**<sup>28</sup> **Yoga** practice, to liberate the soul from  
The fetters of the Phenomenal creation, Maya the illusion  
And to keep his mind steady on the effulgence of Him.

“Understand, that this macrocosm is His form  
A miniature in the minute atoms,  
A microcosm in the living beings  
Self existent, supreme soul, Reality and He is the eternity.

As in dreams a person appearing in many forms  
Experiences sensual feelings, wakes up and finds himself-  
God, though present in all living things  
Yet untouched by any attachments”

And to reach Him, to gain emancipation  
There are two paths mentioned in scriptures  
**Sadyamukthi**, gaining salvation then and there,  
**Krama mukthi**, emancipation in succession of stages.

To the House holder the best way to attain salvation  
The glorious path of devotion  
Worshipping one of the forms of God  
To fit one’s own internal combustion.

*The forms suggested are ....*

The four faced **Brahma** to the supreme soul seeker  
**Indra**, to the senses dexterity desirer;  
**Prajapathi**, to the managers and rulers; **Aditi**, to the food-lover

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<sup>28</sup> Samkhya was one of the six orthodox systems (*astika*, those systems that recognize vedic authority) of Hindu philosophy. The major text of this Vedic school is the extant *Samkhya Karika* circa 200 CE. Samkhya is an enumerationist philosophy that is strongly dualist. Samkhya denies the existence of Ishvara (God) or any other exterior influence. Samkhya philosophy regards the universe as consisting of two realities: Purusha (consciousness) and Prakriti (phenomenal realm of matter). They are the experienter and the experienced, not unlike the *res cogitans* and *res extensa* of René Descartes. Prakriti further bifurcates into animate and inanimate realms. On the other hand, Purusha separates out into countless Jivas or individual units of consciousness as souls which fuse into the mind and body of the animate branch of Prakriti. There are differences between Samkhya and Western forms of dualism. In the West, the fundamental distinction is between mind and body. In Samkhya, however, it is between the self (as Purusha) and matter (Prakriti). Sage Kapila is considered as the founder of the Samkhya school.

**Aditya**, to the Paradise searcher; **Universal Gods**, to the emperor  
**Sandhya** to the public ruler, **Durga** to the prosperity finder.  
**Fire** to the energy seeker, **Vasuvus** to the wealth seeker  
**Rudra** to the power monger; **Aswini deities** for long life  
**Earth** to the landlords; **Sky** and **Earth** to the fame finders  
**Gandharvas** to the beauty lover; **Urvasi** to the lust lounge  
**Brahma** to become conqueror, **Yajna Vishnu** to the glory seeker  
**Prachetassu** to the money maker; **Eswara** to the pundit  
**Uma** to the conjugal fulfilment; **Vishnu** to develop good conduct  
**Forefathers** to gain strength; **Manu** to win kingdoms.  
**Rakshasa** to revenge and kill enemies;  
**Moon** to attain physical pleasures.  
These are all various forms of **God**  
To worship and to fulfil one's own desires.

*So, oh, king! Worship the great God Narayana.....*

**“Whose songs, the ears failed to hear  
are the hollow mountain crevices  
Whose poems of praise, the tongues failed to read  
are the poisonous frog's tongues  
Whose brilliance the eyes failed to see,  
are the peacock's plume eyes.**

**Whose worship, the hands failed to do,  
are the hands of the dead one  
Whose nose fails to appreciate the fragrance – of the Tulasi leaves -  
oscimum sanctum- on Hari's feet is the hog's nose  
Whose feet fails to follow the rhythm of the prayers  
about the Eagle Rider are a fleet of wooden feet.**

**The unsoftened minds after Hari name's utterance  
are the worthless hard rocks  
The unmoved body after hearing the Muravairi legends  
is nothing but a living corpse  
The unbowed head to the feet of the LORD of lords  
his crown is vain stack wood  
The unsubmitted treasure to the God Madhava  
Is the moonlight in the dense woods**

**The one who doesn't revere Kaitabha killer  
Is the moving carcass in the thin air  
The one who fails to find His lotus feet  
that person's life is a squandered sheet."**

*Thus, understanding the words of the great seer  
King Parikshit, now devoid of fear of death ,  
Keeping the God of gods in his mind's chamber ,  
His effulgence pervading in him in and out.—*

"A minute atom, or a great macrocosm, divisible or not so!  
Attributes He have; No! He haven't; thus discussing  
And deliberating, yet finding no definite conclusion  
All learned men, about **Whom**, lead their lives meditating...

Entity He is, yet in the combinations and permutations of five elements,  
Creating this real and unreal worlds, with eleven senses  
And sixteen phases making these mortal bodies light and bright-  
That supreme soul, let, in my mind, pervade a ray of **His** brilliance."

*Yearning to know further about the Lord of Lords King Parikshit  
requested the great narrator Suka...*

### **The making of Universe**

*Pleased with the king's conduct and devotion Suka, narrated the  
knowledge descended to him in succession from the Lord to  
Brahma to Narada and finally to him.*

"In the beginning there was nothing except His glory  
From that glory, by His volition, came the seeds of Universe.  
In time, from life chance and innate disposition  
Evolved attributes, life and transformation in that order.

With those three together, developed Egotism.  
From Egotism evolved the energy of matter **Tamasa**,  
The energy of action **Rajasa**  
and the energy of knowledge **Satva**.

From Tamasa all five primary elements, first **sky**,  
Sound the minute form of sky with a single quality -*Hearing*.  
From sky came **air**, air in its minute form “prana”.  
The vital energy with two qualities - *Hearing and touch*.

From Air evolved **fire**, glowing with three qualities  
*Hearing, touch and form*.

From fire came, **water**- with four qualities  
*Hearing, touch, form and taste*.

From water evolved **Earth** with five attributes  
*Hearing, touch, form, taste and smell*.

From **Rajas**, the energy of action, evolved  
Five organs of action (*Hands, feet, speech, birth orifice and Anus*)  
Five organs of senses (*Hearing, touch, sight, taste and smell*).  
Ears, Skin, Eyes, Tongue and Nose

From **Satva**, the energy of knowledge, evolved  
Mind and ten deities (*four directions, wind, sun, rain, Fire, Indra, Upendra, Mithra, Prajapathi and Aswini deities*)  
This is the *original order* or **Prakritha sarga**  
The *altered order* is **Vaikritha sarga** consists of plants,  
Twenty eight species of Horizontal walkers  
That dwell on **earth, sky and water** -(**Tiryak sarga**)  
and *manushya*-

*The Human beings, who crave for happiness staying in grief.*

Prakritha and Vaikritha -a complete order of creation.

When the thought process is completed  
The Great God entered the singularity - **Brahmanda**  
and stayed in the primordial waters for a long time  
Then breaking the egg shell **He** came out.

As Sun stars in the orb of the solar system.  
And God resides in the egg and cosmic egg;  
Five elements, eleven senses and organs of action and sensation  
When combined, the genesis of the supreme being- **Virat**

From this **Virat**, the self lucient **Swarat**  
From **Him** the movable and immovable worlds  
The birth of the rulers of three qualities( Satva, Rajas, Tamas)

Then **Brahma** with four faces  
From him Nine **prajapathis**, the originators of living beings)  
Then sages like **Kumaras** - (**Sanaka, Sananda, Sanatkumara, Sanatana**)  
Then sneaking snakes and serpents of **Vasuki**,  
Rulers of sky such as **Garuda**, eagles and other birds.  
Earth dwellers and their rulers, many, Mandhata like kings;  
Gandharva, Siddha, Vidyadhara, Charana, Sadhya  
Raksha, Yaksha, Uruga rulers,  
Seers, forefathers, Demons and devils, animals and wild beasts.

This first birth of the world is named **Mahatva**, the glorious creation.  
The second one as **Samstitha**, the stable one  
The third one as **Bhoothastha**, the spiritual one- that of elements.  
The people in these worlds are rich, strong and famous  
Born with the glorious blessings of the supreme being **Narayana**<sup>29</sup>

From the great God's Navel, a **lotus**,  
The origin to this manifest world  
In that lotus, the great grand father, **Brahma**  
who with benignity, created all elements with eagerness and  
With all means, he tried to find the Almighty's magnificence.

*In his great meditation Brahma visualized the LORD's  
splendor...and observed the whole creation is singing the  
LORD's praises—*

*"Na Daivam Kesavath Param"* No god except you-  
A swan song by Royal swans.  
*"Sarvam vishnumayam Jageth"* All world is His glory-  
A chorus of Jay birds

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<sup>29</sup> In Sanskrit, another name for water is 'Naara'. The Supreme Lord Vishnu whose resting place ('Ayana') is 'Naara' is therefore called Naarayana. "Naara" also means the living entities (Jivas). Therefore, another meaning of Naarayana is 'resting place for all living entities' In the Mahabharata Krishna is often referred to as Narayana and Arjuna as Nara.

“*Jitham te pundarikaksha*” You are the conquerer”-  
A finetune by Cuckoo birds  
“*Mangalam Madhusudana*” our salutations to you-  
A group song by peacocks  
Bumble bees chanted **Harinama Smarana**, His name remembrance

Four powers of **Prakrithi**, the nature;  
**Purusha** the indwelling all knower  
**Mahath**, the glory; **Ahankara**, the sense of self;  
The five organs of action; the five organs of senses

The subtle and primary principles resulting in  
Sensations of sound, light, smell, taste, and touch.  
Surrounded by all these powers, glowing in splendor  
**Narayana**, the supreme soul spoke to **Brahma**<sup>30</sup>  
*The whole universe vibrated by that voice—*  
“In the beginning there was nobody except me  
In the end there will be nobody except me  
Both these micro and macro cosmos are my components.  
In the end and the beginning of time this world takes  
the shape of a **Big fish**.  
This world all an illusion- Pearl white mimics silver light,  
Night and day, mirages and real things;  
What is visible may not be real and vice versa  
As how the five elements exist in pitchers and vestures  
My existence is present in all actions and forms  
The wisdom which is instructed at all places and at all times  
Beyond the manifested stage,  
is the supreme spirit-**The Para Brahman**”<sup>31</sup>

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<sup>30</sup> According to the Puranas, Brahma is self-born in the lotus flower. Another legend says that Brahmā was born in water. A seed that later became the golden egg. From this golden egg, Brahma the creator was born, as *Hiranyagarbha*. The remaining materials of this golden egg expanded into the Brahm-anda or Universe. Being born in water, Brahmā is also called *Kanja* (born in water). Brahmā is said also to be the son of the Supreme Being, *Brahman*, and the female energy known as Prakrti or Maya

<sup>31</sup> **Para Brahman** or **Param Brahman** (the Highest Brahman; not to be confused with brahmin, an Indic social class designation) - is a term often used by Vedantic philosophers as to the “attainment of the ultimate goal” Adi Shankara has said that there is only one Supreme Para-Brahman and all the other deities are the forms and expansions of this Para-Brahman.

*After explaining the real nature of the Supreme soul  
To Brahma, the **Great God** disappeared—*

Learning this account from Brahma Narada passed on it to  
Suka sage Suka narrating it to king Parikshit-Described a must  
ten attributes of a **purana**-----

**Creation, emission, location and protection**  
**The scents of past deeds and the time periods**  
**The story of God, emancipation; retreat**  
*And a clear message are the ten characters of a Mahapurana.*

Glory, a sense of self; the five primary elements  
and the Eleven senses of God's creation is **Sarga**  
The birth of Brahma in the lotus of Viratpurusha  
And emission of this movable and immovable world is **Visarga**

Decimating the world destroyers  
to keep the world in present location is **Sthana**  
The protection of living beings- **poshana**;  
The scents of past deeds- **yoothulu**

The legends of past warriors, **Manvantharas**  
The story of God, **Isanucharitha**  
The way to final salvation is **mukthi**

The place where origin, continuance and  
end occurs is **Ashraya**, the great soul.  
The clear message is **Visudhyartha**.

*The story of god, **Sri Maha Bhagavatham**  
Having all these ten attributes  
A mythology of par excellence.  
A story told and retold with great brilliance.*

A **visionary, vision** and a **visible object**  
Spiritual, metaphysical and materialistic states  
Who can understand this triad  
Do understand the glory of that **Great spirit!**

And the Great Spirit made his retreat on the great waters  
And came out of the cosmic egg to repose.

*“Aponara ithi proktha Apo Vai nara soonavaha  
Tha yada syayatam poorvam Tena Narayana Smrithaha”*

Hovering over the great waters  
A lotus emerged from his Navel  
In that lotus, **Brahma** with four faces  
And the creation<sup>32</sup> of all this manifest world.

*Thus explained sage Suka to king Parikshit  
And that story was narrated by Suta sage  
to the assemblage of seers  
S’aunaka and others at Naimisha forest.*



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<sup>32</sup> The **universe** is commonly defined as the totality of everything that exists, including all space, time, matter, energy, planets, stars, galaxies, intergalactic space, and beyond. Definitions and usage vary and similar terms include the *cosmos*, the *world* and *nature*.

The word *universe* derives from the Old French word *Univers*, which in turn derives from the Latin word *universum*. The Latin word was used by Cicero and later Latin authors in many of the same senses as the modern English word is used. The Latin word derives from the poetic contraction *Unvorsum* — first used by Lucretius in Book IV (line 262) of his *De rerum natura* (*On the Nature of Things*) — which connects *un, uni* (the combining form of *unus*, or “one”) with *vorsum, versum* (a noun made from the perfect passive participle of *vertere*, meaning “something rotated, rolled, changed”).<sup>1</sup> A term for “universe” in ancient Greece was (to pan, The All, Pan (mythology)). - Viswam in Sanskrit.

## Book - III

*Book III explains **Vidura's** pilgrimage to various holy places and provides the backdrop for the stories and spiritual teachings in. Near the **Yamuna River**<sup>33</sup> Vidura meets **Uddhava**, who gives him the news of the **Kurukshetra War** and the death of **Sri Krishna**. Next he meets the sage **Maitreya**, who gives instruction on the creation of the world, the divisions of time, and other subjects.*

*The story of the birth of **Hiranyakasipu** and **Hiranyaksha**<sup>34</sup> is told, including the latter's death at the hands of **Varaha**, the boar avatar of **Vishnu**. An important story is the tale of **Devahuti** and her son **Kapila**—**Kapila's Samkhya** teachings help lead her to final liberation.*

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<sup>33</sup> Yamuna-The goddess of the river, also known as Yami, is the sister of Yama, god of death, and the daughter of Surya, the Sun god, and his wife Saranyu. Literally meaning “twins” in Sanskrit, as it runs parallel to the Ganges, its name is mentioned at many places in the Rig Veda, written during the Vedic period ca between 1700–1100 BC, and also in the later Atharvaveda, and the Brahmanas including Aitareya Brahmana and Shatapatha Brahmana. In Rig Veda, the story of the Yamuna describes her “excessive love” for her twin, Yama, who in turn asks her to find a suitable match for herself, which she does in Krishna. The tale is further detailed in the 16th century Sanskrit hymn, *Yamunashtakam*, an ode by philosopher Vallabhacharya. Ganga (Ganges) is considered an epitome of asceticism and higher knowledge and can grant us *Moksha* or liberation, it is Yamuna, who being a holder of infinite love and compassion, can grant us freedom from even death, the realm of her elder brother. She rushes down the Kalinda Mountain, and verily describes her as the daughter of Kalinda, giving her another name, *Kalindi*, the backdrop of Krishna Leela. Her water being of the colour of Lord Krishna, which is dark (Shyam ) It is mentioned as Iomanes (Ioames) in the surveys of Seleucus I Nicator, an officer of Alexander the Great and one of the Diadochi, who visited India in 305 BC, later Megasthenes, a Greek traveller and geographer, visited India, sometimes before 288 BC, the date of Chandragupta's death, also mention the river in his text *Indica*, where he described the region around it as the land of Surasena. In *Mahabharata*, Indraprastha, the capital of Pandavas was also situated on the banks of Yamuna, it is considered to the modern day city of Delhi. There is evidence indicating Yamuna was a tributary of the Ghaggar river, also known as the Vedic Sarasvati River in the ancient past and the rivers were collectively known as *Sapta Sindhu* or seven streams. It changed its course to east following a tectonic event in north India and became a tributary of the Ganges instead. it is believed that the Sarasvati river dried and it also meant the end of many Indus Valley civilization settlements, and creation of the Thar desert, the Ghaggar-Hakra river now flows only during the monsoon season.

<sup>34</sup> In Hinduism, **Hiranyaksha** [golden-eyed] was an Asura of pre-ancient India and the son of Diti and Kashyapa. He was slain by the god Vishnu after he (Hiranyaksha) took the Earth to the bottom of what has been described as the “Cosmic Ocean”. His name in Sanskrit literally means “Goldeneye”. Vishnu assumed the Avatar of a boar - Varaha and dove into the ocean to lift the Earth, in the process slayed Hiranyaksha who was obstructing Him. The battle lasted one thousand years. He had an elder brother named **Hiranyakasipu**, [golden-haired] who after having undertaken penances which made him incredibly powerful and invincible unless several conditions were met, was later slain by Narasimha, [man-lion] another avatar of Vishnu.

*Abstaining from food and awaiting death  
King parikshit, offered his prayers to Sage Suka  
Implored him to continue the narration  
The story of God and His celebrated Journey.*

*Sage Suka, the son of Vyasa, keeping his mind in the Great  
Lord and continued the glorious saga.....*

**Vidura** with right intention visited **Dhritharastra** and said....

“Give the right share to **Pandavas** the land they are entitled to,  
Your own sons let them share your inherited kingdom by virtue  
Let there be no clan war in between your own kith and kin  
Donot let Duryodhana’s deviant mind, influence your own decision.”

Angry **Duryodhana** added spite to harsh words  
And ridiculed Vidura-“A son of slave has no right to interfere”  
Vidura got hurt and left Hastina  
Went on pilgrimage to ease his mental distress.  
Near a holy place called **Prabhasa**,<sup>35</sup> He met  
**Uddhava- the counsellor of Krishna**<sup>36</sup> and in enquiry realized  
The real nature of the LORD of lords-  
**Vasudeva, Sankarshana, Pradumna, and Aniruddha**  
As the four realities of **Mind, Egotism, Thought and Conscience.**

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<sup>35</sup> **Prabhasa theertham**- The place where Krishna left this world is called Prabhasa theertham (the junction point where Gomathi river joins the sea) in Gujarath. This is the place from Sri Krishna after finishing all his leelas on earth left for his Sri Vaikuntam. This event was also a lila enacted by Sri Krishna. Prabhasa Kshetram in Gujarat is also called Banka Theertham. Prabhasam means well illuminating or very bright or well exposed

<sup>36</sup> **Uddhava** (also known as **Pavanayadhi**) is a character from the Puranic texts of Hinduism, who is the friend and counsellor of Krishna the Avatar. He plays a significant role in the Bhagavata Purana, being taught the processes of yoga and bhakti directly by Krishna. In the Bhagavata Purana, after Krishna had defeated Kamsa, Uddhava came to see him, much to Krishna’s pleasure. Krishna then requested Uddhava to visit Vrindavan with a message on his behalf to the Gopis and other residents of the village, who were missing his company. The content of the message and the feelings aroused by it when heard by the residents of Vrindavan constitute the highest understanding of love of God in the tradition of Gaudiya Vaishnavism. Krishna spoke the *Uddhava Gita* (also referred to as Hamsa Gita) to Uddhava shortly before he left the world in order to help console Uddhava after his forthcoming departure. It commences with Uddhava’s perplexity after he saw the impending destruction of the Yadava community, in which Krishna was also born.

*Uddhava narrated a great many things.-  
The life and adventures of **Krishna** and **Balarama**  
After the departure of Uddhava,  
Vidura crossed Yamuna river to reach the holy river **Ganges***

*There he found **Maitreya**<sup>37</sup> and after mutual greetings  
Maitreya observed Vidura's interest in Sri Krishna's saga  
He started narrating the final teachings of Lord Krishna  
To Vidura, a man well versed in ethics and morality.*

“This illusive world has three names  
**Time prompt, Unmanifest** and the **Nature**.  
From his glory formed this illusion and  
The triad of states into the sense of self.

This sarga, the order of creation, has **nine stages**:  
First one, the **Glory** of Him; **Egotism** the second one  
Senses filled **Elemental world** is the third one  
Formation of **Organs of senses and action** in the fourth stage  
Mind related **Satvika** state creation is fifth  
Materialistic world from **Tamas** state is the sixth  
These six are called **Prakritha**, the *original order*.

**Plants** -flowering, non-flowering ones,  
Creepers and trees the seventh  
Twenty eight different types of **Animals**, birds, sea dwellers  
This ninth one is the **Human** order-

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<sup>37</sup> Maitreya was a great sage and a learned scholar-philosopher.

**Maitreya** (Sanskrit), **Metteyya** (Pāli), or **Jampa** (Tibetan), is foretold as a future Buddha of this world in Buddhist eschatology. In some Buddhist literature, such as the Amitabha Sutra and the Lotus Sutra, he or she is referred to as *Ajita* Bodhisattva. Maitreya is a bodhisattva who in the Buddhist tradition is to appear on Earth, achieve complete enlightenment, and teach the pure dharma. According to scriptures, Maitreya will be a successor of the historic Sakyamuni Buddha. The prophecy of the arrival of Maitreya references a time when the Dharma will seem to be forgotten on Jambudvīpa.

**Maitreya** is considered to be the World Teacher, whose personal name is Maitreya (pronounced my-tray-ah). He has been expected for generations by all of the major religions. Christians know him as the Christ, and expect his imminent return. Jews await him as the Messiah; Hindus look for the coming of Krishna; Buddhists expect him as Maitreya Buddha; and Muslims anticipate the Imam Mahdi or Messiah

human who seeks happiness staying amidst of grief.  
These three last ones are **Vaikritha**, the modified order.

The tenth one the **order of gods** has eight divisions;-

**Vibudha** of learned men and demigods

**Pithru** of manes, **Sura** of immortals

**Gandharva** the celestial musicians and **Apsara**, the celestial nymphs

The fifth division of **Yaksha**, the fairies and **Raksha** the giants

**Spirits**, ghosts, and goblins in the sixth division

**Siddha** the adept, **Charana** the panegyrist,

**Vidyadhara** the celestial spirits

**Kinnera** the lutist and **Kimpurusha** the lyrist

These eighth divisions when included with

**Koumara Sarga**, the eternal youths of

*Sanaka, Sananda, Sanatana, Sanatkumara,*

Becomes **nine** divisions of the **order of gods**.

*Now let us understand the divisions of time.....*

Two atoms become a molecule

Three molecules one dust particle

[The dust particle seen in the sun rays= Trasa renuvu; The time taken by the sun ray to travel trasa renuvu length= trasa renu time; 3 trasarenuvu times= 1 truti]

Three dust particles one Truti

Hundred truti one Vedha

Three vedhas one Lava

Three Lava one Nimesha (the time taken to close eye lid)

Three Nimesha one Kshana

Five kshana one Kashta

Fifteen kashta one Laghuvu.

Fifteen laghuvu one Ghadiya

Two ghadiyas one Muhurtha

Six muhurtha one Jhamu

Eight jhamus one Day

Fifteen days one Paksha

Two pakshas one Month

Two months are Season

Three seasons are Ayana  
 Two Ayanas one Year  
 Twelve years one Pushkara  
 Three sixty days are one human year

One human year -one day of gods  
 Three sixty human years -one year of god  
 Twelve thousand god years one Mahayuga  
 Thousand Mahayugas one Kalpaka



Four thousand and eight hundred god years, Kritha(Satya) yuga  
 Three thousand and six hundred god years, Tretha yuga  
 Two thousand and four hundred god years, Dwapara yuga  
 One thousand and two hundred god years, Kaliyuga.

Four lakh thirty two thousand human years Kali yuga  
 Eight lakh sixty four thousand human years Dwaparayuga  
 Twelve lakh Ninety six thousand human years tretha yuga  
 Seventeen lakh twenty eight thousand human years Kritha yuga

Forty three lakh twenty thousand years – One Mahayuga.  
 Seventy one Mahayugas – One Manvantara.  
 Fourteen manvantharas one Kalpaka  
 Thousand Mahayugas one Kalpaka  
 One Kalpaka is a day/ night for **Brahma**.

Eight hundred and sixty four crore years - One day and night for Brahma  
 Three lakh eleven thousand and forty crores years, one Brahma year  
 One hundred Brahma years is Brahma period.<sup>38</sup>  
 One Brahma period is equivalent to one **emancipation** period.”  
*Thus explained Maitreya to Vidura the periods and divisions of time—.*

**Kritha** yuga, four thousand god years  
 and an interval period of eight hundred god years.

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<sup>38</sup> The lifespan of Brahma is 100 Brahmâ years, equivalent to 311,040,000,000,000 solar years (311 trillion and 40 billion Earth years). At the end of His lifespan, there will be a gap of 100 Brahmâ years, after which another Brahma or creator will begin the process of creation anew. This cycle is thought to repeat without end.

**Tretha** yuga, three thousand god years  
and an interval period of six hundred god years  
**Dwapara** yuga, two thousand god years  
and an interval period of four hundred god years  
**Kaliyuga**, one thousand god years  
and an interval period of two hundred god years.

And the God of Dharma moves  
on four feet in Satya or Kritha Yuga  
Three in Tretha yuga, Two in Dwapara and one in Kaliyuga  
So is the rise of sins and cruel deeds by people.

When Brahma goes into sleep the worlds die.  
When he wakes up they have rebirth again.  
Fourteen manu, each rule, for seventy one Mahayuga  
**Hari, the supreme soul becomes life.**  
Plants, birds, horizontal movers, the animals  
And Human beings, all are pervaded by him

*When the day time of Brahma comes to an end and night starts; All the three worlds-Earth- Heaven and the celestial eyes-plunges into darkness, then the souls of all living being merge into the **supreme soul**.*

In the heat and glow of His energy and effulgence  
When the triad of worlds got burnt  
Then the dwellers of the glorious world, the Maharloka  
Leave to the Janaloka, the fifth world above

And the great waters swell up  
The dissolution of the three-worlds into Him.  
Upon the great waters, upon the thousand heads of surging billows  
On that beautiful silvery bed of serpent pillows  
He, the great **Srimannarayana** rests in his meditative sleep.

When Brahma reaches fifty years of age  
That first half is called **Poorva parartha Brahmakalpa**  
It is called Padmakalpa because of the ***Lotus Flower***.

In the second half, Sri Hari transforms into a **Divine Boar**  
Now it is the beginning of The Second half,  
**Swetha Varaha Kalpa**- because of the white boar  
Brahma, after creating five illusions of ignorance  
**Ego, Lust, Anger, death wish** of “*Aham eva Mrithosmi*”  
And **thought confusion** to all living beings.  
Then repenting for his act

When requested, **Sanaka, Sananda, Sanatana, Sanatkumara**  
To beget people and populate the world.  
The Kumaras replied in negative and rejected the idea.  
Though his anger got pacified by his intellect,

Between his eyebrows, born a blue man, personified anger  
Named him **Rudra**<sup>39</sup>, as his birth generated grief or Rodana  
For Rudra to stay Brahma provided eleven places  
**Moon, Sun, Fire, Air, Water, Sky, Earth**  
**Life, Meditation, Heart and Senses**

His names are eleven, **Manyu, Manu**  
**Mahakala, Mahath, Siva, Rithadhwaja**  
**Uruseham, Bhava, Kala, Vamadeva and Dhrithavrita.**  
His spouses being **Dhee, Vruthi, Asana**  
**Uma, Niyuthi, Sarpini, ila, Ambica**  
**Ilavathi, Sudha, and Deeksha.**

Rudra created his clans in infinite number  
Who began swallowing the world  
Finding that danger, Brahma controlled their anger  
Sent them for penance, pacifying them.

Then Brahma created ten people of great intellect  
From his thumb **Daksha, Narada** from his thigh  
From navel **Pulaha**, ears **Pulastya**  
From skin **Bhrigu**, Hands **Krathuvu**  
From nose **Angirasa**, Life **Vasishta**

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<sup>39</sup> **Rudra** is a Rigvedic God, associated with wind or storm and the hunt. The name has been translated as “The Roarer” or “The Howler”.

From mind **Marichi**; eyes **Athri**  
From right breast **Dharma**; from his back **Death**  
From eyebrows **Krodha** the anger; lips **Avarice**  
From mouth **Sound**; genital organs **Water**  
From anus- **Niruthi**, shadow- **Devahuti** and **Kardama**  
From his soul **Bharathi**, the goddess of speech...

He loved the Goddess of speech and words  
Against the suggestions of Marichi, the son of mind.

He procreated Four **Vedas**, magic chants- mantras  
Yajnas, Songs, Brahma Karma for expiation.  
Upavedas- Ayurveda, Dhanurveda and Gandharva Veda  
And the Science of architecture- Sthapatya of Viswakarma

Mythology, epics, various rites and rituals  
Four periods of religious life- Ashramas  
Four kinds of vocations, four moral knowledges,  
Various chandassu- prosody, Pranavamant<sup>40</sup> - **AUM**  
Sabda, swara, varna and languages  
All these evolved in manifest and unmanifest forms.  
*Still Brahma found no growth in the population, he went into meditation—*  
From his body a couple- mithuna  
The formation of **Swayambhuva** and **Satharoopa**  
Swayambhuva- a self born; Satharoopa- hundred (countless) shapes  
For them born two sons **Priyavratha** and **Uttanapada**  
Three daughters **Nakuti**, **Devahuti** and **Prasuti**  
Nakuti with Ruchira; Devahuti with Kardama  
And Prasuti with Daksha begot people  
Who habitated this world in successive generations.

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<sup>40</sup> Pranava mantra-The mantra that is held very sacred by all Hindus is the mantra *Om* also called *praNava mantra*. This mantra is part of every worship. This mantra is hailed in scriptures of various languages. vedas - the holy scripture - is chanted always after chanting this mantra and always concluded with this mantra. Each of the hailing in the *archanai* that is performed for the divine is preceded by this mantra *Om*. *praNava* is the primal sound that existed before the creation and the sound that stays after the *praLaya*. This is the *nAtharUpa* - the Form of sound, of the Supreme Luminance. This mantra *om* refer to none other than God. The great yogis meditate in this mantra as the path to Eternal Bliss of the Formless Nameless God ! The *praNava* has five parts. They are *akara*, *ukara*, *makara*, *bindhu*, *nAtham*. (aum). Consequently this is also one of the glorious panchAkshara mantra.

When Swayambhuvu, the self born one  
with his pair Satharoopa of hundred shapes  
wished to populate the world  
But finding no place to stay  
Since after the annihilation in **Kalpantha**, the end of ages  
When these worlds got submerged in the great waters  
Earth sank to the depths of Rasathala, the underworld  
Then Brahma contemplated, to bring out Earth above great waters.

From his nose was born, a thumb sized holy hog.  
The **Yajna Varahamurthy**- a white boar  
Growing in a moment to the size of an elephant.  
Roaring like hell, He exploded the shell of the cosmic egg.

When that Yajna Varahamurthy, the holy hog  
Started searching for the submerged earth,  
In those great waters confronted by  
Hiranyaksha the golden eyed one  
The elder brother of Hiranyakasipu  
The arch enemy and the nemesis of gods.

Once Sanaka, Sananda, Sanatana, Sanatkumara,  
The eternal youths visited Vaikuntha, the abode of Lord Vishnu  
To offer their prayers to the LORD of lords in person, but  
Stopped at the entrance by **Jaya** and **Vijaya** the door keepers.  
Annoyed by the porters' behavior the Kumaras  
cursed them -to be born in the mortal world.  
*Hearing this hubub, the great god Narayana(Vishnu)*  
*appeared in their minds in his celestial lustre.*  
**“Servants’ wrong deeds are master’s faults**  
**The white patches of a skin disease on a bright body”**

Claiming Himself responsible for their misconduct  
The great God requested the eternal youths to forgive Him.  
Stunned by His demeanor, the sages understood His glory  
Falling on His feet pleaded their cause, Yet their curse being irrevocable.

God offered Jaya, Vijaya, to be born on earth  
In the womb of **Diti**, the wife of Kasyapa sage.

*Diti, the daughter of **Daksha** prajapathi.....*

One evening at dawn time, **Diti**<sup>41</sup> with mounting desire  
Requested Kasyapa to satisfy her hunger of love  
Since the union happened in inauspicious time.  
The sage **Kasyapa**<sup>42</sup>, explained her the consequences.

*“Two sons you shall have  
Arrogant and cruel ones, scum of the earth  
By their violent deeds, whole earth shall tremble in fear  
At the end, they shall die in the hands of the great savior.*

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<sup>41</sup> In Hinduism, **Diti** is an earth goddess and mother of the Maruts with Rudra. She is also the mother of the Daityas with the sage Kashyapa. She wanted to have a son who would be more powerful than Indra (who had killed her previous children) and so she practiced magic and kept herself pregnant for one year. Indra used a thunderbolt to splinter the fetus into many pieces, the Maruts. She is also **Aditi**'s sister. Diti is the daughter of Daksha-Prajapati one of the grandfather's of creation, a son of Brahma, the god of ritual skill and a king. Her mother was Veerni. She is among one of the sixty daughters of Daksha. She is one of the thirteen wives of Kashyapa, another prajapati and a great sage. She has many demon sons and daughters. Her two most famous sons were the rebirths of Vishnu's gatekeepers Jaya and Vijaya who failed to keep their dharma. They were Hiranyaksha who was slain by Vishnu's varaha avatara and Hiranyakashipu who was slain by Vishnu's man-lion, narasimha avatara. She also had a daughter named Holika who was killed by her own powers. Diti is usually mean and cruel to Kashyapa and Aditi. She is always obsessed with trying to raise the power of demons to its peak. She also hates Aditi's sons who are the gods. In sanskrit, the word Diti means tej or brilliance.

<sup>42</sup> **Kasyapa** was an ancient sage (rishis), who is one of the Saptarshis in the present Manvantara; with others being Atri, Vashishtha, Vishvamitra, Gautama, Jamadagni, Bharadwaja. The Valley of Kashmir is named after Kashyap Rishi. According to Hindu Mythology, he is the son of Marichi, one of the ten sons (Maanasa-putras) of the Creator Brahma. The Prajapati Daksha gave his thirteen daughters (Aditi, Diti, Kadru, Danu, Arishta, Surasa, Surabhi, Vinata, Tamra, Krodhavasa, Ida, Khasa and Muni) in marriage to Kasyapa. His sons from Aditi or Adityas (Sons of Aditi) were, Amœa, Aryaman, Bhaga, Dhûti, Mitra, Pûsan, Sakra, Savitru, Tvaksa, Varuna, Visu, and Vivasvat or Vivasvan, who went on to start the Solar Dynasty (Suryavansha), which later came to be known as Ikshvaku dynasty, after his great grandson, King Ikshvaku, whose subsequent kings were, Kukshi, Vikukshi, Bana, Anaranya, Prithu, Trishanku, and finally King Raghu, who gave it the name, *Raghuvansh* (Dynasty of Raghu), and then further leading up to Lord Ram, the son of Dashrath. His sons from Diti were, Hiranyakashipu and Hiranyaksha and a daughter Sinhika, who later became the wife of Viprachitti. Hiranyakashipu had four sons, Anuhlada, Hlada, Prahlada, and Sanhlada, who further extended the Daityas.

- Garuda and Anura are the sons of Kashyap from his wife, Vinata
- The Nâgas (serpents) are his sons from **Kadru**.
- The Danavas are his sons from **Danu**.
- The Bhagavata Purana states that the Apsaras were born from Kashyap and **Muni**.

*But the son of Hiranyakasipu, your grandson  
Shall become a great devotee of the Magnificent one  
Such is the aftermath of a deed done in wrong time  
Yet, all this is His will and His pleasure theme.”*

By the curse of Sanaka and other Kumaras  
By the blessings of the great God Narayana  
**Jaya** and **Vijaya**, the door keepers of His abode  
The porters of Vaikuntha, born to Diti, the wife of Kasyapa.

On that very moment, Earth quakes, tidal waves  
Thunder bolts and fierce lightnings exploded the Universe.  
Violent eruption of volcanoes, the surging waves  
of the great waters threatened the world’s existence-

That turmoil explaining the future course  
Kasyapa named his two sons  
Hiranyakasipu and Hiranyaksha  
One the- Golden hair, the other- Golden eyes.

Growing day by day from strength to strength  
**Hiranyakasipu** conquered the known world ;  
**Hiranyaksha** unable to find a rival to fight with,  
Attacked Varuna, who pleaded mercy and cried—

*“Your equal in prowess and valour  
one can find nowhere except in Vaikuntha  
Go, find him and defeat him  
Instead of wasting your energies on us weaklings”*

Finding no trace of his rival in Vaikuntha  
Hiranyaksha went in search of Him to Rasatala<sup>43</sup>  
And in the midst of great waters  
He found Him, in the form of a holy Hog

***“Oh, big hog! Stupid boar!, conjurer!  
Leave this earth to me and leap out from here!  
Otherwise, I will decimate you with this terrible mace  
To establish my rule on this world’s face”***

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<sup>43</sup> In the Puranas, and already in the Atharvaveda, there are fourteen worlds, seven higher ones (vyahrtis) and seven lower ones (patalas), viz. *bhuu, bhuvas, svar, mahas, janas, tapas, and satya* above and *atala, vitala, Sutala, rasaataala, talatala, mahaatala, paatala loka* and *naraka* below.

Hearing those words, Yajna Varaha, the holy Hog  
On the auspicious moment of **Abhijith**<sup>44</sup>  
And before the dawn time, making waste of  
the demon's weapons ,Thumped him heavily on his ear sides.

Disgorging blood in a flood of bubbles  
Eye balls coming out rolling and protruding,  
Breath coming to standstill and face turning blue  
Clenching his teeth and gnashing and grinding  
With blood oozing eyes, **Hiranyaksha**, lost his life.

On the eve of that dreadful demon's death  
All sages of antiquity headed by Brahma  
Offered their prayers, to pacify the ferocious Hog  
Blessing those people, *Sri Yajna Varaha* retired to his abode, *Vaikuntha*.  
placing the Earth on great waters again.

One day **Swayambhuva Manu**<sup>45</sup> one of the ten lords of creation

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<sup>44</sup> The meaning of the word "Abhijit " is "Vijayi" or "victorious" The Abhijit Nakshatra extends from 6° 40' to 10° 53' 20" of Sign Capricorn. That is the longitudinal length is 4° 13' 20" (Or 253° 20' of Arc). This small arc is divided into four equal parts. Thus we get a quarter of Abhijit Nakshatra as 63° 20' of Arc. Abhijit Nakshatra finds a place in Ashtottari Dasha. It is the only Dasha that involves Abhijit Nakshatra.

The ecliptic is divided into 27 nakshatras, which are variously called lunar houses or asterisms. These reflect the moon's cycle against the fixed stars, 27 days and 7¾ hours, the fractional part being compensated by an intercalary 28th *nakshatra*. Nakshatra computation appears to have been well known at the time of the Rig Veda. An additional 28th intercalary nakshatra, Abhijit (ā, â and æ Lyrae - Vega - between Uttarasharha and Sravana. Last two (third and fourth) Padas of Utrashada and first two (first and second) Padas of Sravana are considered to be Abhijit. Unless specifically mentioned it is not included in the list of the 27 constellations.

<sup>45</sup> **Manu** is a title accorded to the progenitor of mankind, and also the very first brahman king to rule this earth, who saved mankind from the universal flood. He was absolutely honest which was why he was initially known as "Satyavrata" (One with the oath of truth). His wife is Shraddha(niharika). Mahabharata says: "And Manu was imbued with great wisdom and devoted to virtue. And he became the progenitor of a line. And in Manu's race have been born all human beings, who have, therefore, been called Manavas. And it is of Manu that all men including Brahmanas, Kshatriyas, and others have been descended, and are, therefore, all called Manavas. Subsequently, O monarch, the Brahmanas became united with the Kshatriyas. And those sons of Manu that were Brahmanas devoted themselves to the study of the Vedas. "The ten sons of Manu are known as Vena, Dhritshnu, Narishyan, Nabhaga, Ikshvaku, Karusha, Saryati, the eighth, a daughter named Ila, Prishadhru the ninth, and Nabhagarishta, the tenth. They all betook themselves to the practices of Kshatriyas. Besides these, Manu had fifty other sons on Earth. But we heard that they all perished, quarrelling with one another.

The self born one, visited Kardama, the mire  
Along with his spouse Satharoopa, the hundred shaped one  
And their daughters Devahuti- ‘Invocation of the gods’  
Akuti- ‘Intention or wish’; and Prasuti- ‘Confinement’.

Kardama fell in love with Devahuti and married her  
The sage Kardama created an air ship by his Yogic power  
And they both went on a pleasure trip to all worlds  
Begetting nine daughters from their holy union.

A desire to beget a son becoming strong  
Devahuti on her husband’s advise  
Offered her eucharistic offerings to **Narayana**  
And the supreme being granted her wish.

Divine voices and dreamy noises  
Flower rains and flowing rivulets  
Celestial songs and nymphs’ dances  
Pleasant winds and placant seas  
Welcomed the child with winged wishes

On one auspicious moment  
A great son was born to Devahuti  
Like a bright fire arising in the hollow of a tree.  
*Brahma, named the child as **Kapila**<sup>46</sup>, the red one;*

***Kardama gave away his Nine daughters in matrimony.....***

Kala, the ray of light to **Marichi**, the mirage  
Anasuya the tolerance to **Athri** the impatient one

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<sup>1</sup> **Kapila** was a Vedic sage credited as one of the founders of the Samkhya school of philosophy. He is prominent in the Bhagavata Purana, which features a theistic version of his Samkhya philosophy. Traditional Hindu sources describe him as a descendant of Manu, a grandson of Brahma. The Bhagavad Gita depicts Kapila as a yogi hermit with highly developed *siddhis*, or spiritual powers. Kapila is a major figure in the story associated with the descent of the Ganga (Ganges) river from heaven. King Sagar, an ancestor of Rama, had performed the Aswamedha yagna ninety-nine times. On the hundredth time the horse was sent around the earth Indra, the King of Heaven, grew jealous and kidnapped the horse, hiding it in the hermitage of Kapila. The 60,000 sons of Sagara found the horse, and believing Kapila to be the abductor assaulted him. Kapila turned his assailants to ashes. Anshuman, a grandson of King Sagara, came to Kapila begging him to redeem the souls of Sagara’s 60,000 sons. Kapila replied that only if the Ganges descended from heaven and touched the ashes of the 60,000 would they be redeemed. The Ganges was eventually brought to earth, redeeming the sons of Sagara, through the tapasya of King Bhagiratha.

Sraddha the zeal to **Angirasa** the gesticulation  
Havirbhuvu the holy ghee born one to **Pulastya** the Acidic one  
Gathi the movement to **Pulaha** the thrilled one

Kriya the action to **Krathu** the sacrifice  
Khyathi the fame to **Bhrigu** the anger  
Arundhathi the faithful to **Vasishta** the dweller  
Santhi the peace to **Atharva** the Yajna.

After gaining wives and blessings  
All nine lords of creation left to their respective abodes.  
Kardama realising the birth of **Vishnu**<sup>47</sup> the great god  
As **Kapila** in his own house, offered his prayers-

***“The originator of six virtues! Oh God! The supreme soul!  
This nature, this creation is all your glory  
All worlds lie hidden in you, the supreme energy you are!  
All pervading, all observing one, it is my fortune, You being my son”.***

Hearing his prayers and praises  
The Supreme being showed him the path of devotion.

And when Devahuti, His mother wished to learn  
About **Tatva Jnana** the knowledge of **eternal truth**  
**Kapila**, the incarnation of the Great soul,  
Obliged his mother’s request and said....

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<sup>1</sup> The name *Vishu* is Rigvedic, denoting a minor deity personifying light and the Sun, often invoked as a companion of Indra, in four instances in a dvandva compound, *Indravishnu*. The name has no certain etymology; it is unattested in Iranian (but Iranian *Rašnu* is perhaps an indication that the name existed in Indo-Iranian and was replaced in Iranian). The most common interpretation is as *vi-snu-* from *vi-* “apart, across” and the zero grade of *sānu* “summit, ridge, mountain-top”, as in “he who steps across / spreads out the mountains”, The traditional explanation of the name *Vishu* involves the root *via-*, meaning “to settle” (cognate with Latin *vicus*, English *-wich* “village”), or also (in the Rigveda) “to enter into, to pervade”, glossing the name as “the All-Pervading One”. An early commentator on the Vedas, Yaska, in his *Nirukta*, defines Vishnu as *vishnu vishateh* “one who enters everywhere”, and *yad vishito bhavati taddjwojopwjepq*, “that which is free from fetters and bondages is Vishnu.

“Human mind, a source for mundane attachments.  
To gain emancipation, take refuge in the Supreme Soul.  
When mind stays away from Ego, affection and lust  
When one becomes unaware of the effects of joy and grief  
When one understands Him as separate entity from the illusive nature  
When one keeps himself busy hearing His glories and stories  
He finds the path to eternal liberation  
And the only way for that is *the path of constant devotion.*”

The knowledge of eternal truth (Tatva Jnana)  
is knowing the Supreme Soul, the Ancient one,  
Void of attributes and natural qualities  
Self-lucent and unapprehended by the senses  
Enters the unreal world of three qualities  
The Union generates an order of creation.

The trapped soul in these living beings,  
forgetting its own effulgence  
Attributing nature’s illusive qualities unto itself  
Limiting himself to this little world  
Losing independence by choosing attachments  
Lives in a world of illusion (**maya**).

Five primary elements and their subtle principles five;  
Five organs of senses and organs of action five;  
Four consciences- *mind, intellect, thought and a sense of self*  
These twenty four are the **attributes** of the nature.  
*Time is the twenty fifth one describing the vigor of high spirit.*

When the Supreme soul supplicates himself to nature  
By entering the individual living beings  
His knowledge light gets dimmed and  
In that darkness he observes fear  
The sense of self, the egotism begins to measure time

when inside the living beings -An indweller,  
Out side, It is time, of its nature of pervasiveness  
From the sense of self arises three **qualities**  
**Vaikarika** or the originator of mind and senses  
**Taijasa** in vitality and intellect; and

**Tamasa** in desire of a mixture of three attributes.

Decision and indecisions of desire of Vaikarika  
The products of mind and senses;

From Taijasa arises intellect, its characters are *knowledge, self control, doubt, determination, sleep, knowledge and memories, Vitality endowed with power of action Intellect with power of knowledge, and*  
The organs of senses and action are **Taijasa** driven

From Tamasa (Passion) came sound  
From sound the **sky** and from it the organ of hearing  
From sky, the sense of touch, from touch  
The **air** and the sensitive skin.  
From air, came the **fire** and the form and the organ of vision.  
From fire, came **water** and tongue the organ of taste  
From water developed **earth** and the organ of smell  
These seven states - *time, space and five senses*  
When invaded by the Supreme soul  
Then all coming together formed a great egg.

That egg, a micro cosm, floating on great waters  
When exploded by His divine volition  
Appeared a lotus flower blossomed  
from the navel of **Virat purusha**<sup>48</sup>,

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<sup>48</sup> In some lineages of Hinduism, **Purusha** (Sanskrit *purusa*, “man, Cosmic man”, in Sutra literature also called *purus* “man”) is the “Self” which pervades the universe. The Vedic divinities are interpretations of the many facets of Purusha. According to the Rigvedic Purusha sukta, Purusha was dismembered by the devas—his mind is the Moon, his eyes are the Sun, and his breath is the wind.

In the Rigveda, Purusha is described as a primeval giant that is sacrificed by the gods and from whose body the world and the varnas (castes) are built. He is described as having a thousand heads and a thousand feet. He emanated **Virat**, the female creative principle, from which he is reborn in turn after the world was made out of his parts. In the sacrifice of Purusha, the Vedic chants were first created. The horses and cows were born, the Brahmins were made from Purusha’s mouth, the Ksatriya from his arms, the Vaisyas from his thighs, and the Shudras from his feet. The Moon was born from his mind, the Sun from his eyes, the heavens from his skull. Indra and Agni emerged from his mouth. The parallel to Norse Ymir is often considered to reflect the myth’s origin in Proto-Indo-European religion.

on its opening, spreading into four quarters  
appeared **Brahma** with four faces.  
The emergence of sound, light, and vitality  
The eye of the world, the **Sun**  
Four directions, the trees and medicinal plants

Water from the genital organs of the Virat purusha  
The down ward wind from anus -the death  
Strength from hands, movement by feet  
From hands and feet emerged **Hari** the great god.

Rivers and streams from His blood  
Hunger from stomach, oceans from those two eyes  
From Heart mind; from mind the **moon** and intellect.  
Brahma and soul appeared from the seat of feelings.

*These emerged energies of macrocosm  
Thus became powerless in the microcosm of living beings.*

Knowledge is understanding the creation and the **creator**  
Realising the realities of illusion and the **indweller**

Those who does selfless service with pleasant thoughts,  
Dedicated devotion, dispassion, and concentration of mind  
Attains emancipation, without any fear of death.  
By doing one's duty, avoiding prohibited actions,  
Worshipping the supreme soul, abandoning vulgar behavior.

Keeping mind in liberation and good conduct  
Taking pure food in less quantity, shunning violence,  
Observing truth, accepting money sufficient for that purpose,  
Pious austerity, abstinence, chastity,  
Penance, sacred study and silence,  
Following yogic pathways,  
Learning the LORD's sporting ways (Amogha Lila),

And revering His glory and magnificence  
Sitting in a sacred position

By controlling breath and vitality, cleansing the inner sacs  
Reversing the downward movement of airs  
Awakening the **serpent power- Kundalini**<sup>49</sup>  
And by internal fire burning the tridoshas( Three Humors)  
and sins, crimes and all associations,  
Preventing love, affection by deep meditation  
by tasting the nectar from the great gland

And bringing on to the mind screen  
The brilliance of the **lotus eyed one**  
Who wears the golden bright light  
And a flaming disc of weapon, **Sudarsana chakra**  
A milky white five tone conch shell, **Panchajanya**  
A powerful fearsome mace, **Kowmodaki**  
A beautiful, everlasting flower necklace, **Vaijayanthi**  
A sign of vitality of living beings, **Kowstubha** diamond

Revering this beautiful God  
Leaving oneself in His hands  
Understanding that this whole world is an illusion,  
The reality is Him, the Supreme soul.

*It is the path of devotion.*  
The holyway to emancipation.  
Who follows this path to reach him  
Understands that time is a form of Him.

In that form living beings live in fear.  
Time as an attendant of Death, helps in balancing the earth.  
Births and Deaths, the creation, the sustenance  
And the destruction- all are subservient to Him-  
the Supreme Lord, the sovereign ruler and the master.

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<sup>49</sup> The **kundalini** rises from muladhara chakra up a subtle channel at the base of the spine (called *Sushumna*), and from there to top of the head merging with the sahasrara, or crown chakra. When kundalini Shakti is conceived as a goddess, then, when it rises to the head, it unites itself with the Supreme Being (Lord Shiva). Then the aspirant becomes engrossed in deep meditation and infinite bliss. The arousing of kundalini is said by some to be the one and only way of attaining Divine Wisdom. Self-Realization is said to be equivalent to Divine Wisdom or Gnosis or what amounts to the same thing: self-knowledge. The awakening of the kundalini shows itself as “awakening of inner knowledge” - brings with itself “pure joy, pure knowledge and pure love.”

In this mortal world, in the silhouette of illusion  
These men swim in the sea of ignorance  
Consider houses, fields, pets, money, children, wife  
And relatives as real things and does behave  
Unworthy of their lives and gain the lustful attachments

To create riches, comforts and to protect them  
Every moment a tension, sleepless attention  
Finding no time to think about Him or His creation  
Day by day the physical body become a slow burning dry log..

After becoming an old ox  
All for whom he worked so hard  
They leave him in a corner of negligence  
An old dog neither can stay in that house nor leave.

Diseases devour him, eyes sink into face abyss  
Phlegm overpour, throat chokes  
Half conscious in awkward silence, unable to answer  
The noose of time become tight, the end comes straight.

The porters of the portentous world  
Whisking the soul with time noose  
And lead them to the dark nether world  
There sinners undergo torments in hell for a while.

*Severe thirst and hunger severing the body and mind  
Fierce, violent, hot winds burning the feet into cinders  
Dirty, cold, frozen streams sinking him down to the mire  
Losing and gaining consciousness on the way to the city of the dead.*

*Impaled on wooden stakes, stabbed by sharp knives and daggers  
Beaten to pulp, thrown into slow fires  
Dipped in blood and mud streams, thumped with maces  
Punished by snake bites, body quartered, shot by stones*

After experiencing these varied torments in hell  
According to the sins and crimes of the past life  
The soul enters a new womb, in due course  
To enliven a new life in his rebirth.

His past actions dictating his present birth  
Entering the womb of a female in a drop of semen  
First night **Kalila**, the zygote; a **bubble** in the fifth night  
A **Jujub tree** shape on the tenth day, **Head** in the first month

**Hands and feet** in second month;  
Hair, nails, skin, genital organs in the third;  
Seven primary substances, the **sapta dhatu**, on the fourth  
Fifth month develops thirst and hunger

In the sixth month settled in the right side of the womb  
Moving in the waters of excretion  
Invaded by micro organisms, now and then losing consciousness  
Enjoying the essences of mother's food

Covered by the placenta and membranes of **jarayuvu**  
Keeping its head on the stomach  
Spine bent, unable to move in freedom  
Like a bird in a cage  
By God's grace remembers his past life and sins  
Takes deep breaths, without any traces of joy.

And in the seventh month  
Moving from side to side and all over the womb  
Trembling to tears by the winds of pregnancy<sup>50</sup>  
Begging and beseeching the god to save him from rebirth

*-Let me not leave this temple to the outside world  
Where again getting entangled  
in the wheel of mundane existence  
O God! Allow me to stay here to save my soul  
worshipping Your magnificence with reverence.*

In that state of meditation Nine months passes in succession  
In the tenth month the child's downward descent  
Without breath and knowledge, smeared by blood and grief  
Comes out into this world of illusion.

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<sup>50 50</sup> Human **Pregnancy** is the carrying of one or more offspring, known as a fetus or embryo, in the womb of a woman. In a pregnancy, there can be multiple gestations, as in the case of twins or triplets. Childbirth usually occurs about 38 weeks after conception; in women who have a menstrual cycle length of four weeks, this is approximately 40 weeks from the last normal menstrual period. The World Health Organization defines normal term for delivery as between 37 weeks and 42 weeks.

A complete dependent in his childhood  
A Prolonged **neoteny**, remaining young for a long time  
Losing his earlier knowledge of past life and deeds  
Cries in wilderness craving for love

A complete unlearning and learning mundane things  
Spending youthfulness in total unwillingness  
As an adult fulfilling bodily desires of hunger and lust  
Wasting his energies in accumulating riches and  
Moving away from truth, purity, kindness  
Fortitude, silence, intellect, shyness, forgiveness  
Fame, self control and happiness

And many times forgetting God  
Pulled by the strings of physical beauty

The illusive lust and bodily union  
Brings death nearer and nearer in disguise  
Like a deep well covered by dense grass.

*The soul which enters a male,  
By uninterrupted shameless physical union  
Becomes female in its rebirth  
She must understand that her spouse as  
“Death <sup>51</sup> becomes he”  
For woman every birth is a near death experience.*

Those whoever understands this truth  
No more suffer from the agonies of rebirth”-

*Thus explained Kapila, the God’s incarnation  
The Samkhya knowledge to his mother Devahuti*

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<sup>51</sup> The word death comes from Old English *deað*, which in turn comes from Proto-Germanic *\*daupaz* (reconstructed by etymological analysis). This comes from the Proto-Indo-European stem *\*dheu-* meaning the ‘Process, act, condition of dying. Almost all animals fortunate enough to survive hazards to their existence eventually die from senescence. The only known exception is the jellyfish *Turritopsis nutricula*, thought to be, in effect, immortal. Causes of death in humans as a result of intentional activity include suicide and homicide. From all causes, roughly 150,000 people die around the world each day.

After the departure of the sage Kapila  
Devahuti keeping her mind on the Great God,  
And on the divine path of devotion shown by her son  
Attained salvation in a place later called **Siddhipada**.

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### **[Viratpurusha concept in China]**

The Pangu legend- CHINA.—In the beginning there was nothing in the universe except a formless chaos. However this chaos coalesced into a cosmic egg for about 18,000 years. Within it, the perfectly opposed principles of Yin and Yang became balanced and Pangu emerged (or woke up) from the egg. Pangu is usually depicted as a primitive, hairy giant with horns on his head and clad in furs. Pangu set about the task of creating the world: he separated Yin from Yang with a swing of his giant axe, creating the Earth (murky *Yin*) and the Sky (clear *Yang*). To keep them separated, Pangu stood between them and pushed up the Sky. This task took 18,000 years; with each day the sky grew ten feet (3 meters) higher, the Earth ten feet wider, and Pangu ten feet taller. In some versions of the story, Pangu is aided in this task by the four most prominent beasts, namely the Turtle, the Qilin, the Phoenix, and the Dragon.

After the 18,000 years had elapsed, Pangu was laid to rest. His breath became the wind; his voice the thunder; left eye the sun and right eye the moon; his body became the mountains and extremes of the world; his blood formed rivers; his muscles the fertile lands; his facial hair the stars and milky way; his fur the bushes and forests; his bones the valuable minerals; his bone marrows sacred diamonds; his sweat fell as rain; and the fleas on his fur carried by the wind became the fish and animals throughout the land. Nüwa the Goddess then used the mud of the water bed to form the shape of humans. These humans were very smart since they were individually crafted. Nüwa then became bored of individually making every human so she started putting a rope in the water bed and letting the drops of mud that fell from it become new humans. These small drops became new humans, not as smart as the first. The first writer to record the myth of Pangu was Xu Zheng during the Three Kingdoms period.— [ **compare with the concept of our viratpurusha**]

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## Book- IV

The fourth book explains the story of Daksha<sup>52</sup> and his Yaga-sacrifice is told, in which Daksha illtreats his own daughter Dakshayani - Shiva's consort—resulting in Dākshâyani.'s self-immolation, which later came to be known by one of her names, *Sati*.

The legend of Dhruva's penance and devotion to Vishnu is also recounted, along with the related story of king Pruthu. The book ends with the recounting of the renunciation and liberation of the Prachetas brothers.



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<sup>52</sup> In Hinduism, **Daksha**, “the skilled one”, is an ancient creator god, one of the Prajapatis, the Rishis and the Adityas. Daksha is said to be the son of Aditi and Brahma. With his wife Prasuti, he is the father of thirteen daughters, namely Aditi, Diti, Danu, Kala, Danayu, Sinhika, Krodha, Pradha, Viswa, Vinata, Kapila, Muni, and Kadru. Many of whom were married to Soma. Daksha found that Soma overly favored one daughter (Rohini) over the others, thus neglecting their needs and flouting his responsibilities. For this, Daksha cursed him to wither and die. The daughters intervened and made his death periodic, symbolized by the waxing and waning of the moon.

Daksha is a Sanskrit word said to be a Prajapati or one of the Brahma's sons. The equivalent meaning in English is alert. One of the daughter of Prajapati (often said to be the youngest) was Shakti or Dakshayani., who had always wished to marry Shiva. Daksha forbade it, but she disobeyed him and did so anyway, finding in Shiva a doting and loving husband. Daksha disliked Shiva intensely, calling him a dirty, roaming ascetic and reviling the great yogi's cohort of goblins and ghouls.

Some of Daksha's other daughters include Bharani and Anuradha, married Chandra. Another, Rati, married Kama. Another daughter, Danu, gave birth to the evil Danavas. According to the Monnier-Williams dictionary Samkalpa (initiative/volition) is mentioned as a daughter of Daksha. There is a theory identifying Samkalpa with Lubhyati, the Sanskrit name-word etymologically related to love and libido.

## **The progeny of the daughters of Swayambhuvu Manu**

Swayambhuvu manu with Satharoopa as his wife  
begot three daughters **Akuti**, **Devahuti** and **Prasuti**,  
Akuti, the desire got married to **Ruchi**, the beautiful  
For them were born a mithuna, a pair  
**Yajna** the holy ritual an incarnation of Vishnu  
**Dakshina** the offering, an incarnation of AdiLakshmi.

They bore twelve sons..... Tosha (Joy), Pratosha (delight); Samthosha (happiness); Bhadra (Security); Santhi (Peace); Nidaspathi (Long life) Nithama (Treasure); Kavi( Poet); Vibhu (Master); Vahni (fire); Sudeva (Purity) and Rochana (Brilliant).

Devahuti, the divine birth married Kardama, the mire  
Prasuti, the birth process married Daksha, the dexterous one.

### ***The progeny of Kardama***

*Kala the light ray, the daughter of **Kardama** married **Marichi**  
the mirage begetting **Kasyapa** and **Poornima**, the reflected light  
Poornima in her later birth begot **Ganga**, **Devakulya** and **Viraja***

**Anasuya** in alliance with **Athri**,  
With the blessings of the three Gods,  
Brahma, Vishnu, Rudra, respectively  
Begot **Amrithansa**, **Datta** and **Doorvasa**.

**Sraddha** married to **Angirasa**, and begot-  
**Cinevali** - the moon as a thin line on the day of new moon  
**Kuhu** : The new moon without moon's appearance  
**Raka** : The full moon with all sixteen parts  
**Anumathi** the full moon with fourteen parts.  
-These four daughters and two sons **Uchathya** and **Brihaspathi**.

**Havirbhuvu** and **Pulasthya** begot **Agasthya**,  
the gastric fire and **Visrivasu** the restful one.  
Visrivasu married **Ilabila**, the aperture in the earth  
and begot **Kubera** the divine treasurer.

**Visravasu** by another wife **Kaikasi**, the angry one  
begot **Ravana** who was born with great voice  
**Kumbhakarna**, the pot eared one  
**Vibheeshana**, the formidable one

**Pulaha** married **Gathi** producing  
**Karmashreshta**, **Variyamsa** and **Sahishnu**  
**Krathu** and **Kriya** generated  
Six thousand **Valakhilya** - the tail hangers.

**Vasishta** with **Urja** produced seven sages, ***Chitraketha***  
***Suruchi***, ***Viraja***, ***Mithra***, ***Ulbana***, ***Vasubhrithyana*** and ***Dumantha***  
and with other liaison begot **Sakthi** and other children.  
**Adharva** married **Jathi** and begot **Drithavratha** and **Dadhyacha**.

**Khyathi** and **Bhriguvu** produced **Dhata** and **Vidhata** and **Sri**  
**Dhata**, **Vidhata** married **Yathi** and **Niyathi**  
for them two sons **Mrikanda** and **Prana**  
From **Mrikanda**- **Markandeya**; from **Prana**- **Vedasira**  
**Bhargava** and **Usana** begot **Kavi**  
Thus their generations prospered like assemblages of lotuses.

### **The Progeny Of Daksha**

**Daksha** the dexterous one married **Prasuti** the process of birth  
Thirteen of their daughters, **Sraddha** (devotion)  
**Maithri** (friendship); **Daya** (Kindness)  
**Santhi** (Peace); **Tushti** (satisfaction); **Pushti** (strength)  
**Kriya** (action); **Unmathi** (Ascent); **Buddhi** (intellect);  
**Medha** (memory); **Thithiksha** (patience); **Hree** (modesty);  
**Murthi** (image)- were given in marriage to **Dharmaraja**

**Dharmaraja** begot **Sritham** (Science) from **Sraddha**;  
**Prasada** (Clearness) from **Maithri**; **Abhaya** (security) from **Daya**;  
**Sukha** (Happiness) from **Santhi**; **Muda** (Joy) from **Tushti**;  
**Smaya** (Pride) from **Pushti**; **Yoga** (application) from **Kriya**;  
**Darpa** (Vanity) from **Unnathi**; **Artha** (Wealth) from **Buddhi**

Smrithi (reminiscence) from medha;  
Kshema (welfare) from Thithiksha  
Prasraya (respect) from Hree;  
Nara, Narayana (man and superman) from Murthi  
Daksha gave in marriage his remaining  
Three daughters -Swaha to Fire god;  
Pinda to Manes and Sathi to Bhava  
Swaha and Fire god begot three sons -  
Pavaka, Pavamana and Suchi.

### **The enmity between Daksha and Bhava**

Seers, sages, Lords of creation and the Lotus born Brahma  
All were invited to a great Yajna “**Satra**”- *Daksha yajna*  
When Daksha visited that place, all stood up  
And greeted him in respect except Brahma and Bhava

After offering prayers to Brahma  
Daksha got angry with **Bhava**, his son-in-law  
For not observing the respect due to him  
And declared in raging anger, his eyes raining sparks of fire

*“This transgressor, vagabond, disrespectful fellow  
Cultureless brute, rude, crude mad creature  
This naked one, king pin of demons, devils and dark creatures  
Ashes and bone wearer, impure, dirty natured, despicable  
He cannot be the **Siva** the auspicious one  
He is Siva the jackal, a low wrung man*

*For such a wretch, I gave my daughter Sathi in matrimony  
What happened is happened; But in future  
Let this Bhava may not gain “offerings from the sacred fires”*

*Thus cursing siva, Daksha sprinkled holy water to sustain his curse.*

Amidst of all those invitees disagreement  
Unabated anger burning him all sides,  
reviling Rudra and speaking contemptuously about him

Daksha left the holy place, in everybody's astonishment.

Hearing this, **Nandi**, the great Bull  
Got angry for that dishonoured incident  
Cursed *all learned men to be beggars*  
As the Yajna was the cause for his master's disgrace.

Bhrigu in return cursed that  
Dhoorjati's devotees and their supporters  
*Shall become 'heretics, religious hypocrites and impure men*  
*Dwelling in grave yards, wearing ashes and skulls'*

Ego breeds anger  
Anger bleeds character  
When character dies contempt grows  
Contempt searches for the ways to avenge.

***Thus the place of that holy sacrifice has transformed into a field  
sowed with enemy.....***

### **Dakshayani.<sup>53</sup> attends Daksha Yajna**

Enmity between them growing in excessive proportions  
Father-in-law Daksha performed Yajna without inviting Rudra  
After the completion of Vajapeya, started Brihaspathi Savana  
To see that great Yajna, Everybody was invited except Bhava

The bright sparkles of ear rings, reflecting on the cheek mirrors  
Great golden jewellery rays, spreading all over the shoulder blades  
Glistening colourful silk sarees, winking at the lights of bright clouds  
Inconstant eyes, in astonishment, moving in all directions.

With their spouses, in festive mood  
Flying in their airplanes, the divine ladies

---

<sup>53</sup> The Goddess Uma, a personification of the divine *Om* *kara*- AUM-→ UMA and embodiment of Prakrti (understood as Nature or creativity), took human birth at the bidding of Brahma. Uma was born as a daughter of Daksha Prajapati and his wife Prasuti. Daksha was a son of Brahmâ himself, and a great king and magnate in his own right. The girl was named Gaurî, "the turmeric-hued one," since she was of the fair, golden complexion of auspicious turmeric. As the daughter of Daksha, she is also known as **Dakshayani**.

with pageantry and dignity and joy and delight  
All going in a hurry to attend the great Yajna.

Seeing that great traffic in the sky  
Realising that her father was performing a sacrifice;  
Sathi, the **Dakshayani**. approached her spouse Bhava  
Requested his permission to attend her father's function.

When Bhava explained the enemy  
And advised her against going  
For uninvited guests gain humiliation;  
When she insisted on going  
Seeing her determination **Siva** froze in silence.

Her whole body trembling with unmitigated grief  
Tears rolling out in streams over the heart  
Ornaments on her neck and chest  
becoming hot with her body heat,  
Anger, indignation, resentment, pique, provoking her,  
Leaving her half soul, reached her father's place  
To participate in the festivities of that fateful sacrifice.

Accompanied by her retinue  
**Sarvani**<sup>54</sup> entered her parents' house  
And the hall of holy sacrifice  
But none paid any attention to her for Daksha's fear  
Except her mother, brother and sisters.  
Her father avoided her, not even speaking to her  
Finding this unbearable, Sathi the soul of Bhava  
Binding Prana, Apana winds<sup>55</sup> at the navel base,

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<sup>54</sup> The meaning of the name **Sarvani** is 'The All'

<sup>55</sup> **Prana** (प्राण, prāṇa) is the Sanskrit word for "vital life" (from the root *pra* "to fill", cognate to Latin *plenus* "full"). It is one of the five organs of vitality or sensation, viz. *prana* "breath", *vac* "speech", *chakshus* "sight", *shrotra* "hearing", and *manas* "thought" (nose, mouth, eyes, ears and mind;). In Yoga, the three main channels of prana are the Ida, the Pingala and the Sushumna. Ida relates to the right side of the brain, and the left side of the body, terminating at the left nostril and pingala to the left side of the brain and the right side of the body, terminating at the right nostril. In some practices, alternate nostril breathing balances the prana that flows within the body. In most ancient texts, the total number of nadis in the human body is stated to be 72,000. When prana enters a period of uplifted, intensified activity, the Yogic tradition refers to it as **Pranotthana**.

rising them upto Udana, Keeping them at the heart lotus,  
and in slow pace letting prana flow through the neck  
towards the place in between eyebrows  
Keeping her mind in concentration  
On her husband Bhava(Siva), the destroyer  
Burnt herself in spontaneous combustion  
By creating fire with her yogic power.

Stunned by that tragedy, the attendants of **Sarvani** -  
Pramatha soldiers surged to strike those conducting that sacrifice;

Sage Bhrgu in anger and indignation  
Started and completed Abhicharaka Homa,  
The ritual to slay the sacrifice destroyers  
From that south fire emerged  
Rubhu gods in thousands  
Who defeated Pramatha troops in close fight.

---

In Ayurveda, the Prana is further classified into subcategories, referred to as *prana vayus*. According to Hindu philosophy these are the vital principles of basic energy and subtle faculties of an individual that sustain physiological processes. There are five pranas or *vital currents* in the Hindu system: 1. **Prana** : Responsible for the beating of the heart and breathing. Prana enters the body through the breath and is sent to every cell through the circulatory system. 2. **Apana** : Responsible for the elimination of waste products from the body through the lungs and excretory systems. 3. **Udana** : Responsible for producing sounds through the vocal apparatus, as in speaking, singing, laughing, and crying. Also it represents the conscious energy required to produce the vocal sounds corresponding to the intent of the being. Hence Samyama on udana gives the higher centers total control over the body. 4. **Samana** : Responsible for the digestion of food and cell metabolism (i.e. the repair and manufacture of new cells and growth). Samana also includes the heat regulating processes of the body. Auras are projections of this current. By meditational practices one can see auras of light around every being. Yogis who do special practise on samana can produce a blazing aura at will.) 5. **Vyana** : Responsible for the expansion and contraction processes of the body, e.g. the voluntary muscular system.

*In Yoga the Prana is further classified into subcategory Upa-prana with following items:*  
**Naga** : Responsible for burping. **Kurma** : Responsible for blinking.; **Devadatta** : Responsible for yawning. **Krikala** : Responsible for Sneezing. **Dhananjaya** : Responsible for opening and closing of heart valves.

**Pranayama** is the practice in which the control of prana is achieved (initially) from the control of one's breathing. According to Yogic philosophy the breath, or air, is merely a gateway to the world of prana and its manifestation in the body. In yoga, pranayama techniques are used to control the movement of these vital energies within the body, which is said to lead to an increase in vitality in the practitioner. However, intensive practice of these techniques is not trivial. Kason describes situations where intensive pranayama techniques may have adverse effects on certain practitioners. According to kundalini yoga, intensive and systematic practice of pranayama can lead to the awakening of **kundalini**.

## The destruction of Daksha Yajna

The news of Bhavani burning to death and  
The defeat of Pramatha gana  
Reached Bhava by Narada  
For a moment forgetting his senses

*The ancient God, the terrible one, the black necked one  
Roaring like a lion about to kill a mad elephant  
Laughing incessantly, pulled out a shining tuft of matted hair  
And threw it on the middle of the earth disc.*

*From that matted hair tuft——*

“Gigantic body glistening like a dark cloud  
Blazing hairs illuminating bright light  
Thousand proboscies of shining elephants  
Brilliant eye vision blazing the world

Dreadful teeth, uneven saw tooth  
Skulls and bones as shabby garlands  
Frightful, alarming, perilous and looking malignant  
**Veerabhadra** rose from the Rudra’s matted hair

***“Go! Go and kill Daksha!  
Go! Go and destroy that in auspicious yajna!  
Go! And decimate, who ever resists you!  
Go! Go and show them the power of Rudra, the destroyer”.***

So, went Veerabhadra<sup>56</sup>, the formidable one  
Marched with his army towards Daksha’s abode  
The dust rose sky high covering the sun  
People in the vicinity predicted the end of the world.

Odd weapons in their hardened hands  
This queer army of midgets and goblins  
Creating terror in the hearts of the onlookers  
Destroyed that place of yagna into pools of debris

---

<sup>56</sup> **Veerabhadra** was a super being created by the wrath of Rudra (Shiva), when he stepped in to destroy the Yagna (fire sacrifice) of Daksha, after his daughter Dakshayani. (Sati) - consort of Shiva, self-immolated in yagna fire. Along with him was created, his consort Bhadrakali, from the wrath of Devi. Virabhadra is described as a warrior who eventually blinded Bhaga and broke, among many other countless gods, Pushan’s teeth. Other gods fled the battle field unable to sustain his power.

Bhaga lost his eyes in the hands of Nandeeswara  
Poosha lost his teeth by the blows of Chandeesa  
Bhrigu lost his beard in the fist of Veerabhadra  
A lesson for these three, who heckled Rudra.

And when unable to kill Daksha  
Even by stabbing him allover the body  
Veerabhadra decapitated his head  
And burnt it in the south fire

Completing the destruction  
Veerabhadra with his army left for Kailasa.

punished by the prime army  
the vanquished wandered towards Brahma  
Pleaded for the resurrection of Daksha.

Advised by the creator Brahma- the lotus born,  
Array of Gods reached Kailasa, the abode of Bhava.

Glittering with gem sparks, the bright mountain peaks  
Crowded with celestial singers and nymphs, the silver hill-tops  
For the enjoyment of air-born pairs, many lovely places.  
Beautiful flowers, bushes, mangroves and habitable caves

Divine women's dwelling hermitages  
Learned men's living retreats  
with many holy, virtuous, pleasing places  
It is the sacred terrain, the silver mountain.

In that holy abode, under a gigantic banyan tree,  
His lotus left foot, kept under His right thigh,  
Extended over the right thigh His right arm,  
A delicate rosary in his forearm, in deep meditation

Finding Rudra in that yogic posture  
Brahma and other gods offered their prayers.  
Bhava welcomed Brahma and others  
Who requested the restitution of the past events.

Pleased with their conduct Eswara, the great lord  
Revived Daksha with goat's head  
Bhaga's vision in peacock feather eyes  
Poosha to eat flour food and  
Bhrigu to gain goat's beard

Daksha woke up as from sleep  
For him now no more enemy with Bhava  
Remembering his daughter with tear filled eyes  
Repented for his reckless behaviour

When Daksha Yajna restarted with Rudra's consent  
Narayana<sup>57</sup>, the Lord of lords appeared before them;  
All gods, sages and seers offered their prayers to Him.  
He blessed them all and they completed the Yajna<sup>7</sup>.

*Dakshayani. Sati, the spouse of Rudra  
To be born in her rebirth as **Parvati**,  
A daughter to Himavantha and Menaka<sup>58</sup>  
to reunite with her husband Rudra in due time.*

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<sup>57</sup> **Narayana** is an important Sanskrit name for Vishnu, and in many contemporary vernaculars a common Indian name. Narayana is also identified as the original man, Purusha. The Puranas present divergent views on Narayana. In the Kurma Purana he is identified with Brahman and Krishna-Vishnu. In the Mahabharata Krishna is often referred to as Narayana and Arjuna as Nara.

<sup>58</sup> In Hinduism, **yajna** (Sanskrit यज्ञ *wikt:yajna*; also Anglicized as **Yajna**, **Yadna**) is a ritual of sacrifice (Monier-Williams gives the meanings "worship, prayer, praise; offering, oblation, sacrifice") derived from the practice of Vedic times. It is performed to please the gods or to attain certain wishes. An essential element is the sacrificial fire - the divine Agni - into which oblations are poured, as everything that is offered into the fire is believed to reach the gods. As the name of the service, the term yajna is linguistically (but not functionally) cognate with Zoroastrian (Ahura) Yasna. Unlike Vedic Yajna, Zoroastrian Yasna has "to do with water rather than fire" A Vedic (Srauta) yajna is typically performed by an *adhvaryu* priest, with a number of additional priests such as the hotar, udgatar playing a major role, next to their dozen helpers, by reciting or singing Vedic verses. Usually, there will be one or three fires in the centre of the offering ground and items are offered into the fire. Among the items offered as oblations in the yajna include large quantities of ghee, milk, grains, cakes or soma. The duration of a yajna depends on the type; some can last a few minutes, hours or days and some even last for years, with priests continuously offering to the gods accompanied with sacred verses. Post-Vedic yajnas, where milk products, fruits, flowers, cloth and money are offered, are called *homa* or *havanam*.

<sup>3</sup>**Menaka** is considered one of the most beautiful of the heavenly Apsaras. She was sent by Indra, the king of the Devas, to break the severe penance undertaken by Vishwamitra. She successfully incited Vishwamitra's lust and passion when he saw her swimming naked in a lake near a waterfall. She succeeded in breaking the meditation of Vishwamitra and the two made love for many years. However, she fell in genuine love with him. When Vishwamitra realized that he had been tricked by Indra, he was enraged. But he merely cursed Menaka to be separated from him forever, for he loved her as well and knew that she had lost all devious intentions towards him long ago. Later, Menaka is also said to have been the mother of Shakuntala, who was left at the hermitage of a Sage Kanva when she was a baby. Later Shakuntala became the love of King Dushyanta and gave birth to his son Bharata.

Thus spake Maitreya to Vidura-  
*Who ever reads or hears this story gains long life, fame, and name  
and be cleared of attachments and sins.*

### **The progeny of Adharma**

**Adharma**, the wicked married **Mrisha**, the untruth  
**Dambha**, the deceit and **Maya**, the illusion are their children;  
**Niruthi** adopted them and that pair begot  
**Lobha**, the avarice and **Nikrithi**, the dishonest

For them born are **Krodha**, the wrath and **Himsa**, the violence  
They begot **Kali**, the strife and **Durukthi**, the bad word.  
For them **Bhaya**, the fear and **Mrithyu**, the death  
They produced **Yathana** the agony and **Niraya** the hell.  
All these are the branches of Adharma tree.

From Brahma, the Lord of creation  
born the pair Swayambhuva and Satharoopa.  
For them two sons **Priyavratha** and **Uttanapada**  
Uttanapada married **Suneethi**, the ethics and **Suruchi**, the beautiful.  
Suneethi begot **Dhruva**, the immutable  
Suruchi gave birth to **Uttama**, the best

One day Uttanapada keeping Uttama on his lap  
And making merry with his preferred wife Suruchi;

When Dhruva failed to get his father's attention  
Suruchi heckled him saying

*"it is your misfortune not being born from my womb  
May be in your next birth by God's grace you can have the luck"*

Hearing those harsh words,  
With grief gaining upper hand  
Crying in shame and anger  
**Dhruva** reached his mother's lap.

Realising the situation  
Realising her position in that household  
Realising her son's intention  
Realised the path to Dhruva<sup>61</sup> to obtain His grace.

When sage Narada visited their home Suneethi explained her son's agony——

Narada understood the child's desire  
-To gain the highest place in the three worlds  
The place unattained by any one sofar-  
So blessed him by teaching him **Vasudeva** mantra.

---

<sup>61</sup>**Dhruva**, The name literally translates to “fixed, firm, constant”, used adjectivally e.g. of the polar star. It is also variously used as a name of Shiva, a name of Brahma, a name of Vishnu, a name of the world serpent. Dhruva was born a son of the King Uttanapada (the son of Svayambhuva Manu) and his wife Suniti (or Sunrita, the daughter of Dharma). The king also had another son Uttama, born to his second queen Suruchi, who was the preferred object of his affection. Once, when Dhruva was but a child of five years of age, the two princes playfully raced towards their father's lap. But, the headstrong Suruchi chided Dhruva and insulted him for trying to woo the attention of his father, when he did not deserve it because “he was not born to her.” She further mocked at his plight, by asking him to redeem himself by seeking Vishnu's blessings. Suniti consoled the distraught child, by asking him to take Suruchi's words seriously and to observe penance in meditation of the Lord. The one mantra which Narada taught and which was effectively used by Dhruva was **OM NAMO BHAGAVTE VASUDEVA**. Having spent a long time in the Lord's remembrance he even forgot the objective of his penance, and only asked for a life in memory of the Lord. Pleased by his penance and by his stuti, Vishnu granted his wish and further decreed that the lad would attain *Dhruvapada* - the state where he would become a celestial body which would not even be touched by the Maha Pralaya, or the final cataclysm.

**The story of VENA**—<sup>3</sup> Dhruva had two sons, Sisti and Bhavya. Bhavya's son was Shambhu. Sisti gave birth to five pure sons. Sisti's wife was Anuchaya. His five sons were Ripu, Ripunjaya, Vipra, Vrukala and Vrukatejas. Ripu married Puskarini, the daughter of Varuni, and gave birth to Chaksusha, the Manu, the great brilliant one. The Manu married the daughter of Prajapati. They gave birth to ten sons who are the lords of the ten rituals. Their names are Kuru, Puru, Satadumna, Tapsvi, Satyavan, Suchi, Agnistoma, Atiratra, Sudumna and Abhimanyu. Kuru gave birth to six sons brilliant as the fires. Their names are Anga, Sumanus, Swathi, Krathu, Angiras and Sibi. The ten sons of Manu are the ten members which create units of time and space. Prajapati is the cycle of the year. The six sons of Kuru are the six seasons conducted as six rituals by the six fires of Agni, who is himself the seventh and who manifests the six fires throughout the year.. Anga married Sunidha and gave birth to one son, Vena. Vena wanted to beget children. The Rishis conducted then the churning ritual with the right hand of Anga. From his right hand Pruthu was born. The whole earth was milked by Pruthu for the benefit of the creation. Prudhu means thickness, or the formation of a globe. Out of the fine matter of space (basic nature, Mula prakriti) the earth globe was squeezed, forming the gross minerals and plants, giving birth subsequently to the animal and human kingdoms.

*The magic chant of twelve letters embedded with Pranava.*  
Dhruva, the five year old boy, neglected by his own father  
Observed penance about the Father of the father of the universe.  
On the fifth month, by its power, all worlds trembled.

*Finding the turmoil unbearable all gods approached Narayana...*

Narayana the Lord of Lords  
Appeared before Dhruva in all His effulgence  
And blessed him in His lap of *manakeena*  
The highest place beyond the zone of seven sages, as **polestar**.

### **The story of Vena, The son of Anga**

Dhruva begot **Kalpa** the period and **Vatsara** the year  
By marrying **Bhrami** the whirl.  
And from **ila** the earth **utkala** the anxiety and a beautiful daughter desire  
Vatsara married Sarvarthi begetting  
Pushparna, Chandrakethu, Nishu, Marju  
Vasuvu and Jaya all six sons..

**Pushparna** married **Prabha** begetting **Morning, Midday and Evening**

From **Dosha** he begot **Nightfall, Midnight, and Dawn**

**Dawn** the **Vushta** married **Pushkarini** begot **Sarvateja**

Sarvateja married **Nakuti** to beget **Manu**

**Manu** married **Nadvala**, the non attachment

For them were born twelve children

Puruvu, Kutsudu, Dritha, Dyumna

Satyavantha, Ruthu, Vrithu, Agnistoma

Athirathri, Pradyaumna, Sibi and Ulmuka

Ulmuka married another Pushkarini and begot

Anga, Sumanasa, Khyathi, Krathu

Angirasa and Gaya all six sons

**Anga** married **Sunitha** and begot **Vena**

***Vena** the hairy one with his cruel deeds*

*Created terror in the minds of all learned men.*

*When they cursed him to die*

*Vena lost his life leaving the people kingless.*

*To abate that anarchial confusion.....*

Seers churned the left shoulder of Vena<sup>62</sup>

Producing the *first emperor of this earth*-Pruthu

**Pruthu** and his pair a damsel **Archi** as mithuna

Pruthu, the great land lord with his spouse Archi, the ray of light.

Worked like a slave to the learned men.

An enemy to the demons and devils

A friend to the devotees of Narayana

A rival to the miscreants and demons

One day finding his people

Suffering from severe thirst and hunger

Of the devastating and daunting forest fire

His heart bleeding in anger for their distress

He took his bow and applied a powerful arrow.

Seeing this act the earth started running in cow form.

But the chaste king Pruthu<sup>63</sup> ran after her,

Chasing it from place to place and world to world

---

<sup>62</sup> Even though King Vena was induced again and again towards a lawful offering, he did not accept it. Then the sages got furious and talked among themselves: "Let us put an end to this thing. This fellow has the audacity to refuse to accept the existence of the eternal Lord who is without a beginning or an end. Blotted he is by the sin of misbehaviour." They directed then the sharp edges of the kusa grass against him with the power of great mantras and killed him. When he was dead, they saw a spark glowing and developing into lawlessness all around. Since there was no ruler, the spark of lawlessness worked out in many minds as theft and robbery. Many people in the kingdom began to live as thieves and robbers, growing fond of each other's possessions. The sages saw the spark ever moving among the many people. They saw that the king had died without leaving a son to take his place as ruler.

They took then the right hand of the corpse of King Vena and rubbed it against his thigh, churning and uttering great mantras. A male was born out of the thigh of the king. He was a curved dwarf, like the scorched, burnt trunk of a tree. In great hurry he asked the sages: "What shall I do?" They replied: "Sit down", and he was named Nishada. His children were called Nishada as well; they occupied the mountainous areas of the Vindhya and lived as highwaymen. The sages once again churned the right hand of the king against his thigh. A son was born who was valorous and virtuous, shining verily like the pure fire of the sacrifice. He was named Prudhu. A bow, some arrows and a shield fell from the skies and became his. All beings were pleased. Even King Vena, who had left his body, reached heaven thanks to the birth of a good son. [ from puranas and their contribution]

<sup>63</sup> According to Hindu mythology, **Pruthu** ( "large, great, important, abundant") is a sovereign (chakravartin), named in the Vedic scriptures and considered an Avatar (incarnation) of the preserver god—Vishnu. He is also called

*Finally cornering her in a place spoke to her in a sharp tone....*

Oh earth! Your ways are now unbearable  
Receiving your share of Yajna yet not returning your due.  
You better oblige, if not I may have to kill you  
To keep my people away from hunger and thirst.

*The illusory cow shaking in fear offered her prayers, recognising  
Pruthu as Narayana....*

Oh God! As a holy boar you brought me from the underworld.  
You balanced this fragile boat on the great waters  
Now to save these people, you yourself  
Wants to kill me, what an amazing thought, it is!  
Now, bring me a calf and a cowherd  
So that I can yield you, the milk of your desire.  
And make this uneven earth as a plain land  
To sustain the rain and water plentiful.

**Pruthu** milked medicines and remedies from  
earth keeping **Manu** as calf.  
Sages milked prosody, **Brihaspathi** as calf  
Gods milked strength and vigour, **Indra** as calf

Demons milked wine and toddy, **Prahlada** as calf  
Celestial singers and nymphs milked song and dance, **Viswavasu** as calf  
Manes milked oblations, **Surya** the sun as calf.

Siddhas milked supernatural powers, **Kapila** as calf  
Vidyadharas milked magic sciences, **Khekhara** as calf  
Kimpursha milked illusion, **Delusion** as calf  
Yaksha, Rakshas milked Blood, **Bhootesa** as calf

---

**Pruthu, Prithi and Prithu Vainya**, literally, Prithu — the son of Vena. Prithu is “celebrated as the first consecrated king, from whom the earth received her (Sanskrit) name Prithvi. He is mainly associated with the legend of his chasing the earth goddess, Prithvi, who fled in the form of a cow and eventually agreed to yield her milk as the world’s grain and vegetation.

The epic Mahabharata and text Vishnu Purana describes **Pruthu** as a part Avatar (incarnation) of Vishnu. The Atharvaveda credits him of the invention of ploughing and thus, agriculture. He is also described as one who flattened the Earth’s rocky surface, thus encouraging agriculture, cattle-breeding, commerce and development of new cities on earth. In a hymn in Rigveda, Pruthu is described as a rishi (seer). D. R. Patil suggests that the Rigvedic Pruthu was a vegetarian deity, associated with Greek god Dionysus and another Vedic god Soma.

Serpents milked poison, **Takshaka** as calf  
Cows and plant eating animals milked grass, their **calves** as calf  
Beasts milked raw flesh, **Lion** as Calf  
Birds milked insects, **Eagle** as calf  
Medicinal plants elements, **Himalaya** as calf  
*All milked earth, keeping their representatives as calf*

The illusory cow earth yielding varied forms of milk  
Pruthu, the emperor made the great land even and plain  
By breaking rocky mountains to powdered dust.  
Since then the earth was called **Pruthvi**.

When Emperor Pruthu contemplated hundredth horse sacrifice  
Indra<sup>64</sup>, the king of gods, unable to bear Pruthu's brilliance  
Abducted the sacrificial animal and left to heaven  
In the disguise of Pashanda, a religious hypocrite.

In that confusion, many people  
Embraced other thoughts of nakedness.  
Some donned reddish wear, ashes and bones  
With mounting interests in unjust acts.

**Jithaswa** the son of Pruthu  
Chased **Indra** to his abode and brought him as captive  
Finding the miscreant, the emperor with great anger  
About to slay **Sakra**(Indra), the king of gods...

---

<sup>64</sup> **Indra** or Ēakra is the King of the demi-gods or Devas and Lord of Heaven or Svargaloka in Hindu mythology. He is also the God of War, Storms, and Rainfall. Indra is one of the chief deities in the Rigveda. He is celebrated as a demiurge who pushes up the sky, releases dawn (Ushas) from the Vala cave, and slays Vritra; both latter actions are central to the Soma sacrifice. On the other hand, he also commits (like Zeus) many kinds of mischief for which he is sometimes punished. He has many epithets, notably *vrisan* the bull, and *vitrahan*, slayer of Vritra and maghavahana, "the bountiful". Indra appears as the name of an arch-demon in the Zoroastrian religion, while his epithet Verethragna appears as a god of victory. Aspects of Indra as a deity are cognate to other Indo-European gods; they are either thunder gods such as Thor, Perun, and Zeus, or gods of intoxicating drinks such as Dionysos. The name of Indra (Indara) is also mentioned among the gods of the Mitanni, a Hurrian speaking people who ruled northern Syria from ca.1500BC-1300BC. Janda suggests that the Proto-Indo-European (or Graeco-Aryan) predecessor of Indra had the epithet *\*trigw-welumos* "smasher of the enclosure" (of Vritra, Vala) and *diye-snūtyos* "impeller of streams" (the liberated rivers, corresponding to Vedic *apam ajas* "agitator of the waters"), which resulted in the Greek gods Triptolemos and Dionysos.

By the grace of Narayana<sup>65</sup>, Sakra was saved in time  
Indra repealed his illusion over people  
And both the lords became friends  
Pruthu completed his Hundredth horse sacrifice without a hitch.

After some time, visited by Sanaka and other Kumaras  
Emperor **Pruthu** greeted them with great reverence  
They explained him the secret of emancipation.  
“*Atma nastu Kamaya Sarvam Priyam Bhavathi*”—  
[*Atmapahanana of attaining Moksha, the final beatitude The Principal object of human life and pursuit*]  
Observing the yogic principles and  
with his agreeable wife Archi  
He begot five children, Vijithaswa  
Dhoomrakesa, Haryaswa, Dravina and Vrika.

In his old age, **Pruthu**, the emperor  
Renouncing all his riches  
Performed a great penance and  
reached the Lord of Lords gaining emancipation.

### **The story of Prachetasas<sup>66</sup>**

The son of Pruthu, Vijithaswa married Sikhandi  
And begot Tretagni -**Pavaka, Pavamana and Suchi**  
From his second wife Abhaswathi, a son named Havirdhana  
Havirdhana married Havirdhani and produced

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<sup>65</sup> Lord Narayana is the supreme almighty, everything emanates from Him. In the Yajurveda it says, ‘Om adha nitya Narayan ha, brahma narayanaha, shivasca narayana ha, shankarsca narayanaha and kalacha narayanaha, sarva bhutasca mekam via narayana Karan purusha makarana parabramahan’ and ultimately it says ‘Savo deve eko Narayana na dwitiyacha kaschit’ (“There is only one God Narayana and no second”). He Himself expands as Brahma the creator (Generator), Vishnu the maintainer (Operator) and Shiva as the annihilator (Destroyer)-GOD. Whether you read Rig Veda or any other Vedas and Puranas it has said Lord Narayan is the supreme and there is absolutely nothing beyond Him, it says in Srimad Bhagavatam ‘Yesha tu Narayanam devam adevam isham’ (‘Narayan is the lord of the lords beyond him there is nothing exists’). Whoever worships with love and devotion achieves the highest destination Vaikuntha. (G as Generator, O as Operator and D as Destroyer hence GOD)

<sup>66</sup> There was at first one Eternal, Divine, and Self-born Brahman. The Self-born Brahman begat seven illustrious sons. They were Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and the highly-blessed Vasishtha who was equal to the Self-born himself. These seven sons have been mentioned in the *Puranas* as seven Brahmanas. In Atri’s race was born the eternal and divine Varhi the ancient, who had penances for his origin. From Varhi the ancient sprang the ten *Prachetasas*.

Barhishmada, Gaya, Sukla, Krishna, Satya

And Jithavratha, six sons all.

Barhishmada got fame as **Prachina Barhi**, the ancient grass

He married the daughter of sea, **Sathadhrithi** of hundred holds.

For them were born **Prachetasas**, the intelligent ones

They met Rudra, one-day, near a water pond-

Affluent with red-lilies and water fowls

Sweet aromas of beautiful flowers

A clear water lake as pure as the heart of a righteous man.

*Rudra explained the greatness of the Lord of Lords*

*To those Prachethasas in this eulogium of Sri Hari.*

### **Rudrageetha (The song of Rudra<sup>67</sup>)**

“Oh, Lotus navelled one, all pervading, peaceful,

Universal truth, supreme soul, the minute one,

The king of Vasuvus, the entity, the revered one

Unchangeable, the saviour, the deliverer

Ruler of all worlds, controller of all attributes

Self existent, self lucient, endless, boundless one

The eternal one, the ancient, the supreme being

The all knowing, indweller, the supreme sacrifice yajna

The commander and preserver of the world

The victorious, the triumphant, *my salutations to you.*

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<sup>67</sup>**Rudra** is a Rigvedic God, associated with wind or storm, and the hunt. The name has been translated as “The Roarer”, or “The Howler”. The theonym *Shiva* originates as an epithet of Rudra, the adjective *shiva*. “kind” being used euphemistically of the god who in the Rigveda also carries the epithet *ghora* “terrible”. Usage of the epithet came to exceed the original theonym and by the post-Vedic period (in the Sanskrit Epics), the name *Rudra* is taken as a synonym for the god Shiva and the two names are used interchangeably. Rudra is called “The Archer” (Sanskrit: *Sarva*) and the arrow is an essential attribute of Rudra. This name appears in the Shiva Sahasranama, and R. K. Sharma notes that it is used as a name of Shiva often in later languages. The word is derived from the Sanskrit root *sarv-* which means “to injure” or “to kill” and Sharma uses that general sense in his interpretive translation of the name *Sarva* as “One who can kill the forces of darkness”. The names *Dhanvin* (“Bowman”) and *Ba?ahasta* (“Archer”, literally “Armed with arrows in his hands”) also refer to archery. In other contexts the word *rudra* can simply mean “the number eleven”. The word “*rudraksha*” (Sanskrit: *rudraksa* = *rudra* + *aksa* “eye”), or “eye of Rudra”, is used as a name both for the berry of the Rudraksha tree, and a name for a string of the prayer beads made from those seeds

An absolution, an accomplishment, a completion and  
an end, An essence of all, an ascetic of the highest order  
The fruitfulness, the right conduct, the blackness  
The energetic one, A great yogi, the destroyer

The protector of good people, the slayer of wrong ones  
A void, A highest deed, the Death, the kind one.  
A macro cosmic one, merciful, compassionate,  
The tender hearted one, bright, brilliant, magnificent one  
The uncontrolled one, the all controller, the benign,  
God, providence, divine power, destiny, fate  
Fortune, Oh! Almighty, *my salutations to you!*

You are the cupid, you are the soul  
Knowledge, reason, cause and effect you are.  
I prostrate before your lotus feet  
I offer my obeisance to you  
*My reverential salutations to you*  
Oh God! the Lord of lords!!

*Initiated by Rudra, to Vasudeva mantra*  
*Prachetasas spent their life singing Sri Hari song at all times*  
*Contemplated a great penance, in meditation*  
*Keeping themselves in the effulgence of His kindness.*



## **The story of Puranjana<sup>68</sup>**

*Sage Narada told Pracheena Barhi about Puranjana.....*

Once there was a king called **Puranjana**  
He had an understood friend of understood actions  
This Puranjana went in search of a suitable city to stay  
And found one in the right side of the Himalaya mountains.

A city with nine gates, arches, thresholds and gateways  
High streets, ramparts, walled and splendid gardens  
Beautiful varied houses with gold and silver peaks  
Well designed court yards, play grounds and pleasure parks  
Emeralds, diamonds, rubies and pearl studded pillars  
Holy fires burning bright in the great wood crystal altars.

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<sup>68</sup> Once there lived two friends named King **Puranjana** and avijñata. Both of them were of the same age. They were brilliant, had freedom, were happy and were together always. Both of them were travelling around happily. While wandering Puranjana once saw a palace with nine gates. When he saw this palace he completely forgot about his friend and fell in love with it. He then saw a lady emerging from the fort. The lady had a five headed snake as an umbrella, had 11 body guards and loads of soldiers accompanying her. Puranjana was totally impressed with her beauty and he approached her. He enquired about her. The queen introduced herself as Puranjani. They got married. He was very attached to her. One day their city was attacked by King Fear. Puranjana was knocked out. Since he spent his last days thinking about his wife, in his next birth he was born as a girl. She married a king.

She loved him very much. One day, she found him cold in death. She could not bear to live without him. She prepared to burn herself in his funeral pyre. At that moment a Brahmin walked up to her and explained to her that she was actually Puranjana who got separated from his friend avijñata. The Brahmin then took the form of avijñata. Avijñata explained that Puranjana was carried away by Maya.

Inner Meaning of the Story- Puranjana – Jiva; Avijñata – Brahman Palace with nine gates - Human body; When Jiva enters physical body He forgets the Supreme Brahman; The Queen – Buddhi; Body attached to Buddhi; The five headed snake – Panchaprana- \_ Prana, Apana, Vyana, Udhana and Samana; The 11 body guards- \_ Five Jnanendriya, \_ Five Karmendriya, \_ And Manasu, Soldiers – Thoughts, King Fear – Old age and related problems (time)- the story of Puranjana is a parable.

This nine-fold division is projected in nine apertures of the body — two eyes, two ears, two nostrils, mouth, genitals and anus, nine psychic centres, nine planets, nine divisions of time — *ghatika, yama, ahoratra, vara, tithi, paksha, masa, ritu*, nine gems, nine moods or *Navras* and nine forms of Goddess Durga or Tripurasundari worshipped during *Navratras*.

That pleasurable city, almost  
Resembling **Bhogavathi**, the capital of Nagas  
Puranjana found there a voluptuous damsel  
Bathing in an enchanting lake of red lilies and lotuses.

“To whom you belong? Who is your father?  
What is your name? Who are these eleven attendants?  
Why are you staying alone in this beautiful garden?  
Are you that Sathi in search of Bhava?  
Or Bharathi for Brahma or Rudrani for Rudra?  
Or Indira in search of Narayana? If not  
Bless me with your bright magnetic smiles”

Sprinkling her silvery smiles, she replied-  
*“My luck you arrived here, come! Enjoy the pleasures,  
From this city of nine gates!”*  
With that invitation/he entered the city,  
invoking the god of loves and affection.  
The city has nine windows, five in East,  
One in south, one in North and Two in west.  
*Khadyotha and Havirmukhi two illuminating doors of sun and moon fire  
Nalini and Naalini two scent perceptrors of Nasal paths  
Mukhya the main door spending time in procrastination and taste  
Pithurhoo and Devahoo two side doors opening the world of audition  
The west doors, one Asuri for sex and ruin,  
Niruthi for hell and destruction.*

In that city of desires, while he was roaming  
Two blind men Nirvaka and Pesaskara, the hands and feet  
Awarding him cohabitation and action, and  
Producing infatuation, propitiousness and elation.

*Thus deceived by a lady of mind and intellect he became a  
puppet in her hands, one day——*  
Fire horses, five strings, two wheels, two yokes  
Fleeting speed, one axle; two knobs, three flags  
One light source, one charioteer, seven shields  
Golden embellishment, five valours, one nest,

A chariot loaded with five weapons,  
On it, **Puranjana** in an armour of gold  
A quiver full of undecayed arrows  
Went to a forest, with eleven divisions of army

Entered *pancha-prastha*, a place of five mountain tops  
Leaving behind the lady not to be left

*In a cruel and demonic mood started killing animals and beasts  
with his sharp arrows...*

When the thirst for hunting abated  
Then remembering his lady love  
returned back to his home and harem  
That labile lady invited him into her arms.

*In that state he lost the consciousness of time, place and dimin-  
ishing life time.....*

While puranjana whiling away his time  
increasing his progeny in tens and scores  
His city got surrounded by celestial warriors  
**Prajagara** the keeper of the city defending in vain.

One day, the daughter of time **Durbhaga**, the ill-luck  
Finding her match in **Kalayavana**, approached him for help  
He addressed her as his sister and advised her  
To be with his brother **Prajwara** in decimating people  
Kalayavana called by the name of Bhaya or fear  
Sent his troops to occupy the city of Puranjana.  
Headed by Prajwara and Durbhagya the ill-luck.

Ruined in the hands of the damsel of time  
Puranjana surrounded by the fear of old age and death  
Thinking about the future of his wife and progeny  
Swimming in the sea of sorrow and grief

Defeated by the enemies, the servants of death  
The city of puranjana became the seat of ruins.

When dead, in that after life, his soul  
Suffered in the hands of the sacrificed animals  
Who hunted him down and slaughtered him, in revenge.

His wife in her rebirth born in Vidarbha  
as **Pramadothama** an excellent girl  
Married Pandya king and begot seven sons,  
later who ruled over Dravida desa.  
The Pandya king, **Malayadhwaja** gave his daughter  
**Dhritavrithi** to **Agasthya** in marriage  
When Malayadhwaja died, Pramadottama in her  
bereavement decided for concretion.

Then appeared her past lover, claiming her as her consort.  
And explained this illusion, since they both were a pair of swans  
Swimming in the mind pond, the *manasa sarovara*.

*Sage Narada narrated this symbolic story to Pracheena Barhi  
And explained further the inner meaning of this tale....*

Puranjana is the purusha, the soul  
His ununderstood friend is the **supreme being**  
The nine gate city is the nine aperture **body**  
The damsel with the dulcimer of ego and affection is the **mind**  
**Organs** of **senses** and **action** are her attendants  
Five headed snake is **panchaprana**, the vitality;  
Eleven warriors are the **ten senses and mind**.

Panchala Kingdom is the object of five senses  
Nine gates are **eyes, nose, ears,**  
**Mouth, Anus and genital opening.**  
Khadyotha and Havirmukhi are **eyes**  
Nalini and Naalini are **Nasal** paths  
Vibhrajitha the form; Mukhya the **mouth**  
Pithuhoo and Devahoo are **ears**, right and left

Celestial warriors are **days**; the damsel of time is **old age**  
Kalayavana is **death**; **diseases** are his army

Prajwara is the **fever**; Asuri is **penis**  
Durmada is **vagina**; Gremaka is **sexual pleasure**  
Niruthi is **anus**; Vaisasa is hell; Lubdaka is **payuvu**  
Blind men are the **hands and feet**; harem is **heart**  
Vishuchi is the **mind** and intellect

Chariot is the body; Horses, the senses; Yokes- age and years;  
Wheels,- sins and virtues; three flags are the three qualities.

Five strings are five prana; the light source is mind,  
Charioteer the intellect; two knobs are **grief** and **love**  
Five valours are five organs of senses; nest is the heart.

Golden embellishment is **Rajoguna**, five weapons are senses.  
Queer of undecayed arrows is the thought seat, mind.  
Eleven divisions of army is mind and ten senses

Thus unaware of the Supreme being in that physical life  
And years of his life time coming to an end

**Satvika guna** showing the path to divine lands  
**Rajo guna** establishing grief and its consequences  
**Tamasa guna** producing Lust and its after maths  
With rebirths depending upon the past deeds  
*Male, female, neuter, divine, animal and human existences exist.*  
A series of births and death in search of truth  
A dog's life in search of food from home to home  
A life of illusion, a state of an unending dream.  
In dream the soul leaves the body, enjoys the out of body experiences

Even the spirit of living being  
Experiences the consequences of its own actions  
In this life by the corpulent body and  
Mind the reason, the physical body receives the effects

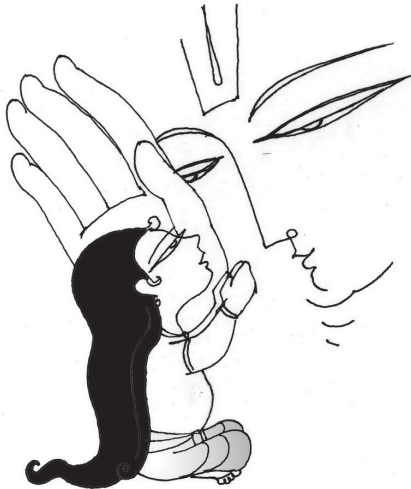
The impure soul by births and deaths  
If observes the brilliance of the Lord of lords  
With right conduct and devotion  
Gets burnt to precious soul in His flames of magnificence  
Becomes pure and attains final beatitude.

Mind is the road of maya and illusion  
Submission to senses, generates Avidya or ignorance.  
Who ever understands that this whole world  
Is Him, the Supreme soul, gains emancipation.”-  
*Narada went to his abode After his discourse with Pracheena  
Barhi, the king The king left to forest after crowning his sons as  
kings, to practice **Bhakthi yoga**, the path of devotion.*

Prachetasas followed the same path,  
blessed by Him, married Marisha, -  
Amaranthus the daughter of trees,  
They begot Daksha who became lord of creation.

Later, Prachetasas understanding the spiritual knowledge  
From the great sage Narada, observed the path of devotion.  
Keeping their mind in God at all times and places  
Reached the great God, the Lord of lords, Sri Narayana

*Thus Maitreya narrated this story to Vidura.  
This great tale spread from one sage to another  
In succession from Suka to king Parikshit.  
Suta to S'aunaka in the Naimisha forest.*



Dhruva

# Book- V

Book –V explains about the story of Manu’s sons and their children that leads eventually to Bharat and a description of the world, the sun and its course, the moon and the planets, the regions below the earth, and the twenty-eight hells (*naraka*).

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**Manu** is a title accorded to the progenitor of mankind, and also the very first brahman king to rule this earth, who saved mankind from the universal flood. He was absolutely honest which was why he was initially known as “Satyavrata” (One with the oath of truth). His wife is Shraddha(niharika).Mahabharata says: “And Manu was imbued with great wisdom and devoted to virtue. And he became the progenitor of a line. And in Manu’s race have been born all human beings, who have, therefore, been called Manavas. And it is of Manu that all men including Brahmanas, Kshatriyas, and others have been descended, and are, therefore, all called Manavas. Sons of Manu that were Brahmanas devoted themselves to the study of the Vedas. “The ten sons of Manu are known as Vena, Dhrishnu, Narishyan, Nabhaga, Ikshvaku, Karusha, Saryati, the eighth, a daughter named Ila, Prishadhru the ninth, and Nabhagarishta, the tenth. They all betook themselves to the practices of Kshatriyas. Besides these, Manu had fifty other sons on Earth. But we heard that they all perished, quarrelling with one another. According to the Puranas, currently we are in the 7th Manvantara headed by Sraddhadeva (Vaivasvata) Manu.

1) Svayambhuva Manu, the son of Lord Brahma; 2) Svarocisha, the son of Svarocis, or Agni, the predominating deity of fire; 3) Uttama, the son of King Priyavrata; 4) Tamasa, the brother of Uttama; 5) Raivata, the twin brother of Tamasa; 6) Cakshusha, the son of the demigod Cakshus; 7) Vaivasvata, the son of Vivasvan, the sun-god (whose name is mentioned in the Bhagavad-gita); 8) Savarni, a son born to the sun-god and his wife Chaya; 9) Daksha-savarni, the son of the demigod Varuna; 10) Brahma-savarni, the son of Upasloka; 11) Rudra-savarni, son of Rudra 12) Dharma-savarni, son of Ruci 13) Deva-savarni, son of Satyasaha 14) Indra-savarni, son of Bhuti

According to the Puranas, the genealogy of the 1st Manu, Svayambhuva is as follows:

1. Brahma or Svayambhu 2. Svayambhuva Manu, son of Brahma and Gayatri (alternately, Shatarupa, Brahmani or Savitri); 3. Utanapada and Priyavrata were two sons of Svayamhubha Manu and Ananti; 4. Dhruva, Apasyati, Apasyanta and Kiritimana were four sons of Utanapada and Sunrita (or Suniti), daughter of Dharma; 5. Si?ta, son of Dhruva and Dhanya; 6. Ripuñjaya, Kripa, Vrita, Vrika and Vrikatejasa- five sons of Shista & Succhaya, daughter of Agni 7. Cakhu, son of Ripunjaya and Virini; 8. Cākhusa Manu, son of Cakhu

**Twenty-eight hells:** Tamisra, Andhatamisra, Raurava, Maharaurava, Kumbhipaka. Kalasutra, Asi-patravana, Sukaramukha, Andhakupa, Krmibhojana. Sandamsa, Taptasurmi, Vajrakantaka-salmali, Vaitarani, Puyoda, Pranarodha, Visasana, Lalabhaksa, Sarameyadana, Avici, Ayahpana. Ksarakardama, Raksogana-bhojana, Sulaprotā, DandaSuka. Avata-nirodhana, Paryavartana and Sucimukha

## The story of Priyavratha<sup>69</sup>

Jeeva, the living being, a dependent of God  
Performs the acts of penance to gain knowledge  
Strength, riches, righteous conduct and meditative energy  
All these births and deaths, pains and pleasures  
All these worlds function, under His direction:

Like an animal confined with a nose cord  
The thread of character triad binds him to sruthi  
A blindman directed by a person with eyes  
People experience god send happiness and grief.  
Who ever wins over the sensual distractions  
Understanding them as illusions of a dream  
Conquers the passions to gain emancipation.

At the time of his departure to forests  
**Swayambhuva manu** crowned his son to his kingdom.  
His son **Priyavratha** excelled in his position  
And governed his people with love and affection

He married **Barhishmathi**, the daughter of Viswakarma  
Begot ten sons, one daughter; they are  
Agnidhra, Idhmajihwa, Yajnasahu, Mahaveera  
Hiranyarethu, Ghritha prishta, Savana, Methathithi  
Veethihotra, Kavi and daughter Urjaswathi.

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<sup>69</sup> Vedic mythology and Vedic astronomy describes Bhu-mandala, Bhuloka to be divided into 7 islands (planets in outer space). It is said that Maharaja Priyavrata drove his celestial chariot behind the sun, the rims of his chariot wheels created impressions that later became seven oceans, dividing the planetary system known as Bhu-mandala into seven islands. So, he created seven different types of oceans and planetary systems, which altogether are known as Bhu-mandala, or Bhuloka.

Each island is surrounded by a liquid substance, beyond which is the next island. Each island is twice as large as the one preceding it. All the 7 islands are completely surrounded by the 7 oceans, and each ocean is equal in breadth to the island it surrounds. The names of 7 islands and 7 rulers of them (sons of Maharaja Priyavrata) and 7 oceans are:

- 1st island: Jambu: Agnidhra,; 1st ocean: salt water,
- 2nd island: Plaksa: Idhmajihva,; 2nd ocean: sugarcane juice,
- 3rd island: Salmali: Yajnabahu,; 3rd ocean: liquor,
- 4th island: Kusa: Hiranyareta,; 4th ocean: clarified butter,
- 5th island: Kraunca: Ghrtaprstha,; 5th ocean: milk,
- 6th island: Saka: Medhatithi,; 6th ocean: emulsified yogurt,
- 7th island: Puskara: Vitihotra,; 7th ocean: sweet drinking water.

*In them Kavi, Mahaveera and Savana died in childhood  
Priyavratha begot three more sons by another wife  
Uttama, Tamasa and Raivatha*

When **Priyavratha** rode in his chariot  
Around Meru mountain seven times in seven days  
Formed were *Seven seas and seven islands*  
In between the routes of his chariot—

Seven islands – **Jambu** with jambolam trees;  
**Plaksha** of ficus trees; **Kusa** of green grass  
**Krouncha** of heron land, **Saka** of teak trees  
**Salmala** of silk cotton trees and **Pushkara** of ground lotus.

The seven seas are of **salt, sugarcane juice,**  
**Wine, ghee, curd, milk** and **water** ones.  
Priyavratha gave his seven sons, one island each  
And got married his daughter Urjaswathi to **Bhargava**  
Bhargava(Sukracharya) and Urjaswathi begot **Devayani**.

After many years of ruling his kingdom  
Priyavratha preferred penance  
And chanting the name of **Sri Hari**  
Attained salvation in His devotion.

Priyavratha's son Agnidhra married Poorvachitthi, a water nymph  
Begetting **Nabhi, Kimpurusha, Harivarsha, Ilavratha,**  
**Ramyaka, Hiranmaya, Kuru, Bhadraswa** and **Ketumala**.  
They nine married **Meru devi, Prathiroopa, Ugradamshtra**  
**Latha, Ramya, Syama, Nari, Bhadra** and **Devavathi** respectively.

### **The Incarnation of Rushabha**

Nabhi and Meru devi worshipped Sri Hari  
Begot a son, an aspect of Narayana  
They named him **Rushabha**, the bright one.

Intolerant to Rushabha's fame  
**Indra**, the king of gods created a famine situation  
Rushabha reversed it, with his yogic power  
After the nirvana of his father **Nabhi**.

## **Bharatha Varsha**

Rushabha ruled his people with kind heart and compassion  
Married Jayanthi and begot Bharath and others  
By this Bharatha's name this land  
Being called "**Bharath Varsha**" in later times.

Kusavartha, Ilavartha, Brahmavartha, Aryavartha  
Malayakethu, Bhadrasena, Indraspruk, Vidarbha,  
And Keekata were nine other places ruled  
By his nine sons- Kavi, Hari, Anthariksha, Prasuddha,  
Pippalayana, Avirhotra, Drameedha, Chamasa and Karabhajana.

*These nine sons revealed Bhagavatha Dharma in their times. Other  
eighty one became learned men and beacons of that society.*

One day **Rushabha** called on his sons  
Advised them to stay away from the physical pleasures.  
    "When a man meets woman  
    The Union generates a feeling of mine and myself  
    The progeny needs house, fields and money  
    Attachments and sentiments become super strings.  
The infatuation about the wordly things  
Causes grief and sorrow  
Who ever stays away from this sensual illusions  
By keeping his mind on Narayana he shall attain salvation".

*Advised his sons to respect learned men  
For they are the visible gods on this earth.  
Later he appointed Bharatha as the king  
And became an avadhootha, a naked seer.*

Roaming in a state of madness,  
Smiling, laughing, weeping yet in silence  
Whirling, wondering and wandering  
As a potter's wheel in a potter's hand

Finally reaching **Konkanavanka** and Patapatakanta  
Of south Karnata, and Rushabha lost his life in the forest fire  
The local king and his people adopted this queerman's actions,  
Became pashandas, heretics and naked seers.

## The story of Bharatha

Bharatha, the famed son of Nabhi, married Panchajani  
Begetting five sons, Sumathi, Rashtrabhuk,  
Sudarsana, Acharana and Dhoomrakethu  
His country **Ajanabha** was renamed after him  
As **Bharatha varsha**, the land of Bharatha.  
In his old age leaving his country  
To the hermitage of Pulaha

Where Narayana appears in his real form  
The holy place where salagrama, the sacred stones  
Shine bright in the silvery waters of Gandaki river  
Staying there, Bharatha, worshipped the Lord with Tulsi,

The leaves of oscimum sanctum (Tulasi).  
One day finding an young, little antelope  
Lying and crying beside her dead mother  
Bringing it to his hermitage with great affection  
Nursed it to life and strength, as his own child.

That young one too, running, sprinting, jumping and  
Leaping without bounds, going far and coming nearer  
Scratching, screeching and sleeping on his lap  
Next moment waking up and walking in style

That young antelope provided Bharatha  
An unmitigated happiness with its child-play.  
Joy and grief, delight and sorrow  
Dominating his mind, even on his death bed  
His only thought was about the young antelope.

So, after his demise, he was reborn as an antelope  
Yet, remembering his past life, observing fast unto death  
Left that physical body of Antelope, to be born again.  
This time in the house of **Angirasa**, a learned man.  
Though not interested in this mortal life

Obeying his father's orders he took to Vedadhyana  
The understanding of scriptures and Gayatri mantra<sup>70</sup>

*When his father died, his step brothers*

*Illtreated him calling names.*

*“Oh deaf idiot ! mad fellow!”*

*No more learning the sacred scripture!*

*Go and look after our agriculture!”*

*Even then without uttering a word*

*He obeyed their orders and proceeded to guard their fields*

In that town, **Vrishala-pathi** one irreligious man  
To gain blessings of goddess **Kali**, for progeny  
Captured him one night, to sacrifice him on altar.  
When that Vrishalapathi, amidst of great festivity  
Raised his sword to sever the neck of the silent Bharatha...

**Bhadrakali** with her frightful appearance  
Protected Bharatha from those horrible men  
Slaying them and playing with their heads  
In a terror striking dance of sounds and postures.

Bharatha expressing his gratitude  
To the great mother of earth  
Left the temple to his fields  
Continued his duty as usual.

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<sup>70</sup> The **Gayatri Mantra** is a highly revered mantra, based on a Vedic Sanskrit verse from a hymn of the Rigveda, attributed to the rishi Visvamitra. The mantra is named for its vedic gayatri metre. As the verse can be interpreted to invoke the deva Savitr, it is often called **Savitri**. Its recitation is traditionally preceded by **om** and the formula **bhur bhuvah svah**, known as the *mahavyahsti* (“great utterance”). The Gayatri Mantra is repeated and cited very widely in vedic literature, and praised in several well-known classical Hindu texts such as Manusmṛiti, Harivamsa, and the Bhagavad Gita. The mantra is an important part of the upanayanam ceremony for young males in Hinduism, and has long been recited by Brahmin males as part of their daily rituals. Modern Hindu reform movements spread the practice of the mantra to include women and all castes and its use is now very widespread. **tat savitur varenyam- bhargo devasya dhimahi- dhiyo yó nah pracodayat**— “May we attain that excellent glory of Savitar the god: So may he stimulate our prayers.”—*The Hymns of the Rigveda*. *dhimahi* “may we attain”; *tat varenyam bharghas* “that excellent glory”, *varenya-* ‘desirable, excellent’ and *bhargas-* ‘radiance, lustre, splendour, glory’- *savitur devasya* “of savitar the god” ‘stimulator, rouser; name of a sun-deity’ and *deva-* ‘god, deity’- *yan prachodayat* “who may stimulate”; *pracad-* ‘set in motion, drive on, urge, impel’-*dhiyat na?* “our prayers” *dhi-* ‘mind, thought, meditation’ and *na?*

After some years the king of **Sindhu**  
On his way to **Kapila** sage's hermitage  
Situating on the banks of river **Nikshumathi**  
To learn about the eternal truth  
His litter carriers found Bharatha and  
forced him to carry the palanquin further.

Finding his bier's movement uneven  
King enquired his servants in all seriousness.  
Throwing the blame on **Bharatha** they  
Complained of his tardy walk-  
As the reason for king's discomfort.

Even after warning, finding his litter uneven  
The king in his wrath bullied Bharatha.

“O, arrogant fool! Oh! living dead!  
Unless you change your attitude  
I shall set you right, now at this moment”  
Then the silent one, the kindness personified said-

*“Oh, King! You are telling the truth—  
Your litter's weight and your bitter chastisement  
It reaches my body but not me  
Stoutness, weakness, diseases, hunger and thirst  
Birth and death, fear and desire, awakening and sleep  
Ego and affection; possession and emaciation;  
All effects this physical body but not me.*

*Master and servant relationships  
Just duties of these mortals  
Jeeva has no such restrictions  
Even then what is that you gain  
By punishing my body, which is not mine?”*

Understanding those words, the king realised  
This man is not a mere peasant  
A learned man in the disguise of a watchman.  
So thinking, he descended from his palanquin  
And prayed him to pardon him and excuse.

*“A heated pitcher burns water inside  
That burning water boils rice to food  
In the same way this pitcher of worldly illusion  
Gets burnt with the fire of senses  
Who ever avoid bad deeds and  
Keep worshipping the LORD of lords  
gains the good food of salvation.*

*This world, you and me, ourselves are not real.  
Even these words, philosophical discourses  
Just explain the meaning of the great sayings*

*In the passage of time  
Dharma and Adharma changes their places  
Who ever goes beyond the power of sense  
Who ever understands the real nature of the soul.  
Who ever breaks the shackles of illusion  
Merges in the divine light of **Paramjyothi**, the supreme brilliance.*

*Oh King! I am Bharatha, A king in my past life  
For my deep affection, on an antelope young one  
I took these rebirths of animal and now as a human being  
I worship His lotus feet in silence, as I remember my past life.*

*Listen! Who succumbs to this illusion of senses  
Wanders aimlessly in the circuit of mundane existence  
In this deep wood, children, friends, relatives and spouse  
All are like beasts chasing a bleeding goat.*

*And to satisfy the needs of these people  
One has to run after mirages in search of water.  
Jack-o-lantern or will-o'-the wisp for fire  
In that state of thirst and hunger for riches*

*Adopting the ways of heretics  
Killing own kith and kin,  
Gaining and losing riches, name and fame  
Longing to grab others' money and women  
Sometimes caught red handed and loses everything.*

*Like a mangy dog keeping guard of his rest place.  
Man unable to leave his earned place  
His strings of attachments becoming stronger and stronger  
Even on his death bed, talks about money and his possessions.*

*Death fear dominating him all over  
Pleasant sleep becoming a rare commodity  
Nightmares spelling oncoming doom  
Becomes a living dead in the eyes of his own people.*

*His own people waiting for his demise  
Unable to move, unable to speak, unable to smile  
Eyes filled with tears, deep and sunken.  
A hand touch speaking millions of words  
Leaves this world to be born again,  
His past deeds dictating his next birth.*

*So, oh king! Avoid worldly enjoyments  
Apply your mind in the glories of the great God  
All pervading, all powerful, almighty  
And attain emancipation, to live for ever in His abode.”*

Explained Bharatha to the king of sindhu  
Who returned to his own country  
and adopted the path of devotion.

***Bharatha, who suffered in his past births Attained final  
beatitude; and the land where He lived and died was called  
Bharathavarsha.***

### **The progeny of Priyavratha**

From Brahma came Swayambhuvu and Satharoopa;  
That pair begot priyavratha; from priyavratha;  
Agnidhra; from his Nabhi, from Nabhi, Rushabha;  
From Rushabha, Bharatha; From Bharatha, Sumathi;

From Sumathi who adopted the religion of heretics  
Devathajita, from his Devadyugmna, from him Parameshti  
From Parameshti, Prateeha; for he begot three sons  
Pratihatha, Prastola and Udgatha

**Pratihārtha** married **Stuti** begot Vyoma and Bhooma  
From Bhooma, Udgitha; From Prastota Vibhu;  
From Vibhu, Prithusena; From him Naktha  
Naktha begot Gaya; Gaya had three sons  
Chitraratha, Swathi and Avarodha;

From Chitraratha Samrat; For Samrat Marichi  
From Marichi, Bindumantha; From him Madhuvu  
From Madhuvu, Veeravratha; For him Manyu and Pramanyu  
From Manyu, Bhuvana; From him Twashta  
From Twashta Viraja; Viraja married Vishuchi  
They begot hundred sons and one daughter;

### **The shape of the earth globe as told by Suka Sage-**

In the midst of the earth lotus  
Jamboo island in the shape of lotus leaf  
Nine countries and eight hills,  
In its central part Meru mountain;

Nine countries Ramyaka (Pleasant);  
Hiranmaya (golden); Kuru (small but great)  
Kimpurusha (fairly land); Harivarsha (Land of lions)  
Bharatha varsha (land of Bharatha); other countries are-  
Kethumala, Bhadraswa, Ilavritha and Vimala ramyaka.

Ilavritha ruled by Purahara, its resident god Siva  
Bhadraswa ruled by Bhadrasrava, it's god Hayagreeva  
Harivarsha ruled by Narahari, its god Narasimha  
Vimala ramyaka ruled by Manu; its god the great fish

Hiranmaya varsha ruled by Aryama, it god the ancient tortoise  
Kuruvarsha ruled by earth, it's god the Holy Hog  
Kimpurush varsha ruled by Anjaneya, it's god Sri Rama.  
Kethumala ruled by Sridevi, Its god Kamadeva  
Bharatha varsha ruled by Badarayana, it's god being Narayana.

Bharatha Varsha is the best land  
For God blessed it with his presence  
And after the Horse sacrifice of Sagara  
There formed eight sub-islands in Bharatha varsha  
Swarnaprastha, Chandrasukla, Avarthana, Ramanaka,  
Mandaraharina, Panchajanya, Simhala and Lanka;

The Navel of the world is the Jambu island.  
Surrounded by the ocean of saltwaters  
The other six islands are Plaksha, Krowncha  
Kusa, Salmala, Saka and Pushkara.

Surrounded by sweet waters of sugarcane Juice  
Plaksha dweepa, an Island of ficus trees  
Ruled by Idhmajihwa; its god being Fire.

Salmala dweepa, the island of silk cotton trees (Burugu)  
Ruled by Yagna bahu; and its god Suparna, the garuda- eagle;  
Surrounded by the sea of wine.

Kusa Dweepa, an island of green grass,  
Ruled by Hiranyaretha, its god Yajna Purusha;  
Surrounded by the ocean of ghee.

Krowncha dweepa, the island of herons and curlews  
Ruled by Ghrithaprishta, its god being Varuna;  
Surrounded by the sea of milk.

Saka dweepa, the island of teak trees;  
Ruled by Medha-thithi and its god being air;  
Surrounded by the ocean of curd

Pushkara dweepa, the island of ground lotus;  
Ruled by Veethihotra, the god being Achyutha;  
Surrounded by the ocean of pure water

All these islands, Jambu from Pushkara  
Jambu Island a size of one lakh Yojana  
(One Yojana is in between eight to nine miles)  
Plaksha two lakhs, Salmala four; Kusa eight;

Krowncha sixteen; Saka thirty two;  
Pushkara dweepa a size sixty four lakh yojanas

Sun appears moving around meru mountain  
In the mid way, of twenty five crore yojanas  
This and that side, becoming  
The life and soul of all living beings.

### **The explanation of Bhagola**

Moving in the mid orbit of the Lotus egg  
Sun inclination towards North, South  
Or the mid-position Vishuvath- determines  
short, long and equal day and nights.

In Aries and libra of equal day time and night  
From Taurus, Gemini, Cancer, Leo and Virgo  
One ghadia (Twenty four minutes)  
Of Increment in night time.

From Scorpio, Sagittarius, Capricorn,  
Aquarius and Pisces- one ghadia of decrement  
In day time, decrement of one ghadia everymonth.

The sun revolving over Manasottara mountain.  
To that mountain on east Devadhani of Indra  
South side Samyamani of Yama the Death.  
West side Nimlochani of Varuna  
and on North side Vibhavari of Soma.  
The one wheeled chariot of sun  
With twelve spokes, six bars, three holds  
Axle fixed to the peak of Meru mountain, to Dhruva, the polestar  
Wheel moves on the borders of mountain Manasottara

Seven prosodies its seven horses  
Aruna in the front seat, Anoora as charioteer  
Sixty thousand Valakhilyas chanting Surya stotra  
Sun moves with a speed of two thousand and fifty yojanas per a moment.

The **Sinsumara chakra**<sup>\*\*\*</sup> - the Zodiac or Kalachakra  
An even revolving disc with all planets and stars  
Rotation and revolution, are the two movements they have  
Moon stays for thirty muhurthas with each star,  
Provides food for all, so revered as Sarvamaya  
His waxing and waning phases influences all living beings.

To this Zodiac on top of its head, Dhruva the polestar  
Prajapathi, Fire, Indra and Dharma in its head  
Dhata and Vidhata in the root of the head  
Seven sages in its pelvis;  
On right side Uttarayana, left side Dakshinayana stars  
Milkyway on its back, the constellations  
Punarvasu and Pushya on Northside  
Ardra, Aslesha on south,  
Abhijith and Uttara Ashadha in right and left foot  
Sravana and Poorva Ashadha in right and left nostrils  
Dhanishta and Moola in eyes; Makha and Jyeshta in ears  
Left side Dakshinayana, right side Krithika and other two stars  
Sathabhisha and Jyeshta on left and right shoulders  
Agastya in left jaw, Yama in right jaw  
Mars in face, Sani in genital organs  
Brihaspathi in penis; Sun in chest  
Sukra in navel, Moon in mind  
Aswini twins in Breasts; Budha in Prana and Apana  
Kethu in all organs and Stars in hairs  
It is the Divine body of the Lord of lords.

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<sup>\*\*\*</sup>Zodiac or Sinsumara Chakra is a circle of twelve 30<sup>0</sup> divisions of celestial longitude that are centered upon the ecliptic.

The twelve rasi or signs are 1) Mesha (Aries), 2) Vrishbha (Taurus), 3) Mithuna (Gemini), 4) Karkataka (Cancer), 5) Simha (Leo), 6) Kanya (Virgo), 7) Tula (Libra), 8) Vrischika (Scorpio), 9) Dhanu (Sagittarius), 10) Makara (Capricorn), 11) Kumbha (Aquarius), 12) Meena (Pisces).

There are 27 Nakshatras (27x4 Paadas (108), Each rasi contains 9 paadas.) 1) Aswini (Aries), 2) Bharani (Taurus), 3) Krittika (Pleiades), 4) Rohini (Aldeboran, Hyades), 5) Mrigasira (Orion), 6) Ardra (Betelgeuse), 7) Punarvasu (Castor, Pollux, Procyon, Gemini), 8) Pushyami (Cancer), 9) Aslesha (Hydra), 10) Magha (Leonis), 11) Poorvaphalguni (Leo Delta), 12) Uttaraphalguni (Leo Beta), 13) hasta (Virgo), 14) Chitra (Spica), 15) Swathi (Arcturus, Bootes), 16) Visakha (Libra), 17) Anuradha (Scorpio), 18) Jyeshta (Antares), 19) Moola (Scorp), 20) Poorvashadha (Sagittarius delta, Epsilon), 21) Uttarashadha (Sagittarius zeta, Omicron), 22) Sravana (Altair, Aquilla), 23) Dhanishta (Delphinus), 24) Satabhisham (Aquarius), 25) Poorvabhadra (Pegassus), 26) Uttarabhadra (Pegassus, Andromeda), 27) Revathi (Piscum)

*Who ever offer their worship and prayers to this Zodiac man of universe  
they shall gain all riches and wishes.*

### **Fourteen worlds and the description of Pathala**

Ina, Swarbhanu, Sasanka, Siddha, Vidyadhara  
Yaksha-Raksha, Megha and Bhumin-upper worlds seven  
Atala, Vitala, Sutala, Rasatala, Talatala  
Mahatala and Paatala - are underworlds seven  
Over affluent and prosperous, these underworlds  
Rich with wordly pleasures of all varieties  
The resident zones of Daitya, Danava and others.

*In Pathala, **Maya** created cities,  
Famous for their artificial ponds, flowers and birds  
People eat and drink variety of foods and essences  
To keep them away from diseases, old age and death,  
They have no fear except the fear of Vishnu chakra.*

In the first underworld **Athala**  
There Bala the strength  
The brother of Maya the architect  
Lives in the company of multitude of illusions.

When Bala, the potent, the vigor, yawned  
Beautiful, lovely harlots, and  
uncontrolled women are born from that yawning  
Making Pathala the most desired one.  
They offer guests the essence Hataka  
Which makes them more potent in love making.

Beneath Athala is the world of **Vithala**, where  
Hataka, the strength and semen of Eswara  
When got burnt in the fire and winds  
Became pure and bright gold  
Pleases the people in decorative ornaments.

Beneath Vithala is the world **Suthala**  
The Kingdom of Bali, the son of Virochana

Who gifted earth to Vamana, the Maya Trivikrama  
For that land gift, Narayana made Himself  
a doorman to guard Suthala.

Beneath Suthala, the world of **Talathala**  
Sri Hari made Maya the King of this world.

Beneath Talathala, the world of **Mahathala**  
Guhaka, Takshaka, Kaliya, Sushena serpents and snakes  
The progeny of Kadruva lives in that world.  
Beneath Mahathala, the world of **Rasathala**  
Where Nivatha, Kavacha, Kalakeya and other daityas  
Stays infear of Sri Maha Vishnu.

**Pathala**, the utmost underworld, where  
Nagas, Mahanagas with mutiple heads  
Illuminate that world with their magnificent head gems.

There stays Adishesha bearing the earth on his heads  
Lord Vishnu rests in meditation on the bed of his coils.  
To Plough the earth in his incarnation later as Balarama,  
Adishesha shall accompany the Almighty is revered by one and all.

### **The description of Hell**<sup>71</sup>

Suka sage told King Parikshit-  
Who ever does cruel deeds and sins

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<sup>71</sup> In many religious traditions, **hell** is a place of suffering and punishment in the afterlife. Religions with a linear divine history often depict hells as endless. Religions with a cyclic history often depict a hell as an intermediary period between incarnations. Typically these traditions locate hell under the Earth's external surface and often include entrances to Hell from the land of the living. Other afterlife destinations include Heaven, Purgatory, Paradise, and Limbo. The modern English word *Hell* is derived from Old English *hel*, *helle* (about 725 AD to refer to a nether world of the dead) reaching into the Anglo-Saxon pagan period, and ultimately from Proto-Germanic *\*halja*, meaning "one who covers up or hides something".<sup>[1]</sup> The word has cognates in related Germanic languages such as Old Frisian *helle*, *hille*, Old Saxon *hellja*, Middle Dutch *helle* (modern Dutch *hel*), Old High German *helle* (Modern German *Hölle*), Danish, Norwegian and Swedish "helvede"/*helvete* (*hel* + Old Norse *vitti*, "punishment" whence the Icelandic *viti* "hell"), and Gothic *halja*

He shall enter hell,  
Where Yama decides the punishment.

Tamisra (Dark) ; Andha tamisra (Blind darkness)  
Rourava (fearful), Maha rourava (most fearful)  
Kumbhipaka- where sinner's souls are baked in a potter's kiln.  
Kalasuthra of Iron spikes; Asipathravana of sword points;

Karmukha of hog faced demons; Andhakoopa of Unused wells;  
Krimi bhojana of insect food; Samdamsa of large pincers;  
Taphaurmi of burning hatters;  
Vajrakantaka Salmali of wooden splinters;

Vaitharini, the infernal river;  
Pooyoda, of pus and discharges;  
Pranarodha of stopping life;  
Visasa of slaughtering;  
Lalabhakshana of Saliva and spittles;  
Sarameyadana of dogs;  
Aveechayaram of airless place;  
Rethahpana of semen and discharges.  
These twenty one are worst hells.

Corrosive or caustic baths (Ksharakardamam)  
Ashes and wax food (Rakshogana Bhojanam)  
Impaling (Soola protha)  
Serpent bites ( Danda sooka )

Forcing to stay in pits (Avatamirodhana)  
Nonstop gyration (Aparya Avarthana)  
Point of needles (Soochimukha)  
These are other seven types of Hells- altogether twenty eight.

Tamisra, for stealing others property and spouses  
Andha tamisra, for making love to his neighbour's wife  
Rourava, for traitors and treacherous people  
Maha rourava, for Animal slayers.

Kumbhipaka, for ill-treating animals  
Kalasutra, for illtreating parents and learned men  
Asipatravana, for irreligious pashandas and heretics  
Andhakooa hell, for killing lesser animals<sup>72</sup>

Krimibhojana, for not sharing his riches with others.  
Samdamsa for thieves and robbers  
Taptha Urmi for unchaste people  
Salmali for bestiality prone ones  
Vaitharini for Pashandas and religious destroyers

Pooyoda for learned men with lust  
Visasana, Lalabhakshana for misconduct  
Sarameyadana for hunters and bandits  
Rethahpana for who forces their spouses to do that  
Aveechayaram for compulsive liars and graft takers

Kshara Kardamam for insulting learned men  
Rakshogana Bhojanam for killing animals  
Soolaprotha for impaling animals  
Dandasooka for illtreating animals  
Avata mirodhana for imprisoning birds  
Aparya Avarthana for ill-treating guests  
Soochimukha for not giving alms.

The servants of Yama  
Execute these punishments

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<sup>72</sup> Hades has similarities to the Old Testament term, Sheol as “the place of the dead”. Thus, it is used in reference to both the righteous and the wicked, since both wind up there eventually

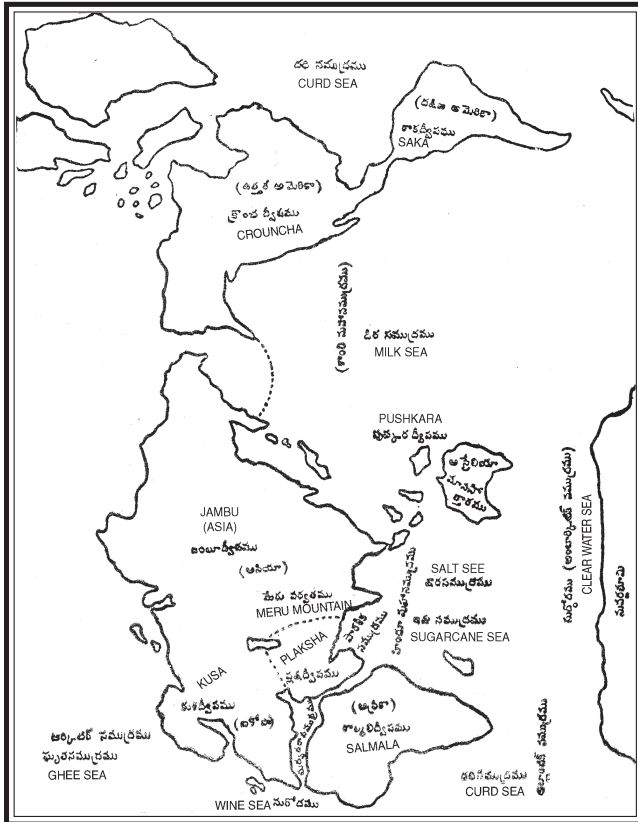
Gehenna refers to the “Valley of Hinnon”, which was a garbage dump outside of Jerusalem. It was a place where people burned their garbage and thus there was always a fire burning there. Bodies of those deemed to have died in sin without hope of salvation (such as people who committed suicide) were thrown there to be destroyed. Gehenna is used in the New Testament as a metaphor for the final place of punishment for the wicked after the resurrection.<sup>[25]</sup>

*Tartaro* (the verb “throw to Tartarus”) occurs only once in the New Testament in II Peter 2:4, where it is parallel to the use of the noun form in 1 Enoch as the place of incarceration of 200 fallen angels. It mentions nothing about human souls being sent there in the afterlife

As per the past deeds of the persons  
 Judged by the great enforcer, **Yama** the **Samavarthi**.

Who ever understands this grand design,  
 The knowledge of macro and micro forms of  
**Srimannarayana** and His brilliance  
 Shall attain salvation and emancipation.

\*\*\*\*\*



Early Vedic religion doesn't have a concept of Hell. Rg-veda mentions three realms, bhûr (the earth), svar (the sky) and bhuvas or antarikta (the middle area, i.e. air or atmosphere)). In later Hindu literature, especially the law books and Puranas, more realms are mentioned, including a realm similar to Hell, called naraka. Yama as first born human (together with his twin sister Yami) in virtue of precedence becomes ruler of men and a judge on their departure. Originally he resides in Heaven, but later, especially medieval traditions, mention his court in naraka.

## VI

In this sixth book the story of Ajamila<sup>73</sup>, who reached heaven as a reward for uttering the syllables “*Na-ra-ya-na*” on his deathbed, even though he was only intending to call his son is described. The story of the son of the Prachetas brothers is also recounted, along with the victory of Indra over Visvarupa. The birth of the Marutas is another story.

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<sup>73</sup>Ajamila was born to devout Brahmin parents from Kanyakubja (known today Kannauj, a city in central Uttar Pradesh). At one time, Kannauj was a center of Vedic learning, today, it is more known for its attar industry. Some attars are worn as fragrance, like rose attar (rose petal distillate mixed in sandalwood oil), others are used to flavor foods (rose water, kewra water etc). Coming back to our story, Ajamila did not possess Brahmin-like sense of honor and strength of character, but he had studied some parts of the Vedas. His parents recognized his character flaws, and so, they married him to a beautiful, virtuous girl. They hoped that such a wife would be able to keep him straight, particularly after they pass away. For a while, it worked according to plan. Then one day, Ajamila’s father sent him to the forest to collect fruits, flowers and samidh (fallen dry sticks of yajna-dumura plants, a type of fig tree) for worship. Samidh is used as firewood in yajnas. Ajamila picked these things for the better part of the day. Then, he headed for home. He was almost to the edge of the forest, and there, he saw something. Two people were making out in the open. A loutish guy was tickling a young forest woman, who was intoxicated from drinking maireya madhu (according to the Amarakosha, sweet juice of sugarcane, probably not too fresh; according to the Charaka-samhita, it is made from rice). The two did not particularly care to keep their clothing in place. They were singing crude songs to each other and laughing out of their bellies. Even though they saw Ajamila approaching, they did not bother to control themselves. Instead, seeing Ajamila come, the guy decided to wrap his arms around her. It was gross exhibitionism. When Ajamila got there, the young woman glanced at him enchantingly. He was instantly hooked. He tried to control himself for one moment, but gave in to lust. He decided that he’d rather spend his life drinking and making wild love with the forest woman than go back to the sedate and structured life at home. He was a closet sex addict, and she was his ticket to explore his desires. So, he stayed with her, and later, married her. He needed money to support his new life and to buy gifts for her and her relatives, but he wasn’t going to spend time in finding honest work. He became a thief. You’d think that his upbringing and his Vedic education would have stopped him. But no, that was not Ajamila. He never ever thought about atoning or going back home. Ajamila grew old, but continued having children with his forest wife. He was in his late seventies when they had their tenth and final child. It was a boy. They named him Narayana. Narayana, as we know, is one of the names of God.

*King Parikshit requested Sage Suka to continue the story of God.....*

Routing out the sin from its origins  
A route, show me, 'O' sage Suka!  
To retreat from these worldly treats  
A fruit, for me, to satisfy the hunger root.

When king Parikshit requested sage Suka  
He replied, Oh, king! Action can never remove action.  
A reaction is necessary to remove that action  
Only by devotion in Sri Hari one attains Salvation.

Listen, Oh, King! Ajamila, a learned man  
An unlucky one, sinner and criminal  
A compulsive gambler, drunkard and thief  
Married a slave girl, begot five children, lived in Kanyakubja.

Enjoyed his life for eighty eight years.  
Now, with greyhair, wrinkled skin, hump back,  
Shaking body, dim vision, toothless mouth,  
Constant cough, Headaches and confused mind

So great was his attachment to his young son Narayana  
Always plays, talks and fondles that child with love  
With so much tenderness towards his off- spring  
That made him unaware of the death, approaching...

On his death bed, one day, observed the arrival  
Of three terrible looking emissaries of Yama, the death.  
Fear and love for life, now, taking precedence  
He began to tremble with agitation, confusion and sorrow

Angry looking, rough, cruel, stout, big sized,  
Hairy bodied with ugly nose and uneven eyes  
Thick lipped mouth threatening with long, curved sharp teeth  
They approached him in silence, with shining death noose.

Even at that dreadful time,  
Finding his son playing near by,  
Ajamila called him aloud in crumbling voice-  
Narayana! Narayana! Narayana! Narayana!  
A person of evilways and all vices, Ajamila,  
Who never inclined to worship god

Uttered Narayana name of his son, not Him  
Yet, the power of chanting of the words Narayana  
Brought Sri Hari's emissaries to his rescue  
Servents of Yama, when prevented, from doing their duty,  
Sought the reason from them in surprise.

*"All his sins and cruel deeds,  
All got burnt to ashes, for, he chanted  
Almighty's name in his last moments  
Although, he was calling his son but not Him.*

*The chanting of Sri Hari's name  
Provides one with all the riches of the both worlds  
Destroy ignorance, dissipates illusion  
Remove obstacles in attaining salvation"*

Thus explaining the glory of Sri Hari namasmarana,  
The chanting of Sri Hari<sup>74</sup>'s name in meditation  
They convinced the emissaries of death, and  
They all left for their respective Master's abodes

Waking up from his slumber  
Choking up in remorse and recurrent angst.  
Packing up all his past deeds aside  
Making up his mind in that Almighty's splendor.  
Now his mind narrating Sri Hari's glory  
He left this mundane world once for all  
Taking up the path of devotion of Narayana  
Attained salvation and reached His luminosity.



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<sup>74</sup> **Hari** is an Avatar, another name of Vishnu and Krishna, and appears as the 650th name in the Vishnu sahasranama of Mahabharata. In Sanskrit "hari" sometimes refers to a colour, green, yellow, or fawn-coloured/khaki. It is the colour of the Sun and of Soma. The word Hari is widely used in Dharmic literature covering Hindu, Buddhist, Jain and Sikh religions. Some other related meaning of **Hari** = 1. bearing (adj.) 2. bay 3. tawny 4. an exclamation 5. people 6. sun 7. lion 8. horse 9. monkey 10. steed

## The birth of Daksha

Pruthu, the first emperor on this earth  
His son Vijithaswa and grandson Havirdhana  
His great grandson Barhismada, the ancient grass  
Who was famous as **Prachina Barhi**  
Married **Sathadhrithi**, the daughter of ocean  
They begot **Prachetasas** of the Varuna, the firmament

Those intelligent waters married Marisha, the daughter of Moon,  
Begetting Daksha, the clever and capable one  
Who became prajapathi- one of the ten Lords of creation.  
Who created living beings in sky, water, land and forests  
And the day and night creatures of the world.  
Then some what unsatisfied of his creation, Daksha<sup>75</sup>  
Worshipped the Lord of Lords, with high devotion.

*A Blue sapphire cascade of light duo  
descending from the golden heavens  
A bright light from lotus feet shining  
on the back of the great eagle  
A beautiful display of eight hands  
Imitating the proboscises of elephants  
A wheel, bow, sword, shield, arrow, conch, noose  
and mace appearing in their respective places,  
Blue Black body, bewitching smile  
Blessing hands, kind looks  
Girdle of gold, and gem studded crown  
Sparkles of ear rings, shining bright.*

*While Narada and other celestial bards singing his glory all the  
time, His splendor mesmerising all the worlds, In his distinct form  
God appeared before Daksha...*

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<sup>75</sup> In Hinduism, **Daksha**, “the skilled one”, is an ancient creator god, one of the Prajapatis,<sup>[1]</sup> the Rishis and the Adityas. Daksha is said to be the son of Aditi and Brahma. (In another source, Daksha is said to be the father of Diti and Aditi, Kashyapa’s wives and Sati’s sisters). With his wife Prasuti, he is the father of thirteen daughters, namely Aditi, Diti, Danu, Kala, Danayu, Sinhika, Krodha, Pradha, Viswa, Vinata, Kapila, Muni, and Kadru.<sup>[2]</sup> Many of whom were married to Soma. Daksha found that Soma overly favored one daughter (Rohini) over the others, thus neglecting their needs and flouting his responsibilities. For this, Daksha cursed him to wither and die. The daughters intervened and made his death periodic, symbolized by the waxing and waning of the moon.

*“Brahma, Bharga, Indra and all Manuvus  
are the faculties of mine glorious powers.  
Penance my heart, knowledge my body  
Imagination my form; Dharma my soul.  
Deities my prana; Vedas my piscine shape.*

*In the beginning I was the only one.  
Then Brahma created you all with my blessings  
I arranged Nasikni as your pair  
So beget children with her to populate the world”*

*Thus spoke Sri Hari to Daksha and disappeared.....*

Nasikni or Panchajani, born from five elements  
Gave birth to **Haryaswas**- the rays of sun.  
Preached by Narada, they practiced great penance,  
and left to the places of non-return

This time Daksha and Nasikni begot **Sabalaswas**  
Who took the same path of their brothers.  
Finding Narada as the Prime cause  
For his sons disappearance, Daksha cursed **Narada...**  
*“Let you have no race of your own  
Be a non-stop wanderer in all the worlds  
Let you be infamous among all sages  
Let your presence breed enmity amongst all”.*

Yet Narada without saying a word  
Left Daksha’s place in sportive sense.

Brahma blessed Daksha with  
The secret of performing the order of creation.  
Then he begot sixty daughters  
Bhanuvu (sunbeam), Lamba (perpendicular)  
Kakuppu (direction), Jami (Time)  
Viswa (earth) ; Sadhya (possibility)  
Maruthvathi [air]; Vasuvu (place)  
Muhurtha (Auspicious moment); Samkalpa (volition)

All these ones Daksha gave to Dharma  
The course of conduct or the holy law.

Bhanuvu begot Vedarushabha, to him Indrasena  
Lamba begot Vidyotha, to him Stanaithnuvu.  
Kakuppu gave birth to Sankata (doubt) to him Keekata(darkness)  
Keekata begot the lovers of inaccessible places

Jami gave birth to the deities of unattained spaces  
For them Swarga and Nandi  
Viswa gave birth to deities of Viswa, Aputhrakas  
Sadhya begot Sadhyagana, to him Ashtasiddhi (wealth)  
Marutvathi begot Marutvatha and Jayantha

Jayantha became famous as Upendra, an aspect of Vishnu.  
Muhurtha gave birth to Muhurthas  
Samkalpa begot Samkalpudu, for him Kama the cupid,  
Vasuvu begot Drona, Prana, Dhruva, Arka, Agni,  
Dosha, Vasthu and Vibhavas, all eight Vasuvus.

Drona begot Harsha (Joy); Soka (Sorrow) and Bhaya (fear)  
Prana begot Ayuvu, Saha, and Purojava  
Dhruva married Dharani and for them are born puras (cities).

Arka with Vasana (smell) begot Tarsha (Thirst) and others  
Agni (fire) with Vasordhara begot Dravina (wealth)  
Krutikas begot Skanda, to Skanda Visakha and others  
Dosha married Sarvari, for them born Simsumara or Zodiac

Vasthuvu and Angirasa begot Viswakarma, the architect.  
Viswakarma married Akrithi and begot Chakshu  
Chakshu became one of the lords of creation (Manu)  
He begot Viswa, Sathya and others.

Vibhavas married Usha (dawn), for them,  
Vyushti (day break) Rochissu (light) and Thapa  
Thapa (sunshine) begot Panchayama (day)  
Bhoota begot crores of Rudragana

Angirasa another lord of creation begot  
Pithrigana (Manes) from Swatha;

Adharva vedabhimana from Sathi  
Krithaswa and Archissu begot Dhoomrakesa;  
Vedasarassu begot Devala, Vayunu and Manuvu;

Tarkshya alias Kasyapa had four wives;  
From Vinatha he begot Garuda the great eagle.  
And Anura (without thighs)- the Charioteer of Sun  
From Pathangi, birds, from Yamini- Salabha (moths);  
From Kadruva, Kasyapa begot Snakes and Serpents.

Chandra (moon) married Rohini, Kruttika and others

Thus Daksha Prajapathi gave in marriage  
his daughters ten to Dharma, thirteen to Kasyapa  
Twenty seven to moon; four more to Kasyapa or Tarkshya  
Two each to Bhootha, Angirasa and Krisaswa.

### **The progeny of Kasyapa**

From Brahma the creator, evolved a ray of light  
-Marichi-the son of Brahma's mind  
He begot Kasyapa (tortoise) the prajapathi  
One of the fathers of all living beings,  
By Aditi he begot Twelve Adityas  
From Dithi- Hiranyaksha and Hiranyakasipu  
And from Thimi (Whale)- all sea animals; Birds from Tamra  
Canines from Sarama; Bulls and Cows from Surabhi

Celestial nymphs from Muni; Trees from Ila;  
Snakes from Krodha; Yathudhanu (Rakshasas) from Surasa  
Celestial bards- Gandharvas- from Arishta; Danavas from Danuvu

The twelve Adityas are Vivaswatha, Aryama  
Poosha, Twashta, Savithra, Bhaga, Dhatha, Vidhata,  
Varuna, Mithra, Sakra and Urukrama.

Vivaswatha married Sangna and begot  
Sraddha deva, Yama and Yami, Aswini twins

From Chaya (shadow) Vivaswatha begot  
Sani (Saturn), Savarni and Tapathi  
Aryama married Mathrika and begot Charshana  
Poosha lost his teeth in Daksha yajna  
Twashtha married Rachana and begot Viswaroopa

### **The war between Devas and Asuras**

Resenting the behaviour of Indra  
For not greeting him in full court  
The guru of Deities, Brihaspathi  
Retraced his steps and disappeared.

Realising his mistake, Indra, the king of Deities  
Finding him not in his house and nowhere  
Began to worry to his bones for future tribulations.  
News spread fast to Danavas, the titan giants.

They levied their armies on the forts of Deities  
Sins personified, impulsive swingers  
Immoral, wicked, dishonest gamblers  
Arrogant, greedy, meddling evil monsters  
Bad, spoiled, corrupt beasts, these war mongers

Fully armed to tooth, the foot soldiers  
Cavalry, elephants and chariots of war  
Frenzied armies of both deities and asuras  
Fought a war of fierce proportions.

With spells, charms and mystical words  
Powerful hymns creating potent titans  
Bhargava, the son of Bharga- Sukracharya  
The preceptor of Danavas, secured unprecedented victory

Without teacher, without Guru, with  
Withered confidence and wilted courage  
Without hope and without prop, deities  
Withdrew from there without even fighting.

Running away from the battle field,  
Deities headed by Indra approached Brahma  
Finding fault with them, for their disrespect to Brihaspathi  
Brahma advised them to worship Viswaroopa

*So the deities prayed him——*

“An aspect of the supreme soul is your teacher  
Father the creator and mother the earth,  
Brother the wind god and who begs for alms is the holy law  
Guest the fire god and all elements the form of Kesava.

Oh, father! Bless us the deities  
And be our teacher and preceptor  
So, help us in defeating these demons  
With your help and magical powers”

In profound meditation, the sage **Viswaroopa**  
Made **Indra**, the king of all deities, to understand  
**Sreemannarayana Kavacha**, the mystic chant of preservation!  
-An armour against the atrocities from asuras.

Taking sacred bath in pure waters  
Facing North side with a flash in mind  
Sitting on his best place in lotus posture  
Chanting eight lettered mantra with “Aum”  
Of the eight divisions of body, feet, knees  
Thighs, Abdomen, Heart, Neck, Face and Head  
The twelve lettered incantation with gestures.

All body pervaded by Mahamantra;  
“Oum” in heart; “V” in head;  
“Sha! In between eye brows;  
“Ana” in sikha or tuft of the hair;  
“Ve” in eyes; “Na” in all joints and knots;  
“Ma” for Asthra, the magic weapons

Keeping Parameswara, the supreme soul in mind  
Chanting “Asthraya fut”  
Binding and controlling all quarters  
The meditation to be done, of Srimannarayana Kavacha.

*“Splendor of his lotus feet shining bright  
on the great eagles shoulder back as a flash of light  
The radiance of conch, wheel, shield, bow and arrows  
Sword, noose and mace conquering the worlds  
The Lord of Lords, all these weapons in his eight hands  
With compassion and grace, let him bless this little soul.*

Oh, great fish! Fish me out from the water related dangers!  
Oh, Trivikrama! The conqueror of the three worlds,  
Protect me, from the tremulous earth!  
Oh, Sri Nrisimha! Save me from the fire accidents!  
Oh, Yajna varaha! Protect me from the perils of Roadways!  
Oh, Sri Rama! Sustain me from the dangers of hills and precipices,  
And from the mishappenings of abroad stays and Journeys!

Narayana! from performing the forbidden acts,  
Nara! from employing the destructive spells and conceit  
Dattatreya! from a momentous failure in meditation,  
Kapila! from the attachments  
Sanathkumara! from the influence of Kama Deva or cupid,  
Sri Hayagreeva Murthy! from heckling deities  
Narada! from rejecting worshipping deities  
Koorma, the tortoise! from- Aseshaniraya, the hell,  
Dhanvantari! from not observing prescribed food,  
Rushabha! from- duality  
Yajna! from- evil report or scandal,  
Balabhadra! from- causing births and deaths,  
Yama! from- the effects of time,  
Sesha! from- Snakes and serpents.  
Dwaipayana! from- unwatchfulness,  
Buddha! from- heretic followers, the Pashandas  
Kalki! from- the perilous effects of Sani.

But to save the worlds, who bore these births  
That Lord of lords! save me from these worldly perils!

Wearing - morning dawn, morning, after noon,  
Mid-day, evening, Evening dawn  
Night, mid-night all these times as weapons,

Keshava, Govinda, Narayana, Vishnu, Madhusudana  
Trivikrama, Vemana, Hrishikesa, Padmanabha  
Srivatsa dhama, Sarveswara, Janardhana  
Visweswara, Kalamurthy, -Thus named god, save me!

Sudarsana wheel! With your powerful raging flames  
Like fire and wind burning dried up grass and twigs  
Annihilate my enemies with your potent, portentous fire!

O Kowmodaka mace! With your terrible blows  
of formidable, perilous, hazardous, alarming intensity,  
crush my stony heart enemies into dust particles!

O Panchajanya conch! With your much great noise  
of fearful, frightful, awesome sounds of gigantic proportions,  
break the ears and hearts of my arch rivals!

O Sharp shining sword! With your swift swish  
slish, slashing the stiff sturdy, robust demon necks,  
cut short the cruel lives of my enemy crookes!

O moon white armour! With your flashing light  
of spotless, stopless, doubtless, strong steady projection,  
drive out this darkness filled with my virile foes!

Oh God! They name, form and Conveyance, remove the  
Vicious effects of the inauspicious planets!  
Let the great eagle, Garuda protect me!  
Let all this weapons and possessions do save me!

O Almighty Adishesha, do mitigate my troubles!  
Oh, supreme soul! Your manifestation, to who believe  
All this creation is an unity, there is no ambiguity.  
But all your forms in formal attire are illusions  
Let, those ambiguous images save me from this mortal life!

With his violent frenzied laughter making worlds shatter  
His effulgence absorbing all other minor lights

Sri Nrisimha! the incarnation of parameswara  
Protect me in all these worlds and places!”

Thus Indra the king of deities  
Chanted Srimannarayana Kavacha,  
The divine armour with tremendous power  
And defeated his formidable enemies.

Learning this great magical chant  
From Viswaroopa, Indra gained his past glory  
But when Viswaroopa deceived deities  
By offering his part of fruit of ritual sacrifice  
The Yajnaphala, in secret, to demons  
Mad with anger, Indra decapitated  
Viswaroopa of his three heads.

The soma drinking head, became a grouse, Kapinjala  
The sura sipping head, became a sparrow, Kalavinka  
The Anna eating head, became a partridge, Thitthiri.

The sin of killing a learned man, Brahma hatya  
Took the forms of those three birds, and  
Started hunting Sachi’s husband, Indra.

To redeem from that sin, he penanced for a year  
And submitted his prayers to Earth, trees, women and water.  
They obliged him with their natural kindness.  
The saline soil of Earth, the gum of trees  
The menstrual discharge in women and  
The foam of waters, are the manifestations of that sin.

In return, Indra blessed, Earth with self filling caverns  
Trees, when severed, the power of rejuvenation.  
Women with gaining pleasures from sexual union  
and water with the nature of purification.

## The story of Vrithra demon

Twashta, the father of the slain Viswaroopa  
Became ferocious with the flames of wrath  
Performed a fire ritual of Marana, to kill Indra  
And from that sacrifice, born a demon titan..

Violent, fierce, impetuous, hot tempered giant  
A mid summer high heaven sun, burning bright  
Red, fiery, blood stained intense looks with raging spite  
Sharp curved Jagged teeth and Terrible sounds of thunderbolt

Opening and closing his mouth, to swallow the sky in sight  
Stretching his lizard tongue, bringing hazards to the stars bright  
Amusing himself with his play, of devouring the divine subjects.  
Conquering all worlds, by surrounding them in his vastness.....

*Twashtha[ Vrithra] created havoc in the ranks of deities....*

Deities too determined to destroy the demon  
Employed and emptied their entire arsenal  
All their asthra, sastra weapons all biting dust  
Indra and his army wilted under intensive disorder.

Untamable one this demon,  
Then how to restrain him?  
All our weapons are wasted  
Nobody to protect us, except Narayana.

In that pearl white island  
Amidst the ocean of milk  
With all His splendour and effulgence  
On the great serpent's coils, in meditative rest

Deities found the Lord of lords  
Offered their humble prayers and  
With utmost devotion and concentration  
briefed the situation in benign tones.

Our salutations to whom the great seers worship!  
Our salutations to the bearer of the horny bow, Saranga!  
Our salutations to the destroyer of gib and harshness!  
Our salutations to the decimator of all demons!  
Our salutations to the righteous one!  
Our salutations to the resident of Vaikuntha!  
Our salutations to the protector of his refugees!

"We Deities of all eight directions,  
find no place to stay in any direction  
Direct us to a proper course of action  
From that Vrithra's violence, directed at us."

Pleased with their conduct and behaviour  
The Supreme being suggested a way out, they  
To meet sage Dadhichi, famous for his generosity  
Who taught Aswasironama chant to Aswini deities  
And, a powerful armour to Viswaroopa.  
You request him for his body as a gift.  
endowed with my powers and when  
His bones are forged, by Viswakarma into weapons  
you shall have victory over that demon.

Thus blessed by the supreme being  
Deities approached the sage Dadhichi  
And requested him for his body  
To kill the dreadful demon Vrithra

Understanding the crisis and to undo  
The powerful acts of the demon Vrithra  
Dadhichi left his physical body, in yogic path  
His soul reached and merged with the supreme soul.

From Dadhichi's bones, Viswakarma,  
Forged a diamond weapon, Vajrayudha  
With their regained powers and weapons  
Deities marched to wage war with Danavas.  
In that great battle between them  
Pestels, clubs, maces, swords, spears,

Lances, darts, bows and arrows, hammers,  
Mallets, dumb-bells, iron clubs and javelins  
Axes, double edged swords, tridents and discs  
All used with vengeance to kill one another.

Rivers filled with the flesh and blood of the slain warriors  
Plain meadows became hills with heaps of dead bodies  
Trees, green grass became fierce red with stained blood  
Quagmires covered with brains, bowels choked drains,  
That war field resembled a stage of a versatile hell with  
The dance of death by sakini and dhakini demons

Thus, on the banks of river Narmada  
In the juncture of kritha and tretha yuga  
The war between deities and danavas  
Reached a stage of malignant proportions.

Vrithra with his terrible mace struck a blow  
On the head of Iravatha, the white elephant of Indra,  
Stroking his conveyance, to gain confidence and comfort  
Indra the thunder-bolt holder, was thunder-struck for a while.

“How can you kill my son Viswaroopa?  
Your teacher and preceptor He was!  
O Indra! For your treacherous act  
Take this! Take this! My revenge is upon you!

Reinforced with your diamond weapon,  
Retraced your steps again against us,  
Redraw your plans now, oh, wretched Indra!  
Rematch no more with you, remember, no quarters taken!

Thus challenging him to a fair fight  
Vrithra keeping the all pervading god in his mind,  
Struck a blow again on Iravatha  
Then fall, Devendra, losing grip on his vajrayudha

Vrithra finding his enemy falling on his back  
Giving him a chance to retrieve his weapon

Praising the glories of all powerful almighty Vishnu  
Realising the time of his exit has come

Vrithra the giant, thrusting out his tongue  
Swallowed Indra with his weapon and conveyance.  
Indra reached the stomach of Vrithra and tore it open  
With that vajrayudha and came out victoriously  
On the auspicious moment of the Juncture of the year  
and in between day and night junction time.

Thus died Vrithra, the greatest demon  
By Dadhichi's backbone weapon.  
A bright light from his body, came out  
and entered the effulgence of the supreme soul.

The sin for slaying Vrithra,  
Conjuring up to the form of an old creature  
Began chasing the nefarious Indra  
Inviting him into her outstretched arms.

A grey haired geriatric, disease ridden,  
Toothless, stinky, stench trap  
Extending a menacing invitation  
Started hunting and haunting Indra, the fallen one.  
To escape from her clutches  
Poor Indra finding no place of safety  
Entered a lotus stalk on the North East  
Of Manas sarovara, spent his time in meditation  
For thousand years and did his penance  
Then liberated from his sin and came out  
To claim his throne, retinue and riches.

Everybody wondered, How come a demon  
Vrithra, an ardent devotee of Vishnu!  
Yet he died in the hands of Sakra, Indra!

*To these doubts expressed by Parikshit  
The sage Suka told the past birth of Vrithra——*

## **The story of Chitrakethu-**

“Chitrakethu, the king of Soorasena Kingdom  
Childless for a long time, later blessed by the sage Angirasa  
Performed Putrakameshti Yaga, with devotion  
And begot a son by Krithaduti, his beloved wife.

Jealousy, a lousy thing  
Breeds rivalry and enmity and congeals relations  
The root cause that breeds suspicion  
Ends, finally, generating sorrow and affliction.

Chitrakethu's other queens,  
Bitten by the serpent of Jealousy  
Poisoned the little boy, Alas!  
Who died in his sleep in deranged shape.

Finding his child in poison's hold  
His mother lost her consciousness in her uncontrollable grief  
Chitrakethu in his boundless sorrow dropped down  
Like a tree branch struck by a thunder-bolt.

Angirasa, Narada and other sages  
Arrived to his place to console the king  
“What is he to you? Why are you grieving?  
All our kith and kin, who are they in their past births?  
Like the sand on the shores of river streams  
Lives they gain births and deaths in the time line.

For these elements begetting elements  
and this illusion of Gods creation  
Why do you weep? And loose your courage?  
So keep in the mind, the order of creation.

This present time, A period we are due to spent  
Death an intermission, a moment of rest  
All this creation gains births and deaths,  
Controlled, protected and destroyed by those five elements.

And, it is his will and his command  
This whole creation a mystery layer of His illusion.  
Like the pains and pleasures in a dream  
All these events of life are mere imaginations.

So, keep your mind in meditation  
and gain the nearness to the lord of creation.

Thus, Angirasa, consoled Chitrakethu  
Blessed the boy with new life.  
As though waking up from some sleep  
That boy got up and asked his wonderstruck on lookers...

*“Because of my past actions.*

*I was wandering in these succession of births.*

*Tell me, in which of my past lives.*

*O sage! These people are my parents?*

*Spouse children, relatives*

*Servants, enemies and other relations*

*Same, may not even in successive births*

*Shame for grieving for this short time attachment.*

*Who is spouse?, who are children?*

*Who is friend and who is fiend?*

*Who are protectors and who are predators?*

*He is the only one, the eternal love, the Almighty.*

*Pervades in all and all pervades in him.*

*Selfflucient, both micro and macro cosmic one*

*Observing all the worlds and absorbing all of them*

*The eternal one, the supreme soul and the supreme being.*

*All this world his illusion, he is*

*The life giver, protector and destroyer*

*The brilliant, magnificent and the entity*

*Narayana, the universal soul and succour.”*

Sooner he finished these words  
The reborn child again went dead.  
Citrakethu after performing the religious deeds  
Began penancing in deep meditation.

Blessed by Sesha, the white serpent  
Blessed by Narayana the Supreme being  
Praised by his own retinue in songs and dances  
Chitrakethu, the king of Vidyadharas one day visited Kailasa.  
Finding Bhavani the spouse of Bhava  
Springing into his embrace from his lap  
In the crowded court of Kailasa  
Chitrakethu laughed at it as childish act.  
Bhavani considering this as sacrilege  
Cursed Chitrakethu to be born as a demon.  
So, Chitrakethu in his next birth  
Born as Vrithra the demon, yet with devotion in Vishnu.

### **The progeny of Savithra, the Sun and others**

By Prisni, Savithri and Vyahrithi,  
the Sun begot Pasu, Soma and chaturmasya yagna.  
Bhaga by Siddhika begot Mahima, Prabhu and Vibhu;  
And a daughter Yasisha.

Dhatha married Kuhoo, Cinevali, Raka and Anumathi  
Kuhu begot sayam- dusk time; cinevali- Darsa  
Raka- Pratha and Anumathi- Poornima

Vidhatha by Kriya begot Agni and Purishya and others  
Mithravaruna's semen when kept in cold pots  
Agasthya and Vasishta were born from them.

Mithra by Revathi begot Arishta and Pippala  
Sakra by Poulomi begot Jayantha, Rushabha and Vidusha  
Vamana by Keerthi begot Brihatsloka  
Brihatsloka later begot Soubhaga and others.  
Karyapa by Aditi begot Sremannarayana  
And by Dithi, Daityas Hiranyaksha and Hiranyakasipu  
Hiranyakasipu married Dattha and begot  
Prahlada, Anuhlada, Samhlada, Hlada and Simhika  
Simhika begot Rahu who was decapitated by Sri Hari.

Samhlada married Gathi and begot Panchajana  
Hlada by Gathi begot Vatapi and Ilvala  
Who were devoured by the sage Agasthya.

Anuhlada by Noormi begot Bashkala and Mahisha  
Prahlada by Devi begot Virochana  
Virochana begot Bali; Bali by Asana  
Begot Bana, who became the head of Pramathas

### **The birth of Marutthas**

Dithi finding all her sons being slayed by her step son Indra  
Prayed her husband, Kasyapa Prajapathi the lord of creation  
To bless him with a son who can out wit the treacherous Indra  
For that he advised her to perform a Yajna of one year long  
With great devotion and concentration,  
the pregnant Dithi contemplated a yajna of high caliber.

One day physically tired with fire rituals and work  
She took rest without washing her hands.  
Waiting for an opportunity, the vile Indra  
Entered her womb in microform

And cut the foetus inside into seven pieces.  
When each piece began weeping in unison  
Indra cut each one again in to seven pieces  
Uttering the word “Maruda”, “don’t cry”! maruda” “don’t cry”!  
Those forty nine pieces became all children and  
Born to Dithi to became Parishada or Marutgana.  
Indra repenting and prayed for the blessings of Dithi  
Realising it as the god’s wish Dithi blessed Indra.  
*The birth of Maruttha, is the story of phonetic sounds.*

Thus explained Suka, the glories of **Narayana**  
To king Parikshit, and the same story  
Was narrated by Suta sage  
To S’aunaka and others in the forest of Naimisha.

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## Book - VII

Book VII describes the story of the lion-man incarnation of Vishnu-the main theme of the seventh book is dedicated to the well known story of Hiranyakasipu, his son Prahlada, and the death of Hiranyakasipu at the hands of Narasimha<sup>76</sup>, an avatar of Vishnu. This version expands on the story of Prahlada as told in the Vishnu Purana, and is the form that is most commonly told in Hinduism. Prahlada is considered a great devotee of Vishnu, and describes the process of bhakti toward Bhagavan. Book seven also includes a discussion of the dharma involved with the different varnas and with the four ashramas (stages) of life. This story is unfolded to Dharmaraja, the eldest of Pandavas, during Rajasuya yaga by sage Narada.



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<sup>76</sup> **Narasimha** (Sanskrit: नरसिंह, Narasimha) or **Nrusimha** (Nrsimha), also spelled as **Narasingh**, **Narsingh** and **Narasingha**, whose name literally translates from Sanskrit as “Man-lion”, is an avatar of the Hindu god Vishnu and one of Hinduism’s most popular deities, as evidenced in early epics, iconography, and temple and festival worship for over a millennium. Narasimha is often visualized as half-man/half-lion, having a human-like torso and lower body, with a lion-like face and claws. This image is widely worshipped in deity form by a significant number of Vaishnava groups. He is known primarily as the ‘Great Protector’ who specifically defends and protects his devotees in times of need

The Narasimha Maha-Mantra

*Om Hreem Kshraum Ugram Veeram Mahaa-Vishnum,  
Jwalantham Sarvatho Mukham  
Nrisinham Bheeshanam Bhadram  
Mrityu-Mrityum Namaamyaham.*

“O’ Angry and brave Maha-Vishnu, your heat and fire permeate everywhere. O Lord Narasimha, you are everywhere. You are the death of death and I surrender to You.”

*Sage Narada tells the story of Prahlada to Dharmaja during the performance of Rajasuya yaga...*

### **The curse of Sanaka and Sananda**

When Eternal youths (Kumaras) Sanaka and Sananda  
Entered the Palace of Sri Hari, Jaya and Vijaya, the guards of  
God, disregarded them as five year old freaks  
finding this disrespect as punishable sin,  
They cursed these attendants to be born as Rakshasas,  
When pleaded guilty, they, with most kindness delimited  
their curse to three births in succession with the great God's advice.

In their First birth they were Hiranyaksha and Hiranyakasipu.  
Vile Hiranyaksha was killed by **Yajna Varaha**, the holy hog.  
Elder brother Hiranyakasipu was slain by **Sri Nrisimha**  
In their Second birth they were Ravana and Kumbhakarna  
Both were dead in the hands of **Sri Rama Chandra**  
In their Third birth they were Sisupala and Danthavakra  
to meet their death by Sudarsana Chakra of **Sri Krishna**.

*Thus explained Narada to Dharmaja  
On the eve of Rajasuya Yajna, being performed in all fanfare.  
Which was being narrated by Suta muni  
To S'aunaka Sage and others in the forest of Naimisha.*

### **The after-math of Hiranyaksha's death**

When heard that his dear younger brother Hiranyaksha<sup>1</sup> was killed,  
By the arch rival of Danavas, **Kamalanabha**, the lotus navelled one,  
Hiranyakasipu got mad at Sri Hari  
So fully armed to tooth and fuming with flames of anger  
Summoned all his armies, simmering them up

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<sup>77</sup>In Hinduism, **Hiranyaksha** (Sanskrit: हिरण्यक्ष) [golden-eyed] was an Asura of pre-ancient India and the son of Diti and Kashyap.

He was slain by the god Vishnu after he (Hiranyaksha) took the Earth to the bottom of what has been described as the "Cosmic ocean". Vishnu assumed the Avatar of a boar - Varaha and dove into the ocean to lift the Earth, in the process slaying Hiranyaksha who was obstructing Him. The battle lasted one thousand years. He had an elder brother named Hiranyakashipu, who after having undertaken penances which made him incredibly powerful and invincible unless several conditions were met, was later slain by Narasimha, another *avatar* of Vishnu.

*“My little brother and your bossom friend  
The great warrior and a skilled fighter  
Hiranyaksha, the gold eyed one, was killed by a fiend  
The dweller of Vaikuntha, in the diguise of a wild boar.*

*Rests in forests, stays amidst of sages and mendicants  
His address always unavailable, untraceable  
If we fight, he fights, chases us but cannot be snarled  
How can we apprehend him, without us getting caught*

*Let him hide in the sea in the fear of fighting with me  
Let him run away from the war fieldby seeing my gallantry  
Let him bury him self in the earth to avoid confrontation  
Let him roar for a while as a lion pushed back to a corner.*

*My powerful lance, dancing on His neck  
Shining bright, with blood stained light  
I take my revenge by killing that swine.  
It shall be a gift deed to my brother, who is dead.*

*Now, you all go, burn and destroy them  
The sages, seers and silent mendicants  
For the fire rituals and vedic knowledge are  
The real form of Vishnu, the all pervading.”*

*So, they went on rampaging, pillaging  
Villages, towns, fields, cities and country sides  
Temples, palaces, bridges and fort walls  
Houses, homes, hermitages and huts, all burnt  
Ashes and cinders appeared every where  
All deities flew in to the forests with wings of fear.*

*Than Hiranyakasipu completed obsequies  
And final rites to his fallen brother  
Consoled the wife and children of the deceased one  
In the presence of Dithi, the mother of all Daityas.*

*“O mother! Don’t cry! For your son!  
Who took the way of warriors and fallen!  
On this raft, seated on this sea of water  
People come and leave as travelers, none, Stay-put here!”*

*The omniscient, all wise, all knowing, all pervading  
The immanence, all containing, the immutable, the eternal  
The imperishable, pure, holy, the supreme soul  
The Isha, the master, the lord and our ruler shall protect us”.*

### **The tale of Suyajna narrated by Hiranyakasipu**

Suyajna, the king of Useenara, lying dead in war field  
Broken armour and Blood stained ornaments  
Pleated hair, plained dress and wounded chest  
Life less eyes in lusterless face, swollen lips

Twisted arms and tottered things, a ghastly sight  
With groans, convulsions and cries his kith and kin  
Were weeping, wailing and beating their chests.  
His wives wept in inconsolable ways.

Hearing their cries, Yama, the Death, manifested  
As a boy and made his acquaintance.

Affection, attachment, -a curious thing, -he explained;  
People, every day, witness births and death, yet,  
As though they won’t die, weep vigorously for the dead.  
It is but natural, to go to the place from where you have come.

A house of five elements this body, The soul  
At times stays, shines and simmers down to disappear  
May be this body wither, but not the soul, the purusha!  
Both body and soul, separate ones, but not one

Like the fire burning in the woods  
Like the wind oozing in the wounds  
Like the cloud melting in the sky  
The soul and body are dissimilar

*An example I illustrate here——*

A hunter, one day, started his routine;  
Nooses, nets, gun, thread rolls, wicker works;  
Bow and arrows, grains and cooked rice;  
With all his paraphernalia, in a jovial mood.

Catching birds and breaking their wings  
That cruel, covetous, greedy huntsman  
Throwing recklessly those unfortunate birds  
Into his hell of a basket, found a pair of wild sparrows.

Without a moment of hesitation  
The hunter brought down one sparrow with his arrow  
Losing his spouse the male bird  
With uncontrollable grief, started crying——

*‘These young kids yet to grow their wings  
Neither they can fly, nor can feed themselves  
When they look for their mother in all directions  
How can I tell them the truth and console them?’*

Thus weeping, crying and flying hither and thither  
The wild sparrow flew over its nest, with wide open wings  
to protect his young ones and moved from one branch to another  
The merciless hunter struck him dead without any compassion-

Said, the boy, to the bereaving people  
Time, an enchanted thing, None escapes from its noose.

Realizing the truth in his words  
Suyajna’s relatives performed the final rites.

*Explaining this to his mother Dithi and others  
Hiranyakasipu left to Mandara hills  
Observed a great penance hitherto unknown, to gain immortality,  
Kingship over the three worlds, and having no opponents to fight him.*

With raised up arms, staring and concentrating at sky  
Long grown hair resembling bright rays of sun  
His meditation shook up the earth, stirred the seas  
Stars got scattered and deities moved in worry and quandary.

### **Brahma blesses Hiranyakasipu with boons**

When Hiranyakasipu's penance, began scorching the worlds  
Deities finding his meditation power no more tolerable  
Prayed Brahma to find a way, out of that perilous situation  
Brahma manifested before the king of Danavas and said.

'O, King of Danavas! I am pleased! So, rise up!  
Nobody, so far, performed such a severe penance  
Gad-fly bites, ants eating your flesh and blood  
God knows how can you live with a body of skin and bones.'

Brahma sprinkled holy water on that feeble body  
To give Hiranyakasipu<sup>78</sup> his original strength and vigor  
Who became as bright as burnt gold with revisited vitality  
And worshipped Brahma, the scribbler of fate on foreheads.

"Grant me my wish, Oh God!  
Let Death may not dare touch me  
In air, earth, fire, water and sky, In all four directions,  
In day or night, In darkness or light,  
with animals, Snakes, deities, men or any weapons.

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<sup>78</sup> **Hiranyakashipu** (or **Hiranyakasipu**) (Sanskrit: हिरण्यकशिपु) [golden-haired] is an Asura from the Puranic scriptures of Hinduism. The Puranas describe Hiranyakashipu as an Asura. His younger brother, Hiranyaksha was slain by Varaha, one of the Avatars of Vishnu and angered by this, Hiranyakashipu decided to gain magical powers by performing a penance for Lord Brahma. He was subsequently killed by the Narasimha Avatara of Lord Vishnu. His tale depicts the futility of desiring power over others and the strength of God's protection over his fully surrendered devotees (in the case of his son Prahlada). The story of Hiranyakashipu happens in three parts. The first has to do with the curse of the Four Kumaras on the gatekeepers of Vaikuntha, Jaya and Vijaya, which causes them to be born as the asuras Hiranyaksha and Hiranyakashipu. The second part deals with Hiranyakashipu's penance to propitiate Brahma and gain a boon from him. The final part deals with his efforts to kill his son Prahlada (a devotee of Vishnu) and his subsequent death at the hands of Narasimha.

Make me immortal in such a way I wished  
Bless me with unlimited strength, valor and prowess  
Grant me the rule over all these three worlds  
Let the rulers of four directions too submit to me.

Then Brahma said! -O son of Kasyapa! I grant your wishes.  
But be careful! So far, nobody requested this kind of boons.  
Hence use them with care, wisdom, discretion and judgment.  
For prudence is the armour that saves people.

Brahma's blessings becoming finest weapons  
Hiranyakasipu began his expeditions  
On the deities and other inhabitants of the worlds  
To avenge for his brother's death

One day, attacks the celestial bards,  
The other day deities, maims serpents one day  
Binds planets the next day, strikes Yakshas once  
Blinds and Kills birds and fliers next, Chastise men and siddhas  
Punishes Kinnera, Khechara, Sadhya, Charana  
Bhootha, Pretha, Pisacha, Vanya Satva  
Vidyadharas, the artisans of varied nature  
Hiranyakasipu in his cruel merry moods.

Belittling the minor gods and men  
Hiranyakasipu, now made his entry in to the palace of Indra  
Where, he found, lapis lazuli steps, Emerald seats  
Pillars studded with cat's eyes, pearls and gems.  
Walls bright white with crystals and moon stones  
Gates, doors, thresholds glowing with topaz and gold  
Beds, couches beautifully decorated with pearl lined silks

Varieties of aerial cars, the chariots of demi-gods  
Ever green trees with plenty of flowers and fruits  
Ponds and lakes with golden lotuses in abundance  
Palaces of grandeur with enchanting corridors

Pleasant, cool fragrant, slow winds  
Sweet, sonorous, voices of Black Cuckoo and Nightingales

Built by the architect, Viswakarma  
The Capital House of Deities is now captured by Hiranyakasipu.

Fear about him pervading every where  
Lords of directions, deities, celestial singers  
Sages, seers and common people  
All trembling from from head to toe,  
Just his sight, name form bringing night mares,  
Tumbura and Narada the famous celestial bards started  
Praising him in songs, while he is retired with his wife.

Claiming the fruits of fire rituals  
While deities looking desperate in depression.

Earth yields produce without tilling,  
Sky rains requests without wishing,  
Water flows in sufficient, Forests fruitful  
His index finger commanding all deities into an order.

Hiranyakasipu struck terror in the heart of the deities.  
Losing power, losing respect, losing confidence  
Deities formed a loose secret group  
Approached Sri Hari, their only benefactor  
And prayed Him to show them a way out to out wit him.

*Sri Hari responded with His enchanting smile and said—*

When Hiranyakasipu's sins reaches zenith  
When he starts taking offence on me  
And ill treats his own son, Prahlada, my ardent devotee  
Then I manifest in a form so far unknown to any one.

### **The story of Prahlada, the happiest one....**

Hiranyakasipu begot four sons by ***Leelavathi***,  
**Prahlada, Anuhlada, Samhlada and Hlada.**  
Prahlada, who is equally friendly with every body  
Respects elders, considers other women equal to his mother  
Helps people in distress, shows brotherly affection with peers.  
Speaks truth always, honours decorum and civility

Wealth, beauty, knowledge and birth  
Unable to make him arrogant  
Riches, prosperity, power and ego senses  
Falling flat in catching him  
Youthfulness, valor, prowess and fame  
Failing to bring anger and wrath  
Games, gambling, wine, women, and all vices  
making no entry in his mind's palace  
All this world for him an illusion,  
Always thinking, praying, worshipping  
Chanting, even in sleep and silence  
His name and the Almighty's existence.

While taking food and water, smiling  
Laughing, sleeping, walking and moving or  
doing any thing, always keeps in his mind frame  
The lotus feet of Srimannarayana, the Lord of lords.

Sometimes cries in somnolence  
Sings in high pitch in sudden out bursts  
Laughs relentlessly in jovial moods  
Leaps from place to place in boundless happiness

Praises Narayana's grace and His splendor  
Apprises His appearance and magnificence  
Eyes filled with tears of Joy and candor  
Announces His glory and keeps calm and silence.

His son an enemy in his own house  
Hiranyakasipu Witnessed at his wit's end,  
Called on **Chanda, Amarka**, The sons of Sukra,  
The preceptor of Danava clan,  
To teach his son the ways of the Danavas.

Follows his teachers' instructions to the last word  
Reads, remembers, studies and answers  
Never criticizes, nor objects, But  
Sticking strictly to the path of Sri MahaVishnu.

*After some time to know his son's progress Hiranyakasipu summoned Prahlada to his presence...*

Every greeting of their children and every word  
Opens vistas, to the parents, of a new world  
Children's sweet chirpings and songs  
Removes parents grief, agony and sorrows.

So, my dear son, tell me,  
What you have learnt so far!

Then his son and nemesis  
Prahlada presented his own thesis.—

*'All these body-tenants yell and live in an ill house  
of dark well and wander in circles of illusive lives!  
Is it not better to meditate in dense Jungles,  
keeping His effulgence in the heart of hearts,  
Oh, the highest in the order of the dark dwellers?'*

Seeing his own son siding his arch rival  
The king of Danavas, created a scene-

*'I am astonished! How can a child,  
Parrots the praise of mine adversary!  
Is it his own thought or somebody's plot!  
Or it is your teachers fault! How can you,  
You! praising the antagonist to this multitude of Danavas?'*

*Dear son! Go and attack the deities!  
Annoy Sidhas, oppress the lords of directions  
Torment the worlds, Torture the sages and seers  
Harass and molest all and be an affliction and pain  
But don't be a sissy and speak that silly jargon!'*

Without answering his father  
Prahlada facing his preceptor said-  
Like a piece of Iron, attracted to magnet,  
My mind is at peace in His magnificence.

Can any bumble bee goes nearer to Datura,  
Once it tastes the nectar from mandara flowers?  
Can any royal swan swims in the surging rivers,  
Once it experiences its stay in the celestial ganges?  
Can any cuckoo bird tastes the leaves of polygonum,  
Once it savours the sprigs of sweet mango trees.  
Can any bartavelle chataka bird approaches dense fog,  
Once it enjoys the full moon light rays.

The mind intoxicated with the ambrosia  
Reflecting the radiance of the lotus feet one  
How can it ponder over other frivolous thoughts  
Oh, highly landed one! Why thousand words more?  
Finding his disciple too adamant to his age  
His preceptor reprimanded him in severe pungent voice—  
*“you talk too much for a five year old brat!*  
*Before the king, dishonor and disgrace to us, you brought!*

*Not a son but an enemy, to our king*  
*A horny shrub in the sandal wood garden.*  
*Always praises our arch rival.*  
*Severe punishments, may be, soften you in future!*

Thus taking leave from the king  
Chandamarka took Prahlada into task  
Taught him all that suits the needs of Danavas,  
and after some days brought him  
to the king's presence after rigorous coaching.

Blessing his son, who stood in front  
After bowing and saluting with due respect  
Hiranyakasipu blessed his beautiful son.  
Extending his arms, bringing nearer to him  
Embracing him for a while, letting him sit on his lap  
Stroking gently the child's hair,  
Feeling his chin, applying kisses on cheeks  
smelling the head, tears of love treading——

*In a slow sweet sonorous voice, Hiranyakasipu thus spoke –*

Curious to notice my son! The passage of time  
All these days what lessons your teachers taught  
And what you have learnt, give me the essence and jist,  
Explain its drift and meaning in a beautiful poem.

Replied Prahlada with great reverence—  
*‘Studies innumerable. I studied, O father!  
Studios I was, under my school teachers guidance  
Steadily I picked up the substance of All.*

*In the intimacy of heart, body and language  
Hearing, serving, worshipping, praising  
Adoring, knowing Him by soul, singing His glories  
And pondering over His magnificence, O lord of Daityas!  
I learnt the nine paths of devotion to reach Sri Hari, the Lord of lords.*

*The beautiful sun rise before a blind man  
The sonorous conch sounds to a deaf one  
The narration of great books before unruly crowds  
The desire for a bride of an eunuch  
The relations with ungrateful people*

*All burnt offerings in the fire rituals,  
As the money in miser’s possession  
And the holy books before a wild boar  
Those who shun the devotion in Sri Hari  
Their lives are just wasted in this vast world!*

*The hands that worship the lotus eyed one  
are the real hands  
The tongue that speak Sri Hari’s language  
is the true tongue  
The looks that absorb the protector of the worlds  
are the right and precise eyes.  
The head that bows to the sleeper on snake bed  
is the great head*

*The ears that hear Vishnu, the all pervading one  
are the perfect ears  
The mind that chants the enemy of Madhu Daitya  
is the sensitive mind  
The feet that guides one to the almighty  
are the truthful feet  
The thought that revolves around Him  
is the most noble thought*

*The day, that praises the Lord of lords is the blessed day  
The studies, that reveals the wheel holder, is the true learning  
The teacher, who tells about the master of the earth is the real teacher  
The father, who bids his son to reach Hari, is the perfect father.*

*A Black-Smith's leather bellows, this body  
If not what, when it fails to worship the lotus eyed one!  
An annoying kettle drum, this mouth  
If not what, when it forgets to praise the master of Vaikuntha!  
A wooden spoon, this hand  
If not what, when it avoids revering Hari, the Almighty!  
A pair of holes in a wall, These eyes  
If not what, when they do not perceive the all pervading one!  
A frail water bubble, this life  
If not what, when it fails to reflect His great glory!  
An animal with a pair of legs, this man,  
If not what, who does't spend his life in Vishnu's devotion!*

*The clouds of life cycles, the three kinds of miseries  
The oceanful of sins, the disasters in the darkness  
How can one avoid all these barriers, Even the great Brahma  
Without the help of the eye salve, the reflection of Sri Hari.'*

### **Hiranyakasipu tortures Prahlada**

What is this? How can you say these words?  
Are you mad? Where are those preceptors?  
Are you teachers or cheaters in our clan?  
What is that you promised or how is that he deranged?

I am amused no more, This creature is not my son  
An admirer of mine enemy is not my friend.

This one, not my son, a five year old bison  
Whose eyes got shut tight of a dirty bandage  
And sings the praises of our predator in question  
What is in between him and Him, How come this curious bondage?

He, A disease born in the form of a son, me  
Like a surgeon, who removes the dead part, to save the whole body  
I kill this admirer of our enemy and sinner  
And remove this black sheep form our faultless noble race

Taking a cue from their angry talkative king  
Danava soldiers started their torture routines  
on this five year old brittle tender child.

No contusion, no blood clots, no fractures  
No vision loss, no decrease in facial glow  
No cries, no tears, no signs of pain or agony  
The process of beating him to pulp became a waste of time.

*When those demons started hurting him the child continued his prayers—*

‘O Almighty!, Who sleeps on the bed of thousand headed serpent  
O Destroyer of danujas, O Lord of Lords!  
O protector in calamities, O the holy one!’

*In this way, he prayed the great god, without any fear.*

All these tortures unable to produce the desired result  
King himself ordered, Elephants to trample  
Serpents to strike, Terrible fires<sup>3</sup> to terminate him  
And ordered to drown the child in the deep seas,  
Fed poisoned food, gave commands  
to throw him down from the cliff tops,  
Cut, cleave, blind, burn, hit, hurt him with countless cruel ways.

In hot sun shine, in torrential rain, in frozen ice  
In storm winds, in holes of the earth and in holy fires  
To kill him, to maim him, to hurt him  
Arrows, maces, swords, sharp spikes all used invain.

*“Drowned him in the seas; thumped him with maces  
Threw him down the mountains peaks, stabbed him with swords  
Trampled him with elephants, burnt him in terrible fires  
Cursed him, scorned him, applied all torments; strange!  
Why he won't die? May be he is more powerful, because of his  
meditation. Enmity with him may bring death nearer to me”—*

Thus thinking, Hiranyakasipu revised his stratagem  
Left the child again in the hands of the teachers for correction.

Prahlada while playing with his companions  
Drawing them aside, when the teachers were busy  
Started preaching the intricacies of life and death  
The path of salvation and the effulgence of His glories.

‘Dear friends! Come and understand!  
Out of all births, human birth is hard to get  
Hundred years its duration, half wasted by sleep  
Childhood and youth claims twenty years.

Remaining thirty years senses rules-  
By bonds and attachments of  
Kama, Krotha, Lobha, Moha, Mada, Matsarya  
The six classes of lust, anger, avarice  
Infatuation, Arrogance and enmity-

Yielding to these desires, and  
Not at all caring for lives, humanbeings  
Adopt even slavery, robbery and awful dealings.  
In search of these mirages and  
Its only aim being earning riches

To support wife, children, parents and relatives  
Unable to leave these illusive palace, pets and fields  
Gets himself imprisoned in a door less room.

Like a fly in the ointment  
House holder dwells in this temporary house  
Hunger and lust dictating life  
Enters the pitch dark physical pleasures  
In this dark sea of sorrows  
Searches for happiness and wastes his time.

*The only way one can reach the light  
And the way towards his effulgence is  
The Bhagavatha Marga, the Path of devotion.*

A drunkard braying brave words  
A cast-away not finding sea limits  
An young black deer flirting in lust  
Even a great learned man reaches low bases.

In this living and non living things  
And in all worlds and direction  
Sky, air, water, earth and fire of five elements  
In this physical pots and garments,

In the primordial germ and glory, ego  
In Trigunas of Satva, Rajas, Tamas  
God pervades as un expendable, Supreme Being  
Supreme Soul and Supreme Spirit

He is the scene and the seer, the pleasures and the enjoyer.  
So, It is the duty of Nara, the earth dweller  
To be in obedience to Narayana, the dweller in the great waters”.

*The children of Daityas, his co-students, asked him in  
amazement, about his attainment of Haritatva and how he amassed  
this amazing knowledge———*

Prahlada<sup>80</sup>, remembering the worlds of Narada told them-  
“When my father, Hiranyakasipu, was  
performing his penance on mountain Mandara  
Deities finding a great opportunity to avenge  
Attacked our clan with all their might”  
Without head, our head less warriors  
Retreated back, showing their backs to rivals  
Indra in his victorious pride  
Entered our palace and imprisoned my mother  
And was taking her as captive to his land.

Narada, the great seer, who saw this, convinced Indra  
To keep Leelavathi, my mother, in his custody.  
The great sage, celestial bard, wanderer of three worlds  
Narada taught me, the foetus in utero  
Dharma, the course of conduct, righteousness  
The mysteries of triad of awakening, dream state, and deep sleep  
and the one who knows all yet not influenced by them  
The Lord of lords, The Supreme Soul.

To know Him, the ways are many—  
Obedient learning from teachers,  
Offering all mundane acquisitions,  
Communion with sages and seers  
Worshipping the images of God  
And listening the stories of His glory  
Praising the God, chanting His name  
Keeping mind steady on His lotus feet,  
Meditation in His effulgence  
And knowing His presence in all living and non living things

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<sup>80</sup> **Prahlada** or **Prahalad** is a saintly character from the Puranic texts of Hinduism, wherein he is famed for his exclusive devotion (bhakti) to Vishnu, despite attempts in the story by his father, Hiranyakashipu, to turn him to the contrary.<sup>[1]</sup> He is considered to be a *mahajana*, or *great devotee*, by followers of Vaishnava traditions and is of special importance to devotees of the avatar Narasimha (the Man-Lion). A philosophical treatise is accredited to him in the Bhagavata Purana wherein Prahlada describes the process of loving worship to his lord, Vishnu. The majority of stories in the Puranas are based around the activities of Prahlada as a young boy, and thus he is more commonly depicted as such in paintings and illustrations.

Money and riches, all wordly illusions,  
Let us root out these six vargas of kama,  
krotha, Lobha, Moha, Mada, and Matsarya  
And giving away our heart and mind to Sri Hari  
To gain eternal happiness for ever in His abode”

His overwhelming influence blunting teacher’s instructions  
All Daitya’s children, all of a sudden, started chanting  
The names of Narayana, their arch enemy  
This unpalatable thing choked the teachers’ throats.

Preceptor of Daityas took Prahlada to their king  
‘O king! Your son a menace! A bad influence!  
Beyond our corrective measures, he is now.  
For he is a king’s son, so above our censure!’

Thus reported Chandamarka, the helpless teacher  
Which made the king mad, about his adamant son.

Like hot winds helping forest flames  
The preceptor’s report fulminated Hiranyakasipu’s fury.

*“What insolence! Without my permission  
Even the sun, the eye of the world, trembles to raise!  
The winds stops; the fires retires!  
Death dare not touch a single living being!*

*Even Indra keeps his head low!  
Deities, Kinnera, Gandharva, Yaksha  
Birds, Snakes, Vidyadharas shiver in their boots  
Why not you, idiot? Who is at your protection?*

*Victorious in all Directions  
Victorious I am over all other victors  
Victuals, I throw at them  
Virtual necessities for these ex-virile people”.*

Prahlada replied with all humility,  
“Who directs those eight Directions, O King!  
Who was there even before these Directions,  
The hope for the hopeless, sir, is my refuge!

The timeless one and the time Himself  
The creator, the sustenance and the destroyer  
The formless yet present in all forms  
He is the King of kings, The Almighty

Who is friend and who is enemy?  
Mind, thought, intellect and heart  
Uncontrollable, they are one's own rivals  
Control that evil spirit, father! that controls you!

Winning worlds in an hour makes you winner!  
But, those whining enemies six in number,  
Who imprisoned your mind in worldly pleasures,  
Wilting you with their power, watch sir! with wisdom.

So, O father! Be wise! Revise  
Your world vision! Make peace!  
Get out of these fragile attachments!  
Worship Sri Hari with great devotion'.

*Hiranyakasipu was mad with anger—*

“Stupid! Block head! Thoughtless fool!  
Are you his servant? Or a slave?  
Or a panegyrist? Are you not ashamed?  
Show me that boar, who is hiding in my fear”

*Prahlada replied—*

‘O father! There he is in the great waters!  
In the winds, In the sky, In the earth and fire  
In the quarter sides, In days and nights,  
In sun and moon, In Pranava, In Trinity  
In all living and non living things,  
He is everywhere, sir! Just search!

In this place and in that one  
All pervading one, He, the Almighty  
In the ends and the beginnings, O king!  
You shall find him every where, under or yonder!’

*Hiranyakasipu's fury reached sky high—*

“Oh! so it be! dumb fool! Show Him! Your life saver!  
Here, in this pillar! Your so called saviour!  
Other wise, be ready! I shall severe your head!  
Let me see! Who will save your neck, now itself! You stupid!

*Prahlada replied—*

“From a blade of grass to Brahma God  
The Supreme Being and the Universal soul  
Can't he be present in this concrete pillar  
No doubt sire! He is there, to manifest if you desire!”

Hearing Prahlada's words  
Hiranyakasipu quickly jumped from his throne  
Pulled out his sword with lighting speed  
Brandishing it, his wrath reaching its limits

***“Listen! You fool! Erring mind! Ignorant brat!  
Show me this God, your supporting goad!”***

Thus saying, he struck the pillar with tremendous force  
With his mighty palm of the hand, producing a terrible sound.

**Sri Hari comes out of the pillar in the form of man-lion,  
Sri Nara Simha deva—**

Thus the king of Danavas, searching,  
And searching for his favourite enemy,  
Enmity bringing up anger, a relationship of love and hate,  
Hate and anger degrading his learning and humility,  
Humility, grandeur and strength brightening his heart,  
Heart filled with frivolous quality of darkness.  
That quality of darkness, Tamas giving him torturous stability.  
With that stability, roaring with threatening sounds  
Sounds joining the piercing noises of his bracelets  
His bracelets of gold with jewel studded ones of his hands  
The hands which broke the tusks of the great elephants  
For which hands that elephants submitted them selves  
With that hand, Hiranyakasipu struck the stock pillar of his palace.

From that pillar of his palace, sparks of fire  
Like fire flies spreading in all directions from that pillar  
That pillar got split, cracked and exploded  
From that explosion appeared seven clouds of Pralaya,  
the annihilation time-  
From that clouds arising the terrible thunder bolts  
With multiple sounds of “Chatach chata” “Sphata Sphata”  
These sounds filling all directions and reaching  
The hearts of Brahma, Indra, Varuna, Vayu  
And Sikhi and all living and non-living things  
And along with them exploding everywhere—

By breaking the egg shell of the universe, Brahmanda  
Came out, a Great one, with the shades of a Great fish,  
Bright wheel, Bow, Plough, Thunder bolt, Elephant goad in his hands.  
Hands and feet slowly, torturously coming out of that pillar  
Resembling the magnificent tortoise bearing the earth globe,

When that global fire burnt the great waters  
Popping out like a great elephant with its majestic legs,  
These legs and pelvis covered by bright yellow silks  
Adorned with sparkling gems and beautiful jewels  
That beautiful round deep Navel reminding  
An ever green tender lotus pond,  
Tender, smooth, glossy, shining middle body,

Upper body resembling a pair of mountains on a vast plain  
Which breaks the strength of bad, vicious people.  
And the crescent moon shaped, sharp  
Powerful, diamond strong bright sparkling nails  
Ready to split the chests of the enemy warriors,

Conch, wheel, mace, lance, club and other weapons  
In His mighty hands creating sparks  
Beautiful bracelets, charming necklaces, enchanting anklets  
Shining shoulder wings of gold, majestic royal crown  
Magnificent alligator shaped ear rings adoring His ears;  
Beautiful conch shaped neck ,

Like the trembling Parijatha tree spigs in earth quakes,  
His lips shaking in anger—  
His teeth shining like lightning in midst of  
the dark clouds of autumn——  
His tongue resembling the fire with seven tongues of flames  
during the final day of judgment——.  
His nose with cavities resembling  
The deep caves of meru mountain——

His breathing in and outs disturbing the seven seas  
His eyes shining bright as sun coming of the East mountains  
His looks reminding the burning stars and planets  
His fore-head foisting the folds of the dark rainbows  
His cheeks resembling the bright red rocks of rage;

Hair glistening blood red in the sparks from that explosion  
Winds from that explosion moving His hair in wavy fashion  
Ears, pure mighty conch shells moving  
With the speed of the revolutions of the peak of  
The Mandara mountain, during churning the ocean of milk;

**In that drizzle chill of mist, appeared a terrible lion form.....**

A great body of brilliant yellow glow dissipating rays of bright light  
His terrible roars cleaving the ear drums of the eight  
Elephants of directions – Iravatha, *Pundareeka*, *Vamana*,  
*Kumuda*, *Anjana*, *Pushpadantha*, *Sarvabhouma*, and *Supratheeka*.  
The effulgence of His glistening white body  
Emanating glorious brightness——

To smite Hiranyakasipu and to save Prahlada  
The Lord of lords manifested, as man-lion, **Sri Narasimha**  
Hitherto *unknown form as promised to the deities*——  
Kindness and heroic features competing in contrast to each other...

A Lion-man or a man-lion! Who is this creature supreme?  
Is it truth or illusion! Fantasy or a day dream?  
Not a human, not a lion! What is this predicament?  
All including the king dawdled in confusion and puzzlement!

## **Sri Narasimha deva kills Hiranyakasipu**

Even then Hiranyakasipu, in his eagerness  
As if to show his prowess and might to all his subjects  
Roaring like a mad elephant, a rodomontade  
Approached the fierce Lion-man, with unabated boldness

A burnt out fire in front of the Sun's grandeur  
Then the king of Danavas,  
Winding his great mace round and round  
struck a blow on the man-lion's mane.

For a while a fierce war game of cat and mouse  
Catch and escape of hawk and snake  
Both opponents exhibited equal strengths.

The man-lion's mighty flames meeting sky and earth,  
His sharp fangs shining bright making the enemy fear fire  
Matted hair from His mane mimicking a multitude of dark clouds,  
Glistening sharp nails becoming lightning flashes

Roaring and waving His matted hair  
Bringing eye brows nearer in anger  
Moving His tongue menacingly, The man lion  
Caught tight Hiranyakasipu in His vast clutches.

Like a snake sneaking on a rat  
The man-lion mangled the mean king  
Bringing him on to His thighs  
And ripped his chest and burst open the rest.

A tremendous spite and a terrible sight  
Blood gushing out of the torn heart,  
Nerves plucked out and bones broken,  
Chest splintered and flesh in piece meal  
Entrails scattered allover His neck and shoulders

Killing the Danava King with bare hands  
Neither a human nor a lion, a form of man-lion  
Neither a day nor night, in the dawn time  
Neither out side nor inside, on the threshold

Neither sky nor earth, on the thigh seat  
Neither alive nor dead weapon, of the sharp nails

The man-lion slayed the demon king  
Appearing as dreadful as a great fire  
A Jagged face, a split menacing tongue of snake  
Blood stained ragged hair, bowels as garlands and necklaces  
Like a hungry lion split open the head of a great elephant.

Pulling the heart out of Hiranyakasipu's chest cavity  
His nails shining red with blood, the raging ugra Narasimha  
Roaring and yelling, got up and picked up a frightful weapon  
And killed many Danavas, standing near by shivering with fear.

Finding their nemesis biting the dust  
The grateful deities worshipped and prayed the terrible one  
And called on Lakshmi, the auspicious goddess  
To pacify the wrath of Her spouse, the personified man-lion

*"His face now a fierce sun of annihilation time  
His hair is graceful but not His looks,  
He looks terribly angry and heroic without gentleness  
His awful looking fangs are tampering His smiles*

*Rough, rugged, menacing man-lion,  
No more a lovable figure to woman  
Neither I heard nor seen at any time,  
This dreadful form of Him"*

While the daughter of the great waters dawdling in uncertainty  
Brahma requested Prahlada to pacify the alarming man-lion entity.  
Then the great child of devotion, greeting the great god  
With humility, grace and great decorum, approached the furious Lord

Worshipping, chanting and praying  
That wonderful child pacified the malign form  
Created for him and to save the world  
From the atrocities of the dreaded demon king

*“Deities, Siddhas, Sages seers and Brahma and others,  
All your devotees worships you in many ways and means  
Me, a kid of a mean king, a dust particle on the feet of your devotees  
Bless me and withdraw your fierce form to a less formidable-one.*

*From this ill world plagued by physical pleasures  
You saved me from falling in to its fathomless depths .  
Saving me by killing my father is not partiality  
‘you punish the bad and save the righteous ones’*

*You are the universe, and you enter it with your own volition  
You are the death and the dead you are!  
All these births and deaths are more illusions  
These illusions are your sportly creations  
The beginning, the sustenance and the ending are you!  
Kindly bless me with your love and affection”*

The fierce man-lion pleased with the prayers  
Praised Prahlada for his devotion and obedience  
Offered him wishes and boons to heart’s content  
Prahlada with all humility, praised the lord  
Wished for a life of wisdom and non concupiscence.

Then the man-lion Narasimha spoke to Brahma  
*“Sanctioning boons to devious people is  
offering milk and nectar to horrible snakes  
Discretion and prudence, a preventive cure”*

Thus advising Brahma and other deities  
The man-lion merged in to the hidden magnificence  
The powerful curse of Sanaka, Sananda  
Made the servants and their master

To incarnate in to menial forms  
All just because of the disrespect  
The watchmen Jaya and Vijaya showed to the learned men  
At the entrance of Vaikuntha, the Almighty’s abode.

The keepers were Hiranyaksha and Hiranyakasipu  
In the first birth, The master was the Primeval boar  
In the next birth, Ravana and Kumbhakarna

Were those servants and their nemesis was Sri Rama  
In the third and last birth the guards were  
The formidable Sisupala and Dantavakra  
Their arch rival is Sri Krishna.

The master gave his servants three chances  
To rectify their mistakes and conduct  
In the unique path of Hate-love relationship.  
And he himself got suffered in that incredible process.

### **The killing of the demons of Tripuras<sup>80</sup> (Three Cities)**

When the power of wheel(discus), as a weapon  
Produced fear in the heart and hearts of the demons,  
They retracted their steps and took refuge  
Under the protection of the great architect Maya.

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<sup>80</sup>Shiva as Tripurantaka is accredited with destroying three mythical cities of the asuras. Out of eight legends narrating Shiva's role as the destroyer of evil, the Tripura-samhara (Destruction of the three citadels) legend relates to the destruction of the three evil cities Tripura by Shiva.

The demon Taraka had three off-springs named Taarakaaksha, Kamalaaksha and Vidyunmaali. These demon princes performed severe penance towards the creator-god Brahma and obtained the boon of immense power. Brahma, on being pleased with them, presented each one of them an aerial city revolving in the sky. The legend further states that these three cities or forts (Tripura) continued to revolve in the sky for hundreds of years. The boon granted them that they would live for a thousand years in the three invincible, moving cities and that they would be destroyed only by an arrow that could merge the three forts into one, and set them to fire. The demons, armed with this boon, wreaked havoc on the universe. The asuras well-entrenched in their aerial cities would mount attacks on the devas (gods) and the rishis (sages), and always harassed them. Ultimately, the gods and the sages approached Shiva and pleaded for his assistance in removing this menace. Lord Shiva agreed to help them and waited for an opportune moment.

At the end of the stipulated time period, Shiva created a bow and an arrow and a chariot with the various gods and goddesses and components of the universe. The moment the three aerial cities converged, Shiva mounted on his chariot and moved upwards. He took out his bow and arrow, and hit the converged cities with a single arrow. With Brahma as the charioteer, he sped across, and shot a single arrow of fire, which was created of none other than Vishnu. The cosmic arrow destroyed the three cities. The components of the Tripurantaka charge are as follow:--

- Chariot: Prithvi (The Earth) • Charioteer: Brahma • Chariot Wheels: Sun and Moon
- Bow: Mount Meru • Bow String: Serpent Vasuki • Arrow: Vishnu

Maya, the danava architect, with his unlimited powers  
Of technique, Sorcery, witch craft, illusions and jugglery  
Built three fortified mobile cities with all protections,  
contrivance with unimaginable speed of flight and landing.

Now, with the renewed strength  
Danavas from their dreadful cities  
Billowed on other worlds like big tidal waves  
Causing apprehension and fear every where.

Finding no one except Maheswara, the destroyer  
To protect them from this new onslaught  
Deities approached the great God with folded hands  
Requested Him to save them from their hostile foes.

Parameswara responding positively to their request  
Employed a divine arrow and its clones  
Spreading allover the tri-cities in a blanket cover  
Causing fire and flames taking the winds out of the dreaded demons.

Finding his clan falling flat in those flaring flames  
Maya, the architect, created a well filled with miracle medicine  
And rejuvenated his followers with redoubled vigour  
To save the deities in distress, Vishnu, the all pervading one

Transformed himself into a beautiful Cow  
Brahma accompanying Him as a tender calf  
Their magnificence mesmerizing deities and danavas alike  
Drank the medicine in that well all in that magic spell.

Then Hara, holding his bow, cast a flaming arrow  
Which burnt those Tripuras (three cities) in to ashes  
On the auspicious moment of Abhijith.  
Providing pleasure and comfort for the deities at last.

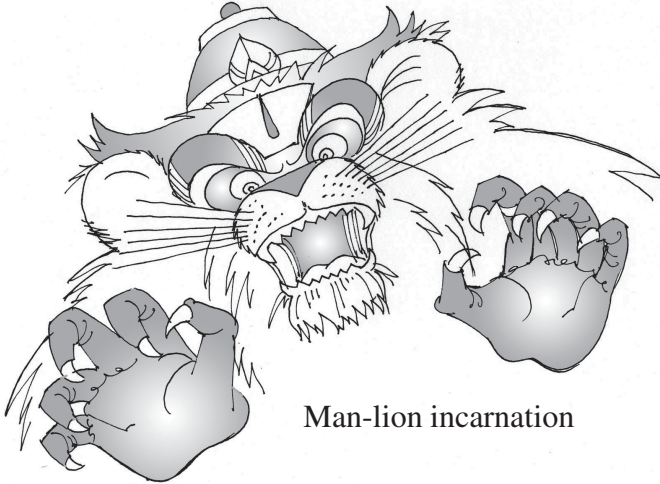
*After explaining the intricacies of four varnas and their duties  
Sage Narada described his past life to Dharmaja—*

Upabarhana, a celestial bard- gandharva I was in my past life  
Sang the songs of Sri Vishnu on the auspicious day  
In the presence of learned men, performing Deva satra yaga  
But left the place in the middle of yagna attracted by young women  
For that lowly act they cursed me to be born to a low cast woman  
Thus born in the womb of a slave girl  
Remembered my past life and served learned men  
With reverence and learnt the magnificence of the Almighty  
And in this kalpa taken rebirth as the son of Brahma the creator.

‘So Dharmaja! Serve Sri Krishna, the Almighty well!  
The hard to find one even to Brahma is in your presence  
A human being he is now, Lord Vishnu’s incarnation  
Lucky you are! To have him as a friend, guide and philosopher!’

—Said avadhoota Suka to Parikshit, this explained Suta to  
S’aunaka and other listeners in the forest of Naimisha.

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Man-lion incarnation

## BOOK- VIII

Book VIII gives the description of the six past *Manvantaras*<sup>82</sup> (ages or time periods of Manu) and the seven future ages of Manu includes several stories, many involving the avatars of Vishnu. Nine chapters are dedicated to the often told story of Vishnu's Vamana (dwarf) avatar and his defeat of Bali. The story of the churning of the ocean of milk is also recounted, which is done with the help of the Kurma avatar of Vishnu.

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<sup>82</sup> **Manvantara** or **Manuvantara**, or age of a Manu, the Hindu progenitor of mankind, is an astronomical period of time measurement. Each Manvantara is created and ruled by a specific Manu, who in turn is created by Brahma, the Creator himself. Manu creates the world, and all its species during that period of time, each Manvantara lasts the lifetime of a Manu, upon whose death, Brahma creates another Manu to continue the cycle of Creation or Shristi, Vishnu on his part takes a new Avatar, and also a new Indra and Saptarishis are appointed.

Eventually it takes 14 Manus and their respective Manvantaras to create a Kalpa, Aeon, or a 'Day of Brahma', according to the Hindu Time Cycles and also the Vedic timeline. Thereafter, at the end of each Kalpa, there is a period - same as Kalpa - of dissolution or Pralaya, wherein the world (earth and all life forms, but not the entire universe itself) is destroyed and lies in a state of rest, which is called the, 'Night of Brahma'.

After that the creator, Brahma starts his cycle of creation all over again, in an endless cycle of creation followed by Destruction for which Shiva, Hindu God of destruction, and also renewal, is invoked towards the end of each such cycle

<sup>82</sup> The actual duration of a Manvantara, according to the Vishnu Purana is seventy one times the number of years contained in the four Yugas, with some additional years, adding up to 852,000 divine years, or 306,720,000 human years

Hindu Time Chart- Sub-divisions

1 human year (in Hindu\_calendar) = 1 Deva Ahoratra for God (1 day and 1 night)

360 Deva Ahoratras = 1 Deva Vatsara

12,000 Deva Vatsara = 1 Chaturyuga

(12,000 Deva Vatsaras are defined as, 4,800 Deva Vatsaras of Krita yuga, 3,600 Deva Vatsaras of Treta Yuga, 2,400 Deva Vatsaras of Dvapara Yuga and 1,200 Deva Vatsaras of Kali Yuga which is  $12,000 * 360 = 4,320,000$  human years)

**71 Chaturyugas = 1 Manvantaram** (1 life span of Manu)

**14 Manvantaras = 1 kalpa** (1 day of Brahma)

2 Kalpas = 1 day + 1 Brahma Ahoratra

360 days of Brahma = 1 Brahma varsha

100 Brahma varsha = 1 life span of Brahma.

**Comparison to the Age of the Universe from Modern Astronomy**

Modern scientific astronomy estimates the Age of the Universe as around 13 Billion years ( $13 * 10^9$  years). Conversion of 1 day of Brahma in to human years yields  $85.8816 * 10^9$  years (derived as  $2 \text{ kalpas} * 14 \text{ Manvantaras} * 71 \text{ Chaturyugas} * 120,000 \text{ Deva vatsaras} * 360 \text{ human years}$ ).

In this Kalpa, a day of Brahma  
Thousand Mahayugas and a period of  
Forty three crore and twenty lakh mortal years.  
Elapsed the rule of six Manu out of fourteen.

The First Manu, **Swayambhuvu**, the self born one  
begot Kapila and Yajna as sons  
the incarnations of the Great one.

In the second Manu period, **Swarochishu**, the self brilliant one  
begot Vibhu, the self sub dued person  
who practiced pious austerity in his youth.

Third Manu **Utthama**, the excellent one  
begot Satyasena, who protected truth on the earth.

The fourth Manu **Tamasa**, the dark one.  
The Fifth one **Raivatha**, the wealthy one.  
The sixth one **Chakshusha**, the one with eyes and vision.  
The Seventh one is the present Manu **Vaivaswatha**,  
the son of Sun rules and Yama as Judge

The next Manvanthara shall be ruled by **Surya Savarni**  
The hue of bright sun.  
Ninth Manvanthara under **Daksha Savarni**,  
the race of clever people  
**Brahma Savarni** is the the tenth one  
a period of primordial being

The eleventh being **Dharma Savarni** Manvanthara  
A period of duty and righteousness.  
The Twelfth one is **Rudra Savarni**  
A period of tumultous times of violence and anger  
The thirteenth one is **Deva Savarni**  
The celestial influence pervades every where.  
The last one, the fourteenth Manvanthara, **Indra Savarni**  
A period of sensual fulfillment and the end of Kalpa.

## **The salvation of the king of Elephants**<sup>83</sup>

In that ocean of milk, Trikuta, a mountain with three summits  
Famed for its beauty and abundance with rich fauna and flora.  
Trees, shrubs, creepers, bushes and plants of varied kinds  
Water falls, streams, puddles, ponds and beautiful lakes  
Celestial chariots with Kinneras, the musicians with horse heads.

In that beautiful place innumerable trees are seen-  
**Matulunga**-wild citrons, **lunga**-citrons, **lavanga**-cinnamons,  
**Choota**- mango trees, **kethaki**- pandamus, **kamrataka**,  
**Bhallatha**- semicarpis anacardium - marking nut trees,  
**Sarala**-pines, **panasa**-Jackfruit trees, **badari**-regu-Jujuba,  
**Vakula**- mimosops elengi, **Vanjula**-Asoka, **vata**-banyan,  
**kutaja**- polygonum barbatum, **Kunda** -Jasmines, **kuravaka**-  
Amaranths, **kurantaka**- yellow amaranth, **Kovidara**, **kharjura**-Dates,  
**narikela**-Coconuts, **sindhuvara**- vitex negundo trees,  
**chandana**- Sandal, **Sal** trees, **pichumanda**-Neem margosa,

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<sup>83</sup> There was once an elephant named **Gajendra** who used to live in a garden called **Rtumata** which was created by Varuna. This garden was situated in the beautiful mountains of Trikuta in ancient India. Gajendra ruled over all the other elephants in the herd. On a hot day, he proceeded with his herd to a lake to cool off in its fresh waters. Suddenly a crocodile living in the lake attacked Gajendra and caught him by the leg. Gajendra tried for a long time to escape from the crocodile's clutches. All his family, relatives and friends gathered around to help him, but in vain. The crocodile would'nt simply let go. When they realised that 'death' has come close to Gajendra, they left him alone. He trumpeted in pain and helplessness until he was hoarse. As the struggle was seemingly endless and when the last drop of energy was also sapped, Gajendra called to god Vishnu to save him, holding a lotus up in the air as an offering. It is believed that Gajendra's foot was held by the crocodile for over a thousand of years. Hearing his devotee's call and a prayer, Lord Vishnu rushed to the scene. As Gajendra sighted the Lord coming, his Sudharshana Chakra separated the crocodile's head from its body and Gajendra prostrated before the Lord. Vishnu informed Gajendra that he in one of his previous births was the celebrated King Indradyumna, who was a Vishnu devotee but due to his disrespect to the great Sage Agastya, he was cursed and had to undergo this life. Because Indradyumna was a chosen one, Lord Vishnu had him born as Gajendra and made him realize that there is something called, "Kaivalya" which is beyond Svarga and Urdhva Loka. Indradyumna could attain Moksha finally when he (as Gajendra) left all his pride and doubt and totally surrendered himself to God.

The prayer made by Gajendra on this occasion became a famous hymn in praise of Vishnu called the Gajendra Stuti. *SUKLAMBARADHARAM, VISHNUM, SASIVARNAM, CHATURBHUJAM; PRASANNA VADANAM DHYAETH, SARVA VIGHNOPASANTHAYE!*

**mandara**-calotropis, **Jambu**- neredu-jambu, **jambira**-lime, **madhavi**- histage madablots; **madhuka**-Bassia latifloras, **taala**-palm trees, **takkola**-clerodendrons, **tamala**-Xanthochymes, **hintala**- maryshydate trees, **rasala**-Sugarcane mangoes, **sala**- sal trees, **priyalu**, **bilwamalaka**-Bengal quinces, **kramuka**-emblic myrobalans- Areca nuts, **Kadamba**- kadamba trees, **karavira**-oleandor, **kadali**-banana, **kapittha**-wood apple, **kanchana**, **kandarala**- batatas **Champaka**, **sirisa**-Acacia, **simsupa**-Sissoo trees **Asoka**- fonesia asoka, **palasa**-Buteafrondosa, **naga**-Rhinocanthus, **punnaga**-Alexandria laurels, **champaka**, **sathapatra**-Lotus, **Maruvaka**-sweet marjoram, **mallika**-Jasmine and other plants.

The even green trees with perennial flowers and fruits  
 All seasons conflued into the season of **spring**  
 Song birds performing their musical archestra  
 Juices and nectar raining from the ripened flowers and fruits  
 Black bumble bees making rounds incessantly around the golden lotuses  
*Swans, cranes, ducks, geese, water fowls, cuckoos*  
 Loquaciously, Scurriously making their untired chants and songs

*Elephants, wild oxen, great birds, rhinoceros*  
*Camels, Tigers, lions, porcupines, bears, antelopes*  
*Dogs, Jackals, wolves, monkeys, boars, buffaloes*  
*Snakes, Serpents, lizards and cats* all cater waiting

From that formidable forest emerged.  
 A frightful parade of a herd of *elephants*  
 Like the pitch darkness pitching out after evening dawn, entered,  
 the entourage of elephants into the lake of lotuses for entertainment.

Panic stricken animals nearby playing possum to this parade  
 Cats in cataplexy became caterpillars anticipating catastrophe  
 Bears barged into barbed bushes forgetting their bare necessities  
 Hogs honking out in hurry into their hot holes  
 Antelopes entering the anteroom of lions in antimanemonic state  
 Buffaloes dashing into the deep basins, monkeys to mountain peaks  
 Snakes sneaking into ant- hills, peacocks peaking into the cloudy sky  
 Yaks running helter-skelter yelling Yackety-Yak  
 The whole forest became a place of frenzied bustle and commotion.

Sprinkling and swishing water streams  
with their trunk nozzils on one another  
Dancing, dawdling, drumming and roaring  
Those elephants bathed in that beautiful lake

The king of those elephants  
A celestial musician in his previous birth.  
A demigod, **Indradyumna**, the king of Dravida desa  
Who was cursed by Agastya sage, a pitcher born one  
For the king's disregard on the sage's visit.  
*The king was unaware of the sage's presence, as he was  
In his meditative state, yet the curse has taken its toll.*

The king of elephants with his entourage  
endearing his kids, spouses and Kinsmen  
entered the forest in everlasting enthusiasm, and lost his way  
in that formidable forest, thirst over powering his better senses.

Here he found a pond full of lotuses and red lilies  
A multitude of large black bees dancing and singing  
Schools of fish and tortoises showing their colours  
Plenty of Banyan, marshy date, Sal, sweet mango trees  
A beautiful array of swans, cranes, geese and ducks  
Sweet, cool breeze, filled with melodious notes of song birds.  
The finest pond none can find without some varied luck.

When the king of elephants filled his trunk  
With tons of water, spurting, squirting it in great speed  
On to the sky, the fish and crabs dawdling in that water-spread  
Were grabbed by the flying cranes above and fighting crocodiles down

In that state of semiconsciousness  
The intensity of pleasure and happiness blunting his senses  
The great elephant in his carnal gratification  
became inattentive to the impending danger hidden there.  
Budge of bubbles rising and bursting  
Fearful, frightful alarming rounds emanating all over  
Terrible tail creating terrific billows  
Surge of waves rooting out and tearings the lotus roots  
A large marine saurian, An alligator, the king crocodile  
Like a great snake eclipsing the sun by swallowing-  
Caught the foot of the king elephant by boundless brute force.

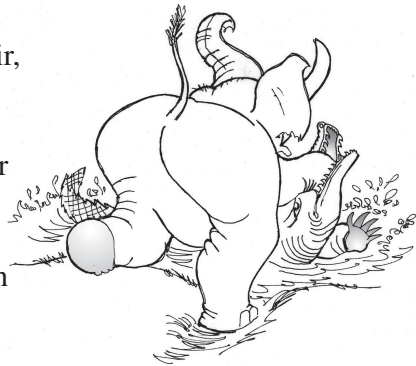
Loosening Croc's grip in lightening speed,  
The king elephant threw the crocodile out of his hind foot.  
But, in the same swiftness and sweep  
the king crocodile crushed the elephants forefoot with his cruel fangs.  
The Tusker elephant with his terrible tusks  
The crafty crocodile with his crunching teeth  
One chasing another, biting, crushing and crumpling  
It is an unique single combat without any doubt.

Elephant and Alligator both bellowing and billowing  
Fought on equal terms in that bellum internecinum.  
That marine saurian chased the mastodon  
The Mastodon wished to drive away the Saurian  
Both chased one another, pursuing, hunting and seeking  
Revolving round and round, revindicating real victory

In and out of the pond, the croc and the elephant  
Inundating water surging a waves in and out of the lake  
Pulling in of the croc, and pulling out of the elephant  
Pushing the crabs, frogs, fish and water fowls aside.

Finding their bull in distress  
Yet, fear binding them to the standing spots  
His cows made an uproar.  
Floating their proboscises in air,  
sounding trunk calls.

His life and stay being in water  
The crocodiles strength began  
multiplying from time to time  
His life and stay being on earth  
The elephant's strength began  
dwindling from that moment.



Pulls the elephant into the depths of water  
Leaving it for a moment, pouncing on it again  
Jumping, Jolting, slashing and breaking its bones  
Disappearing and suddenly appearing from nowhere  
Crossing the elephant's path, crushing and crashing

Not giving a moment's rest, croc annoyed the crumbling elephant  
Like the illusive darkness transgressing the tiny torch of knowledge.

Tightly thrusting his forefeet into the thick earth  
Withholding his breath to a possible maximum  
Slaying the five senses, attaching a new leaf to the mind vine  
like a sage performing meditation in search of His lotus feet  
The mighty crocodile gnawed and acquired firmly the elephant's foot

The elephant with its earth energy  
fought relentlessly for a long time  
finally finding his enemy more formidable  
began searching for a way out of his poor show.

“In what form I can over come this hindrance?  
Whom I call for help? to whom I offer my prayers?  
A king of this vast herd of elephants, to suffer this manner  
What foolish thirst made me to enter this pond of crazy alligators?

Every little bit of this universe designed by whom?  
And in whom it is present? Absorbed in whom?  
Who is that supreme being? Who is the root cause?  
The beginning , the sustenance and the end is who?  
Who is the whole and complete? In him I take my refuge.

Fusion and dissolution, origin and disappearance  
Who evolves the worlds out and absorbs them again  
All these worlds, lords and inhabitants  
The whole, when disappear into that black hole  
Beyond that pitch darkness, who shines as Entity  
I offer my prayers to Him, the Almighty.

Existence, form, action, sin, attributes and appellation  
The one without these qualities, the creator and the destroyer  
of all these illusions, to that holy spirit and infinite energy  
The glorious, formless, all pervading one and the all observer  
Almighty, to that Lord of Lords, I offer my salutations.  
Call attender supreme, distress destroyer  
Colossus of all the worlds, colonizer in all directions

colure coordinator, collocutor of all beings, so  
called, the conqueror, is he really there? or no where?

Callous why he is towards me?  
why not attending my calls of distress?  
The guardian angel of devotees,  
Why today blind, deaf, scatty and reluctant?

Lost my power and ability, strength billowed and shaken,  
Fortitude fiddled, vital airs lost their lodgings  
faint is on its way, body tired, fatigue is overpowering me  
Except you I know none! O God! bless this down cast!  
Oh! Lord of Lords! Save me! protect me, O propitious soul!”

*Let the great God the protector of the oppressed save me- thought  
the king of elephants in distress...and the call reached Vaikuntha—*

There, in that city of Vaikuntha, the abode of Lord of lords  
In that palace, inside the beautiful lake garden  
near the pond of enchanting water lilies, on a lotus bed,  
The Lord was conversing with His consort **Lakshmi**,  
The goddess of opulence and riches, in amusement-  
when heard, the anguish filled cries of his devotee –  
**‘Pahi, Pahi’- ‘Save me, O God ! protect me !O Lord of lords!!**

Circumfused cries of His devotee circulating in mind  
Circs and circumstances demanding His quick presence  
Even without informing **Siri**, His consort,  
without His weapon duo conch and wheel  
without His retinue, or His vehicle Garuda, the bird king,  
without even adjusting the wavy hair falling over His face  
without leaving the selvage of His spouses saree (cloth) on the  
enthusiasm of saving his devotee in distress.

In His foot steps Siri, His spouse,  
with Her an assemblage of her seraglio  
Following them His vehicle, the king of birds  
with him His Bow, Kowmodaki, Mace, Conch and Wheel

The sage Narada and the flag bearers, in tandem  
And in chain one and all of the inhabitants of Vaikuntha

‘Why this hot pursuit? Where he is going?  
Is it a distress call from a destitute? or is this an ambush?  
May be an attack on the knowledge treasures or Vedas!  
or an invasion of demons on the city of deities?  
must be the act of wicked men forcing the devotees  
To find Him ! All sorts of these thoughts  
occupied the mind of the goddess **Indira**.

*‘A request I shall make’ ...*  
so thinking she moves fast to reach Him and pauses  
*may be he won’t reply’,*  
she makes another effort and pauses again  
thus wavering, vacillating, her steps faltering  
The most beautiful enchanting, magnificent goddess **Indira**  
like a bright spark of lightening in a dark cloud, she followed Him.

This train of entourage, this unique procession  
elicited interest in the dwellers of the upper worlds-  
-Hey ! Look at Him! Our Lord ? Let us offer prayers.  
There she is ! the mother Indira !  
That is the color round of conch, that is the wheel vibration  
There goes the king bird, the slayer of the snakes.-  
-the deities offered their prayers to Him in amazement.

But, He in his hurried pace to save his devotee  
Unresponsive to the surrounding happenings  
reached the pond of present action-  
A pond with pisces, cancer crabs, Capricorn croc  
And Aquarian water pitcher appearing as a part of Zodiac.

Kind hearted Shouri, the champion, The Lord of lords  
employed his powerful wheel- the Sudarsana Chakra  
A high speed gyrating disc that emanates flames and sparks  
Its sharp, dashing, violent, fierce, flares shook the earth

Entered the waters of pond in search of fierce crocodile  
Slashed and divided the croc's head in a clean sweep  
At that time one Capricorn entered the sun in Zodiac  
Another alligator hidden behind Kubera, the Lord of riches.

The crocodiles that live in their ponds  
disappeared behind the king of turtles.  
The king elephant being released from his agony  
offered his prayers in gratefulness to the Almighty.  
Hari, the Lord of lords, blew his conch, **Panchajanya**  
which emanates five types of melodious notes and tones.  
The Lord showered his kindness on his devotee  
Musical rumblings were heard from sky ,  
Fine breezes made fast rounds.  
Flowers rained from bright clouds incessantly  
The lightening smiles of celestial nymphs shined bright.  
The victory cries filled all quarters and directions  
The oceans overflowed with tidal waves of Joy  
As though to touch the lotus face of the sky.

Sri Hari, the Almighty, stroked and cuddled  
the king elephant, wiping out its tears gently  
He revived his devotee from pain and affliction.

the slayed alligator who was a celestial musician  
A Gandharva 'Hoo Hoo' in his past birth  
regained his real form and left for his abode,  
offering his prayers and salutations to the Lord of lords.

Indradyumna the king of Dravida desa  
while he was in his meditative state,  
was offering prayers to Almighty  
could not respond to the greetings of Agastya Sage.

Perceiving it as a disrespect  
the pitcher born sage pitched  
a curse on Indradyumna  
to be born as an elephant in his next birth.

Thus to save and relieve his devotees  
from pain, agony and afflictions  
The Lord of Lords also has to take pains  
And incarnations to suffer distress along with them.

*Explaining this to His spouse Lakshmi  
Sri Hari blessed all and left for His abode.*

During the reign of **Tamasa** the fourth manu  
To liberate the elephant king  
**Sri Hari** Himself has arrived to this earth.

**Raivatha**, the younger brother of Tamasa, became fifth manu  
Vishnu was born as **Vaikuntha**  
and created a world similar to **Vaikuntha** on this earth.

The Sixth manu was **Chakshusha**  
In this manvantara Vishnu became a great turtle **koorma**  
who bore the brunt of mountain Mandara

Hearing this, the king Parikshit  
requested Suka sage to narrate the story-  
The Churning of the ocean of milk  
and the consequences of that great effort.

### **The churning of the Milk Ocean**

By the curse of **Durvasa** sage  
All worlds became infertile and arid.  
Their inhabitants became paupers and powerless  
Unable to bear that, all deities beseeched His blessings

“On whose strength and power generated are ——  
The lord of senses- Mahendra; purity – deities;  
vigor -Rudra; Power -Siva, Senses – Sages  
Genital organ – the Lord of creation; Chest – Lakshmi  
Shadow – the manes; Breasts – Dharma, Back-Adharma  
Head – the sky; Smile – the celestial nymphs ;  
private parts – Brahma, face – learned people;  
shoulders – strength and warriors;Thighs – Artisans;  
feet – workers; lowerlips – cupid; upper lip – satisfaction, love

Nose – Luster; Touch – Lust,  
eye brows – self control; and Sides – time——

The one who is the beginning, the sustenance and the end  
Let that Lord of lords favour us with his blessings.  
O gracious God ! the Complacent one ! Almighty!  
Protect us ! Save us ! O bright, radiant one !”

Hearing their prayers, Sri Hari manifested  
As thousand arc lights of suns stranded together;  
All deities unable to bear that bright light  
Agitated, bewildered, confused and convulsed.

Then, recalling his radiance  
Sri Hari reappeared before the deities  
In His regalia and Splendor  
regaled his devotees with less formidable form.

‘What more we can tell you, the all knowing one !  
Food from the earth, milk from the cows  
Fire from the tree twigs; your splendor by our minds  
We acquire these necessities with your blessings.’

*The paternal god advised them to be patient  
And to make efforts in producing the ambrosia  
by churning the milky ocean- palavelli  
with the combined strength of both deities and demons.*

So, deities offered friendship with their arch rivals  
**Bali**, the king of daityas too agreed upon the plan  
Now, the churning of the milk ocean, to gain ambrosia  
A prime task to all of them, to rejuvenate the earth again.  
Once bitter enemies, now friends for a purpose  
rallied towards rocky, ruckus Mandara mountain  
refined it and by rooting out the peak  
packed it on their shoulders and started towards the milky ocean.

After many mishaps and misgivings  
when both deities and daityas about to lose their hope  
Sri Hari intervened by transporting the great peak  
to the ocean of milk, by carrying it on his Vehicle’s (Garuda) back.

Adding all medicinal plants and many ingredients in to that sea  
they requested **Vasuki**, the king of serpents  
to be the churning rope, offering him a part of the final produce  
on his agreement, they made a smooth job of that churning rock  
And circumbulated the body of the great serpent to that peak  
Sri Hari and other deities tried to hold the head part of that snake

Finding this as an insult to their valor and boldness  
Daityas argued and won the head side holding,  
leaving the tail part to the lenient deities.  
In that illusion of Sri Hari, demons lost their logical thinking.

While they were churning,  
the frozen milk sea gave way  
And the heavy rock sank to the bottom  
of the sea, in everybody's astonishment.

### **The story of the manifestation the great turtle**

Seeing this sinking of the stony peak  
And all their labor going to waste  
Each and everybody began to weep in grief  
Then, they found in their amazement  
the materialization of Sri Hari into a gigantic turtle

The great tortoise entered the endless ocean  
And lifted up the sunken churning rock on its back  
the peak and the coiled snake in en mass.  
As a bright pearl coming out of a bivalved oyster.

A pitcher that milky ocean,  
A churning stick is a stony peak  
A coiled rope of a serpent's body  
An annular pad an ancient turtle  
To yield nectar or ambrosia to the needy ones

From left to right and again right to left  
rotating that peak on that turtle's back  
gaining great speeds and gyrations  
The process of churning reached its final stage.

Then all of a sudden, from that billowed ocean  
generated Halahala, a deadly terrible poison  
amidst of thick dark smoke and fire  
sparks, flames and flares supplicating  
the poison supplanted the shining five elements.

with terrible sounds and nauseating noises  
spreading allover the sky and four directions  
torching the forests, hermitages and houses  
steam vaporizing the water of streams and ponds

penetrating the upper and lower worlds  
by cracking and breaking the great globe egg  
burning, scorching, blazing and destroying everything in sight  
created a scene similar of annihilation and the end of the world.  
Realising that no one except **Sankara**, the destroyer,  
can save them from this savage poison  
All approached Mukkanti, the three eyed god  
The Ancient one, the originator of time, trinity and the three worlds.

### **Eswara drinks Halahala Poison**

*‘Whoever lends help to others in distress  
A friend, he is, to the prime elements five.  
I swallow this poison to save these afflicted ones’*  
Saying thus Eswara to his spouse  
Took that poison in, as that of some fruit Juice.  
Even while swallowing that flaiming poison  
no scared movement in His snake ornament  
no sweat, no redness of eyes,  
no rubor to that half noon on His tuft of hair  
not even a minor change on His face.

His belly being the base for the worlds  
**Siva**, the great god, kept safe, the Killer poison,  
by inundating it in the chasm of His neck, and  
that Halahala poison discolored Hara’s neck region.  
A natural necklace and ornament for the native god.  
Thus Hara became garala kantha, the poison bearer in the neck.

## The birth of Iravatha elephant and others in the ocean of milk

When deities and daityas churning the sea of milk  
Came out hundred horn white cow, **Surabhi**-  
Celestial sages claimed it for their holy rituals-  
Bali, the Daitya king, took **uchieswara**, the white horse  
That beautiful white stallion, went to Indra's custody later.

After some time, born from that sea of milk  
Was a pure white mastodon- **Iravatha** with four tasks.  
A Celestial tree, **Kalpavriksha**, which yields any desires.  
After that appeared **celestial nymphs- Apsarasas**, and  
the **moon** made his way to the tuft of Virinchi, the Eswara

## The birth of Lakshmi<sup>84</sup>

From the cream of milk of that churned sea came  
A sparkling, brilliant, lustrous, polished beauty  
made with a marvelous artistry of unparalleled skill  
by the own hands of Brahma, the lotus born one.

Dieties, sages and all others blessed her  
with clothes, ornaments, garlands and welcome songs  
seeing her seductive beauty  
All were thrown in to utter confusion.

She in her state of perplexity  
Finding none suitable for her companionship

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<sup>84</sup> **Lakshmi** is the Hindu goddess of wealth, prosperity (both material and spiritual), fortune, and the embodiment of beauty. She is the consort of the god Vishnu. Also called Mahalakshmi, she is said to bring good luck and is believed to protect her devotees from all kinds of misery and money-related sorrows. Representations of Lakshmi are also found in Jain monuments.

Lakshmi is called *Shri* or *Thirumagal* because she is endowed with six auspicious and divine qualities, or Gunas, and also because she is the source of strength even to Vishnu. When Vishnu incarnated on earth as avatars Rama and Krishna, Lakshmi incarnated as his consort. Sita (Rama's wife), Radha (Krishna's lover) and Rukmini and the other wives of Krishna are considered forms of Lakshmi.

Lakshmi is worshipped daily in Hindu homes and commercial establishments as the goddess of wealth. She also enjoys worship as the consort of Vishnu in many temples. The festivals of Diwali and Kojagiri Purnima are celebrated in her honour.

Mantra- *om srim hrim klim tribhuvana mahalakamyai asmakam daridrya nasaya  
pracura dhana dehi dehi klim hrim srim om*

except the lotus eyed one, Sri Hari,  
accepted Him as her spouse and offered prayers.

If Hari looks, Siri avoids  
Siri sees, Hari hurriedly changes his stance  
Hari and Siri in that see-saw game  
both matched one another in their boisterousness.

The father of the worlds received  
and kept Indira in His bosom  
amidst Koustubha diamond and  
Vaijyanthi garland with utmost love and affection.

Then came out **Varuni** a damsel with a vessel  
the demons claimed her in delight.

Finally, after a tedious prolonged churning  
A young man, long bodied, conch neck  
yellow dress, decorated with beautiful ornaments  
flaming eyes, broad chest, dark hair  
Black cloud color complexion, lion's strength  
Diamond ear rings, Jewelled amulets and anklets  
pure clean, spot less one, part of the Lord's radiance  
The claimer of major part of Yajna fruit  
**Dhanvantari**, the father of medical sciences  
And Ayurveda, was born with a vessel of Ambrosia in his hands.

No sooner they saw that pitcher full of Amrita Nector  
Asuras, the demons grabbed it in lightning speed  
And started running into their safe quarters.  
Deities finding this unpalatable complained to Sri Hari  
their comrade in arms and commander of the worlds.

### **Sri Vishnu Murthy manifesting as Mohini**

Ambrosia in their hands,  
Asuras started fighting one another for the first sip  
The learned ones in daityas  
requested them to share it with the deities too.

But the greedy demons  
grabbing the Pitcher one from the other  
ran helter-skelter, unheeding the elders advise.  
howling in jubilation that might is right.

At that crucial moment,  
appeared an enchanting beauty  
soft feet, shining legs, smooth thighs  
high hip, slender middle, tender hands  
beautifyl breasts, conch neck, equal bow lips  
full moon face, pure bright eyes,  
Black magnificent hair over the young moon forehead  
shining, sparkling, lustrous ornaments  
producing a melodious musical concert  
*with His enchanting magical sinister smiles*  
*Sri Hari donned the most beautiful female form*  
*to cast a spell upon the disordered demons.*

Her downward glances and winks, fluttering eye lids  
full breasts, soft warm delicate skin, all a magic dream.

Sometimes walks like a Royal swan,  
Sometimes swings her hips in elephant's style  
Her coquettish walk, musical talk,  
Her charm emanating from the realms of  
heaven, earth and other elements.

Her magnetic glances as deadly snares  
Demons stood still in their dirty boots  
her melodious requests as final straws  
Daityas drowned in that enchanting illusion.

*“Gentlemen! why quarrel among your selves?  
Let me handle this dispute of distributing ambrosia  
with my skill and artistry I shall give it,  
to you all in equal quantities and measures.”*

Taking the pitcher from their trembling hands  
**Mohini**, the illusive beauty, made a pact with them.

All sat in rows and in two groups,  
Impatiently awaiting for her arrival

*'Don't be in a hurry, O Daityas !  
Just a moment, O Danavas !  
At your service, O Asuras !  
O brother in laws ! my heart at loss !'*

Thus sprinkling her smiles and glances towards Daityas  
But, springing desired Ambrosia to the deities  
Mohini, the illusive beauty, the damsel with a pitcher  
deceived demons, distributing the nectar to the deities.

Such an enchanting beauty  
Sure, she serves us alright  
Eh. forget about that Nectar,  
first look at her splendor!  
She deserves us and we too her  
Don't be in a hurry, lest  
Her tender feet may get tired!

In her pleasant, cool looks and sweet talk  
The wrath and fire of daityas became watery soup  
No body troubled her with requests or commands  
To serve them Ambrosia not with the rest but first.

Rahu, one of the daityas  
sitting in the row of deities  
Swallowed his share of Ambrosia.  
Before the nectar reaching his neck  
Sri Hari severed the head of Rahu  
Understanding the signals made by Sun and Moon

Brahma made Rahu's head into a planet  
which causes eclipses of Sun and moon  
by swallowing them in intervals with incessant enmity.

Sri Hari in his secret disguise  
leaving not even a single drop to the daityas  
distributed the whole Ambrosia to the deities  
manifested again in his main and original form.



## **The battle between Devas and Asuras**

Between the cup and lip, came a beautiful ladyship  
Daityas lost both the cup and lip in that illusion.  
To make up that loss and to take retribution  
the enemies of deities made their frontal attack without delay.

Diamond edged fans, peacocks whisks,  
pearl white umbrellas, variety of banners and flags  
Turbans and diadems of different colors and styles  
Bangles, bracelets, producing sonorous sounds

Bright shining weapons, shields of several types  
garlands fit for heroes, quivers full of arrows.  
The armies of daityas started moving towards deities  
As the ocean inundating shores, with scores of crocodiles.

Sounds of war drums, roars of elephants,  
noises of chariots, caused tremors in that battle field.  
Both armies in their battle arrays  
started the mother of battles on that precious moment.

War cries, threatening gestures, menacing sounds,  
invitations in Jest, retaliations in reply,  
self boastings, contempt, scorn and abuse castings  
tempers rising to the boiling point  
swords taking the place of words  
The instinct of killing infiltrated their minds.

Arrows, axes, maces, discs, whips and nooses  
swords, knives, clubs, bludgeons, sickles and hammers.  
Mallets, tridents, pikes, darts, spears, lancets and spikes  
To stab, slash, amputate, and wound one another

Split heads, broken skulls, crushed cheeks  
Blood stained matted hairs, broken teeth  
Slashed shoulders, fractured bones, severed hands  
Rip opened bellies, hanging entrails, pulled out eyes  
Separated eyes, splintered noses, divided ears.  
Smashed thighs, swollen feet and disfigured bodies.

Broken armour, dropped flags, fallen umbrellas  
Chariots in heap, elephants in clutter, horses in disarray  
Living dead and dying people amidst of flesh and blood  
streams of screaming savage birds and  
scavenger animals started feasting on that fierce battle field.

With the help of Sri Hari, **Indra** defeated the daityas  
Kept **Bali** out of action by wounding him, killed **Jambha**  
Decapitated **Namuchi** by a peculiar weapon  
which is neither wet nor dry, the sea foam.

*Then heeding the advise of Narada sage  
Deities declared cease war. Daityas followed suit.*

### **Sri Hari seduces Eswara by manifesting as Mohini**

When Eswara expressed his desire  
to see Sri Hari as the well acclaimed Mohini  
A challenging conversation ended up in a battle of wits.  
Sri Hari disappeared from the scene  
letting Eswara immersed in perpetual perplexity.

Searching for Sri Hari, Eswara reached his abode  
In His own place, in a luscious garden,  
under the shade, a lone beauty  
with a slip in the dress suggesting invitation  
a spread of decorated hair caressing her forehead

slender slim waist to fit in a fist  
sparkles of ear rings reflecting on her shiny cheeks  
steps faltering, gait staggering by the weight of beautiful buttocks  
Her glances commanding the four directions

Adjusting the slipped saree in careless manner  
anklets duo making melodious music  
accompanied by the sounds of amulets  
playing with a ball that beautiful damsel  
playfully looked at Parameswara,  
the destroyer of the three cities.

Already a half man, Artha Nareeswara,  
**Hara** hurried to her, to reveal his heart  
As the cupid's (Manmatha) arrows finding their target perfect.  
Eswara forgetting Himself, followed her as a shadow

A lone girl's downward glances made  
a trident holder's heart weak and tender.  
He forgot His spouse and stature  
for getting that damsel's favors firm on Him,  
He with determination, approached her in anticipation.

**Mohini** the elusive beauty  
Seemed so much nearer yet remained far away  
as elusive as the morning mist  
came into his embrace and slipped out in a split second

Following her in her foot steps as an elephant in rut  
crossed forests, rivers, hills and plains.  
when the drops His semen fallen on earth  
became silver and gold shining bright  
Eswara realized the illusion or Vishnu maya.

One can win the war with cupid  
conquer time, and defeat death  
But getting out of the tangles of lustful woman's looks  
Impossible even to the destroyer of the Tripuras.

Eswara understanding the illusion  
showered praises on Sri Hari  
Hari and Hara thus realizing one another as equals  
left to their places in relieved minds.

### **Manvantharas**

The present ruler, the seventh manu  
Sraddha deva or vaivaswatha, the son of the Sun  
Sri Hari was born as **Vamana** in this period.  
Eight manu shall be Surya Savarni  
Ninth one Daksha Savarni  
Tenth one Brahma Savarni, in his time

Sri Hari shall be born as **Vishwakseṇa**  
Eleventh one Dharma Savarni, Sri Hari as **Dharmasethu**  
Twelfth one Bhadra Savarni, Sri Hari as **Swadhana**  
Thirteenth one Deva Savarni, Sri Hari as **Naga**  
Fourteenth one Indra Savarni, Sri Hari as **Bṛihadbhanu**  
All shall rule this world in order and Justice under His infinite grace.

### **The story of Vamana**<sup>85</sup>

After that humiliating defeat in the hands of Indra  
Bali, the King of daityas, recouped  
under his preceptor Sukracharya  
who directed him to perform Viswajith Yajna  
the holy sacrifice to conquer all the worlds.

charming golden chariot, lions' banner  
sturdy stallions equals of the Sun's seven horses  
A powerful bow, A pair of quivers ever full of arrows  
strong armor, unfaded lotus garland  
And a conch to announce war cries  
The gifts they obtained from that powerful yaga.

with renewed vigor and gained privileges  
Bali gathered his soldiers and troops  
made a surprise attack on the unsuspected enemy fort  
Dieties accepted the advice of Brihaspathi, their preceptor  
left heaven in search of a safe haven.

*The conqueror Bali now the emperor of the three worlds  
performed horse sacrifices more than hundred.*

Hearing the difficulties of her sons  
in the cruel hands of their rivals  
Aditi pleaded with Kasyapa, her spouse  
to bless her with a child to subdue the daityas

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<sup>85</sup> **Vamana** is described in the Puranic texts of Hinduism as the Fifth Avatar of Vishnu, and the first incarnation of the Second Age, or the Treta yuga. Also he is the first Avatar of Vishnu which appears with a completely human form, though it was that of a dwarf brahmin. He is also sometimes known as *Upendra*.

‘What is progenition? Who is the father?  
What is the product? Where is that birth place?  
What is this birth? What means this physical body?  
All nothing but the illusions of the Vishnu, the Lord of lords.’

Thus spoke Kasyapa, one of the Lords of creation  
bid her to practice the ritual of *payobhakshana*,  
accepting milk food only—  
Aditi on the first day of first half of lunar month  
Phalguna the twelfth started penance for twelve days.  
Keeping Sri Hari in her mind in constant devotion.  
Sri Hari manifested before her eyes and blessed her.

Kasyapa, her spouse, completed his duty  
Their holy union resulted in pregnancy.

On that auspicious moment of midday  
on the twelfth day-dwadasi of Sravana, the fifth lunar month  
the combined lagna of Srona with Abhijith  
Sun on eighth muhurta, twenty four minutes  
before and twenty four minutes after noon.  
**Vamana** was born and appeared to all in great brilliancy.

*‘O my son, my father and my god !  
the fruit of my penance ! my little one !  
my little cherub ! light of my house !  
Come to my arms, O competent one !*

Thus Aditi. His mother, with utmost care and love  
played, protected, nourished and cherished Him.  
Savitha, the Sun initiated the child into Gavathri Chant  
Brihaspathi, the preceptor of the deities,  
decorated Him with the sacred thread.

His father Kasyapa, with waist cord of munja grass  
His mother Aditi with Kowpeena- loin- cloth.  
Dharani with skin of Black deer,  
Soma (Moon) gave Him Danda, the staff

Sky god gave umbrella, Baahma gave Kamandala pot  
Saraswathi sanctioned Aksha malika, a divine rosary

Seven sages blessed him with holy Kusa grass.  
Kubera the god of Yakshas gave him the alms bowl.  
Bhavani, the goddess of energy, manifested herself  
and offered alms to that beautiful beggar Vamana.

To solicit alms from Bali, the most generous man of that time  
**Hari**, who has **Siri**, the goddess of all riches, in his chest  
approached the king of daityas to beg or borrow, but  
to bring the deities back to their original state of affluence

The land on the North bank of Narmada river  
A huge gathering of sages and seers,  
A loud chatter of chantings and babblings  
A sacrificial horse's regalia and splendor  
It is the stage for the daitya king's Horse sacrifice.

*People there saw the approaching young lad—*

Who is this guy? Sambhu, Sri Hari or Brahma?  
Wind god or fire god, probably came in disguise?  
Who is this religious student? Why he came here?  
Look how short he is? Oh, No, He seems to me very smart !

Every body looked at him in amazement  
While Vamana wandered in that holy precincts  
discussing, preaching, listening and gossiping  
then reached and approached Bali, The king of daityas.

*Stretching his right hand that held rosary, he blessed the king—*

“Swasthi ! Be happy and prosperous ! O king !

O law maker of these three words!

With a wink or smile you can prevent war and destruction!

You are generous and righteous, and

Performer of many Yajnas and sacrifices!

Saver of many lives and the king of danava clan!

O king! My heartfelt wishes to you”.

*Bali welcomed that boy prodigy and inquired—*

“under study ! who are you? to whom you belong?

Where do you come from? Your arrival made us happy.

This holy place is now more bright with your radiance.

Just ask me anything ! what is your wish and desire?  
Clothes, money, fruits, lands, forests, cows  
Jewellery, Chariots, food, girls, gold or elephants  
titles, villages, fields or this whole earth ! ask!don't hesitate!"

*Replied with smile that fake beggar—*

"I roam in all places, how can I say one as mine?  
I am on my own, how can I say I belong to some one?  
All three paths I move along, how can I say this is my way?  
All that is there I have learnt, how can I wish for some more?

No strangers to me but me a stranger to all  
Alone I am, with no relations  
Once I had Siri, the riches, now alone  
I live amidst of my good friends often".

*And continued his chat, Vamana with that astonished asura...*

"O king of daityas! you have a great lineage<sup>86</sup>  
your great great grand fathers were real great  
They challenged Sri Hari for single combat.  
Your paternal great-grand father, he is also unique  
Your father gave his life for others, you yourself  
a Conqueror of these three worlds.

What can I ask for myself?  
Me, a lone bachelor, my needs are small !  
give me Just three foot land  
Enough for my needs at present".

*Surprised by this small wish Bali pressed him again—*

"Why ask such a small wish?  
When I am here to give you the whole earth !  
The donation must satisfy the giver first  
So, go for big, keeping the donor's status in mind."

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<sup>86</sup> Brahma's son was Marichi, Marichi's son was Kashyapa, Kashyapa's sons were Hiranyakashipu and Hiranyaksha, Hiranyakashipu's youngest son was Prahlada, Prahlada's son was Virochana, Virochana's son was Bali, Bali's son was **Banasura**.

*Hearing Bali, the bachelor replied ....*

‘O king! Avarice is thin yet strong noose  
I can not ask for the world even if you have that  
give me that three foot land, that is just, for me.’

*When Bali is about to complete the process of charity  
by sprinkling holy water in confirming the donation  
Sukra, the preceptor of daityas pleaded with Bali  
explaining the real stature of Vamana, as **Sri Hari**  
and tried his best, to turn back on oath and truth.*

*Sukracharya reiterated....*

“It is no sin to speak untruth  
when own’s own existence is in peril.  
with women, in marriages, and  
when life, money and honor is at stake  
And to save cows and learned men  
one is allowed to speak untruth.”

*Bali replied to his preceptor and life saver.....*

“Sir ! may be you are right,  
once earth said to Brahma  
I can bear a cruel man but not a liar-  
As a farmer acquires land and seeds by luck,  
A donor also gets wealth and suitable donee.

How many kings and kingdoms did rise and fall in the past,  
where are they now? What they have taken along with them?  
Did they attain any fame or name ? Do any body remembers them?  
See ! Sibi and others who sacrificed themselves, stays high, immortals!

Even this land, a form of Sri Hari  
by donating those three feet land  
my hand comes up and His hand down  
That is enough for this mortal body.

Let penury come, miseries attack!  
Attachments attrite my strength.

Let life forces get strangled, strife strike!  
I cannot go back on my word.”

Thus declaring Bali, the daitya king  
Politely declined his preceptor’s advice  
washed the feet of Vamana with holy water  
chanting “*Tripada Dharaneem daasyami*”  
-I donate you three foot of land you desired.

To prevent this charity,  
which is suicidal to the daitya race  
Sukra in his minute form  
formed a block in the stream of water.

Vamana took a sharp grass  
poked the Nozzle hole of Kamandala, the water pitcher  
and injured one eye of Sukra,  
the block was relieved, leaving Sukra blind in one eye.

Knowing time, place and the lotus born  
knowing the truth in his teacher’s word  
knowing the final result of his deed  
knowing the all knower as his nemesis

‘You shall lose your crown and kingdom’-  
Not caring the curse of his preceptor Sukracharya-  
Bali, without hesitation, completed the ritual.  
*Accepting the donation, that three feet land, the stripling—*

In toto, transformed into a giant, growing from time to time  
Inundating the sky, increasing yet in size and shape  
intruding clouds, inumbrating the moon, incurring the bright light  
Invigilating the Dhruva, the pole star, reached beyond Satya Loka.

For Him the rising sun first became an Umbrella  
later an ornament in his hair, next an ear ring  
a Jewel in the necklace, an ornament on the shoulder wing  
an adoring amulet, a beautiful cloth on His pelvis,  
a golden anklet and last a pedestal, to the all pervading one.

## Viswaroopa, the celestial form of Vishnu deva

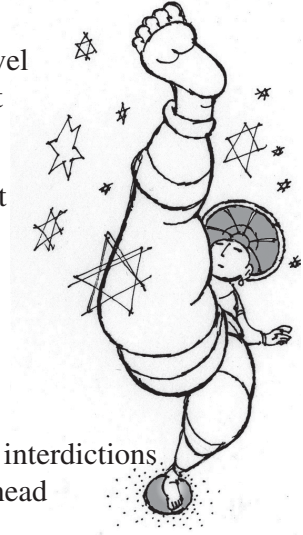
Thus Vishnu attaining all forms of the universe  
Sky, divine world, earth, directions, oceans  
All living and non living things becoming, He,  
expanding beyond earth, Bhuvārloka, Svarloka,  
Mahārloka, Janaloka, Tapoloka and Satyaloka

Without holes and gaps filling all the worlds  
His feet on Rasathala, on His feet earth,  
mountains at His calves, Trees upto His knees  
Air and winds at His thigh level, dawn at loin cloth  
Lord of creations at His secret parts  
Danujas at thighs, sky at the level of navel  
seven seas in his belly, stars on his chest

Truth and reality as His breasts  
Dharma, the righteous conduct His heart  
moon as mind, Lakshmi in his chest  
Vedas and knowledge at his neck  
gods his shoulders, ears as directions  
Head as sky, hair as clouds,  
winds from nose, sun and moon as eyes  
Fire in his face, talk as prosody  
water as Tongue, eye brows as duty and interdictions.  
eye lids as day and light, Anger in fore head  
greed in lips, lust in touch,  
water in semen, back as Adharma, the unjust act  
walk as Yajna, the holy sacrifice,

Death from His shadow, illusions in His smile  
medicines from His hair, rivers from His vessels  
Rocks from His nails, Brahma from his intelligence  
celestial sages from his vital forces  
Animals and birds from his voice  
Conch, bow, wheel disc, mace, sword  
quiver with unexhausted arrows as weapons

Shiny ear rings in the shape of alligators,  
Crown, shoulder wings, necklaces, amulets



Kowsthubha diamond, Jeweled ornaments  
garland of lotuses, golden yellow dress and regalia  
The Lord of lords manifested in His celestial form.

With one foot covering the whole earth  
the second one surrounding the divine world  
The cosmic egg broken of His brilliance  
extending beyond all the worlds  
becoming **Trivikrama**, victor of the three worlds.  
Vamana asked Bali to show him the place for His third foot.

*Bali answered in humble tone and reverence—*

“With one foot the entire earth along with sun and moon,  
The Swargaloka paradise with the second foot  
You occupied ‘O’ Vamana! my whole property.  
Now kindly place your third foot on my head and extricate.

O, great god! I don’t care for  
subjugation, loss of power, money and attachments  
Afflictions, agony and even hell !  
But, afraid of untruth, I am !

many who fought against you  
were defeated in toto, yet, they attained salvation  
unavailable to the great sages and sure  
That devotion, of hate and love relation ship.

Death consort, Yama Judge and relative  
his henchmen slaves, this life an illusion  
without realizing all this, many spend their lives  
In a world of false hood, devoid of truth, kindness and charity.

Relatives robbers, progeny debtors,  
women cause for these lives, riches temporary sparks.  
Body inconstant, solicitors strangers  
Time spent force, life time is very short  
understanding this maze my grand father, **Prahlada**  
solicited your nearness always and in all times.  
O Lord of lords, you testing me for a wish  
Is it not the fruit of my moral excellence?”

*Finding Bali in crisis Prahlada his grand father and Vindhyavali his spouse approached Vamana and offered their prayers...*

Pleased with their righteous praises  
The Almighty assured the asura king  
The highest rank of deities, devendra position  
In the coming manvantara of Surya Savarni.

*Recalling his past birth into the memory lanes of Bali...*

Sri Hari said “ O king Indra Sena !  
The arrogance and conceit in your past birth  
gave you this life of daitya to you  
Let your abode be Suthala where  
my wheel disc, constantly protects you from afflictions.

Bali then left to the under world of Suthala  
Vamana reinstated His brother **Indra** on the throne  
of Alms earned three world Kingdom.

If one had such a mighty younger brother  
what desires remain unfulfilled to the elder ones!  
If one had such a strong, powerful son  
which mother lives in unhappy worlds!

### **The story of the great Fish**

*Suta sage continued narrating this story to the other sages  
A tale narrated by Suka sage to the king Parikshit.....*

In the end of past Kalpa age  
**Satyavratha** the king of Dravida desa  
performed penance on the banks of stream Krithamalika  
keeping his mind fixed on Sri Hari.

One day while he was performing  
a ritual of offering water in folded hands  
in that hollow of combined palms  
he found a little fish looking at him

kindness personified the king released it  
In that river waters, but that little fish

Complained of other fishes' attempt to eat him  
the king kept it in his pitcher and took it to his abode

by morning it has grown up big filling that pot  
upon its request the kind king placed it in a bigger one.  
Astonishing was its growth, It has to be changed from place to place  
Puddle to pond, pond to a big lake and later into the great sea.

Satyavratha finding this great feat as divine mission  
enquired the great fish about the real reason.  
Sri Hari pleased with His devotee's righteousness  
spoke to Satyavratha, about the oncoming annihilation

*“On seventh day, from this night  
the day time of Brahma comes to an end.  
All three upper worlds sink into the deep seas  
A big boat approaches you under my direction  
Keep all the seeds and medicinal plants available  
And with seven sages in it, you stay in that ark without fear”*

On that fate-ful day  
shining cloud rows rained incessant flower drops;  
water stacks overflowed  
inundating every thing in sight, crossing the coasts.

In that annihilation of Naimithika, produced by a cause  
overflowing tanks of sky inundated all the three worlds.  
In that dark night, Brahma, the lord of creation  
tired of His incessant Job, stretching His back and limbs  
strutting, yawning, lying by his side, closing eyes  
keeping his arms as head rest, went into deep sleep  
started snoring , gaining solace in vivid dreams.

From his face came out first vedic texts, sruthis  
Grabbing them at the first chance Hayagreeva,  
A horse necked daitya, disappeared into the deep sea.  
To retrieve those vedic texts Sri Hari manifested as a sea fish.

Big wings, stout whiskers, small tail  
Golden body, shining scales, smashing shape

dazzling looks like an unicorn this unique fish.  
A terrific fish with numerous teeth spilling fear and amazement.

Satyavratha tying the boat, sent by Sri Hari  
to the horn of that great fish  
prayed the God with utmost devotion  
boarded it along with the seven sages accompanying him.

‘O God! with the eyes of shining sun  
you observe all the elements and happenings  
Kindly show us the way in this water world  
and sanction me the path of salvation’

Finding the pitiable state of vedic texts  
Grabbed by the daitya Hayagreeva  
The great fish shaking its wings, stretching the face,  
straightening the tail, moving its Jaws menacingly  
body shining, whiskers whisking,  
Killed Hayagreeva in a clean sweep.

And, at the end of that annihilation  
Brahma woke up from his deep sleep  
Sat on his lotus seat, rubbing his eyes  
to start his recreation work of creation

Sri Hari brought those vedic texts back  
from the possession of slain Hayagreeva  
and handed them over to the Lord of creation  
Satyavratha survived the annihilation  
and later became the seventh manu.

*Satyavratha learnt Samkhya philosophy from god, became the seventh  
manu- the progenitor of mankind of the present mahakalpa...*



## IX

BOOK IX explains about the current age of Manu at length, including the traditional history of the Solar Dynasty founded by Ikshvaku and the Lunar Dynasty of Pururavas. A long history of dynasties is described—Panchala, Magadha, Kuru, Anu, Druhyus, Turvasu, and others—leading up to the Yadu dynasty and the birth of Krishna to his parents Vasudeva and Devaki

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From that form of universal purusha's Navel  
appeared a golden lotus, in it the four faced Brahma  
from Brahma's mind Marichi the mirage  
Marichi begot Kasyapa, Kasyapa married Aditi  
They begot Sun; Sun married Sanjna.  
For them Sraddhadeva, He and Sraddha begot sons ten.

Ikshwaka, Nrigu, Saryathi, Dishta, Dhrishta  
Karosaka, Arishyantha, Vrishadra, Nabhaga and Kavi  
To have more children Sraddhadeva the manu  
offered prayers to Mitra and Varuna deities  
He requested for son, His wife, daughter.  
In time Sraddha begot a daughter, Ila  
so Sraddhadeva approached sage Vasishta  
who himself prayed Sri Hari and got the boon to change sex

*Thus Ila became Sudyumna, First sex change of a female to male...*

One day Sudyumna went to hunt in a forest  
along with his retinue entered Kumaravana.  
A pleasure garden restricted to females only  
where Siva spends time with His consort Parvathi.  
Sooner he entered Kumaravana, Sudyumna  
became female along with his retinue and horse.

A curse came true in that Kumaravana  
The intruders became women and  
moved out of that garden and reached the hermitage of Budha

There the son of Moon,  
Budha saw this beautifyl lady Ila  
Ila looked at Budha, Budha to Ila  
Manmatha, the cupid managed the stage.

They begot a son Pururava  
Ila finding her present life not suitable  
prayed Vasishta for proper remedy  
He interm approached Sankara and sought solution.

Sankara, pleased with the prayers of Vasishta  
sanctioned a boon to Ila to become man  
but in alternate months as Ila and Sudyumna.

A month as Ila, another month as Sudyumna  
He ruled the world and performed his duty.  
begot three sons Utkala, Gaya and Vimala  
who became kings of Uttarapatha, North Kingdom.

In his old age Sudyumna crowned his son  
As the king of Prathishtanapura and left for forest.

*Manu Vaivaswatha's sons Prushadratha and Kavi  
died in younger ages one by curse and other by conviction.  
other son Karusa begot sons who became rulers of the north side  
Dhrista's clan became Dhrista race.*

Nrigu begot Sumathi; for Sumathi- Bhootha Jyothi  
Bhootha Jyothi begot Vasuvu; for Vasuvu- Pratheetha  
Pratheeta begot Oghavantha and Oghavathi  
Arishyantha another son of Manu begot chitrasenu  
He in their descending order, Daksha, Meedhwansa  
Sarva, Indrasena, Veethihotra, Satyasrava, Urusrava  
Devadatta and finally Agnivesa, on his name developed a clan.  
Agnivesa became famous as Kaneena and Jathakarna.

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Dishta, another son of Manu begot Nabhaga  
from Nabhaga Halamdhana, later Vatsapreethi,  
Pramsuva, Pramithi, Khamithra, Chakshuvu,  
Vivimsathi, Rambhu, Khaninethra, Karandhana

Avikshath, last one Marutta who became emperor.  
Marutha begot Dama, from Dama Rajavardhana,  
Sudhrithi, Soudhriteya, Kevala, Bandhumantha,  
Vedavantha, Bandhu and Trinabindu, in that order.

Alambusa a celestial nymph(Apsara) married Trinabindu  
begot a daughter Ilabila  
Visravasu married Ilabila and begot Kubera.  
Trinabindu had three more sons, Soonya bandhu,  
Dhoomrakethu and Vishal who built **Vaishali** city.  
Vishal begot Dhoomraksha, Dhoomraksha had Sahadeva,  
Sahadeva begot Krisarva, Krisarva begot Somadatta  
Somadatta begot Sumathi, Sumathi had a son Janamejaya  
All these were called Vishala clan.

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*Saryathi another son of Manu begot a daughter **Sukanyaka**  
one day she went to the hermitage of **Chyavana**, along with her father...*

In that garden in an ant hill , finding two burning lights,  
Sukanyaka with curiosity, poked them with a pointed stick.  
streams of blood spurting from that wounds  
Saryathi and Sukanyaka pleaded mercy with Chyavana,  
The bleeding mendicant, penancing in that ant-hill.

Saryathi in shame offered his daughter to that old sage  
To help him in his meditation for he is blind now.

When Chyavana offered his prayers to Aswini deities,  
the celestial physicians pleased with his devotion  
made him a youth of charm and beauty.  
After some time Saryathi came to the hermitage  
finding her daughter flirting with a youth  
enquired his daughter in endless agony.  
realiasing the real truth, happy now of his son -in law's youth  
performed yajna under the guidance of Chyavana.

After the completion of Yajna, Chyavana offered its fruit  
to Aswini deities instead of Indra.

Indra got angry but retreated  
realizing the Chyavana's power of penance.

Saryathi begot Utthanabarhi, Anarta and Bhoorisena.  
Anarta begot Raivathahvaya who built **Kusasthali** city.  
Raivatha begot Kakudmi and hundred sons and a daughter Revathi

*In search of son in law Raivatha went to Brahmalo  
to ask Brahma to suggest a suitable bridegroom.  
One moment elapsed in that world  
By that time Raivatha submitted his cause to Brahma.*

Brahma replied, Already on earth elapsed  
four Yugas for twenty seven times.  
Now Balabhadra that suitable bridegroom  
An incarnation and part of Sri Hari is there on earth  
give your daughter to Him gain fame and glory.

Raivatha returned to his kingdom on earth  
finding none of his sons and relatives.  
Searched for Balabhadra and gave his daughter  
And left to Badarika garden to perform penance.

Nabhaga another son of Manu begot Naabhaga  
Naabhaga begot Ambarisha who became famous.

### **The story of Ambarisha**

Although a king of all seven islands of this earth face  
And arbiter of immense wealth and affluence,  
Ambarisha never allowed avarice and arrogance  
to enter his mind, always spent time in Sri Hari's reverence.

Mind fixed on His lotus feet,  
speech filled with Sri Hari Splendor.  
Hands folded towards His handsomeness.  
Ears following His stories  
Looks searching for his magnificence  
head bowed to the Kesava's kindness  
Feet fleeting towards Eswara's place  
Desires disappeared in Chakri's wheel  
Always dwelling in the vicinities of Vishnu devotees  
smelling only the airs of His devotion

tasting tulasi buds of oscimum sanctum  
Always doing righteous deeds  
Ambarisha was spending his admirable life.

Pleased with his devotee's penance  
Sri Hari gave him His charka, the wheel disc.  
Ambarisha on the auspicious Karthika masa,  
the eighth lunar month, performed a ritual  
which has a duration of twelve days  
offering prayers and worshipping Sri Hari  
gave alms to all needy, donated lands and money  
To the learned men, provided properties for the poor  
was performing the holy ritual with high devotion.

On the last day of that holy worship  
Durvasa, a sage of high learning and a famous yoga expert  
visited the king's abode and being invited  
to be a guest, went to Kalindi river to perform holy bath.

As the twelve days ritual coming to an end  
the auspicious closing time almost approaching  
taking the advice of other sages  
Ambarisha took few drops of water  
to complete the ritual to a correct finish.

Then came Durvasa, known for his anger  
finding his host, accepting water before his arrival  
grinding his teeth in ghastly wrath  
sparks arising from his blood red eyes  
cheeks shaking, hair raising  
pulled out his tuft of hair and blasted it on earth  
producing a demon **Mahakritya** by his yogic powers.

That demon dancing in frenzied steps  
A terrific trident in her terrible hands  
Death sounding in her dreaded feet  
Approached Ambarisha in menacing mood.

Finding His devotee in difficulties  
Sri Hari sent his charka, the wheel disc

to teach that mad monk a lesson  
And a lesson to the future enemies of His devotees.

Chakra, the wheel disc, a weapon par excellence  
Swept straight through that demon Kritya,  
burning her to ashes on that very spot  
and now started chasing that trouble monger

That monk, sage, seer and mendicant Durvasa  
now fear and apprehension piercing his mind  
ran helter and skelter in fear for life.  
The flaming wheel disc following him every where.

In earth, in sea, in oceans, and in all directions  
If he plunges it also plunges, stand stands,  
Jeer- Jeers, whatever he does, it does the same  
And wherever he went it chased him till he became tired.

Durvasa now tried Brahmaloaka for sanctuary and  
pleaded with Brahma to save him from this sinister disc  
Brahma expressed his in ability in enduring Sudarsana Chakra

So Doorvasa went to Kailasa  
Siva directed him to Sri Hari  
there he touched the feet of the great God  
expressed his profound repentance  
regretting his rash act against His devotee.

Sri Hari then said *“My devotees  
always keep me in their minds and hearts.  
Where ever they go I follow suit  
like a young calf following its mother cow.  
Now you leave this place and  
approach Ambarisha and plead for mercy.”*

Taking His advise Doorvasa  
returned to the king and prayed for refuge.

*Ambarisha then offered his prayers to that gyrating disc—*  
“O Sudarsana Chakra ! A Comet against enemies of deities  
A bridge of righteous conduct, bright form.

The preserver of universe and the hidden sense.  
Bless this sage and retreat back to our Lord's abode"  
'Chakra returned to its master  
by that time a full year elapsed  
The holy ritual was completed by Durvasa  
accepted his food and blessed the king without imposture.

*Ambarisha, after the departure of sage Durvasa  
Asked his children to accept the Kingdom  
and left to the forest to spend his rest of life  
in Sri Hari's worship seeking salvation.*

Ambarisha had three sons, Virupa, Sambhu and Kethumantha.  
Virupa begot prishadaswa, Prishadaswa begot Radheetara  
Radheetara being infertile, with the blessings of sage Angirasa  
His wife begot sons who became Angirasa Clan with Radheetara gotra.

### **The clan of Ikshwaka**

When Manu sneezed, from his nose born Ikshwaka  
The progenitor of Ravi kula, the clan of Sun.  
He begot sons hundred, Vikukshi, Nimi and Dandaka  
His Elder sons ruled the kingdom between Himalaya and Vindhya  
Vikukshi when brought some Rabbit's flesh  
After satisfying his hunger for a Sraddha ritual  
He was made to leave the Kingdom for this mistake.  
For he ate some flesh of Sasa, the rabbit, he was called Sasada  
After the death of Ikshwaka, Sasada became the king

He begot **Puranjaya** who became famous as  
**Indravahana** for Indra carried the king in the shape of a bull  
Because he fought riding on that bull he was called **Kakutstha**.  
And Puranjaya helped Indra to take revenge on daityas.  
Puranjaya begot Anena, Anena begot Prithu  
Prithu had Viswagandha, Viswagandha begot Chandra.

Chandra begot Yavanaswa, Yavanaswa begot Savastha  
Savastha built a city called **Savasthi**.  
Savastha begot Brihadadaswa, Brihadadaswa begot Kuvalayaswa  
Kuvalayaswa killed Dundu and became **Dundumara**

He had three sons survived after that war  
Dhridaswa, Kapilaswa and Bhadraswa.

*Dhridaswa's progeny was in this order .....*

Dhridaswa begot Haryaswa, He Nikumbha,  
Barhiraswa, Krithaswa, Senajith, Yuvaswa  
Yuvaswa had hundred wives, but child less  
He performed Indra yajna with the help of sages  
Who gave him holy water to be taken by his wives.  
When thirst over come in his sleep on that night  
The king drank that holy water himself.  
After some time the king became pregnant  
And breaking Yuvaswa's abdomen  
born a child who is motherless.

When that child was crying in hunger  
Indra manifested there and kept his thumb  
In the mouth of that child,  
so the child was called **Mandhata**.

*Yuvaswa survived the child birth*

*And after some time made Mandhata king and retired.*

Mandhata married Bindumati  
Begot three sons- Purukutsa, Ambarisha and Muchikunda  
And fifty more daughters  
Soubhari a sage of old age, tempted by a school of fish  
Thought of having his own school of children  
Went to Mandhata to request for a bride  
Transforming himself in to a youngman by his magic powers.

When all fifty of Mandhata's daughters vied with one another  
To marry that old youngman the king gave all of them  
To sage Soubhari as wives. Creating palaces, gardens, and opulence  
To his young wives, the mendicant made merry with every one of them  
And made the ladies happy and his father-in law proud

Later Soubhari repented for his deviant life  
Went to forest along with his wives  
Performed a deep penance, attained salvation.

Yuvanaswa adopted Ambarisha, the first son of Mandhata  
Ambarisha begot Youvanaswa, he begot Haritha.  
They became famous as the clan of Mandhata.

Mandhata's second son Purukutsa  
Was forced to marry Narmada of Naga clan  
He took revenge by killing many of them.  
He begot Drasadasya, and his geneology is this ...  
Drasadasya- Aranya- Haryaswa- Aruna- Tribandhana- Satyavratha  
Satyavratha was popular as **Trisanku**...  
Satyavratha cursed by his own preceptor  
To become chandala- untouchable ,he took refuge  
in Viswamitra (kowsika) the opponent of Vasishta  
To help him to ascend to heaven with body.

With his great yogic powers  
Viswamitra sent him to heaven  
But, deities threw him down to earth.  
When Satyavratha was falling from sky upside down  
Sage Viswamitra created a Trisanku heaven

And kept Satyavratha in the sky and  
prevented him from falling on earth.  
For the expenditure of that yagna  
And to save that fallen king  
Viswamitra plundered the money of king Harischandra

Finding this improper the preceptor of Ikshwakas,  
Vasishta cursed Viswamithra to become a kite  
He recused Vasishta to be a crane.  
Both as birds began a fight to finish.  
Brahma stopped this stupid war and gave them their original forms.  
Harischandra, for a long time, was childless  
Worshipped Varuna on the advise of sage Narada  
When Varuna manifested, Harischandra requested for a son  
And promised to sacrifice that son to Varuna.

Thus he begot Rohitha, a beautiful son,  
When Varuna came to take away that kid

Harischandra stalled and postponed the process  
For many times on one pretext or another.

Rohitha unable to bear this on going process  
Left to forests to gain peace for five years.  
Meanwhile Harischandra suffered a disease  
Mahodara, the swollen belly, on Varuna's curse  
Indra brought Sunassepa, as sacrificial man  
And Harischandra completed his yajna-  
purusha medha, the human sacrifice.  
to the contentment Varuna and others.  
Trisanka begot Harischandra, who was tested for his truth  
By Viswamithra who acquired all the wealth of Harischandra.

His son Rohitha begot Haritha, Haritha –Champa,  
Champa- Sudeva, Sudeva-Vijaya, Vijaya-Ruruka,  
Ruruka – Vrika, Vrika – Bahuka in that order.

Bahuka's wife when pregnant, her fellow wives  
gave her food mixed with poison. But by god's grace  
A child was born to her, along with that poison  
So he was called **Sagara**, the one born with poison.

Sagara took revenge on his father's enemies  
defeated Haihaya, Barbara and others,  
performed many horse sacrifices,  
In one of these holy sacrifices  
Indra captured the sacrificial horse and hid it  
In the world of Nagas, near the hermitage of Kapila sage.

In search of that horse, The sons of Sagara  
finding nowhere that holy stallion on earth  
excavated the earth upto pathala  
There they saw the horse beside the meditating mendicant.

without even thinking for a moment  
Crying hoarse "there he is that horse thief !  
kill him ! kill, kill ". They, the sixty thousand sons of Sagara,  
surrounded the sage Kapila in stupid rage

when that sage opened his eyes  
In that flames of anger, all sixty thousand  
became ashes beyond recognition.

Sagara had another son by Sukesini  
**Asamanjasa**, a cruel man who does all unright things  
**Anshumanta**, the son of Asamanjasa, the righteous one  
who was now given the responsibility of searching the sacrificial horse  
took the path of his father equals, reached the hermitage of **Kapila**  
offered him his prayers and asked his permission  
to take the horse with him.

Anshumantha thus retrieved the horse and brought it to his  
grand father, who completed the sacrifice.  
Anshumantha and his son **Dilipa** tried their best,  
to bring celestial Ganges down to earth, but could not,  
Dilipa begot a son **Bhagiratha** who worshipped Ganges

‘O’ the holy Ganges ! the convergence of pure water springs !  
Ever flowing confluence of many virtuous things !  
Bellowing wavy reed plant gatherings !  
Mother ! you who fulfils the desires of her off springs!  
Descend to the lower worlds to bless us humanbeings!’

*Then spake the celestial Ganges, the holy flowing one....*  
“Alright! But who can bear the impact of my descent?  
Bring him here so that I can prepare myself for the Jump  
Realising that only **Siva**, the Lord of destruction  
can bear that brunt, Bhagiratha worshipped the great God.

Phalaksha with an eye on the forehead  
pleased with the perseverance of Bhagiratha  
agreed to be the first step for that goddess  
the celestial Ganges’s charming fall.

### **The flow of the river Ganga**

That celestial river, descending on to the matted hair of Siva  
from there on to the earth in an unobstructed flow,

a flood, a stream, a current and a torrent  
shining, spreading, extending in all sides,

like Surabhi, the celestial cow following its calf,  
like the sea tides anxious to touch the rays of full moon,  
like the after noises occurring after the first sound of ‘OUM’  
The divine Ganges followed the determined Bhagiratha,  
with the water waves resembling the proboscis of the white elephants.

behind those retreating waves, rise and fall of bubbles bursting  
Amidst of those bubbles silvery white foam shining bright  
In that silvery froth, twisters and whirl pools  
challenging the beauty of karpoor kadali twigs.

From those whirl pools, flowing silver white streams.  
those streams striking one another with waves,  
waves getting splintered into tiny tiny water drops  
drops rising up and falling down, resembling pearl garlands  
like Jasmine wreaths and heaps of camphor crystals,  
like pieces of moon light and quintessence of stars  
a beautiful pearl mist, that incomparable flow of the river Ganges.

Finally reaching the hermitage of Kapila  
flooding the ash heaps of the sons of Sagara  
sanctioning them the attainment of salvation

Pleasing Hari, and obtaining His approval  
Bhagiratha brought the celestial Ganges to this mortal world  
since then the river ganges is called ‘**Bhagirathi**’<sup>87</sup>

### **The progeny of Bhagiratha**

Bhagiratha’s descendents in this order  
Bhagiratha, Srutha, Nabhavana, Sindhudweepa  
Ayuthayuvu, Ruthuparna, Sarvakoma and Sudasa.  
Ruthuparna made friendship with king Nala

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<sup>87</sup> The **Bhagirathi** is a turbulent Himalayan river in the state of Uttarakhand, India, that is the source stream of the Ganges—the major river of the Gangetic plain of Northern India and the holy river of Hinduism. The word “Bhagirathi” (Sanskrit, literally, “caused by Bhagiratha”) refers to a mythological Sagar Dynasty prince who, to gain the release his 60,000 great-uncles from the curse of saint Kapila, brought the goddess *Ganga* in the form of the river Ganges, from the heavens to the earth

learnt from him the knowledge about horses.  
Sudasa in a forest killed a Rakshasa  
That Rakshasa's brother in disguise  
got recruited himself in the cook house of the king.

One day when sage Vasishta visited the king  
In the feast was served human flesh, by that servant  
Vasishta suspecting that dish and cursed Sudasa  
to be a Rakshasa for a period of twelve years.

For no fault of his, the preceptor cursing him  
when the king was about to retaliate  
He was conciliated by his spouse and friends.  
Because of his teacher's curse  
his feet became discoloured and so  
wandering in the deep woods, one day,  
He captured a pair of learned man and his wife in union  
And devored the male, paying deaf ears to that pleading wife.  
She writhing in anger cursed Sudasa  
to die sooner he attempts sex with his wife.  
After the expiry of the twelve year curse period  
Sudasa returned to his kingdom,  
Since his sexual life is over because of the curse,  
But to have a heir, as per the customs of that time  
His preceptor Vasishta, with the permission of Sudasa  
impregnated Madayanthi, the wife of Sudasa.

Madayanthi bore that child for seven years  
when unable to deliver, Vasishta extracted the baby boy  
after opening the womb, by a sharp asma, stone.  
The child was thus called by the name **Asmaka**.<sup>88</sup>  
Asmaka begot **Moolaka**, who was protected by women

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<sup>88</sup> **Asmaka** was a kingdom among the 16 Mahajanapadas mentioned in the Buddhist texts. All other kingdoms were in the north, from Vanga to Gandhara. Some believes that Asmaka was a colony of the Kambojas, and its earlier name was Aswaka. The epic Mahabharata mentions that the king of the name *Asmaka* was the adopted son of Saudasa alias Kalmashapada a king of Kosala and an Ikshwaku ruler. , the wife of Saudasa, commanded by her husband to raise offspring went unto Rishi Vasishta. And on going in unto him. , the queen bore the embryo in her womb for a long time. She being impatient upon her pregnancy, hit her stomach by stone (*Asma*, in Sanskrit), hence the son thus born was named Asmaka. He became a great king and founded the city of **Paudanya**

From the onslaught of **Parasurama**  
And got fame as **Narikavacha** (the one with protected by women)  
Since he was the lone male of Ravi clan  
He was called **Moolaka**.

Moolaka begot Viswasaha and his descendents  
Viswasaha, Khatwanga, Deerga bahu,  
Raghu, Bridhasrava, Aza, Dasaratha- in this order.  
Dasaratha begot four sons, the amsha or parts of Sri Hari  
**Rama, Laxmana, Bharatha and Satrughna.**

### **The story of Sri Rama**

A full moon arising to dissipate darkness  
Sri Rama was born to Kowsalya  
to set aside her grief of Childlessness.

To protect the holy yajna  
Rama followed Viswamithra, along with Laxmana  
slayed the terrible demon Thataki.  
Killed Subahu and dispatched Mareecha to the distant lands.

In the land of Videha  
He broke the Eswara's bow  
that took three hundred people to bring it there  
in a jiff, as it is made up of sugarcane stem.

There he married **Sita**, most virtuous woman  
beautiful, charming, affectionate and lovable one.  
Then he took the challenge of Parasurama  
and shown him His way, prowess and valor.  
Honouring his father's boon given to Kaikeyi  
Sri Rama took the path towards forests  
along with his spouse Sita and brother Laxmana.  
Convincing Bharatha to be in Ayodhya  
to look after the Kingdom, Sri Rama reached Chitrakoota.

In that forest of Dandaka  
Sri Rama lived in a hermitage  
Seeing him and seeking his favours  
Soorpanakha approached Sri Rama soliciting union.

Laxmana caught her and cut her nose  
knowing this, her brothers Khara, Dooshana and others  
contemplated war but were killed  
In the mighty hands of Sri Rama and Laxmana

Finding her beauty irresistible  
Dasagreeva Ravana planned to abduct Sita.  
When Mareecha enticed Sita  
In the form of a golden deer  
She requested Sri Rama to bring it to her.  
When both Rama and Laxmana were away  
Dasagreeva alias Ravana took away Sita to his abode.

After killing Mareecha the illusive deer  
Rama and Laxmana returned back  
to find Sita nowhere in the premises.  
In their search for Sita they found a great bird  
**Jatayuvu**, who resisted Ravana from his kidnapping act  
in that fight he lost his wings,  
cut to pieces by that dreadful demon, Ravana.

Jatayuvu died after giving this information  
After performing the last rites to that great bird  
Rama, Laxmana reached the hill Rushyamooka.  
His meeting with Sugreeva  
yielded fruits in killing Vali, Sugreeva's brother  
and in finding a friend and attendant the mighty Hanuman.

Hanuman crossed the seas  
found Sita in the garden of Asoka trees  
killed Aksha Kumara and others  
burnt Lanka in blazes, annoying Ravana to a great extent.

Returning Victorious from Lanka  
Hanuma explained every thing.  
Rama wished to cross the ocean  
But the sea stood solid and silent

With anger, snicker and smile  
shining in his face Sri Rama

Joined a powerful arrow to his bow,  
about to shoot Samudra, the sea god  
who pleaded mercy in a pitiable state.

Offering his prayers to Sri Rama  
Samudra suggested a bridge to be built  
to reach Lanka without much stress.  
A bridge was built across that sea,  
Rama with his army routed for Ravana.  
When Vibhishana, the brother of Ravana  
sought refuge, Rama granted it in grand style.

Digging the ramparts, removing the bludgeons  
Destroying the fort gates, bursting the ditches  
pulling out the thresholds, breaking the doors  
spoiling the war machines, cutting the pinnacles  
burning the towers, whacking the wooden frames  
ruining the alligator arches, tearing the flags  
scattering the seats, demolishing the houses  
throwing out the utensils,  
like elephants in a lotus pond  
the monkey army made a mess of Lanka.



Surrounded by the army of Sri Rama  
Ravana sent his warriors to tackle the intruders.  
Underestimating the valor of his valiant enemy.  
So, Kumbha, Nikumbha, Dhoomraksha, Virupaksha  
Suranthaka, Naranthaka, Durmukha, Prahastha  
Mahakaya and other great Rakshasa soldiers

Armed with shining arms such as arrows, bows,  
clubs, maces, swords, axes, pikes, darts, tridents  
knives, spears and pestels  
riding upon horses, elephants and chariots  
attacked Sugreeva, Hanuma, Panasa, Gaja, Gavaya  
Gandhamadana, Neelangada, Kumuda and Jambavantha.

Laxmana killed Athikaya  
Ramachandra slayed Kumbhakarna

Later Meghanatha was killed by Laxmana  
Rama killed Ravana with a great arrow.

After the obsequies and last rites of slain warriors  
Rama installed Vibhishana on the throne of Lanka.  
Accepted Sita after a fire test  
and returned to Nandi village  
where Bharatha was awaiting his brother's arrival.

Then with all his retinue  
Sri Rama reentered Ayodhya after fourteen years.  
A grand welcome and a coronation ceremony  
The beginning of the establishment of Rama rajya.

Monkey king and Rakshasa king waving fans,  
Hanuma holding the white umbrella.  
Bharatha brought sandals, Satrughna bow and arrows  
Sowmithri(Laxmana) standing at his side as an attendant  
Janaki came with water pitcher.  
Angada bearing the bright sword  
Jambavantha brought the gold plank  
on the Pushpaka chariot, Sri Rama returned to Ayodhya  
and looked right as the fullmoon bright.  
The coronation ceremony was over.  
In His rule every body lived happily.

“As a father figure, Sri Rama Chandra  
protected His people as a father treating his own children  
People forgot their own fathers  
Saying, he is our father and father of all the worlds.”

“All seven seas remained in unagitated state  
Earth wheel stopped in its place  
Lotus eyed one ceased to keep vigil  
Lords of directions relaxed for a while  
Sun continued shining,  
shores of directions stopped exhaling  
Trees became evergreen,  
All three fires always blazing

Weight on elephants, mountains, hogs  
snakes and turtles became less  
minuteness in people got mitigated”

Thus Ramachandra established in his kingdom  
Krithayuga Dharma in Trethayuga  
His wife Sita, shy but full of passion  
Devoted yet with unknown apprehension,  
Soft spoken and with much sought friendship  
conquered his heart with consummate love.

Verifying a scandal making rounds in his kingdom  
About the veracity of keeping Sita as his wife  
A citizen’s blabber broke his heart  
Sri Ramachandra sent Sita to be left at sage Valmiki’s hermitage

Sita begot twins Lava and Kusa  
Laxmana was blessed with Angada and Chandrakantha  
Bharatha with Daksha and Pushkala  
Satrugna begot Subahu and Srithasena.

Under the guardianship of Valmiki  
Lava and Kusa learnt Vedic knowledge.  
In meetings and gatherings  
They began singing the story of Sri Rama.

One day they visited the holy place  
where Sri Rama was performing horse sacrifice  
And when they sung the song of Sri Rama  
The king moved to tears and enquired about their origin.

Valmiki along with Sita  
When appeared before Sri Rama Chandra  
The king enquired about his sons  
but not a word with his unfortunate wife.

Finding this rejection unbearable  
Sita handed over her children to their father  
And entered the earth in great devotion  
Sita, who was found in the earth, found herself safe again.

Rama, the arch type of human male  
Rallied round and ruled his kingdom  
For thirteen thousand years more, and  
At the end of Trethayuga left this world to Vaikuntha.

**“Let that Sri Rama Chandra, luscious black beauty,  
Lotus eye one, armed with powerful bow and arrows  
broad chested, strong shouldered, famous all over,  
fortune bringer, the kindness personified one  
favour us with sanctioning all our desires!”**

### **The progeny of Sri Rama Chandra**

*From Ramachandra his descendents in this order....*

Ramachandra, Kusa, Athithi, Nishada, Nabha,  
Pundareeka, Kishemadhanva, Devanuka, Naheema,  
Pariyatra, Bala, Jala, Vajranabha, Sankhana,  
Vidhrithi, Hiranyanabha, Pushya, Dhrivasandhi,  
Sundarsana, Agnivarma, Seeghra, Maruvu,  
Prasusukra, Sandhi, Amarshana, Mahaswantha  
Viswasahya, Brihadbala – all twenty seven generations.  
Maruvu became siddha who lives eternally  
to regenerate Suryavamsa in Kalpantha, end of this age  
Brihadbala was killed by Abhimanyu in Mahabharata war.

### **An account of future kings**

Brihadbala, Brihathrana, Urukshatha, Vatsapreethi  
Prathivyoma, Bhanu, Sahadeva, Brihadaswa  
Bhanumantha, Pratheekaswa, Supratheeka, Merudeva  
Suthakshatra, Rukshaka, Anthariksha, Suthapa  
Amitrajith, Brihadwaji, Barhi, Dhananjaya  
Ramanjaya, Srinjaya, Sakya, Suddhada,  
Langala, Prasenajith, Kshudraka, Runaka  
Suradha, Sumithra, are the descendents of Brihadbala.

### **The kings of Mithila**

Nimi, the son of Ikshawaka requested Vasishta  
to conduct one holy yajna

But being busy in attending Indra's yaga  
Vasishta went to swargaloka to conduct Indra Yajna.

Without waiting for his preceptor's return  
Nimi did complete his holy ritual with other sages help.  
After arriving from Amaravathi  
Vasishta found his disciple finishing yajna without him.

He cursed Nimi and Nimi retaliated, both saying  
"Let your body fall on earth"  
Vasishta later born to Urvasi.  
Nimi was blessed by deities to appear  
to all when they close and open their eyes.  
thus the word **Nimesha** came to existence.

From the body of Nimi born Janaka  
Also being called as Videha and Mithila  
who was born after churning the body

Janaka, Udavasa, Nandivardhana, Suketha  
Devaratha, Brihthratha, Mahaveerya, Sudhrithi  
Dhrishta kethu, Haryaswa, Maruvu, Prathindhaka  
Kritharaya, Devameedha, Vidhruthi, Mahadhrithi

Keerthiratha, Maharoma, Swarnaroma, Hrsvaroma  
Suradhwaja, Kusadhwaja, Dharmadhwaja;  
Krithadhwaja and Methadhwaja were the sons of Dharmadhwaja  
Methadhwaja begot Khandikhya  
from Khandikhya, Bhanumantha, Sathadyumna,  
Suchi, Sanadwaja, Urdhwakethu, Aju, Gurujith,  
Arishtanemi, Srithayuvu, Parswa, Chitraratha  
Kshemapi, Hemaratha, Satyaratha, Upaguru,  
Upagurvuvu, Savana, Suvarchasa, Jaya, Vijaya  
Ruthu, Anogha, Veethilavya, Dhrithi, Bahulaswa  
Krithi, Mahavali -in that order were Mithila kings.

### **The kings of Moon lineage**

Brahma the lotus born one from the navel of Parameswara  
created Athri (trees) from his mind,

From Athri's glances born Moon, the presiding deity of plants  
Moon conquered all the three worlds  
and seduced Tara (Star) the wife of Brihaspathi, the celestial Guru.

Tara became pregnant and delivered a son Budha.  
Budha married Ila and begot Pururava  
Pururava the most charming man with great strength  
was enticed by Urvasi, the celestial beauty.  
Both enjoyed the physical pleasures  
But urvasi made a prenuptial agreement  
of protecting her pet ewes two and not to appear in nude.

After some time, Devendra the king of deities  
finding Urvasi's absence, a big deficiency in celestial court  
Sent two divine musicians to bring Urvasi back to heaven.

At midnight, when the king was in his consort's embrace  
those two gandharvas caught the ewes,  
who cried and roared in mortal fear.  
Ewe's roars and Eve Urvasi's cries  
Made Pururava jump to action, found a sword  
attacked the thieves, killed them and retrieved the ewes.  
Finding pururava approaching her in full nudity  
Urvasi left him in the lurch and disappeared.

Finally finding her on the banks of Saraswathi river  
Pururava requested her to please him  
Being repulsed with sharp censures  
the king retreated to his palace and met her  
after a lapse of one year as per her advice.

Duped by the celestial musicians  
while returning he created a fire Jathavedi  
by rubbing one stick over another  
symbolic forms of him and Urvasi.

Later he divided the knowledge unity into  
God, Vedic knowledge and 'Oum' sound

After performing a great yajna, with that power  
He reached heaven and met his love Urvasi  
They begot children six – Ayuuvu, Srithayuvu,  
Satyayuvu, Raya, Jaya and Vijaya  
Srithayu begot Vasumantha; Satyayuvu – Drithanja  
Raya begot Sritha and Eka:  
Jaya begot Anitha, Vijaya – Bheema.  
Bheema's descendents are in this order –  
Bheema, Kanchana, Hotraka, Jahnava, Poora,  
Baloka, Ajaka, Kusa  
(Jahnava was that sage who swallowed Ganges.)  
Kusa had four sons – Kusamba, Dhoortaya  
Vasuvu and Kusanabha.  
Kusambu begot a son Gadhi  
Gadhi begot a daughter Satyavathi.

Sage Ruchika married her after giving thousand horses  
with white body and black ears to Gadhi  
When requested for children by his wife and mother in law  
Ruchika prepared Charuvu/an oblation of rice and pulse  
boiled with butter, with different powers obtained by magic chants.  
while consuming that food, daughter took the mother's charuvu  
mother ate the one prepared for her daughter.

Ruchika finding this disorder of distribution  
explained his wife, that their son shall be cruel  
But her mother begets a child who attains knowledge.

When Satyavathi pleaded for mercy  
Ruchika sage blessed her to have a son of knowledge  
But her grand son shall be cruel.  
So Satyavathi gave birth to Jamadagni  
Jamadagni married Renuka and begot children.

### **The story of Parasu Rama**

Arjuna, the ruler of Haihaya Kingdom  
Worshipped Dattatreya and gained boons.  
Of thousand arms, Victory over enemies, riches,  
name and fame, Strength, concentration, vigor and vitality

with this strength of thousand arms  
He stopped the flow of Reva river  
and made Ravana run for his life.  
Such strength gave him hot-headedness  
arrogance, presumption and hautiness.

One day he went to forest in hunting sport  
reached the hermitage of Jamadagni sage  
where that sage gave a feast fit for the King  
by the grace of his holy cow.

His vanity reaching vast proportions  
He ordered his soldiers to capture the cow  
and to bring it to his capital Mahishmathipura  
without caring for the consequences.

When Rama, the son of Jamadagni  
came to know this atrocity  
His anger mounting up moment by moment  
Reached the King's palace fully armed.

Kartaveeryarjuna underestimated his opponent  
and sent his army to settle the issue  
Rama with his bow and arrows  
axed the army like a farmer rooting out a thorn bush.

So, Arjuna came to the battle field  
with countless arms in his thousand arms.  
In that fierce encounter Rama with his axe  
severed the King's arms and head in severe anger.

Finding his father Arjuna falling dead  
His ten thousand sons with hidden grief  
Scattered away from the war zone  
to wait for an opportunity to come their way.

Rama brought that holy cow back  
And told his father his victory over the king.  
Jamadagni not much pleased  
Advised his son Rama, to go on pilgrimage

To commensurate the sin of killing his king.  
Abiding his father's advise Rama left for pilgrimage  
and returned after one year.

One day Renuka, the wife of Jamadagni  
found Chitraradha a celestial musician- Gandharva  
spending time in a river with his company of women,  
and delayed bringing water from that river  
for her husband's morning holy rituals.

Finding her guilty, Jamadagni called on  
his sons to cut off her head for that mistake  
when they did not heed his orders  
He asked his youngest son Rama, to finish the Job  
to kill all, wife, sons and their wives too

Rama without batting an eye-lid  
Axed them all and asked his father,  
to bring them to life by his power of austerity  
And so Jamadagni revived them all.

When, one day, Rama and his brothers went into forest  
the slain king Arjuna's sons caught Jamadagni  
And decapitated him on the spot, shoved aside Renuka  
with sheer strength and left to their city crying victory.

Hearing their mother's cries  
All of them hurried to that horrid sight  
Rama in his terrible anger  
Ran to that city, ransacked it and killed  
one and all, ten thousand sons of Kartaveeryarjuna

Again and again, twenty one times  
he plundered, pillaged the Kingdoms  
killed all the kings and their equals  
to make the earth kingless and harmless.

Those slain kings' blood stained the earth  
blood red and filled seven ponds

in that place of Syamanthaka panchaka  
Rama cremated his father's head and body and  
made a great yajna on that occasion.

With that power of Yajna  
Jamadagni became the Seventh star  
in the Saptharshi Mandala, Ursa major.  
How many sons did this much to their fathers?

After the successful completion of his task  
of eradicating kings from the face of the earth  
Parasu Rama with his battle axe came to peace  
and left to the mountain Mahendra to penance.

Gadhi begot a son, Viswamitra  
by his power of meditation, became brahmarshi.  
He begot sons hundred  
One day he brought Sunassepa, son of Azeegartha  
Who was a sacrificial man in the narametha of Harischandra  
but saved by the grace of gods and deities, became Devarata.  
Viswamitra asked his sons to accept him as their elder brother.

Half of them declined, he cursed them to be mlechas and  
to join barbarians and become foreigners.  
Madhuchanda and other sons accepted his proposal  
Viswamitra blessed them with his heart's content.  
*Thus the sons of Viswamitra were separated and one half joined  
the barbarians and the other half remained in their father's place.*

### **The progeny of Pururava**

Pururava had six sons,  
one of them was Ayuvu who begot five sons  
Nahusha, Kshatravridha, Raji, Rambhu and Nanenassu  
Kshatravridha's descendents in this following order  
Kshatravridha, Suhotra, Kritsnamadu, Sunaka,  
Sounaka, Bahvruchapravara  
Suhotra's another son Kasya begot Kasi,

Kasi begot Rashtra, for Rashtra born Deerghatapa.  
Deerghatapa begot **Dhanvanthari**, for him Ketumantha  
He begot Bhimaratha, for him Dyumantha-famous as Divodasa  
Dyumantha begot Pratardhana alias Ruthadhwaja  
*Ruthadhwaja's descendents in this order—*  
Kualayaswa, Alarka, Sannathi, Suneethi  
Sukesana, Dharmakethu, Satyakethu, Dhrishtakethu  
Sukumar, Veethihotra, Bharga, Bhargabhoomi – All Kasa clan.

Razi helped Indra with his hundreds of sons  
But his sons antagonized Indra and were killed.  
Nahusha had six sons-Yathi, Yayathi,  
Samyathi, Nayathi, Viyathi and Krithi.  
He completed hundred horse sacrifices and became Indra  
but with arrogance when sought union with Sachidevi  
Lost his throne and title by the curse of the seven sages.

### **The story of Yayathi**

*Yayathi married Devayani, the daughter of Sukracharya  
and Sarmishta, the daughter of Vrishaparva....*

King Vrishaparva's daughter **Sarmishta**  
One day went for a pleasure walk  
with her thousands of maids  
Along with their preceptor's daughter **Devayani**

There they found a beautiful lotus pond.  
Leaving their clothes on its bank,  
ladies entered the lake with great excitement,  
Girls and lotuses, gambolling in water  
games and sports, clamour and laughter  
Fun and frolic, an uproar and hubbub.

When **Eswara** was on his way  
Along with his vehicle **Nandi** and spouse **Parvathi**  
the bathing beauties hurried out of the pond  
grabbing the nearest clothes and covered themselves.

In that mell and disorder  
Sarmishta wore the dress of Devayani

and was chided by her in the meanest language.  
Unable to bear that insult Sarmishta and her maids  
threw Devayani into a deep unused well.

### **The marriage of Devayani with Yayathi**

King **Yayathi** found that damsel in distress  
pulled her out well, of the well in ruins  
Both fell in love with one another  
after umpteen promises, they left to their own places.

Hearing the cruel deed,  
the king's daughter did to his young one,  
**Sukracharya**, the preceptor, got angry, and  
Decided to leave the kingdom of Vrishaparva

When the king himself came and  
Agreed to make his daughter and her maids,  
to be servants of Devayani as per her wish, then  
Sukracharya accepted the king's request to stay on.  
Then he gave Devayani, in marriage to Yayathi  
under a condition, forbidding  
Yayathi's union with Sarmishta.  
Devayani bore two children **Yadu** and Turvasa.

Sarmishta one day seduced Yayathi  
That union in secrecy became fruitful  
Sarmishta begot three sons  
Drihya, Nanuvu and **Pooruvu**

Finding her husband's flirting with her slave and rival  
Devayani complained to her father about that two timer.  
Sukracharya seething in anger, cursed Yayathi  
to become old and decrepitude, a punishment just for his lust

Yayathi now a geriatric  
but keen to have physical pleasures  
called on his eldest son, Yadu, requested  
his son's youthfulness in exchange of his old age.

*'Hated by women, a confluence of worst contortion  
an irresistible itch, a definite cause for heart burn,*

*a possession of cold catarrh, pustules all over the body,  
excessive sweating, trembling gait, fatigue, weariness,  
exhaustion and tiredness clouds the mind. O Father!  
How can anyone exchange youthfulness to this wretched old age?*

Other sons except Pooruvu  
declined his offer considering it as unsound suggestion  
Pooruvu honoured his father's request and  
exchanged his youth in lieu of his father's old age.

After some time Yayathi loathing this life  
compared himself to a he-goat in heat  
called on Pooruvu and gave his youthfulness back to him  
And divided his kingdom amongst his sons  
left to the forest, did penance and attained salvation.

### **The descendants of Pooruvu**

From Pooruvu to Dushyantha the following order....  
Pooruvu, Janamejaya, Pracheenvansa, Pravirodhanamanyu  
Charuvu, Sudyuvu, Bahaugatha, Saryathi  
Samyathi, Roudraswa, Ruthepuvu, Anthisara  
Sumathi, Raibhya, Dushyantha

### **The story of Sakunthala and Dushyantha**

**Dushyantha** one day went to hunt  
In a forest abundant of gandaka-Rhinoceroses,  
Kanthirava-Lions, vyaghra- tigers,  
Bherunda- the double headed birds,  
Sasa-Hares, vyala-snakes, kola-pigs, rohisha-deers,  
ruru- stags and bucks, vedanda-Elephnats, eight legged Sarabhas,  
salya-Porcupines, bhalla-bears, varaha-boars, chamara-yaks ,  
and mrugadana , chanda and other wild beasts.

In that excitement of hunting  
he reached the penance grove of Kanva sage.  
There he found peacocks fanning snakes,  
Lions singing Lullaby to young elephants.

Lionesses protecting tender deers.  
Tigers soothing surabhi cows by gently stroking their dewlaps

cats in friendship with rats and mice  
Animals living in mutual love and affection  
forgetting their enmity and natural aggressions.

Red water lilies, lotuses filled ponds, humble black bees  
polygonums, Jasmines, amaranths, marjorams  
and many flowering plants and fruit yielding trees  
revived the tired king with water and cool breeze.

In that hermitage he found a virgin beauty  
the foster-daughter of Kanva sage, **Sakunthala**,  
A product of the rapid alliance of *Menaka*, a celestial nymph  
And *Viswamitra*, a king who wanted to become Brahmarshi

Abandoning the new born child on nature's mercy  
They left the spot of their momentary lust, in haste.  
there she was first protected by Sakunthala birds  
hence she was called '**Sakunthala**' then onwards.

Kanva, a kind sage  
found that cute foundling  
fostered her with utmost care,  
as Father, mother and friend, all in all

Realising Sakunthala as his equal.  
Dushyantha married her in Gandharva style,  
a form of marriage by mutual consent.  
After their union the king left to his Kingdom  
promising her to take her to his palace soon.

Days passed, Sakunthala begot a son  
A mighty son who liked to play with lions and wild beasts.  
Advised by her foster father  
Sakunthala reached the court of Dushyantha  
Along with her child and demanded recognition.

When the king was in his stony silence  
And Sakunthala in her sorrowful glance,  
Sky god thundered in clear words  
“Dushyantha, bear this child born to you”

Dushyantha recognised Sakunthala  
coming out of his trance and forgetfulness  
accepted the child with immense happiness  
named him **Bharatha** and made him his heir

Bharatha became king after Dushyantha  
performed one hundred and thirty three horse sacrifices  
vanquished Saka, Sabara, Barbara, Kasha, Hoona kings  
Ruled the earth for Twenty seven thousand years

Bharatha adopted Bharadwaja  
who was born in the tussle between  
Brihaspathi and his brother's wife Mamatha  
Bharadwaja begot Manyuvu, Manyuvu begot Nara,  
Nara begot Sankrithi, Sankrithi begot Ranthideva.

### **The story of Ranthideva**

King Ranthideva gave away all his riches in alms  
became poor yet not losing his courage  
suffered from lack of food for forty eighty days.  
On that day he had with him some water

And a small quantity of payasa, the milk porridge  
when he was about to consume it  
A learned man asked for a share  
He gave him half of his food

later a low cast man requested for food  
he gladly gave him half in that remaining half.  
Soon a dog came in hunger  
seeing its pathetic state he gave it the remaining food.

When, at last, Ranthideva  
about to drink water, an out cast-man  
appeared before him and begged him  
for water and to save him from thirst.

“No manna, only a few drops of water that's all, I have,  
Be my guest and quench your thirst!

What more favours one can do than helping others,  
God is there to look after me, my dear! drink this water.

When he gave up even the water  
Without caring for his own thirst and hunger  
The deities were pleased and manifested in their real forms  
and blessed him with the knowledge of Narayana.

### **The progeny of Bharadwaja**

Bharadwaja, Manuvu, Garga, Sini, Gargya, Clama  
Bharadwaja, Manuvu, Mahaveerya, Urukshya,...  
Urukshaya had three sons who became learned men.  
The third son of Manuvu, Brahmakshatra begot Suhotra  
Suhotra Begot Hasti, who built **Hastinapura**.  
Hasti had three sons, Azameedha, Dwineedha and Purumeedha  
Azameedha descendents in this order.....  
Azameedha, Brihadishu, Brihadbhanu,  
Brihathkaya, Jayadratha, Viswajith, Senajith  
Ruchiraswa, Prajna, Prithusena, Para,  
Neepa, Brahmadatta, Vishwakshena, Udaksena  
Bhallada-all those kings were called as Barshodishapa

Dwineedha's descendents in this order –  
Dwineedha, Yaminara, Krithimantha, Satyadrithi  
Drudhaneni, Suparswakrithu, Superseva, Sumathi  
Sannathimantha, Krithi, Ugrayudha, Kshyemya,  
Suveera, Puranjaya, Bahuratha.  
Purumeedha remained childless.

Azameedha with another wife Nalini  
begot Neela, Santhi, Susanthi, Puruja, Arka,  
Bharmyaswa, Mudgala -on his name Mudgala gotra.

Mudgala begot a son Divodasa, and a daughter Ahalya  
Ahalya married sage Gautama and begot Satananda  
Satananda begot Satyadrithi, Satyadrithi begot Saradwantha  
Saradwantha begot Kripa and Kripa-  
-at the sight of Urvashi, the celestial nymph  
Kripa married Drona.

Divodasa - Mithrayuvu - Chyavana – Sudasa -  
- Sahadeva - Somaka - Sujannakrithu - - Prishoda - Dripada -  
Dhrishtadyumma and others and Draupadi  
-All royalty of Panchala desa.

Azameedha's son Ruksha – Samvarana – Kuru  
on his name came, the city of **Kurukshetra**  
Kuru had four sons, Parikshit, who died child less  
Sudhana, Jahnava, Nishada, Sudhana - Suhotra –  
Chyavana - Krithi- Uparicharavasuvu  
Vasuvu begot Brihathratha, Kusumba,  
Matsya, Pratyagra, Chedi and others  
Brihathratha - Kusagra - Rushabha - Satyabetha  
- Pushpavantha - Jahnu in that order.

Brihathradha from another wife begot  
two half pieces of a body, when its mother  
threw them out, a daitya woman ‘ **Jara**’  
united them into a boy, hence he was called ‘ **Jarasandha**’  
who ruled Girivraja Fort.

Jahnu - Suratha - Viduratha - Sarvabhoma  
- Jayatsena - Radhika - Ayuthayuvu - Krodhana  
- Devathithi - Ruksha - Bheemasena - Pratheepa  
Pratheepa had three sons - Devapi, Santhana and Bahlika

Devapi became Pashanda, a religious hypocrite  
So Santhana became king,  
with Ganga he begot a great son **Gangeya** alias **Bheeshma**  
Santhana in marriage with Satyavathi  
begot Chitrangada, Vichitraveerya  
Chitrangada was killed in a combat with a gandharva.

Satyavathi in her youth begot Badarayana Vyasa  
from an affair with Parasara sage  
Vichitraveerya was given in marriage  
Ambika, Ambalika the daughters of Kasi king  
later died of Rajayakshma, pulmonary consumption.

On his mothers request  
Badarayana Vyasa begot

Dhritharashtra, Pandu and Vidura  
by union with Ambika, Ambalika and a slave girl.

Dhritharashtra married Gandhari  
begot Duryodhana and other ninety nine sons  
and a daughter Dussala  
Pandu for the fear of a curse consented his wives  
Kunthi and Madri to have children by other means.

Kunthi begot Udhishtara by Yamadharma Raja  
Bheema by Anila, the wind;  
Arjuna by Indra, the king of deities  
Madri begot Nakula and Sahadeva  
by the blessings of the Aswini twins.

Draupadi married all five Pandavas  
and begot Prathivindhya, Srithasena,  
Srithakeerthi, Sathaneeka and Srithakarma.  
Yudhishtara married Pouravathi and begot Devaka  
Bheemasena begot Ghatotkacha by Hidimbi  
and Sarvagatha by Kali;  
Sahadeva married Vijaya and begot Suhotra;  
Nakula begot Iramithra by Renumathi  
Arjuna married Ulupi and begot Iravantha  
and Babruvahana by Chitrangada, Abhimanyu by Subhadra

Abhimanyu - Parikshità - Janamejaya  
- Sathaneeka - Sahasraneeka - Aswamethaja  
- Aseemakrishna - Nichaka - Uptha  
- Chitra ratha - Suchiratha - Vrishtimantha  
- Sushena - Supreetha - Nrichakshussu  
- Sukhanila - Pareplava - Medhavi - Sunaya  
- Nripanjaya - Doorva - Nimi - Brihadratha  
- Sudhamsa - Sathaneeka - Durdamana  
- Viheenara - Dandapani – Mitha— Kshemaka  
- Brahmakshata who shall be childless.

### **The descendents of Jarasandha**

Jarasandha - Marjali - Srithasavassu -  
Ayuthayuvu - Niramithra - Sunakshatra -

Brihatsena - Karmajith - Srithanjaya -  
Vipra - Suchi - Kshema - Suvratha -  
Dharma Nethra - Sritha Dridhasenaà  
Sumathi - Subala - Sumeetha - Satyajith  
Viswajith and puranjaya  
All these kings shall rule Magadha kingdom  
for thousand years form the onset of Kaliyuga.

### **The descendents of Yayathi**

Yayathi, Anuvu, Sabhanara, Kalanatha,  
Srinjaya, Puranjaya, janamejaya, Mahasala  
Mahamanasa, Useenara, Sibi, Vrishadarpa.  
Sibi had four children – Urishadarpa, Suveera  
Madra and Kekaya.

Mahamenasa's another son was Tithiksha  
His descendents – Rusadratha, Hema, Suthapa  
Bali – in that order. In that Bali clan  
from Deerghatama were born Anga, Vanga  
Kalinga, Simha, Pundra and Andhra.

Suveera - Satyaratha - Niratha  
-Dharmaratha - Chitraratha alias Romapada  
Romapada begot a daughter  
And got married her to Rishyasringa sage  
who never saw women before his marriage.

Romapada - Chatiranga - Prithulaksha -  
Brihathradha - Brihannanasu – Jayadratha – Vijaya  
- Dhrithi - Dhrithavratha - Satyakama - Athiratha  
*Athiratha found Kunthi's son Karna and adopted him.*  
Karna begot Vrishasena.-Yayathi - Drihya –  
Babhrusethu – Arabda-Gandhera - Gharma – Ghritha  
– Durmada - Prachethassu, who begot hundred sons  
Who became the rulers of Barbarians of Noth.  
Turvasa - Vahni - Bharga - Bhanumantha - Trisanuvu –  
Karamdhana - Marutha who was childless.

## **The descendants of Yadu**

Yayathi begot Yadu

Yadu - Sahastrajith - Sathajith - Hehaya

- Dharma - Methra - Kunthi - Mahishmantha

- Bhadrāsena - Dūrmada – Dhanika - Krithaveerya

- Kartaveeryarjuna and his sons were killed by Parasurama

Five of them Survived were Jayadhwaja,

Soorāsena, Vrish, Madhu and Oorjitha

Jayadhwaja begot Talajangha

who had hundred sons – Veethihotra and others

Madhu - Vrikna who had hundred sons

So they were called Madhavas

Vrikna's eldest son was Vrishti

They were called as Yadavas and Vrishtis.

Yadu - Krishta - Vrijimavantha -

Swahitha - Bheruseka - Chitraratha -

Sasibindu - Prithusruva - Dharma - Usana

Ruchaka - Jyamakha - Vidarbha

- Romapada - Babhu - Vibhru - Krithi

- Kunthi - Dhrishti – Nirvrithi- Dasaraha

- Vyoma - Jeemutha - Vikrithi -

Bheemaratha - Navaratha - Dasaratha - Sakuni

- Kunthi - Devaratha - Devakshatra - Madhu

- Kuruvasa - Anuvu - Puruhotra - Amsu

- Satvatha begot Bhazamana, Bhazi, Divya,

Vrishti , Devapritha, Nandaka and Mahabhoza

Bhazamana in his first wife begot three sons –

Nimrochi, Kankana and Vrishna

In his second wife begot three sons –

Sathajith, Sahasrajith and Ayuthajith.

Devapritha begot Babhru

Mahabhozas clan were called as Bhozas

Vrishti - Yudhajith - Anamithra - Nimma

Nimma had two sons Satrajith and Prasena

Anamitra's another son Sini begot Satyaka

Satyaka - Satyaki - Jaya - Guni - Yugandhara  
Anamithra's another son prusni begot two sons-  
Swaphala and Chitrakathu  
Swaphalka had twelve sons Akrura and others  
and a daughter Suchara.

Satrata - Andhaka - Kukura - Vrishni  
- Vilomatanaya - Kapothaloma - Anuvu  
- Dumdubhi - Davidyotha - Punarvasuvu  
- Ahuka who begot Devaka and Ugrasena.  
Devaka had four sons and seven daughters.

Those seven sisters Devaki and othersl  
were given in marriage to Vasudeva  
Ugrasena had nine sons – Kansa and others  
Bhajamana - Viduratha - Sini - Bhoja  
- Hridhika - Devameedha, Sathadhanu, krithavarma  
And four daughters-

Devameedha begot Vasudeva and other sons ten and  
five daughters Pritha and others.

### **The descendents of Vasudeva**

Vasudeva married seven sisters – Dhrithadevi  
Santhidevi, Upadevi, Sridevi, Devarakshithi,  
Sahadevi and Devaki – daughters of Devaka.  
Kunthibhoja adopted **Pritha**, the sister of Vasudeva  
Where she was blessed by Doorvasa sage  
with a boon to call on deities to her near  
that boon became a bane when  
Pritha tested it first on the Sun.  
And with his union begot a son.

To avoid scandal she left that son in a river  
keeping him safe in a box  
to float away to faraway lands.  
Later Pritha alias **Kunthi** married Pandu  
and begot Dharmaja, Bheema and Arjuna.

Srithadeva married Vriddhasarma and  
begot a cruel daitya **Danthavaktra**.  
Srithakeerthi married Kekaya,  
begot Pratharthana and others

Rajadhidevi married Jayatsena  
to begot Vinda, Anuvinda.  
Srithasrava married Tanaghosha  
and begot **Sisupala**, the king of Chedi

Vasudeva begot Seven sons by Rohini,  
Twelve by Pouravi, five by Madra  
Kousalya by Kesi, Hasta and Hemanga by Rochana  
Uruvalkala and others by Nila.

Triprishta by Dhrithadevi  
Prasrama and Prasritha by Santhidevi  
Ten sons by Upadevi, nine by Sridevi  
Seven by Devakidevi – Keerthimantha, Sushena  
Bhadrasena, Rujuvu, Samadana, Bhadra and **Sankarshana**

To destroy cruel ones and to save righteous people  
In her eighth pregnancy born **Vishnu** as Krishna.  
Her ninth child was a daughter Subhadra

Whenever the Dharma is in peril  
When sins and cruel deeds reache their peak  
Then He, the Lord of lords  
Manifests on earth to destroy sins and elevate Dharma.

To allay the fears and struggles  
To mitigate the sorrows of human beings  
To save righteous people and His devotees  
To bless one and all, Sri Hari manifested as **Sri Krishna**.

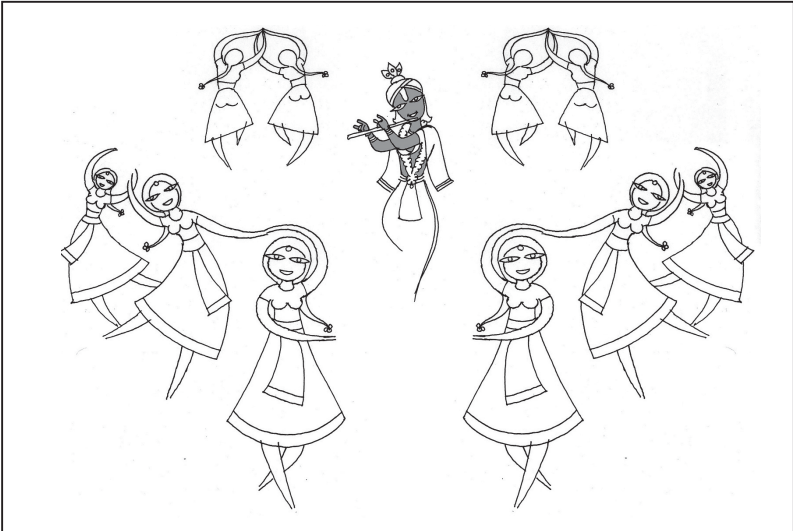
*A divine smile, shining black body,  
beautiful form, great chest, strong shoulders,  
mighty gait, blue black hair, kind looks, that great God  
shall appear to us always in our eyes and minds.*



## BOOK- X-A

Book –X is responsible for the widespread popularity of the Bhagavata Purana. It includes the most enduring images and stories of Krishna: the mischievous child who steals butter; the godlike child who holds the entire universe within himself; the boy who can slay demons and move an entire mountain with one finger; the cowherd who is the love of all the milkmaids- gopis, making them leave all their duties to follow him.

The tenth book is by far the lengthiest, taking up almost one quarter of the entire *Bhagavata*. While the *Mahabharata* and the *Bhagavad Gita* show Krishna in various roles as teacher and diplomat, Book Ten shows Krishna simply engaging in lila, or divine and intimate play with his devotees. It presents this intimate relationship with God as the highest goal of human existence.



*King Parikshit requested Suka sage  
To clarify, why the Lord of lords  
had to be born in the clan of Yadu  
and what was the story thereafter.*

Unable to bear the burden of Daityas  
Earth goddess manifested before Brahma  
in the form of a cow and wept in agony  
Finding her pitiable state, Brahma Prayed Almighty  
under His orders, brahma advised deities  
and celestial beauties to be born in Yadu clan.

Soorasena, the king of Yadu clan,  
rules Madhura and Soorasena kingdoms,  
Madhura as the capital city with his son Vasudeva.  
One day on the eve of Vasudeva's marriage  
Ugrasena's son **Kansa**, himself took the reins  
of the chariot, where in his sister Devaki and  
brother-in-law Vasudeva, the newly wed were sitting in ease.

Kansa's boundless excitement and happiness  
came to naught, when a voice from the sky  
warned him, that the eighth off-spring  
of his sister shall be his slayer and so it be!  
When heard this warning,  
Kansa without a wink or giving time to think  
caught hold of his newly wed sister  
and drew his sword to cut her head off.

Vasudeva pleaded, requested  
prayed, brayed, yelled, bellowed and at last  
could melt the concrete heart of Kansa.  
After making an agreement with him  
of surrendering their sons soon after birth.

So, keeping up his promise  
Vasudeva brought his first born son to Kansa  
who was pleased and allowed  
to take the infant back to their home.

One day Narada in leisure talk with Kansa  
revealed the real identities of Yadu clan.  
Then the agitated Kansa of Bhoza clan  
Called on his commanders- Bana, Bhouma, Magadha,  
Mahasana, Kesi, Dhenuka, Baka, Pralamba, Trinavarta,  
Chanoora, Mushtika, Arishta, Dwivida, Pootana-  
crushed the Yadu clan, and jailed Ugrasena his own father  
and killed all Devaki's children six.  
Kansa subjected Yadu clan to utter humiliation

Desire for kingdom  
Destroys love, friendship and affection  
Deities too become demons  
Devouring kith and kin or any one.

He killed all six new born of Devaki,  
On her seventh pregnancy, Sri Hari  
instructed Yoga Maya to transfer the embryo  
from the womb of Devakidevi to that of Rohini<sup>89</sup>.

That child later became famous as  
Balabhadra alias Rama alias Sankarshana  
Hari blessed Yoga Maya with fourteen forms  
to be worshipped by humans on earth.

*Durga, Bhadrakali, Vijaya, Vaishnavi,  
Kumuda, Chandika, Krishna, Madhavi  
Kanyaka, Maya, Narayani, Eesani  
Sarada and Ambica*, all her glorious forms.

Hari growing in her utero,  
Hariolated His mother with heavenly glow;  
Harrying her agonies in toto,  
Harmonised the gloominess by harnessing her mind.

---

<sup>89</sup> King Kansa, Devaki's brother, had ascended the throne by imprisoning his father, King Ugrasena. Afraid of a prophecy from a divine voice from the heavens that predicted his death at the hands of Devaki's eighth "garbha", Kansa had the couple locked into a prison cell. After Kansa killed the first six children, Devaki apparently had a miscarriage of the seventh. However in reality, the womb was actually transferred to Rohini secretly. This was how Balarama, Krishna's elder brother was born

A muse in an idiot,  
A bright light in a black pot,  
Devaki devi in that demon's house,  
Carried in her womb Sri Hari, the carrier of the worlds.

Finding his sister pregnant eighth time  
minding his thoughts in right and wrong  
Binding himself in the hunt of the world finder  
rewinded his plans again and again.

His hatred, grudge, spite, malice  
towards Him reaching out of proportions  
eating, drinking, walking, sitting, and  
In all states of action, only Sri Hari reflected in his mind.

### **Brahma and other deities offer prayers to Sri Hari**

All deities including Brahma and Eswara  
manifested before Devaki and offered their prayers  
to that macrocosmic one now in a microcosm  
of the uterus of the great mother Devakidevi.

*“Who did not understand your illusions  
Worship you in many forms and rituals  
The learned men who understood your brilliance  
Announces you as the entity of all forms.*

*Nature a base, happiness and grief two fruits;  
Roots Satya, Rajas, Tamas three; Essences four;  
Senses five; Innate dispositions six;  
Essential elements seven; covering layers eight,  
Hollow apertures nine, Houses of vitalities ten;  
A pair of birds on this tree of worldly illusion  
O God! All your creation is for your recreation!”*

Thus offering their prayers to Sri Hari,  
They blessed Devakidevi and disappeared.  
On that auspicious night of

Sravana Bahula Ashtami, A great child<sup>90</sup> was born.

Oceans overjoyed, clouds counter nodded  
Sky decorated itself with stars and planets  
Four directions forecasted happiness, winds breezed through,  
Fires became bright, ponds looked smiling with lotuses  
Rivers flowed in reverence, earth elated with mirth  
Flowers and fruits flourished in gardens  
Deities rained flower drizzles,  
On that occasion of the Almighty's birth.

### **Devaki and Vasudeva offers prayers to God**

*“Changeless, attribute less, desireless one, from whom  
all these worlds took form and name, and functions in order  
illusions generated by you become allusions of your luster  
That such God you becoming my son, I am a fortunate one.*

*It is that or this, one cannot tell, It is there and not there  
A bright flame one moment, quality less the next second  
indistinct, indisputable and indispensable one  
when worlds get destroyed, all primary elements  
Enters His microform. this microform into nature.  
Nature into existence which becomes non existent in Domino”*

Devaki devi thus worshipped Him  
realizing her son as the Almighty  
offered her prayers with utmost devotion  
The mother of the universal child and the universe

Sri Hari explained the past births of Devaki and Vasudeva  
In their First life they were Prisni, a ray of light

---

<sup>90</sup> Now due to the miscarriage, Kamsa was in a puzzle regarding 'The Eighth One' but his ministers advised that the divine voice from the heavens emphasised "the eight garbha" and so this is the one. That night Krishna was born in the Rohini nakshatra and simultaneously Goddess Durga was born as Yogamaya in Gokulam to Nanda and Yashoda.

Based on scriptural details and astrological calculations the date of Krishna's birth, known as Janmashtami, is 18 July 3228 BCE and departed on 3102 BCE. Krishna belonged to the Vrishni clan of Yadavas from Mathura, and was the eighth son born to the princess Devaki, and her husband Vasudeva

and Suthapa, bright heat and He was Prsnigarbha  
Aditi and Kasyapa in their second life and He was Vamana  
After this present birth; they attain salvation and no more rebirths.

Giving instructions to Vasudeva  
The things to be done in that night  
Sri Hari disappeared and they saw  
the new born child smiling at them.

Vasudeva keeping his child close to his chest  
In slow and soft walk left the prison house  
chains became dechained, locks got unlocked  
All people were thrown into deep sleep,

Accompanied by a great serpent  
with his open hoods covering the child,  
The stream of yamuna split into two  
making way to the magnificent one.

There Yasoda, the wife of Nanda  
begot a daughter, the incarnation of Yoga Maya  
under her magical spell  
All people in that village, pressed into deep sleep

Vasudeva exchanged the places  
of Yoga Maya and the little kid,  
returned back to prison with that illusive girl,  
Doors, locks chains and everything attained the former state.

That new born child's cries causing commotion  
The custodians of the prison called on their king  
Kansa, who woke up from his half sleep  
bolted to that prison room completely berserk and in conniption.

Pushing aside his sister, a woman still in child bed  
grasping the infant feet tight, winding it round and round  
changing directions, threw it on the hard floor with tremendous speed.  
But, see !that infant flew into the sky before touching the earth  
and manifested in her divine form, dimming the vision of the demons.

*‘You rogue! How can you kill kids? Now hear this !  
Your killer was just born elsewhere and shall hunt you  
to a menial death fit for you, so beware !’*

Thus warning him Yoga Maya  
Disappeared, leaving Kansa trembling as a leaf  
who begged mercy of his sister  
and brother-in-law and left home to think of future course.

Early morning he called on his ministers  
And in that sinister meeting  
they decided to kill the all growing children  
and also the learned men and the devotees of Sri Hari.

Men who become demons  
by delivering bad deed and bashing innocents  
loses their strength, power  
fame, riches, character, happiness and life time.

### **Sri Krishna in Vrepally**

The Herdsman was born to the head of the village  
The herd of cows realizing their fortune  
rose and shone bright with golden light,  
The little ones Jumped in Joy, Bulls bellowed  
cows rained milk on the cowherd’s birth  
Every body was elated with the arrival of the Yasoda’s son.

‘How lucky we are to hear  
Our Yasoda delivered a son today, here.  
Come on ! let us all go!  
And see that little man to our hearts’ content.’

Plaited hair dancing on the buttock hillocks  
Fistful of waist and full breasts  
wide, vivacious eyes and luscious lips  
Tresses of hair trespassing facezones  
cheeks shining like gold leaves  
All cowherds women covered the child in cradle.

Giving Him oil baths  
And smearing with turmeric paste.  
Singing songs and chanting protective words  
Anointed him with holy water and oil.

Lo ! lo ! O Lotus eyed one,  
lo ! lo ! O lion waist one ! our loving son !  
Jo, Joe ! O Jovial one.  
Jo, Joe ! the most beautiful one! The full moon !

When all the worlds reach slumber state  
who remains awake, lulling and hushing them  
pretended sleep in His cradle,  
pleased by the lullaby songs of the gopika maidens.

Rohini and Yasoda thus  
Being blessed with the brightest kids  
celebrated in immense happiness  
Every meal a feast, every day a festival.

Nanda<sup>3</sup>, the head of the village  
And a proved father now, visited Madhura in  
Ananda and Joy, paid his tribute to the king Kansa  
And met his friend Vasudeva at his house.

Vasudeva ever anxious to hear  
About his lost son, enquired Nanda  
of his sons, riches, prosperity and safety  
Thus getting information about his great son.

### **Demon Poothana's death**

At the behest of Kansa, the child killer  
Demon Poothana roamed cities and villages  
Poisoning and killing kids with her noxious milk,  
One day reached the village of Nanda

---

<sup>1</sup> Nanda was the head of a community of cow-herders, and he settled in Vrindavana. The stories of Krishna's childhood and youth tell how he became a cow herder, his mischievous pranks as *Makhan Chor* (butter thief), his foiling of attempts to take his life, and his role as a protector of the people of Vrindavana

There hearing this new born's cry,  
with joy transformed into a beautiful wet nurse.  
Fluttering eyes, milk filled breasts  
Full moon face, sculpted middle, huge buttocks  
Tender hands and feet, stylish gait  
with beautifully decorated chignon, that beauty walked in.

Seeing her coming towards Him  
Sri Hari smiled, chuckled and exulted in exhilaration  
Poothana, the exterminator and the predator  
put that child to her breast coaxing Him to suck her milk.

uncaring the objections of Yasoda and Rohini  
Poothana pushed her nipple into the pretender's mouth.  
As though woken-up from sudden sleep  
with a little cry and a big yawn  
gently holding onto her poisonous breasts  
The child drank the milk and with it her vitality.

*'No ! No! leave my breast !  
You heartless beast!  
go away you little monster !'*

Thus roaring like an injured elephant  
The demon Poothana fell  
on the ground and dead  
to appear in her real form and shape.



*Long projecting curved teeth, grotto nose  
concrete hillock breasts, coarse dry hair  
Deep dark wells her eyes, big heap of buttocks  
stream banks her extreme long legs and hands  
with pond shaped pot belly, her dead body  
instilled fear amongst the people, present there.*

Meanwhile, Nanda and his attendants  
returned from Madhura and found the dead demon;  
wonderstruck with the story  
They cleaved its body and cremated it in a gigantic pyre.

From that burning body  
emitted smokes of sweet scented sand wood smell  
For her bodily impurities  
being sucked by the child of the world and the father of all.

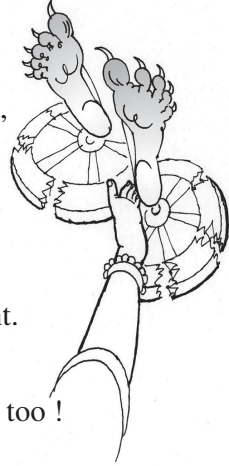
### **The Toddler Breaking A Cart**

One day on His birth day  
minding her business, Yasoda, reminding maids their work.  
And tending religious rituals, attending prayers  
Found the kid sleeping, forgot Him for a while.

Then the sleeping child woke up,  
And found nobody, to tend his hunger  
Fretting and fuming He kicked a standing cart,  
Nearby, with full of food and utensils.

A Small kick from that suckling  
toppled the full cart which touched the top  
and fell to the ground in pieces  
For every body's astonishment and amazement.

Yasoda ran to Him at full speed  
'O' my little cherub ! Tired, hungry and angry too !  
Don't cry my son ! come ! have your milk .  
and took Him to her arms, cooled Him and cajoled Him.



### **The killing of Trinavartha, the Twister**

Growing day by day, stronger to stronger  
Even His mother thought, he is heavy  
left him on the ground, taking a short breath.  
A Twister, the demon Trinavartha, in the form of  
A whirlwind, surrounded the child in a swirl.

In that tornado, dust, leaves, trees  
Animals, utensils, huts and houses  
All got sucked into that wind funnel  
Dirt filled air filled all directions  
Sun rays being blocked by solid sand layer  
sounds and noises of that tormenting winds

broke the barriers of hearing, and sight and  
that mid-day looked like an annihilation night.  
Not finding her son, mother Yasoda  
Cried in anguish, chiding herself and the whirl-wind.  
meanwhile that demon Trinavartha  
Unable to bear the weight of the child  
thought of dropping Him on the earth  
At that very moment, the child's arms  
surrounded and crushed the neck of the demon  
and the wind demon died of asphyxiation.

### **The Boyhood of Balarama and Krishna<sup>92</sup>**

One day Garga, the priest of Yadu clan,  
visited Nanda's village at the behest of Vasudeva.  
Garga named Rohini's son as Rama,  
Sankarshana and Bala as per his qualities.

He gave the name of Krishna, the black one  
For the child's color changed from white, yellow, red to black.  
Both these children with their antics and plays  
enchanted everybody in their village with their everlasting charms.

The one who looks after the needs of these worlds  
The one who with his divine smiles makes them look magnificent  
The one who is beyond the words and comprehension  
The one who occupied earth and sky with his two feet

Krishna, the divine dark one  
looked, smiled, spoke and began walking  
and all his mile stones became  
memorable events to his parents and the people.

Dust stains on his body becoming decorated ash marks  
pearl placed on his fore head shining like crescent moon.

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<sup>92</sup> **Krishna** - "black, dark blue" is a Hindu deity, a "complete" avatar (or "incarnation") of the preserver-god, Vishnu. sometimes it is also translated as "all attractive" It is cognate with Slavic "black". As a name of Vishnu, Krishna listed as the 57th name in the *Vishnu Sahasranama*. Among the most common names are *Mohan* "enchanter of women or cowherdesses", *Govinda*, "finder of cows", or *Gopala*, "protector of cows", which refer to Krishna's childhood in Vraja (in present day Uttar Pradesh

Safron mark smeared on his face appearing like a third eye  
Blue sapphire in his neck blooming as the poison stain  
Necklaces as snake coils, that child Krishna  
looked like Siva, thus proving their oneness and singleness.

The naughty child, Krishna, the natura naturata  
Every day with his novel antics and noble deeds  
notified his known and unknown people of that place.  
not an ordinary mortal, He, but born for a definite purpose.

Becoming a beautiful menace to his neighbors  
Krishna, the little big kid created commotion  
Yet his charm, feigned innocence and sweet smiles  
conquered the hearts of the maids, maidens, peers and elders.  
Bossing the boys around  
forming a gang of formidable troupe  
playing games of hide and seek, blind man's buff  
Leader, master, guide and hero he is, to his peers.

Unable to bear his boisterousness  
All women folk and cowherds women  
made a common complaint to Yasoda,  
the mother of Krishna and the wife of their leader.

“O Yasoda ! Your child, we can tolerate, no more !  
He is impossible, you must understand !  
He won't let us have a drop of milk for our kids  
breaks milk pots, threatens young girls,  
peeps into bath rooms; creeps behind  
Drinks all the milk from the pitchers in the sling.

Steals utensils and stash them in other's houses  
finding them quarrelling for his acts, he giggles in joy  
makes fun of them with mock fights  
Belittles our gods bemusing himself  
misplaces the cloths near the bath houses  
Invites young girls to flirt with him  
advises the childless woman to take him as her spouse.

Believing him, when my daughter went to sleep  
He tied her hair to the tail of a calf

That calf dragged my child in the dusty street.  
Keeps scorpions, lizards and snakes in his custody  
Scares people out of their wits and strength  
Does many things that cannot be told to others  
but disappears in a fraction time to nowhere.

O Mother ! your son, o dear, a real menace !  
Donot let us keep milk or butter in our houses,  
We tolerate no more! permit us to leave this place  
where your son's bitter actions, no more hurt us!"

Yasoda, did quietly dispatched them off.  
Convincing them of her child's innocence,  
Acquitted him from all his actions in silence  
Quiet a mother and quite a child !

Hearing the tirade of the milk-maids  
And his mother's reply, the child prodigy  
became quiet for a while, stalled his aggressions  
Neighbours found peace, well earned.

Oneday receiving a complaint made by  
His brother Balarama and his play- mates  
that the child was eating clay, His mother  
reprimanded Him and ordered him to open his mouth.

"Maa! Amma, my mother ! Am I an infant or crazy guy  
to keep dirt in my mouth, don't believe their words.  
To see me beaten by you, it is their sketch and plan,  
Now see and smell my mouth and find the truth you yourself."

When that child opened His mouth  
Mother Yasoda found, oceans, mountains, forests  
Earth, fire, sun, moon and the deities of  
Four directions and the whole universe

"Is it a dream or an illusion or  
a meaningful magic act, or an absolute truth! Just  
who am I ? What is this place? who is this child?  
How come in His mouth the cosmic egg,  
burning and emitting such a bright light?  
A great surprise even to think it again!"

Thus thinking and pondering for some time  
She realized the child as the Supreme Soul.  
Yet Yasoda by the illusion of Vishnu, the Lord of lords  
Kept the divine child on her lap and cajoled Him.

*To clarify the doubts expressed by the king Parikshit the Suka sage revealed the past births of Yasoda and Nanda.*

Nanda, the elder of the vasus, Dhara his wife  
when request by Brahma to stay on earth for some time  
They asked for a favour to beget Sri Hari as their son  
So to honour Brahma's promise, Vishnu born to them as Krishna.

### **Yasoda catches the miscreant**

One day, when all the maids were away  
on their duties, Yasoda, made every thing ready  
to churn milk, keeping the sweet curd pot  
on the churning spot, got going the churning process

The moving churning chord shining like golden thread  
The to and fro movements tossing her breasts in and out  
The slipped over cloth serenading the wavy necklace  
The perspiration on her face simulating  
the mist over the morning lotus  
The twirl of the waist , the music from the armlets  
The loosening of the hair, the sparkles from the ear rings  
And her melodius song, making the trees grow  
Yasoda was churning the curd in a charming way.

At that moment, blowing in like a whirl wind  
bending, drooping, hanging, fretting and making noise  
'*Amma, O mother! give me milk*', so crying  
the child jumped forward and clasped the churning stick.

She took her hungry son to her breast  
and gave him milk, combing his hair.

Even before his hunger satisfied,  
she removed him from her breast and  
left to take care of the boiling milk in a hurry.  
This act annoyed the impatient child...

Fretting and fuming, the kid in his anger  
broke the curd pot into countless pieces  
consumed the butter, crying, left the place,  
with tears rolling down over his tender cheeks.  
After removing the vessel with boiling milk from the stove  
Yasoda returned to find every thing in a mess and the child amiss  
searched every where for the culprit and finally  
located him in a neighbour's house and caught him in the act  
of looting butter by standing on a reversed mortar

And now she with assumed anger,  
picked up a cowherd's goad  
and goaded the boy to stay there  
but the tricky child, tricked out in a terrific speed.

She after him, and the child slipping under the cots  
And running behind pillars crying aloud,  
promising no further stealing,—  
sobs, hiccoughs, sneaky looks all failing, finally  
His mother caught him in a corner and  
clasped him tightly with both of her hands.

*“Oh, the great Krishna, Sir!  
Never touched butter so far!  
stealing a no no !  
A real surprise to us all “*

*For a rambler, rover and wanderer like you  
A punishment Just right for hot-headedness”-*  
saying this Yasoda brought a strong rope, fastened  
the child to one end, and the other end to a big wooden mortar.

The child, who without them all, in the beginning  
And with the beginning, the sustenance and the end  
In the end all becoming Him  
How can he be fastened, in the middle, mere by a meager rope?

How can one belt a belly  
A belly that holds all the worlds,  
Only that belle, his mother, could handle  
that belligerent child yet beloved one.

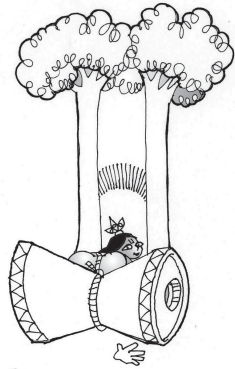
Beyond the embrace of His beau Lakshmi  
Beyond the apprehensions of Sanaka and sages.  
Beyond the intricacies of Vedas and knowledge, **the one**,  
Beyond everything, got besieged to a big mortar.

Binding the child to a wooden mortar  
mother Yasoda left to complete her day's work  
**Krishna**, now nobody observing,  
hauled the heavy mortar with him and  
crawled past in between the two large sal trees  
and knocked them down to the ground.

From that trees appeared two fairies, the Yakshas<sup>93</sup>  
**Nalakoobara** and **Manigreeva**, the sons of Kubera  
who were cursed by sage Narada  
for their pride and excessive carnal desires.

Those Yaksha duo offered their prayers  
to the Lord of lords and their liberator  
left to their places in Jubilation and Joy.

Hearing the sounds of the falling trees  
Fearing them as the cloudless thunder-bolts  
Nanda and other cowherds  
Bolted towards the site with bloated tension.



Nanda found his son safe and sound  
removed the knot of rope from his waist and released him.

*To eliminate the suspicion among the commoners  
Sri Krishna behaved for a while, suitable for his age.*

Finding these portents, preternatural  
one of the elders of that clan, Upananda advised  
Nanda to shift their village from Brihatrana  
to **Brindavana**, the garden of the holy basil.

*There, Rama and Krishna, along with their playmates  
spent their time in mending and rearing the cattle.*

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<sup>93</sup> A steatite tablet unearthed from Mohenjo-daro, Larkana district, Sindh depicting a young boy uprooting two trees from which are emerging two human figures is an interesting archaeological find for fixing dates associated with Krishna

## **Krishna kills Vatsa and Baka demons**

One day on the banks of Yamuna river  
A demon Vatsa in the form of a rogue calf  
Attacked Krishna and tried to butt him with its head  
Anticipating its moves, the child slid past  
And clasped its tail and feet and threw it  
on to the trunk of a great sal tree.

Finding the dead demon calf  
Transforming into its original form and shape  
All cowherds clapped and praised  
The all knowing one, knowing him and not knowing Him.

Another day, when those young cowherds,  
tired after their long walk with grazing cows  
went to the banks of yamuna  
to have a drink, to them and to their cattle.

There they found a great crane demon Baka  
Almost appearing like a sage in meditation  
suddenly changed its stance and chased them.  
Sharp beak, wide spread wings, raised feet  
jumping up and down, making loud noises  
It caught Krishna in his bill and swallowed him.

But unable to push Him down his throat  
in its efforts to relieve its pain  
The demon baka, the vicious crane,  
disgorged Krishna in utter confusion.

Finding its fish slipping out of its beak  
That crazy crane tried to stab Him with its sharp snout.  
Holding the brute's two beak halves with His hands  
Krishna tore that great bird into two pieces  
As simple as splitting a blade of grass into two.

Danger after danger  
endangered Him but ended in enjoyments  
All these endeavours  
endeared Him more to His nearer and dearer.

## **Sri Krishna<sup>94</sup> goes to Picnic**

Oneday Sri Krishna with his friends  
planned a picnic in the near by forest  
So, all the kids started in the morning-  
excitement and enjoyment embodied  
Enfants, enfant grates, enfant terribles  
entered the forest with the *enfant grandeur*

The young cowherds with their cows and calves  
running, racing, grazing, climbing trees  
collecting eatable fruits, decorating themselves  
with flowers, leaves and beautiful creepers and branches.

eating one from another, beating one another  
crying, consoling, announcing wars  
ending up in hand shakes, swinging on tree swings  
swimming in fresh water streams

making weird noises, cracking jokes  
singing, imitating, playing flutes  
disturbing birds and lesser animals  
they reached the interiors of the forest.

## **Krishna kills the demon Agha**

Meanwhile Agha, the younger brother of Baka,  
to take revenge on Krishna blocked their way  
and opened his mouth, a big cave like one.  
Agha, a great rock snake, Anakonda, with a  
length of a yojana, of eight to nine miles  
as big as a mountain with dark caves  
Sharp teeth, dark lips, bright burning eyes  
hot breath coming in and out of its nostrils.

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<sup>94</sup>In early texts, such as Rig Veda, there are confidential references to Krishna-  
“apasyam gopam anipadyamana ma ca para ca pathibhis carantam sa sadhricih sa visucir  
vasana avatirvati bhuvanesv antah “

I saw a cowherd. He never falls from his position; sometimes he is near, and some times  
far, wandering on various paths. He is a friend, decorated with a variety of clothes. He  
comes again and again to the material world. - Rig Veda 1.22.164 sukta 31-  
Thus Krishna is the only Infallible Cowherd boy in Hinduism, Who comes again and  
again to save the earth in His various avatars

Agha waited there spreading its tongue on the way  
without caring its terrible looks  
the young boys went inside without fear  
directing their cattle directly into its mouth.

*“We have Krishna, our protector  
who killed Baka, the brute crane!  
what can this water snake do to us  
let us go inside and investigate its interior”*

Knowing Agha’s intentions plain and clear  
Krishna, increased the size of his body enormously  
stretched the snake’s neck and it died of suffocation.

Five year old child performing these demon killings  
amazed men and deities in equal terms.

*After killing the Agha demon serpent, they reached a beautiful lake.*

Krishna and his friends, there found a beautiful lake  
majestic looking, sweet water filled, with lotus spread  
reverberating with the music made by many  
black bumble bees, song birds and water fowls,  
with the accompaniment of fine breeze tunes.

*‘Dear Friends! come here ! let us make merry !  
Leave those young cattle graze and rest under trees  
Bring the food here and form a circle  
come ! let us start the picnic before it is late.’*

Like petals in a pericarp of lotus flower  
All sat in a circle with Krishna and Rama  
Jokes, antics, bets, stakes and wagers  
cries, roars, uproars, games, gained momentum and  
the young kids had their lunch merrily on that picnic spot.

Brahma to test the skills of that boy prodigy  
made disappear the cattle and the young kids  
Krishna with his illusive powers recreated  
the whole herd with young kids in toto.  
again establishing sameness about Him and His creation.

Brahma, after one year of earth time  
came back to find the cattle and cowherds intact  
Amazed with the ability of the little child  
Realized that child as the incarnation  
of the Lord of lords, the all pervading one.  
Brahma offered his prayers to the grand magician,  
the great Juggler and the Almighty, **Krishna**.

*“Can a mother gets angry  
of the kickings of its infant in her womb?  
All this micro and macrocosms  
The cause and effect world, a content in your belly”*

Thus Brahma, the creator himself  
coming out of the illusion of Vishnu  
realized his limits and His real identity  
After offering his prayers, left to his abode.

After the disappearance of Brahma  
Krishna Completed his picnic lunch  
with the remanifested real cowherds  
and all returned back to their respective homes.

### **The killing of Dhenukasura**

One day a cowherd named Sridana  
described about a palm grove  
where a donkey demon called Dhenukasura  
lives in the form of an ass and with his henchmen.

Grass and fruits in that grove  
one can find there in abundance.  
But the mean demon kills and devoures  
any one who trespasses into that forest.

Taking this cue, the brothers Rama and Krishna  
advanced into that grove with their friends and cattle.  
Finding palmyra fruits irresistible Balarama  
butted the tree trunks with his mighty shoulders.

Hearing the sounds of fruits falling  
the demon donkey approached Rama in anger  
and kicked him on the chest, and bit him.  
Balabhadra with growing wrath grasped its feet  
And revolved it up in the sky for few rounds  
Threw it, to hit the nearby Palmyra tree.  
with such a force that rooted out that made the tree  
to fall on another one, and so on and so forth  
many trees fell down along with the demon's deadbody  
Rama and Krishna killed the rest of demons  
And made Dhenuka garden accessible to Dhenukas, the cows.

### **Kaliya Mardana, The taming of a serpent**

One day Krishna<sup>95</sup> without Balarama  
went to graze the cattle along with other cowherds  
where they drank the poisoned waters of Kalindi pond.

Observing the cattle and cowherds falling dead  
Krishna revived them with his divine powers.  
Then to purify the poisoned tank  
Krishna climbed a Kadamba tree, the champak.  
“Tightening the loin cloth, fixing the peacock plume  
to his tuft of hair, slapping his hands and  
Joining the feet, jumped in to that lake  
of hot fuming waters, emitting poisonous gases.

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<sup>95</sup> Megasthenes (350 – 290 BC) a Greek ethnographer and an ambassador of Seleucus I to the court of Chandragupta Maurya mentioned about Herakles in his famous work *Indica*. Many scholars have suggested that the deity identified as Herakles was Krishna. According to Arrian, Diodorus, and Strabo, Megasthenes described an Indian tribe called Sourasenoi, who especially worshipped Herakles in their land, and this land had two cities, Methora and Kleisobora, and a navigable river, the Jobares. As was common in the ancient period, the Greeks sometimes described foreign gods in terms of their own divinities, and there is a little doubt that the Sourasenoi refers to the Shurasenas, a branch of the Yadu dynasty to which Krishna belonged; Herakles to Krishna, or Hari-Krishna: Methora to Mathura, where Krishna was born; Kleisobora to Krishnapura, meaning “the city of Krishna”; and the Jobares to the Yamuna, the famous river in the Krishna story. Quintus Curtius also mentions that when Alexander the Great confronted Porus, Porus's soldiers were carrying an image of Herakles in their vanguard.

By that great child's impact  
the water of the lake made a depression of  
one hundredth of a big circle- dhanu  
caused countless bubbles and waves drifting to shore.

In that waters, appearing like a turtle  
the kid started swimming swiftly  
in search of the savage serpent  
whose existence made that pond inaccessible to enter.

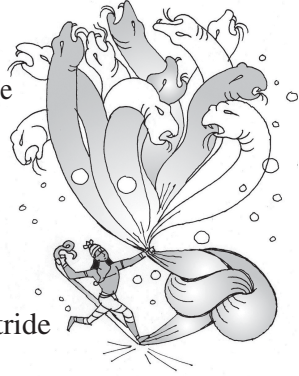
After all a kid that kidder, dared to swim  
in the waters of my lake and lagoon  
without any fear of my presence  
so let me teach him a lesson, be it a big session  
A message it shall be, to all those lesser mortals in future.  
With that intention the great serpent  
bit the child and shut him tight in its coils.

Meanwhile observing some bad omens  
Nanda and Yasoda got worried about their son  
And hurried to their home and unable to find him  
traced the little child's foot prints towards the lake.  
with them, the residents of Brindavana  
reached the lake and found the little child  
Lying unconscious, a midst the coils of that snake.

*"O dear one ! you always run ahead of us!  
why don't you come out of that awful snake's coils?  
Come! look at us ! speak ! Alas!  
why this cruel snake bit you instead of us?"*

The Krishna hearing their cries  
became conscious of the brute serpent  
which stopped biting Him, but looking all sides  
appeared like a burnt out stick, still emitting smoke.  
Krishna, a warrior par excellence  
slapped the serpent and clasped it  
with his hands and threw it aside  
like an eagle about to kill an evil snake.

“The surging waves of river Yamuna  
making melodious drum sounds  
The flying buzz of black bumble bees  
becoming beautiful music all around,  
The chirping of royal swans and cranes  
supplying the cymbal sounds  
The Deities and celestial observers  
Occupying the place of the audience



On the Jewel studded dias of  
the hood of the snake Kaliya  
the lotus eyed enchanting artist  
danced in a style, imitable to none.

Not to topple the worlds inside, in His stride  
the Great actor performed his show  
singing, smiling and dancing with a great foot work  
on the stage of the head hood of that vicious snake.

Once a sneaky smoky snake  
Now pounded to pulp by His dancing feet  
unable to sniff, sneeze, snick or snarl  
The savage serpent became a servant in the hands of fate.

Finding their spouse pounded to powder  
The wives of the serpent dived towards Krishna  
offered their prayers with devotion and fear  
and requested Him to save their erratic husband.

Honouring their requests,  
The honest one revived the honing snake  
And ordered it to leave the Kalia pond to its  
native place Ramanaka island in the faraway sea  
where he no more to be worried of the great eagle  
For its head now has the marks of Sri Hari's feet.

The victor came out of that vicious lake  
evicting the evil snake from that precious place  
consoled His parents and people  
convincing the skeptics about his capabilities.

## The Summer

Days became lengthy day by day  
Sun shifted towards North  
Hot winds blew hard  
sand storms, twisters and whirl winds  
began to strike at will

Streams and lakes got dried up  
travelers stopped at water holes  
pleasure seekers hid under canopies  
Trees, creepers became withered  
pairs preferred to be single  
In that severe hot season of scorching summer.

As though Brahma, the Lord of creation  
Brought hot water in the cosmic egg pitcher.

*But Brindavana was pleasant and cool  
By the holy presence of Balarama and Krishna*  
while they were in their usual cow herding  
one day a demon **Pralamba** came in disguise  
to kill Krishna in the form of a cowherd.

Realizing his real intentions Krishna  
invented a game of carrying one another  
on shoulders to a fixed distance.  
In that contest Sridama carried Sri Krishna  
Bhadrasena shouldered Vrishabha  
Balarama rallied on Pralamba's back.

Gaining momentum in the initial thrust, Pralamba  
ran faster than others to kill Balarama in a secluded place  
but unable to bear the weight of Balarama  
tried to drop him and changed himself into demon,  
finding his real form, Balarama blasted his head  
the demon fell dead on the ground in his ferocious structure.

*A wild fire, A conflagration in the forest  
one day surrounded the grazing cows and cowherds  
Krishna swallowed that fire and brought all of them  
safe and sound near the Bhandeeraka Banyan tree.*

## **The Rainy season**

East winds freezed past  
Rainbow raised upon the west  
sun surrounded by cloud hollow  
Lightnings appeared on the North side  
Clouds moved toward the south  
Water dwellers regaled in Joy  
Chataka, Cuckoos satisfied their thirst  
The arrogance of forest fires reached bottom  
The sun who gulped the water with his hands of rays  
returned it in infinite raindrops and  
made farmers happy and earth mirth.  
Like the rain serpent's new trail marks  
the cultivators plough lines covered the earth  
*In that beautiful rainy season*  
*Rama and Krishna enjoyed their time in mending cows.*

The enchanting flute music becoming soft thunder  
His beautiful smile shining as a lightning snap shot  
The crown of peacock plumes appearing as a rainbow  
His love filled looks flowing in streams of rain water

The sages and sears who were  
in search of His real nature  
found the black cloud, the all pervading one,  
on the sky of Brindavana, the holy garden.

## **The Autumn**

Forests donned a new look with foliage and flowers.  
muds and mires got dried up.  
Peacocks feigned silence, rivers prospered  
lightning and thunders literally disappeared  
thus came on hot wheels the season Autumn

Holy fires, Homes, wave offerings  
victory marches of the Kings.  
rituals worshipping the Lakshmi goodness,  
celebrations filled the season, with joy and ecstasy

**Mamatha**, the cupid  
with his bow of sugarcane released  
the blue lotus arrow- neelotpala  
To hunt and haunt the minds of love-sick people.

The bright sparkling of ear rings  
    shining bright at the side of His neck  
The mystic cute eye brows making the world  
    mesmerized in that magical face  
The tender sensitive right hand fingers  
    tending rich music from that sensuous flute  
The crossed right foot's nails across the left leg  
    making the earth brighten with glow

A wonderful scale of music and symphony  
flowing from that divine flute  
adorned with a sparkling peacock's plume,  
the great actor and artiste played with perfect rhythm.

Hearing that enchanting music.  
Maids and maidens being enchanted.  
enchased themselves in an endearing way.  
encircled the one with the beginning, the sustenance and the end.

O dear friend ! O my bosom companion ! o my comrade !  
come ! the lotus eyed one is calling us with his song !  
See His stance ! look at His face ! His eyes and eye brows  
saying so they brought with them flowers, fruits and other favours.

### **The Winter Season**

North Winds tickling nerves and sun rays  
ice drizzles, blizzards becoming stronger  
cold silver mist covering the earth,  
whole world trembled with extreme cold.  
Sun shivering in his boots shot past to nights  
Black bumble bees blocked the flower maidens  
lovers happily locked themselves in that freezing season  
A happy season for young married couples.

The famous three fires, Trethagni took refuge,  
one in the third eye of Eswara, one in the ocean,  
and the third one In the house of humans,  
threatened by the terrible winter cold.

### The story of Krishna stealing the clothes of cow-herd women

On the first day of winter season, Hemantha  
the maidens in the Nada clan, woke up early  
bathed in the now pure waters of Kalinidi pond  
worshipped **Katyayani** goddess and offered their prayers

*'O Katyayani ! the great goddess!  
make Krishna our husband ,quick and fast  
If you bless us, all of us  
A festival, we shall celebrate, in your honour!'*

Performing a holy ritual for a month  
those lovely maidens singing praises of Sri Krishna  
reached the banks of Yamuna river  
walking in the styles of swans, elephants and lionesses.

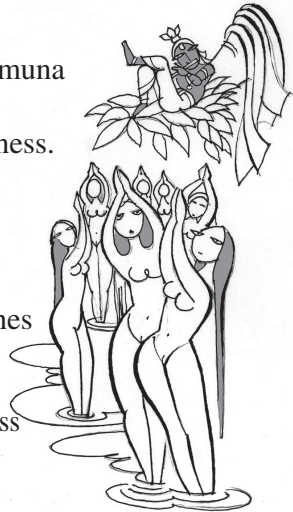
There they removed their clothes  
and bathed nude in the pure waters of Yamuna  
without any suspicion of some body  
disturbing their joy, Jubilation and happiness.

Scouting the girls from a distance  
Sri Krishna with his trivial gang  
followed them at a distance in silence  
reached the place under the cover of bushes

With perfect timing and fast thinking  
when the bathing beauties were in perfect bliss  
like a blitzkrieg he bolted out  
grabbed their clothes and climbed a tree.

*They saw the mischievous one and made hue and cry....*

*'Maa ! Oh man ! dare not touch our outfits,  
You, the mantle of our clan and our men*



*ye, manners not right for your honour !  
O our mamoon ! return our mantlets.*

*Instead of treating us in this manner  
go and find enemies and fight  
why waste your energies  
In stealing our clothes like a small time bandit.*

*You have taken our hearts  
our minds, our shame and clothes  
we are now your wares  
wave us our wearing without waging war.'*

Sri Krishna, His face all smiles, replied....  
*'if you want your external outfits  
Come out and take your respective clothes!  
But before that tell me, whom you loved  
And with whom you wanted to live for ever! "*

Finally when they came out of the waters in nude  
Sri Krishna said to them – *'O lovely girls !  
why feel shy ! am I not there with you from child hood !  
what is that I know not about you? Isn't it a sin?*

*entering waters in nude, while worshipping Katyayani !  
If you want her blessings, pray her .in devotion  
with raised hands and have you respective apparel.'*  
-Thus when they did, He gave them back their clothes.

Stealing our sarees, shedding our shyness  
ridiculing us with glee and laughter,  
softly hurting our hearts yet mending us  
in right direction, our Krishna! rekindled  
Love and affection in us with his kindness!  
He is our king and we His kins folk.  
After wearing their apparel  
The maidens made their moves  
towards Madhava, the young Krishna  
without batting an eye lid and with mad love.

Krishna blessed and consoled them  
And promised to be with them all every night  
after the holy celebrations of Ambika festival-  
So they all went to their homes in high spirits.

### **Indra<sup>96</sup> versus Upendra**

Blessing the wives of sages  
who obliged the cowherds with food  
Krishna made the learned men  
to realize the real meaning of Yajna.

Meanwhile, Nanda wished to perform Indra Yaga  
approached Sri Krishna to have some talk  
‘O dear son ! It is our ancient custom  
every year we carry out this function.

Yajna pleases Indra, then  
Indra sends clouds to give us rain  
with rain, grass grows in abundance  
which makes cattle grow and survive  
with cows our riches and prosperity.

Then Krishna explained them in detail  
our past actions dictate our present lives  
why performing a holy sacrifice to that unknown Indra  
Let us this time worship the forest and the hill  
the providers of grass and shelter for our cattle.  
Accepting the advise of Sri Krishna  
elders and young ones worshipped the illusive hill  
circumambulating it and offered  
food, fruits, porridges, drinks and other eatables

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<sup>96</sup> Indra or Sakra is the leader of the Devas or gods and Lord of Svargaloka or heaven in Hindu mythology. He is the God of war, the god of thunderstorms. His weapon is the lightning bolt (vajra). Indra is one of the chief deities in the Rigveda. He is the twin brother of Agni and hence said to be born of Dyaus Pitar (Father Heaven) and Prithvi Mata (Mother Earth). [ He is also mentioned as an Aditya, a son of Aditi. His home is situated on Mount Meru.

Krishna in that shape of illusive Govardhana hill  
consumed all the food that was offered  
making the members of that clan  
to believe the hill as a mysterious deity.

Learning about this perfidiousness  
Indra got angry, and ordered Samvarthaka clouds  
to rain incessantly in storms and stones  
To kill the cows, cowherds and the cowherdsman.

Ignited by Indra, the Samvarthaka clouds  
released by the power of the thunderbolt, Indra's weapon  
The great winds directing them, reached Brindavana  
And occupied the whole sky, the solar system,  
the divine world and all cardinal directions  
not even allowing a ray of light.

Like oceans over flowing the crags and the great waters  
surging from the hole of the cosmic egg pitcher  
made by **Trivikrama** with His third foot  
The un-interrupted rains with hail storms  
Thunderbolts and lightning made the whole area  
Inundated with water and looked like an endless sea.

Cows, young ones bellowed in fear  
some lost consciousness, some suffered broken limbs  
Thunders, deep rumbling sounds and great noises  
Suffused them deaf and dumbstruck.

*Cows and calves, bulls, cowherds and all  
prayed Krishna for protection and preservation.*

### **Sri Krishna lifts Govardhana Hill**

Consoling them and comforting all with His kind words  
Krishna lifted that Govardhana hill with his right hand.  
The Lord of Lords who plays ball with cosmic egg  
Lifted that small hill, like a light weight parasol.

‘Come ! o mother ! come on my dear pa !  
Come and stay under this umbrella,  
Don’t hesitate and doubt my strength !  
Even if the great earth falls on this parasol  
My hand doesn’t tremble and stays still!’

Believing Him as ever. all of them stayed  
beneath that unique, peculiar parasol without fear.  
Seven days and nights, it rained in continuous pour  
Sri Krishna not tired but Indra did  
so, in disbelief and with deflated ego  
Indra retreated back with all his retinue.

Sun came bright and shining  
Water levels reached normal  
All people applauded Krishna  
While he replaced the hill in its place.

*‘As an enfant terrible, killed the demon Poothana  
In the third month of his age, toppled a cart to the top  
As one year old, strangled the whirlwind Trinavartha  
When fastened to a wooden mortar, rooted out two sal trees*

*Killed Baka, the terrible crane, slew Vatsa, the demon bull  
with Balarama killed wily ass Dhenuka and wilted Pralamba  
Swallowed the forest fire and subdued serpent Kaliya  
And now a seven year old kid, lifted an enormous hill.’*

Indra realized his mistake, visited  
Brindavana along with Surabhi, the celestial cow  
crowned Krishna as the king of the cowherd clan  
offered his prayers and left to his place.

When Nanda, the father of Sri Krishna  
Drowned in the waters of Yamuna  
which took him to the kingdom of Varuna  
Sri Krishna entered Varuna’s palace and brought his dad safe.

## Sri Krishna's mellifluous music

The singeing marks of Manmatha<sup>97</sup>'s arrows causing sweet pains,  
The dispassionate ones' cool moods melting in great dilemmas  
The mating season of bird chakora, the bartaville bird  
the love-sick maidens in search of lovers, losing patience  
The full-moon light rising erotic moods of one and all  
With Its magic rays piercing the darkest zones of the river banks.

On the banks of Yamuna river  
In a beautiful garden full of bushes and trees  
The lotus eyed one, the great legerdemain  
Sang an enchanting song drawing the maidens' attention

Some with invisible strings  
some with solicitation urge, some with soul search  
some with stolen hearts  
some as fire flies, summed around the handsome one.

That mellifluous music  
That enchanting magic flowing from that flute  
caught maids and maidens in the cupid- madana's act  
brought them to the Yamuna court of young Krishna.

Couriers in coup de foudre  
courtesans in courteous spree  
comrades in contra bonos mores  
competed with one another in courting Him.

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<sup>97</sup>**Kamadeva** (Sanskrit in Devanagari:) is the Hindu god of human love or desire. Other names for him include; **Atanu** (*one without a body*), **Ragavrinta** (*stalk of passion*), **Ananga** (*incorporeal*), **Kandarpa** ("inflamer even of a god"), "Manmatha" **Manmadha** (*churner of hearts*), **Manasija** (*he who is born of mind*, a contraction of the Sanskrit phrase *Sah Manasah jata*), **Madana** (*intoxicating*), **Ratikanta** (lord of Rati), **Pushpavan**, **Pushpadhanva**" Kusuma shara (*one with arrow of flowers*) or just **Kama** ("longing"). Kamadeva, is son of Hindu goddess Sri and, additionally, Pradyumna, Krishna's son is considered as incarnation of Kamadeva.

In Roman mythology, **Cupid** (Latin *cupido*, meaning "desire") is the god of desire, affection and erotic love. He is often portrayed as the son of the goddess Venus, with a father rarely mentioned. His Greek counterpart is Eros. Cupid is also known in Latin as **Amor** ("Love"). The **Amores** (plural) or *amorini* in the later terminology of art history are the equivalent of the Greek Erotes.

The moon among the voluptuous stars  
A volcano amidst of hot springs  
A void and plenty with many physical bodies  
Krishna appeared amidst of those hungry maidens

Ignited by the cupid's cruel arrows  
the ladies who prepare ghee and butter from milk  
approached the lad who lives in the milky ocean  
to butter Him and to get better out of Him.

Their approach and attitude amusing Him  
Sri Krishna with his almost sincere tone  
asked those beautiful women, the *raison d'être*,  
for their arrival at that time of a beautiful night, alone  
The pangs of separation, The love sickness  
The inner fire, The anguish torment, The physical fever  
the inside itch, The out side tremble  
The side way glances, the lower lip bite.  
The shaking hands , The hand shake signals  
The full breasts, the sweet scent  
The deep breaths, The perspiration,  
The lowered looks and the Great toe drawings-  
sending undeciphered messages to the most brilliant one  
the young women gathered there began to woo Him.

With unfathomed love and affection  
women caressed Him with their looks and actions,  
wizard of the worlds won them all,  
wonderfully, their minds, hearts and bodies too !

A moon shining amidst of the twinkling stars,  
A Blue sapphire in the necklace, *Vaijayantha*  
A peacock among hundreds of the pea hens, He  
Suddenly disappeared from those sensuous surroundings

The bewildered beauties began looking for Him  
in all trees, vines and nearby bushes  
Enquiring one another about His whereabouts  
addressing themselves as Krishna  
The maids searched for the magnificent one.

*‘The black beauty, lotus eyed one, Kindness personified  
peacock plume on his diadem, enchating ever smiling face,  
took away our honor with Him, O Jasmine flowers !  
Kindly tell us ! Is he hiding in these bushes or not?*

*O Punnaga, the Alexandrian laurel, O Sandal wood!  
O Asoka, O Amarnath, O Rexburghii Malathi !  
O flying birds, O deer couple, O hare pair !*

*Here Hari cut those flowers, Here He walked with me.  
Here He carried her, Here He caressed that lady  
here He made his mark, Here he kissed this girl,  
here He embraced my friend, Here He bathed in these waters  
Here He made love to me, Here He occupied me and my mind  
Here one can see His foot prints, Here I can hear His soul song.*

When Sri Krishna reappeared before them all those maids and  
maidens surrounded Him——

One with smile, one with anger,  
One with love, one with wrath  
One with fire in eyes, one with tears  
One took His arms, one clasped His arms  
One touched His feet, one kissed his cheeks

*Your smiles, your looks  
your glances, your winks, your pleasure walks  
your humorous words, your songs  
your mere presence, Krishna! a divine yoga for us.*

*Sweet cupid Madana with his sharpest arrows  
Swiftly made our sleeping hearts simmer in love  
Swapped them He with His heart of the saree thief  
sap and soul of ours, He made a clean sweep.*

Thus those love-sick women  
expressed their love to Him  
He too promised them to stay along  
And to fulfil their desires of heart.

## **Raasakreeda <sup>98</sup> (A sportive dance)**

Then, at that moment, the Almighty,  
The end less one, **Krishna**,  
performed a beautiful dance  
with hand signs, postures, poses,  
Facial expressions, facsimile of different styles  
with a pair of lovely damsels on his side  
Two more playing stunning tunes on lute, the veena  
The joy of music emanating in enchanting waves  
Krishna keeping the flute to his sweet lips  
with His tender smooth slender fingers  
Closing and opening the holes of that pipe  
created an extraordinary symphony of par excellence  
standing in the centre of a lotus form,  
And clones of him closing with the maidens  
with hand in hand, in a circle, like petals in the lotus flower  
creating a composition, hitherto unknown  
with deities sprinkling flower rains  
on that magnificent, magic, sportive dance.

A blue sapphire among the bright diamonds  
A black bumble bee in the lotus pond.  
A bombinatrix in the flower garden.  
A great elephant with its cows  
A black cloud with lightnings  
A mountain peak with multitude of water falls.

keeping his feet in a dancing pose  
His hands sprinkling flower petals  
dancing in innumerable ways  
in harmony with the song and music

With those beautiful maidens and His clones  
Formed conch, lotus, diamond, ball, four sided square

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<sup>98</sup> The **Rasa lila** (*rasa-lila*) (Hindi: रास लीला) or **Rasa dance** is part of the traditional story of Krishna described in Hindu scriptures such as the Bhagavata Purana and literature such as the Gita Govinda, where he dances with Radha and her sakhs. The Indian classical dance of Kathak evolved from the 'Raslila of Braj and Manipuri Classical Dance' (Vrindavan) also known as *Natwari Nritya*,

circle, quadrangle, hundred angled stars  
snake, dawn like encircling,  
curly figures of amazing postures

With gaits of single foot, equal foot,  
turning back, returning, moving, surrounding  
and in three way standing position.

Dancing in circles and several shapes and figures  
Accompanied with the melodious sounds  
Coming from the golden armlets, anklets and Jewellery

Foot work with toes, heels and sides simulating  
walking, flying, swimming and other styles

Hand signs explaining half moon, scissors,  
round, oval, prism, parrot, elephant, monkey, and calyx of lotus

The sparks arising from the loin cloth silvery borders  
sparkling the four cardinal directions  
knee caps as spinning tops, knees in cart shape  
moving in circles symbolizing divine elements  
enacting old legends and ballads in ballet forms  
Sri Krishna, the enchanting dancer entertained all.

Waists wavering in waves, smiles shining  
Necklaces getting entangled, waist bands sliding  
with inviting glances and increasing perspiration,  
Hair airing in the air, Playing, Praising,  
appraising, singing, dancing, dallying  
the maids sang along with Sri Krishna

with all those damsels in love  
Lord Krishna played with them  
like children playing with their  
own reflections in the mirror.

After that nuptial dance, the leader and the ladies  
entered the pure waters of Yamuna river

With lot of indecision and hesitation  
they touched the water with their feet

then going a bit deeper to the knee level  
next up to pelvic girdle, waist, later breasts, thus slowly  
immersed themselves in the water with immense pleasure

breaking the waves and making them,  
chasing the water fowls and chiding them,  
catching the reflection of moon in the still waters  
beaten back by the bumble bees  
spraying waters on one another, swimming,  
splashing, touching one another under water  
the gopika maidens enjoyed the long awaiting bliss.

There the majestic Krishna with the smiling maidens  
appeared liked a Blue hill in the bright moon light.

*Fire consumes good, bad and all  
But for him, it is no moral aggression or sin  
For Krishna, the supreme being  
It is no blemish for being with them all.*

Thus Krishna fulfilled the desires  
of those maids, without letting his essence out.  
A spiritual union, A mental satisfaction, that act  
A divine confluence, *na satis verborum*.

### **Krishna kills the demon bull, Vrishabha**

Krishna saved Nanda from a serpent  
who was a Vidyadhara, a demi god named Sudarsana  
who laughed at the ugliness of Angirasa sage  
and others and cursed by them to become a snake

In another incident, he freed the captive women  
from Sankhachooda, an attendant of Kubera,  
killed him in single combat and pulled out  
the gem on that Kidnapper's head and gave it to Balarama.

One day Arishta, a demon bull, digging the earth  
with its hoofs, assimilating the dust into clouds with its tail  
pointing its horn in fighting stance, its eyes shining blood red  
dashed, collided and hit Krishna on His back.

Krishna got up, seized its horns  
pulled them out with His pugilistic power  
Pushed that pugnacious Vrishabha on to the earth  
and killed the demon with clean puissant blows.

Learning from Narada that his nemesis survived  
Kansa chained Devaki and Vasudeva  
Imprisoned them again and called on his ministers  
And conferred them the news and sent Kesi to kill Krishna

He requested Akrura of Yadu clan  
to bring Rama and Krishna to Madhura  
In the pretext of witnessing the bow ritual, Dhanuryaga  
As a ruse to assess them and to deal further with them.

He said to **Akrura**, -‘Bring them here !  
I have Chanoora and Mushtika, the famous pugilists  
After smiting those cowherd flies  
I shall kill Vasudeva and other warriors  
of Vrishni, Yadu and Bhoja clans  
and teach a lesson to my father Ugrasena  
and my paternal uncle Devaka

And, with my friends Jarasandha, Naraka,  
Bana, Shambara and others  
We shall rule over this world  
spinning the earth wheel at our fancy and whim’.

### **Sri Krishna slays Kesi and Vyoma demons**

Running the earth wheel with its hoofs and heels  
Jamming the ear drums of the earth and heaven dwellers  
cramming the blue dome with the black dusty clouds  
framing the dark cave of its mouth with flashy teeth

Its tail piece becoming Time’s noose  
moving like a wind of random nature  
A beast of immense strength  
**Kesi**, the lion attacked the cowherd.

To save the cows and their attendants  
Krishna intervened and in that enraged fight

kicked the killer lion to a distance  
like a mighty eagle throwing a minute snake.

Disregarding that blow the demon lion  
Dashed again towards the dashing young Krishna  
who with His thunder bolt like fist  
thrust it into its mouth and belly and killed it.

After that dreadful Kesi's death  
**Vyoma** the son of the demon Maya  
kidnapped the cowherd men and hid them in a cave  
and challenged Krishna for a combat  
who now without hesitation and delay  
Killed Vyoma and released his friends.

### **Akrura visits Brindavana**

Akrura with his enthusiasm to see Sri Krishna  
reached the ever busy Brindavana by evening  
where he saw, cowherds searching for the missed calves,  
cows crying for their young ones yet to come,

some ready to give milk to their little ones  
bulls busy in fighting, calves jumping like crazy  
Attendants at their work of tending cattle  
maids and maidens in their plan to meet Krishna at midnight

Dust clouds rising up, Some cows still on their way  
cow-sheds full with cows fastened to the posts  
The sounds of milking making a melodious music  
the barks of dogs warning the arrival of strangers  
At that time of the returning of cattle, at sun set  
in that evening twilight zone, the most auspicious time  
Akrura arrived Brindavana to meet Rama and Krishna.  
Given warm welcome by all  
Akrura after a sumptuous feast given in his honour  
explained the reason of his visit  
and revealed the king Kansa's plan of action.  
Krishna and Balarama accepted that invitation  
took permission from their parents

and started for Madhura city, while  
the maidens of Brindavana made a scene with love sickness.

Krishna sent messages to console and convince them  
left to Madhura along with Balarama, in Akrura's chariot  
on the way stopped at Kalindi basin, at the banks  
of Yamuna river, where Akrura went to take a bath

While taking bath Akrura to his surprise  
found Balarama in the waters of Yamuna river  
as a thousand headed serpent, carrying the earth and  
Sri Krishna as the incarnation of Vishnu, the all pervading one  
Taking rest upon the coil bed of the primeval serpent.  
Sridevi in his chest shining like lightning over a dark cloud  
A lotus from his navel within it, a four headed one playing fun  
presiding over all the words, the Almighty, in all His glory.

Akura thus finding His magnificence  
folded his hands in reverence and prayed thus-

*'O God ! loved by all ! beautiful one !  
when everything was in the state of nothing,  
floating on the bellowing tides of dark seas  
you were there as Narayana*

*from whose naval came out  
a great lotus, the birth place of Brahma.  
O God!who can fathom your greatness!'  
Fire as face, sun as eyes, cardinal directions as ears*

*earth as feet, oceans as belly, mountains as bones  
Trees as hair, Air as winds, Indra as shoulders  
Sky as navel place, Day and nights as eye flickers  
Brahma as Organ , Rain as semen,*

*the universal man- **Viswapurusha**  
who became a great fish, Turtle, Holy hog  
Lion- man, Trivikrama Vamana, Parasurama,  
Rama and now as Krishna and later as Buddha and Kalki  
kill demons and protect deities and your devotees.*

*Relieve me from these attachments, O God!  
Release me from this web of sentiments  
Rescue me from these illusions and mirage  
Revive me in yourself, with reverence in you’.*

Blessing Akrura with his benevolence  
Krishna withdrew his macro cosmic form.  
*And those three reached Madhura city by evening  
there they met Nanda and others who came in advance  
started late but reached earlier with kings tribute.*

### **Krishna enters Madhura City**

Bludgeons, barred forts, banners, flags and palaces  
streets filled with horses, chariots and warriors  
elephants, pleasure houses, music halls, and young women  
cereals, grain, silver and gold, beautiful gardens and ponds  
The affluent city Madhura, looked like a magnificent maiden-

*Observing Rama and Krishna, the city folk started gossiping——*

Some gave them fruits  
Some rained flowers on them  
Some smiled, some waved their hands  
some wished them good luck and health.

Except one who was carrying the clothes of the king  
chided Sri Krishna for His insolence and daring  
in requesting the King’s apparel and got punished.  
Rama and Krishna took some regal dresses and put on them.

A baker gave them some ornaments  
In return Krishna blessed him with affluence.  
Later Rama and Krishna went to the house of **Sudama**  
A garland maker who welcomed them  
and offered his prayers with great devotion.

*‘Worship of your lotus feet,  
friendship with your devotees,  
Kinship and compassion with every one and  
relationship with you always, grant me, O Krishna !’*

Blessing Sudama and granting his wish and—  
while walking in the main street  
Krishna found a dwarf, Kubja woman  
who was carrying scents, fragrant oils  
Attars and ointments for Kansa, the king.

Trivakra, the women with three curves of Kyphosis  
gave Rama and Krishna some scents and oils  
Krishna with gratitude, pressed her curved body  
to become straight and lo, she became a beautiful lady.

Later he entered the Bow-house  
and lifted the heavy bow with His left hand  
and broke it in the middle  
causing horror and fear in the minds of the onlookers.

### **The Sunset, The moon light and the sunrise**

Time, a hunter, dug a trench-hole of sky  
covering it with the foliage of mango leaf sprigs  
to capture an elephant of darkness, while  
A fire-ball of setting sun, descended in the west, observing it.

As though the lady sky  
fell in love with an young cool breeze,  
driving out the old booze-  
The setting sun went down at the west hills.

The beautiful evening dawn  
Shined bright in blood red colour  
of slayed demons by the swords of  
the magic chants of the learned men.

Crab, Capricorn, pisces  
with such water dwellers  
shining sky appeared like a great ocean  
with stars forming constellations.

while the darkness spreading allover  
the bumble bees took refuge in lotus stems,

birds returned to their nests,  
night creatures started their dark routines.

A beauty spot of vermillion  
    on the forehead of the East damsel  
A silver sickle raised up to slash  
    the strength of love sick people  
A sharp sword drawn by the hunter time  
    to sever the head of darkness beast  
A tender sprig just born  
    on the East branch of the shadows tree

Making water lilies merry and thieves in thistles  
Oceans bellowing to kiss the sky in high tides  
Came out the **Moon-** The friend of chakora-  
Partridge birds and the enemy of all adulterers.

During that night, in Madhura city  
Rama and Krishna rested for while.  
But Kansa could not sleep after hearing  
the news of their arrival and the aftermath.

Even in that series of sleep and awakening,  
Kansa, unable to hear the noise of his vital airs  
unable to visualize the head on his body  
but observing the planets and stars in double vision

His own shadow appearing with holes  
And observing no foot prints of his walk  
trees appeared to him as golden lifeless ones  
in his vivid dreams and night mares.

Consuming poison, surrounded by dead people  
parading in nude, oil spilling on his head  
riding on a donkey, wearing blood stained apparel  
going towards south alone, dreaming thus

Kansa in his death fear, passed that night without sleep.

Attacked by the red lion of morning dawn  
sprinkled blood drop pearls from the

split head of the darkness elephant  
stars did shine red on the East sky.

The golden ball of the wife of Indra,  
The hand bell of the courier of Time deity,  
The golden vessel to measure the life time of living beings,  
The hand mirror of the lady of West direction,

A divine pill to relieve the cold,  
A fruit of holy rituals performed by perfect maidens,  
An essence of Trinity, appeared  
on the East hills of Sun's zone.

With the arrival of the cool breeze  
and the opening of lotus flowers  
spreading the scents all over  
the bumble bees began their hunting spree

Equal and similar to the East hill  
with the brilliance of beams of the sun  
The inside of the lotus flower  
appeared with saffron red shining colour.

### **Sri Krishna kills the elephant, Kuvalayapeeda**

In that early morning,  
Hearing the sounds of drums  
Rama and Krishna reached  
the highly decorated wrestling arena

Without any stone rubbles or anthills  
smooth gold color studded earthen seats  
watered with mystic saffron scent,  
surrounded by sandal wood barricade,

Decorated with beautiful flowers  
filled with the people enthusiastic  
to see the mother of all fights  
pleasant, equal calm, free from dangers

like the holy man's heart  
guarded by the king's army  
ready for the occasion, the wrestling arena.

When Rama and Krishna reached the gate  
A great elephant guided by its master  
Attacked Krishna without caring His warning.

And that elephant, Kuvalayapeeda, the pest of the earth  
Incited by its mahout, who under the orders of the king  
roared and hit Krishna with its fierce proboscis.  
Krishna like a lion in its youth  
slipped, skipped, jumped and clasped its tail  
and threw it down with a great thud sound.  
yet the elephant got up dashed towards Him  
at a great speed, But Sri Krishna leaped  
on that elephant's head and split its head  
with terrible blows bringing the blood and brains out.

Thus killing the killer elephant,  
Krishna pulled out its tasks  
and carried them to the wrestling hall  
as the entire assembly looked with amazement.

### **The fight and the death of the wrestlers**

Chanoora the wrestler challenged Krishna  
to put up a show of fighting in front of the eager audience  
ridiculing Krishna's birth, deriding cowherding as mean job  
And praised himself, his colleague and his king Kansa

A small tuft of hair on his head  
shining like smoke fire  
His well built shoulders and arms  
appearing like elephants legs  
His moustache and curved whiskers  
mimicking demon's sharp fangs  
His muscular black body  
simulating a strong black rock



Earth trembling under his foot steps  
slapping, slamming, clapping and clapping  
his hands repeatedly on his thighs  
The wrestler Charoona, approached Krishna in that arena.

Both fought like an elephant with another elephant  
A lion with a lion and a mountain with another one  
like thundering clouds dashing towards one another  
and bellowing oceans reaching one another in high tides.  
Thumping, thrusting, maiming one another with fists  
both tried various wrestle knots to subdue the opponent  
Jumping, holding, asphyxiating one another in embraces.

Meanwhile Balabhadra wrestled Mushtika  
And in the final rounds, driving away the doubts  
and fears in the minds of their supporters  
Krishna killed Chanoora in that terrific combat.  
Balarama bashed mushtika's brains out in his fight.  
Thus removing the obstacles, Rama and Krishna  
now rapidly approached their enemy Kansa.  
*Kansa in his death fear mumbled incoherently.....*

*'Throw them out ! bash them !  
kill these cowherds, knock out that Nanda  
Send Vasudeva to gallows.  
And my father Ugrasena to imprisonment!'*

Like a Lion leaping on antelopes  
Krishna rapidly walked towards Kansa  
and jumped over the Jinxed king  
Jolted him out of his throne and threw him on the floor

With that sudden impact  
Kansa the cruel king fell dead immediately  
And Krishna dragged him, holding his hair  
like a lion does his prey after killing it.



*'A cowherd killed our king  
come on ! let us smite him and his gang !'* so,  
buzzing like flies, Nyaghrodha, Gahwa and others  
relatives of Kansa, attacked the great fire  
And that was the end of those flies.

    Their husband Kansa dying in the hands of Krishna  
    Asthi and Prapthi, the daughters of Jarasandha  
    wept incessantly with uncontrollable grief.

After consoling the deceased king's wives  
and arranging the final rites

Krishna went to the prison house along with Balarama  
and freed Devaki and Vasudeva from imprisonment.

    Sankarshana and Krishna thus finally  
    finding their own parents, offered prayers.

    Later installed Ugrasena on the throne of Madhura.

Krishna called on Yadu, Vrishni, Bhoja, Maru  
Dasarna, Kukura, Andhaka clans, who were  
hiding in foreign lands in Kansa's fear,  
relocated them in Madhura Kingdom.

*'Mother Yasoda and you, brought up us  
    In this way and gave us this strength and stature.  
    Now for a few days we shall stay with our birth parents  
    After straightening the situation here, we shall return again'*  
    Thus bidding adieu to Nanda  
    Rama and Krishna stayed in Madhura for some more time.

### **Education of Rama and Krishna at Kasi City**<sup>99</sup>

Initiated into sacred study called upanayana,  
the investiture with the sacred thread

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<sup>99</sup> **Varanasi, Benares, Banaras** or **Kashi** (*Kasi*, is a city on the banks of the Ganges in Uttar Pradesh, 320 kilometres (200 mi) southeast of the state capital, Lucknow. It is holiest of the seven sacred cities (*Sapta Puri*) in Hinduism and Jainism. Hindus believe that death at Varanasi brings salvation.<sup>1</sup> It is one of the oldest continuously inhabited cities in the world and the oldest in India. People often refer to Varanasi as "the city of temples", "the holy city of India", "the religious capital of India", "the city of lights", "the city of learning", and "the oldest living city on earth. Among innumerable (about 23,000) temples in Varanasi, most worshiped are: the Kashi Vishwanath Temple of Shiva; the Sankat Mochan Hanuman Temple; and the Durga Temple known for the band of monkeys that reside in the large trees nearby

by the learned men Garga and others  
Rama and Krishna later went to Kasi city

There **Sandeepani**, a teacher par excellence  
taught them Vedas and Vedangas, Dhanurveda-  
the science of archery, Tantra the strategy,  
and other code of laws, logic, philosophy,  
political sciences, dexterity and warfare.

Sixty four sciences in just  
sixty four days, the geniuses digested them.  
Seeing his disciples with amazement  
seer Sandeepani requested a small return gift.

*‘In that place of pilgrimage, Prabhasa teertha  
my only son disappeared without trace  
kindly bring him to me, this small wish  
As a gift, as disciples honour their preceptor’.*

Tracing the demon Panchajana  
Who kidnapped their teacher’s son  
They killed him with arrows of fire  
found no trace of that little child  
But a conch from the demon’s body.

Now reaching the gates of Samyamani city  
Sri Krishna blew this conch panchajanya  
which made Yama the Lord of death answer his call  
who came out and realized the true forms of them.

Then offering prayers to Rama and Krishna  
Yama brought the child and entrusted him to them  
They returned back from Samyamani city  
And delivered that child to their preceptor.

After completing their education, Rama and Krishna  
Arrived back to Madhura city, and made people happy.  
Krishna one day called on Uddhava, a learned man  
and sent him to Nandavraja, the cow-pen of Nanda  
to convey His feelings to the Love-sick maidens.  
And His regards to the foster parents Nanda and Yasoda.

When Uddhava was taking rest in his guest house  
The love sick maidens of Vrepally, the village of cowherds  
requested for a meeting and one of them finding  
A bumble bee there, started conveying their wishes in proxy....

A spiritual innuendo, a Physical desire  
A mental salvo, A mind boggling affair  
Taunts, gibes, insinuations, requests  
rejections and repeated indirect references-

*'O bee ! be or not to be here !  
O beam ! beaute due diable !  
bewitching us now you ditched us all  
be it your nature, or be this our fate !*

*O humble black bee ! so humble you are !  
Fumbled then for our lips, hands, feet and what not  
Now don't even try to remember us, you double cross!  
You, no more a member of our hearts and bodies.*

*O deceitful hunter, ungrate ! You  
Ditched a king under your foot after gaining three worlds  
You hit a great monkey from behind, and  
reformed a woman in desire, these are your natural instincts*

*How can these huts, this poor village  
these thorny bushes, these cows and bulls,  
be equal to those palaces, of that Madhura city filled with  
those beautiful gardens and horses, elephants and chariots?'*

Then Uddhava explained the real reason for his nonarrival  
consoled them and conveyed Krishna's message.  
Those maidens understanding His affection  
expressed their love and sentiments in words and looks.

Uddhava returned to Madhura  
explained everything to Him in detail.  
Later Krishna left to Kubja's house  
as per her wish He blessed her with physical union.

## **Krishna sends Akrura to Hastinapura**<sup>100</sup>

Akrura went to Hastinapura on the behest of Krishna  
met Dhritharashtra, Bheeshma, Vidura, Bahlika  
Bharadwaja, Gouthama, Duryodhana, Karna and Aswatthama  
And Pandavas, Kunthi and other relatives

*‘Dear brother ! Kunthi enquired Akrura,  
kindly tell me your assessment and Judgement  
what is going to happen to my children?  
what was in the minds of the elders about our rights?’*

*Duryodhana, an ambitions young man  
sent snakes to kill my child,  
threw him in Ganges, fed him with poisonous food  
stabbed him while sleeping and  
No one knows what he will do tomorrow!*

*At least, Krishna, our only hope  
can advise the elders from our side  
to get our part of this Kingdom,  
siding Pandavas, the sons of His paternal aunt.’*

Akrura advised Dhritharashtra to divide  
the country in equal parts to his brother’s sons  
But that king in his obsession to his son  
Smoothly made the topic slid from the talks

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<sup>100</sup> **Hastinapur** (Hindi: हस्तिनापुर, Sanskrit: हस्तिनापुरम् Hastinapuram) is a town and a nagar panchayat in Meerut district in the Indian state of Uttar Pradesh. Hastinapur was the capital of the Kuru dynasty of kings. All incidents in the epic Mahabharata were believed to have taken place in the city of Hastinapur. The first reference to Hastinapur in Puranas comes as the capital of Emperor Bharata. Samrat Samprati, the grandson of the emperor Asoka, has built many temples here during his empire

## **Jarasandha<sup>101</sup> attacks Madhura City**

Asthi and Prapthi, the wives of Kansa  
the daughters of **Jarasandha** went to his father  
and explained their plight, and the death  
of their husband in the hands of the unkind Krishna.

Feeling the most unkind cut  
Jarasandha kindled with wrath and hatred  
attacked Madhura city with all his might  
twenty three akshauinis<sup>102</sup> - platoons of army

Observing that ocean of army  
Krishna procured his divine armour  
And attacked the enemy from inside the city  
And directed His chariot towards Jarasandha

Then the king of Magadha, nagged and teased  
Krishna the magnificient one, in magniloquent tone

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<sup>101</sup> **Jarasandha** (Sanskrit: जरासंध) was a great and legendary king of Magadha. He was the son of a Vedic king named *Brihadratha*. He was also a great devotee of Lord Shiva. But he is generally held in negative light owing to his enmity with the Yadava clan in the Mahabharata. <sup>2</sup> *Brihadratha* was the king of Magadha. His wives were the twin princesses of Benares. While he led a content life and was a famed king, he was unable to have children for a very long time. Frustrated over his inability to have children, he retreated to the forest and eventually ended up serving a sage named Chandakaushika. The sage took pity on him and on finding the actual cause for his sorrow, gave him a fruit and told him to give it to his wife who in turn will soon become pregnant. But the sage did not know that he had two wives. Not wishing to displease either wife, Brihadratha cut the fruit in half and gave it to both of them. Soon both the wives became pregnant and gave birth to two halves of a human body. These two lifeless halves were very horrifying to view. So, Brihadratha ordered these to be thrown in the forest. A demoness (*Rakshasi*) named “Jara” (or *Barmata*) found these two pieces and held each of these in her two palms. Incidentally when she brought both of her palms together, the two pieces joined together giving rise to a living child. The Child cried loudly which created panic for Jara. Not having the heart to eat a living child, the demoness gave it to the king and explained him all that happened. The father named the boy as Jarasandha (literally meaning “joined by Jara”).

<sup>102</sup> An akshauni is 21, 870 chariots, 21, 870 elephants, 65, 610 horses and 109, 350 foot soldiers. Assuming two people per chariot, two per elephant and one rider per horse, this approximates to  $2 \times 21,870 + 2 \times 21,870 + 65,610 + 109,350 = 183,680$  fighters per akshauni (division).

*'O cow herd ! Have a final look !  
Before I book you to the other world!  
this army a battle shield, not your dumb cattle field.  
Not those cows and calves but mastodons and elephants*

*Bellows of bulls you don't hear, here except roaring war cries  
Not old dilapidated carts to break but great chariots  
gossiping with girls, no chance, this is an encounter with enemies*

*Not a simple forest fire to tackle,  
neither a pleasure garden nor the banks of Yamuna  
But this is war not a stage to act  
So, O its bitsy cowherd! get out of this war field!'*

*Krishna replied !' O Magadha !  
why waste your time in insinuating me !  
If it is the war you want, let it be a war !  
words cannot bring victory in the war zone!'*

*Horse neighs, elephant roars,  
Chariot sounds, Bow and arrow noises,  
Thuds and thunder rumblings of maces.  
Flashes of swords, discs and lances,*

*Victory cries, trumpets, large double drum sounds  
rose to the sky, spreading fear and terror.  
In that terrible war of human slaughter  
Blood filled rivers over flowed with dismembered parts*

*shoulders as snakes, arms as fishes  
Horses as cranes, elephants as islands  
A bloody island of flesh and fresh blood  
created terror, abhorrence and disgust.  
In that battle, provoked by that foolish Jarasandha  
Balarama used his plough as a powerful weapon  
And dispersed the enemy's army in all directions and  
Krishna with his bow and arrows, broke their strength.*

*Chasing the chariot of Jarasandha  
destroying it, with its horses and attendant*

Balarama brought that miscreant to knees  
and thumped him unconscious with his terrible fist.

Thus losing his army,  
Losing his credibility and prestige  
Jarasandha left to his country  
gaining insults and disgrace.  
Seventeen times thus Jarasandha  
tried his might to topple Madhura but invain.

Meanwhile sage Narada, famous as kalahabhojana-  
'his hunger gets satisfied by creating differences among others'-  
went to Kalayavana and instigated him to attack Yadu clan.  
*'O king, the warrior Krishna of that dreaded Yadu clan  
Black cloud like body, Lotus eyed,  
Beautiful full moon face, long arms  
Broad chest decorated with precious diamond Jewellery  
Yellow silk dress, alligator shaped ear rings  
All knowing and all pervading one,  
He is that mighty one !Equal to none! Even to you!*

Thus taunted by Narada, the trouble monger  
Kalayavana with his army of thirty million  
surrounded Madhura like a dark dusty wind.  
Krishna anticipating the eighteenth attack of Jarasandha  
requested the sea god for permission to built a new city.

Then he called on the architect of gods  
who built a city of twelve yojana all sides  
with all splendor and specifications  
excelling beyond all the existing cities.

Sending all the inhabitants of Madhura  
to the new city **Dwaraka**<sup>15</sup> in secret  
Sri Krishna appeared at city gates,  
alone like a lion coming out of its cove.

Observing at a distance in puzzled mind,  
Kalayavana pondered for a while;

*‘Who is this fearless chap? Is he crazy or crap?  
No cavalry, no chariots, no elephant fleet, no foot army?  
How come he approaches a great army, unarmed?  
-And he cautiously moved towards that lonely warrior’.*

When he was about to pounce like a fierce lion,  
bite like a terrific serpent, smolder like a scorching flame  
that mysterious man walked past him  
with great speed and dexterity unmind of his offence.

Challenging Kalayavana to catch,  
Krishna comes with in the arms reach,  
slips in a split second, leaps, jumps  
lashes, splashes, disappears and appears at one time.

Krishna thus making Kalayavana  
daddle, dandle and dander,  
slowly directed that dare devil  
to a dark cave, in dangling yet dazzling style.

Overjoyed with confidence, for cornering his prey  
Kalyavana entered the cave and found  
a man lying on a great bed in sound sleep  
and kicked him in the mistaken identity of his enemy.

Waking from his disturbed sleep  
That greatman, burnt Kalayavana to ashes and water  
by the fire generated from his burning eyes;  
**Muchukunda** the son of Mandhata, blessed by deities  
for his help in the war against demons, with great sleep.

Sri Krishna, then appeared before Muchukunda  
And explained about Kalayavana, the king of Ionia.  
Muchukunda, remembered the words of Garga sage  
about the incarnation of Narayana as Sri Krishna  
In the twenty eighth Mahayuga of Vaivaswatha Manvanthara  
offered his prayers to Sri Krishna and left to Badarikavana,  
the Jujubagarden to worship the Lord of lords Sri Hari  
*Later Krishna returned to Madhura and  
decimated the kingless army of Yavanas.*

After that victory, Sri Krishna wished  
to transfer the riches of Madhura city to Dwaraka  
but endured by the 'never say die' enemy  
Jarasandha, who returned with vengeance, for the eighteenth time.

Dust arising from the hooves of horses  
    hoisting clouds on their way  
Water coming from the proboscises of elephants  
    raining in streams and rivers  
Sounds emanating from the tyres of chariots  
    mimicking the sounds of thunderbolts.  
Light spreading from the swords and weapons  
    flashing like bright lightnings

Jarasandha, the king of Magadha  
came with his twenty three battalions of army  
to conquer Madhura city by force  
Like the rainy season choking the city with water tides.

This time without firing a shot  
Rama and Krishna ran away from the scene  
allowing the Madhura king to appropriate the money  
of Madhura city and fled to the forests like ordinary mortals.

The king of Magadha chased them  
To the thick forest of Pravardha hill  
And to bring them out of that foliage  
He started forest fire all around the hill.

That great fire spreading all over  
the caves, mountain tops, peaks, trees  
creepers, bushes appeared like a great tree,  
with burning flames as red bright sprigs,  
sparks as flowers, smoke clouds as stem and branches,  
some times as a celestial chariot in the cloudy sky,  
as a lake with disturbed waters near some volcano  
with crackling noises, falling trees, and the cries  
of fleeing birds and animals and the forest dwellers,  
the forest fire created havoc in and around the Pravardha mountain.

Under the cover of that thick dark smoke  
finding a way to Dwaraka city,  
Sri Krishna and Balarama slipped slyly,  
while Jarasandha left sulking, yet with satisfaction.

Eighteen times he attacked Madhura city  
This time also he won the game but lost it.  
The Master of the time had his own plans  
For the time of Jarasandha has yet to come.

### **The marriage with Rukmini**

**Revathi** was given to Balabhadra in marriage,  
the daughter of Raivatha king  
who being directed by Brahma  
when he went in search of a suitable groom.

Bhishmaka the king of Kundina of Vidarbha  
who begot five sons Rukmi, Rukmaratha,  
Rukmabahu, Rukmakasa, Rukmamali and  
a beautiful daughter Rukmini Devi.

Like the crescent of young moon in the west sky  
The little child brought brightness to that house  
As a toddler, a child and a girl  
Her presence itself was an auspicious sign.

Reaching her teenage, Rukmini,  
The enchanting beauty, bedazzled every body,  
with Her behaviour, beaux esprits and radiance  
she bemazed all with her beaute du diable.

Hearing the heroic deeds and handsomeness of Sri Krishna  
from the guests who visited her father,  
Rukmini made up her mind  
To seek the hand of Krishna as her husband.

Sri Krishna too had the same impression  
Their relatives were also unanimous  
Except her brother **Rukmi**, who decided against  
and betrothed her to his friend **Sisupala**

Unable to accept her brother's decision  
Rukmini, the golden girl, sent a messenger-  
**Agnidyotana**, a learned man and her benefactor  
to Dwaraka, expressing her love and affection  
towards Krishna and requested Him  
to ward her off the evil and gain the reward.

At Dwaraka Sri Krishna received him with all fan fare  
and enquired about the reason for his arrival there.  
Agnidyotana, blessed Him to be a bridegroom  
And conveyed her message in her words.

*'What virtues of your personality  
when heard, relieve the bodily miseries;  
What rays of your brilliance  
when viewed, remove the illusive darkness;  
What prayers of your Lordship  
when offered, regain the lost strength;  
What flowers to your lotus feet  
when submitted, detach the worldly attachments*

*To that Lord of lords and Almighty  
I offer myself in His eternal worship  
from the bottom of my heart, ab imo pectore  
only to Him, the arbiter elegantiac.*

*Sisupala, the Chedi king, An anguis in herba  
waiting in my brother's shade, with excitement.  
kindly come over here and take me away with you,  
without causing injuries to the people here and oblige.*

*To suit that purpose and our union  
I plan to visit the temple of Gowri,  
the consort of Eswara, so kindly  
come in time and confiscate me, 'O' Conjurer !*

*No use to me these ears  
which cannot hear your beautiful conversation;  
No purpose to me this body  
which cannot reach your protective embrace;*

*No help these eyes does to me  
which do not visualize your brilliant form;  
No value this tongue to me  
which do not enjoy your enchanting kiss;*

*O Lotus eyed one ! No use to me this nose  
which cannot sense your garlands scent;  
O magnificent one ! No purpose to me this life  
which cannot serve you in all my births.'*

Thus speaking on behalf of Rukmini  
the learned man- Agnidyotana,  
wished Sri Krishna, the speedy marriage  
and waited for the reply from that lover warrior.

*'I loved her with my life  
And I too knew about her brother's mind;  
I shall come to Vidarbha kingdom  
to gain my girl and restrain the enemies.'*

Enquiring about Rukminis Zodiac  
Sri Krishna called for a chariot  
with stallions of great speed  
And left to Vidarbha with that learned man.

Meanwhile, Bhishmaka, the father of Rukmini  
accepting his son's decision, invited Sisupala  
to be the bride groom and made arrangements, and  
the city itself looked like a bride, waiting for the suitor.

Streets, cross roads, public halls, market places  
All were given a beautiful out-look of festivity  
Arches, Pandals, decorations, images,  
diagrams, flour figures, incandescent vapours,  
incense fumes and incessant music filled the city  
with inhabitants and visitors enjoying their stay.

Soldiers, cavalry, elephants and chariots  
Friends, relatives, serfs and body guards  
with all regalia and fan fare  
Sisupala entered Vidarbha city to seek Rukmini's hand

To help him from the onslaught of Sri Krishna  
his friends Jarasandha, Danthavakra, Salva,  
Vidwatha, Poundraka and others followed him  
with all their might, in case there is some fight.

Worried about his brother  
who went alone to bring himself a bride  
Balarama started with a big army  
to assist Sri Krishna in his endeavour.

There in her palace room, Rukmini  
dilly-dallying in thoughts of dilemma  
began searching for various plausible possibilities  
shelly sallied between hope and despair

*‘Whether that gentleman Agnidhyotana reached Dwaraka,  
or lost his way in that lone forest and loitering aimless!  
whether he met Krishna, if so, has He denied my request?  
If not, why He hasn’t arrived? O god ! what will happen?’*

Not even tells her mother of her agony  
smiles became rare, sleep a scarce commodity  
declines changing dresses and wearing Jewellery  
Never forgets looking at the way to Dwaraka city

Doesn’t care to wipe those rolling tears from her cheeks.  
Neglects tufting her hair, avoids friendly gossip  
consumes no food and water, enjoys no songs or anecdotes  
Rejects pleasure walks, shuns bathing in lakes  
refuses to apply scents and ointments  
now her whole concentration being on His arrival.

Startled by even small breeze,  
Sounds of dried leaves starting her to freeze  
She started accusing cuckoos, parrots and moon light  
Stressed out by this endless wait and body plight.

Some good omens preceded  
the arrival of Agnidhyotana, the messenger.

Rukmini received him in great anxiety  
who explained every thing in positive and made her happy.

Bhishmaka welcomed Rama and Krishna  
with great hospitality and treated them appropriately.  
The people of Vidarbha, hearing their arrival  
came in groups to have a glimpse of Sri Krishna.

*Tug of war is this marriage, the people thought,  
Thug Sisupala with Rukmi and others on one side;  
Tagging their tails other side the great prestidigitator  
Tag end, one must see how this tangle ends !*

At that time, to worship the Gowri goddess,  
Rukmini, the golden girl, proceeded to the temple.  
Outside the city, guarded by armed men, maids  
courtesans, dancing girls and her close relatives.

*'I believed you with my heart and soul,  
O mother goddess Uma ! O god Maheswara !  
Bless me with the boon and give a benediction!  
Sri Krishna, as my husband and my life.'*

Rukmini thus offered her prayers,  
To the primordial pair and Gowri in particular,  
blessed by all her elders who accompanied her  
and about to return to her palace in uncertain anxiety.

At that time, like a lightning flash in the dark clouds  
like a lioness coming into the plains from the forest  
like an enchantress appearing on the world stage  
like Lakshmi, the most beautiful goddess of affluence  
evolving from the churning of the milky ocean.  
Like a Royal swan leaving the lake of Manasa  
Like a dame a'honneur among dames de la halle  
Appeared the most charming damsel Rukmini devi.

Her jewellery sparkling by her radiance  
Her eyes, her lips, her cheeks, her hair

Her Looks, her smiles, her glances, her stance  
All indicated a happy and anxiety mixed state,  
In anticipation of some one yet to arrive.

when she was about to get into her chariot  
Then she found, the most handsome man  
The man of her dreams, appeared all of a sudden  
by her side, coming out of the marquis of visitors  
caught her in the middle, carried her to his chariot  
in a gentle but swift mansue'ude ,  
sped away in the direction of Dwaraka city,  
while all His army accompanying Him  
with Balarama on its forefront protecting Him.

*'Oh god! Catch that thief ! O guards !  
come on ! take up your arms! jump to your feet!  
those mean cowherds kidnapped our bride!  
let us kill them all and bring our girl back!'*

In that ensued war  
In that clean clear wrap  
In that incisive ensanguined battle  
ensnared and ensnarled were His enemies.

Jarasandha, Sisupala and others ensorcelled by  
the great enchanter who ensured His victory.  
In that defeat of losing bride and pride  
Sisupala the past prospective bridge groom  
Lost his senses and started weeping.

Consoling him Jarasandha explained  
*'Life is more precious than the unwilling wife!  
If life is there one can have as many wives as one wish.  
Today is not our day, so be happy, that we are alive'*

And after they left the battle zone  
Rukmi, the brother of Rukmini  
Chased past the chariot of Sri Krishna  
and hurt Him with three sharp arrows.

*'Are you an equal to us to take away our sister?  
What is your strength? What respectable clan you belong?  
Where are you born? Where you grew up?  
What is your character? Where are your manners?*

*Neither you are a king, nor a warrior?  
Always attacks enemy fighters in artful disguise  
Now leave my sister and leave this place  
otherwise my arrows do speak, O arrogant one!'*

Sri Krishna with his enchanting smile  
broke his bow with one arrow,  
hurt him with another six,  
killed horses with eight and driver with two,  
made the flag fall on the ground with three arrows.

Bows, swords, pikes, maces, lances  
what ever may be the weapon  
broke them all into pieces and fragments  
then that crazy Rukmi Jumped out of his chariot  
holding a sword in his trembling hand.

Sri Krishna in a swift move  
striking him out of his armor and sword  
and when held him as captive to be killed, then  
Rukmini, the golden damsel  
pleaded with Him to save her brother.

Heeding her prayers, the kind hearted one  
*Dear brother-in-law ! do accept my presents'*  
Saying these words Sri Krishna half shaved  
Rukmi's hair, whiskers and beard.

Balarama then released Rukmi  
and said to Krishna ! *'O brother !  
shaving head and mouth hair, more  
shameful than shredding head, Isn't so!'*

Consoling Rukmini for that humiliation of  
Her brother suffered in the hands of Krishna

Balarama expaliend in detail about life  
Actions, illusion and soul, in spiritual context.

Thus Sri Krishna married the most sublime beauty  
Inscrutable, mysterious, profound, affectionate one  
Benevolent, Kind-hearted, sensitive and soft spoken  
A jewel of women with good and amicable quality.

A marriage of a new trend  
A mirage to Sisupala, and a rage to Jarasandha  
A teenage girl following her mind path,  
A courageous and an unparallel love story.

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## Book-X-B

This book explains the birth of Pradyumna, Syamantaka diamond, the story of Satrajith, the fighting with Jambavantha, the marriage with Satyabhama and others, the story of Naraka demon, the birth of Aniruddha, the fight with Banasura, the elimination of poundraka vasudeva, Jarasandha, Sisupala, Danthavaktra, the pilgrimage of Balarama, the marriage of Subhadra, and the geneology of Yadava, Vrisni, Bhoja, Andhaka clans.

### The story of Pradyumna

Manmatha, the cupid, who was burnt to ashes  
by the flames from the third eye of Eswara  
born to Rukmini by the blessings of Sri Hari.  
Named as **Pradyumna**, a child of great splendor  
was kidnapped by a demon **Shambara** from the cradle,  
who threw him in the sea and gone.

Then a great fish swallowed that child  
but caught by some fishermen  
who presented it to the king Shambara.  
Shambara sent the fish to the cook house  
the cook cut it and found the child.

**Rathi**, who was in the court of Shambara  
After the demise of Manmadha, her consort,  
waiting for his rebirth and so learnt  
This secret from the sage Narada  
requested Shambara to safe keep the child with her.

That child grew up to be an adult  
under the tender care of Rathi,  
now a charming, bewitching Youngman  
whose beauty and radiance eclipsed even that of deities.

Rathi revealed the secret of his birth to Pradyumna  
taught him the science of illusion destruction.  
After learning that Mahamayavidya  
Pradyumna challenged Shambara for a duel  
and in that battle of magic and war of wits,  
the son of Krishna slayed Shambara with a sword.

After that, Rathi and Pradyumna  
reached Dwaraka city by sky route  
like a cloud with lightning  
Pradyumna appeared as the reflection of Krishna  
Rathi introduced him to Rukmini  
and Narada explained every thing in detail.  
All knowing Krishna smiled in silence.

by the blessings of his longing mother Rukmini  
Krishna, Balarama and other elders  
Rathi and Pradyumna became married couple,  
The newly wed couple lived happily ever after.

### **The story of Syamanthaka Diamond**

**Satrajith**, an ardent devotee of the Sun  
obtained **Syamanthaka** diamond, a great gem  
which yields four thousand pounds of gold every day  
wearing it in his neck, when he came to Dwaraka  
He appeared like the Sun himself, by the brightness of that gem.

Krishna requested him  
to keep the diamond with the king  
For the welfare of the people  
But Satrajith declined to do so in his natural whim.

Satrajith's brother Prasena, one day, wearing that diamond  
went for hunting in the forest, where a lion killed him  
slaying that Lion, Jambavantha, the famous bear  
took that diamond and gave it to his child in his cave.

When Prasena did not return  
Satrajith blamed Sri Krishna, for his disappearance  
To remove that blemish on his character  
Sri Krishna went in search of Prasena  
In that forest, Krishna and others  
found the dead bodies of Prasena, and the Lion,  
And the foot marks of a bear that led them  
towards a dark inaccessible cave.

Leaving the lesser mortals at the entrance  
Sri Krishna entered that sinister cave  
There suspended from the ceiling of a cavern  
That diamond was hanging, as a ball to play with  
above the cradle of a little child who was sleeping.  
Seeing the intruder, the wet nurse cried out aloud.

Hearing those cries, **Jambavantha** entered the scene  
Fought ferociously with all his might with his Master  
for twenty eight days, and realized His real form  
As Sri Rama, an incarnation of Vishnu, the all pervading one.

*'Who made the great waters dry up  
with his fierce flaming arrows?  
Who cleared the immense darkness  
created by the mean demons?  
Who severed all the ten heads of Ravana  
like an elephant plucks lotus stems?  
Who installed Vibhishana on the throne of Lanka  
and kept his promise to the last word?  
Who blessed me in those begone days  
for a silly desire of fighting Him.  
That great human being and Lord of lords.  
Sri Rama Chandra ! I seek your shelter.'*

Krishna relieved him from the physical pains  
of fighting for such a long time, by his divine touch  
And requested for the diamond.  
Jambavantha gave that diamond along with  
His beautiful daughter Jambavathi as a gift.

After returning to Dwaraka city  
Krishna called on Satrajith and gave that gem  
Infront of all, to set right His tarnished image.  
Repenting for his hasty conclusions

Satrajith decided to give both diamond  
and his daughter to Sri Krishna as corrective measures.  
Krishna accepted the gem of a girl  
returned the lifeless gem, back to Satrajith.

*After hearing the news of sudden demise of Kunthi and five  
Pandava brothers In the fire accident of Lac house (of  
wax). Krishna and Balarama left to Hasthina  
to convey their feelings and to console them.*

Meanwhile, instigated by Akrura and Krithavarma  
Sathadhanvu killed sleeping Satrajith  
and fled with the diamond Syamanthaka.  
Rama and Krishna chased and cornered him  
Krishna Killed him with his weapon Chakra  
but found no trace of the diamond on that dead body  
and returned back alone to Dwaraka.

Balarama left to Mithila and was greeted by the king  
There he stayed as a guest to king Janaka  
Taught the visiting **Duryodhana** the art of mace fighting  
Thus Balarama became a teacher to Duryodhana.

Hearing about the death of Sathadhanvu, his friends  
Akrura and Krithavarma hurriedly left Dwaraka  
to distant cities to avoid confrontation with Krishna.  
Since Akrura, the son of Swaphalka and Kandini  
was not there, there was drought and pests in Dwaraka  
taking the advice of the elders, Krishna welcomed  
Akrura to avoid bad omens and plagues in Dwaraka.

Krishna's promise as the word of honour  
Akrura made public of the hidden diamond  
the most brilliant, sparkling gem of its own kind,

famous for yielding gold and riches,  
The syamanthaka Jewel, the precious stone,  
Numero Uno, yet a cursed sparkler.

Krishna then presented the diamond  
Again to Akrura for accepting their invitation  
And to made people realize  
His kindness and affection towards His subjects.

### **Sri Krishna visits Indraprastha city**

After the aftermath of Lac house episode  
The survived Pandavas setteled in **Indraprastha**  
Sri Krishna made a courtesy call  
alongwith Satyaki and others.

There, saluting Dharmaraja and Bheema  
embracing Arjuna, blessing Nakula and Sahadeva  
and Draupadi, Krishna had a pleasant talk  
with Kunthi, the mother of Pandavas.

There he spent a few months  
in their company in hunting and pleasure walking.

Krishna and Arjuna helped the fire god  
in burning Khandava Vana, the sugar candy garden  
In return the god gave Arjuna, a Quiver  
with unlimited supply of arrows,  
and a great bow called 'Gandeeva',  
An armor, a divine chariot and white stallions.

Maya, the celestial architect constructed  
A magnificent hall –Maya sabha-of many illusions  
And gave it to Arjuna as his gratitutde  
for relieving his headache of long standing.

### **Sri Krishna marries Kalindi and others**

Krishna married **Kalindi**, the daughter of Surya  
who lived in a house in the waters of Yamuna

**Mitravinda**, the sister of Vinda, Anuvinda of Avanthi  
who selected Sri Krishna in Swayamvara,  
the marriage by self selection

**Naagnajithi**, the daughter of Kosala King  
who garlanded Krishna, after he subdued seven bulls  
and dragged them all at a time

**Bhadra**, the daughter of Sruthakeerthi  
who was Krishna's female cousin married Him  
making all their relatives happy

**Lakshana**, the daughter of Madra King  
who won by Krishna in another  
Swayamvara after defeating many competitors

Krishna married another sixteen thousand  
maidens after killing the demon Naraka.

### **Satyabhama and Krishna kills Mura and Naraka demons**

One day Satyabhama requested Sri Krishna  
to take her to the battle field to witness  
His style of fighting in close quarters.  
Sri Krishna discouraged her by saying  
Dear Satya! This is war field! Here you hear and see—

*'No songs of bumble bees  
but the roars of terrible elephants  
No grains of golden pollen  
but the dust from the chariot wheels  
No waves of lotus ponds  
but the arrows of the enemy force  
No flocks of royal swans  
but the warriors of the demon king*

*No blue lilies or golden lotuses  
but swords and lances of soldiers  
why, my lady ! to the war Zone!  
No ! No! stay clear even to such thought'.*

Then Satyabhama said—

*‘Krishna ! my dear protector !  
when I stay behind your mighty shoulders  
what can those enemy soldiers,  
do me harm ! kindly allow me to accompany you!’*

So, Satyabhama and Krishna  
riding on the back of Garuda, the great eagle  
reached Pragjyothishapura, the East city  
by sky route and attacked it.

Breaking the fort to fragments by His mace  
removing the water, air and fire barriers,  
smashing the war machines by His charka, the wheel disc  
and blew His conch to warn the brutal demons.

Hearing that sound mimicking the thunderbolt  
The demon Mura woke up from his sleep  
roaring like hell, with all his five faces  
threw a trident on Garuda, the great eagle.

Tracing the trident lance on its way  
Sri Krishna broke it into pieces  
Smashed Mura’s mace and severed all his heads.  
The demon’s sons Tamra, Anthariksha  
Sravana, Vibhavasu, Vasu, Abhaswantha  
and Nara, attacked Sri Krishna and  
Lost their lives in that fierce battle.

Naraka the demon king, wondered,  
How a couple can topple his top warriors !  
And came to fight the bird rider  
with all his army, arms, armor and weapons.

### **Satyabhama fights the demon Naraka**

Knotting the plaited hair of her head in a coil heap  
tying firmly the saree cloth at her navel level  
fixing her fierce looks on the demon  
transfixing the end of saree to her waist

Satyabhama stood in front of her spouse  
ready to meet the demon, face to face and eye to eye

‘Lay maa! my lady? Why? can’t I vanquish  
these danujas, giants and demons?  
why leading in front to fight these fierce fiends?  
If not so, come on ! take this bow and blow them all !

Then Hari gave His great bow  
bowing to her desire of bombarding the enemies,  
Satyabhama handled that bow with such alacrity  
The sound from the bow string struck terror in demon minds.

Sounds ‘Jhana Jhana’ of golden amulets  
making friendship with bow string tremors  
flashes, ‘thala thala’ of diamond ear rings  
reflecting in her cheek mirrors  
Shining ‘mila mila’ beams, of her side glances  
shy shaming the sharp arrows  
Noises ‘Jhuma, Jhuma’ of zooming arrows  
dimming the pitch of the war cries

Heroism, elegance, fear, vehemence and surprise  
As though all those becoming that beautiful damsel,  
Arrows applying and releasing in artistry and tandem  
people wondered how she could do that with such skill.

Sees Him, Sneers at him  
Love in one eye, wrath in another  
Beauty and bravery competing with smile and frown  
charming looks and harming weapons  
changing places one after another

Satyabhama’s face showed love and contempt at the same time.  
Satyabhama, the beloved lady of Sri Krishna  
standing in Aleedha posture, of Right knee  
being advanced and left leg retracted,  
Face glistening with drops of moisture,

her left hand holding the bow  
And her right hand fixing and releasing  
arrows in quick succession,  
while the light sparks from her bright nails  
flashing at her right ear  
Her eyes fixed at the target, the lady  
released infinite arrows from that circle of bow.

*'A girl who shuns to attend doll marriages,  
How could she become such war crazy?  
A maiden who hides behind, seeing strangers,  
How could she face the enemy rangers?  
A lady who fears to rock in a swing,  
How could she fly on a birds wing?  
A damsel who desists the chatter of attendants,  
How could she tolerate the battle sounds?*

*Such a delicate, tender, gentle, young lady  
who gets easily tired in teaching dance to peacocks  
How could she withstand such difficult postures,  
Handling those bow and arrows, in such fashion?*

*Was that a lute show or a great bow!  
Was that a plant spring or a bow string !  
Was that a garland thread or an arrow head!  
was that a parrot lesson or magic mission !  
An innocent woman who preferred silence  
How could she make such terrible war cries?*

Thus people there wondered and worried  
When they saw Satyabhama in action.

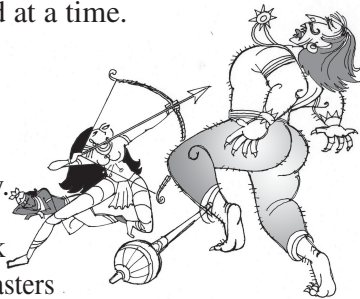
The sounds of bow string as thunderbolt sounds  
Deities as chataka, a kind of Cuckoo birds  
The bow as rainbow, Sri Krishna as the cloud  
Herself as lightening, Satyabhama rained arrows  
creating an early rainy season,  
A real dangerous one to the enemy folk.

A beautiful moon and a blazing sun,  
the cupids car and a shooting star  
The moon's limits and the sun's extents  
The stream of nectar and the flow of fire  
Her face, her stance, her appearance  
her glance, her fighting spirits, and her trance  
appeared beautiful to Sri Krishna, but  
created terror in the heart of the demon Naraka.

*'Come ! O comely Satya ! Now the time to kill !  
Commensurate this demon comet with your combat skill  
Commend you I, with all my con amore.  
Compassion no more, compress him to compost heap.'*

Naraka heckeled Krishna  
For keeping a woman in front to fight  
Krishna replied with Sathaghni  
a missile capable of killing hundred at a time.

Horses dismembered by arrows  
Elephants dishevelled by maces  
Soldiers disintegrated by Chakra  
The demon army dispersed in hurry.



Carrying Krishna and Satya on his back  
Garuda, the great eagle, guarded his masters  
And with his sharp nails and feathers  
made piece meal of the war elephants and all.

Naraka attacked the bird with Sakthi,  
a weapon which outsmarted once the diamond weapon.  
Garuda withstood its impact  
And carried on his fight with doubled strength.

Summoning his strongest elephant and standing  
on its summit, Naraka, when about to strike,  
Sri Krishna severed his head with Chakra weapon  
The head fell on the ground, as though censuring earth  
for her silence, and made a mean thud noise.

**Bhoodevi**, the earth, the mother of Naraka  
Offered her prayers to Sri Krishna and  
requested Him to show mercy on **Bhagadatta**  
The son of Naraka, who was still a young man.

Krishna obliged her wish  
by blessing Bhagadatta with riches and protection  
released sixteen thousand maidens  
who were imprisoned by Naraka in his palace.

### **Sri Krishna brings Parijatha tree from Paradise**<sup>104</sup>

Those beautiful maidens enthralled by his charms  
endeared Him to their hearts and that ensorcelled one  
unshielded them in His heart's empire and  
enriched them all with riches of Naraka and engaged them.  
with Satyabhama, Sri Krishna visited Indra's palace  
there he offered His prayers to Aditi  
greeted by Mahendra and enjoyed his hospitality  
there at Nandana garden Satyabhama saw the Parijatha tree,  
Nyctanthes arbortristis, one of the five heavenly trees.

At her request, Sri Krishna plucked it with its roots  
And kept it on the great bird and began His return Journey  
*Au Voleur ! au Voleur ! aux arms !*  
Indra resisted his best but invain

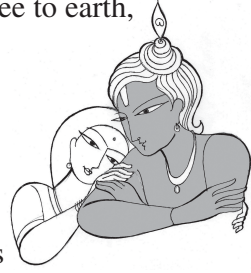
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<sup>104</sup> The five trees (panca-vrksa) which adorn Lord Indra's garden (Nandana) in his paradise (Svarga) are:

- parijata (Nyctanthes arbor-tristis) with bark of gold, leaves of copper color, and fragrant, rejuvenate fruit; it arose out of the ocean of milk and was taken away by Indra to his paradise from where it was brought to Dvaraka by Lord Krsna at the instance of his wife Satyabhama. After the passing away of the Lord and the submerging of Dvaraka in the ocean, it was taken back to heaven;
- mandara (Erythrina stricta) with scarlet flowers in horizontal clusters at the ends of branches; its shade relieves one of physical ailments and mental stress;
- symantaka, a tree of wonder having leaves which promote fertility in men; its identification remains obscure;
- haricandana or sandalwood (Santalum album) well known for its fragrance and cooling effect, it keeps evil spirits at bay; and
- kalpa vrksa or kalpa taru, the tree of eternity which emerged as a result of the churning of the ocean of milk; it was lifted to Svarga by Indra, and is frequently mentioned in Sanskrit literature for its wish-fulfilling quality.

Sri Krishna brought that famous parijatha tree to earth,  
planted it in the garden of Satyabhama.

Sixteen thousand maidens, wives eight  
jealous prone Satya, Sri Krishna in all those  
Sixteen thousand and eight homes,  
Sixteen thousand and eight forms  
He cloned Himself and performed his duties  
as a perfect spouse.



Anger, threatenings, pleasure talks, side way glances  
sweet lips, serious faces, Jokes, pranks and mockery  
tears, love sickness, teasing, jealousy and joy  
all these are a part of happy physical union.

Thus Sri Krishna comforting all his companions  
Attended all their whims and fancies as a mortal man.  
with Rukmini He begot ten children  
Pradyumna, Charudheshna, Sudheshna  
Charudeva, Sucharuvu, Charugupta,  
Bhadracharuvu, Charubhadra, Vicharuvu and Charuvu.  
With other seven wives Satyabhama  
Jambavathi, Naagnijithi, Kalindi, Madri,  
Mithravinda and Bhadra and those  
sixteen thousand wives, each begetting ten sons.  
Their progeny thus grew like lotuses in a large pond.

Pradyumna married Rukmi's daughter, Rukmavathi  
in swayamvara defeating all who was present there  
And begot a son who was named as Aniruddha.  
Aniruddha was given in marriage Rukmalochana  
the grand daughter of Kritavarma, and also  
Rukmi's daughter's daughter.  
On that occasion while playing dice,  
Tempers flared and in that mad moods  
where Rukmi ill treated Balarama and paid the price.

Balarama in his badly stirred mind  
killed Rukmi, and the king of Kalinga and others

in that ensued battle aggravated by past enmity  
Such is the effect of gambling  
It kills the discrimination, wisdom and persons too.

### **The marriage of Usha**

**Bali** begot hundred sons, out of them all  
**Bana** was famous for his valour and prowess  
He worshipped Eswara and requested a favour  
Eswara granted it and became the watch man,  
at the gates of **Sonapura**, the city of Bana,  
Along with Parvathi and His Attendants.

With the great god's assurance and protection  
Bana became very powerful and in his mounting arrogance  
requested Eswara to show him a person of might  
with whom he can have a mutual combat.

Eswara warned him by saying, whenever the war drum  
on the wall of Sonapura falls down without reason  
then a person who is equal to Him  
shall fight him to his satisfaction !

Bana has a daughter **Usha**  
the most beautiful girl, Cupid's another arrow,  
one day dreamt about **Aniruddha**  
whom she never heard or seen till then.

Waking up from that deep sleep.  
finding his impression still intact on her mind's frame  
called on her close friend and maid Chitrarekha  
who, brought the images of prospective young men  
Of Malava, Konkana, Dravida, Matsya  
Pulinda, Kalinga, Bhoja, Nepala  
Videha, Pandya, Kuru, Barbari, Sindhu  
Yugandhara, Andhra, Bangala, Karoosa  
Tenkana, Trigarta, Sudheshna, Marata, Laata,  
Panchala, Nishada, Ghoorjaraka and Salva kings  
And explained their resumes in detail.

Recognising Aniruddha as his dream boy  
Usha took his picture painting into her room  
And sat before it with love sickness.  
Chitrarekha understanding her friend's mind  
brought sleeping Aniruddha from his bed  
by her magic powers and laid him by Usha's bed side.

Aniruddha woke up and found himself  
In an unknown place and palace and  
by the side of a bewitching young beauty  
After acquaintances and initiations  
both understood each other and  
behaved like married couple.

The result came sooner than expected  
Usha became pregnant and the news reached the king.  
Finding Aniruddha in his daughter's bed  
Bana became furious and in that ensued battle

Aniruddha showed his strength and amazed every one  
The king arrested him with his serpent weapon Nagapasa.  
Four months passed with out Aniruddha  
Dwaraka was in turmoil and uproar.

Then the sage Narada revealed the situation  
of Aniruddha, a prisoner in the premises of Bana.

Krishna along with Balabhadra, Satyaki  
Pradyumna, Mukha, Yadu, Vrishni, Bhoja,  
Andhaka Warriors, attacked Sonapura  
Bana prepared his defence with the help of Eswara

*'The whole horizon revolved like a potter's wheel  
The deep seas burst forth with high tidal waves  
The distant stars fell down like fast shooting stars.  
The dark clouds scattered like dust heaps in the desert storm*

*Mountains trembled, Heavens heaved,  
Deities hearts derailed, under worlds  
got pounded, Directions deranged, planets,  
space chariots, sun and moon lost their orbits.'*

## **The battle between Sri Krishna and Siva**

The dust rose from its hooves clouding the sun dark,  
The wind generated from the tail movement creating thick clouds  
The impact caused by the powerful horns breaking the cosmic shell  
The noise produced by its roar reverberating in the sky dome

The sounds from the golden bells of its neck  
distracting the four cardinal directions,  
like a beautiful, pleasing moving hillock  
The great bull moved with Siva,  
the primeval god, riding on its back.

Siva and Sri Krishna in that mother of all battles  
fought like ordinary mortals, forgetting themselves  
Brahmastra against Brahmastra (Matter)  
Parvathastra (Mountain) against Vayuvyastra (air)  
Indrastra (Water) against Agneyastra (fire)  
Narayanastra (Man) against Pasupathastra (animals)

Sri Krishna showed his supremacy  
by neutralising all the weapons of Siva, and  
released Sammohanastra, that produces sleep.  
Siva by that arrow's power fell into deep sleep  
on the back of the great bull itself.

Then with his thousand arms handling umpteen weapons  
Bana, who requested Siva a contest with His equal  
found a perfect opponent in Sri Krishna and fought  
Tooth and nail but lost tooth and nail and all.

To save his son, the mother of Bana,  
came in between him and Sri Krishna,  
with only her hair covering her body,  
unable to see that scene, when Sri Krishna  
moved aside for a while, Bana retreated into his fort  
Then came the fever of Siva  
which was repulsed by Vaishnava fever.

The demon Bana returned back with recouped energy  
started attacking Sri Krishna with several weapons  
Krishna this time, with out any hesitation, released, Chakra  
which cut all the demon's arms except four.  
Mean while, Siva approached Sri Krishna to save his devotee  
and requested him to bless him with life and longevity.

Thus Sri Krishna won the war  
blessed Bana with longevity  
made Siva pleased with His prayers  
got Aniruddha released from prison  
And brought Usha and Anuradha together  
so every body left to Dwaraka with victorious joy.

### **The story of the King Nruga**

One day the young ones of yadu clan  
found in a dilapidated well, a huge Chameleon  
which turned into a human being  
when touched by Krishna, the Supreme Being.

The king turned chameleon turned king  
explained his affliction of a trouble  
that brewed in between two learnedmen  
about a cow being donated to them both.  
Sri Krishna relieved the king from his  
unintentional sin and blessed him.

Balarama went to Vrepally  
and met his old friends, relatives and elders  
Yasoda, Nanda and Rohini in particular  
One day in his pastime of drinking wine  
Balarama became boisterous and boozy  
invited Yamuna river to entertain him.

when declined, he became furious and  
with his mighty plough began to punish the river  
by making many canals out of it.  
Then trembling with fear, Yamuna river

appeared in the form of a maiden  
and prayed for his protection, Balarama obliged  
and allowed her to flow in its normal course.

### **Sri Krishna subdues Poundraka Vasudeva**

Poundraka Vasudeva the king of Karoosa  
sent a messenger to Sri Krishna, ridiculing Him  
for taking his name and signs and symbols  
and offered Him a chance of abandonment or war.

Sri Krishna preferred the second option,  
Attacked Poundraka Vasudeva on his own soil.  
Poundraka took the help of the king of Kasi  
Defended his fort with all his might.

Bludgeons, Iron clubs, spears, harpoons  
Bows, arrows, hammers, mallets, maces  
pestels, lances, barbed darts, wheels,  
Javelines, clubs, missiles, sharp knives  
swords, axes, hurling spears and tridents  
All those weapons clashed in the war field  
creating thunder bolts and lightnings.

Krishna found his imitator and challenger  
stopped him on his way, killed the chariot driver  
and the horses, broke the chariot into pieces  
and severed his head on the spot with His Chakra weapon.

Then chased the king of Kasi  
Decapitated him and threw his head  
to fall in the city of Kasi, to be found  
By the people and his son Sudakshina.

Sudakshina, to take revenge on Sri Krishna  
took the advise of Sankara and performed  
a holy sacrifice, Abhichara homa,  
From that holy fire emerged a deity, Mahakritya  
to whom sacrifices are offered for destructive purposes.

Curved fangs, copper colored coarse hair  
fiery eyes, frowning eye brows, burning face,  
flamy tongue flaring up, sparks coming out of the trident  
making terrific noises, creating fierce clouds on its path  
streaking in nude, with clouds surrounding it Mahakritya  
entered Dwaraka city, began burning it.

To fight the fire Krishna sent another fire  
His charka, the Sudarsana wheel, a discus  
formidable, terrible, frightful, violent, impetuous, furious,  
intense, divine, fit to go any where, the most powerful  
A weapon par excellence with its own intelligence.

Chakra then chased Kritya out of Dwaraka to Kasi  
where that demon burnt down Sudakshina  
and the performers of the holy sacrifice, which  
opens one's eye of not to invite troubles  
by calling on demons to perform nefarious activities.

### **Balarama kills Dwivida, a monkey**

Dwivida, the brother of Mainda  
who was the minister to Sugriva  
A close friend of Naraka,  
Dwivida wished to take revenge on Sri Krishna.

Scorching the villages and cities under Yadavas  
Breaching water tanks, terrifying cowherds  
destroying palaces, annoying people  
tormenting women, troubling old men  
Breaking tree branches, spoiling produce  
Dwivida played pranks and monkey acts.

Mocking, ridiculing and Jeering  
Dwivida, Jumping from one branch to another  
of a tree in Balarama's residence  
Laughing, showing his teeth and tongue  
grinding his teeth and scratching his body  
throwing fruits down, showing private parts  
That monkey moaned and mocked at Balarama.

Stones for stones, trees for trees  
fruits with fruits all becoming inadequate  
Balarama caught that terrible monkey  
and throttled its neck and killed it.

Balarama later helped **Samba**,  
The son of Jambavathi and Sri Krishna  
to marry Lakshana, the daughter of Duryodhana.  
When Kauravas imprisoned Samba,  
Balarama with his mighty plough  
began to bring Hastinapura to the ground.

Kauravas realized their mistake  
and offered peace and Lakshna  
who became the wife of Samba  
with the blessings of Balarama.

### **Sage Narada realises Sri Krishna's Glory**

One day Narada visited Dwaraka city.  
For his nature filling his mind with curiosity;  
About the capabilities of Krishna performing his duty  
of maintaining sixteen thousand maidens of beauty.

*Parrots, Jay birds, peacocks and cuckoos  
performing a great concert  
Royal swans, cranes, lotuses, lilies  
giving a visual treat  
Paddy, cereals, fields, gardens  
expressing a green carpet  
Hills, hillocks, water falls and lakes  
creating an early frost.*

*Like a diamond studded golden amulet  
Around the arm of a beautiful city maiden  
The fort around the Dwaraka city  
Appeared beautiful and impenetrable to sage Narada.*

*High rise buildings with various windows  
spreading fumes and scents of incense  
Moonstone crystals and gems of all kinds  
giving splendor to the gigantic pillars,  
Cooling shades, cool water springs  
reducing the heat in the city centers,  
Colorful flour drawings, images, pictures  
creating an artistic mood every where*

*Music, songs, dances, performances  
As Amaravathi, Alakapuri and Samyamani  
and as beautiful as the cities of Varuna and Niruthi,  
Dwaraka city welcomed the sage Narada.*

Sixteen thousand women,  
Sixteen thousand houses, a seraglio  
Sixteen thousands forms and  
Sixteen thousand acts of Sri Krishna.

Sage Narada visited all sixteen thousand houses  
came Vis-à-vis with Sri Krishna, the expert visage  
became wise and revised his understanding of Him  
whewed, whillied and wheedled himself of his ignorance.

Conducts Court at one place  
conducting court ship at another palace  
playing dice at one house,  
praying and worshipping at some other house

Attending holy ceremonies, giving sermons  
Arranging discourses, discussing scriptures  
preaching, composing, delivering speeches  
singing, dancing, making music on flute,

And at one place swimming and bathing  
with his beloved one, conversing, talking  
gossiping, narrating stories and fables.  
Joking and enjoying anecdotes, laughing,

touching upon various subjects, lecturing,  
expressing poetic sentiments, testing  
making merry, dilly-dallying, pleasantly murmuring  
helping his companions in arranging garlands

preparing tamboola with beetle leaves  
and areca nuts, sprinkling scents and essences  
playing with children, pleasing people  
In all sixteen thousand houses

Narada found Sri Krishna  
performing mortal duties  
then Narada understood His ways of existence  
In all living and non living things, the Supreme being.

### **Sri Krishna visits Indraprastha**

One day a messenger came to visit Sri Krishna to pray  
On behalf of the kings imprisoned by Jarasandha  
Twenty thousand rulers, ruined by that Magadha King  
were crammed in the prisons of **Girivraja** city.

At that same time sage Narada visited Sri Krishna  
extended an invitation from Dharmaja, to visit Indraprastha  
To attend and protect them on the event of Rajasuya Yaga-  
a holy ritual that indicates a king's supremacy.

Sri Krishna sought the advise of Uddhava  
and other elders and left for Indraprastha.  
crossing the lands of Anarthaka, Souveera, Maru  
visiting Indumathi, Trishadwathi, Saraswathi rivers  
and Panchala, Matsya kingdoms on his way.

Pandavas welcomed Him  
with utmost love and affection  
And sought his services  
and advise in conducting the holy yajna.

Sahadeva went to South, Nakula to west  
Arjuna to North and Bheema to East

All four brothers returned victorious  
gaining friendship and loyalty of all the kings.

Except Jarasandha<sup>105</sup> all other kings  
accepted their invitation and invasion  
So, Sri Krishna planned a strategy  
to convince the invincible Magadha King.

Sri Krishna, Bheema and Arjuna in disguise,  
visited Jarasandha and asked him a boon  
to fight with one of them and win  
Jarasandha knowing Him and them, opted Bheema.

Two mountains, two oceans, two lions  
Two bulls, two fires, two mastodons  
fighting with their maces, jumping to sides,  
running round, chasing one another  
thumping, beating, thrashing and bashing,

their maces rained thunderbolts and lightning  
In that terrible fight of two equals  
when the maces became pieces  
Both started punching one another with their fists  
trying to make short work of their opponents

twisting the legs, pushing with hands  
throttling the necks with arm flexes,  
fore heads, eyes, nose palate, teeth  
bones, brains, getting injured  
Blood flowing in streams, roaring,  
challenging, chiding they fought one another  
for a long time without intermission.

Finally Krishna gave a signal to Bheema,  
who threw Jarasandha down, on earth

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<sup>105</sup> The Mallayudda (wrestling) between Bhima and Jarasandha lasts 27 days. Similarly, the dwanda-yuddha between Parasurama and Bhishma lasts for 30 days, while that

between Krishna and Jambavan lasts for 28 days. Likewise, the dwandwa-yudda between king Vaali (Sugriva's brother) and Dundubhi, a demon in the form of a water buffalo, lasts for 45 days.

pressed his leg with that of himself  
clasped the other leg with his both hands  
Split his body into two and threw them to a distance,  
like an elephant splits the palmyra tree.

Thus closing the chapter His constant enemy  
Krishna released all those kings.  
Who were stuffed in the prisons of Girivraja city  
and blessed them and sent them to their kingdoms.  
Made Sahadeva, the son of Jarasandha  
as the king of Magadha and returned to Indraprastha  
Alongwith Bheema and Arjuna.

### **Rajasuya Yaga**

Vyasa, Kasyapa, Bharadwaja, Upahuthi  
Viswamitra, Veethihotra, Maitreya  
Paila, Sumanthu, Madhuchandra, Gowthama  
Sumathi, Bhargava, Vasishta, Vamadeva  
Akritha, Vrana, Kanva, Zaimini, Dhoumya  
Parasara, Adharva, Kavashulasita, Vaisampayana  
Asuri, Kasyapa, Krathu, Veerasena, Garga,  
and Trikavya sages and seers  
Kripa, Gangeya, Drona, Jambikeya  
Vidura, Kaurava and other relatives  
friends servants and all four varna people  
were sent invitations to attend the holy yajna

Suyodhana in charge of receiving gifts  
Karna managing alms and donations  
Bheema at the cook house,  
Arjuna seeing to Sri Krishna's comforts  
Nakula procuring the ingredients to conduct Yajna  
Sahadeva looking after the hospitality  
Draupadi supervising the food arrangements  
Dharmaja conducted the Yaga, unparallel in history.

On the final day of that holy ritual  
to honour the most important person

Sahadeva suggested Sri Krishna's name  
for which every body applauded, in agreement.

Dharmaja then worshipped Sri Krishna  
and honoured Him with high position.  
Unable to digest this, Sisupala  
began to swear at Sri Krishna.

*'Castless, creed less, birth of unknown origin  
characterless, unfit to rule kingdoms,  
debaucher, robber, a person of doubtful stature  
How can one give you the highest place before all these elders!'*

for a while Sri Krishna tolerated Sisupala  
when that idiot reached his Zenith  
Krishna released Chakra and killed Sisupala there and then  
For every body's amazement  
A flame of light emerged from his body  
And entered the body of Sri Krishna.

*After the death of Sisupala, Dharmaja  
Completed the holy ritual without any hindrance.*

### **Maya Sabha, the palace of illusions**

During that holy yaga and his stay  
Suyodhana finding the splendor of Dharmaja  
unbearable to his soul, became jealous  
when he entered Maya Sabha, the palace of illusions  
walked with care in a non existent water puddle  
But slipped and fell in another one  
when he thought that as a solid ground.

Then the palace reverberated with the laughs  
of women, kings, Bheema and Draupadi.  
Suyodhana for this disrespect, felt dishonoured  
left to his country in depressed state.

Sri Krishna, finding the incident  
as the seeds planted for the future war fare

kept quiet and observed silence  
for it was the initial stage in reducing the earth's burden.

Salva, the friend of Sisupala  
learning about the deaths of his friends  
Jarasandha and Sisupala, worshipped Eswara  
with concentration, determination and dedication

When Eswara manifested  
Salva requested for a space chariot,  
which Eswara got built by Maya architect  
the celestial designer, and named it as Soubhaka

With his new strength Salva  
Attacked Dwaraka city and began destroying it.  
Pradyumna, Samba, Gadha, Satyaki  
Bhanuvinda, Charudheshnu, Suka, Sarena  
Akrura, Krithavarma all with their might  
defended Dwaraka and annoyed Salva with their weapons.

Then Salva on his Soubhaka chariot  
A space vehicle with umpteen devices  
created panic among the Yadu army.  
Dyuma, a minister of Salva,  
attacked Pradyumna and hit him on the back.

Pradyumna's charioteer drove the chariot away  
protected him from further on slaught  
Regaining consciousness, Pradyumna  
returned with renewed Vigour,  
repaid the due to Dyumna  
rescinding him to earth with his arrows.  
That war raged for twenty seven days.

Sri Krishna returned to Dwaraka;  
Salva threw a Sakthi missile  
finding Krishna In his chariot  
which came down with fire and sparks.

Sri Krishna with his sharp arrow  
disintegrated that missile into dust.  
Salva then hurt the left shoulder of Krishna  
Krishna replied by hurling His mace,  
which hit Salva and made him unconscious.

With him, his space chariot disappeared from the scene  
And there appeared Krishna's childhood teacher,  
Dundubhi imprisoned in the hands of Salva.  
next manifested Krishna's father  
Vasudeva, whom Salva killed with his sword.

Sri Krishna, the great magician, himself  
for a while duped and deceived by these illusions  
got better of that tricks and threw his mace  
on that Soubhaka Vimana breaking it into pieces.  
Then Sri Krishna with His mighty charka  
killed Salva by cutting off his head  
And finished that battle with finesse.

Later Dantavakra, the friend of Salva and Sisupala  
attacked Sri Krishna with his terrible mace.  
Krishna returned it by striking heavily on his chest  
Killing Dantavakra on that spot.  
From his mouth came out a flame  
which entered Sri Krishna and disappeared.  
*Thus the war ended with the decimation of  
Sri Krishna's enemies along with their armies.*

### **Balarama's Pilgrimage**

Being equally fond of both Pandavas and Kauravas  
Balarama to avoid to be in the clash, left for pilgrimage.  
From Prabhasa teertha to Saraswathi, Bindu Lake,  
Vazra teertha, Visala, Sarayu, Yamuna  
Jahnavi Rivers and reached Naimisha forest.

Where sage Suta did not get up from his seat  
considering this as insolence on the part of Suta

Balarama killed him with a sharp grass.  
But learning his mistake Balarama brought  
Suta sage to life and blessed him with strength.

later he killed a demon called Palvala  
who was a nightmare to the penancing seers.

From there he visited Prayaga, Pulastya hermitage  
Gomathi, Gandaki rivers, Vipasa, Sona, Gaya  
The meeting place of Ganga with sagara- ocean,  
Later crossed Godavari, Krishnaveni, Bheema  
Srisaila, Venkatachala, Kanchi, Kaveri  
there he worshipped Sri Ranga  
climbed Vrishabhadri, reached Madhura  
found the land bridge, worshipped Rameswara  
went to Tamraparni, Malayachala  
South sea, Kanyakumari, Gokarna,  
Crossed Vindhya, Dandakaranya, Mahishmathipura  
Manuteertha and returned back to Prabhasa teertha.

Learning about the war and the death of people  
in umpteen numbers, He approached  
Suyodhana and Bheema and advised them  
to shun war and to be happy without enmity.

But when they both were adamant  
Leaving them to their fates, Balarama  
again went to Naimisha forest  
performed a holy yajna and returned to Dwaraka.

### **The story of Kuchela**

Kuchela, a childhood friend of Sri Krishna  
An honourable, respectable gentleman  
pride and arrogance never touched him  
peace loving, good behaving, learned man  
when suffering from the worst evil poverty  
His wife suggested him to ask the help of Sri Krishna.

Kuchela thought for a while and obliged  
asked his wife to provide him with some gift  
to present it to Sri Krishna on his visit.  
She searched and found a few rice flakes  
which she packed them on his torn upper cloth.

Kuchela then reached Dwaraka  
Slowly drifted towards the seraglio,  
the harem, where sixteen thousand women  
of Sri Krishna lives in their palaces,  
And in one of those buildings, in a magnificent one  
He found his child hood buddy  
swinging on a swan bed.  
Krishna saw his old friend coming towards him.

His ragged, torn clothes and lean body,  
telling a story of poverty without asking,  
Sri Krishna jumped from his bed, received him  
took him towards his couch,  
made him sit by his side, talking pleasantries  
brought scented water, washed his feet  
offered him tamboola and flowers and welcomed him.

Walking fast in the past lane of reminiscences  
Krishna remembered and reminded the old memories of  
their association, some unforgettable incidents,  
when they both were a part of them

That one night when they were held up in a dark cave  
in a dreadful storm, Who were sent to forest to bring firewood  
by the teacher's wife, And in the early morning sandeepa,  
their teacher found them and was sorry for what happened.

Those incidents, some sweet memories  
they recalled together and rejoiced  
after some time, Sri Krishna  
understanding the intention of his arrival,

*'a leaf, a flower, a fruit  
a few drops of water enough for me  
If they are offered in devotion  
I accept them as gifts of the highest order.'*



Even then, finding Kuchela in dilemma  
Sri Krishna Himself took a fistful of riceflakes  
from the pack of Kuchela's upper cloth  
consumed them with relish and when he was about to  
serve himself second time Rukmini stopped him  
saying that is sufficient for the time being.

After enjoying the hospitality of Sri Krishna that night,  
Kuchela returned home to find a magnificent palace  
and unlimited riches in place of his poverty stricken house  
realizing the kindness of his friend, revering Him  
Kuchela lived happily ever after with his family.

Sri Krishna, Balarama visited Syamantha panchaka  
The place where Parasurama killed kings  
and made five lakes filled with their blood,  
on the eve of eclipse of the sun, along with their relatives

There they met Youseenara, Matsya, Kuru  
Kosala, Vidarbha, Srinjaya, Kambhoza  
Kekaya, Madra, Kuntyaratta, Kerala kings,  
friends, relations, Nanda and other cowherds  
Pandavas, Bheeshma, Drona, Dhritarashtra  
Gandhari, Kunthi, Sanjaya, Vidura, Kripa  
Kunthibhoza, Virata, Bheeshmaka, Nagnajith  
Dripada, Saibya, Dhristakethu, Kasiraja,  
Tanaghosha, Visalaksha, Maithila, Yudhamanyu  
Susarma, Bahlika, Ugrasena and other Yadavas.

There they performed holy baths, worships  
fastings, prayers and other rituals  
appropriate for that occasion of the eclipse.

Sri Krishna there consoled Kunthi  
and along with Balarama visited Yasoda Devi  
Rohini, Devaki and other women  
who were longing to see them for a long time.  
There Lakhsana, the daughter of Madra king  
narrated Draupadi, of her marriage with Sri Krishna

where He won her in the contest of Matsya Yantra,  
the device of revolving fish, by hitting the fish  
with a single arrow and gaining her hand.

Sri Krishna performed a holy Yajna  
under the supervision of sages and seers  
Narada, Gouthama, Chyavana, Nakuja  
Gargya, Vasishta, Galava, Angirasa, Kasyapa,  
Asitha, Sukeerthi, Mrikanduja, Kumbhasambhava,  
Yajnavalkya, Satyavatheya, Kanva and others.  
Later at the arrival of the rainy season  
Everybody left to their own places  
after a stay of three months in that holy teertha.

Devaki Devi one day expressed to Balarama and Krishna,  
her desire to see her children who were slain by Kansa  
after knowing that they brought their preceptor's child  
from the kingdom of Yama and pleased their teacher.

Sri Krishna and Balarama then went to Suthala (Under world)  
where they were given a great welcome by Bali,  
the daitya king, and they asked his permission  
to take those six daityas, who were the sons  
of Marichi (Mirage) and Varsha (rain)  
and were cursed by Brahma  
for laughing about His act of incest.  
Thus those six daityas were born to Hemakasipa  
Later Yoga Maya brought them and kept them  
in the womb of Devaki Devi on Sri Krishna's behest.

Thus explaining their past lives to Bali  
Sri Krishna and Balarama took them  
in the form of infants and showed them to Devaki.

The magnificence of Sri Krishna removed the curse  
and those daityas attained their original forms,  
offered their prayers to Krishna and  
Left to their own places by sky route.

## **The marriage of Subhadra**

Arjuna married Subhadra  
in the disguise of a mendicant  
by the blessings of Sri Krishna  
against the wishes of Balarama.

**Subhadra**, as beautiful as the autumn moon  
as active as an young antelope,  
as bright as the lightning in the dark cloud  
as magnificent as a living golden doll  
as elegant as passion personified  
conquered the heart of Arjuna, the false sage.

For his sinister act by Arjuna  
Balarama got angry but was cooled  
by Sri Krishna and others with their  
soothing words and pleasing actions.

Later Sri Krishna left to Mithila Kingdom  
where he met Janaka and Sruthdeva  
both learned men, one a king and other a Brahmin  
discussed with them the intricacies of knowledge.

## **The essence of Sruthi, The Revelations**

Dehi, this physical body having four sacs  
of Prana, Anna, Buddhi, Vignanamaya  
with the out sac of Anandamaya, where  
the supreme being appears in His splendor.

This Prakrithi, the nature, an amalgamation of  
Mahath, Ahankara, Pancha tanmatras-  
earth, sky, water, fire and air five primary elements  
All becoming into an elm or cosmic egg.

For Samkhyas the visible nature is real  
For Advaitas this visible world is an illusion  
For He is invisible yet visible in all forms  
He is all pervading, brilliant, supreme being.

Thus explained Narayana Sage  
To Narada and Narada to Vyasa  
and Vyasa to Suka seer  
who inturn told it to king Parikshit.

### **The excellence of Vishnu's aspect**

*“If I place my hand on any body's head  
the head should break into hundred pieces at once”*

Vrika, the son of Sakuni, a daitya  
worshipped Eswara for a long time, and gained this power

To find out the truth, the daitya  
wished to test it on the head of Eswara  
who granted him the boon  
which made Eswara to run from Pillar to post

Vrika chased Eswara from one place to another  
Finding this, Vishnu manifested before the demon  
as a beautiful young student of religion,  
*Vatu-the under study—*

A silk umbrella, white sacred thread,  
straight staff, kamandala, the water pot  
Yellow loin cloth, Vaishnava mark on fore head  
Deerskin, tuft of hair, sacrificial grass  
All giving him additional charm  
He stopped the daitya on his boots.

*‘O great daitya ! why chasing him !  
Do not touch him without taking bath!  
To test the boon he gave you  
go and take holy bath and come !’*

Hearing these enchanting words  
the daitya entered the water and  
to take head bath, he kept his both hands  
on his own head, which broke into hundred pieces.

Vishnu thus removing the pest  
advised Eswara not to grant boons

to every body with out discretion  
as the reactions and repercussions, some times  
may outgrow and thwart the real intentions.

At the behest of sages and seers  
who gathered at the banks of Saraswathi river  
to find out the supremacy among Trimurthis  
Bhrigu was elected to visit them and make a decision.

Bhrigu reached Satyaloka  
Found Brahma and did not offer his salutations  
Brahma got angry but cooled himself  
for Bhrigu belongs to his own Progeny.

Next Bhrigu visited Rajatadri, the silver mountain  
where Eswara welcomed him with open arms  
But Bhrigu resisted His embrace,  
Eswara seething in anger raised his trident,  
but Parvathi soothed him and stopped him.

Bhrigu reached Vaikuntha this time  
went straight to resting Vishnu and  
kicked on his chest, Vishnu got up  
immediately, asked forgiveness for ignoring him.

Then Bhrigu returned back to Saraswathi banks  
explained every thing to those sages and seers  
they all offered their prayers to Vishnu  
and worshipped Him all their life times and attained salvation.

### **Sri Krishna brings back the dead children of a Brahmin**

A Brahmin lost eight children in succession,  
each one dead immediately after its birth.  
Every time that man brought the dead child  
Keeping the body before the court house  
Crying hoarse and cursed the king.

He used to make a hell out of that tragedy  
when he brought the dead child, ninth one

Arjuna, who was present at Dwaraka that time  
offered his services to that Brahmin, to save the next one.

When the tenth child was due  
Arjuna built a cage with arrows  
To prevent Death to enter that house  
but that new born disappeared body and soul.

Unable to bear the chidings of that Brahmin  
Arjuna searched for that children everywhere  
Finding no trace of them in any world  
He prepared himself to enter the fire.

Sri Krishna intervened and took Arjuna  
in His chariot- crossing villages, towns  
Forts, forests, cities, streams, rivers  
lakes, oceans, seven islands  
seven seas and mountain Meru  
into the sky, into the darkness  
later reached the water world.

There they found a palace bright with  
the light of million suns brought together,  
Decorated with many kinds of gems  
With infinite splendor and brilliance.

opulent, abounding with riches  
A path of no return to the mortal ones.  
Unspendable, infinite, the highest order  
most glorious way to salvation.

In that palace on the bed of a great snake,  
A serpent with thousand heads  
resting comfortably on that coiled bed,  
'Deep sea blue shade shining on that fine sculpted body.  
Beautiful enchanting face belittling the full moon,  
Lotus shaped eyes challenging the luscious Pisces  
Goddess Lakshmi in His heart guarding him always

Necklace, ear rings, amulets, shoulder blades  
Crown, Anklets, waist bands, all studded with  
umpteens, price less diamonds and pearls  
They found Narayana, the Lord of Lords.

You both were born on my aspect  
Narayana spoke to Nara(Arjuna) and Narayana(Krishna)  
to kill daityas and to keep Dharma,  
the righteous conduct on earth.

Since, the celestial sages wished to see you  
you were called here, in the pretext of finding  
those children of that Brahmin, Now take them  
And make their parents feel happy and lucky.

Krishna and Arjuna worshipped the Almighty  
Brought back the children and entrusted them  
to their haranguing father, who happily  
took his children into his possession, blessed them.

### **Sri Krishna's lineage**

Pradyumna, Aniruddha, Deepthimantha, Bhanu,  
Samba, Mithra, Brihadbhanu, Mitravinda  
Vrika, Aruna, Pushkara, Devabahu,  
Srithadeva, Sunandana, Chitrabhanu  
Varoodha, Kavi, Nyagrodha, These  
eighteen sons were famous at later times.

Upasloka, The son of Trivakra (Kubja)  
became a disciple of sage Narada  
and promoted Satvatha tantra,  
a Vaishnava principle.

Rukmini and Krishna begot Pradyumna  
Pradyumna married subhangi and had a son Aniruddha  
Aniruddha begot Vajra; for him Prathibahu  
Prathibahu begot Subahu; Subahu had Ugrasena  
Ugrasena begot Sathasena.

Thus yadu, Vrishni, Bhoja and Andhaka clans  
became holier than others, by the blessings of  
Sri Krishna and His family members  
They grew as lotuses in a lotus pond.

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## Book- XI

Book XI describes the destruction of the Yadava dynasty, including Krishna and all his kinsmen, is caused by the curse of a brahmin—instigated by Krishna himself. The Yadavas kill each other in a drunken fight and Krishna dies as a result of the same curse, the result of a metal-tipped arrow striking his foot. The last chapter describes Krishna's ascent to Vaikuntha. Book eleven also includes the so-called *Uddhava Gita*, the last discourse of Krishna which he addresses to his dear friend Uddhava.

### The curse of sages and the birth of a pestle

With a mighty army Sri Krishna  
killed all demons and daityas  
And to reduce the burden of earth  
enacted a quarrel by means of dice,  
in between brothers, Pandavas and Kauravas  
In that ensued war countless people died  
ensuring the earth of reduced burden.

By then the warriors of Yadu clan became  
more powerful and arrogant than anyone  
A nuisance on earth, to be subdued  
so thought Sri Krishna and created  
internecine war among themselves  
in the pretext of a curse by the sages.

At that moment arrived Viswamithra  
Kanva, Doorvasa, Bhrgu, Angirasa,  
Kasyapa, Vamadeva, Valakhilya, Athri  
Vasishtha, Narada and other sages  
Visited Him and offered their prayers.

Enjoying the hospitality of Sri Krishna  
Sages left to Pindaraka teertha, a holy pilgrimage.

While they were on their way.  
Some Yadava young men intercepted them.

keeping in front Samba, disguising him  
as a pregnant woman due to give birth  
Annoyed the sages repeatedly asking  
Whether the child in her womb male or female !

The sages got angry for their insolence  
And cursed them saying “ *No child !  
but a pestel, the musala, shall be born,  
to this fake woman, to destroy your race*”

Trembling with fear when they removed  
the false cloth, they found a pestel,  
Musala, from the body of Samba  
They brought it to the presence of Sri Krishna  
who advised them to pulverize that into powder  
and threw it in the ocean and they obliged.  
In that dust remained a small metal piece.

A fish swallowed that piece and  
that fish was hooked by a hunter  
who found that metal piece inside the fish,  
made a sharpnel with it and fixed it  
to an arrow as arrow head.

### **Videha and the sons of Rushabha**

Swayambhuvu Manu had a son Priyavratha  
He begot Agnidhra, for him Nabhi  
Nabhi, a friend of Bali had a son Rushabha  
Rushabha had hundred children, the eldest being Bharatha.  
*On whose name Bharatha Varsha became famous-*

His eighty one sons became Brahmins  
Nine became the rulers of nine islands.  
Remaining ones were Kavi, Harya, Anthariksha  
Prabhudda, Pippalayana, Havarshotra, Trameela  
Chamasa and Karabhajana became sages.

They became the devotees of Narayana  
Spread the essence of Bhagavatha-

“whoever keeps the Supreme being, the lotus eyed one  
the bearer of conch and wheel weapon  
Always in his heart and soul  
spends his time in His devotion is called **Bhagavath**”

**Parama Brahma**, the supreme Being  
**Paratatva**, the absolute truth  
**Paramapada**, the salvation  
These three are **Trijagath Pavanas**  
The holy purifiers of the three worlds.

From unmanifest, attributelessness  
formed as contrariety to Parabrahma.  
The knowledge so called 'Vishnu maya' or illusion.  
From this illusion is formed the whole world.

people who were over powered by senses have  
three states of awakening, dreamy state and deep sleep.  
Dream state has three divisions  
receiving, understanding and comprehension.

Five primary elements, eleven senses  
including mind and ten senses  
Karma, past actions influence them  
to perform and live the present life  
In a series of births and deaths.

At the time of annihilation  
Hundred years of rainlessness scorches the worlds  
Fire and air spreads every where  
After that, another hundred years  
A continuous downpour of rain  
The whole universe disappears into it.  
Eswara enters into it in the form of a fire spark.

water covers the whole world and later disperses into air  
air inturn into fire, fire into sky

sky into soul, that soul along with senses  
mind, intellect and emotions enters egotism  
That ego state becomes the Surpeme Soul.

To attain salvation the only way is devotion.  
Kindness, Satvika behavior, Hearing Sri Hari's glory,  
friendship with devotees of Narayana,  
humility, modesty, cleanliness, silence, forgiveness, patience  
reading and practicing vedic knowledge

observing happiness and sorrows in equal terms  
desire of final liberation, speaking truth, learning philosophy  
practicing through words and deeds  
offering all his possession to Sri Hari  
And living in His devotion  
Are the Dharmas of **Bhagavatha**, the follower of god.

### **The story of Narayana Sage**

Narayana the son of Dharma  
performed a great penance at Badarika Ashrama  
A hermitage in the garden of Jujuba trees.  
To break his meditation  
Indra sent cupid and celestial maidens  
And made the whole Badarika forest  
A beautiful garden with trees, lakes and song birds

The celestial maidens tried their level best  
to tempt Narayana with physical pleasures.  
Narayana to teach them a lesson  
created millions of more beautiful women  
from his thighs and body; then the celestial maidens  
took Urvashi, the most beautiful one of them all  
to the presence of Indra and told him  
the greatness and glory of Narayana.

From Hari's body are born the four varna  
Among them women and Sudras always worship Narayana,  
But the vipras who in their arrogance chide and and ridicule  
the devotees of Sri Hari, move away from the Almighty.

## **God Vishnu in various ages**

Hamsa, Suparna, Vaikuntha, Dharma  
Amala, Yogiswara, Eswara, Purusha  
Avyaktha and Paramatma in Krithayuga the first age.  
white colour, Four arms, tuft of hair on the head  
A rosary in his hand, wearing Antelope's skin  
He appears in the minds of sages and seers.

In Tretha Yuga, the second age  
Blood red colour, four arms, three girdles  
Golden hair, srik and Sriva -  
a sort of spoon used in Yajnas;  
called as Vishnu, Yajna, Prasnigarbha  
Sarvadeva, Urukrama, Vrishakapi  
Jayantha, Uruga. And invoked by all.

In Dwapra yuga, third age  
Dark blue Colour, yellow dress, two arms  
wearing divine weapons and ornaments  
Janardhana, Vasudeva, Samkarshana  
Pradyumna, Aniruddha, Rishi, Purusha  
Mahatma, Viswanarayana, Viswaroop  
Sarvabhoothatmaka with all these names  
prayed by the anointed people.

In Kaliyuga, the fourth age  
Black colour, named as Krishna  
But devotees call Him -Hari, Rama  
Narayana, Nrisimha, Kansari  
Nalinodara by philosophers.

Thus Hari manifests  
In various incarnations to protect good people  
and to destroy the demons  
who deviate from His path and became burden to earth.

## Sri Krishna creates internal dissension among Yadavas

One day Brahma and other deities  
visited Sri Krishna and explained  
the necessity of completing this incarnation  
He assured them of His return to Vaikuntha soon.

Finding bad omens all over Dwaraka  
he called on Yadavas and explained....  
*“Crows crying in distress,  
Fires broke without reason,  
cooked rice one can find on cereal plants  
Birds in the night making distress sounds  
Animals begetting calves of different race.*

*shooting stars appeared in the sky.  
The Sun became burnt black  
All these bad omens indicate  
approaching annihilation time  
So kindly leave Dwaraka to Prabhasa teertha”*

Yadavas then left to Prabhasa pilgrimage place.  
**Sri Krishna** when requested by **Uddhava**  
explained the things that are going to happen....  
‘In the next seven days sea shall rise to sink Dwaraka city.  
Annihilation of Yadu clan is going to happen.

It is the arrival of Kaliyuga and in this age  
people behave without kindness.  
Away from righteous conduct- dharma,  
Always angry, indignant, provocative  
shows no respect to elders and ancient customs  
become idiots, life-span shall be less, disease prone  
unjust, wrong, improper to others.

When asked by Uddhava, Sri Krishna replied  
“ who ever adopts the path of devotion shall attain salvation  
give up Arishadvarga, the six attributes –

Lust, wrath, avarice, pride, infatuation and enmity.  
Facination for worldly attachments  
Lust, passion, craving for physical pleasures  
finally give rise to severe grief.

*One has to learn from nature-.....*

Endurance and forgiveness from earth,  
kindness and service motto from air,  
cleanliness and honesty from water,  
calmness and purity from fire,  
attributelessness and pervasion from sky,

equality, and rise and falls from sun and moon,  
love and affection to family from pigeons,  
freedom and movement from snakes,  
perseverance and desiccation from trees,

acting according to energy from locusts,  
enjoying the essence from bumble bees,  
reluctance to sex from elephants  
relentless work culture from Honey bees,

thinking from antelopes, tasting from fish  
Contentment from reddish brown color bird  
avoiding lust from birds  
removal of grief from egg born ones

dissociation from daughters  
concentration from hunters  
Living in others houses from serpents.  
Leaving the world and family from spiders  
Aim without losing concentration from hawks-

*Learning such things from nature.....*

gaining Victory over Arishadvarga  
Leaving all worldly pleasures  
Just taking sufficient food to be alive  
who ever spends his life in devotion

shall reach Him, the Lord of lords.  
many devotees attained salvation in the path of devotion  
such as Suka, Sanaka, Sananda Sages,  
Ambarisha, Vibheeshana, Rukmangada Kings,  
and Gopikas, the cowherd women.

Soul resides inside all living beings  
As fire in the fire-wood  
Indivisible, undesiccated and indestructible  
The Almighty Himself explained the characters  
of Supreme being in the form of a Royal Swan, Hansa.

This manifest world is an illusion  
what doesn't manifest is the Brahma  
whoever disassociates himself from worldly affairs  
And follows the path of devotion, attains salvation.

Like the things that are available in dreams  
These worldly things are unreal  
It is the essence of Samkhya Yoga philosophy.

Uddhava ! understand this, I told it  
to Arjuna during that great battle.  
“For all the primary elements, the base is  
the life in micro and minute things,  
mind in the uneatable things  
Brahma in deities, Fire in vasuvus -the living places,  
Vishnu in twelve Adityas, Neelalohita in Rudras,  
Bhrigu in Brahma, Narada in sages,  
Celestial cow in all cows, Kapila in Siddhas,  
Prahlada in daityas, moon in planets  
Iravatha in elephants, Uchaisrawa in horses  
Vasuki in serpents, Lion in animals  
House holder period in religious life

Omkaara in varnas, Ganges in rivers, milky ocean in seas  
Karmuka bow in weapons, Meru in mountains  
Aswattha in trees, Yava- barley in medicinal plants

Brahma Yajna in Yajnas, Non violence in all vrathas  
Atma Yoga in Yogas, Satharoopa in women  
Truth in speeches, Spring in seasons  
Marga Seersha in months, Abhijith in Stars  
Krithayuga in Yugas, Vaasudeva in god's forms  
Kubera in Yakshas, Anjaneya in Vanaras  
Padmaraga, the topaz in diamonds  
Annandana – giving food, in all Danas (alms)  
Ekadasi in all tithies, Vaishnava in humans  
All are my Amsas- part of my radiance.

Thus spake Sri Krishna to Uddhava  
About the origin of four varnas  
Four periods of religious life  
The behavioural influence, legends,  
Itihasas, code of laws and Dharma Sastras  
The importance of silence, religious study,  
Forgiveness, prayers, meditation, Hospitality,  
service to the needy are **Niyama**.

Indifference to objects of senses,  
tranquility, restraint, quietitude  
behaving with friends and enemies on par  
All these are **Sama**.

Teaching ignorant ones, equality,  
devotion, contentment are **Tama**.  
All these characters and devotion  
to me is the ultimate pleasure.

Not knowing me, the ignorance is grief.  
Who ever feels that his body as house  
and differentiates people with various divisions  
is the real poor man.  
Who resists senses and not avaricious  
is the true Eswara.  
Janaka and other kings reached salvation  
by the paths of action and devotion.

Sabari, Prahlada and Muchukunda  
attained salvation by the path of devotion.

In the mother's womb  
the soul has the knowledge of past lives, but  
when born it loses the thread.  
by devotion one can gain it and attain salvation.

With my volition, Mahath, Ahamakara  
and others combine to form a cosmic egg.  
from that I was born and from my navel  
a Lotus, in it the Brahma.

He created the whole illusive world  
when He reaches his hundred years span  
Earth disintegrates into water, water into fire  
Fire into air, air into sky  
All these five elements with senses  
attain to become Eswara.

Satva, Rajas, Tamas attributes becoming me  
The cause for creation, sustenance and destruction  
manifesting as Trimurthy or trinity.

For the people of Kaliyuga  
to gain concentration they can worship me  
in copper, lead, silver, gold or rocky images  
with beautiful decorations and offerings  
in concentration and dedication  
to attain salvation in the path of devotion.

*Thus Sri Krishna explained the path of devotion  
to Uddhava and blessed him.*

### **The final journey**

Krishna and Balarama left Dwaraka  
Amidst of all bad omens to Prabhasa teertha

Yadavas in the frenzy of consuming liquor  
began clashing among themselves.  
In that internecine war they hurt one another  
with thunga canes which grew from the pestle powder  
mixed in the waters of that sea earlier.

war raged to such proportions  
All yadavas died without a heir.  
Balarama entered waters  
And reached Anantha.

Krishna left to a forest nearby  
when taking rest under a tree  
keeping one foot on another one and moving it  
One hunter perceived that great toe of the foot  
As the ear of an antelope  
And struck it with a sharp arrow,  
the arrow head made from the metal piece  
of the pestel, born from the Samba's false womb.

when Sri Krishna was crying in pain like a mortal man  
the hunter approached Him in apprehension.

Trembling in fear the hunter prayed for mercy.  
Sri Krishna consoled Him and sent him away.

Then the great God as a mortal man  
approached death in prayopavesa  
a way of abstaining from food, water and air,  
and reached Vaikuntha.



## Book - XII

**Book XII** - Explains the future rulers of Magadha are predicted, along with the evils of Kali Yuga and the future destruction of the world (*pralaya*). The main story ends with the death of King Parikshit—cursed to die from snakebite—and the thwarted snake sacrifice of his son Janamejaya. The text finally concludes with a second description of the ten characteristics of a purana, the life of Markandeya, a summary of the Bhagavata, and the assurance that it is the greatest among puranas.

### Future Kings

Brihadratha had a son Puranjaya  
was killed by his minister Sunaka,  
who usurps his Kingdom.  
Sunaka had a son called Pradyothana  
Pradyothana begot Visakhayupa  
For him Nandivardhana.  
They rule for one hundred and thirty eight years.

Later Sisunabha, Kakavarna, Kshemavarna  
Kshetrajna, Vidhisara, Ajathasatru  
Darbhaka, Ajaya, Nandivardhana  
and Mahanandi – All ten were called Sisunabhas  
they rule for three hundred and fifty years.

Mahanandi married a Sudra woman  
they begot Mahapadmapathi  
he had eight sons. They rule for hundred years.  
Nava Nandas, the nine Nanda kings  
were slain by a Brahmin with the help of Chandragupta.

Mourya Chandragupta, Varisara, Asoka, Suyassu  
Samyutha, SaliSuka, Somasarma, Sathadhanvu

And Brihadratha in that order  
those ten kings rule for three hundred and seven eyars.

Brihadratha was killed by his general Pushyamithra  
Pushyamithra, Agnimithra, Sujyeshta,  
Vasumithra, Bhadraka, Pulinda, Ghosha,  
Vajramithra, Bhagavatha, and Devahuti  
These ten were called Sungas, rule for  
a hundred and twelve years.

Devahuti shall be killed by Vasudeva of Kanva race  
His progeny rule for three hundred and forty five years.  
The last of the Kanvas, Susharma  
shall be killed by Vrishala, the Andhra  
Later his brother Krishna becomes king.

Krishna, Sathakarni, Pournamasa  
Lambodara, Sibilaka, Meghavathi  
Dandamana, Arishtakarna (Hala), Tilaka  
Pureeshasethu, Sunandana, Vrika, Jatapu  
Sivaswathi, Arindama, Pureemantha, Devaseersha  
Sivaskanda, Yajnaseda, Srithaskanda,  
Yajnasatru, Vijaya, Chandrabeeja, Sulomathi  
They rule for four hundred and fifty years.

Seven Abheeras, Ten Gardhabas  
Sixteen Kankas, eight Yavanas  
fourteen Barbaras, Thirteen Murundas  
Mounas fourteen, rule for  
One thousand nine hundred and nine years.

later for three hundred years Mouli kings and after that  
Bhootha Nanda, Yava Bhangira, Sisunanda  
and his brother Yasonanda, Praveeraka  
All Kailiki Yavanas rule for hundred and six years.  
Thirteen sons they beget and become kings  
later Puranjaya becomes the king of Magadha.

Sourashtra, Avanthi, Abheera, Adbuda, Malava kings  
became characterless and rule people with iron fists.

*Day by day, Dharma, the course of conduct  
Decreases and disintegrates on this earth  
rich rules the poor and meek  
caste become irrelevant and meaningless.*

*Might becomes right  
Rights belong to the mighty people  
might and money makes  
bright and straight forward path to the throne*

*Avarice, Lust, infatuation,  
Thieving, poverty over powers them  
Pests, diseases, pollution  
Heat and cold humiliates these vile persons*

*Kings become robbers  
Trees fruitless, clouds rainless  
Earth yields nothing  
rivers and lakes become waste lands.*

### **Kalki the incarnation of Vishnu**<sup>106</sup>

To protect righteous people  
And to decimate these ignominious ones  
Vishnu reincarnates as a son  
to **Vishnuyasa** in the village of **Sambala**.

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<sup>106</sup> **Kalki**, translates to ‘Eternity,’ ‘White Horse,’ or ‘Destroyer of Filth’ and is the final incarnation of Vishnu, foretold to appear at the end of Kali Yuga, our current epoch. Puranas foretell that he will be atop a white horse with a drawn blazing sword. He is the harbinger of end time in Hindu eschatology, after which he will usher in Satya Yuga. The name Kalki is a metaphor for eternity or time. Its origins may lie in the Sanskrit word *kalka* which means foulness or filth. Hence, the name translates to the ‘destroyer of foulness,’ ‘destroyer of darkness,’ or ‘destroyer of ignorance.’ Another etymology from Sanskrit is ‘white horse.’ In Buddhist Kalachakra tradition, 25 rulers of the Shambhala Kingdom held the title of Kalki, Kulika or Kalki-king.<sup>1</sup> During Vaishakha, the first fortnight in Shukla Paksha is dedicated to fifteen deities, with each day for a different god. In this tradition, the twelfth day is Vaishakha Dwadashi and is dedicated to Madhava, another name for Kalki.



**Kalki**, thus born comes riding on  
The Devadatta horse, and with His great sword  
Decimates the devious ones  
Demons, mlechhas and all dangerous people.

Kali cannot enter earth  
As long as Krishna stays, After His departure  
with the association of Magha Star and seven sages  
in Zodiac, at that time Kali begins his rule.

After thousand divine years  
Kritha Yuga again comes in that cycle  
Devapi and Marutthu stays at Kalapi village  
As masters they shall taught people the path of devotion.

Earth laughs at those who claims her as their own  
Earth smiles at them who gives respect and worships her  
Hiranyakasipu, Vrithra, Ravana, Namuchi  
Sambara, Bhauma, Hiranyaksha, Taraka  
Daityas claimed the earth and where they are?

Prithu, Yayathi, Gadhi, Nahusha, Bharatha,  
Arjuna, Mandhata, Sagara, Rama, Khatwanga  
Dundumara, Raghu, Trinabindu, Pururava  
Santhanu, Gaya, Bhagiratha, Kuvalayaswa  
Kakuthastha, Nishadha, where are these kings?

No trace of them in this illusive world.  
Time claimed all their riches and all of them.

Realising this who ever devotes their lives  
in worshipping Him with determination  
shall attain salvation and His nearness.

### **Yuga Dharma, The characters of the four ages**

Kritha, Tretha, Dwapara and Kaliyugas four in that order  
The cow of Dharma stands on four feet -Satya (Truth),  
Daya (Kindness), Tapa (Penance), and Dana (Giving alms)  
In that first age of Kritha Yuga.  
Peace, endurance, varnasrama laws rule that age.

In the second age of Trethayuga  
peace, endurance and action takes precedence  
And the cow of Dharma walks on three feet.

In the third age of dwapara Yuga  
Ahimsa (Non violence); Vipraarchana  
(Worship of learned men); Vratha (holy rituals)  
Japa (meditation) are preferred by people  
And the cow of Dharma moves on two feet.

In the fourth age of Kaliyuga  
People behave with misconduct, unjust,  
full of Arishadvarga of Lust, avarice, wrath,  
Infatuation, pride and enmity.  
No respect for varnasrama, no kindness  
people consume bad foods, deceitful natured,  
cheats, dupes, fraudulent ones  
rules all walks of life in that age.

Famine, wars, tumults, tornadoes  
kill people in count less ways  
learned men sell knowledge  
Lust rules the roost

*The devotion in God saves the people with righteous conduct.*

Thus explained Suka sage  
The God's glory in a story  
And advised king Parikshit  
To concentrate his mind in His devotion.

## **Annihilation**

Four Yugas one Mahayuga  
Thousand Mahayugas amounts a day to Brahma  
Another thousand for Brahma a night.  
Annihilation in his day time is Naimithika,  
and during night time is called Prakritha.  
Those day and nights of three hundred and sixty  
A year to Brahma. Hundred such years  
Lapses the life span of that Brahma.

Then on earth a hundred years of famine kills all living beings.  
The bright rays of sun evaporates the water in the seas.

A hundred years of hot air clouds occupies the sky,  
Another hundred years, fire engulfs the air  
that Air replaced by rain water for hundred more years.

Earth then gets immersed in the water  
From water, fire, from fire, air  
Air into sky, sky into nature, the padam  
This process is Prakritha Pralaya, the original annihilation.

Annihilations are of four types  
Nitya, the regular and permanent ones  
Naimithika, the cause related accidental ones  
Prakrithika, the original and natural ones  
Atyanthika, the continuous and excessive ones.  
In those creations and annihilations  
**Narayana**, the god who resides in waters  
manifests in many forms.

*‘So, O king Parikshit ! Do not fear about death.  
For all living beings, a natural process is that  
Keep Hari in your mind for ever and  
attain the glorious world of Him and salvation.’*

## The Snake Sacrifice<sup>107</sup>

This life, a process of birth and death  
The space that appears in earthen pots  
re enters the outer space after the pot's destruction,  
In the same way the soul that resides in microcosm  
gets united in the macrocosmic supreme soul.

Like a burning wick that gives light  
the body shines with Triguna  
when the oil is over, wick flickers  
So dedicate yourself in the worship of Narayana  
and attain final beatitude where  
these sorrows and worries never bothers one  
Thus advising the king, Suka left to his place.

Takshaka found Kasyapa  
a learned man who had the antidote for any poison  
convinced him with words and money  
made him to go to his home and entered the kings palace  
in the shape of a small worm hidden in the fruits.

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<sup>107</sup> Emperor Janamejaya ascended to the throne of Hastinapura upon the death of his father Parikshit. According to legend, Parikshit, the lone descendant of the House of Pandu, had died of snakebite. He had been cursed by a sage to die so, the curse having been consummated by the serpent-chieftain Takshak. Janamejaya bore a deep grudge against the serpents for this act, and thus decided to wipe them out altogether. He attempted this by performing a great *Sarpa satra* - a sacrifice that would destroy all living serpents. At that time, a learned sage named Astika, a boy in age, came and interfered. His mother Manasa was a Naga and father was a Brahmin. Janamejaya had to listen to the words of the learned Astika and set Takshaka free. He also stopped the massacre of the Nagas and ended all the enmity with them. From then onwards the Nagas and Kurus lived in peace.

The mass sacrifice was started on the banks of the river Arind at Bardan, now Known as Parham, a corrupt form of Parikshitgarh. A masonry tank said to have been built by Emperor Janamejaya to mark the site of the sacrificial pit, known as *Parikshit kund*, still exists in Mainpuri district. This is known as Gowdvana. Close to this village a very large and high khera containing the ruins of a fort and some stone sculptures has been found. It is said to date back to the time of Emperor Parikshit. A popular local legend is that as a consequence of the virtues of that sacrifice snakes are still harmless in this place and its neighborhood.

when the king about to consume those fruits,  
Takshaka appeared in his real form and bit him  
and burnt him to ashes by his poisonous flames.

Janamejaya, the son of king Parikshit  
learning about that incident  
Performed sarpa yaga, the Snake sacrifice  
In that altar thousands of snakes  
were killed in the flames

when Takshaka did not appear on call  
The Yajna performers found  
Takshaka being protected by Indra  
They chanted in unison  
*“Sahendra Takshaka Yanu Bruhi”*  
*“Along with Indra, let Takshaka fall in these flames”*  
Brihaspathi came at that crucial moment  
saved Indra along with Takshaka  
and requested **Janamejaya** to stop the holy sacrifice.

*“Birth and death are the natural processes  
In a continuously revolving cycle of this life.  
Fire, thieves, snakes, starvation and thirst  
All these sufferings, the results of past deeds,  
causes sorrow and grief in a continuous chain”*

Accepting the celestial teacher’s advise  
janamejaya stopped the snake sacrifice  
And lived happily every after  
worshipping Vishnu, the Lord of lords.

### **Puranas – Mythologies And Vyasa**

Suta sage explained S’aunaka and others  
about the spread of knowledge in this way.  
A big bang, born in the heart of Brahma  
In thant sound evolved Omkara  
A combination of A,U and M (Akara Ukara, Makara)

From ‘Om’ – letters ; from them the Vedasfour,  
from the four faces of Brahma, the cardinal directions.

To help people learn that knowledge  
The Lord of lords born to Satyavathi and Parasara  
as Vyasa and divided the vedic knowledge  
into four Vedas Rik, Yajur, Soma, and Adhravana.

Paila learnt Rugveda, the big branch  
And taught it to Indra Pramithi and Bashkala  
Paila divided it in to four  
and also taught it to Bodhya, Yajnavalkya  
Parasara and Agnimithra.

Indra Pramithi taught his part to Mandukeya  
Mandukeya told it to Devamithra  
Devamithra taught it Saubhari and others  
Saubhari’s son Sakalya divided it into five  
and explained it to Vatsya, Moudgalya,  
Satya, Gomukha and Sisira.  
They taught it to Jathukarni who in turn  
told it to Balaka, Painga, Vaithala and Viraja.

Bhaskala’s son Bashkali taught his knowledge to  
Balayani, Gargya and Kasara.  
Vaisampayana learnt Yajurveda  
His disciple Yajnavalkya did a mistake  
And had to return his knowledge,  
so when he did it by vomiting  
it was consumed by Tithri, the Partridge birds  
Thus they became Taitthiriya divisions.  
Yajnavalkya worshipped the sun  
And he was taught by Him in a horse form  
It became Vajasaneya division.

Jaimini learnt Samaveda  
who taught it to Sumantha his son.  
Sumantha told it to Sukarna

Sukarna divided it into thousand branches  
And taught it to Hiranyanabha and Poushpinji  
They inturn trained Avanthya and Udeechya  
and four hundred disciples  
who spread Samaveda in the world.

Sumantha to his disciple taught Adharva  
He inturn trained Pathya and Vedadarsa.  
Vedadarsa taught it to Soulkayani,  
Brahmadbali, Nirdosha, Pippalayana  
Pathya taught it to Kumudu, Sunaka  
Jabali, Babhruvu, Angirasa and Saindhavayana.

Puranas, the legendary and traditional stories  
From Vyasa to Romaharshana, who taught  
Trayyarani, Kasyapa, Savarni,  
Akrihavrana, Vaisampayana, and Hareetha  
They are eighteen – *Brahma, Padma, Vaishnava,*  
*Saiva, Bhagavatha, Bhavishyottara, Narada,*  
*Markandeya, Agneya, Brahmakaivārtha,*  
*Linga, Varaha, Skanda, Vamana,*  
*Koorma, Matsya, Brahmanda and Garuda.*  
some more Upapuranas are there  
said sage Suta with S'aunaka and other sages.

### **The story of Markandeya**

Mrikanda performed a great penance  
Then manifested Hari and Hara  
and blessed him with a child, Markandeya  
who resisted death and worshipped god  
by penancing for ten thousand years.

Indra got wind of it and sent celestial dancers  
to spoil his penance but failed.  
Then God Sankara came along with Sankari  
and blessed Markandeya as absolute Saiva devotee.

## **The twelve Adityas**

The Sun, the eye of the world

The form of **Srimannarayana**, move in sky as

Dhatha in Chaitra month, along with his attendants

Krithasthali, Hethi, Vasuki, Rathakrithu,

Pulastya and Tumbura;

**Aryama** in Vaisakha with Pulaha, oza,

Prahethi, Punjikasthali, Narada and Kanjaneera;

**Mithra** in Jyeshta with Athri, Poursheya,

Takshaka, Menaka, Haha and Rathaswana;

**Varuna** in Ashada with Vasishta, Rambha

Sahajanya, Hoohoo, Sukra and Chitraswana

**Indra** in Sravana, with Viswavasuu, Srotha,

Yelaputra, Angeerasa, Pramlocha, Rakshosa and Charya

**Vivaswatha** in Bhadrapada, with Ugrasena,

Vyaghra, Asarama, Bhrigu, Anumlocha and Sankhapala.

**Dwashtrahvaya** in Aswayuja with Kambaleswa

Tilothama, Brahmapetha, Sathajith, Dhritharashtra

and Ishambhara

**Vishnu** in Kartheeka with Aswathara, Rambha

Surya varchassu, Satyajith, Viswamithra and Apasethu

**Aryama** in Margasira, with Kasyapa, Tarkshya

Ruthasena, Urvasi, Vidyuchatra and Maha sankha.

**Bhaga** in Pushya with Sphoorja, Arishtanemi,

Oorna, Ayuvu, Karkotaka and Poorvachitti

**Pooshahvaya** in Magha with Dhananjaya, Vatha

Sushena, Suruchi, Ghrithachi and Gouthama

**Krathu** in Phalguna, with Varchasa,

Bharadwaja, Parjanya, Senajith, Viswadeva and Iravatha.

Thus the **Sun** in all twelve months

Every day makes his Journey

along with path of the sky

blessing his devotees with his bright rays.

Who ever reads and learns Bhagavatha

shall attain mental peace and salvation.

In the water, In the sky, on the earth  
during pushkara festival that comes  
once in every twelve years at certain sacred rivers.

At Dwaraka and Madhura, on Sundays  
who ever reads and learns Bhagavatha  
shall attain salvation and final beatitude  
at the end of this mortal life.

These puranas are extensive-  
**Brahma** Purna Ten thousand slokas;  
**Padma** Purana fifty five thousand  
**Vishnu** Purana Twenty three thousand  
**Saiva** Purana eight thousand

**Bhagavatha** purna eighteen thousand  
**Narada** Purana one lakh  
**Markandeya** purana nine thousand  
**Agneya** purna fifteen thousand four hundred

**Bhavishyottara** purana five hundred and fourteen thousand  
**Brahmakaivarta** purna eighteen thousand  
**Linga** purana eleven thousand  
**Varaha** purna eighty thousand

**Skanda** purna eighty thousand and one hundred.  
**Vamana** purana ten thousand  
**Kurma** purana ten thousand  
**Maitreya** purana fourteen thousand

**Gardua** purana Nineteen thousand  
**Brahmanda** purana twelve thousand

*Thus Suta sage narrated  
Twelve Skandhas of Bhagavatha  
To S'aunaka and other seers  
In that Naimisha forest, dispelling darkness.*

My salutations to that all pervading, all knowing one  
the primordial god with no beginning and end  
The God equipped with Kowstubha, Conch, Chakra,  
Mace and Bow, the most beautiful one,  
the magnificent, brilliant and the radiant one,  
the Almighty, Vishnu, the Lord of lords.

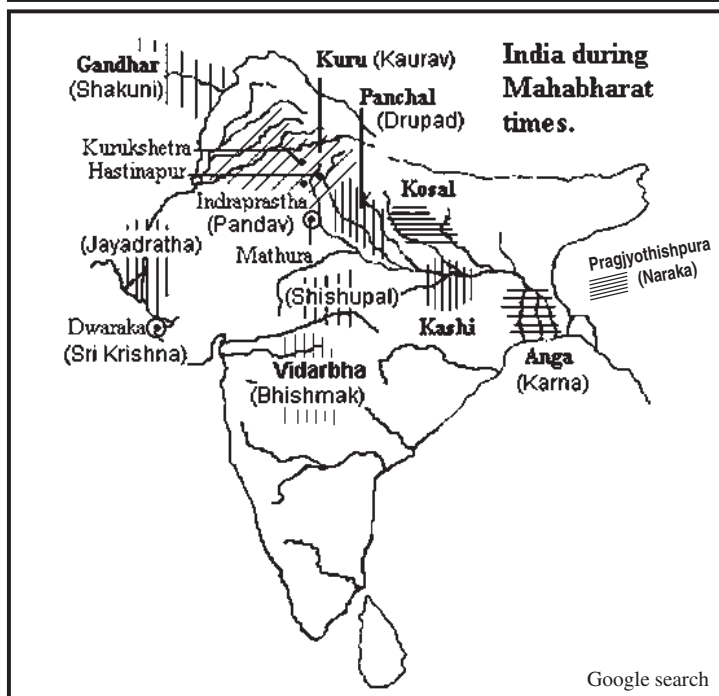
This abridged version of Sri MahaBhagavatam is a transliterated version of Bammera Potana's magnum opus, in free verse poetry by Lanka Siva Rama Prasad son of Kumaraswamy and SeethaMahalakshmi, completed on 12-12-12 -(in the year 2012) by His grace.

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*Sri madbhagavatam puranamamalam  
Yathvaishtavaanam priyam  
Yasmin Paramahamsyamekam amalam  
Jnanam param geeyate !  
Tatra gnana viraga Bhakti sahitam  
Naishkarmam avishkritam  
Tatchrunvan vipathan vicharana paro  
Bhaktya vimucheyen narah.*

-- Bhagavatam12-13-18.

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## NOTES (wiki source)

# **The Essence of Bhagavatham**

### **1. Why Bhagavatham?**

Maha Bharatam does not throw any light on the dwellers of the higher planes and was intended for the enlightenment of women, laborers and friends of the twice born and others.

Bhagavad – Gita lays down the rules about the unselfish performance of the duties of life (Nishkama – Karma) So sage Vyasa thought about the necessity of planting a great tree with twelve branches and 335 sub branches and 18000 leaves, by the path of devotion to reach the Lord of Lords.

### **2. The Journey of the Soul**

Bhur (terrestrial), Bhuvar (astral), Svar (desires - Tri-loka) are the planes of personality, and in them Kama (desire is the guiding principle and a recurrence of births and rebirths is its main character. With every night of Brahma this Tri-loka comes to an end (Pralaya – Annihilation), Transferring the energies to the next higher plane – Mahar loka and is reborn with every day of Brahma. Mahar loka is the abode of Brahnavadis like Bhrigu and other progenitors. The dwellers of Jana loka are the eternal youths (Kumaras).

Jana, Tapas and Satya are the higher Tri-lokas or planes. In Jana loka the happiness is ever lasting; In Tapoloka there is absolute want of evil and in Satya loka there is freedom from fear or liberation.

A soul gets liberated after crossing the lower Tri-loka of individuality to reach higher cosmic planes of universality. This life is devoid of rebirths and exists till the end of the life of Brahma. This is called beatitude or Moksha or Emancipation or Mukthi.

### **3. The knowledge given – Narada**

Sage Narada, the only Rsi of whom the lyre (vina) Mahati is a constant accompaniment, describes his past birth to Sage Vyasa and implies that Seva (service) to the great souls (Mahatmas), Their favour (Kripa), believing Dharma (course of conduct), Hearing the

stories of the Lord of Lords, Attachment to the LORD, Knowledge of Self, Devotion, Knowing the reality of God, and the gift of omniscience granted by God – made him gain knowledge about Bhagawan the LORD of Lords.

#### **4. The Cosmos**

The Cosmos consists of seven Patalas (Hells) and Seven lokas (Planes), together forming fourteen fold Bhuvana extending over fifty crore Yojanas (1 Yojana = 8 miles). Surrounding it the covers are Earth, Water, Fire, Air, Akasa, Ahamkara, Mahat, Prakriti.

The masters of Yoga can move both inside and outside of the three planes for their linga sarira consists of the atoms of air. Once Yogi crosses the lower three planes reaches Zodiac or Sinsumarachakra (The Navel of the Universe) crosses it to reach Maharloka. At the end of Kalpa when lower three worlds are annihilated, the fire reaches up to Maharloka and its dwellers go to higher three planes. Later crossing the covers of Bhuvana and loses Tanmatras, senses and attributes reaches trans cosmic Atma, The universal soul, which is the eternal Peace and Bliss.

#### **5. The Creation of Universe**

The universal soul wishing to become Himself manifold influenced Time (Kala), Karma (Adrsta of Jiva or soul or record of previous birth) and the swabhava essence of Prakriti (Nature) – (the triad of Kaala, Karma, Swabhava). Under the influence of Purusa (the universal soul), the first disturbance of attributes (Guna) from Time; Transformation from Swabhava or the essence of nature and Mahat – tatva from the previous record of the soul. Mahat evolves into Ahamkara of Satvika (Potency to produce Devas) Power of Knowledge; Rajasa (Potency to produce senses – indriya) of Kriya or Action; Tamasa (Potency to produce Bhuta) of Dravya energy.

Tamas – Sky, Air, Fir, Water, Earth respectively.

Satvika – Mind and Vaikarika or Adhi devas – Dik, Vayu, Sun, Varuna, Aswini Kumaras, Agni, Indra, Upendra, Yama and Prajapathi

Rajasa – Ten senses (five senses of knowledge, five of action)

This is the creation of Materials.

## 6. The Universal man – Virat Purusa and his incarnations

The radiance of the Lord of Lords permeates the materials and the cosmic egg (Brahmanda) was formed and stays submerged in the primal waters. Purusa then emerges from the egg with infinite forms and energy known as Virat Purusa – All the planes and worlds are his body. This is Adipurusa or First incarnation, who creates, Preserves and destroys. All the objects of creation are Vibhuti's. The Lila – Avatars are the principle incarnations such as Fish, Tortoise, Boar, Man-Lion, Dwarf, Parasu Rama, Rama, Balarama and Krishna and minor incarnations – Yajna, Kapila, Dattatreya, Kumaras, Nara, Narayana, Dhruva, Pruthu, Rushabha, Hayagriva, Hari, Hamsa, Dhanvantari, Vyasa, Buddha, Kalki and the presiding deity of each Manvantaras.

Other incarnations are – in Creation – Meditation (Tapas) Brahma, Sages, and nine Progenitors (Prajapathi); In Preservation – Dharma, Vishnu, Manu, Devas, Kings, In Annihilation or Destruction – Adharma, Siva, Serpents and Asuras.

The Virat Purusa in the cosmic egg divides self by self, one fold by Satvika-Daiva energy; Ten fold by Rajasa-Kriya or Action energy, three fold by Tamasa – Atma or Dravya energy.

The Satvika – one fold energy is in the heart – this is well described in Dahara – Vidya in Chandogya Upanisad. Angushta matra – thumb sized purusa. The ten fold Rajasa Manifestations are Prana (Prana, Apana, Vyana, Udana, Samana, Naga, Kurma, Krkara, Devadatta, Dhanamjaya). The heart is called the abode of Brahman, with five door keepers – Pancha Prana – five vital airs. The manifestation of Tamasa is triune – Triputi – are (1) the object experienced – Adhi-bhuta; (2) The experience itself – Adhyatma, (3) the one which gives that experience – Adhi-daiva.

## 7. The Cosmic egg (Brahmanda)

When the cosmic egg (universe) remained submerged in the Primal waters the eyes of Vasudeva remained closed in sleep. He opened his eyes, lying down on the serpent Samkarshana (Anantha). When time pierced his minute form it propels Rajasa and comes out of his navel region and it grew up into a lotus bud. (Lotus flower of

universe). Brahma appeared in the Lotus and looked four sides to have four faces. To know where he is, Brahma reached below to feel the lotus stalk but in vain. Then purusa apprised before him and told him to practice Tapas – Meditation for acquiring the power of creation.

With the power acquired by meditation, Brahma entered the lotus bud from the stem and divided it into lower three planes (Triloka). The upper planes are not disturbed in annihilation. The role of Time is in disturbing the Trigunas (Three attributes) and causing transformations. It has no beginning or end. Time that makes the universe manifest.

## **8. The Creation of Brahma (The visible world)**

The creation of Brahma is nine fold. The annihilation is of three kinds. 1) Nitya or Time flow, 2) Naimittika or Dravya, 3) Prakrta or Guna.

The creation part starts with the creation of principles or Tattvas 1) Mahat (First disturbance of attributes or Gunas), 2) Ahamkara (Dravya, Jnana, Kriya), 3) Tanmatra – Dravya Power, 4) Indriya (Senses – Jnana, Kriya Power), 5) Vaikarika-Deities, mind, 6) The five fold Tamas creation. This is called Prakrta Creation or creation of original order.

Vaikrta or individual creation consists of 7 Urdhva Srotas – with upward current of food – Sithavara Jangama – immobile Kingdom with six divisions

- a) Vanaspati – Plants with no flower,
- b) Oshadhi – Creepers that last till the ripening of fruits
- c) Lata – ascending creepers
- d) Tvaksara – growth in dermal region – like bamboos
- e) Virudh – non ascending woody creepers
- f) Druma – Flowering plants.

These six divisions are sensitive to internal touch only.

**8. Tiryak-Srotas** – Horizontal walkers (Slanting food current) – Animal kingdom has 28 divisions. a) living on the ground – the cloven footed are 1) Cow, 2) Goat, 3) Black deer, 4) Hog, 5)

Gavaya (Ox), 6) Ruru (a kind of deer), 8) Buffalo, 9) Camel. The Whole hoofed are 10) Ass, 11) Horse, 12) Mule, 13) Gaura (a kind of deer), 14) Sarabha, 15) Chamari (deer) the five nailed are – 16) Dog, 17) Cat, 18) Wolf, 19) Jackal, 20) Tiger, 21) Hare, rabbit, 22) Porcupine, 23) Lion, 24) Monkey, 25) Elephant, 26) Tortoise, 27) alligator

living in water & air 28) Aquatic animals & Birds

9) Arvak – Srotas – down ward food current – Human beings who mistake misery for happiness.

10) Prakrth – Vaikrta – the Kumara (Eternal Youths)

### **Vaikrta – Daiva creation (Deva Sarga) – 8 divisions :**

1) Vbudha, 2) Pitṛ, 3) Asura, 4) Gandharva, Apsaras, 5) Siddha, Charana, Vidyadhara, 6) Yaksha, Rakshasa, 7) Bhuta, Preta, Pisacha, 8) Kinnera, Kimpurusha, Asvamukha with Kumaras they also become 9 divisions.

## **9. The invisible world**

The first creation of Brahma was five fold-

- 1) Ignorance of self (Avidya, Tamas)
- 2) Egoism (Asmita, Moha)
- 3) Desire to enjoy (Raga, Maha Moha)
- 4) Agitation (Dvesa, Mental disturbance, Tamisra)
- 5) Desire to live (Abhinivesa – Andha Tamisra)

Brahma after meditation created Kumaras, the eternal youths who preferred Moksha but not procreation. Brahma got angry that gave birth to Rudra (Blue red boy who wept – Rodana) was allowed to stay in eleven places and in eleven forms with eleven wives. Rudras become so numerous and started devouring everything in sight. Brahma pacified these blue red sparks and sent them for meditation.

Brahma then begot ten sons – 1) Marichi, 2) Atri, 3) Angirasa, 4) Pulastya, 5) Pulaha, 6) Kratu, 7) Bhrigu, 8) Vasishta, 9) Daksa, 10) Narada – from various parts of his body. In them Seven became seven starts – Saptharshi Mandala – The great Bear.

Dharma, Adharma, Kama (desire), Krodha (Anger), Lobha (greed) are some of other sons. Speech (Vak) came from his mouth. Kardama was born from his shadow.

## **10. The birth of Progenitors (Manus)**

When these children were unable to populate the World he himself divided his body in to two – giving rise to Svyambhuva manu and Sataroopa. Svyambhuva manu (The self born one). Sataroopa (Hundred shaped) begot five children – two sons, Priyavrata and Uttana Pada, - three daughters Akuti, Devahuti, Prasuti. He gave Akuti to Ruchi; Devahuti to Kardama and Prasuti to Daksha. The universe is filled with their progeny.

This explains – the Blue red fire sparks from the Chaos the basic elements combined to become basic substances like amino acids which further developed into unicellular organisms of First progenitor or Manu – the self born one. There we can see the binary division of Brahma.

The Evolution of creation takes two paths 1) of the universe, 2) living beings. Priyavrata for the universe and his progeny for the other planets and globes. Uttanapada supervises the evolution of different life kingdoms.

## **11. Manvantaras and Mass extinctions**

In the first stage of evolution of life primary elements transformed into minerals (Rudra); Second stage minerals into life forms by the end of every Manvantara there is extinction of that progeny. On today Six Manvantaras elapsed and six generations of life forms became extinct. Now it is the Seventh Manvantara of Vaivaswatha the son of Yama.

Moderen Science also accepts that there are six mass extinctions that helped in developing the higher forms in evolution line. The past Six Manus (Progenitors) are 1) The self born (Swayambhuvu), 2) The self lucient (Swarochissu), 3) The exalted (Uttama), 4) The dark (Tamasa), 5) Stable (Raivata), 6) the eyes (Chakusha).

The sixth manu married Nadvala and begot 12 sons. In them Ulmuka (torch) married Pushkarini and their son Anga married Sunita, the daughter of death. Vena was the son of Anga. From Vena's dead

body came Pruthu and Archi. Pruthu leveled the earth and milked it. Vijitaswa the eldest son of Pruthu had three sons – Pavaka, Pavamana, Suchi (Three fires – Tretagni). He with another wife had a son Havirdhama. Havirdhama's son was Barishad who was called prachina Barhi (grass) who married Satadruti, the daughter of the ocean god. Their sons are called Prachetas (perfect mind). It is the time of evolution of great ferns and vegetation. Prachetas's son was Daksha, the dexterious one.

## **12. Priyavrata – the builder of Bhuvanakosa – the earth chain.**

King Priyavrata followed sun god seven times in a chariot and then formed seven oceans and seven islands. His daughter Urjaswati married Sukra. Devayani was their daughter. After this various regions of Bhuvanakosa – Earthchain, the descent of the celestial Ganges river, the sun, the planets and stars are explained in Geocentric model. Then the patalas (lower worlds) and various forms of Hells are described.

The progeny of Daksha, the son of Prachetas are explained in IV<sup>th</sup> Skandha. Daksha (Daksa) in Chakusha Manvantara, the sixth manvantara – the living beings blessed with eyes as important organs entered the seventh manvantara after mass extinction – evolving into the living beings with mind as the important feature.

## **13. Daksha's Progeny :**

Daksha had 60 daughters. He gave 10 of them to Dharma; 13 to Kasyapa; 27 to the Moon; two each to Bhuta, Angirasa, Krasava and four to Tarksha from them the living beings and abstract ones were born and populated the world of Chakusha manvantara.

## **14. The death of Viswaroopa and Vritra demons**

The first war between Deities and Asuras took place at the Junction period of Satya Yuga and Treta Yuga. After his son's death (Viswaroopa) in the hands of Indra, Vritra gathered Asura army and got initial victories over deities. Later Indra obtained Vajrayudha – made from the bones of Dadhichi sage – the diamond weapon – put terror in the ranks of Asuras and Indra killed Vritra with that powerful weapon. The killing of these holy men yet demons by Indra caught him up ill the form a hideous old outcast woman and to escape it Indra

hid in a stalk of a lotus flower in Manasa lake. Thus he lost his throne and was replaced by king Nahusha. Nahusha when wanted Indra's wife as his consort, She cursed him to be a snake. Later Indra regained his throne and reign.

### **15. Kasyapa's Progeny :**

Kasyapa married 13 daughters of Daksha. 1) Timi, 2) Sarama, 3) Surabhi, 4) Tamra, 5) Muni, 6) Krodhavasa, 7) Ila, 8) Surasa, 9) Arista, 10) Kastha, 11) Danu, 12) Diti, 13) Aditi.

Daityas were born from Diti. Hiranyaksha, Hiranyakasipa and 49 Marutas were her sons. Hiranyakasipa's son was Prahlada. Prahlada's son was Virochana; Virochana's son was Bali; Bali's son was Bana. The story of the birth of Marutas explains the birth of Phonetic sounds.

### **16. Daityas and Adityas :**

Daityas are the sons of Diti (that separates) Aditi is that which does not separate. So daityas separate soul from Universal soul, where as Adityas help in bringing them together.

By the curse of Kumaras, the door keepers of Vaikuntha – the abode of the Lord of lords – became daityas in three successive births. First birth – Hiranyaksha, Hiranyakasipa; Second birth – Ravana and Kumbhakarna; Third birth – Sisupala, Dantavakra.

### **17. Hiranyakasipu and Prahlada**

After the death of Hiranyaksha – the golden eyed one, his brother Hiranyakasipu vowed to take revenge on Vishnu, the Lord of lords. But his son Prahlada, an ardent devotee of the great God, became a thorn. When he decides to kill his own son Vishnu appears as man-lion (Narasimha) and kills Hiranyakasipu.

### **18. Manvantaras**

The 14 Manvantaras explains the evolution of living being from the self born one 1) Swayambhuva, 2) Swarochisha (Self lucient one), 3) Uttana (in his reign 'Truth' rules), 4) Tamasa (rule of desire) – The saving of king elephant occurred in this period, 5) Raivatha, 6) Chakusha (the difference between right and wrong is understood)

– The churning of milk ocean, 7) Vaivaswata (The life-expectancy is established) as Vaivaswata is the son of Sun god. 8) Savarni – another son of Sun god by Chaya or Shadow. 9) Daksha Savarni is the son of Varuna, 10) Brahma Savarni, 11) Dharma Savarni, 12) Rudra Savarni, 13) Deva Savarni, 14) Indra Savarni.

Men shall be evolved in to devas in Rudra Savarni period. And at the end of 14<sup>th</sup> Manvantara every thing shall be absorbed by the great sun.

## **19. The story of Bali and Vamana:**

After the churning of milk ocean, the Amruta Pot (Ambrosia or Nectar) was grabbed by Asuras and Vishnu in the form of Mohini enchanted Asuras and took the pot and distributed it to Deities leaving asuras aghast. The enraged Asuras, fought with deities and got defeated. Later recouping under Bali, they attacked deities and this time Asuras defeated deities tooth and nail. Bali became the emperor of the three worlds. Lord Vishnu in the form of Vamana requested Bali, three feet of Land and grew into Trivikrama and took the three worlds and sent Bali to Sutala under world to reign over there.

## **20. The Great Fish (Matsya Avatara):**

Brahma was asleep towards the end of previous kalpa and Vedas were grabbed by Hayagriva. King Satyavrata was offering Oblations and found a small fish which later grown into enormous size and saved Satyavrata from the deluge. This story has many similarities with Noah's ark and other Assuro Babylonians Stories. That Satyavrata is Sraddha deva or Vaivaswatha Manu of the present times.

## **21. Vaivaswata Manvantara :**

Vaivaswatha and his wife Sraddha wanted children. Sraddha wished for a daughter and she gave birth to Ila. But Vaivaswatha requested his priest Vasishta to changer her into male – Thus Ila became Sudyumna. But Sudyumna when he entered the forest of Lord Siva become a woman along with his companions. By the grace of Lord Siva, Sudyumna became a male for one month, and a female for another month. He had three sons – Utkala, Gaya, Vimala.

Later Manu had 10 sons – 1) Ikswaku, 2) Nriga, 3) Saryati, 4) Dista, 5) Dhrista, 6) Karusa, 7) Narisyanta, 8) Prasadhara, 9) Nabhaga, 10) Kavi.

## **22. Ikswaku Vamsa :**

He was the eldest son of Manu. Prasadhara became Sudra; Dista's son Nabhaga became Vaisya; Dhrista's sons became Brahmins. Saryati gave his daughter Sukanya to Chyavana sage. Saryati's another son Anarta, his son Revata (built Kusasthali). Revata's son Kakudmin had a daughter Revathi, who was later given to Balarama in marriage.

Nabhaga's grand son was Ambarisha. When Ambarisha was threatened by Durvasa sage he was saved by Sudarsana Chakra at the behest of Vishnu, the Lord of Lords.

Ikswaku had 100 sons. Nimi, Vikukshi and 98 others. Vikukshi is known as Sasada (Rabbit eater), His son Kakustha (Indravahana, Puranjaya) helped Indra to fight asuras. In the eight generation Kuvalayaswa killed Dhundhu and hence the title Dhundhumara. In the 15<sup>th</sup> generation Yuvanaswa drank the magic water, to be taken by his wife. So became pregnant and gave birth to a son from his right side. The child cried and Indra put his index finger in his mouth saying Mam Dhata (mine drink). So his name was Mamdhata. 26<sup>th</sup> generation was Satyavrata (Trisanku – who reached heaven with body but thrown out by Indra, and stayed upside down in the Trisanku constellation in the sky by the power of Viswamitra). His son is Harischandra – famous for his truthfulness. In the 36<sup>th</sup> generation Sagara born with garala (Poison). He dug the seas that's why they are called Sagara. He defeated Talajhangas, Yavana (Ionian), Saka (greek), Haihaya and Barbarians.

When Sagara planned Horse Sacrifice (Aswamedha) Indra stole the horse and kept it hidden at the hermitage of Kapila. The 60 thousand sons of Sagara by Sumathi found the horse and indicted the sage. He burnt them all to ashes. Sagara's grandson Anshumantha prayed Kapila sage to release the horse. Kapila granted his wish and informed that his burnt up pitrs could only be saved by the waters of Ganges. Amsumantha's son was Dilipa. His son Bhagiratha brought Ganga to earth to purify the souls of the sons of Sagara. Ganga is

called Bhagirathi because of this act of Bhagiratha. Sudasa (Kalmashapada) was 47<sup>th</sup> generation, Asmaka his son delivered by caesarean section with stone, His son Mulaka was the preserver of Solar dynasty (Ravi vamsa) saved by woman (Narikavacha) hence called Mulaka. 53<sup>rd</sup> generation was Khatwanga, 55<sup>th</sup> was Raghu his son Aja; his son Dasaratha. In the 58<sup>th</sup> generation from Ikshawaku – Rama, Laxman, Bharat, Satrugna were born to Dasaratha. From Srirama – his son Kusa in his 28<sup>th</sup> generation – Brihdbala was killed by Abhimanyu. From Brihdbala – 27<sup>th</sup> generation Sumitra was the last of the Ikswaku dynasty in Kaliyuga.

Nimi was the another son of Ikswaku. On his name came nimesha – the time taken to close the eye lid. Nimi's son was Janaka (Videha, Mithila) as he was churned from the body of Nimi. His 21<sup>st</sup> generation was Sira dhvaja (Sira-plough, dhvaja-flag). He was also called Janaka. Kings of Mithila were famous for Atma Vidya.

Ikswaku Kings belong to solar born Atri and from the eyes of Atri was born Soma (Moon). Tara was the wife of Brihaspathi (Jupiter). Soma loved Tara and their child was Budha (Mercury) Budha. Vaivaswatha Manu's son or daughter was Sudyumna or Ila. In the woman form Ila conceived by Budha and begot Pururava. Pururuva with Urvashi begot 6 sons. In them Vijaya begot Bhima. Bima – Kanchana – Hotraka – Jahnu (He swallowed Ganga – Jahnvi) – Puru – Balka – Ajaka – Kusa – Kusamba – Gadhi – Satyavathi.

Sage Ruchika married Satyavathi (River Kausiki). For them Jamadagni. Jamadagni married Renuka. Their son was Parasu Rama. Satyavathi's mother gave birth to Viswamitra. Viswamithra had 100 sons (madhuchandas) and Astaka, Hareta, Jaya, Kratumat etc and an adopted son Devarata (Sunassepa).

Pururuva's eldest son was Ayu. He had five sons – Nahusha, Ksatravrudda, Rambha, Raji, Anenas.

Kratravrudda – Suhotra – Kasya – Kasi – Rastra – Deerghatapras – Dhanvantari (Promulgator of Ayurveda) – Ketumat – Bhimaratha – Divodasa – Dyumat – Alarka (Alarka ruled for 66,000 years) – later another 10 generations.

Pururava's another son – Nahusha – His genealogy – He had six sons. Yati, Yayati, Saryati, Ayati, Viyati, Kriti.

Yayati had five sons. Yadu, Turvasu, Druhya, Anu, Puru. In Puru descendents is born Dushyanta, for him Bharata.

## 24. The Mahabharata Characters

From Bharadwaja clan - Important people are Gargya, Rantideva, Hasti (founder of Hastinapura), Ajamidha, Nila Panchala Kings, Maudgalya clan.

In Maudgalya clan – Ahalya – Satananda – Satadhriti (Dhanurveda Specialist) – Saradvat – Kripa.

Another Maudgalya clan – Divodasa – Mitrayu – Chyavana – Sudasa – Sahadeva – Somaka – Prsada – Drupada –

Ajamidha – Rksa – Sanvarana – Kuru; In Kuru clan Important people are Krti, Uparicharavas, Brihadradha, Jarasandha, Devapi, Santanu, Bahlika. Bahlika's son was Somadatta.

Santanu begot Bhishma by Ganga

Santanu begot Chitrangada and Vichitraveerya by Satyawati.

Vichitraveerya married Ambika, Ambalika (The daughters of Kasi King).

Satyavati was the daughter of Uparichara Vasu. Before marriage she begot a son by Parasara sage – Krishna Dwaipayana or Vyasa.

As Vichitraveerya had no sons, Satyawati asked his first son to produce sons through her daughters in law. – They were Dhritarastra, Pandu and Vidura. Dhritarastra married Gandhari and begot Kauravas. Pandu married Kunti and Madri begot Pandavas. Among Pandavas

Dharmaja – by Draupadi – Prativindya; by Pauravi – Devaka

Bheema – by Draupadi – Surasena; by Hidimba – Ghatotkacha; by Kali – Sarvagata.

Arjuna – by Draupadi – Srutakirti, by Ulupi – Iravat; by Chitrangada – Baburvahana; by Subhadra – Abhimanyu;

Nakula – by Draupadi – Satanika; by Karanumati – Naramitra

Sahadeva – by Draupadi – Srutakarna; by Vijaya – Suhotra.

Arjuna -> Abhimanyu -> Parikshit -> Janamejaya; After Janamejaya the 27<sup>th</sup> generation is Kshemaka shall be the last King in Kali Yuga.

After Jarasandha 22 generations of Kings rule Magadha for 1000 years.

From Yayati – Anu – after 12 generations – Bali and his wife are blessed by Dirghatamas sage and begot Anga, Vanga, Kalinga, Sinha, Pundraka, Andhra.

In Angar clan was born Romapada, a friend of Dasaratha.

Thus from Yayati clan – developed Yadu, Turvasu, Druhya, Anu, Puru sub clans and populated the world.

## **25. The Yadu clan**

Yadu – 7<sup>th</sup> generation Sasabindu, 12<sup>th</sup> generation Pruthu, 18<sup>th</sup> generation Chedi; 35<sup>th</sup> generation Bhajamana, Vrsni, Andhaka, Mahabhojas and others; from Vrsni – Satrajita and Prasena in 4<sup>th</sup> generation from Andhaka, in 10<sup>th</sup> generation – Devaka and Ugrasena;

Ugrasena's sons are Kamsa and 8 others; His five sisters were given in marriage to Vasudeva's brothers. Devaki's sisters are married to Vasudeva.

Vasudeva's wives are 1) Rohini, 2) Pauravi, 3) Madira, 4) Bhadra, 5) Rochana, 6) Ila, 7) Dhriti devi, 8) Santidevi, 9) Upadevi, 10) Sridevi, 11) Devarakshita, 12) Sahadevi, 13) Devaki.

From Rohini – Baladeva

From Devaki – Krishna and Subhadra

Subhadra married Arjuna begot Abhimanyu

Abhimanyu with Uttara begets Parikshit.

Parikshit's son was Janamejaya.

## 26. The Mahabharata War :

It lasted for 18 days; 18 Akshouinis Participated in that war. At the end of the 18<sup>th</sup> day only 12 warriors survived. Dharmaja, Bheema, Arjuna, Nakula, Sahadeva, Krishna, Satyaki, Aswatthama, Kripa, Yuyutsu, Vrishakatu and Kritavarma.

## 27. Krishna :

'Krishna tu swayam Bhagavan. Krishna is Bhagavan Himself.' Bhagavatam is the story of Bhagavan and it explains the duties of Bhagavath. And it explains the scheme of evolution.

Soul or Atma is the same in all beings. In living beings it is trapped in individual forms. Compassion opens the door to the liberation of Soul or Jeevatma. The limitation or Upadhi becomes less and less and finally gets liberated and Joins the Paramatma. There are three forms of Vishnu (Purusha) 1) Creator of Mahat, 2) Permeator of the Cosmic egg, 3) Permeator of all beings.

Vishnu appeared in the first Manvantara as Prasnigarbha in his first birth, as Vamana in his second birth and in his third birth as the son of Devaki and Vasudeva, He is Krishna.

## **Role of Sri Krishna in Mahabharata war**

*To understand Bhagavata ,a brief notes and the essence of Mahabharata is given here.....*

***Mahabharata***, one of the most important Hindu epics, is an account of the life and deeds of several generations of a ruling dynasty called the Kuru clan.. Kurukshetra (literally “field of the Kurus”), was the battleground on which this war, known as the Kurukshetra War, was fought. Kurukshetra was also known as “Dharmakshetra” (the “field of Dharma”), or field of righteousness. Mahabharata tells that this site was chosen for the war because a sin committed on this land was forgiven on account of the sanctity of this land.

Kuru territories were divided into two and were ruled by Dhritarashtra (with capital at Hastinapura) and Yudhishtira of the Pandavas (with capital at Indraprastha). The immediate dispute between the Kauravas (sons of Dhritarashtra) and the Pandavas arose from a game of dice, which Duryodhana won by deceit, forcing their Pandava cousins to transfer their

entire territories to the Kauravas (to Hastinapura) and to “go-into-exile” for thirteen years. The dispute escalated into a full scale war when Prince Duryodhana, the eldest of the Kauravas, driven by jealousy, refused to restore the Pandavas their territories after the exile as earlier decided, as Duryodhana objects that they were discovered while in exile, and that no return of their kingdom was agreed.

Prior to the war, disinherited Pandavas at Matsya kingdom, advised by Krishna, tried to find a diplomatic and peaceful solution to the conflict. Balarama, Krishna’s older brother, advised the Pandavas to send an emissary to get the support of the elders of the family like Bhishma, Dhritarashtra, Drona, Karna, and even Shakuni, with the message “Let us avoid armed conflict as much as possible. Only that which is accrued in peace is worthwhile. Out of war, nothing but wrong can issue”. While the emissary was in the Kaurava court, the Pandavas continued with war preparations. They sent messages requesting assistance to a number of neighbouring kingdoms. Their ambassador of peace was insulted and turned away by Duryodhana, who was intent on war, defying the counsel of elders like Bhishma. After several failed attempts on peace, war seemed inevitable. The two sides to the war were the Pandavas and the Kauravas (the official Kuru tribe now ruling both Hastinapura and Indraprastha) and their allies.

***Jaya***, the core of Mahabharata is structured in the form of a dialogue between Kuru king Dhritarashtra and Sanjaya, his advisor and chariot driver. Sanjaya narrates each incident of the Kurukshetra War, fought in 18 days, as and when it happened. Dhritarashtra sometimes asks questions and doubts and sometimes laments, knowing about the destruction caused by the war, to his sons, friends and kinsmen. He also feels guilty, due to his own role, that led to this war, destructive to the entire Indian subcontinent. In the beginning Sanjaya gives a description of the various continents of the Earth, the other planets, and focuses on the Indian Subcontinent and gives an elaborate list of hundreds of kingdoms, tribes, provinces, cities, towns, villages, rivers, mountains, forests etc. of the (ancient) Indian Subcontinent (Bharata Varsha).

He also explains about the ‘military formations adopted by each side on each day, the death of each hero and the details of each war-racings. Some 18 chapters of Vyasa’s Jaya constitutes the Bhagavad Gita, the sacred text of the Hindus. Thus, this work of **Vyasa**, called Jaya deals with diverse subjects like geography, history, warfare, religion and morality. According to Mahabharata itself, the Jaya was recited to the King Janamejaya who is the great-grandson of Arjuna, by Vaisampayana, a disciple of Vyasa . The recitation of Vaisampayana to Janamejaya is then recited again by a professional storyteller named Ugrasrava Sauti, many years later, to an

assemblage of sages performing the 12 year long sacrifice for King S'aunaka Kulapati in the Naimisha forest(then called the *Mahabharata*).

### **Combatants**

The Kurus were an Indo-Aryan tribe and their kingdom in the Vedic period of India, and later a republican Mahajanapada rulers. They formed the first political center of the Indo-Aryans after the Rigvedic period, and after their emergence from the Punjab, and it was there that the codification and redaction of the Vedic texts began. Archaeologically, they most likely correspond to the Black and Red Ware Culture of the 12th to 9th centuries BC. At this time, iron first appears in western India. Panchala was the second “urban” center of Vedic civilization, as its focus moved east from the Punjab, after the focus of power had been with the Kurus in the early Iron Age. This period is associated with the Painted Grey Ware culture, arising beginning around 1100 BCE, and declining from 600 BCE, with the end of the Vedic period. The ruling confederacy, the Panchalas, as their name suggests, probably consisted of five clans - the Krivis, the Turvashas, The Keshins, the Srinjayas and the Somakas. Drupada, whose daughter Draupadi was married to the Pandavas belonged to the Somaka clan. However, the Mahabharata and the Puranas consider the ruling clan of the northern Panchala as an offshoot of the Bharata clan and Divodasa, Sudas, Srinjaya, Somaka and Drupada (also called Yajnasena) were the most notable rulers of this clan.

### **Krishna's peace mission**

As a last attempt at peace, Krishna traveled to Hastinapur to persuade the Kauravas to embark upon a peaceful path with him. At Hastinapur, Krishna took his meals and stayed at the house of the minister, Vidura, a religious man and a “devotee” of Krishna. Duryodhana was insulted that Krishna had turned down his invitation to dine with him and stay in his royal palace. Determined to stop the peace mission, Duryodhana plotted to arrest Krishna.

Krishna's peace proposals were ignored, and Duryodhana publicly ordered his soldiers to arrest Krishna. Krishna laughed and displayed his divine form, radiating intense light. Furious at the insult inflicted upon Him, Lord Krishna cursed Duryodhana that his downfall was certain to the shock of Dhritrashtra who tried to pacify the Lord. The peace mission rejected by Duryodhana, Krishna returned to Upaplavya to inform the Pandavas that the only course left to uphold the principles of virtue and righteousness was inevitable - war. During the course of his return, Krishna met Karna, Kunti's first born (before Yudhishtra's elder brother) and said to help his brothers but being helped by Duryodhana, Karna said to Krishna that he would battle against Pandavas

## War preparations

Krishna had one of the largest armies called as narayani sena and was Himself a great warrior. Duryodhana and Arjuna thus both went to Krishna at Dwarka to ask for His help. Duryodhana arrived first, and found Krishna asleep. Being arrogant and viewing himself as equal to Krishna, Duryodhana chose a seat at Krishna's head and waited for Him to rouse. Arjuna arrived later, and being a humble devotee of Krishna, chose to sit and wait at Krishna's feet. When Krishna woke up, He saw Arjuna first and gave him the first right to make his request. Krishna told Arjuna and Duryodhana that He would give His mighty Narayani sena, 'opulent, Lordly army' to one side, and Himself unarmed to the other. Since Arjuna was given the first opportunity to choose, Duryodhana was worried that Arjuna would choose the mighty army of Krishna. When given the choice of either Krishna's army or Krishna Himself on their side, Arjuna on behalf of the Pandavas chose Krishna, unarmed on His own, relieving Duryodhana, who thought Arjuna to be the greatest fool. Later Arjuna requested Krishna to be his charioteer, and Krishna, being an intimate friend of Arjuna, agreed wholeheartedly, and hence received the name Parthasarthy, or 'charioteer of the son of Pritha'. Both Duryodhana and Arjuna returned satisfied.

While camping at a place called Upaplavya, in the territory of Virata, the Pandavas gathered their armies. Contingents arrived from all parts of the country and soon the Pandavas had a large force of seven divisions. The Kauravas managed to raise an even larger army of eleven divisions. Many kingdoms of ancient India such as Dwaraka, Kasi, Kekaya, Magadha, Chedi, Pandya and the Yadus of Mathura were allied with the Pandavas; while the allies of the Kauravas comprised the kings of Pragjyotisha, Matsya, Anga, Kekaya, Sindhudesa, Mahishmati, Avanti in Madhyadesa, Madras, Gandharas, Bahlikas, Kambojas (with the Yavanas, Sakas and Tusharas) and many others.

### Pandava army

Seeing that there was now no hope for peace, Yudhisthira, the eldest of the Pandavas, asked his brothers to organize their army. The Pandavas accumulated seven Akshauhini's army with the help of their allies. Each of these divisions were led by Drupada, Virata, Dhristadyumna, Shikhandi, Satyaki, Chekitana and Bhima. After consulting his commanders, the Pandavas appointed Dhristadyumna as the supreme commander of the Pandava army. *Mahabharata* says that kingdoms from all over ancient India supplied troops or provided logistic support on the Pandava side. Some of these were: Kekaya, Pandya, Cholas, Keralas, Magadha, and many more.

### Kaurava army

The Kaurava army consisted of eleven Akshauhini's. Duryodhana requested Bhishma to command the Kaurava army. Bhishma accepted on

the condition that, while he would fight the battle sincerely, he would not harm the five Pandava brothers. In addition, Bhishma said that Karna would not fight under him as long as he is in the battlefield. It is believed by many that Bhishma pushed Karna into taking this decision due to his affection towards the Pandavas - the Kauravas would be overwhelmingly powerful if both he and Karna appeared in battle simultaneously. However the excuse he used to prevent their simultaneous fighting was that his guru (Parshurama) was insulted by Karna. But the real fact was that Bhishma knew that Karna was a Kaunteya (Son of Kunti) from the day he met him in Ranakshetra when Karna offered Arjuna to fight against him. Regardless, Duryodhana agreed to Bhishma's conditions and made him the supreme commander of the Kaurava army, while Karna was debarred from fighting. Apart from the one hundred Kaurava brothers, headed by Duryodhana himself and his brother Dushasana, the second eldest son of Dhritarashtra, the Kauravas were assisted on the battlefield by Drona and his son Ashwathama, the Kaurava's brother-in-law Jayadratha, the brahmin Kripa, Kritavarma, Shalya, Sudakshina, Bhurisravasa, Bahlika, Shakuni, and many more who were bound by their loyalty towards either Hastinapura or Dhritarashtra.

### **Neutral parties**

The kingdom of Vidarbha, with its King Rukmi, and Balarama were the only neutrals in this war.

### **Army divisions and weaponry**

Each army consisted of several divisions; the Kauravas had 11 while the Pandavas controlled 7. A division (*akshauhini*) includes 21,870 chariots and chariot-riders, 21,870 elephants and riders, 65,610 horses and riders, and 109,350 foot-soldiers (in a ratio of 1:1:3:5). The combined number of warriors and soldiers in both armies was approximately 3.94 million. Each *Akshauhini* was under a commander or a general, apart from the Commander in chief or the generalissimo who was the head of the entire army.

During the Kurukshetra War, the weapons used included: the bow and arrows, the weapon of choice for Arjuna, Bhishma, Drona, Karna and Abhimanyu; the mace, chosen by Bhima and Duryodhana, the spear and the dagger or sword.

### **Military formations**

At various times during battle, the supreme commander of either army ordered special formations ("*vyuhas*"). Each formation had a specific purpose; some were defensive while others were offensive. Each formation had its specific strengths and weaknesses. *Mahabharata* list the following:

1. *Krauncha vyuha* (heron formation)
2. *Makara vyuha* (crocodile formation)
3. *Kurma vyuha* (tortoise or turtle formation)
4. *Trishula vyuha* (the trident formation)
5. *Chakra vyuha* (wheel or discus formation)
6. *Kamala vyuha* or *Padma vyuha* (lotus formation)
7. *Garud vyuha* (Eagle formation)
8. *Oormi vyuha* (Ocean formation)
9. *Mandala vyuha* (Galactic formation)
10. *Vajra vyuha* (diamond/ thunderbolt formation)
11. *Shakata vyuha* (Box/Cart formation)
12. *Asura vyuha* (Demon formation)
13. *Deva vyuha* (Divine formation)
14. *Soochi vyuha* (Needle formation)
15. *Sringataka vyuha* (Horned formation)
16. *Chandrakala vyuha* (Crescent/ Curved Blade formation)
17. *Mala vyuha* - Garland formation

#### **Some other formations-: The Vyuha:**

- *Krauncha Vyuh*: The crane-or heron shaped formation of an army; forces are distributed to form spanning wing-sides, with a formidable, penetrating centre depicting the crane's head and beak.
- *Padma Vyuh* or the *Chakra Vyuh*: A winding, ever-rotating circular formation; considered impenetrable during the *Mahabharata* age by all warriors except Arjuna, Bhishma, Drona, karna, Krishna, Pradyumna and Abhimanyu. Abhimanyu, had learnt how to break into the formation (in the womb of Subhadra) but not how to break out of it and is trapped inside during the *Mahabharata* war.
- *Sarpa Vyuh*: Winding Snake Formation
- *Makara Vyuh*: Crocodile Formation
- *Sakata Vyuh*: Cart Formation
- *Shukar Vyuh*: Pig Formation

#### **War Sacrifices:**

- *Ashvamedha*: The famous horse-sacrifice was conducted by allowing a horse to roam freely for a slated period of time, with the king performing the sacrifice laying claim to all the lands it touched. The king whose authority is contested must prove himself in battle or accept the imperial supremacy of the challenging king. When the horse returns safely after the period of time, the main sacrifice is performed, and the king, if successful in obtaining dominance over other kings, is crowned *Emperor of the World*. The *Ashvamedha* allows the opportunity to maintain peace if the kings do not choose to contest the sacrificial horse.

- *Rajasuya*: Considered the ultimate sacrifice, the king performing the sacrifice must openly challenge every king in the world to accept his supremacy or defeat him in battle. If and when the king returns successfully, having beaten all other known rulers, the performance of the sacrifice will send him to the highest abode of Lord Indra. It was performed by the Pandava hero Yudhisthira in the *Mahabharata* epic.
- *Yajna*: Akin to the conduct of the *Rajasuya*, save only that the entire sacrifice is to please Vishnu.

### **Levels of Warrior Excellence:**

- *Mahamaharathi*: A warrior capable of fighting 24 Atimaharathi warriors simultaneously. No warrior has attained this status, not least because there have never been 24 Athimaharathi warriors at the same time, but, warriors who can be called Mahamaharathis are Krishna and his incarnations, like Rama and Parashurama, Shiva and Brahma
- *Atimaharathi*: A warrior capable of fighting 12 Maharathi warriors simultaneously. Krishna, Rama, Hanuman, Ravana, Bhishma, Parashurama, Indrajit, Karna and Banasur are Atimaharathis.
- *Maharathi*: A warrior capable of fighting 60,000 warriors simultaneously; circumspect in his mastery of all forms of weapons and combat skills. Arjuna and his four brothers, Dronacharya, Duryodhana, Dusashana and Kripacharya were Maharathis.
- *Atirathi*: A warrior capable of contending with 10,000 warriors simultaneously. Satyaki, Yuyutsu, Drupad, Virat, Dristudhama, and Shikundhi were Atirathis.

### **Rules of engagement**

The two supreme commanders met and framed “rules of ethical conduct”, dharmayuddha, for the war. The rules included:

- Fighting must begin no earlier than sunrise and end exactly at sunset.
- Multiple warriors may not attack a single warrior.
- Two warriors may “duel”, or engage in prolonged personal combat, only if they carry the same weapons and they are on the same mount (no mount, a horse, an elephant, or a chariot).
- No warrior may kill or injure a warrior who has surrendered.
- One who surrenders becomes a prisoner of war and will then be subject to the protections of a prisoner of war.
- No warrior may kill or injure an unarmed warrior.
- No warrior may kill or injure an unconscious warrior.

- No warrior may kill or injure a person or animal not taking part in the war.
- No warrior may kill or injure a warrior whose back is turned away.
- No warrior may attack a woman.
- No warrior may strike an animal not considered a direct threat.
- The rules specific to each weapon must be followed. For example, it is prohibited to strike below the waist in mace warfare.
- Warriors may not engage in any “unfair” warfare.

### Course of war

The Kurukshetra War lasted eighteen days. It was fought only during daylight hours; fighting ceased at sunset. Each day the battle was characterised by numerous individual combats, as well as mass raids against entire enemy divisions. The victor or the vanquished on each day was determined not by any territories gained, but by the body count. This was a war to the death. The victor was the survivor. If the text is taken to be chronologically accurate, **this was one of the bloodiest wars in the history of mankind.** Arjuna, in a fit of extreme anger over the death of his son Abhimanyu, alone killed one akshauhini of Kaurava soldiers in a single day. The war left an extremely large number of widows and orphans and led to an economic depression and the beginning of Kali Yuga.

### **Before the battle**

It has been observed that the year in which the Mahabharata War took place, the year had three eclipses on earth in a span of thirty days. Eclipses are considered ill for the life giving planets such as Sun and as inhabitants on earth. It is widely noted that though such year with three eclipses causes great harm, it can cause great benefit to mankind. This war, resulted into a gift called Bhagavad Gita to the mankind.

On the first day of the war, as would be on all the following days, the Kaurava army stood facing west and the Pandava army stood facing east. The Kaurava army was formed such that it faced all sides: elephants formed its body; the kings, its head; and the steeds, its wings. Bhishma, in consultation with his commanders Drona, Bahlika and Kripa, remained in the rear.

The Pandava army was organised by Yudhisthira and Arjuna in the *Vajra* formation. Because the Pandava army was smaller than the Kaurava's, they decided to employ the tactic of each warrior engaging as many enemies as possible. This involved an element of surprise, with the bowmen showering arrows from hidden behind the frontal attackers. The attackers in the front were equipped with short-range weapons like maces, battle-axes, swords and lances.

Ten divisions (*Akshauhinis*) of the Kaurava army were arranged in a formidable phalanx. The eleventh was put under the immediate command of Bhishma, partly to protect him. The safety of the supreme commander Bhishma was central to Duryodhana's strategy, as he had placed all his hope on the great warrior's abilities. Dushasana, the younger brother of Duryodhana, was the military officer in-charge of Bhishma's protection.

When the war was declared and the two armies were facing each other, Arjuna realised that he would have to kill his dear great-granduncle (Bhishma), on whose lap he had played as a child, and his respected teacher (Drona), who had held his hand and taught him how to hold the bow and arrow, making him the greatest archer in the world. Arjuna felt weak and sickened at the prospect of killing his entire family, including his 100 cousins, and friends such as Ashwathama. Despondent and confused about what is religious, what is right and what is wrong, Arjuna turned to Krishna for divine advice and teachings. Krishna, who Arjuna chose as his charioteer, advised him of his duty. This conversation forms the **Bhagavad Gita**, one of the most respected religious and philosophical texts in the Hindu religion. Krishna instructs Arjuna not to yield to degrading impotence and to fight his kin, for that was the only way to righteousness. He also reminded him that this was a war between righteousness and unrighteousness (*dharma* and *adharma*), and it was Arjuna's duty to slay anyone who supported the cause of unrighteousness, or sin. Krishna then revealed his divine form and explained that he is born on earth in each aeon when evil raises its head. It also forms one of the foremost treatise on the several aspects of Yoga and mystical knowledge.

Before the battle began, Yudhishthira did something unexpected. He suddenly dropped his weapons, took off his armour and started walking towards the Kaurava army with folded hands in prayer. The Pandava brothers and the Kauravas looked on in disbelief, thinking Yudhishthira was surrendering before the first arrow was shot. Yudhishthira's purpose became clear, however, when he fell on Bhishma's feet to seek his blessing for success in battle. Bhishma, grandfather to both the Pandavas and Kauravas, blessed Yudhishthira. Yudhishthira returned to his chariot and the battle was ready to commence.

## Day 1

When the battle commenced, Bhishma went through the Pandava army wreaking havoc wherever he went. Abhimanyu, Arjuna's son, seeing this went straight at Bhishma, defeated his bodyguards and directly attacked the commander of the Kaurava forces. The Pandavas suffered numerous losses and were defeated at the end of the first day. Virata's sons, Uttara and Sweta, were slain by Shalya and Bhishma. Krishna consoled the distraught Yudhishthira saying that eventually victory would be his.

## Day 2

The second day of the war commenced with a confident Kaurava army facing the Pandavas. Arjuna, realising that something needed to be done quickly to reverse the Pandava losses, decided that he must try to kill Bhishma. Krishna skillfully located Bhishma's chariot and steered Arjuna toward him. Arjuna tried to engage Bhishma in a duel, but the Kaurava soldiers placed around Bhishma to protect him attacked Arjuna to try to prevent him from directly engaging Bhishma. Arjuna and Bhishma fought a fierce battle that raged for hours. Drona and Dhristadyumna similarly engaged in a duel during which Drona broke Dhristadyumna's bow numerous times. Bhima intervened and rescued Dhristadyumna. Duryodhana sent the Kalinga forces to attack Bhima and most of them lost their lives at his hands. Bhishma immediately came to relieve the battered Kalinga forces. Satyaki, who was assisting Bhima, shot at Bhishma's charioteer and killed him. Bhishma's horses, with no one to control them, bolted carrying Bhishma away from the battle field. The Kaurava army had suffered great losses at the end of the second day.

## Day 3

On the third day, Bhishma arranged the Kaurava forces in the formation of an eagle with himself leading from the front, while Duryodhana's forces protected the rear. Bhishma wanted to be sure of avoiding any mishap. The Pandavas countered this by using the crescent formation with Bhima and Arjuna at the head of the right and the left horns, respectively. The Kauravas concentrated their attack on Arjuna's position. Arjuna's chariot was soon covered with arrows and javelins. Arjuna, with amazing skill, built a fortification around his chariot with an unending stream of arrows from his bow. Abhimanyu and Satyaki combined to defeat the Gandhara forces of Shakuni. Bhima and his son Ghatotkacha attacked Duryodhana in the rear. Bhima's arrows hit Duryodhana, who swooned in his chariot. His charioteer immediately drove them out of danger. Duryodhana's forces, however, saw their leader fleeing the battlefield and soon scattered. Bhishma soon restored order and Duryodhana returned to lead the army. He was angry at Bhishma, however, at what he saw as leniency towards the five Pandava brothers and spoke harshly at his commander. Bhishma, stung by this unfair charge, fell on the Pandava army with renewed vigour. It was as if there were more than one Bhishma on the field. The Pandava army soon began to retreat in chaos. Arjuna and Krishna attacked Bhishma trying to restore order. Arjuna and Bhishma again engaged in a fierce duel, however Arjuna's heart was not in the battle as he did not like the idea of attacking his great-uncle. During the battle, Bhishma killed numerous soldiers of Arjuna's armies.

## Day 4

The **fourth day** battle was noted for the valour shown by Bhima. Bhishma commanded the Kaurava army to move on the offensive from the outset. Arjuna's son, Abhimanyu, was surrounded and attacked by a number of Kaurava princes. Arjuna joined the fray in aid of Abhimanyu. Bhima appeared on the scene with his mace aloft and started attacking the Kauravas. Duryodhana sent a huge force of elephants at Bhima. When Bhima saw the mass of elephants approaching, he got down from his chariot and attacked them single handedly with his iron mace. They scattered and stampeded into the Kaurava forces killing many. Duryodhana ordered an all-out attack on Bhima. Bhima withstood all that was thrown at him and attacked Duryodhana's brothers, killing eight of them. Bhima was soon struck by an arrow on the chest and sat down in his chariot dazed. Duryodhana was distraught at the loss of his brothers. Duryodhana, overwhelmed by sorrow at the loss of his brothers, went to Bhishma at the end of the fourth day of the battle, and asked his commander how could the Pandavas, facing a superior force against them, still prevail and win. Bhishma replied that the Pandavas had justice on their side and advised Duryodhana to seek peace.

## Days 5-9

When the battle resumed on the fifth day, the slaughter continued. The Pandava army again suffered against Bhishma's attacks. Satyaki bore the brunt of Drona's attacks and soon could not withstand them. Bhima drove by and rescued Satyaki. Arjuna fought and killed thousands of soldiers sent by Duryodhana to attack him. The unimaginable carnage continued during the ensuing days of the battle. The sixth day was marked by a prodigious slaughter. Drona caused immeasurable loss of life on the Pandava side. The formations of both the armies were broken. On the eighth day Bhima killed eight of Dhritarashtra's sons and Arjuna's son Iravan was killed by the Kauravas. On the ninth day Krishna, overcome by anger at the apparent inability of Arjuna to defeat Bhishma, rushed towards the Kaurava commander, but Arjuna stopped him. Realising that the war could not be won as long as Bhishma were standing, Krishna suggested the strategy of placing a woman in the field to face him.

## Day 10

On the tenth day the Pandavas, unable to withstand Bhishma's prowess, decided to put Shikhandi, who had been a woman in a prior life in front of Bhishma, as Bhishma has taken a vow not to attack a woman. Shikhandi's arrows fell on Bhishma without hindrance. Arjuna positioned himself behind Shikhandi, protecting himself from Bhishma's attack, and aimed his arrows at the weak points in Bhishma's armour. Soon, with arrows sticking from every part of his body, the great warrior fell from his chariot.

His body did not touch the ground as it was held aloft by the arrows protruding from his body. The Kauravas and Pandavas gathered around Bhishma and, at his request, Arjuna placed three arrows under Bhishma's head to support it. Bhishma had promised his father, King Shantanu, that he would live until Hastinapur were secured from all directions. To keep this promise, Bhishma used the boon of "Ichcha Mrityu" (self wished death) given to him by his father. After the war was over, when Hastinapur had become safe from all sides and after giving lessons on politics and **Vishnu Sahasranama** to the Pandavas, Bhishma died on the first day of Uttarayana.

### **Day 11**

With Bhishma unable to continue, Karna entered the battle field, much to Duryodhna's joy. He made Drona the supreme commander of the Kaurava forces. Karna and Duryodhana wanted to capture Yudhisthira alive. Killing Yudhisthira in battle would only enrage the Pandavas more, whereas holding him as hostage would be strategically useful. Drona formulated his battle plans for the eleventh day to this aim. He cut down Yudhisthira's bow and the Pandava army feared that their leader would be taken prisoner. Arjuna rushed to the scene, however, and with a flood of arrows made Drona retreat.

### **Day 12**

With his attempts to capture Yudhisthira failed, Drona confided to Duryodhna that it would be difficult as long as Arjuna was around. The king of Trigartadesa, Susharma along with his 3 brothers and 35 sons who were fighting on the Kaurava side made a pact that they would kill Arjuna or die. They went into the battle field on the twelfth day and challenged Arjuna. Arjuna gave them a fierce fight in which the brothers fell dead after fighting a brave fight. Drona continued to try and capture Yudhisthira. The Pandavas however fought hard and delivered severe blows to the Kaurava army.

### **Day 13**

Duryodhana summoned King Bhagadatta, the monarch of Pragjyotisha (modern day Assam, India). Bhagadatta had thousands of gigantic elephants in his stable and was considered the strongest warrior on this planet in elephant warfare. Bhagadatta attacked Arjuna with his gigantic elephant named Suprateeka. It was a fierce battle in which Bhagadatta matched Arjuna astra for astra. On the other side of the battlefield, the remaining four Pandavas and their allies were finding it impossible to break Dronacharya's Chakravyuha formation. As Arjuna was busy fighting with the Trigartadesa princes and the Prajayogastha monarch on the other side of the battlefield, he could not be summoned to break the Chakravyuha formation, which could only be broken by entering and exiting the formation. Yudhisthira instructed, Abhimanyu, one of Arjuna's sons to break the Chakravyuha formation. Abhimanyu knew the secret of entering the

Chakravyuh formation, but did not know how to exit it. Eventually he was trapped in the Chakravyuha or Padmavyuh, which led to his death. Upon learning of the death of his son, Arjuna vowed to kill Jayadratha on the morrow before the battle ended at sunset, otherwise he would throw himself into the fire.

### Day 14

While searching for Jayadratha on the battlefield, Arjuna slew an akshouhini (hundreds of thousands (109,350)) of Kaurava soldiers. The Kaurava army tightly protected Jayadratha, however, preventing Arjuna from attacking him. Finally, in late afternoon, Arjuna found Jayadratha guarded by the mighty kaurav army. Seeing his friend's plight, Lord Krishna raised his Sudarshana Chakra to cover the sun, faking a sunset. Arjuna fought a powerful battle with Jayadrtha and finally defeated him. Then, Arjuna shot a powerful arrow decapitating Jayadratha.

The battle continued past sunset. When the bright moon rose, Ghatotkacha, son of Bhima slaughtered numerous warriors, attacking while flying in the air. Karna stood against him and both fought fiercely until Karna released the Indrastra, a celestial dart given to him by Indra. Ghatotkacha increased his size and fell dead on the Kaurav army killing thousands of them.

### Day 15

After King Drupada and King Virata were slain by Drona, Bhima, and Dhristadyumna fought him on the fifteenth day. Because Drona was very powerful and unconquerable having the irresistible brahmada, Krishna hinted to Yudhishthira that Drona would give up his arms if his son Ashwathama was dead. Bhima proceeded to kill an elephant named Ashwathama, and loudly proclaimed that Ashwathama was dead. Drona approached Yudhishthira to seek the truth of his son's death. Yudhishthira proclaimed *Ashwathama Hatahath, nara va Kunjaro va*, implying Ashwathama had died but he was not sure whether it was Drona's son or an elephant, The latter part of his proclamation (Nara va Kunjaro va) were drowned out by sound of the conch blown by Krishna intentionally (a different version of the story is that Yudhishthira pronounced the last words so feebly that Drona could not hear the word elephant). Prior to this incident, the chariot of Yudhishthira, proclaimed as *Dharma raja* (King of righteousness), hovered a few inches off the ground. After the event, the chariot landed on the ground as he refused to obey Lord Krishna's instructions. Drona was disheartened, and laid down his weapons. He was then killed by Dhristadyumna to avenge his father's death and satisfy his vow. Later, the Pandava's mother Kunti secretly met her abandoned son Karna and requested

him to spare the Pandavas, as they were his younger brothers. Karna promised Kunti that he would spare them except for Arjuna.

### **Day 16**

On the sixteenth day, Karna became supreme commander of the Kaurava army, killing countless warriors during the day. Karna fought valiantly but was surrounded and attacked by Pandava generals, who were unable to prevail upon him. Karna inflicted heavy damage on the Pandava army, which fled. Then Arjuna successfully resisted Karna's weapons with his own, and also inflicted casualties upon the Kaurava army. The sun soon set, and with darkness and dust making the assessment of proceedings difficult, the Kaurava army retreated for the day. On the same day, Bhima swung his mace and shattered Dushasana's chariot. Bhima seized Dushasana, ripped his right hand from shoulder and killed him, tearing open his chest and drinking his blood and carrying some to smear on Draupadi's untied hair, thus fulfilling his vow made when Draupadi was humiliated.

### **Day 17**

On the seventeenth day, Karna defeated the pandava brothers Sahadeva and Yudhisthira in battle but spared their lives. Later, Karna resumed duelling with Arjuna. During their duel, Karna's chariot wheel got stuck in the mud and Karna asked for a pause. Krishna reminded Arjuna about Karna's ruthlessness unto Abhimanyu while he was similarly left without chariot and weapons. Hearing his son's fate, Arjuna shot his arrow and decapitated Karna. Before the day's battle, Karna's sacred armour ('Kavacha') and earrings ('Kundala') were taken as alms by Lord Indra, which resulted in his death by Arjuna's arrows.

### **Day 18**

On the 18th day, Yudhishtira killed king Shalya, Sahadeva killed Shakuni, and Bhima killed Duryodhana's remaining brothers. Realizing that he had been defeated, Duryodhana fled the battle field and took refuge in the lake, where the Pandavas caught up with him. Under the supervision of the now returned Balarama, a mace battle took place between Bhima and Duryodhana in which Duryodhana was mortally wounded. Ashwatthama, Kripacharya, and Kritvarma met Duryodhana at his deathbed and promised to avenge him. They attacked the Pandavas' camp later that night and killed all the Pandavas' remaining army, besides Dhristadyumna, Shikhandi, Udhamaanyu and Uttamaauja.

### **Aftermath**

At the end of the 18th day, only Twelve warriors survived the war—the five Pandavas, Krishna, Satyaki, Ashwatthama, Kripacharya, Yuyutsu, Vrishakethu(son and enemy of Karna) and Kritvarma. Vrishakethu was the

only son of Karna who survived the horrific slaughter. He later came under the patronage of the Pandavas. During the campaign that preceded the Ashvamedha –yagna, Vrishakethu accompanied Arjuna and participated in the battles with Sudhava and Babruvahana. During that campaign Vrishakethu married the daughter of king Yavanatha (perhaps a king of the western regions). It is said, Arjuna developed great affection for Vrishakethu, his nephew. Yudhisthira was crowned king of Hastinapur. He renounced the throne after ruling for 36 years, passing on the crown to Arjuna's grandson Parikshit. He then left for the Himalayas with Draupadi and his brothers in what was to be their last journey. Draupadi and four Pandavas—Bhima, Arjuna, Nakula, and Sahadeva—died during the journey. Yudhisthira, the lone survivor and being of pious heart, was invited by Dharma to enter the heavens as a mortal.

### **Lineage of Emperors of Bharatvarsha (INDIA) after Mahabharata**

About 30 Emperors belonging to the House of Yudhisthira ruled collectively for 1,770 years, 11 months and 10 days: The following is the list of Rulers and Years of Reign (Year, month, day)

1. Yudhisthira 36 Years 8 Months 25 Days
2. Parikshit 60 Years 0 Months 0 Days
3. Janamejaya 84 Years 7 Months 23 Days
4. Ashwamedha 82 Years 8 Months 22 Days
5. Rama II 88 Years 2 Months 8 Days
6. Chhatra Mala 81 Years 11 Months 27 Days
7. Chitraratha 75 Years 3 Months 18 Days
8. Dushtashailya 75 Years 10 Months 24 Days
9. Ugrasena 78 Years 7 Months 21 Days
10. Shurasena 78 Years 7 Months 21 Days
11. Bhuvanapati 69 Years 5 Months 5 Days
12. Ranajita 65 Years 10 Months 4 Days
13. Rikshaka 64 Years 7 Months 4 Days
14. Sukhdeva 62 Years 0 Months 24 Days
15. Naraharideva 51 Years 10 Months 2 Days
16. Suchiratha 42 Years 11 Months 2 Days
17. Shurasena II 58 Years 10 Months 8 Days
18. Parvatasena 55 Years 8 Months 10 Days
19. Medhavi 52 Years 10 Months 10 Days
20. Sonachira 50 Years 8 Months 21 Days
21. Bhimadeva 47 Years 9 Months 20 Days
22. Nriharideva 45 Years 11 Months 23 Days

23. Purnamala 44 Years 8 Months 7 Days
24. Karadavi 44 Years 10 Months 8 Days
25. Alammika 50 Years 11 Months 8 Days
26. Udayapala 38 Years 9 Months 0 Days
27. Duvanamala 40 Years 10 Months 26 Days
28. Damata 32 Years 0 Months 0 Days
29. Shimpala 58 Years 5 Months 8 Days
30. Kshemaka 48 Years 11 Months 21 Days

### **After Kshemak - Pandav vansha genology**

From Kshemak (last Tomar king of Indraprastha and direct descendant of Parikshit) to Anangpal I:

Kshemak

1. Prince Vijayarka, left the country with his brother (or nephew) - Somendra (Shunkh).
  1. Vishnuvardhan - moved South to Godavari and split the country with his cousin Uttungabhujja (Tunga), settled at Dharampuri on western bank of Gadavari and 400 villages and towns were under his rule.
2. Shunkhpal (Somendra) - Kshemak's seat was usurped by his minister (Shunkhpal may have been son of Pradyot, who was a son of Kshemak).
3. Tungapal - quitted upper India and took refuge in Southern India established small kingdom - River Tungbhadra named after him
4. Abhanga (Nanda) - married daughter of Chola King of Kanchivaram, founded Nandagiri.
5. Javalpal (Vijaypala) (he ruled about 300 AD), was founder of Muganda-Patna by some accounts.
6. Gawal (Somdeva) - whose cattled grazed between Godavari and Krishna He was driven out by Cuttack Balahara Prince. Somdeva was slain at his capital Kondar. His queen was saved by Madhav Sarma Brahmin at place called Anumakonda Gwalior was later established on his name at Gopanchal mountain range.
7. Lorepind, He was throned in Saka Samvat 230 (A.D. 308)<sup>l</sup> at Anumakonda after fighting and taking it back from Cuttack Balahara Prince.
8. Adangal
9. Ganmel, fought with King of Cuttauk.<sup>l</sup>
10. Nabhang, destroyed an army of Turks and received 80 Lakh coins. Nalrudra of Cuttack attacked him and received 20 Lakh coins from him.

11. Chukkar, his maternal uncle was his regent and conquered Maharashtra, Yavana, Gurjara and other chiefs. He also conquered Anga, Banga, Lata, Chola, Nepal, Pandya Pulinda. Prayed to Kakati Goddess and did Putramesti Yagnya (sacrifice) to obtain a son.<sup>1</sup>
12. Tome (Prolraja Kakati), killed Kataka Billana (Cuttack Balahara) or Raja of Cuttuck and established his son on throne there, he erected Pagodas at Gangapuram and Hidimbeshwar, 3 Miles from Anumagonda. He build great temple - the Parisavedi linga devalaya with 1000's of Pagodas dedicated to Lord Siva, Shakti and Ganapati.
13. Dravyadan Tomar
14. Drugya Tomar
15. Manbha Tomar
  1. A younger son Achaldev settled at Oosait in central India (M.P.) and his great grand son was Dholandeo Tomar who established Dholpur.
16. Kaarwal Tomar
17. Kalang (Kandha) Tomar, he was a local chieftain in kurudesh (modern haryana).
18. Anangpal I - re-established Tomar rule at what is now Delhi, the ancient capital of his ancestors. AD 736 - March- xx, Ruled 18Yrs
19. Vasudev - AD 754 - March - xx, Ruled 19Y-1M-18D
20. Gangeya Tuar - AD 773-Apr-18, Ruled 21Y-3M-28D
21. Prithvipal - AD 794-Aug-16, Ruled 19Y-6M-19D
22. Jagdev or Jaydev - AD 814-Mar-05, Ruled 20Y-7M-28D
23. Narpal - AD 834-Nov-03, Ruled 14Y-4M-09D
24. Udaysangh (Udayraj) - AD 849-Mar-12, Ruled 26Y-7M-11D
25. Jaidas
26. Vachhal/VrikshPal - AD 897-Jan-01, Ruled 22Y-3M-16D. There were many brothers / uncles of Vacchal Tuar.<sup>1</sup>
  1. Bacchdev, founded Bagor near Narnol and Bachera and Baghera near Thoda Ajmer.
  2. Nagdeo<sup>1</sup>s/o Karnpal Tuar and brother of Vachhal dev, founded Nagor and Nagda near Ajmer. Karndeo Tuar himself established Bahadurgarh near Alwar.
  3. Krishnrays/o Karnpal Tuar, founded Kishangarh near Ajmer and Khas Ganj between Etah and Soron.
  4. Nihal Ray s/o Karnpal Tuar, founded Narayanpur near Alwar.

5. Somasi s/o Karnpal Tuar, founded Ajabpur between present day Alwar and Jaipur
6. Harpal<sup>l</sup> s/o Karnpal Tuar, founded Harsola and Harsoli near Alwar.
27. Pavak - AD 919-Apr-22, Ruled 21Y-6M-05D.
28. Vihangpal - AD 940-Oct-27, Ruled 24Y-4M-04D.
29. Tolpal - AD 961-Mar-01, Ruled 18Y-3M-15D.
  1. Gopal - either another name of Gopal or ruled on his behalf for a while.
30. Sulakshanpal - AD 979-Jun-16, Ruled 25Y-10M-10D. Jaipal Tuar - 1005-Apr-26, Ruled 25Y-10M-10D. - Younger brother of Sulakshanpal Tuar. As a prince and representative of King of Delhi, he fought with Amir Subaktegin of Gazni ( the predecessor of Md. Gazni ) as head of 100,000 horse and 200,000 foot soldiers, accompanied by Chauhans of Ajmere, Chandelas of Kalinjer and Gahadavals (Rathore's) of Kannauj. Also referred to as Great Jaipal Tuar-the king of Delhi and Lahore<sup>l</sup> Fought with Raja Rangatdhvaj Gahadavala (Rathore) and lost sovereignty of Kannauj. His weakness due to the wars with Gahadavala ruler's ensured a brutal attack by Md. Gazni and he lost Mathura to Md. Gazni in 1018 and in 1021 AD Lost Kannauj to Md. Gajni<sup>i</sup> and paid tribute to him for not attacking Indraprastha. Also called Vijaypal Tuar in some inscriptions. His daughter married Raja Salivahan Bhati of Jaisalmer whose progeny was Baland Bhati.
  1. His Younger Brother Jhetpal Tuar captured Paithan and his descendants are called Pathania Rajputs.
31. Kanvarpal/Kumara<sup>l</sup> Pal Tuar - 1021-Aug-29, Ruled 29Y-9M-18D.(Masud, grandson of Md. Gazni, captured Hansi briefly in 1038), ruled from Bari<sup>l</sup> in Awadh, which was 3 days south of Kannauj.
  1. His Rajya Purohit, the chief priest, was Indrachandra whose descendant was Ramchandra 'Rammya', Samrat Hemu's nephew and General in his army.
  2. Anangpal II or AnekPal or Anaypal - 1051-Jun-17, Ruled 29Y-6M-18D.(1052 inscription on the Iron pillar at Mahrauli), populated Delhi and built Lalkot or Old Fort of Delhi.
  3. Bhumpal Tomar, younger son - AD 1081, Settled in Narwar area (Near Gwalior)
  4. Indrapal, founded Indra Garh
  5. Rangraj, founded two palaces by the name of Taragarh, one near Ajmer.
  6. Achal Raj, founded Achner between Bharatpur and Agra.

7. Draupad, lived in Hansi
8. Sisupal, founded Sirsa, Siswal (also called Sirsa Patan)
9. Surajpal, Suraj Kund in Mehrauli Delhi was built by him.
10. Beejpal, settled in Buhana, his descendants ruled the Tanwar ka Illaqa.
32. Tejpal - AD 1081-Jan-05, Ruled 24Y-1M-06D, founded Tejora between Gurgaon and Alwar. Built Shiv Temple at Agra called Tejomahal.
33. Mahipal/Junpal - 1105-Feb-11, Ruled 25Y-2M-23D. Mahipal captured Hansi and Sthaneshwar (modern day Thanesar) from Madud, grandson of Md. Gazni.
34. Dakatpal (Arkpall or Anangpal III) - 1151-Jul-19, Ruled 1192 till the Capture of Delhi by Md. Ghori, Titular head only, lost to Someshwar dev Chauhan of Ajmer in 1152 and married daughter to Chauhan king and thus became a feudatory of his Chauhan son in law and later his grandson Rai Pithora of Ajmer. Prithviraj Chauhan was proclaimed the heir of Tomar Kingdom in AD 1170 and his rule was 22Y-2M-16D.

## **Rulers of Indraprasthan after Kshemaka**

Vishwa, the prime minister of Kshemaka, killed Kshemaka and took over the kingdom. Fourteen generations of Vishwa ruled for 500 years, 3 Month and 17 days as follows:

- King/Queen Years Month Days

1. Vishwa 17 3 29
2. Purseni 42 8 21
3. Veerseni 52 10 7
4. Anangshayi 47 8 23
5. Harijit 35 9 17
6. Paramseni 44 2 23
7. Sukhpatal 30 2 21
8. Kadrut 42 9 24
9. Sajj 32 2 14
10. Amarchud 27 3 16
11. Amipal 22 11 25
12. Dashrath 25 4 12
13. Veersaal 31 8 11
14. Veersaalsena 47 0 14

Veersaalsena was killed by his prime minister Veermaha whose 16 generations ruled for 445 years, 5 months and 3 days as follows:

- King/Queen Years Month Days

1. Raja Veermaha 35 10 8
2. Ajitsingh 27 7 19
3. Sarvadatta 28 3 10
4. Bhuwanpati 15 4 10
5. Veersen 21 2 13
6. Mahipal 40 8 7
7. Shatrushaal 26 4 3
8. Sanghraj 17 2 10
9. Tejpal 28 11 10
10. Manikchand 37 7 21
11. Kamseni 42 5 10
12. Shatrumardan 8 11 13
13. Jeevanlok 28 9 17
14. Harirao 26 10 29
15. Veersen II 35 2 20
16. Adityaketu 23 11 13

Adityaketu is said to be ruling from Magadha so the capital had shifted from Indraprastha to Magadha. Raja Dandhar of Prayaag killed Adityaketu of Magadh

### **Place names of Mahabharata and Bhagavata (Past & Present)**

**Dwaraka**, Krishna's capital city by the sea. Same as modern Dwaraka in Gujarat.

**Dwaitavana Lake**, the lake near Kamyaka forest where some Gandharvas fought and defeated the Kauravas.

**Ekachakrapura**, The place where Bhima slayed Bakasura.

**Hastinapura**, The capital of the Kauravas (the Kurus). Near modern Delhi.

**Indraprastha**, The capital of the Pandavas (the Pandus) whence they ruled for 36 years.

**Kampilya**, Capital of Panchala ruled by Drupada.

**Kamyaka**, the forest where the Pandavas spent the 12th year of forest exile.

**Kurujangala**, the kingdom ruled by Janamejaya.

**Kurukshetra**, (lit. the plain of the Kurus) the battlefield where the Great War was fought. Now a village in Haryana, between Delhi and Chandigarh.

**Upaplavya**, a territory of Matsya kingdom.

**Varanavata**, The Pandavas were sent to live here in a fire-trap.

Ahalyasrama or Gautamasrama Amarkantak	Jarail parganas, Trihut, 24 miles south-west of Janakpur Gondwana mountains, Nagpur
Anga	Munger and Bhagalpur in Bihar
Andhra	North Tamil Nadu and part of Hyderabad
Asruk	An area in southern India
Avanti	Malav; Ujjaini, Madhya Pradesh
Ayodhya	Ayodhya, District Faizabad
Banga	Bangladesh
Batsya	An area west of Prayag and north of Yamuna
Badrikasrama	An area in Kashmir
Bhoja	An area near Malav and Vidarbha or Bhopal
Brahmarshi	An area between the rivers Ganga and Yamuna, from Haridwar to Chambal and Kurukshetra near Delhi
Brahmavarta	Area between rivers Saraswati and Drishadwati
Chedi	Near Jabalpur, and are between the rivers Narmada and Godavari.
Chola	The area on the banks of the river Cauvery
Dandakaranya	Dandakaranya, Madhya Pradesh
Dasharna	An area between the rivers Chambal and Betwa in Madhya Pradesh
Dravid	South-east India
Dwaita forest	Deoban, on the banks of the river Saraswati in Punjab; Sahranpur
Ekchakra	Area in Bihar (there are other opinions about the location of Ekchakra)
Gandhamadan mountains	North of the Rudra Himalayas; in Kailash, according to the Puranas
Gandhar	The area bordering Sind and Kabul rivers, the North-West Frontier Province

Giribraja	Rajgir in Bihar
Gautami	Godavari river
Hastinapur	East of Delhi; area on the south bank of the Ganga near Meerut
Indraprastha	City on the banks of the Yamuna, near old Delhi
Janstan	Aurangabad; the land between the Godavari and Krishna rivers
Kalinga	The area along the Bay of Bengal, Between the rivers Mahanadi and Godavari
Kamboj	North Kashmir
Kamyak Forest	Near the Gulf of Kutch, the area along the river Saraswathi
Kishkindha	District of Bellary, south of the Tungabhadra; near Vijaynagar, close to Lake Pampa in Karnataka and Andhra Pradesh
Kekay	The are between the rivers Satadru and Bipasha (north-west of the river Indus, probably in the district of Shapur)
Keral	South-west India, Malabar and Karnataka and present-day Kerala
Kailash	Kailash. The Himalayan peak north-west of Manasarovar in Tibet.
Kaushiki river	River Kosi or Kesi
Khandavdaha	Indraprastha, near Delhi
Kosal	In Uttar Pradesh, near Ayodhya, Districts of Faizabad, Ganga and Bareich
Kosal (South)	
Kuru (North)	Chhattisgarh
Kurukshetra	North-west Tibet; according to some it is in Siberia
Kurujangal	Districts of Ambala and Karnal in Punjab Kurukshetra and north of it

Lanka	Sri Lanka
Magadha	Area near Patna and Gaya.
Manipur	Not modern Manipur; the location of Manipur of the <i>Mahabharata</i> has not been identified
Matsya	Rajputana; west of Dholpur or Jaipur
Madra	Punjab; the area between Chandrabhaga and Irawati.
Madhyadesh	The area between the Himalayas and Vindhya mountains, west of Prayag and east of Kurukshetra
Mandar mountains	Bhagalpur, Bihar
Mahendra mountains	Eastern Ghats
Malav	Malwa, Central India
Mahismati puri	District of Nimar on the banks of the Narmada, Madhya Pradesh
Meru	Probably the Hindu Kush mountains
Mithila	Districts of Muzaffarpur and Darbhanga, Bihar
Naimisharanya	Nimkharvan or Nimsar; Sitapur in Uttar Pradesh
Nishedh	East of Jabalpur, Madhya Pradesh or in Kumaon, Uttaranchal
Oghavati	A tributary of the river Chitrabh, Apga
Panchvati	Nasik; on the banks of the Godavari river
Panchal	The area between the rivers Ganga and Yamuna, from Haridwar to Chambal.
Paniprastha	Panipat, near Delhi
Pandya	Madura and Tinevelli in Tamilnadu
Pundru	North Bengal
Pradyumnanagar	Pandua, Hooghly, West Bengal
Pravas	A holy place in Kathiawad, by the sea; Pavosa
Pragjyotish	Kamrup, Assam

Prachya	An area east of the river Saraswati
Rishyamuk mountain	The mountain range between the Eastern Ghats and the Nilgiris, the source of Lake Pampa and river Cauvery
Shalva	Are in Rajputana
Samantapanchak	Are with five lakes in Kurukshetra
Saurashtra	Kathiawad, Gujarat
Sureru	Probably the Hindu Kush mountains
Souvir	South of Rajputana or the Indus valley
Sage Kanva's ashram	Near Rajputana, on the banks of the river malini
Takshasila	District of Rawalpindi, North-West Frontier Province
Trigarta	Kangra valley in Punjab's Jallundhur District
Upaplavya	A city in the kingdom of Matsya, Rajputana.
Varanavat	Varnawa; nineteen miles north-west of Kanpur in Uttar Pradesh.
Vidarbha	Berar
Videha	Mithila in North Bihar

### **HOW MANY FOUGHT IN THE MAHABHARATA WAR?**

- Vyasa says that 18 Akshunis (divisions) fought in the battle. An akshauni is 21, 870 chariots, 21, 870 elephants, 65, 610 horses and 109, 350 foot soldiers.
- Assuming two people per chariot, two per elephant and one rider per horse, this approximates to  $2 \times 21,870 + 2 \times 21,870 + 65,610 + 109,350 = 183,680$  fighters per akshauni (division).
- With 18 divisions, this comes to  $183,680 \times 18 = 3,306,240$  men in arms.
- Adding a few more for logistical services such as cooks, barbers, cleaners, stable hands, and so on, we get a round figure of 4 million people in the armed services. This is larger than the number of people in the armed services of India today.

## **WHEN WAS IT FOUGHT?**

- According to our ancient astrologers (as cited by Dr. Mahidhara Nalini Mohan, National Physical Laboratory), Kali Yuga started in 3102 B. C. and the Great Mahabhaarata War was fought in 3138 B. C.

Bhishma used the boon of “Ichcha Mrityu” (self wished death) given to him by his father. After the war was over, when Hastinapur had become safe from all sides and after giving lessons on politics and **Vishnu Sahasranama** to the Pandavas, Bhishma died on the first day of Uttarayana.

## **VISHNU SAHASRA NAMA**

- 1) vishvam: He who is the universe, the virat-purusha
- 2) vishnuh: He who pervades everywhere
- 3) vashatkaarah: He who is invoked for oblations
- 4) bhoota-bhavya-bhavat-prabhuh: The Lord of past, present and future
- 5) bhoota-krit: The creator of all creatures
- 6) bhoota-bhrit: He who nourishes all creatures
- 7) bhaavo: He who becomes all moving and nonmoving things
- 8) bhootaatmaa: The atman of all beings
- 9) bhoota-bhaavanah: The cause of the growth and birth of all creatures
- 10) pootaatmaa: He with an extremely pure essence
- 11) paramaatmaa: The Supersoul
- 12) muktaanaam paramaa gatih: The final goal, reached by liberated souls
- 13) avyayah: Without destruction
- 14) purushah: He who dwells in the city of nine gates
- 15) saakshee: The witness
- 16) kshetrajnah: The knower of the field
- 17) akshara: Indestructible
- 18) yogah: He who is realized through yoga
- 19) yoga-vidaam netaa: The guide of those who know yoga
- 20) pradhaana-purusheshvarah: Lord of pradhaana and purusha
- 21) naarasimha-vapuh: He whose form is man-lion
- 22) shreemaan: He who is always with shree
- 23) keshavah: He who has beautiful locks of hair
- 24) purushottamah: The Supreme Controller
- 25) sarvah: He who is everything
- 26) sharvas: The auspicious
- 27) shivah: He who is eternally pure
- 28) sthaanuh: The pillar, the immovable truth
- 29) bhootaadih: The cause of the five great elements
- 30) nidhir-avyayah: The imperishable treasure
- 31) sambhavah: He who descends of His own free will
- 32) bhaavanah: He who gives everything to his devotees

- 33) bhartaa: He who governs the entire living world
- 34) prabhavah: The womb of the five great elements
- 35) prabhuh: The Almighty Lord
- 36) eeshvarah: He who can do anything without any help
- 37) svayambhooh: He who manifests from Himself
- 38) shambhuh: He who brings auspiciousness
- 39) aadityah: The son of Aditi (Vaamana)
- 40) pushkaraakshah: He who has eyes like the lotus
- 41) mahaasvanah: He who has a thundering voice
- 42) anaadi-nidhanah: He without origin or end
- 43) dhaataa: He who supports all fields of experience
- 44) vidhaataa: The dispenser of fruits of action
- 45) dhaaturuttamah: The subtlest atom
- 46) aprameyah: He who cannot be perceived
- 47) hrisheekeshah: The Lord of the senses
- 48) padmanaabhah: He from whose navel comes the lotus
- 49) amaraprabhuh: The Lord of the devas
- 50) vishvakarmaa: The creator of the universe
- 51) manuh: He who has manifested as the Vedic mantras
- 52) tvashtaa: He who makes huge things small
- 53) sthavishtah: The supremely gross
- 54) sthaviro dhruvah: The ancient, motionless one
- 55) agraahyah: He who is not perceived sensually
- 56) shaashvatah: He who always remains the same
- 57) krishno: He whose complexion is dark
- 58) lohitaakshah: Red-eyed
- 59) pratardanah: The Supreme destruction
- 60) prabhootas: Ever-full
- 61) trikakub-dhaama: The support of the three quarters
- 62) pavitram: He who gives purity to the heart
- 63) mangalam param: The Supreme auspiciousness
- 64) eeshanah: The controller of the five great elements
- 65) praanadah: He who gives life
- 66) praano: He who ever lives
- 67) jyeshthah: Older than all
- 68) shreshtah: The most glorious
- 69) prajaapatih: The Lord of all creatures
- 70) hiranyagarbhah: He who dwells in the womb of the world
- 71) bhoogarbhah: He who is the womb of the world
- 72) maadhavah: Husband of Lakshmi
- 73) madhusoodanah: Destroyer of the Madhu demon
- 74) eeshvarah: The controller
- 75) vikramee: He who is full of prowess

- 76) dhanvee: He who always has a divine bow
- 77) medhaavee: Supremely intelligent
- 78) vikramah: He who stepped (Vaamana)
- 79) kramah: All-pervading
- 80) anuttamah: Incomparably great
- 81) duraadharshah: He who cannot be attacked successfully
- 82) kritajnah: He who knows all that is
- 83) kritih: He who rewards all our actions
- 84) aatmavaan: The self in all beings
- 85) sureshah: The Lord of the demigods
- 86) sharanam: The refuge
- 87) sharma: He who is Himself infinite bliss
- 88) visva-retaah: The seed of the universe
- 89) prajaa-bhavah: He from whom all praja comes
- 90) ahah: He who is the nature of time
- 91) samvatsarah: He from whom the concept of time comes
- 92) vyaalah: The serpent (vyaalah) to atheists
- 93) pratyayah: He whose nature is knowledge
- 94) sarvadarshanah: All-seeing
- 95) ajah: Unborn
- 96) sarveshvarah: Controller of all
- 97) siddhah: The most famous
- 98) siddhih: He who gives moksha
- 99) sarvaadih: The beginning of all
- 100) achyutah: Infallible
- 101) vrishaakapih: He who lifts the world to dharma
- 102) ameyaatmaa: He who manifests in infinite varieties
- 103) sarva-yoga-vinissritah: He who is free from all attachments
- 104) vasuh: The support of all elements
- 105) vasumanaah: He whose mind is supremely pure
- 106) satyah: The truth
- 107) samaatmaa: He who is the same in all
- 108) sammitah: He who has been accepted by authorities
- 109) samah: Equal
- 110) amoghah: Ever useful
- 111) pundareekaakshah: He who dwells in the heart
- 112) vrishakarmaa: He whose every act is righteous
- 113) vrishaakritih: The form of dharma
- 114) rudrah: He who makes all people weep
- 115) bahu-shiraah: He who has many heads
- 116) babhrur: He who rules over all the worlds
- 117) vishvayonih: The womb of the universe
- 118) shuchi-shravaah: He who has beautiful, sacred names

- 119) amritah: Immortal
- 120) shaashvatah-sthaanur: Permanent and immovable
- 121) varaaroaho: The most glorious destination
- 122) mahaatapaah: He of great tapas
- 123) sarvagah: All-pervading
- 124) sarvavid-bhaanuh: All-knowing and effulgent
- 125) vishvakse nah: He against whom no army can stand
- 126) janaardana h: He who gives joy to good people
- 127) vedah: He who is the Vedas
- 128) vedavid: The knower of the Vedas
- 129) avyanga h: Without imperfections
- 130) vedaanga h: He whose limbs are the Vedas
- 131) vedavit: He who contemplates upon the Vedas
- 132) kavih: The seer
- 133) lokaadhyaksha h: He who presides over all lokas
- 134) suraadhyaksho: He who presides over all devas
- 135) dharmaadhyaksha h: He who presides over dharma
- 136) krita-akritah: All that is created and not created
- 137) chaturaatmaa: The four-fold self
- 138) chaturvyoohah: Vasudeva, Sankarshan etc
- 139) chaturdamstra h: He who has four canines (Nrsimha)
- 140) chaturbhujah: Four-handed
- 141) bhraajishnur: Self-effulgent consciousness
- 142) bhojanam: He who is the sense-objects
- 143) bhoktaa: The enjoyer
- 144) sa hishnuh: He who can suffer patiently
- 145) jagadaadijah: Born at the beginning of the world
- 146) anaghah: Sinless
- 147) vijayah: Victorious
- 148) jetaa: Ever-successful
- 149) vishvayoni h: He who incarnates because of the world
- 150) punarvasuh: He who lives repeatedly in different bodies
- 151) upendra h: The younger brother of Indra (vaamana)
- 152) vaamana h: He with a dwarf body
- 153) praamshuh: He with a huge body
- 154) amogha h: He whose acts are for a great purpose
- 155) shuchih: He who is spotlessly clean
- 156) oorjitah: He who has infinite vitality
- 157) ateendra h: He who surpasses Indra
- 158) samgraha h: He who holds everything together
- 159) sarga h: He who creates the world from Himself
- 160) dhritaatmaa: Established in Himself
- 161) niyamo: The appointing authority

- 162) yamah: The administrator
- 163) vedyah: That which is to be known
- 164) vaidyah: The Supreme doctor
- 165) sadaa-yogee: Always in yoga
- 166) veerahaa: He who destroys the mighty heroes
- 167) maadhavo: The Lord of all knowledge
- 168) madhuh: Sweet
- 169) ateendriyo: Beyond the sense organs
- 170) mahaamayo: The Supreme Master of all Maya
- 171) mahotsaaho: The great enthusiast
- 172) mahaabalah: He who has supreme strength
- 173) mahaabuddhir: He who has supreme intelligence
- 174) mahaa-veeryah: The supreme essence
- 175) mahaa-shaktih: All-powerful
- 176) mahaa-dyutih: Greatly luminous
- 177) anirdeshya-vapuh: He whose form is indescribable
- 178) shreemaan: He who is always courted by glories
- 179) ameyaatmaa: He whose essence is immeasurable
- 180) mahaadri-dhrik: He who supports the great mountain
- 181) maheshvaasah: He who wields shaarnga
- 182) maheebhartaa: The husband of mother earth
- 183) shreenivaasah: The permanent abode of Shree
- 184) sataam gatih: The goal for all virtuous people
- 185) aniruddhah: He who cannot be obstructed
- 186) suraanando: He who gives out happiness
- 187) govindah: The protector of the cows
- 188) govidaam-patih: The Lord of all men of wisdom
- 189) mareechih: Effulgence
- 190) damanah: He who controls rakshasas
- 191) hamsah: The swan
- 192) suparnah: Beautiful-winged (Two birds analogy)
- 193) bhujagottamah: The serpent Ananta
- 194) hiranyanaabhah: He who has a golden navel
- 195) Sutapaah: He who has glorious tapas
- 196) padmanaabhah: He whose navel is like a lotus
- 197) prajaapatih: He from whom all creatures emerge
- 198) amrityuh: He who knows no death
- 199) sarva-drik: The seer of everything
- 200) simhah: He who destroys
- 201) sandhaataa: The regulator
- 202) sandhimaan: He who seems to be conditioned
- 203) sthirah: Steady
- 204) ajah: He who takes the form of Aja, Brahma

- 205) durmarshanah: He who cannot be vanquished
- 206) shaastaa: He who rules over the universe
- 207) visrutaatmaa: He who is called atma in the Vedas
- 208) suraarihaa: Destroyer of the enemies of the devas
- 209) guruh: The teacher
- 210) gurutamah: The greatest teacher
- 211) dhaama: The goal
- 212) satyah: He who is Himself the truth
- 213) satya-paraakramah: Dynamic Truth
- 214) nimishah: He who has closed eyes in contemplation
- 215) animishah: He who remains unwinking; ever knowing
- 216) sragvee: He who always wears a garland of undecaying flowers
- 217) vaachaspatir-udaara-dheeh: He who is eloquent in championing the  
Supreme law of life; He with a large-hearted intelligence
- 218) agraneeh: He who guides us to the peak
- 219) graamaneeh: He who leads the flock
- 220) shreemaan: The possessor of light, effulgence, glory
- 221) nyaayah: Justice
- 222) netaa: The leader
- 223) sameeranah: He who sufficiently administers all movements of all living creatures
- 224) sahasra-moordhaa: He who has endless heads
- 225) vishvaatmaa: The soul of the universe
- 226) sahasraakshah: Thousands of eyes
- 227) sahasrapaat: Thousand-footed
- 228) aavartanah: The unseen dynamism
- 229) nivritaatmaa: The soul retreated from matter
- 230) samvritah: He who is veiled from the jiva
- 231) sam-pramardanah: He who persecutes evil men
- 232) ahassamvartakah: He who thrills the day and makes it function vigorously
- 233) vahnih: Fire
- 234) anilah: Air
- 235) dharaneedharah: He who supports the earth
- 236) suprasaadah: Fully satisfied
- 237) prasanaatmaa: Ever pure and all-blissful self
- 238) vishva-dhrik: Supporter of the world
- 239) vishvabhuk: He who enjoys all experiences
- 240) vibhuh: He who manifests in endless forms
- 241) satkartaa: He who adores good and wise people
- 242) satkritah: He who is adored by all good people
- 243) saadhur: He who lives by the righteous codes
- 244) jahnuh: Leader of men
- 245) naaraayanah: He who resides on the waters
- 246) narah: The guide

- 247) asankhyeyah: He who has numberless names and forms
- 248) aprameyaatmaa: A soul not known through the pramanas
- 249) vishishtah: He who transcends all in His glory
- 250) shishta-krit: The law-maker
- 251) shuchih: He who is pure
- 252) siddhaarthah: He who has all arthas
- 253) siddhasankalpah: He who gets all He wishes for
- 254) siddhidah: The giver of benedictions
- 255) siddhisadahanah: The power behind our sadhana
- 256) vrishaahee: Controller of all actions
- 257) vrishabhah: He who showers all dharmas
- 258) vishnuh: Long-striding
- 259) vrishaparvaa: The ladder leading to dharma (As well as dharma itself)
- 260) vrishodarah: He from whose belly life showers forth
- 261) vardhanah: The nurturer and nourisher
- 262) vardhamaanah: He who can grow into any dimension
- 263) viviktah: Separate
- 264) shruti-saagarah: The ocean for all scripture
- 265) subhujah: He who has graceful arms
- 266) durdurdharah: He who cannot be known by great yogis
- 267) vaagmee: He who is eloquent in speech
- 268) mahendrah: The lord of Indra
- 269) vasudah: He who gives all wealth
- 270) vasuh: He who is Wealth
- 271) naika-roopo: He who has unlimited forms
- 272) brihad-roopah: Vast, of infinite dimensions
- 273) shipivishtah: The presiding deity of the sun
- 274) prakaashanah: He who illuminates
- 275) ojas-tejo-dyutidharah: The possessor of vitality, effulgence and beauty
- 276) prakaashaatmaa: The effulgent self
- 277) prataapanah: Thermal energy; one who heats
- 278) riddhah: Full of prosperity
- 279) spashtaaksharo: One who is indicated by OM
- 280) mantrah: The nature of the Vedic mantras
- 281) chandraamshuh: The rays of the moon
- 282) bhaaskara-dyutih: The effulgence of the sun
- 283) amritaamsoodbhavo: The moon who gives flavor to vegetables
- 284) bhaanuh: Self-effulgent
- 285) shashabindhuh: The moon who has a rabbit-like spot
- 286) sureshvarah: A person of extreme charity
- 287) aushadham: Medicine
- 288) jagatas-setuh: A bridge across the material energy
- 289) satya-dharma-paraaakramah: One who champions heroically for truth and righteousness

- 290) bhoota-bhavya-bhavan-naathah: The Lord of past, present and future  
291) pavanah: The air that fills the universe  
292) paavanah: He who gives life-sustaining power to air  
293) analah: Fire  
294) kaamahaa: He who destroys all desires  
295) kaamakrit: He who fulfills all desires  
296) kaantah: He who is of enchanting form  
297) kaamah: The beloved  
298) kaamapradah: He who supplies desired objects  
299) prabhuh: The Lord  
300) yugaadi-krit: The creator of the yugas  
301) yugaavartah: The law behind time  
302) naikamaayah: He whose forms are endless and varied  
303) mahaashanah: He who eats up everything  
304) adrishyah: Imperceptible  
305) vyaktaroopah: He who is perceptible to the yogi  
306) sahasrajit: He who vanquishes thousands  
307) anantajit: Ever-victorious  
308) ishtah: He who is invoked through Vedic rituals  
309) visishtah: The noblest and most sacred  
310) sishteshtah: The greatest beloved  
311) shikhandee: He who wears a peacock feather  
312) nahushah: He who binds all with maya  
313) vrishah: He who is dharma  
314) krodhahaa: He who destroys anger  
315) krodhakrit-kartaa: He who generates anger against the lower tendency  
316) visvabaahuh: He whose hand is in everything  
317) maheedharah: The support of the earth  
318) achyutah: He who undergoes no changes  
319) prathitah: He who exists pervading all  
320) praanah: The prana in all living creatures  
321) praanadah: He who gives prana  
322) vaasavaanujah: The brother of Indra  
323) apaam-nidhih: Treasure of waters (the ocean)  
324) adhishtaanam: The substratum of the entire universe  
325) apramattah: He who never makes a wrong judgement  
326) pratishtitah: He who has no cause  
327) skandah: He whose glory is expressed through Subrahmanya  
328) skanda-dharah: Upholder of withering righteousness  
329) dhuryah: Who carries out creation etc without hitch  
330) varadah: He who fulfills boons  
331) vaayuvaahanah: Controller of winds  
332) vaasudevah: Dwelling in all creatures although not affected by that condition

- 333) brihat-bhaanuh: He who illumines the world with the rays of the sun and moon  
334) aadidevah: The primary source of everything  
335) purandarah: Destroyer of cities  
336) ashokah: He who has no sorrow  
337) taaranah: He who enables others to cross  
338) taarah: He who saves  
339) shoorah: The valiant  
340) shaurih: He who incarnated in the dynasty of Shoora  
341) janeshvarah: The Lord of the people  
342) anukoolah: Well-wisher of everyone  
343) sataavarttah: He who takes infinite forms  
344) padmee: He who holds a lotus  
345) padmanibhekshanah: Lotus-eyed  
346) padmanaabhah: He who has a lotus-navel  
347) aravindaakshah: He who has eyes as beautiful as the lotus  
348) padmagarbha: He who is being meditated upon in the lotus of the heart  
349) shareerabhrit: He who sustains all bodies  
350) maharddhi: One who has great prosperity  
351) riddhah: He who has expanded Himself as the universe  
352) Vriddhaatmaa: The ancient self  
353) mahaakshah: The great-eyed  
354) garudadhvajah: One who has Garuda on His flag  
355) atulah: Incomparable  
356) sharabhah: One who dwells and shines forth through the bodies  
357) bheemah: The terrible  
358) samayajnah: One whose worship is nothing more than keeping an equal vision of the mind by the devotee  
359) havirharah: The receiver of all oblation  
360) sarva-lakshana-lakshanyah: Known through all proofs  
361) lakshmeevaan: The consort of Laksmi  
362) samitinjayah: Ever-victorious  
363) viksharah: Imperishable  
364) rohitah: The fish incarnation  
365) maargah: The path  
366) hetuh: The cause  
367) daamodarah: Whose stomach is marked with three lines  
368) saha: All-enduring  
369) maheedharah: The bearer of the earth  
370) mahaabhaago: He who gets the greatest share in every Yajna  
371) vegavaan: He who is swift  
372) amitaashanah: Of endless appetite  
373) udbhavah: The originator  
374) kshobhanah: The agitator

- 375) devah: He who revels  
376) shreegarbhah: He in whom are all glories  
377) parameshvarah: The Supreme Lord  
378) karanam: The instrument  
379) kaaranam: The cause  
380) kartaa: The doer  
381) vikartaa: Creator of the endless varieties that make up the universe  
382) gahanah: The unknowable  
383) guhah: He who dwells in the cave of the heart  
384) vyavasaayah: Resolute  
385) vyavasthaanah: The substratum  
386) samsthaanah: The ultimate authority  
387) sthaanadah: He who confers the right abode  
388) dhruvah: The changeless in the midst of changes  
389) pararddhih: He who has supreme manifestations  
390) paramaspashtah: The extremely vivid  
391) tushtah: One who is contented with a very simple offering  
392) pushtah: One who is ever-full  
393) shubhekshanah: All-auspicious gaze  
394) raamah: One who is most handsome  
395) viraamah: The abode of perfect-rest  
396) virajo: Passionless  
397) maargah: The path  
398) neyah: The guide  
399) nayah: One who leads  
400) anayah: One who has no leader  
401) veerah: The valiant  
402) shaktimataam-shresthah: The best among the powerful  
403) dharmah: The law of being  
404) dharmaviduttamah: The highest among men of realisation  
405) vaikunthah: One who prevents men from straying on wrong paths  
406) purushah: One who dwells in all bodies  
407) praanah: Life  
408) praanadah: Giver of life  
409) pranavah: He who is praised by the gods  
410) prituh: The expanded  
411) hiranyagarbhah: The creator  
412) shatrughnah: The destroyer of enemies  
413) vyaaptah: The pervader  
414) vaayuh: The air  
415) adhokshajah: One whose vitality never flows downwards  
416) rituh: The seasons  
417) sudarshanah: He whose meeting is auspicious

- 418) kaalah: He who judges and punishes beings  
419) parameshthee: One who is readily available for experience within the heart  
420) parigraha: The receiver  
421) ugra: The terrible  
422) samvatsara: The year  
423) daksha: The smart  
424) vishraama: The resting place  
425) vishva-dakshina: The most skilful and efficient  
426) vishraha: The extension  
427) sthaavara-sthaana: The firm and motionless  
428) pramaanam: The proof  
429) beejamavyaya: The Immutable Seed  
430) artha: He who is worshiped by all  
431) anartha: One to whom there is nothing yet to be fulfilled  
432) mahaakosha: He who has got around him great sheaths  
433) mahaabhogah: He who is of the nature of enjoyment  
434) mahaadhanah: He who is supremely rich  
435) anirvinnah: He who has no discontent  
436) sthavishta: One who is supremely huge  
437) a-bhoo: One who has no birth  
438) dharma-yopa: The post to which all dharma is tied  
439) mahaa-makha: The great sacrificer  
440) nakshatranami: The nave of the stars  
441) nakshatra: The Lord of the stars (the moon)  
442) kshama: He who is supremely efficient in all undertakings  
443) kshaama: He who ever remains without any scarcity  
444) sameehana: One whose desires are auspicious  
445) yajna: One who is of the nature of yajna  
446) iya: He who is fit to be invoked through yajna  
447) mahejya: One who is to be most worshiped  
448) kratu: The animal-sacrifice  
449) satra: Protector of the good  
450) sataam-gati: Refuge of the good  
451) sarvadarsha: All-knower  
452) vimuktaatma: The ever-liberated self  
453) sarvajna: Omniscient  
454) jnaanamuttama: The Supreme Knowledge  
455) svrata: He who ever-performing the pure vow  
456) sumukha: One who has a charming face  
457) sookshma: The subtlest  
458) sugoshah: Of auspicious sound  
459) sukhada: Giver of happiness  
460) suhrit: Friend of all creatures

- 461) manoharah: The stealer of the mind  
462) jita-krodhah: One who has conquered anger  
463) veerabaahur: Having mighty arms  
464) vidaaranah: One who splits asunder  
465) svaapanah: One who puts people to sleep  
466) svavashah: He who has everything under His control  
467) vyaapee: All-pervading  
468) naikaatmaa: Many souled  
469) naikakarmakrit: One who does many actions  
470) vatsarah: The abode  
471) vatsalah: The supremely affectionate  
472) vatsee: The father  
473) ratnagarbhah: The jewel-wombed  
474) dhaneshvarah: The Lord of wealth  
475) dharmagub: One who protects dharma  
476) dharmakrit: One who acts according to dharma  
477) dharmee: The supporter of dharma  
478) sat: existence  
479) asat: illusion  
480) ksharam: He who appears to perish  
481) aksharam: Imperishable  
482) avijnaataa: The non-knower (The knower being the conditioned soul within the body)  
483) sahasraamshur: The thousand-rayed  
484) vidhaataa: All supporter  
485) kritalakshanah: One who is famous for His qualities  
486) gabhastinemi: The hub of the universal wheel  
487) sattvasthah: Situated in sattva  
488) simhah: The lion  
489) bhoota-maheshvarah: The great lord of beings  
490) aadidevah: The first deity  
491) mahaadevah: The great deity  
492) deveshah: The Lord of all devas  
493) devabhrit-guruh: Advisor of Indra  
494) uttarah: He who lifts us from the ocean of samsara  
495) gopatih: The shepherd  
496) goptaa: The protector  
497) jnaanagamyah: One who is experienced through pure knowledge  
498) puraatanah: He who was even before time  
499) shareera-bhootabhrit: One who nourishes the nature from which the bodies came  
500) bhoktaa: The enjoyer  
501) kapeendrah: Lord of the monkeys (Rama)

- 502) bhooridakshinah: He who gives away large gifts  
 503) somapah: One who takes Soma in the yajnas  
 504) amritapah: One who drinks the nectar  
 505) somah: One who as the moon nourishes plants  
 506) purujit: One who has conquered numerous enemies  
 507) purusattamah: The greatest of the great  
 508) vinayah: He who humiliates those who are unrighteous  
 509) jayah: The victorious  
 510) satyasandhah: Of truthful resolution  
 511) daashaarhah: One who was born in the Dasarha race  
 512) saatvataam-patih: The Lord of the Satvatas  
 513) jeevah: One who functions as the ksetrajna  
 514) vinayitaa-saakshee: The witness of modesty  
 515) mukundah: The giver of liberation  
 516) amitavikramah: Of immeasurable prowess  
 517) ambho-nidhir: The substratum of the four types of beings  
 518) anantaatmaa: The infinite self  
 519) mahodadhishayah: One who rests on the great ocean  
 520) antakah: The death  
 521) ajah: Unborn  
 522) mahaarhah: One who deserves the highest worship  
 523) svaabhaavyah: Ever rooted in the nature of His own self  
 524) jitaamitrah: One who has conquered all enemies  
 525) pramodanah: Ever-blissful  
 526) aanandah: A mass of pure bliss  
 527) nandanah: One who makes others blissful  
 528) nandah: Free from all worldly pleasures  
 529) satyadharmaa: One who has in Himself all true dharmas  
 530) trivikramah: One who took three steps  
 531) maharshih kapilaachaaryah: He who incarnated as Kapila, the great sage  
 532) kritajnah: The knower of the creation  
 533) medineepatih: The Lord of the earth  
 534) tripadah: One who has taken three steps  
 535) tridashaadhyaksho: The Lord of the three states of consciousness  
 536) mahaashringah: Great-horned (Matsya)  
 537) kritaantakrit: Destroyer of the creation  
 538) mahaavaraaho: The great boar  
 539) govindah: One who is known through Vedanta  
 540) sushenah: He who has a charming army  
 541) kanakaangadee: Wearer of bright-as-gold armlets  
 542) guhyo: The mysterious  
 543) gabheerah: The unfathomable  
 544) gahano: Impenetrable

- 545) guptah: The well-concealed  
546) chakra-gadaadharah: Bearer of the disc and mace  
547) vedhaah: Creator of the universe  
548) svaangah: One with well-proportioned limbs  
549) ajitah: Vanquished by none  
550) krishnah: Dark-complexioned  
551) dridhah: The firm  
552) sankarshanochyutah: He who absorbs the whole creation into His nature  
and never falls away from that nature  
553) varunah: One who sets on the horizon (Sun)  
554) vaarunah: The son of Varuna (Vasistha or Agastya)  
555) vrikshah: The tree  
556) pushkaraakshah: Lotus eyed  
557) mahaamanaah: Great-minded  
558) bhagavaan: One who possesses six opulences  
559) bhagahaa: One who destroys the six opulences during pralaya  
560) aanandee: One who gives delight  
561) vanamaalee: One who wears a garland of forest flowers  
562) halaayudhah: One who has a plough as His weapon  
563) aadityah: Son of Aditi  
564) jyotiraadityah: The resplendence of the sun  
565) sahishnuh: One who calmly endures duality  
566) gatisattamah: The ultimate refuge for all devotees  
567) sudhanvaa: One who has Shaarnga  
568) khanda-parashur: One who holds an axe  
569) daarunah: Merciless towards the unrighteous  
570) dravinapradah: One who lavishly gives wealth  
571) divah-sprik: Sky-reaching  
572) sarvadrik-vyaaso: One who creates many men of wisdom  
573) vaachaspatir-ayonijah: One who is the master of all vidyas and who is  
unborn through a womb  
574) trisaamaa: One who is glorified by Devas, Vratas and Saamans  
575) saamagah: The singer of the sama songs  
576) saama: The Sama Veda  
577) nirvaanam: All-bliss  
578) bheshajam: Medicine  
579) bhishak: Physician  
580) samnyaasa-krit: Institutor of sannyasa  
581) samah: Calm  
582) shaantah: Peaceful within  
583) nishthaa: Abode of all beings  
584) shaantih: One whose very nature is peace  
585) paraayanam: The way to liberation

- 586) shubhaangah: One who has the most beautiful form  
587) shaantidah: Giver of peace  
588) shrashtaa: Creator of all beings  
589) kumudah: He who delights in the earth  
590) kuvaleshayah: He who reclines in the waters  
591) gohitah: One who does welfare for cows  
592) gopatih: Husband of the earth  
593) goptaa: Protector of the universe  
594) vrishabhaaksho: One whose eyes rain fulfilment of desires  
595) vrishapriyah: One who delights in dharma  
596) anivartee: One who never retreats  
597) nivrittaatmaa: One who is fully restrained from all sense indulgences  
598) samksheptaa: The involver  
599) kshemakrit: Doer of good  
600) shivah: Auspiciousness  
601) shreevatsa-vakshaah: One who has sreevatsa on His chest  
602) shrevaasah: Abode of Sree  
603) shreepatih: Lord of Laksmi  
604) shreemataam varah: The best among glorious  
605) shreedah: Giver of opulence  
606) shreeshah: The Lord of Sree  
607) shreenivaasah: One who dwells in the good people  
608) shreenidhih: The treasure of Sree  
609) shreevibhaavanah: Distributor of Sree  
610) shreedharah: Holder of Sree  
611) shreekarah: One who gives Sree  
612) shreyah: Liberation  
613) shreemaan: Possessor of Sree  
614) loka-trayaashrayah: Shelter of the three worlds  
615) svakshah: Beautiful-eyed  
616) svangah: Beautiful-limbed  
617) shataanandah: Of infinite varieties and joys  
618) nandih: Infinite bliss  
619) jyotir-ganeshvarah: Lord of the luminaries in the cosmos  
620) vijitaatmaa: One who has conquered the sense organs  
621) vidheyatmaa: One who is ever available for the devotees to command in love  
622) sat-keertih: One of pure fame  
623) chinnaasamshayah: One whose doubts are ever at rest  
624) udeernah: The great transcendent  
625) sarvatah-chakshuh: One who has eyes everywhere  
626) aneeshah: One who has none to Lord over Him  
627) shaashvata-sthirah: One who is eternal and stable  
628) bhooshayah: One who rested on the ocean shore (Rama)

- 629) bhooshanah: One who adorns the world  
630) bhootih: One who is pure existence  
631) vishokah: Sorrowless  
632) shoka-naashanah: Destroyer of sorrows  
633) archishmaan: The effulgent  
634) architah: One who is constantly worshipped by His devotees  
635) kumbhah: The pot within whom everything is contained  
636) vishuddhaatmaa: One who has the purest soul  
637) vishodhanah: The great purifier  
638) anniruddhah: He who is invincible by any enemy  
639) apratirathah: One who has no enemies to threaten Him  
640) pradyumnah: Very rich  
641) amitavikramah: Of immeasurable prowess  
642) kaalanemi-nihaa: Slayer of Kalanemi  
643) veerah: The heroic victor  
644) shauri: One who always has invincible prowess  
645) shoora-janeshvarah: Lord of the valiant  
646) trilokaatmaa: The self of the three worlds  
647) trilokeshah: The Lord of the three worlds  
648) keshavah: One whose rays illumine the cosmos  
649) keshihaa: Killer of Kesi  
650) harih: The destroyer  
651) kaamadevah: The beloved Lord  
652) kaamapaalah: The fulfiller of desires  
653) kaamee: One who has fulfilled all His desires  
654) kaantah: Of enchanting form  
655) kritaagamah: The author of the agama scriptures  
656) anirdeshya-vapuh: Of Indescribable form  
657) vishnuh: All-pervading  
658) veerah: The courageous  
659) anantah: Endless  
660) dhananjayah: One who gained wealth through conquest  
661) brahmanyah: Protector of Brahman (anything related to Narayana)  
662) brahmakrit: One who acts in Brahman  
663) brahmaa: Creator  
664) brahma: Biggest  
665) brahma-vivardhanah: One who increases the Brahman  
666) brahmavid: One who knows Brahman  
667) braahmanah: One who has realised Brahman  
668) brahmee: One who is with Brahma  
669) brahmajno: One who knows the nature of Brahman  
670) braahmana-priyah: Dear to the brahmanas  
671) mahaakramo: Of great step

- 672) mahaakarmaa: One who performs great deeds  
673) mahaatejaah: One of great resplendence  
674) mahoragah: The great serpent  
675) mahaakratuh: The great sacrifice  
676) mahaayajvaa: One who performed great yajnas  
677) mahaayajnah: The great yajna  
678) mahaahaviih: The great offering  
679) stavayah: One who is the object of all praise  
680) stavapriyah: One who is invoked through prayer  
681) stotram: The hymn  
682) stutih: The act of praise  
683) stotaa: One who adores or praises  
684) ranapriyah: Lover of battles  
685) poornah: The complete  
686) poorayitaa: The fulfiller  
687) punyah: The truly holy  
688) punya-keertir: Of Holy fame  
689) anaamayah: One who has no diseases  
690) manojavah: Swift as the mind  
691) teerthakaro: The teacher of the tirthas  
692) vasuretaah: He whose essence is golden  
693) vasupradah: The free-giver of wealth  
694) vasupradah: The giver of salvation, the greatest wealth  
695) vaasudevo: The son of Vasudeva  
696) vasuh: The refuge for all  
697) vasumanaah: One who is attentive to everything  
698) haviih: The oblation  
699) sadgatih: The goal of good people  
700) satkritih: One who is full of Good actions  
701) satta: One without a second  
702) sadbhootih: One who has rich glories  
703) satparaayanah: The Supreme goal for the good  
704) shooraasenah: One who has heroic and valiant armies  
705) yadu-shresthah: The best among the Yadava clan  
706) sannivaasaah: The abode of the good  
707) suyaamunah: One who attended by the people dwelling on the banks of Yamuna  
708) bhootaavaaso: The dwelling place of the elements  
709) vaasudevah: One who envelops the world with Maya  
710) sarvaasunilayah: The abode of all life energies  
711) analah: One of unlimited wealth, power and glory  
712) darpahaa: The destroyer of pride in evil-minded people  
713) darpadah: One who creates pride, or an urge to be the best, among the righteous  
714) driptah: One who is drunk with Infinite bliss

- 715) durdharah: The object of contemplation  
716) athaaparaajitah: The unvanquished  
717) vishvamoortih: Of the form of the entire Universe  
718) mahaamortir: The great form  
719) deeptamoortir: Of resplendent form  
720) a-moortirmaan: Having no form  
721) anekamoortih: Multi-formed  
722) avyaktah: Unmanifest  
723) shatamoortih: Of many forms  
724) shataananah: Many-faced  
725) ekah: The one  
726) naikah: The many  
727) savah: The nature of the sacrifice  
728) kah: One who is of the nature of bliss  
729) kim: What (the one to be inquired into)  
730) yat: Which  
731) tat: That  
732) padam-anuttamam: The unequalled state of perfection  
733) lokabandhur: Friend of the world  
734) lokanaathah: Lord of the world  
735) maadhavah: Born in the family of Madhu  
736) bhaktavatsalah: One who loves His devotees  
737) suvarna-varnah: Golden-coloured  
738) hemaangah: One who has limbs of gold  
739) varaangah: With beautiful limbs  
740) chandanaangadee: One who has attractive armlets  
741) veerahaa: Destroyer of valiant heroes  
742) vishama: Unequalled  
743) shoonyah: The void  
744) ghritaaseeh: One who has no need for good wishes  
745) acalah: Non-moving  
746) chalah: Moving  
747) amaanee: Without false vanity  
748) maanadah: One who causes, by His maya, false identification with the body  
749) maanyah: One who is to be honoured  
750) lokasvaamee: Lord of the universe  
751) trilokadhrik: One who is the support of all the three worlds  
752) sumedhaa: One who has pure intelligence  
753) medhajah: Born out of sacrifices  
754) dhanyah: Fortunate  
755) satyamedhah: One whose intelligence never fails  
756) dharaadharah: The sole support of the earth  
757) tejovrisho: One who showers radiance

- 758) dyutidharah: One who bears an effulgent form  
759) sarva-shastra-bhritaam-varah: The best among those who wield weapons  
760) pragrahah: Receiver of worship  
761) nigrahaah: The killer  
762) vyagrah: One who is ever engaged in fulfilling the devotee's desires  
763) naikashringah: One who has many horns  
764) gadaagrajah: One who is invoked through mantra  
765) chaturmoortih: Four-formed  
766) chaturbaahuh: Four-handed  
767) chaturvyoohah: One who expresses Himself as the dynamic centre in the four vyoohas  
768) chaturgatih: The ultimate goal of all four varnas and asramas  
769) chaturaatmaa: Clear-minded  
770) chaturbhaavas: The source of the four  
771) chatur-vedavid: Knower of all four vedas  
772) ekapaat: One-footed (BG 10.42)  
773) samaavartah: The efficient turner  
774) nivrittaatmaa: One whose mind is turned away from sense indulgence  
775) durjayah: The invincible  
776) duratikramah: One who is difficult to be disobeyed  
777) durlabhah: One who can be obtained with great efforts  
778) durgamah: One who is realised with great effort  
779) durgah: Not easy to storm into  
780) duraavaasah: Not easy to lodge  
781) duraarihaa: Slayer of the asuras  
782) shubhaangah: One with enchanting limbs  
783) lokasaarangah: One who understands the universe  
784) Sutantuh: Beautifully expanded  
785) tantu-varadhanah: One who sustains the continuity of the drive for the family  
786) indrakarmaa: One who always performs gloriously auspicious actions  
787) mahaakarmaa: One who accomplishes great acts  
788) kritakarmaa: One who has fulfilled his acts  
789) kritaagamah: Author of the Vedas  
790) udbhavah: The ultimate source  
791) sundarah: Of unrivalled beauty  
792) sundah: Of great mercy  
793) ratna-naabhah: Of beautiful navel  
794) sulochanah: One who has the most enchanting eyes  
795) arkah: One who is in the form of the sun  
796) vaajasanah: The giver of food  
797) shringee: The horned one  
798) jayantah: The conquerer of all enemies  
799) sarvavij-jayee: One who is at once omniscient and victorious

- 800) suvarna-binduh: With limbs radiant like gold  
801) akshobhyah: One who is ever unruffled  
802) sarva-vaageeshvaresvarah: Lord of the Lord of speech  
803) mahaahradah: One who is like a great refreshing swimming pool  
804) mahaagartah: The great chasm  
805) mahaabhootah: The great being  
806) mahaanidhih: The great abode  
807) kumudah: One who gladdens the earth  
808) kundarah: The one who lifted the earth  
809) kundah: One who is as attractive as Kunda flowers  
810) parjanya: He who is similar to rain-bearing clouds  
811) paavanah: One who ever purifies  
812) anilah: One who never slips  
813) amritaashah: One whose desires are never fruitless  
814) amritavapuh: He whose form is immortal  
815) sarvajna: Omniscient  
816) sarvato-mukhah: One who has His face turned everywhere  
817) sulabhah: One who is readily available  
818) suvratah: One who has taken the most auspicious forms  
819) siddhah: One who is perfection  
820) shatrujit: One who is ever victorious over His hosts of enemies  
821) shatrutaapanah: The scorcher of enemies  
822) nyagrodhah: The one who veils Himself with Maya  
823) udumbarah: Nourishment of all living creatures  
824) ashvattas: Tree of life  
825) chaanooraandhra-nishoodanah: The slayer of Canura  
826) sahasraarchih: He who has thousands of rays  
827) saptajihvah: He who expresses himself as the seven tongues of fire  
(Types of agni)  
828) saptaidhaah: The seven effulgences in the flames  
829) saptavaahanah: One who has a vehicle of seven horses (sun)  
830) amoortih: Formless  
831) anaghah: Sinless  
832) acintyo: Inconceivable  
833) bhayakrit: Giver of fear  
834) bhayanaashanah: Destroyer of fear  
835) anuh: The subtlest  
836) brihat: The greatest  
837) krishah: Delicate, lean  
838) sthoolah: One who is the fattest  
839) gunabhrit: One who supports  
840) nirgunah: Without any properties  
841) mahaan: The mighty

- 842) adhritah: Without support  
 843) svadhritah: Self-supported  
 844) svaasyah: One who has an effulgent face  
 845) praagvamshah: One who has the most ancient ancestry  
 846) vamshavardhanah: He who multiplies His family of descendants  
 847) bhaarahrit: One who carries the load of the universe  
 848) kathitah: One who is glorified in all scriptures  
 849) yogee: One who can be realised through yoga  
 850) yogeshah: The king of yogis  
 851) sarvakaamadah: One who fulfils all desires of true devotees  
 852) ashramah: Haven  
 853) shramanah: One who persecutes the worldly people  
 854) kshaamah: One who destroys everything  
 855) suparnah: The golden leaf (Vedas) BG 15.1  
 856) vaayuvaahanah: The mover of the winds  
 857) dhanurdharah: The wielder of the bow  
 858) dhanurvedah: One who declared the science of archery  
 859) dandah: One who punishes the wicked  
 860) damayitaa: The controller  
 861) damah: Beautitude in the self  
 862) aparajitah: One who cannot be defeated  
 863) sarvasahah: One who carries the entire Universe  
 864) anyantaa: One who has no controller  
 865) niyamah: One who is not under anyone's laws  
 866) ayamah: One who knows no death  
 867) sattvavaan: One who is full of exploits and courage  
 868) saattvikah: One who is full of sattvic qualities  
 869) satyah: Truth  
 870) satya-dharma-paraayanah: One who is the very abode of truth and dharma  
 871) abhipraayah: One who is faced by all seekers marching to the infinite  
 872) priyaarhah: One who deserves all our love  
 873) arhah: One who deserves to be worshiped  
 874) priyakrit: One who is ever-obliging in fulfilling our wishes  
 875) preetivardhanah: One who increases joy in the devotee's heart  
 876) vihaayasa-gatih: One who travels in space  
 877) jyotih: Self-effulgent  
 878) suruchih: Whose desire manifests as the universe  
 879) hutabhuk: One who enjoys all that is offered in yajna  
 880) vibhuh: All-pervading  
 881) ravih: One who dries up everything  
 882) virochanah: One who shines in different forms  
 883) sooryah: The one source from where everything is born  
 884) savitaa: The one who brings forth the Universe from Himself

- 885) ravidochanah: One whose eye is the sun  
886) anantah: Endless  
887) hutabhuk: One who accepts oblations  
888) bhoktaaA: One who enjoys  
889) sukhadah: Giver of bliss to those who are liberated  
890) naikajah: One who is born many times  
891) agrajah: The first-born  
892) anirvinnah: One who feels no disappointment  
893) sadaamarshee: One who forgives the trespasses of His devotees  
894) lokaadhishthaanam: The substratum of the universe  
895) adbhutah: Wonderful  
896) sanaat: The beginningless and endless factor  
897) sanaatanatamah: The most ancient  
898) kapilah: The great sage Kapila  
899) kapih: One who drinks water  
900) apyayah: The one in whom the universe merges  
901) svastidah: Giver of Svasti  
902) svastikrit: One who robs all auspiciousness  
903) svasti: One who is the source of all auspiciousness  
904) svastibhuk: One who constantly enjoys auspiciousness  
905) svastidakshinah: Distributor of auspiciousness  
906) araudrah: One who has no negative emotions or urges  
907) kundalee: One who wears shark earrings  
908) chakree: Holder of the chakra  
909) vikramee: The most daring  
910) oorjita-shaasanah: One who commands with His hand  
911) shabdaatigah: One who transcends all words  
912) shabdasahah: One who allows Himself to be invoked by Vedic declarations  
913) shishirah: The cold season, winter  
914) sharvaree-karah: Creator of darkness  
915) akroorah: Never cruel  
916) peshalah: One who is supremely soft  
917) dakshah: Prompt  
918) dakshinah: The most liberal  
919) kshaminaam-varah: One who has the greatest amount of patience with sinners  
920) vidvattamah: One who has the greatest wisdom  
921) veetabhayah: One with no fear  
922) punya-shravana-keertanah: The hearing of whose glory causes holiness to grow  
923) uttaaranah: One who lifts us out of the ocean of change  
924) dushkritihaa: Destroyer of bad actions  
925) punyah: Supremely pure  
926) duh-svapna-naashanah: One who destroys all bad dreams  
927) veerahaa: One who ends the passage from womb to womb

- 928) rakshanah: Protector of the universe  
929) santah: One who is expressed through saintly men  
930) jeevanah: The life spark in all creatures  
931) paryavasthitah: One who dwells everywhere  
932) anantaroopah: One of infinite forms  
933) anantashreeh: Full of infinite glories  
934) jitamanyuh: One who has no anger  
935) bhayapahah: One who destroys all fears  
936) chaturashrah: One who deals squarely  
937) gabheeraatmaa: Too deep to be fathomed  
938) vidishah: One who is unique in His giving  
939) vyaadishah: One who is unique in His commanding power  
940) dishah: One who advises and gives knowledge  
941) anaadih: One who is the first cause  
942) bhoor-bhuvo: The substratum of the earth  
943) lakshmeeh: The glory of the universe  
944) suveerah: One who moves through various ways  
945) ruchiraangadah: One who wears resplendent shoulder caps  
946) jananaah: He who delivers all living creatures  
947) jana-janmaadir: The cause of the birth of all creatures  
948) bheemah: Terrible form  
949) bheema-paraakramah: One whose prowess is fearful to His enemies  
950) aadhaaranilayah: The fundamental sustainer  
951) adhaataa: Above whom there is no other to command  
952) pushpahaasah: He who shines like an opening flower  
953) prajaagarah: Ever-awakened  
954) oordhvagah: One who is on top of everything  
955) satpathaachaarah: One who walks the path of truth  
956) praanadah: Giver of life  
957) pranavah: Omkara  
958) panah: The supreme universal manager  
959) pramaanam: He whose form is the Vedas  
960) praananilayah: He in whom all prana is established  
961) praanibhrit: He who rules over all pranas  
962) praanajeevanah: He who maintains the life-breath in all living creatures  
963) tattvam: The reality  
964) tattvavit: One who has realised the reality  
965) ekaatmaa: The one self  
966) janma-mrityu-jaraatigah: One who knows no birth, death or old age in Himself  
967) bhoor-bhuvah svas-taruh: The tree of bhur, bhuvah and svah  
968) taarah: One who helps all to cross over  
969) savitaa: The father of all  
970) prapitaamahah: The father of the father of beings (Brahma)

- 971) yajnah: One whose very nature is yajna  
 972) yajnapatih: The Lord of all yajnas  
 973) yajvaa: The one who performs yajna  
 974) yajnaangah: One whose limbs are the things employed in yajna  
 975) yajnavahanah: One who fulfils yajnas in complete  
 976) yajnaabhid: The ruler of the yajnas  
 977) yajnakrit: One who performs yajna  
 978) yajnee: Enjoyer of yajnas  
 979) yajnaabhu: Receiver of all that is offered  
 980) yajnaadahanah: One who fulfils all yajnas  
 981) yajnaantakrit: One who performs the concluding act of the yajna  
 982) yajnaaghyam: The person to be realised by yajna  
 983) annam: One who is food  
 984) annadah: One who eats the food  
 985) atmayoni: The uncaused cause  
 986) svayamjait: Self-born  
 987) vaishvanah: The one who cut through the earth  
 988) samagayana: One who sings the sama songs; one who loves hearing  
     sama chants;  
 989) devaki-nandanah: Son of Devaki  
 990) srashta: Creator  
 991) kshiteeshah: The Lord of the earth  
 992) paapa-naashanah: Destroyer of sin  
 993) samkha-bhrit: One who has the divine Pancajanya  
 994) nandakee: One who holds the Nandaka sword  
 995) chakree: Carrier of Sudarsana  
 996) shaarnga-dhanva: One who aims His shaarnga bow  
 997) gadadhara: Carrier of Kaumodakee club  
 998) rathaanga-paani: One who has the wheel of a chariot as His weapon;  
     One with the strings of the chariot in his hands;  
 999) akshobhya: One who cannot be annoyed by anyone  
 1000) sarva-praharanaayudha: He who has all implements for all kinds of  
     assault and fight ==

- The names are generally derived from the *anantakalyanagunas* (meaning: infinite auspicious attributes). Some names are:
  1. Achintya (Incomprehensible, beyond understanding)
  2. Acyutah (infallible)
  3. Ananta (endless, eternal, infinite)
  4. Damodara (having a rope (dama) around his belly (udara): a name of Krishna)

5. Govinda (protector of the cows & brahmins; master of the senses: a name of Krishna)
6. Hari (one who takes away jo manushya ke avguno ko har leta hai)
7. Hayagriva (giver of knowledge)
8. Jagannatha (Owner/Ruler of the world/universe)
9. Janardana (One who is worshiped by people for Wealth)
10. Keshava (slayer of Keshi, having long or much or handsome hair, from Atharvaveda )
11. Krishna (born during the third epoch or yuga, his deeds range from cow protection (go rakshya) to absolving the earth of load of sins)
12. Madhava (relating to the season of spring, ma = Lakshmi, dhav = dhaaran karne walle means madhava)
13. Madhusudana (he who destroyed the demon called Madhu)
14. Narayana (said to mean “he who is the abode of *nar* (= ether)”, i.e., the whole universe’s shelter. Also means “The supreme Man who is the foundation of all men”. Another meaning is “He who lies (i.e., rests) in the water”).
15. Padmanabha (lotus-naveled one, from whose navel sprang the lotus which contained Brahma, who created the universe)
16. Parthasarathy (Charioteer of Arjuna/Partha)
17. Purushottama - The Supreme Eternal Being
18. Rama (born during the second epoch or Yuga, his deeds primarily established the ideal living principles for a man)
19. Hrishikesh (Lord of the senses or Lord within the heart; “hri” root meaning the heart)
20. Rohit (another Name of Vishnu)
21. Satyanarayana (a combination of satya and Narayana meaning ‘protector of truth’)
22. Shrivatsa
23. Shikhandee: He who wears a peacock feather.
24. Souryaran (the one who destroys the evil/sins and who comforts us) described in Vishnu kautuvam.
25. Sridhara (consort of Sri = Lakshmi or Ultimate wealth)
26. Siddhartha (one who attains perfection, birth name of Buddha avatar in the last epoch of Kali Yuga)

27. Sriman (the pride of Shri or Lakshmi); Often Sriman is combined with the name, Narayana, to form a compound word, Sriman Narayana.
28. Srinivasa (the abode of Shri) (also specifically referring to his form in the temple at Tirupati). Also the form of Vishnu at Tirupati is well-known as Venkateswara.
29. Trivikrama (Conqueror of the three worlds, as in Vamana avatara).
30. Vishal (Immense, The Unstoppable One).
31. Vamana (dwarfish, small or short in stature, a dwarf brahmana)
32. Vasudeva ( “All-Pervading god”, with the long vowel A; it also means “the son of Vasudeva”, i.e. Krishna)
33. Shreesh (Husband of Goddess Lakshmi).
34. Guruvayurappan Lord of Guruvayur (Temple made by Guru(Brihaspati) & Vayu deva)
35. Sohama means the most intelligent, it is strongest form of Vishnu with a thousand brains and hands
36. Jayan means The Victorious or The conqueror of all enemies
37. Jaganath is the south eastern name of Vishnu. The word juggernaut (the mightiest) is derived from this name.

### **Fourteen Manus of Sveta Vârâha Kalpa**

Each Manu rules during an eon called a Manvantara. The Puranas ascribe to each Manvantara one Indra, one Vishnu avatar,”*During the hundred years of Brahmâ’s life, there are 504,000 manvantara–avatars*”<sup>14</sup> Manus of the present Sveta Vârâha Kalpa are

1. Swayambhuva Manu
2. Svarocisa Manu
3. Auttami
4. Tamasa Manu
5. Raivata Manu
6. Caksusa Manu
7. Sraddhadeva Manu or Vaivasvata Manu
8. Savarni Manu
9. Daksa Savarni Manu
10. Brahma Savarni Manu
11. Dharma Savarni Manu
12. Rudra Savarni Manu
13. Raucya
14. Bhauta

According to the Puranas, currently we are in the 7th Manvantara headed by Sraddhadeva (Vaivasvata) Manu. Bhaktisiddhanta Sarasvati Thakura, in his Anubhashya, gives a list of Manus and their fathers' names:

1. Svayambhuva Manu, the son of Lord Brahma;
2. Svarocisha, the son of Svarocis, or Agni, the predominating deity of fire;
3. Uttama, the son of King Priyavrata;
4. Tamasa, the brother of Uttama;
5. Raivata, the twin brother of Tamasa;
6. Cakshusha, the son of the demigod Cakshus;
7. Vaivasvata, the son of Vivasvan, the sun-god ;
8. Savarni, a son born to the sun-god and his wife Chaya;
9. Daksha-savarni, the son of the demigod Varuna;
10. Brahma-savarni, the son of Upasloka;
11. Rudra-savarni, son of Rudra
12. Dharma-savarni, son of Ruci
13. Deva-savarni, son of Satyasaha
14. Indra-savarni, son of Bhuti

### **The genealogy of Svayambhuva Manu**

According to the Puranas, the genealogy of the 1st Manu, Svayambhuva is as follows:

1. Brahma or Svayambhu
2. Svayambhuva Manu, son of Brahma and Gayatri (alternately, Shatarupa, Brahmani or Savitri)
3. Uttanapada and Priyavrata were two sons of Svayambhuva Manu and Ananti
4. Dhruva, Apasyati, Apasyanta and Kiritimana were four sons of Uttanapada and Sunrita (or Suniti), daughter of Dharma
5. Sista, son of Dhruva and Dhanya
6. Ripunjaya, Kripa, Vrita, Vrika and Vrikatejasa were five sons of Shista and Succhaya, daughter of Agni
7. Cakhu, son of Ripunjaya and Virini
8. Cakhusa Manu, son of Cakhu

### **The genealogy of Vaivasvata Manu**

According to the Puranas, the genealogy of the 7th Manu, Vaivasvata is as follows:

1. Brahma
2. Marichi, one of the 10 Prajapatis created by Brahma.

3. Kashyapa, son of Marichi and Kala. Kashyapa is regarded as the father of humanity.
4. Vivasvan or Surya, son of Kashyapa and Aditi.
5. Vaivasvata Manu, originally Satyavrata, son of Vivasvan and Sa?jna.
6. Ikshvaku, Nabhaga, Narishyanta, Karusha, Prishadhra, Dhrishta, Sharyati, Pramshu and Nabhanedishta were the nine sons and Ila was the only daughter of Vaivasvata Manu

### **Duration of life of Manu**

“The lifespan of one Manu, is 100 Mahayugas, and each Mahayuga is 306,720,000 years.” (Ūrimad Bhagavatam 5.1.28) “The duration of one manvantara, the lifespan of one Manu, is seventy-one yugas, and each yuga is 4,320,000 years”. The present Manu has already lived for 4,320,000 years multiplied by 28.” (Srimad Bhagavatam 4.30.49)

### **Comparison to the Age of the Universe from Modern Astronomy**

Modern scientific astronomy estimates the Age of the Universe as around 13 Billion years ( $13 * 10^9$  years). Conversion of 1 day of Brahma in to human years yields  $8.58816 * 10^9$  years (derived as 2 kalpas \* 14 Manvantaras \* 71 Chaturyugas \* 12,000 Deva vatsaras \* 360 human years).

### **Manus of the Sveta Varaha Kalpa**

Manvantara No.	Name of Manu for manvantara:	Manvantara-avatara name:
01	Svayambhuva Manu	Yajna
02	Svarocisha Manu	Vibhu
03	Uttama Manu	Satyasena
04	Tamasa Manu	Hari
05	Raivata Manu	Vaikuntha
06	Cakshusha Manu	Ajita
07	<i><b>Vaivasvata Manu</b></i> (current)	Vamana
08	Savarni Manu	Sarvabhauma
09	Daksha-savarni Manu	Rishabha
10	Brahma-savarni Manu	Vishvaksena
11	Dharma-savarni Manu	Dharmasetu
12	Rudra-savarni Manu	Sudhama
13	Deva-savarni Manu	Yogesvara
14	Indra-savarni Manu	Brihadbhanu

### **First Manvantara - the interval of Swayambhu Manu**

Saptarshis -: Marichi, Atri, Angiras, Pulaha, Kratu, Pulastya, and Vashishtha. svayambhuve — in the Svayambhuva-manvantara; yajna — the avatara named Yajna: In the Svayambhuva-manvantara, the Avatar is named Yajna.

**Second Manvantara - the interval of Swarochisha Manu**

Urja, Stambha, Praña, Dattoli, Rishabha, Nischara, and Arvarivat. In the Svarochisha-manvantara, avatara is named Vibhu.

**Third Manvantara - the interval of Auttami Manu**

Sons of Vashishtha: Kaukundihi, Kurundi, Dalaya, Sankha, Praváhita, Mita, and Sammita. In the Auttama-manvantara, He (avatara) is named Satyasena.

**Fourth Manvantara - the interval of Tamasa Manu**

Jyotirdhama, Prithu, Kavya, Chaitra, Agni, Vanaka, and Pivara. In the Tamasa-manvantara, He (Vishnu) is named Hari.

**Fifth Manvantara - the interval of Raivata Manu**

Hirannyaroma, Vedasrí, Urddhabahu, Vedabahu, Sudhaman, Parjanya, and Mahámuni. In the Raivata-manvantara, the avatara is named Vaikuntha.

**Sixth Manvantara - the interval of Chakshusha Manu**

Sumedhas, Virajas, Havishmat, Uttama, Madhu, Abhináman, and Sahishnnu. In the Cakshusha-manvantara, avatara is named Ajita.

**The present, seventh Manvantara - the interval of Vaivasvata Manu**

Kashyapa, Atri, Vashishtha, Vishvamitra, Gautama, Jamadagni, Bharadvaja. In the Vaivasvata-manvantara, He (Avatara) is named Vamana

**Eighth (Future) - Savarni Manu**

Diptimat, Galava, Rama, Kripa, Drauni, Vyasa, and Rishyasringa. Text came from .... Vishnu Purana: Book III: Chapter II In the Savarnya-manvantara, He (avatara) is named Sarvabhauma.

**Ninth - Daksa Savarni Manu**

Savana, Dyutimat, Bhavya, Vasu, Medhatithi, Jyotishmán, and Satya. In the Daksha-savarnya-manvantara, He (avatara) is named Rishabha.

**Tenth - Brahma Savarni Manu**

Havishmán, Sukriti, Satya, Apámmúrtti, Nábhága, Apratimaujas, and Satyaket. In the Brahma-savarnya-manvantara, the avatara is named Vishvak-sena

**Eleventh - Dharma Savarni**

Manu Nicēchara, Agnitejas, Vapushmán, Vishnu, Aruni, Havishmán, and Anagha. In the Dharma-savarnya, He (avatara) is named Dharmasetu.

**Twelfth - Rudra Savarni Manu**

Tapaswi, Sutapas, Tapomurtti, Taporati, Tapodhriti, Tapodyuti, and Tapodhan. In the Rudra-savarnya He (avatara) is named Sudhama.

**Thirteenth - Raucya or Deva Savarni Manu**

Nirmoha, Tatwadarsin, Nishprakampa, NirutEuka, Dhritimat, Avyaya, and Sutapas. In the Deva-savarnya, He (avatara) is named Yogesvara.

## **Fourteenth - Indra Savarni Manu**

Agnibahu, Suchi, Sukra, Magadha, Gridhra, Yukta, and Ajita. In the Indra-savarnya-manvantara, the avatara is named Brihadbhanu.

### **The concept of Hell**

Early Vedic religion doesn't have a concept of Hell. Rg-veda mentions three realms, bhur (the earth), svar (the sky) and bhuvas or antariksa (the middle area, i.e. air or atmosphere)). In later Hindu literature, especially the law books and Puranas, more realms are mentioned, including a realm similar to Hell, called naraka. Yama as first born human (together with his twin sister Yami) in virtue of precedence becomes ruler of men and a judge on their departure. Originally he resides in Heaven, but later, especially medieval traditions, mention his court in naraka.

In the law-books (smritis and dharma-sutras, like the Manu-smriti) naraka is a place of punishment for sins. It is a lower spiritual plane (called naraka-loka) where the spirit is judged, or partial fruits of karma affected in a next life. In Mahabharata there is a mention of the Pandavas and the Kauravas both going to Heaven. At first Yudhisthir goes to heaven where he sees Duryodhana enjoying in heaven, Indra tells him Duryodhana is in heaven as he did his Kshatriya duties, then he shows Yudhisthir hell where it appears his brothers are but later it's revealed it was a test for Yudhisthir and his brothers and Kauravas both are in heaven and both live happily in divine abode of gods. Hells are also described in various Puranas and other scriptures. Garuda Purana gives a detailed account of Hell, its features and enlists amount of punishment for most of the crimes like a modern day penal code.

It is believed that people who commit sins go to Hell and have to go through punishments in accordance with the sins they committed. The god Yamaraja, who is also the god of death, presides over Hell. Detailed accounts of all the sins committed by an individual are kept by Chitragupta, who is the record keeper in Yama's court. Chitragupta reads out the sins committed and Yama orders appropriate punishments to be given to individuals. These punishments include dipping in boiling oil, burning in fire, torture using various weapons, etc. in various Hells. Individuals who finish their quota of the punishments are reborn in accordance with their balance of karma. All created beings are imperfect and thus have at least one sin to their record; but if one has generally led a pious life, one ascends to svarga, a temporary realm of enjoyment similar to Paradise, after a brief period of expiation in Hell and before the next reincarnation according to the law of karma.

### **The Grand Design and Various hells described in Divine comedy**

**The Divine Comedy** (Italian: Divina Commedia) is an epic poem written by Dante Alighieri between 1308 and his death in 1321. The poem's

imaginative and allegorical vision of the afterlife is a culmination of the medieval world-view as it had developed in the Western Church. It is divided into three parts: **Inferno, Purgatorio, and Paradiso**

Inferno- The poem begins on the night before Good Friday in the year 1300, Dante is thirty-five years old, half of the biblical life expectancy of 70 (Psalms 90:10), lost in a dark wood (understood as sin, assailed by beasts (a lion, a leopard, and a she-wolf) he cannot evade, and unable to find the “straight way” (diritta via) – also translatable as “right way” – to salvation (symbolized by the sun behind the mountain). Conscious that he is ruining himself and that he is falling into a “deep place” (basso loco) where the sun is silent (‘l sol tace), Dante is at last rescued by Virgil, and the two of them begin their journey to the underworld. Each sin’s punishment in Inferno is a contrapasso, a symbolic instance of poetic justice; for example, fortune-tellers have to walk with their heads on backwards, unable to see what is ahead, because that was what they had tried to do in life: - Allegorically, the Inferno represents the Christian soul seeing sin for what it really is, and the three beasts represent three types of sin: **the self-indulgent, the violent, and the malicious**. These three types of sin also provide the three main divisions of Dante’s Hell: Upper Hell, beyond the city of Dis, containing four indulgent sins (Lust, gluttony, avarice, anger); Circle 7 for the sins of violence, and Circles 8 and 9 for the sins of malice (fraud and treachery). Added onto these are two unlike categories that are specifically spiritual: Limbo, within Circle 1, contains the virtuous pagans who were not sinful but were ignorant of Christ; and Circle 6, containing the heretics who contradicted the doctrine and confused the spirit of Christ. The circles are put to 9, with addition of the Satan completing the structure of  $9 + 1 = 10$ .

Purgatorio—Having survived the depths of Hell, Dante and Virgil ascend out of the under gloom, to the Mountain of Purgatory on the far side of the world. The Mountain is on an island, the only land in the Southern Hemisphere, created by the displacement of rock which resulted when Satan’s fall created Hell (which Dante portrays as existing underneath Jerusalem). The mountain has seven terraces, corresponding to the seven deadly sins or “seven roots of sinfulness.” The classification of sin here is more psychological than that of the Inferno, being based on motives, rather than actions. It is also drawn primarily from Christian theology, rather than from classical sources. However, Dante’s illustrative examples of sin and virtue draw on classical sources as well as on the Bible and on contemporary events. The seven deadly sins correspond to a threefold scheme of improper love: excessive love, or love of the things that are secondary to divinity (Lust, Gluttony, Greed); deficient love, or the lacking in a desire to achieve divinity (Sloth), and malicious love, or love of malignant things that should grieve man and which are contrary to divinity (Wrath, Envy, Pride). Below the

seven purges of the soul is the Ante-Purgatory, containing the Excommunicated from the church and the Late repentant who died, often violently, before receiving rites. Thus the total comes to 9, with the addition of the Garden of Eden at the summit, equaling 10. Allegorically, the Purgatorio represents the Christian life.

Paradiso—After an initial ascension, Beatrice guides Dante through the nine celestial spheres of Heaven. These are concentric and spherical, as in Aristotelian and Ptolemaic cosmology. While the structures of the Inferno and Purgatorio were based on different classifications of sin, the structure of the Paradiso is based on the four cardinal virtues and the three theological virtues. The first seven spheres of Heaven deal solely with the cardinal virtues of **Prudence, Fortitude, Justice and Temperance**. The first three describe a deficiency of one of the cardinal virtues — the Moon, containing the inconstant whose vows to God waned as the moon thus lack fortitude; Mercury, containing the ambitious who were virtuous for glory and thus lacked justice; and Venus, containing the lovers, whose love was directed toward another than God and thus lacked Temperance. The final four incidentally are positive examples of the cardinal virtues, all led on by the Sun, containing the prudent, whose wisdom lighted the way for the other virtues, to which the others are bound (constituting a category on its own). Mars contains the men of fortitude who died in the cause of Christianity; Jupiter contains the kings of Justice; and Saturn contains the temperant, the monks who abided to the contemplative lifestyle. The seven subdivided into three are raised further by two more categories: the eighth sphere of the fixed stars that contain those who achieved the theological virtues of faith, hope and love, and represent the Church Triumphant — the total perfection of man, cleansed of all the sins and carrying all the virtues of heaven; and the ninth circle, or Primum Mobile (Medieval astronomy of Geocentricism) which contains the angels, creatures never poisoned by original sin. Topping them all is the Empyrean that contains the essence of God.

### **Microcosm & Macrocosm vs Anda, Pinda, Brahmanda**

Human **Pregnancy** is the carrying of one or more offspring, known as a fetus or embryo, in the womb of a woman. In a pregnancy, there can be multiple gestations, as in the case of twins or triplets. Childbirth usually occurs about 38 weeks after conception; in women who have a menstrual cycle length of four weeks, this is approximately 40 weeks from the last normal menstrual period. The World Health Organization defines normal term for delivery as between 37 weeks and 42 weeks. The first 12 weeks of pregnancy are considered to make up the first trimester. The third week is the week in which fertilization occurs and the 4th week is the period when implantation takes place. In the 4th week, the fecundated egg reaches the uterus and burrows into its wall which provides it with the nutrients it needs. At this point, the zygote becomes a blastocyst and the placenta starts to

form. Moreover, most of the pregnancy tests may detect a pregnancy beginning with this week.

The 5th week marks the start of the embryonic period. This is when the embryo's brain, spinal cord, heart and other organs begin to form. At this point the embryo is made up of three layers, of which the top one (called the ectoderm) will give rise to the embryo's outermost layer of skin, central and peripheral nervous systems, eyes, inner ear, and many connective tissues. The heart and the beginning of the circulatory system as well as the bones, muscles and kidneys are made up from the mesoderm (the middle layer). The inner layer of the embryo will serve as the starting point for the development of the lungs, intestine and bladder. This layer is referred to as the endoderm. An embryo at 5 weeks is normally between  $\frac{1}{16}$  and  $\frac{1}{8}$  inch (1.6 and 3.2 mm) in length.

In the 6th week, the embryo will be developing basic facial features and its arms and legs start to grow. At this point, the embryo is usually no longer than  $\frac{1}{6}$  to  $\frac{1}{4}$  inch (4.2 to 6.3 mm). In the following week, the brain, face and arms and legs quickly develop. In the 8th week, the embryo starts moving and in the next 3 weeks, the embryo's toes, neck and genitals develop as well. According to the American Pregnancy Association, by the end of the first trimester, the fetus will be about 3 inches (76 mm) long and will weigh approximately 1 ounce (28 g).

The fetal stage commences at the beginning of the 9th week. At the start of the fetal stage, the fetus is typically about 30 millimetres (1.2 in) in length from crown to rump, and weighs about 8 grams. The head makes up nearly half of the fetus' size. Breathing-like movement of the fetus is necessary for stimulation of lung development, rather than for obtaining oxygen. The heart, hands, feet, brain and other organs are present, but are only at the beginning of development and have minimal operation. Fetuses are not capable of feeling pain at the beginning of the fetal stage, and may not be able to feel pain until the third trimester. At this point in development, uncontrolled movements and twitches occur as muscles, the brain and pathways begin to develop

A woman pregnant for the first time (i.e. a primiparous woman) typically feels fetal movements at about 21 weeks, whereas a woman who has already given birth at least two times will typically feel movements by 20 weeks. By the end of the fifth month, the fetus is about 20 cm (8 inches).

The amount of body fat rapidly increases. Lungs are not fully mature. Thalamic brain connections, which mediate sensory input, form. Bones are fully developed, but are still soft and pliable. Iron, calcium, and phosphorus become more abundant. Fingernails reach the end of the fingertips. The lanugo begins to disappear, until it is gone except on the upper arms and shoulders.

Small breast buds are present on both sexes. Head hair becomes coarse and thicker. Birth is imminent and occurs around the 40th week. The fetus is considered full-term between weeks 37 and 40, which means that the fetus is considered sufficiently developed for life outside the uterus. It may be 48 to 53 cm (19 to 21 inches) in length, when born. Control of movement is limited at birth, and purposeful voluntary movements develop all the way until puberty.

### The Universe (Modern Science)

The **universe** is commonly defined as the totality of everything that exists, including all space, time, matter, energy, planets, stars, galaxies, intergalactic space, and beyond. Definitions and usage vary and similar terms include the *cosmos*, the *world* and *nature*. The earliest quantitative geocentric models were developed by the ancient Greeks. Over the centuries, more precise observations and improved theories of gravity led to Copernicus's heliocentric model and the Newtonian model of the Solar System, respectively. Further improvements in astronomy led to the realization that the Solar System is embedded in a galaxy composed of billions of stars, the Milky Way, and that other galaxies exist outside it, as far as astronomical instruments can reach. . Discovery of the red shift and cosmic microwave background radiation revealed that the universe is expanding and apparently had a beginning. According to the prevailing scientific model of the universe, known as the Big Bang, the universe expanded from an extremely hot, dense phase called the Planck epoch, in which all the matter and energy of the observable universe was concentrated. Since the Planck epoch, the universe has been expanding to its present form, possibly with a brief period (less than  $10^{-32}$  seconds) of cosmic inflation. Several independent experimental measurements support this theoretical expansion and, more generally, **the Big Bang theory**. Recent observations indicate that this expansion is accelerating because of dark energy, and that most of the matter in the universe may be in a form which cannot be detected by present instruments, and so is not accounted for in the present models of the universe; this has been named dark matter. The imprecision of current observations has hindered predictions of the ultimate fate of the universe

Current interpretations of astronomical observations indicate that the age of the universe is  $13.75 \pm 0.17$  billion years, and that the diameter of the observable universe is at least 93 billion light years or  $8.80 \times 10^{26}$  metres. According to general relativity, space can expand faster than the speed of light, although we can view only a small portion of the universe due to the limitation imposed by light speed. Since we cannot observe space beyond the limitations of light (or any electromagnetic radiation), it is uncertain whether the size of the universe is finite or infinite.

The word *universe* derives from the Old French word *Univers*, which in turn derives from the Latin word *universum*. The Latin word was used by Cicero and later Latin authors in many of the same senses as the modern English word is used. The Latin word derives from the poetic contraction *Unvorsum* — first used by Lucretius in Book IV (line 262) of his *De rerum natura* (*On the Nature of Things*) — which connects *un*, *uni* (the combining form of *unus*, or “one”) with *vorsum*, *versum* (a noun made from the perfect passive participle of *vertere*, meaning “something rotated, rolled, changed”).<sup>1</sup> A term for “universe” in ancient Greece was (to pan, The All, Pan (mythology)).

Current interpretations of astronomical observations indicate that the age of the universe is  $13.75 \pm 0.17$  billion years,<sup>1</sup> (whereas the decoupling of light and matter, happened already 380,000 years after the Big Bang), and that the diameter of the observable universe is at least 93 billion light years or  $8.80 \times 10^{26}$  metres.

The Solar System consists of the Sun and its planetary system of eight planets, their moons, and other non-stellar objects. It formed 4.6 billion years ago from the collapse of a giant molecular cloud. The vast majority of the system’s mass is in the Sun, with most of the remaining mass contained in Jupiter. The four smaller inner planets, Mercury, Venus, Earth and Mars, also called the terrestrial planets, are primarily composed of rock and metal. The four outer planets, called the gas giants, are substantially more massive than the terrestrials. The two largest, Jupiter and Saturn, are composed mainly of hydrogen and helium; the two outermost planets, Uranus and Neptune, are composed largely of ices, such as water, ammonia and methane, and are often referred to separately as “ice giants”. All planets have almost circular orbits that lie within a nearly flat disc called the ecliptic plane.

The Solar System also contains a number of regions populated by smaller objects. The asteroid belt, which lies between Mars and Jupiter, is similar to the terrestrial planets as it mostly contains objects composed of rock and metal. Beyond Neptune’s orbit lie the Kuiper belt and scattered disc; linked populations of trans-Neptunian objects composed mostly of ices such as water, ammonia and methane. Within these populations, several dozen to several hundred objects may be large enough to have been rounded by their own gravity. Such objects are referred to as dwarf planets and the International Astronomical Union has confirmed five to date: Ceres, Pluto, Eris, Haumea, and Makemake. In addition to these two regions, various other small-body populations including comets, centaurs and interplanetary dust freely travel between regions. Six of the planets, at least three of the dwarf planets, and many of the smaller bodies are orbited by natural satellites, usually termed “moons” after Earth’s Moon. Each of the outer planets is encircled by planetary rings of dust and other particles.

The solar wind, a flow of plasma from the Sun, creates a bubble in the interstellar medium known as the heliosphere, which extends out to the edge of the scattered disc. The Oort cloud, which is believed to be the source for long-period comets, may also exist at a distance roughly a thousand times further than the heliosphere. The heliopause is the point at which pressure from the solar wind is equal to the opposing pressure of interstellar wind. The Solar System is located within one of the outer arms of Milky Way galaxy, which contains about 200 billion stars.

**Earth** is the third planet from the Sun, and the densest and fifth-largest of the eight planets in the Solar System. It is also the largest of the Solar System's four terrestrial planets. It is sometimes referred to as the world, the Blue Planet, or by its Latin name, *Terra*.

Earth formed approximately 4.54 billion years ago, and life appeared on its surface within one billion years. Earth's biosphere then significantly altered the atmospheric and other basic physical conditions, which enabled the proliferation of organisms as well as the formation of the ozone layer, which together with Earth's magnetic field blocked harmful solar radiation, and permitted formerly ocean-confined life to move safely to land. The physical properties of the Earth, as well as its geological history and orbit, have allowed life to persist. Estimates on how much longer the planet will be able to continue to support life range from 500 million years (myr), to as long as 2.3 billion years (byr).

Earth's crust is divided into several rigid segments, or tectonic plates, that migrate across the surface over periods of many millions of years. About 71% of the surface is covered by salt water oceans, with the remainder consisting of continents and islands which together have many lakes and other sources of water that contribute to the hydrosphere. Earth's poles are mostly covered with ice that is the solid ice of the Antarctic ice sheet and the sea ice that is the polar ice packs. The planet's interior remains active, with a solid iron inner core, a liquid outer core that generates the magnetic field, and a thick layer of relatively solid mantle.

Earth interacts with other objects in space, especially the Sun and the Moon. During one orbit around the sun, the Earth rotates about its own axis 366.26 times, creating 365.26 solar days, or one sidereal year. The Earth's axis of rotation is tilted 23.4° away from the perpendicular of its orbital plane, producing seasonal variations on the planet's surface with a period of one tropical year (365.24 solar days). The Moon is Earth's only natural satellite. It began orbiting the Earth about 4.53 billion years ago (bya). The Moon's gravitational interaction with Earth stimulates ocean tides, stabilizes the axial tilt, and gradually slows the planet's rotation.

The planet is home to millions of species, including humans. Both the mineral resources of the planet and the products of the biosphere contribute resources that are used to support a global human population. These inhabitants are grouped into about 200 independent sovereign states, which interact through diplomacy, travel, trade, and military action. Human cultures have developed many views of the planet, including its personification as a planetary deity, its shape as flat, its position as the center of the universe, and in the modern Gaia Principle, as a single, self-regulating organism in its own right.

**Matter** is generally considered to be a substance (often a particle) that has rest mass and (usually) also volume. The volume is determined by the three-dimensional space it occupies, while the mass is defined by the usual ways that mass is measured (see the article on mass). Matter is also a general term for the substance of which all observable physical objects consist.

Albert Einstein showed that ultimately all matter is capable of being converted to energy, by the formula: where **E** is the energy of a piece of matter of mass **m**, times **c**<sup>2</sup> the speed of light squared. As the speed of light is 299,792,458 metres per second (186,282 mi/s), a relatively small amount of matter may be converted to a large amount of energy. This equation therefore represents the equivalence of *mass* and energy, while at the same time it may be used to represent the transformation of *matter* into non-material energy.

In physics, **energy** (Ancient Greek: *energeia* "activity, operation") is an indirectly observed quantity that is often understood as the ability of a physical system to do work on other physical systems., in the words of Richard Feynman, "*It is important to realize that in physics today, we have no knowledge what energy is. We do not have a picture that energy comes in little blobs of a definite amount.*"

**Visible light** (commonly referred to simply as **light**) is electromagnetic radiation that is visible to the human eye, and is responsible for the sense of sight. Visible light has a wavelength in the range of about 380 nanometres to about 740 nm – between the invisible infrared, with longer wavelengths and the invisible ultraviolet, with shorter wavelengths. Primary properties of visible light are intensity, propagation direction, frequency or wavelength spectrum, and polarisation, while its speed in a vacuum, 299,792,458 meters per second (about 300,000 kilometers per second), is one of the fundamental constants of nature.

**Sound** is a mechanical wave that is an oscillation of pressure transmitted through a solid, liquid, or gas, composed of frequencies within the range of hearing. Sound also travels through plasma. Sound is a sequence of waves of pressure that propagates through compressible media such as air

or water. Sound that is perceptible by humans has frequencies from about 20 Hz to 20,000 Hz. Speed of Sound in dry air = 343 meters per second.

**Life** (cf. biota) is a characteristic that distinguishes objects that have signaling and self-sustaining processes from those that do not, either because such functions have ceased (death), or else because they lack such functions and are classified as inanimate. Biology is the science concerned with the study of life. Though the existence of life is only confirmed on Earth, many scientists believe extraterrestrial life is not only plausible, but probable. According to the panspermia hypothesis, life on Earth may have originated from meteorites that spread organic molecules or simple life that first evolved elsewhere.

Scientific evidence suggests that life began on Earth approximately 3.5 billion years ago.. The meaning of life—its significance, origin, purpose, and ultimate fate—is a central concept and question in philosophy and religion. Both philosophy and religion have offered interpretations as to how life relates to existence and consciousness, and on related issues such as life stance, purpose, conception of a god or gods, a soul or an afterlife. Different cultures throughout history have had widely varying approaches to these issues.

**Humans** (*Homo sapiens*) are primates of the family Hominidae, and the only extant species of the genus *Homo*. They originated in Africa, where they reached anatomical modernity about 200,000 years ago and began to exhibit full behavioral modernity around 50,000 years ago.

The human lineage diverged from the last common ancestor with its closest living relative, the chimpanzee, some five million years ago, evolving into the Australopithecines and eventually the genus *Homo*. The first *Homo* species to move out of Africa was *Homo erectus*, the African variety of which, together with *Homo heidelbergensis*, is considered to be the immediate ancestor of modern humans. *Homo sapiens* proceeded to colonize the continents, arriving in Eurasia 125,000-60,000 years ago, Australia around 40,000 years ago, the Americas around 15,000 years ago, and remote islands such as Hawaii, Easter Island, Madagascar, and New Zealand between the years AD 300 and 1280.

As early as 12,000 years ago, humans began to practice sedentary agriculture, domesticating plants and animals which allowed for the growth of civilization. Humans subsequently established various forms of government, religion, and culture around the world, unifying people within a region and leading to the development of states and empires. The rapid advancement of scientific and medical understanding in the 19th and 20th centuries led to the development of fuel-driven technologies and improved health, causing the human population to rise exponentially. With individuals

widespread in every continent except Antarctica, humans are a cosmopolitan species, and by 2012, their population was estimated to be around 7 billion.

Humans are characterized by having a large brain relative to body size, with a particularly well developed neocortex, prefrontal cortex and temporal lobes, making them capable of abstract reasoning, language, introspection, problem solving and culture through social learning. This mental capability, combined with an adaptation to bipedal locomotion that frees the hands for manipulating objects, has allowed humans to make far greater use of tools than any other living species on Earth. Humans are the only extant species known to build fires and cook their food, as well as the only known species to clothe themselves and create and use numerous other technologies and arts. The study of humans is the scientific discipline of anthropology.

Humans are uniquely adept at utilizing systems of symbolic communication such as language for self-expression, the exchange of ideas, and organization. Humans create complex social structures composed of many cooperating and competing groups, from families and kinship networks to states. Social interactions between humans have established an extremely wide variety of values, social norms, and rituals, which together form the basis of human society. Humans are noted for their desire to understand and influence their environment, seeking to explain and manipulate phenomena through science, philosophy, mythology, and religion.

### **A Hopi Legend - about birth rituals**

With the pristine wisdom granted them, the First People understood that the earth was a living entity like themselves. She was their mother: they were made from her flesh, and they suckled at her breast. For her milk was the grass upon which all animals grazed and the corn which had been created specially to supply food for mankind. But the corn plant was also a living entity with a body similar to man's in many respects, and the people built its flesh into their own. Hence corn was also their mother. Thus they knew their mother in two aspects which were often synonymous: as Mother Earth and the Corn Mother.

In their wisdom, the First People also knew their father in two aspects. He was the Sun, the solar god of the universe. Not until he first appeared to them at the time of the red light, Tálawva, had they been fully formed and firm. Yet his was but the face through which looked Taiowa, their Creator.

These two universal entities were their real parents, their human parents being but instruments through which their power was made manifest.

In modern times their descendants remembered this-.

When a child was born his Corn Mother (a perfect ear of corn whose tip ends in four kernels) was placed beside him, where it was kept for 20 days. During this time, he was kept in darkness, for while his newborn body was of this world, he was still under the protection of his universal parents. If the child was born at night, four lines were painted with cornmeal on each of the four walls and ceiling early the next morning. If he was born during the day, the lines were painted the following morning. These lines signified that a spiritual home, as well as a temporal home, had been prepared for him on earth.

On the first day, the child was washed with water in which cedar had been brewed. Fine white cornmeal was then rubbed over his body and left all day. The next day, the child was washed and cedar ashes rubbed over him to remove the hair and baby skin. This was repeated for three more days. From the fifth day until the twentieth day, he was washed and rubbed with cornmeal for one day and covered with ashes for four days. Meanwhile, the child's mother drank a little of the cedar water each day.

On the fifth day, the hair of both the mother and the child were washed, and one cornmeal line was scraped off each wall and the ceiling. The scrapings were then taken to the shrine where the umbilical cord had been deposited. Each fifth day thereafter, another line of cornmeal was removed from the walls and ceiling and taken to the shrine.

For nineteen days now, the house had been kept in darkness so that the child could see no light. Early on the morning of the twentieth day, while it was still dark, all of the aunts of the child arrived at the house, each carrying a Corn Mother in her right hand, and each wishing to be the child's godmother.

First, the child was bathed. Then the mother, holding the child in her left arm, took up the Corn Mother that had lain beside the child and passed it over the child four times from the navel to the head. On the first pass, the child was named. On the second, she wished the child a long life. On the third, she wished the child a healthy life. If the child was a boy, she wished him a productive life in his work on the fourth pass. If the child was a girl, she wished that she would become a good wife and mother.

Each of the aunts in turn did likewise, giving the child a clan name from the clan of either the mother or the father of the aunt. The child was then given back to its mother. The yellow light was by then showing in the east. The mother, holding the child in her left arm and the Corn Mother in her right hand and accompanied by her own mother (the child's grandmother) left the house and walked towards the east. Then they stopped, facing east, and prayed silently, casting pinches of cornmeal toward the rising sun in the east. When the sun had cleared the horizon the mother stepped forward, held the child up to the sun, and said, "Father Sun, this is your child." Again she

said this, passing the Corn Mother over the child's body as she had done when she had named him, wishing for him to grow so old he would have to lean on a crook for support, thus proving that he had obeyed the Creator's laws. The grandmother did the same thing when the mother had finished. Then both marked a cornmeal path toward the sun for this new life.

The child now belonged to the family and the earth. Mother and grandmother then carried him back to the house where his aunts were waiting. The village crier announced his birth, and a feast was held in his honor. For several years the child was called by the different names that were given him. The one that seemed most predominant became his name, and the aunt who gave it to him became his godmother. The Corn Mother remained his spiritual mother.

For seven or eight years he led the normal earthy life of a child. Then came his first initiation into a religious society, and he began to learn that, although he had human parents, his real parents were the universal entities who had created him through them: his Mother Earth, from whose flesh all are born, and his Father Sun, the solar god who gives life to all the universe. He began to learn, in brief, that he too had two aspects. He was a member of an earthy family and tribal clan, and he was a citizen of the great universe to which he owed a growing allegiance as his understanding developed.

### **The 10 incarnations of the LORD of lords are....**

1. **Matsya**, the fish, appeared in the Satya Yuga. The Fish Incarnation is the first incarnation of Vishnu. Lord Vishnu takes the form of a fish to take a king to the new world along with one of every single species of plants and animals from the world's largest cyclone. What we live in now is the new world, where the Lord traveled, carrying everything from the old, destroyed world.
2. **Kurma**, the tortoise, appeared in the Satya Yuga. The turtle Incarnation is the second incarnation of Vishnu. When the devas and asuras were churning the ocean in order to get the nectar of immortality, the mount Mandara they were using as the churning staff started to sink and Lord Vishnu took the form of a turtle to bear the weight of the mountain.
3. **Varaha**, the boar, appeared in the Satya Yuga. The Boar incarnation is the third incarnation of Vishnu. He appeared in order to defeat Hiranyaksha, a demon who had taken the Earth (Prithvi) and carried it to the bottom of what is described as the cosmic ocean in the story. The battle between Varaha and Hiranyaksha is believed to have lasted for a thousand years, which the former finally won. Varaha carried the Earth out of the ocean between his tusks and restored it to its place in the universe.

4. **Narasimha**, the half-man/half-lion appeared in the Satya Yuga. The Man-Lion Incarnation is the fourth incarnation of Vishnu. When the demon Hiranyakashipu acquired a boon from Brahma, which gave him inordinate power, Lord Vishnu appeared in the form of half-man/half-lion, having a human-like torso and a lower body, but with a lion-like face and claws. Hiranyakashipu could not be killed by human, deva or animal, Narasimha is neither one of these, as he is a form of Vishnu incarnate as a part-human, part animal. He comes upon Hiranyakashipu at twilight (when it is neither day nor night) on the threshold of a courtyard (neither indoors nor out), and puts the demon on his thighs (neither earth nor space). Using his sharp nails (neither animate nor inanimate) as weapons, he disembowels and kills the demon.
5. **Vamana**, the dwarf, appeared in the Treta Yuga. The fourth linear descendant of Hiranyakashyapu, named Bali, through his devotion and penance defeated Indra, the god of firmament, humbled other gods and extended his authority over the three worlds. All the gods appealed to Lord Vishnu for protection and He became manifest in His Dwarf Avatar of Vaman for the purpose of restraining Bali. Once when this king was making a great religious offering, Lord Vishnu in the form of Vaman appeared before him in the company of other Brahmins. Bali was extremely pleased to see a holy man with such a diminutive form and promised to give him whatever he should ask. Lord Vishnu asked only for as much land as he could measure by three steps. Bali laughingly agreed to grant the boon of three steps. Lord Vishnu as dwarf stepped over heaven in first stride and earth in the second stride. Then he asked Bali where can he put his third step. Bali realized that Vamana was Vishnu incarnate and his pride was broken. He offered Vamana to put his third step on his head. Vamana did so and thus blessed Bali marking him as one of the few immortals blessed by Vishnu. Then out of respect to Bali's kindness and his grandfather Prahlad's great virtues, he made him the ruler of pathala, the subterranean region. Bali is believed to have ruled Kerala and Tulunadu. He is still revered there as the king of prosperity and remembered and called on before the harvesting season-Onam.
6. **Parashurama**, Rama with the axe, appeared in the Treta Yuga. Parashurama a Brahmin, the sixth avatar of Vishnu, belongs to the Treta yuga, and is the son of Jamadagni and Renuka. Parashu means axe, hence his name literally means Rama-of-the-axe. He received an axe after undertaking a terrible penance to please Shiva, from whom he learned the methods of warfare and other skills. Parashurama is said to be a "Brahma-Kshatriya" (with the duties between a Brahmana and a Kshatriya), the first warrior saint. His mother is descended from the

Kshatriya Suryavanshi clan that ruled Ayodhya and Lord Rama also belonged to. A haihaya King Kartavirya Arjuna (Sahasrarjuna - purportedly with a thousand arms) and his army visited Jamadagni, a Brahmin sage, who fed his guest and the whole army with his divine cow Kamadhenu. The king demanded the magical cow. Jamadagni refused because he needed the cow for his religious ceremonies. King Kartavirya Arjuna (Sahasrarjuna) took the cow forcibly and devastated the ashram. Angered at this, Parashurama killed the king's entire army and, after cutting each one of his thousand arms, the king himself with his axe. As a revenge, the King's sons killed Jamadagni in Parashurama's absence. Furious at his father's murder, Parashurama killed all sons of Sahasrarjuna and their aides. His thirst for revenge unquenched, he went on killing every adult Kshatriya on earth, not once but 21 times, filling five ponds- Samantha Panchaka- with blood. These are the actions which highlight his warrior characteristics. Ultimately, his grandfather, Richeek Rishi, appeared and stopped him.

7. **Rama**, Ramachandra, the prince and king of Ayodhya, appeared in the Treta Yuga. Rama is one of the most commonly adored gods in Hinduism and is known as an ideal man and hero of the epic Ramayana. Rama defeated and killed the king of Sri Lanka, Ravana for capturing and imprisoning his wife Sita in the Ashoka Garden in Sri Lanka.
8. **Krishna** (meaning 'dark coloured' or 'all attractive') appeared in the Dwapara Yuga along with his brother **Balarama**. According to the Bhagavata Purana, Balarama is said to have appeared in the Dwapara Yuga (along with Krishna) as an incarnation of Ananta Shesha. Krishna is one of the most commonly worshipped deities in the Hindu faith and is also counted as an avatar of Vishnu by the majority of Vaishnava movements. As per the North Indian belief, Krishna is the eighth avatar, while as per south Indian belief, Balarama is considered as the eight avatar and Krishna as the ninth. He is also a significant character in the epic of Mahabharata. Krishna delivered Bhagwad Gita on battlefield of the Battle of Kurukshetra to Arjuna. He, like Rama, is also known for his bravery in destroying evil powers throughout his life. He is usually depicted as playing the flute (murali), indicating spread of the melody of love to people.
9. **Buddha**: (Buddha as an Avatar of Vishnu) With the departure of Krishna, Kali Yuga sets in, in this age, the true devotion to Vedas was replaced by empty rituals. To enlighten the world in such times, Vishnu descended the earth as Buddha, the enlightened one.
10. **Kalki** ("Eternity", or "time", or "The Destroyer of foulness"), who is expected to appear at the end of Kali Yuga, the time period in which we

currently live. The tenth and the last avatar of Vishnu, Kalki, is yet to appear. Kalki will appear at the end of the Kalyuga. This avatar will appear seated on a white horse with a drawn sword blazing like a comet. He shall come finally to destroy the wicked, to restart the new creation and to restore the purity of conduct in people's lives.

**Dashavatara** refers to the ten principal Avatars. In Vaishnava philosophy, an Avatar most commonly refers to the 'descent' and *dacēa* refers to 'ten' in number. The ten most famous incarnations of Vishnu or sometimes Krishna are collectively known as the Dashavatara. This list is included in the Garuda Purana and denotes those avatars most prominent in terms of their influence on human society. The majority of avatars in this list of ten are categorised as 'lila-avatars'. The first four are said to have appeared in the Satya Yuga. The next three avatars appeared in the Treta Yuga, the eighth incarnation in the Dwapara Yuga and the ninth in the Kali Yuga. The tenth is predicted to appear at the end of the Kali Yuga in some 427,000 years time.

## Time line in Vedas

### Sidereal metrics

- a **Paramaanus** is the normal interval of blinking in humans, or approximately 4 seconds
- a **vighati** is 6 paramaanus, or approximately 24 seconds
- a **ghadiya** is 60 vighatis, or approximately 24 minutes
- a **muhurta** is equal to 2 ghadiyas, or approximately 48 minutes
- a **nakshatra ahoratram** or sidereal day is *exactly* equal to 30 muhurtas (A day is considered to begin and end at sunrise, not midnight.)

An alternate system described in the Vishnu Purana Time measurement section of the Vishnu Purana Book I Chapter III is as follows:

- 10 blinks of the eye = 1 Káshtihá
- 35 Kashtihás = 1 Kalá
- 20 Kalás = 1 Muhúrtta
- 30 Muhúrttas = 1 day (24 hours)
- 30 days = 1 month
- 6 months = 1 Ayana
- 2 Ayanas = 1 year or one day (day + night) of the gods

### Small units of time used in the Vedas

- a **Paramanu** (about 16.8 microseconds)
- a **Anu** is 2 paramáñus
- a **Trasarenu** is 3 Añus
- a **truti** is 3 *trasarenu*s, or about 1/3290th of a second.

- a **vedha** is 100 *trutis*.
- a **lava** is 3 *vedhas*.
- a **nimesha** is 3 *lavas*, or a blink.
- a **kshanas** is 3 *nimeshas*.
- a **kashthas** is 5 *kshanas*, or about 4.1 seconds.
- a **laghu** is 15 *kashthas*, or about 1 minute.
- 15 **laghus** make one *nadika*, which is also called a *danda*.
- 2 **dandas** make one *muhurta*.
- 6 or 7 **muhurtas** make one *yama*, or 1/4 of a day or night (according to the Bhágavata and the Brahma Vaivartta Purana. The actual number would have to be slightly less than 6 muhurtas per yama for consistency (6 times 35/36ths).)
- 4 **praharas** or 4 **yamas** are in each *day* or each *night*. (8 in a full day)

### Lunar metrics

- a *tithi* (or *thithi* ) or lunar day is defined as the time it takes for the longitudinal angle between the moon and the Sun to increase by 12°. Tithis begin at varying times of day and vary in duration from approximately 19 to approximately 26 hours.
- a *paksa* (also *paksha*) or lunar fortnight consists of 15 *tithis*
- a *masa* or lunar month (approximately 29.5 days) is divided into 2 *pakshas*: the one between new moon and full moon (waxing) is called *gaura* (bright) or *shukla paksha*; the one between full moon and new moon (waning) *krishna* (dark) *paksha* <sup>[2]</sup>
- a *ritu* (or *season*) is 2 **masa**
- an *ayanam* is 3 **rituhs**
- a *year* is 2 **Aayanans**

### Tropical metrics

- a **yaama** is 7½ *Ghatas*
- 8 **yaamas** 1 half of the day (either day or night)
- an **ahoratriam** is a tropical day (Note: A day is considered to begin and end at sunrise, not midnight.)

### Reckoning of time amongst the pitrs (*ancestors*)

- 1 human fortnight (14 days) = 1 day of the pitrs
- 30 days of the pitrs = 1 month of the pitrs = (14 x 30 = 420 human days)
- 12 months of the pitrs = 1 year of the pitrs = (12 months of pitrs x 420 human days = 5040 human days)
- The lifespan of the pitrs is 100 years of the pitrs (= 36,000 pitr days = 504,000 human days)

### Reckoning of time amongst the Devas.

- 1 human year = 1 day of the Devas.
- 30 days of the Devas = 1 month of the Devas. (= 30 human years)
- 12 months of the Devas = 1 year of the Devas = 1 divine year  
(= 360 human years)
- The lifespan of the Devas is 100 years of the Devas (= 36,000 human years)

The Vishnu Purana Time measurement section of the Vishnu Purana Book I Chapter III explains the above as follows:

- 2 Ayanas (six month periods, see above)  
= 1 human year or 1 day of the devas
- 4,000 + 400 + 400 = 4,800 divine years  
(= 1,728,000 human years) = 1 Krita Yuga
- 3,000 + 300 + 300 = 3,600 divine years  
(= 1,296,000 human years) = 1 Tretá Yuga
- 2,000 + 200 + 200 = 2,400 divine years  
(= 864,000 human years) = 1 Dwápara Yuga
- 1,000 + 100 + 100 = 1,200 divine years  
(= 432,000 human years) = 1 Kali Yuga
- 12,000 divine year = 4 Yugas  
(= 4,320,000 human years) = 1 Mahayuga (also called divine yuga)

### Reckoning of time for Brahma.

- 1000 Mahayugas = 1 kalpa = 1 day (day only) of Brahma  
(Two *kalpas* constitute a day and night of Brahma)
- 30 days of Brahma = 1 month of Brahma (259.2 billion human years)
- 12 months of Brahma = 1 year of Brahma (3.1104 trillion human years)
- 50 years of Brahma = 1 Pararddha
- 2 parardhas = 100 years of Brahma = 1 Para = 1 Mahakalpa (the lifespan of Brahma)(311.04 trillion human years)

One day of Brahma is divided into 10,000 parts called charanas. The charanas are divided as follows:

The Four Yugas	
4 charanas (1,728,000 solar years)	Satya Yuga
3 charanas (1,296,000 solar years)	Treta Yuga
2 charanas (864,000 solar years)	Dwapar Yuga
1 charanas (432,000 solar years)	Kali Yuga

The cycle repeats itself so altogether there are 1,000 cycles of mahayugas in one day of Brahma.

- One cycle of the above four **yugas** is one **mahayuga** (4.32 million solar years)
- as is confirmed by the Gita statement “sahasra-yuga paryantam ahar-yad brahmano viduh”, meaning, a day of brahma is of 1000 mahayugas. Thus a day of Brahma, kalpa, is of duration: 4.32 billion solar years. Two *kalpas* constitute a day and night of Brahma
- A **manvantara** consists of 71 mahayugas (306,720,000 solar years). Each Manvantara is ruled by a Manu.
- After each manvantara follows one **Sandhi Kala** of the same duration as a *Krita Yuga* (1,728,000 = 4 Charana). (It is said that during a Sandhi Kala, the entire earth is submerged in water.)
- A **kalpa** consists of a period of 1,728,000 solar years called *Adi Sandhi*, followed by 14 manvantaras and Sandhi Kalas. A day of Brahma equals  
= (14 times 71 mahayugas) + (15 x 4 Charanas)  
= 994 mahayugas + (60 Charanas)  
= 994 mahayugas + (6 x 10) Charanas  
= 994 mahayugas + 6 mahayugas  
= 1,000 mahayugas

Surya Siddhanta is a Sanskrit account of the Astronomy knowledge of (MAYA ASURA). The concepts and units of measurements are similar to those in the Veda and is consistently used in Vaidik Astrology to this day. Time is described in this to be of two kinds; the first (is continuous and endless which) destroys all animate and inanimate things (which is also the cause of creation and preservation), the second is that which can be known. This (latter kind of time) is also of two kinds; the one is called [MU'RTA] (measurable) and the other is [AMU'RTA] immeasurable, by reason of bulkiness and smallness respectively.

The time called MU'RTA, begins with [PRA'NA] (a portion of time which contains four seconds) and the time called [AMU'RTA] begins with [TRUTI] (a very small portion of time which is the, 1/33750 th part. That which begins with respirations (*prâna*) is called real; that which begins with atoms (*truti*) is unreal. Six respirations make a vinâdi, sixty of these a nâdi. And sixty nâdis make a sidereal day and night. Of thirty of these sidereal days is composed a month; a civil month (*sâvana*) consists of as many sunrises.

## Our current date—2013

Currently, 50 years of Brahma have elapsed and we are in the first Day of the 51st year. This Brahma's day, Kalpa, is named as ShvetaVaraha Kalpa. Within this Day, six Manvantaras have already elapsed and we are in the seventh Manavatara, named as - Vaivasvatha Manvantara (or Sraddhadeva Manavatara). Within the Vaivasvatha Manavatara, 27 Mahayugas (4 Yugas together is a Mahayuga), and the Krita, Treta and Dwapara Yugas of the 28th Mahayuga have elapsed. We are in the Kaliyuga of the 28th Mahayuga. This Kaliyuga began in the year 3102 BC in the proleptic Julian Calendar. Since 50 years of Brahma have already elapsed, we are in the second Parardha, also called as Dvithiya Parardha.

The time elapsed since the current Brahma has taken over the task of creation can be calculated as

$432000 \times 10 \times 1000 \times 2 = 8.64 \text{ Billion Years (2 Kalpa(day and night) )}$   
 $8.64 \times 10^9 \times 30 \times 12 = 3.1104 \text{ Trillion Years (1 year of Brahma)}$   
 $3.1104 \times 10^{12} \times 50 = \mathbf{155.52 \text{ Trillion Years (50 years of Brahma)}}$   
 $(6 \times 71 \times 4320000) + 7 \times 1.728 \times 10^6 = \mathbf{1.852 \text{ billion years}}$   
elapsed in first six Manvantaras, and Sandhi Kalas in the current Kalpa

$27 \times 4320000 = \mathbf{116.640000 \text{ million years}}$   
elapsed in first 27 Mahayugas of the current Manvantara

$1.728 \times 10^6 + 1.296 \times 10^6 + 864000 = \mathbf{3.888 \text{ million years}}$   
elapsed in current Mahayuga

$3102 + 2013 = \mathbf{5115 \text{ years}}$  elapsed in current Kaliyuga.

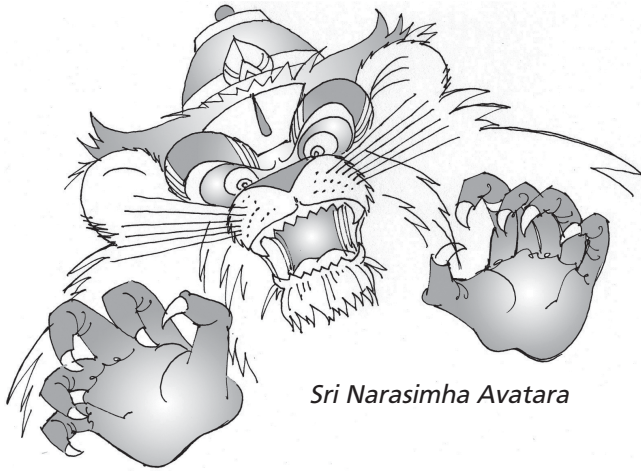
So the total time elapsed since current Brahma is  
 $155.52 \times 10^{12} + 1.973 \times 10^9 + 0.00012053302 = 155,521,972,949,115 \text{ Years}$

The current Kali Yuga began at midnight 17 February / 18 February in 3102 BC in the proleptic Julian calendar. It was the day Lord Krishna left this earth.

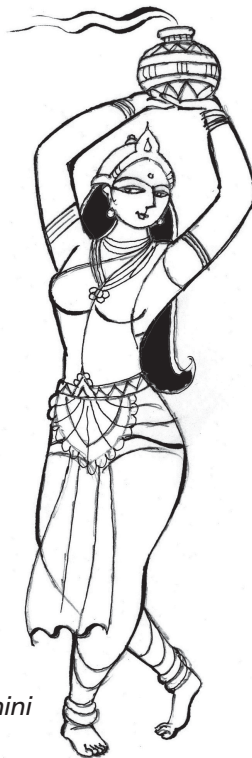


*Satya Vratam Satya Param Trisatyam  
Satyasya Yoneem nihitam Cha Satye!  
Satyasya Satyam rutha Satya Netram  
Satyatmakam Twam Saranam Prapannah!*

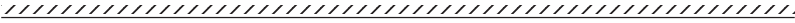




*Sri Narasimha Avatara*



*Mohini*



*Gajendra Moksham*



*Trivikrama Avatara*

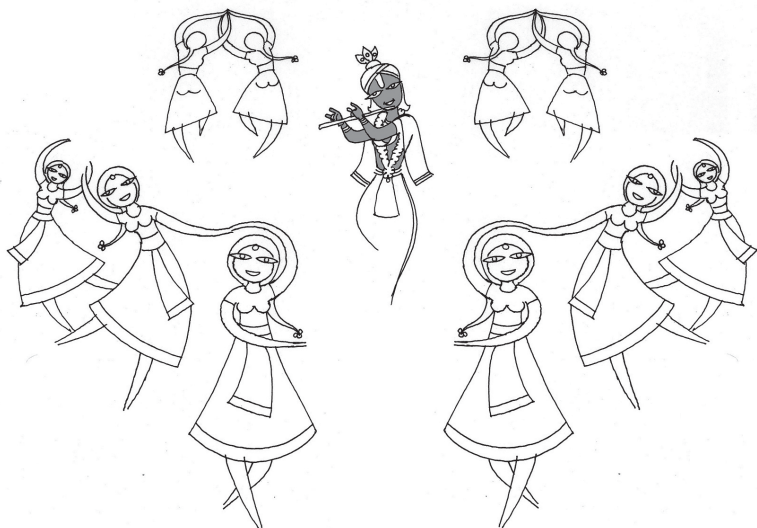




*Seeta Rama*

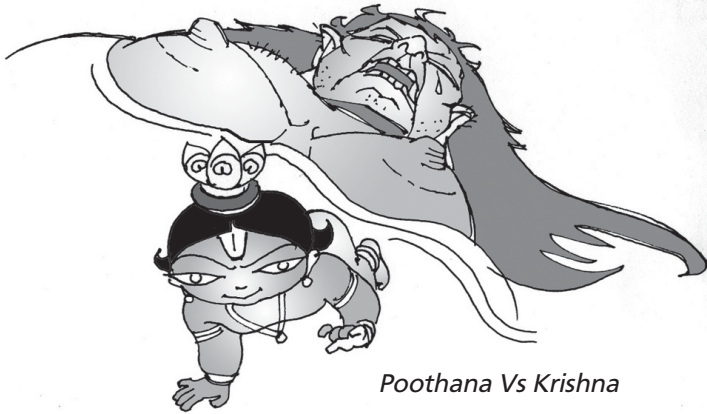


*Sri Krishna*



*Rasa Kreedā*

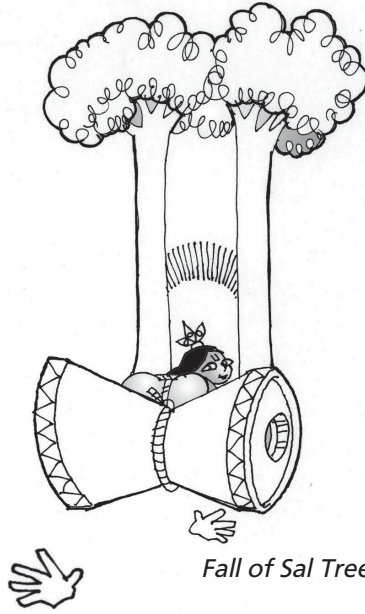
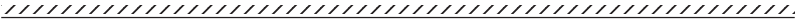




*Poothana Vs Krishna*



*Sakatasura*



Kaleeya Mardana





*Killing of the Wrestlers*



*Krishna robbing the dresses of the Cowherdesses*



*Kansa's Death*



*Rukmini Krishna*



*Satyabhama Vs Naraka*



*Krishna - Kuchela*

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***Most of the notes is taken from the Wikipedia. The author is eternally grateful to the contributors and wish the blessings of the Almighty shall shower on them in profuse always and in all times.***



## RESUME

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M.B.B.S; M.S (General Surgery);  
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FIVS (Fellow in Vascular Surgery)  
Post Graduate Diplomate in Human Rights  
Post Graduate Diplomate in Television Production  
Web Engineer- Web Designer  
Member of Indo- Asian Poetry Society  
Founder of Writer's Corner / Srijana Lokam  
Columnist - Andhra Jyothi (Nivedana)  
Cell Animation Artist (Heart Animation Academy - Hyderabad)  
Computer Animation Specialist (Pentafour- Chennai)  
Founder of Waves (Warangal Aids Voluntary Educational Society)



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1. Alchemy - (Telugu Poetry)
2. Vana Mabbula Kanti Khadgam - (Telugu Poetry)
3. Tea Cuppulo Toofan - (Telugu Poetry)
4. How to be Happy - (English anthology)
5. In Search of Truth - (Fiction - Telugu)
6. Genome - (Biotechnology Novel-Telugu)
7. Numerology - (Sankhya Sasthram - Telugu)
8. Dreams - (Swapna Sastram - Telugu)
9. Dr. Jaya Dev Cartoons - (Telugu)
10. Moodu Swapnalu - Oka Melakuva - (Telugu Poetry)
11. Shades - (English Poetry)
12. Tangeti Junnu - (Telugu Poetry)
13. In Search of Truth - (Fiction - English)
14. The Twilight Zone - (English Poetry)
15. Soundarya Lahari - (English Poetry)
16. Suprasannacharya 'Samparayam'-(English Translation)
17. Rama Chandramouli 'Fire & Ice' (English Translation)

18. Homer 'Iliad' - (Telugu Translation)
19. Homer 'Odyssey' - (Telugu Translation)
20. Epic Cycle - (Telugu Translation)
21. Virgil 'Aeneid' - (Telugu Translation)
22. John Bunyan 'The Pilgrim's Progress' - (Telugu Translation)
23. Dante 'Divine Comedy' - (Telugu Translation)
24. John Milton 'Paradise Lost' & 'Paradise Regained' -  
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25. Kathi Anchupy - Some Urban Noir Stories - (Telugu)

#### **OTHER ACTIVITIES :**

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3. Prasanthi Publications
4. Praja Creations International
5. Columnist - Andhra Jyothi (Nivedana)
6. Cartoonist & Artist

#### **BOOKS UNDER PRINT (World Classics) :**

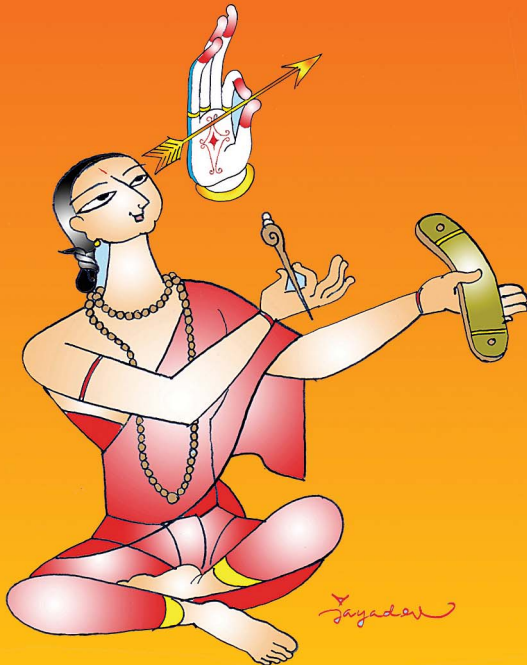
1. Sangam Poetry (Telugu)
2. Wonderful Songs of Christ (Telugu)
3. Namdeo Dhasal's Poetry (Telugu)
4. Money Poetry (Telugu)
5. War Poetry (Telugu)
6. Deepa Nirvana Gandham (about Death) (Telugu)



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