

PART - I

(TEXT & AUTHOR)

A. TEXT

CHAPTER I

SUMMARY OF THE POEM.

CANTO I

After Krsna killed Jarāsandha, the Pāṇḍavas started making preparations for the performance of the Rājasuya Sacrifice. Krsna was then at Dvaraka.

Once when Krsna was at Dvaraka, the holy sage Narada paid a visit to him with a particular mission. Krsna offered him the customary welcome and then asked him politely the purpose of his visit.

Narada replied that he was with a mission from Indra and wanted to convey to Krsna Indra's following message.

There was a demon named Hiranyakasipu, the son of Diti, who harassed the denizens of heaven and usurped Indra's throne. He was killed by Krsna in his Man-Lion incarnation. In the next birth, he was born as the ten-headed Ravana who propitiated Lord Siva by making a grand sacrifice of his heads and thus secured a boon from Him. He perpetrated terrible atrocities including the kidnapping of the holy Sita. Krsna killed him in his Rama incarnation.

The same Ravana is born as Sisupala who is not recognised as such by any one. He far surpasses Ravana in the perpetration of the terrible atrocities. Ravana could achieve the impossible ^{by} virtue of the boon ^{of} Lord Siva but Sisupala could do this even without any such divine help ! He should, therefore, be killed and the

world should be freed from his danger.

After delivering the message, Nārada departed. The behaviour of Śiśupāla enraged Kṛṣṇa.

CANTO II.

Kṛṣṇa called a conference to decide the course of action as he was faced with two important issues which could not be carried out simultaneously. These two issues were the attack on Śiśupāla with a view to exterminate him and Yudhiṣṭira's invitation to Kṛṣṇa to attend the Rājasūya sacrifice. Kṛṣṇa invited Uddhava and Balarāma to participate in the discussion.

At the commencement of the conference, Kṛṣṇa expressed his opinion to the effect that Śiśupāla who was like a developing disease should be killed first while Yudhiṣṭira would be able to perform the sacrifice with the help of his brothers. He added that he was prepared to reconsider his opinion in the light of the opinions of the two.

Then Balarāma, commending the brief but profound speech of Kṛṣṇa, supported Kṛṣṇa's opinion and added that in all deliberations on matters of policy, the five constituents should receive exclusive and the most careful consideration. He emphasised that the secret political decisions should be executed immediately and the two main objects of a sovereign should be self-advancement and the overthrow of the enemy. He, then, enumerated three kinds

of enemies and the wrongs done by Śiśupāla. He vehemently pointed out the urgency of the application of Danda in that case and was for immediate declaration of war against Śiśupāla.

Uddhava expressed his opinion on the issue when Kṛṣṇa invited it. He pointed out that a sovereign should acquire the powers of Counsel and Energy. Neither martial spirit nor forbearance is the exclusive rule that guides a king who knows what is expedient at a particular time. Therefore, an ambitious king should employ the means judiciously in the right direction. Moreover, the King of Chedi should not be underestimated. He had a number of allies. If he was attacked, his allies and Kṛṣṇa's enemies would go to his help and thus Yudhiṣṭira's sacrifice would be disturbed. Moreover, Kṛṣṇa should respect the promise he made to his father's sister, viz., he would put up with hundred wrongs done to him by her son. Breach of promise on Kṛṣṇa's part will shake his prestige and reputation. Therefore, the secret emissaries should be sent in the enemy's camp to sow the seeds of dissensions by skilful means. The clever spies of Kṛṣṇa should send all the kings to the Rājasūya sacrifice and Kṛṣṇa also should go to attend it first. When Yudhiṣṭira would pay special respect to Kṛṣṇa, his jealous and fickle enemies would assume hostile attitude and would be exposed. Hence Rājasūya should be attended first.

Then the conference concluded.

CANTO III.

Then Kṛṣṇa set out for Indraprastha followed by his manifold army consisting of rutting elephants and impatient horses. The citizens of Dvārakā came out to see Kṛṣṇa and his army out of great curiosity and affection.

The city of Dvārakā was surrounded on all sides with high and golden fort. It looked like the reflection of heaven. The ocean encircled it. The houses of the city were high, furnished with walls studded with Lapis Lazuli, golden pillars and the courtyards covered with emeralds. The beautiful young men and women enjoyed many a pleasant night in the apartments on the topmost parts of the houses. They enjoyed wine and love-sports. Thus the city looked like Amarāvati on earth. The people inhabiting the city possessed refined manners, were free from deceit and sin, never transgressed the bounds of morality and were prosperous.

The great Kṛṣṇa and his army came out of the city in due course.

Then Kṛṣṇa saw the ocean and the green thickets of dense forests on its shore. He also observed the clouds drinking water from a part of the ocean and the rivers emptying themselves there. He greeted the sea-faring merchants.

The army enjoyed the garlands of clove-blossoms, water of the green cocoanuts and betel-nuts. Then Kṛṣṇa continued his march.

CANTO IV.

Our poet Māgha devotes the entire fourth canto to the description of the mountain Raivataka.

The mountain occupies such a vast area that there is rainfall on some of its parts and the heat of the sun on some others at the same time. It is so high that people standing on its peaks can see the back side of the moon. The gods augmented its beauty by bringing some of the peaks from the mountain Sumeru. It is a store-house of precious jewels and herbs. It has abundant growth of fragrant creepers and green trees. Its dark forests of Tamāla and Tāla warded off the heat of the sun. It abounded in various birds and animals. It offered a beautiful natural scenery with its innumerable rivers and water-falls.

It has many pleasure-spots where the young men and women with their passion heightened by the eternal fragrance of the Kadam̐ba flowers and by the sweet chirping of birds enjoy love sports.

It is not only the place for pleasure but is also the place for attaining Summum bonum. The s̐elf-controlled Yogins attain salvation on this mountain after realising the Self by destroying Kleśas through purification of mind. It is also an object of wonder for all.

The sight of the mountain filled Kṛṣṇa with fresh wonder and made him realise the truth of the maxim which says that alone

is the real beauty which appears new every moment.

CANTO V.

On experiencing the beauty of the mountain, Kṛṣṇa made up his mind to encamp there. Accordingly his manifold army began to climb the mountain. The cavalry climbed the mountain as the tide of the ocean climbs its shore. The chariots began to move swiftly at the foot of the mountain.

The kings accompanying Kṛṣṇa camped in the caves of lions after killing them. The tent of Kṛṣṇa was distinguishable by the eagle on the flag-staff. The royal ladies were comfortable in their tents and enjoyed sound sleep on account of cool and gentle breezes of wind.

The merchants and the prostitutes after making due arrangements started their respective business in right earnest.

The ladies began to play in the water of rivers. The elephants also after their burden was removed, engaged themselves in water-sports in several ways. The riders of the horses returning from the hunting started to try to remove the fatigue of their much tired horses by rolling them on the ground. The bullocks under the shade of trees and the camels munched the leaves of the trees after they were unyoked. The bards described the activities of the kings in the tents with a view to make them known to the people outside.

CANTO VI.

Kṛṣṇa desired to sport on the mountain and therefore all the six seasons set in the forest simultaneously.

1. Vasanta.

The trees bore new leaves, the lotuses began to bloom with pollen and the cool, gentle and fragrant breezes of the spring began to blow. The bees steady in the Kurabaka flowers appeared as black as the eye-balls. The red flower of Aśoka, fallen on the yellow flowers of Campā, appeared like the flesh of the heart of separated lovers, yellow on account of the ripening by the fire of love ! The swarms of bees whose humming became sweet on account of drinking honey from Bakula flowers began to fly everywhere as if they were sent by the god of love to reconcile angry young ladies. The sweet cooing of the cuckoos produced the effect similar to the advice of friends on unreconciled ladies.

The spring heightened the passion of young men and women.

2. Grīṣma.

The pollen of Śirīṣa flower started getting yellow and the fragrance of Navamallikā became steady. The breezes of wind which fell down the flowers and which were full of hovering bees began to blow. It intoxicated the young men and women. The young

ladies began to sprinkle water on their plump breasts and to apply sandal-wood to their bodies as well as to the bodies of their lovers.

3. Varṣā.

The big black clouds flashing with lightening approached the mountain Raivataka by aerial path. The monsoon wind, shaking the Kandala flowers, bending low the forests, frightening the separated lovers, melted the pride of the proud ladies. The peacocks began to rejoice at the sight of the clouds. The young ladies desired the company of their lovers. The dust and the heat were pacified by the occasional showers of rain. A certain unreconciled lady was frightened on hearing the roaring of clouds and speedily embraced her lover.

4. Śarad.

The lotuses began to blossom and the white empty clouds began to run. The darkness due to clouds in rainy season disappeared. The wind fragrant with Saptaparna flowers, began to blow. The Kurabaka and Asana flowers along with water-lilies appeared to an advantage. The paddy-crop began to ripen and the sweet songs of the ladies keeping a watch on paddy-fields lulled the deer who came to eat paddy to inactivity ! The rows of flying parrots delighted Kṛṣṇa.

5. Hemanta.

The cold wind, freezing the deep rivers, began to

cause the young wives of the travellers to shed hot tears. It had a killing effect also on the separated travellers. Even the unreconciled ladies began to embrace their lovers under the influence of Hemanta. The lovers began to enjoy according to their sweet will in long Hemanta nights.

6. Śiśira.

It appeared that the cold wind which blossomed the Falinī creeper and which made the bees to hum was frightening the unreconciled ladies ! Even the sun was unable to melt the snow in the mouth of Māgha. The young ladies, realising the futility of the warmth of their breasts after after Śiśira is over, gave up their pride and began to embrace their lovers very closely. The intoxicated bees began to hum loudly.

CANTO VII.

Kṛṣṇa set out in the forest to accept the devotion of the six seasons and the Yādavas also came out in the forest to enjoy with their beloveds. The Yādava ladies began to indulge in various graceful movements. They began to be passionate on hearing the intoxicating notes of Sārasa birds on the banks of the rivers. The bees were humming and the sprouts were moving and therefore it appeared that forest was inviting the ladies to play with it. The sylvyn breezes was blossoming the buds and the
rowing

throwing the pollen on the ladies.

Then the ladies occupied themselves with the collection of the sprouts, flowers and tender leaves in various graceful ways and thereby exciting the passion of their young lovers.

Thus moving freely in the forest and exerting themselves in the acts of collection of flowers and the play with their lovers, the ladies were exhausted. Their cheeks, breasts and bodies perspired gradually and hence they desired to enjoy water-sports in order to remove perspiration and fatigue.

CANTO VIII.

The exhausted ladies approached the river very gracefully. They were wet with perspiration and had staggering gait due to fatigue and the heavy burden of their breasts. A white parosal, held by a certain lady, appeared like the moon came to attend on her in consequence of her defeat by her face ! The swans gave up their gait on seeing that of these ladies ! The young ladies began to doubt the fidelity of their lovers on seeing a peacock hiding a flirting pea-hen under his plumage on the arrival of his other wives ! The stream appeared to greet them with its dancing ripples !

Men plunged into the water first and they were followed by their hesitating ladies. Then both men and women indulged in various kinds of water-sports. The fragrant materials, red clothes, wine and the company of the loved ones excited passion.

The collyrium of the eyes of ladies and the sandal-paste applied to their breasts were washed away by water. The necklaces broke down. The drops of water sticking to their breasts appeared like the pearls of the broken necklaces sticking there ! Their eyes appeared redder due to their drinking wine and the water entering them. Their fine garments which became wet with water stuck to their breasts hot with youth as if the garments felt cold ! Then they put on dry garments.

The sun also plunged into the western ocean.

CANTO IX.

The young ladies, sick with love, began^{to}/await the sunset. Not even one out of the thousand rays lent support to the falling sun proving the fact that all means are futile when the fate is adverse !

After the sun-set, the fire appeared more brilliant as if the light of the sun entered it ! The people began to adore the twilight, the image of Brahmā.

Then the darkness began to envelop everything. When the eyes of men were dimmed^{due}/to darkness, those of the ladies were brightened up as they wanted to repair to their lovers. The twilight period, the means of bodily decoration, the flowers, the ladies and the lamps awakened the passion sleeping during day-time.

The moon rose by the time the ladies got ready. It

dispelled the darkness and whitened the eastern direction. The night lotuses began to bloom. Even the ocean, serene by nature, was disturbed by the moon, then what to say about the disturbance on the part of the young Yādavas ! It inflamed the passion of young men and women.

The ladies started making preparations to meet their lovers anticipating their arrivals. They went so mad with joy on the arrival of their lovers that they could not decide the propriety or otherwise of their garments. In a few cases, the clever go-betweens won over the lovers and united the ladies with them. The ladies experienced various indiscribable feelings on seeing their lovers approaching them. A certain lady was so much overcome with emotion on the arrival of her lover that the knot of her lower garment became loose but the slipping garment was held in its place by her female friend !

The moon-light, like the go-betweens, united the ladies with their lovers and the wine, like a trusted friend, began to teach them the lesson of sexual pleasures.

CANTO X.

The passionate young men kissed their beloveds first and started offering them wine. The faces of ladies fragrant with wine and the drinking vessels equally attracted the bees. The wine taught the ladies the cleverness of speech and the graceful movements of the eyes. When the ladies came under the greater

of the wine, they began to rave and allowed their disturbed garments to remain in the same position.

The repeated embraces given to the ladies by their lovers filled them with great joy which spread all over their bodies. Consequently the knots of their lower garments slipped off.

When the servants went away from the pleasure house, the couples started indulging in sexual pleasures where the young men took active part and the ladies, though remaining passive and hesitating, enjoyed them equally well.

During the sexual pleasures, the pearl necklaces of the ladies broke down, their girdles slipped off, the toilet on their cheeks and lower lips washed away and the flowers knit in their braids dropped down. The ladies completely won over their lovers by carrying out all their desires. At the end, the ladies perspired and were exhausted. They put on their garments quickly and cleverly. The embrace given to the lady by the lover at the end of one intercourse by way of giving rest led to another intercourse ! Thus the night itself passed away while they indulged in sexual pleasures.

CANTO XI.

(Description of morning)

The bards began to sing songs in order to inform Kṛṣṇa the arrival of the dawn. The following was the burden of their songs.

The drums are beating driving away the sleep of amorous persons. The Great Bear is in the topsy-turvy position. The watchmen change their turns of watch. Several kings, getting up, have started to meditate on the affairs of their states.

The moon is setting, the night lotuses are fading, the day lotuses are blooming and the forepart of the east is red. The morning wind, passing over the Mālati flowers, has awakened the passion of the ladies by scattering the pollen of those flowers on them. The cool, gentle and the fragrant morning breezes, removing fatigue caused by the sexual pleasures of the ladies, spreading the fragrance of the lotuses and infatuating the bees, have begun to blow. The prostitutes come out of the tents of the kings and repair to their destinations. Aruna, the charioteer of the sun, has dispelled darkness before the sun-rise. Such are the fore-runners of the spirited ! The female Cakravāka reaches her mate by the times he prepares to fly to her. The Khaṇḍitā ladies are angry with their lovers who came home after passing the night with other ladies.

The morning sessions of the sacrifices have started and the ascetics are busy with meditation. The sun-rise has blown open the Bandhuka flowers. The sun has set free the bees imprisoned in the lotuses.

The night lotuses fade and the day lotuses bloom, the owl is dejected and the Cakravāka rejoices, the moon sets and the sun rises.

CANTO XII.

As the sun rose, Kṛṣṇa and his army continued their march. The soldiers mounted on the elephants and the horses, the beasts of burden loaded with different food-stuff and the carts began to move. The soldiers cast their glances on the ladies riding horses. There were few incidents like the breaking down of a chariot and the consequent falling down of ladies riding it, the breaking down of a pot of wine put in a cart due to jolts and the consequent coming to the grief of the merchant who owned it.

The marching soldiers were seen by the young ladies of the villages hiding themselves behind the hedges of the fields so that the soldiers could not see them. On the way, Kṛṣṇa enjoyed the happy sight of the shepherds sitting in a circular fashion and heard them talking about his exploits. He also saw the young village ladies guarding the ripening paddy-crops and heard them singing songs.

The army, crossing the mountains, rivers, forests and the cities, approached the river Yamunā. It is said that the Ganges fills the ocean with its waters but the fact is that the Yamunā does it because the ocean does not appear white like the Ganges but black like the Yamunā ! Then the manifold army crossed the river and reached the opposite bank.

CANTO XIII.

Yudhistira, who was in touch with each stage of Kṛṣṇa's march, learning about his crossing of the Yamunā, set out from his capital with his brothers and the army to receive him. Both of them met and exchanged the customary greetings. Kṛṣṇa greeted the remaining Pāṇdavas also. The kings, ladies and the soldiers of the Kṛṣṇa's army exchanged greetings with their counter-parts of the Pāṇdava army.

Then Yudhistira piloted the Chariot of Kṛṣṇa and the other brothers attended on Kṛṣṇa in several capacities. Both the armies started marching towards Indraprastha at the sounding of the drums. Kṛṣṇa along with five Pāṇdavas entered the city.

On knowing his entry into the city from the beating of drums, the ladies giving up all other household activities, came out to have the blessed sight of Kṛṣṇa. As they were in a great hurry to have his sight, they put on cosmetics, ornaments and garments at wrong places. They crowded the terraces and the windows of the palatial mansions. They greeted him with Laja flowers and drank him with their eyes.

Thus looked at by the ladies, Kṛṣṇa approached the beautiful assembly-hall constructed by the architect Maya. Then Dharma and Kṛṣṇa entered the hall and Kṛṣṇa saw the artistic and heavenly mansion of Dharma.

Then Yudhiṣṭhira ordered the celebration of a great festival in the city to mark Kṛṣṇa's arrival and the people carried it out most enthusiastically.

CANTO XIV.

Yudhiṣṭhira proposed that Kṛṣṇa should perform the sacrifice as he (Yudhiṣṭhira) attained the high position solely due to Kṛṣṇa. All the preliminary preparations for the performance of the Rājasūya were made and only Kṛṣṇa's arrival was awaited. Yudhiṣṭhira also proposed that he along with his brothers was ready to carry out Kṛṣṇa's order with regard to the sacrifice.

Kṛṣṇa replied that the high position attained by Yudhiṣṭhira was due to his strong morality and that Yudhiṣṭhira was worthy to perform the sacrifice. He requested Yudhiṣṭhira to consider him like Arjuna and assured him that none would be able to create any obstacle in the performance of the sacrifice. Thus assured, Yudhiṣṭhira got himself initiated to perform the sacrifice.

Then he performed the sacrifice according to the scriptural injunctions and offered alms and gifts in various ways, viz., ~~the~~ wealth, land and the precious metals to the worthy Brahmins. He became pure by offering alms and the recipients also became pure. The tributary kings made large and valuable gifts to Yudhiṣṭhira which were also distributed to the needy by the benevolent sovereign. He returned the kingdoms which he conquered before the commencement of the sacrifice to their respective kings in such a

way that they would never lose them again ! Thus he completed the sacrifice successfully with the help of Kṛṣṇa.

Then he consulted Bhīṣma as to who deserved the highest honour on the occasion. Bhīṣma, after pointing out the greatness of Kṛṣṇa, advised Yudhiṣṭhira to pay the highest honour to Kṛṣṇa and Yudhiṣṭhira acted accordingly.

CANTO XV.

Śiśupāla's anger knew no bounds when Yudhiṣṭhira gave the gift of honour to Kṛṣṇa. He looked at his sword and stroke his hands on his thighs producing loud noise frightening most of the people there.

He blamed Yudhiṣṭhira and Bhīṣma in derogatory terms. He addressed harsh words to Kṛṣṇa and pointed out to him that he did not deserve the honour done to him as he was after all only a shepherd. He, then, turned to his royal allies and instigated them by saying that honouring Kṛṣṇa in their presence was like honouring a fox in the assembly of the lions and it was their great insult. He again turned to Yudhiṣṭhira and abused Kṛṣṇa belittling his achievements.

Kṛṣṇa, remembering his promise, kept quiet and other Yādavas too did not lose their temper under instructions from Kṛṣṇa. But Bhīṣma could not put up with these harsh words and therefore he challenged him who could not tolerate the honour done to Kṛṣṇa.

This enraged the royal allies of Śiśupāla. Then the King of Chedi left the assembly-hall followed by his allies. He speedily rode to his camp and started making preparations for the battle. His army also started getting ready. His allied kings and the soldiers partook wine with their wives but they met with various ill-omens.

CANTO XVI.

After fully preparing for the battle Śiśupāla sent an envoy to Kṛṣṇa. The envoy delivered the message contained in the ambiguous words to Kṛṣṇa. Hearing the apparently pleasant but really unpalatable words, Sātyaki, at the instance of Kṛṣṇa, made a fitting reply. Sātyaki said to the envoy that Kṛṣṇa put up with the wrongs done by Śiśupāla to him. That was the difference between the wise and the fool. The wise conquer their anger which conquers the fool. He added that Kṛṣṇa was even prepared to meet his foe. Then Śiśupāla's envoy advised Kṛṣṇa to make peace with Śiśupāla and pointed out to him that Śiśupāla was more forgiving than him in as much as he put up with the greatest wrong done to him, viz., abduction of his intended bride, Rukmiṇī. He pointed out to Kṛṣṇa that by doing that wrong, he betrayed his brother, committed treason against the state and proved himself blind with passion. He drew Kṛṣṇa's attention to the great power and strength of Śiśupāla and served him with an ultimatum that to wage war with him was to invite death and destruction and to attain

make peace with him was to attain long life and prosperity.

CANTO XVII.

On hearing the words of Śiśupāla's envoy, the Yādava Kings - Gada, Baladeva, Ulmuka, Udhājita, Sudhanvan, Āhuki and others - lost their peace of mind and expressed their anger in their characteristic styles. But Kṛṣṇa remained cool and collected. Praise or censure fails to disturb the high-souled ones !

The Yadu army got ready for the battle after the departure of the envoy. Kṛṣṇa also equipped himself with his celebrated weapons and got into his chariot. Then Kṛṣṇa started his march. The vast army following him appeared like the roaring and the jumping waters of the ocean at the time of the universal destruction ! The big noise produced by the marching army deafened the gods and entering the caves of the mountain Meru rendered futile the shrill cries of the celestial ladies absorbed in love-sports ! On hearing the unprecedented powerful notes of the martial instruments, the heavenly nymphs began to put on the matchless personal decorations hoping to gain the best specimen of manhood as their husbands.

The dust raised by the enemy's army was sighted when Kṛṣṇa advanced a little distance with his army. Both the armies, getting close to each other, experienced joy similar to that experienced by a bride and a bridegroom when the moment of their first union draws near ! In a moment, Kṛṣṇa measured the strength of the enemy's army.

Then began the attack by both the armies. The pegin-coloured dust raised by the infantry reached high above the clouds. The fine earthly dust accumulated in large quantities in the sky covered even the sun ! What can unity not achieve ? The gods who came riding their aerial cars to witness the battle ran away as the dust entered their eyes and blinded them ! Then the dust rising round the elephants settled down on becoming wet with the profuse ichor of the elephants but the dust flying over them appeared like canopies of cloth ! Finally, the cloud-like elephants settled down all the rising dust with their showers of ichor just as the clouds achieve the same purpose with their showers of water.

CANTO XVIII.

The two armies, meeting each other, appeared like the two winged mountains coming to meet each other ! The raised hands of the soldiers attempting to strike with swords appeared like the flag-staffs and the swords like their banners ! The four limbs of one army started fighting against their counterparts of the other army. The brave warriors began purchasing the grand eternal fame at the shop of the battle in exchange of their small transient life ! The warriors fought with their enemies respecting the code of warriors.

The elephants collided with the elephants and they put in an extremely brave fight. The fighting elephants smelt mutually their trunks, shook their tails and struck one another

repeatedly with their tusks. The cluster of the pearls issuing out from the temples of the elephants penetrated by the swords appeared like the cluster of the stars !

The heavenly nymphs led the warriors killed while fighting face to face for sporting in the avenues of Meru before their devoted wives followed them.

The blood collected in the pits of the battle-field on account of the massacre on a large scale appeared like the coloured water in the pots to dye garments of the wives of Yama ! The carnivorous birds and the foxes feasted on the dead bodies. The battle-field crowded with the heaps of the different limbs of the creatures killed in the battle assumed the appearance of the Brahmā's laboratory full of the heaps of the different limbs of the creatures created first !

Thus the fight continued unabated with the fortune fluctuating on both the sides.

CANTO XIX.

Then started the duels between the pairs of the selected warriors of both the armies. Baladeva fought with the sone of Bāṇa and put him to flight. Similarly the Kings Ulmuka and Rukmin, the allies of Kṛṣṇa, defeated the Kings Druma and Prithu, the allies of Śiśupāla.

Then Kṛṣṇa's son, Pradyumna, came forward and

and inflicted defeat on the armies led by the enemy kings and displayed great skill and heroism. The divine beings in the sky, witnessing the terrible fight of Pradyumna, showered flowers on him and sang his glory. The army of Śiśupāla stopped fighting because of fear from Pradyumna.

This enraged Śiśupāla. Leading his fourfold army, he made a mighty attack on the Yādava army. His army, arrayed in the different formations, like an epic arranged in the various Bandhas, was difficult to be defeated. The Yādava army made a counter-attack. The fight was marked with several outstanding and heroic individual performances. The special weapons like Śakti were also employed. The warriors of both the sides displayed their great skill and practice in archery.

The relatives of the warriors killed in the battle lamented their loss on one part of the battle-field. Śiśupāla played havoc in the Yādava army and defeated it.

This brought Kṛṣṇa on the scene. On seeing him, even the enemies became free from their sins ! He started twanging his celebrated bow and mounting arrows on it. Some of his enemies surrounded him and attempted to prevent him for advancing further while others showered arrows on him. But he killed them all with his far-reaching sharp arrows. Though his enemies were protected from head to foot with the impenetrable armours, he found a way to kill them. He pierced them in their eye-balls and thus sent them to heaven. Though born with specific

purpose of lightening the burden of the earth, Kṛṣṇa increased it with dead bodies of many enemies ! Thus he covered the battle-field with the blood of his enemies. After that, the battle-field and the sky were filled with the flesh-eating birds. Then, Kṛṣṇa roared like a lion and covered the sky by discharging the innumerable arrows simultaneously.

CANTO XX.

When Kṛṣṇa defeated his army, the enraged Śiśupāla challenged Kṛṣṇa to a single combat which Kṛṣṇa gladly accepted.

On seeing Kṛṣṇa's chest red with saffron applied to Rukminī's breasts, Śiśupāla at once remembered his old vengeance towards him and became mad with anger. Then he discharged a shower of arrows to cover Kṛṣṇa's chest. The arrows began to issue continuously from his bow like the uninterrupted flow of words from the mouth of an eloquent speaker. The entire army of Kṛṣṇa was trapped in the cage in the form of the arrows of Śiśupāla.

Just as a clever debater cuts to pieces the arguments of his opponent, in the same way, Kṛṣṇa cut to pieces the arrows of Śiśupāla with his arrows. The sharp arrows of Kṛṣṇa split up the cage of the arrows formed by Śiśupāla. The arrows of Śiśupāla failed to produced any effect on Kṛṣṇa like his harsh words spoken at the time of ^{the} sacrifice.

Then Śiśupāla hurled the Sonorous Missile to delude

Kṛṣṇa. The effect was instantaneous on the Yādava army and it became drowsy and went to sleep. But Kṛṣṇa remained awake.

Thus when darkness prevailed everywhere, Kṛṣṇa looked at the Kaustubha jewel on his chest and consequently a great mass of brilliance, dimming even the sun, emerged out of it. This awakened the Yadavas who again engaged themselves in fight with the enemies.

Finding his Sonorous Missile mullified, Śiśupāla discharged the Snake Missile as a result of which the huge snakes, emitting terrible poison, were created. They covered the sky, darkened the sun and tied down the entire Yadu assemblage.

Seeing his army thus bound and hampered, Kṛṣṇa smiled a little and looked at the great eagle sitting on the flag-staff of his chariot. The great eagle created the myriads of the other eagles which pounced on the serpents. The terrible wind produced by the wings of the flying eagles uprooted the trees ! The frightened serpents entered the nether region passing through the pits created by the mountains blown off by the cyclonic wind. The eagles drove away the serpents like the good deeds driving away the evil ones.

Then Śiśupāla tried the well-known Fire Missile on Kṛṣṇa. Consequently a great fire was produced, It roared and jumped, spread its flames everywhere and tormented the creatures. It started consuming the entire universe.

Kṛṣṇa discharged the Cloud Missile to nullify the effect of the above-mentioned Fire Missile. Immediately a number of black clouds emerged from the hair of Kṛṣṇa. The cluster of the clouds roared and enveloped the quarters. It obstructed the rays of the sun and darkened the sky. The clouds started raining water in order to pacify the great fire which increased in the beginning by the shower of rain but was extinguished gradually. The defeated fire hid in the clouds in the form of the lightening ! The clouds scattered immediately after destroying the fire.

When Śiśupāla could not harm Kṛṣṇa in any way by his weapons and missiles he started abusing him in such words as cut the vitals. Consequently, Kṛṣṇa immediately hurled his famous Sudarśana disc at him and severed his head with it. All were struck with wonder on seeing a great mass of brilliance, superior even to the light of the sun, emerging from Śiśupāla's body and entering that of Kṛṣṇa.