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This Purana has 6 chapters (6 parts) as follows: Part 1: Describes the creation of the universe, the birth of gods and demons, Pralaya, churning the sea, stories about the devotee Dhruva; Murder of Hinanyakashitsu, etc. Part 2: Contains a description of the sons of Priyavrata and the Bharat dynasty. It also has a geographical description of Jambu dwp, Bharat Varsh, Shatdweep, Patal (ah), sun and planets, the chariot of the sun, the origin of the Ganges, etc. Part 3: Contains a detailed description of Manavantaras, Kalpa, Veda Viesa, religion and caste system, etc. Part 4: The Origin of Brahmananda Daksha, etc. Birth of Pururava, Balarama's marriage to Revati. The birth of Ikshvaku. The Kukust dynasty. The tale of Yuwanashwa and Saubhari. Sarpinasha mantra. Narayana Dynasty, the birth of Sagar. Ashwamedha Sagara. The descent of the Ganges through the repentance of Bhagirat. The birth of Lord Rama. Yalya Vishwamitra, the birth of Sita, stories about the Chandra dynasty. The abduction of Tara, the origin of Agnitrayo, the birth of Dhanwantri and his clan. Demon Wars, the Nahush clan, the tale of Yayyi, the Yadu dynasty. The birth of Cartwryja Arjun. Tales of the birth of Krishna, Krishna's marriage to Jambwanti and Satyabkha. Rescue Shishupaa. Over the population of Yaduwanshi. The birth of Karna and his finding of his Adhirat. The Janamejay dynasty and the origin of Bharata. Clans Yahnua and Panda. The Parikshit clan and the royal dynasties of the future. The future generation of the Ikshwaku dynasty. The future generation of the Brihad dynasty. Future generations of the Prediot dynasty. Kingdom of Nand. The coming of Kali Yuga and the description of the royal dynasties of Kali Yuga. Part 5: The Marriage of Vasudev and Devaki. The incarnation of Lord Vishnu to kill Kansa. The arrival of Yagmay in the womb of Yashod and the Lord in the womb of Devaki. The birth of Lord Krishna, the transfer of Krishna to Gokul, the Mahamayi Dialogue with Kansa, the culling of Kansa's defensive position. The release of Vasudeva and Devaki. The murder of The Prostitute. Killing Shakat. Naming Krishna and Balarama. The humiliation of Kalia. The murder of Denukasura, the murder of Pralamba, the description of the holiday dedicated to Indra, the worship of Howardhane, the arrival of Indra, the murder of Arishtakasura. Narad's arrival at The Kans Court. Keshav's murder, Akrou's arrival in Vrindavan. The arrival of Lord Krishna in Mathura. Lord Krishna's mercy to Kubja. The murder of Ugrasen, the bringing of Sudharma to Matura, the defeat of Jarasandhi, the birth of Kalayawan, the murder of Kalayawan. Vrindavan tour Balarama, getting Varuni Balarama. Rukmani's abduction. Pradumna's abduction. The Receipt of Pradumna Mayawati, the murder of Shambar Pradyumna, the murder of Rukmi Balarama. the coronation of Ugrasen, the bringing of Sudharma to Matura, the defeat of Jarasandhi, the birth of Kalayawan, Migration to Gvarku, bow fight. Telling about the dream of Usha, the abduction of Anurudha, the struggle with Lord Shiva, the amputation of Lord Shiva, the murder of Khashiraj Poundraki. Put Varanasi under the flames. Lakshman's kidnapping. Samba's presentation to the sages as waiting for his mother. The origin of the pestile. Destruction of Yadu Wanshi. The ascension of Lord Krishna to heaven, the beginning of Kali Yuga, the sermon of Arjuna Viasoy. Coronation of Parikshit. Part 6: Description of religion in Cali-South. Description of the importance of Kali Yuga. Shudra and folk women Vias. Kalpa's description. Description of Brahma's day. Brahma's position in Prala. Natural disasters. Different kinds of sadness. Torture in hell. Brahma Awakening, Yoga Sermon. The Tale of Keshidhwaj. Killing religion and cows. Holding a lawyer for Handicap. Independent know-helge. Body-spiritualism taunts. Yoga quarry. Brahmagyan (Vedas). The concepts of material and intangible appearances of God . Rescue of Handiki and Keshidhwaji. Excellence of Vishnu Purana. The virtues of Lord Vishnu's names. The results of the Lord's hearing. 1.1 Chapter 1 (Part 1) This chapter contains 16 sections. NAARAAYAN NAMASHTRAAM NARAV NAROTTAMAM DEVIM SARASWATIM CHIASAM TATO JAMUDERIET 1.1.1 The introduction and origin of the universe from the basic elements of the sage Parashar, an indicator Vishnu Puraan told this great treatise Maitreya. Sage Suta inherited it from Maitreya. The text presented here is Sata's narration. Suta says, One day Maitreya greeted the sage Parashar and said, Gurudev, you have studied all the scriptures. I want to hear you tell the story of the origin of the universe. What will be the centuries that are about to come? What is the reason for all this creation? Who created it? Where did it exist? Who was it mixed with? And who will he destroy with after all? In addition, I would like to hear about the expansion of the bottomless sky, the origin of the ocean and mountains, the origin of the Earth, the expansion of the Sun, the division of time into four centuries, Pralae, religion, sages, kings, the creation of veda Vedavyas, the origin of the four classes in our society and the system of four ashrams in life. Parashar says, Maitreya, you reminded me today of a description once made by my grandfather Vasistha. When I learned that the monster that was created by Vishwamicra devoured my father, I grew very angry and started Yagya to destroy all the monsters. Yagya destroyed so many monsters that the whole race began to face the fear of extinction. My grandfather comforted me that too much anger was not good, and that all monsters could not be blamed for my father's death. According to my grandfather, my father was sure that he would eventually face such a fate. Only fools get angry. A man bears the fruits of his Yourself. Oh son! Anger destroys all the virtues of repentance. Consequently, the pestering always avoids anger. Thus, to stop this Yagya forgiving has always been a virtue of the process. So, convinced my grandfather, I stopped Yagya. At the same time, Brahma's son, Pulastya, arrived there and said: Despite your anger, you forgave the monsters when convinced your grandfather Wasistha. You will learn all the scriptures and give comments on Puraance. You will also learn the real appearance of the gods. Wasistha also supported these words of Pulastia. O Maitreya! Now I tell you, all the content of Puraan. This whole universe came from Lord Vishnu. It exists within Him and will be destroyed in Him in the end. Parashar says: The Trinity of Brahma, Vishnu and Mahesha is also known as the creator, reserve and destroyer. They all smear devotees. They all have the same value. However, the reserve that promotes and protects all living things is much more significant. I salute him and tell him about the tale that Brahma once told to all the Dakshas. Dakshas told this story to King Purukacs on the banks of the Narmada River. In turn, Purukuz told this tale to Saraswat, who told me about it. O Brahmin! The Lord is eternal and infinite. Consequently, the origin of the universe, its existence and destruction are also endless processes. In the period of Pral, nature exists in a state of equilibrium. It is during this period that Purush (the male powers of creation) separate from Prakriti (the female forces of creation) and manifests Kaalrop Vishnu (the eternal, infinite form of the Lord). Lord Vishnu transcends all the connections of life, such as birth, growth, intelligence, feelings, decay, and death. Purush is the first appearance of Lord Vishnu. Prakriti is a manifestation of his act, while Kaalrop is his supreme form. During Pralaya there was no day, no night, no earth, no sky, no darkness, no light. To settle Pralaya, with His desire, the Lord entered Purush, who is out of all ties. His entry stimulated the creation process. First of all, there was one great element covering all the other less serious elements. From this great element arose three egos - Sattwih, Rajas and Taamas. Taamas created the sky with sound as the main virtue. The sky created a sense of touch. Touch of air production. Thus, touch is the main feature of air; no one can see the air, but only experience it through touch. The air created Roop, which spawned fire with Roop as its main virtue. Fire gave rise to taste. Taste of water production with taste as the main property. From the water there was a smell that produced the earth with smell as the main feature. These feelings have little expression. Ego Rajas produced ten senses while the ruling deities of these were produced by Sattvic ego. Thus, the ten deities that rule the ten senses and the eleventh mind of the essence are Sattwick in nature. Skin, eyes, ears, nose and tongue - these five organs help the mind in its function. O Maitreya! Anus, genitals, arms, legs and speech organs are the five organs that help in action. Works such as selection, reproduction, movement and speech are carried out with the help of these five organs. All five elements such as the sky, air, fire, water and earth are full of emotions. Thus, they are also known to have a special meaning. All these elements have different and clear powers. Without their combination, the creation of the universe was impossible. At first, all these elements were present in a large ball or egg, which appeared thanks to the lord's inspiration. As this ball increased in size, he formed the basis as Prakriti in which, Lord Vishnu himself entered as Hiranyagarbh. When the universe emerges, Lord Vishnu contributes to it to the end of Culpa. At the end of Calpa, Lord Vishnu himself devours all the physical elements in Rudra's appearance. During this time, He floods the entire universe and himself sleeps on Shesha in Kshisgar. When he wakes up again, he begins the process of creation in the appearance of Brahma. 1.1.2 The birth of Brahma and the salvation of the Earth by Varahoy At the end of the previous Kalpa, when Brahma woke up from his long sleep, he saw all the worlds devoid of everything. With the desire to save the earth from the depths of unfathomable flooding, He took the form of Varahi. Entering the water, He reached Paataaloki. When the earth saw him, the earth prayed with respect. Hearing her prayers, the Lord roared with a frightening sound. He then supported the ground on his great incisors and came out of the dreaded depth. When He ascended, His breath produced large splashes of water, which were filled with sinless sages, while the power of his breath frightened ordinary beings. When the Lord came out of the water, all the sages prayed with reverence and respect. Very soon the Lord established the earth in a position far above the endless stretches of water. The Lord then carved topographical traits on earth and divided it into many divisions and created all four worlds. Then Lord Vishnu under the guise of Brahma carried out the process of creation. As soon as Brahma thought about creation, the creatures of Tamoguni (full of darkness) were the first to emerge. Lack of knowledge and the presence of evils, such as attachment, anger, etc., were the main virtues of these beings. These creatures include lower organisms, trees, shrubs, vines, plants and herbs. Together they make up a primitive world. Their creation was followed by the appearance of animals and birds, which are devoid of wisdom and full of ego. They also don't know about nature their status. Still dissatisfied with His creation, the Lord has created the next world, which has a somewhat sublime position. The living beings produced in this world had inner and external knowledge, the power of reflection, and their favorite physical amenities. Although this creation pleased the Lord, He was still dissatisfied. So He created the next world, which was in a slightly lower position. This new world had a surplus of all three virtues. People inhabit this world and because of the abundance of vices, they are full of sadness, but at the same time, very active, have internal and external knowledge and are able to achieve their goals. The first few creations were the result of the Lord's thoughts. To create gods, demons, pitragan, people and water, the Lord decided to use His body. Thus, the demons are the first to come out of his thighs. Then the Lord shed his dark body, which shaped the night. Then, out of His mouth, the Lord created the gods who had the Sattwicks. The Lord then shed his body Sattvic, and from which the day was born. This is also the reason why the gods gain more power in the day and the demons are stronger at night. Then the Lord acquired another body and behaved like Pitraganas to produce Pitraganas before shedding that body too, which caused dusk to dusk between day and night. After that, the Lord created a new body with the virtue of Rajas, from which people were created. When the Lord shed that Rajas body it formed dawn-twilight between night and day. It also explains why people are stronger at dawn and Pitraganas at dusk. Then the Lord accepted another body with the virtues of Rajas and created a desire from him. This desire gave rise to the urge. Remaining then in the darkness, the Lord created a world full of desire and lust. There were many ugly people in this world who had a long beard and mustache and ran to him. Among those who said: Protect him, became known as Raakshas (demons), and those who said: We will eat it, became known as Yakshas. Then the angry Lord produced aggressive predators. The singing Lord then produced Gandharvas. Thus, by one the Lord produced birds, sheep, goats, cows, horses, elephants, donkeys, deer, camels, ponies of his age, chest, mouth, stomach and legs respectively. Fruits, flowers and herbs were produced from the countless hairs on the Lord's body. From his eastern head, the Lord created the mantra of Gayatri, Rigvedu, and Yagyas. With his southern head, he produced Yajurveda. With the western head, He produced Samaveda and out of his northern head, He produced Atharvaveda. 1.1.3 Divisions of Earth and Origin of Cereals With the desire to create a world, Brahma has produced various kinds of people from his Bodies. So out of the mouth, Brahmins appeared. Kshatrias appeared from his chest, Vaishyas with hips and legs, Shudras appeared. Thus, the physical body is the greatest means for a person to achieve his goals. Over time, people have lost their divine virtues and perfection. Jealousy, sadness, decline and infighting began to rise among people. In order to earn a living and lead their lives peacefully, people developed agriculture and other crafts. Oh sage! Paddy, barley, wheat, less cereal, sesame, millet, rice, peas, legumes, beans, rye, gram and hemp are common agricultural products that have edible as well as medicinal values in villages. These and other products are also used as lags in The Yahyas because they were all produced as a result of Yagya. Performing Yagyas daily is the most virtuous exercise that everyone should undertake. It destroys the sins committed by ordinary people. 1.1.4 The birth of Prajapati and their offspring At some point the process of creation has sated and there has been no increase in the number of living beings. Then, with a desire to continue the creation, the Lord created nine wise men from His thoughts. He then gave birth to nine daughters and handed them over as wives to these nine sages. When the originally produced sons of Brahma took to asceticism, He got very much infuriated. His anger was enough to burn all three worlds. From this anger arose Rudra, which beamed like the Sun. Rudra appeared in semi-male and semi-female form. Immediately after his appearance, Rudra divided his body into eleven male parts and eleven female parts. Then Swayambu Manu emerged from Brahm's body. He agreed to follow Brahma's diktat of the continuation of creation. He got a woman Shatrupa, who also appeared with him. Together they gave birth to two sons, Priyavrava and Utaanpaada, and two daughters, Prasuti and Aakoti. The two daughters were married to Daksha and Prajapati, respectively. Prajapati and Aakoti gave birth to twins Yaga and Dakshin. Yagya and Dakshina married and gave birth to twelve sons, who were later known as Yaam, the gods. Daksha and Prasuti had twenty-four daughters, thirteen of whom were married to the Dharma. The other eleven daughters were married to Bhrgiu, Shiva, Marichi, Anguira, Pulasti, Pulah, Kratu, Atri, Vasisha, Agni and Pitars. Of his thirteen wives, Dharma produced Kama, Darpa, Niyam, Santosh, Lobu, Shruth, Dand, Naya, Vinay, Bodh, Vyawasai, Ksham, Sukh and Yash. Kama married Rati and produced Harsh. Darpa married Hhins and gave birth to son Henritus and daughter Nikrity. Henrita and Nikriti married and released Bhaia and Narak and their wives Maya and Vedan. Maya produced Mmitiu, the destroyer of all creatures in the world. Vedana gave birth to a son, Dah. Production Jara, Schock, Trishna and Krod. These are all cruel speeches by Lord Vishnu and cause Pralay. The omnipresent eternal God creates this world in the form of Manus, protects it and eventually destroys it. There are four species of Pralay-Nigittik, Prakritik, Aatyanik and Nitia. Among them is Brahma Pralay, during which God sleeps. During Pracritical Pralay, the universe destroys in nature. The destruction of yoga in the Higher Ateia is Aatyantik Pralay and the decay of physical elements that continues day and night Thread Pralay. 1.1.5 Rudra's creation and Laxmi's ubiquity At the beginning of Kalpa, when Brahma was thinking of a son who would be like him in virtues, a boy with a reddish-blue body appeared on his lap. Brahma addressed the boy with names such as Rudra, Bawa, Shiv, Ibhaan, Pashupati, Bhima, Ugra and Mahadev. Brahma also fixed Surya, water, earth, air, fire, sky, Dikshit (graduate scientist) Brahmin and Moon His abode. Since then, all these things idolize Shiva. These eleven idols Shiva have wives such as Suvahalaa, Usha, Vikeshi, Aparaa, Shiva, Swah, Dish and Rohini. Shanayshar, Shukra, Loquitaang, Manojav, Scand, Sarg, Santaan and Buddha are the sons of these idols respectively. Rudra himself received Sati, the daughter of Daksha Prajapati, as his wife. Sati committed self-immolation because of the disrespect her father had shown to. Parvati also married Shiva. Hyati married Bhriga and gave birth to two sons, Dhata and Vidhaata, and a daughter, Lakshmi. Lakshmi then married Lord Vishnu. Maitreya says: O sage! It is heard that Lakshmi was produced from Kshirsagar during the churning of the sea, but you say that Lakshmi was the daughter of Bhrgiu and Hyati. How is that possible? Lakshmi, who never separates herself from the Lord, is eternal, as is He. But still, as you have expressed your doubts, I will tell you the real story. The famous testy sage of Durvaas is a partial incarnation of Shankar. One day he was wandering the earth when suddenly he had a chance to see the extremely divine beauty. She was dressed in a garland of beautiful flowers. The sage asked for beauty to give him that garland. She respectfully gave the garland to the sage. The sage decorated the garland on his head and began to wander again. At this point he saw Indra walking on Ayrawat and going somewhere in a procession of gods. Instinctively, the wise man of Durvaas put a garland around Indra's neck, but Indra removed it and put it on Iraawaat's head. Ayrawat pulled the garland with his trunk and smashed it to the ground. This whole sequence of events angered Durvaas, who cursed Indra. Indra! You are so intoxicated with your luxury that you insult my humble gift. Therefore, all your magnificence must be destroyed. You will lose all your wealth. Indra immediately descended from the elephant and began to ask the sage Durvaas. Durvaas said: Indra! Forgiveness has no place in my personality. So all your repentance doesn't make sense. Having said that, the sage Of Durvaas walked away from the stage, and Indra moved to Amravati. Very soon the curse began to show its influence. With the loss of Indra's luxury, all the greens on earth also began to wane. The hermits also began to surrender Yagya. All people began to be guided by greed and gave up pious virtues. And in a place where pious virtues have no place, Lakshmi also does not stay there. She made her abode in the terrible depths of the sea. Very soon the demons attacked the gods and drove them out of heaven. Indra, along with the other gods, approached Brahma and told him all this. Brahma invited them to take refuge with Lord Vishnu. He also assured them that Lord Vishnu would protect them. Brahma even accompanied the gods to Lord Vishnu. There they prayed together to Lord Vishnu and told him of their trials. Glad of their prayers, Lord Vishnu appeared before them and said, I will certainly help you to restore your magnificence. For now, do what I say. You reconcile with the demons and convince them to perform churning the sea. Then bring all kinds of herbs and put them in the sea. Using demons and using Mandaraachal as churner and Vaasuki, Naag as a rope to perform churning of the sea. Thus, you will restore the ambrosia, the drunk, which, all of you will become immortal, and restore your strength. Following the advice of Lord Vishnu, the gods reconciled with the demons and persuaded them to churn the sea. They bought all kinds of herbs together and put them in the sea. Then they began churning with the help of Mount Mandaraachal. As soon as the churning began, Mandaraachal began to sink. Lord Vishnu accepted the incarnation of Kachhap (the great tortoise) and carried the weight of the mighty mountain on his back. During the churning, Kamadhenu, the desired cow was the first to get out. It was given to the sages as an aid to their Yahya. It was followed by a maiden, Vaaruni, Kalpavriksha (the tree of desires), after which there were beautiful elves. The moon followed the elves and was taken by Shiva on his forehead. During the churning, a huge amount of poison also appeared. He was drunk by Lord Shiva, and some of his parts were taken by snakes. Eventually, Dhanvantari himself emerged from the sea from the urn of ambrosia. It was during the churning of himself that Lakshmi appeared once more from the sea, holding lotuses in his hands. All the sages prayed to her. Then, taking a bath with divine water, the goddess Lakshmi took her place in the heart of Lord Vishnu. When demons saw that Lakshmi had chosen the heart of Mr. Vishnu as her abode, they were confused. They immediately snatched the urn from Dhanvantari and ran away. Then a quarrel broke out between them over the drunkenness of the ragweed. Each of the demons wanted to drink the most ambrosia. Meanwhile, Lord Vishnu also arrived there under the guise of a very beautiful woman Mohini and took possession of the urn. Mohini pleased the demons with her sweet smile, spreading ragweed among the gods. So the gods came to drink ambrosia. When the demons finally realized that they had been deceived, they immediately attacked the gods. But as the gods regained their powers, they soon defeated the demons without much ceremony. The gods then prayed to Lord Vishnu and returned to heaven to rule them. Restoring her magnificence, comfort and luxury of heaven, Indra prayed to the goddess Lakshmi with devotion and respect. Satisfied with Indra's prayers, Lakshmi asked him to seek the benefit. Indra said: Oh goddess! If you are satisfied with me, good bless me that first you will never leave this world, and also that you will never desert those who worship you with this prayer . Lakshmi provided these benefits. Thus, Lakshmi appeared as the daughter of Bhrgiu and his wife Hyati. Then a second time, she emerged from the sea while foaming. Thus, whenever Lord Vishnu accepts the incarnation, Lakshmi accompanies Him. When God appears in divine form, he also accepts the divine form. When God appears in human form, Lakshmi also appears in human form. 1.1.6 Dhruva's migration to The Swayambhu Manu Forest had two sons, Priyavrutu and Utaanpaada. Utaanpaad had two wives, Suruci and Suniti. Suruc had a son, Uttam, while Suniti also had a son, Dhruv. King Utaanpaad loved Suruc more than Suniti. Once the king was sitting on the throne. Prince Uttam was on his knees. Meanwhile, Dhruv also arrived there and insisted on playing on his father's lap. At his insistence, the queen of Suruc ridiculed that since he was not born to her, he had no right to the king's love, ... so your perseverance is useless. Although you're the son of this king, but this throne belongs to my son. Don't you know that you were born in Suniti. Regret that in his stepmother's taunts, Dhruv went to his mother. Suniti comforted her son and asked about the reason for his anger. Dhruv told his mother all this. Suniti was also confused and said: Oh, son! Suniti tells the truth, but don't worry, because no one can understand the merits of what you did in the previous birth. So you should not regret such little things. If you feel very sorry for the words of your stepmother, why not try to collect the virtues? Why don't you try being gentle and altruistic So the comforted mother Dhruv said: Mom! From now on, I will do everything I can to take the most respected position in the world. I no longer wish to receive a position given by others. I will achieve the same position as my father. Having said so Dhruv left the palace and the city and reached the dense forest. Seven Munishwars (mendicants) were already present in the forest. Dhruv greeted them all and said very politely- O great sages! I'm Prince Dhruv. King Utaanpaad is my father, and his younger queen Suniti is my mother. I came here out of desperation. The sages said: O Prince! You're just a little boy. You have no reason to worry, because your father is still alive, and you don't have any illnesses. What, then, caused you such severe despair? Dhruv told about all the events, as well as how his stepmother Suruci ridiculed his inferior position in the palace. The sages said: O Prince! Tell us everything you have decided to do to change your destiny and also tell us if we can help you in any way. Dhruv said-O sages! I don't want wealth or kingdom. I just want to enjoy a position that no one has ever used before. Help me and experience me, what should I do to reach such a position . Marichi said: Oh, Prince! No one can achieve such an unprecedented position without the worship of Govind (the epithat of Lord Vishnu), so you also worship this eternal Higher Ist. Atri said, He who is much higher than the material can only satisfy Him and bring you this higher position. Anguir said: Go and worship Govinda, who holds the entire universe in him. Pulastya said, Even the unfortunate people achieve a rare salvation by worshipping Hari. Pulah said: Go and worship that Vishnu workshops, to which even Indra has reached the position of king of the gods. Kratu said: Go and worship Janardane, who is the supreme, who is the deity Yahya and Yahya himself. Vasisha said: Oh, son! You will achieve what you wish by worshipping Lord Vishnu. Dhruv said - O sages! In my prayers, all of you told me who I should worship. Now kindly tell me what I have to do to please the Lord. The sages said, For a man who wants to worship Lord Vishnu, it is necessary that, first of all, he banish all other worlds out of his head and replace them only with the contemplation of the Lord. Oh Prince! So focus on that almighty eternal Lord with a mantra - OM NAMO BHAGWATE VAAASUDEVAAY. Your grandfather Swayambu Manu himself has been reading this mantra for the previous century and has received the perfection of his desire from the Lord. So you too go and read the same mantra to please Lord Vishnu. 1.1.7 Dhruv pleases God with his repentance Prince Dhruv welcomed the sages and continued his journey. Finally, he reached the beautiful forest of Madhuwan the banks of the Yamuna River. It was the same forest that was later occupied by the demon Madhu. Shatagan, the younger brother of Lord Rama, killed the demon Lavan, Madhu's son in the same forest, and founded the village of Matura. In the same forest, Prince Dhruv decided to carry out his repentance. In accordance with the dictates of the wise men, he began to read the mantra continuously. Very soon the earth began to move because of the heavy repentance of Dhruva. Even Indra's place could not remain stable. Among the gods began a stampede. The gods then hatch a conspiracy to break repentance. According to the plan, an illusory image of Suniti appeared before him, Dhruv's mother, begging: Oh son! Please stop this heavy repentance that will inevitably disintegrate your body. I got you after great desires and worship. It is not right for you to take your stepmother's words so seriously and desert your real mother. You're my only support. You're only four or five years old. Nowadays you should pay more attention to your play and research. Why do you observe such severe repentance then? Oh son! If you don't give your repentance right now, I'll give my life. But Dhruv was so immersed in the contemplation of Lord Vishnu that he did not hear his mother cry. His mother then said, Run, son! Run to save your life. Take a look! Formidable demons are coming. They carry lethal weapons. Suddenly, this illusory image blew a strong fire out of his mouth. This fire took the appearance of many horrible monsters who shouted loudly how to kill him, eat it. These monsters wore the heads of a lion, a camel, a crocodile, etc. and seemed extremely

formidable. The monsters roared loudly. But Dhruv's mind was deep in contemplation. He did not see the monsters or hear the noises they made. Thus, seeing them all attempts failed. The gods decided to take refuge with Lord Vishnu. There they said: Oh my God! We came to you at a loss from the harsh repentance of Dhruva, the son of Utnapaad. His repentance grows like the wax of the moon. We are not sure whether he wants the positions of Indra, Surya, Coover, Varun or any other deity. But kindly remove our fears. Assuring the gods, the Lord said, This boy has no desire to reach the position of any deity. But I'll definitely give him everything he wants. But all of you don't have to worry. The gods greeted the Lord and returned. Ultimately, pleased with Dhruv's stern repentance, Lord Vishnu appeared before him in his formal four-shoulder form and said, Dhruv! Let everything be good for you. I'm very pleased with you. Hearing these words, Dhrouve opened his eyes and, to his amazement, found that Lord Vishnu was standing before him. For a moment he could not believe his eyes. Before him stood the same Lord Vishnu, whom he saw in contemplation. For a moment, Dhruv forgot pray to God. Then he sheltered God and said, God! If you are happy with me, bless me with the power to pray to you. My mind is excited by the devotion for you. He wants to pray to you. Hearing these words, the Lord touched Dhruv with his end, and as soon as it happened, an incomparable stream of devotional prayer emerged from Dhkruva's mouth. At the end of the prayer, Lord Vishnu said: Oh, son! Your repentance succeeds with my gaze, but my submission of the lord also should not go to waste. So look for the benefit of your desire. Dhruv said: Oh my God! Nothing is hidden from your divine spectacle. I began this heavy repentance with despair caused by the harsh words of my stepmother. She ridiculed my insistence on playing on my father's lap, saying that since I was not born with her, I had no right to love the king. So, I really wanted to achieve a position that could be the basis of the whole universe. The Lord said, Oh, son! You were born into a Brahmin family at the time of your previous birth. Then you made me happy with your incultation to religion. You were also a friend of the prince and wanted to enjoy the same royal luxury as your friend. You got to be a prince. Hence the son! You were born as a prince in this birth. It is rare to get a seat in the Swayambhu Manu line. But this honor doesn't matter to a devotee like you. Oh son! I will certainly hunt with you in a position that is superb among all three worlds. In the future you will be the base of all the planets and all constellations. I give you a fixed position that is much higher than the Sun, moon, planets, constellations, Saptarish and all the gods that fly on divine planes. Also, you will stay there for a full Kalpa while even the gods do not stay in their place more than one Manvantara. Your mother Sunti will also come to stay with you as a bright star during the same period of time. There she will stay on the plane. People will see you with faith, for you will show them the right direction. Having received the benefit from Lord Vishnu, Dhruv took a fixed position in the northern sky. Even such a sage as Shukracharya praises Dhruva for how lucky he is... that even the Saptarishas are walking around in his sky. This position of Dhruva will continue in the future. 1.1.8 The tale of King Vidura and Priitha Parashara reads: With the help of Dhruva, his wife gave birth to two sons, Sishthi and Bhaavu. Sishthi had five sons - Ripa, Ripunai, Vipra, Vikal and Vrikthea. Ripo had a brilliant son, Chaakshush. Chaakshush was a son, Manu had sons - Puru, Kuru, Shatadyumna, Tapasvi, Satyaavaan, Suchi, Agnesht, Atriaraa, Sudyumna and Abhimanyu. Kuru had sons - Anga, Suman, Hyati, Kratu, Angur and Shivi. Angie had a son named Wen. The sages churn out Vienna's right hand to produce a son named Vene. It later became known as He even milked the land for the benefit of his subjects. Maitreya says: Why do sages shoot down Vienna's hand? What was their purpose of getting Priithu? Parashar says: Ismta had her first child as a daughter named Sunita, who was married to Anga. Sunita bore Ven had all the flaws of his maternal grandfather Mrityu and therefore was the devil, as in nature . During his coronation, Wen said, I am God and Yagyapus. Therefore, in the future no one will perform Yahya and sacrifice Dakshin. The sages praised him and said, O king! We're talking about the benefits of you and your subjects. Through the great Yagya we will worship the almighty Lord. So glad he will provide all your desires. Oh king! In the kingdom, whose kings are worshipped as the presiding deity of Yahya, He fulfills all their desires. Ven said: Who is bigger than me and even the venerable one whom you consider the presiding deity Yahya? All deities like Brahma; Vishnu, Mahesh, Indra, Vayu, etc. are present in the body of the king. Consequently, the king has all the virtues of these deities. So do what I say. Such as a woman's duty to serve, as well as your duty, to obey my dictates. The sages tried to convince Vienna repeatedly, but in vain. Finally, when he did not agree with their offer, the sages killed him. Immediately after the king's murder, the sages saw clouds of dust rise around. At the request of them it became known that the subjects of the kingdom without a king resort to plundering and plundering each other, and it is because of this stampede that clouds of dust rise. The sages then churned the hip issue less of a king and produced an ugly black man. He was excited and asked the wise men what should he do? The sages asked him to sit down; so he became known as Nishaadh. His offspring became known as Nishaadgaan. The appearance of Nishaadh brought away all the sins of Vienna. The sages then churn out Vienna's right hand and produced the valor of Priithu, whose body radiated like fire. As soon as he appeared, the bow and arrows and the shield of Lord Shiva descended from heaven, and all the subjects felt extreme joy. With the birth of such a pious son, Ven reached a position in heaven. For the coronation of Priithu, Brahma himself appeared there with water from all rivers and oceans, all kinds of gems and together with all the deities. The presence of the chakra in Priith's right hand pleased Brahm. This chakra of Lord Vishnu is in the hands of extremely dominant kings. Such a king remains untouched even by the gods. Thus, occupying the royal throne, King Priithu was a boon to his subjects. He was so religious that the seas and mountains paved the way for him. His flag has always remained fresh and new. There was not even a need to sow seeds; Earth provided that all cereals. Cows gave milk spontaneously, and every leaf of all the trees in the kingdom was full of honey. Immediately after his appearance, King Priithu organized the grandiose Yagyu. In the time of Somabhishek (bathing with grape wine) during the Yaga, a man and a woman appeared from the ground. The sages advised them to pray to King Priith. With their hands folded, they asked that the king had arrived a few moments before them. His reputation has not spread far and wide. Why, then, should they pray to such a king? The sage said that they should pray to the king for the great achievements he will achieve in the future. King Priithu thought that it was because of the virtues that man became commendable. So I will do the same thing that this couple will read while the prayers thought of the king. Thus, during later courses, King Priithu firmly laid these virtues in his conscience and the rules of the earth. During his reign, he performed many great Yagyas. During the anarchy of his father's regime, all vegetation was destroyed from all over the earth. The subjects did not have to satisfy their hunger. So they came up to him and said, O great king! Because of the anarchy of your father's regime, the earth destroyed all the grains inside it. Your subjects have no choice but to starve. Kindly protect us from this state. The miserable condition of the subjects angered King Priithu. Taking Lord Shiva's divine weapon, he ran for the earth. Under the guise of a cow, the earth ran in all three worlds, but wherever she went, she discovered that Priithu was still chasing her. Thus, trembling with fear, she eventually appeared before him and said: O king! Don't you see sin in killing a helpless woman. Priithu said: If the murder of an unfortunate person benefits dozens of other people, there is no sin to do so. The earth said: You want to kill me in the interests of your subjects, but think that will be the basis of the subject then? Priithu said: You don't have to worry about it. I will support my subjects myself. Those words scared the earth. She greeted the king and said: O king! All tasks started with a clear purpose are successfully reaching their conclusion, so I tell you a way out of the current state. Do what you want. I can give away all the herbs and cereals I've destroyed in the form of milk. Thus, in the interest of the subjects, kindly produce a calf for which I can give milk spontaneously with maternal feelings. Then you provide me with a simple surface everywhere so that I can produce milk, which is the seed of all grains and herbs. King Priithu then uprooted many large mountains with bows and arrows and laid them in one place. Before that there was no clear demarcation of villages, towns, towns, etc. Due to the simple surface of the earth and there was no clear consistency cows, agriculture and trade. All these systems began in the days of Priithu. Since then, people began to populate those places of the earth that were flat. In the interests of his subjects, King Priithu himself milks all the grains from the ground, making Swayambhu Manu a cub. It is cereals that continue to support the entire world's population. Since then, King Priithu became known as the father of the earth because he spared her life. 1.1.9 The birth of Prachin Barha Worshipping To God by king Priithu was two sons - Antardhaan and Waadi, who were very religious like-minded themselves. Antardhan's wife Shihandi gave birth to Ivirthan. Prachin Barhi was the son of Ivirthan and his wife Gishna. Shukra, Gaia, Krishna, Vrai and Ajin were their sons. Prachin Barhi was a great tutor of his subjects. Thanks to continuous cover, he increased his subjects to great limits. King Prachin Barhi remarried to Savana: Samudra's daughter, and they gave birth to ten sons together. They were all known as Pra heretas, who were experts in the art of archery. All of them have observed serious repentance underwater for 10,000 years. Maitreya says - O great sage! Kindly tell us about the reason why Praetas observed a strong repentance underwater. Parashar says- Once inspired by Brahma, King Prachin Barhi asked his sons, Prajatas, to continue their offspring in a well-deserved manner. Praetas agreed to submit to his father's dictates, but they asked - O father! Good tell us what we need to do to afford so that we can carry out the process of reproduction. King Prachin Barhi said that the worship of Lord Vishnu was the only thing that allowed man to achieve his desired goals. He dictated to his sons to worship Lord Vishnu. It was on the dictates of his father that all ten Prachets observed a strong repentance for ten thousand years under water. At the end of repentance Sri appeared before them, radiating blue light like a freshly flowered blue lotus. Accepting the greetings of the Prahlets, Lord Vishnu asked them to seek god. Praetas then said his father's dikta. The Lord bestowed their favor. After that, all Praetas again came out of the water. 1.1.10 The marriage of Prachetas and the birth of Prajapatis Parashara says- At the time praetas was engaged in repentance, the land was unprotected. So huge trees came to cover it everywhere on earth. Their foliage was so thick that the whole sky cut off and the sun could not reach the surface of the earth. After their appearance from the sea, Prachetas became very angry when they saw the trees. In anger, they released a menacing flame mixed with terrible winds and uprooted all the trees before draining them into ashes. This was followed by the mass destruction of trees. Seeing that Soma, the king of the trees approached Praetas and begged: O kings! Give up their anger and listen to what I say. I'll be the facilitator of the agreement between the trees and you. The trees were made by a very beautiful girl named Marisha. Her creation was intended only for the continuation of your offspring. It will produce Daksha Prajapati, which will be as radiant as fire and cause a significant increase in your offspring further. In ancient times, the great veda scholar, the sage Kanadu, observed repentance on the banks of the Gomti River. Terrified of his repentance, Indra sent the elf Prabalocha to create a rift. This elf successfully created a violation of Kanadu's repentance, which then began to live with her in the cave. Kanadu has passed a hundred years, enjoying sensual pleasures with the elf. Once the elf expressed a desire to go to her heavenly abode. It came as a shock to Sage Kanadu. He asked her to stay for a while with him. The elf agreed with his request and stayed with him for another hundred years. Then she once again expressed a desire to go to her heavenly abode. Once again, the lust-blinded sage asked her to stay for a while. Once again, the elf stayed for another hundred years with Kanadu. Thus, every time the elf was ready to leave, the sage stopped her. The elf knew of the agony of separation experienced by a man blinded by lust. She was also afraid of the curse that such a person could pour out of agony. Thus, she herself did not leave the sage, and their love continued to grow like a new moon. One evening, the sage hurriedly left his hut. Surprisingly Prabalocha asked about the reasons why he goes out in such a hurry. The sage replied that, as it was dusk, he should offer his evening prayers. The sage's response struck the elf. Laughing, she said, Oh, the consciousness of religion, your day is over after hundreds of years! You would not be surprised to learn that your day ends in hundreds of years. The sage said: You arrived on the river bank at night this morning. You've been with me all day, and now this evening. Then why are you making fun of me? Prabalocha said: Prabhata. Hundreds of years have passed since I came to your hut. The puzzle I solved for you has been passed on to your future. He told me how much time has passed in our current community? Prabalocha told the sage that he had passed nine hundred and seven years together, six months and three days. Hearing this, the sage began to curse himself that he was so immersed in carnal pleasure with the elf that he even forgot the time. He also began to worry about all his repentance had been brought to zero. Thus cursing himself, the sage also scolded the elf for not asking her to leave his hut at once. The elf trembled with fear while her whole body was soaked in sweat. When she came out of the hermit, she wiped her sweat with the leaves of the trees. Having the carnal pleasure of Prabalocha conceived, its fruit also oozed in the form of sweat and was collected on the leaves. The wind gathered various parts of the fruit together, while I fed it with my rays. Thus, the fetus grew safely and eventually took birth as a child, Marisha. The trees will show you the same girl as your wife. Soma said. On the other hand, after her repentance was broken, the sage Kanadu migrated to the Purushottam region (modern Jagannath Pur) and began his repentance anew to please Lord Vishnu. The tale of the previous birth of Marisha Marishi, daughter of the sage Kanadu and Prabalocha, was the queen in her previous birth. She lost her husband without having any child. She then pleased Lord Vishnu with her devotion. Then the Lord asked her to seek god. She said, Oh my God! Being widowed at a young age, I feel that my life has gone useless. I am so sorry. Hence the Lord! Can I have by your grace, a virtuous husband like you and sons like Prajapati in my next birth. Can I not give birth to my mother's body? Lord Vishnu said: All your desires will come true in your next birth. You will have ten valiant and popular husbands. With their help, you will give birth to Prajapati, whose offspring will settle all three worlds. You will give birth not from the body of your mother, but from beauty. Thus, coerced by Som, Praetas renounced his angry position and accepted Marisha as his wife. From parts of Prajatas, Marisha gave birth to Daksha Prajapati, who had previously left Brahma. Following Brahma's dictates, Daksha Prajapati created various species of living things like his children. First of all, he created women out of his mind. He has ten women married to the Dharma. Thirteen women were married to Kashyap and 27 were married to Chandrum. All gods, demons, nagas, cows, birds, Gandharva, Apsara, giants, etc. are the descendants of these fifty women. Maitreya says: O great sage! I want to hear a story about the origins of gods, demons and all other creatures in detail. Parashar says: Daksha first created the wise men, the Gandharv, the demons and the snakes from his mind. But one of these creatures could continue to offspring. Thus, with the intention of producing his offspring through a carnal union, Daksha married Askini, the daughter of another Prajapati. Daksha and Askini gave birth to five thousand sons together. All these sons were ready to continue the process of reproduction when Devarshi Narad came up to them and said: O children! From your actions it follows that you are all ready to start the breeding process right now. But before you do anything, kindly listen to what I'm saying. All of you are so ignorant that you know nothing about the earth. How will you perform the reproduction? Take a look! you can move anywhere in the universe, so why don't you go See the end of the earth? Thus, motivated by Narad, all five thousand sons of Daksha dived into the sea and did not return after that, like a river destroyed in the ocean. Daksha then married Vairuni and gave birth to a thousand sons. They also intended to reproduce, but were misled by Narad. They too followed in the footsteps of their older brothers. Upon learning of the fate of his sons, Daksha cursed Narada. Then Daksha and Vairuni gave birth to sixty daughters. Ten of them were married to the Dharma, thirteen to Kashyap, 27 to Soma, four to Arisnimiti and two to Angur and Krishnasha. Arundhati, Vasu, Yaami, Lambaa, Bhaanu, Marutaki, Sankalpa, Muhurta, Saadhya and Vishwa were Dharma wives. Vishva gave birth to Vashwadeva. Saadhya gave birth to Saadhyaang; Marutvaan was Marutvati's son. Vasu gave birth to the eighth Vasus. Lambaa gave birth to Gosha, Yaami Naagweeti, while Arundhati gave birth to all the other creatures inhabited on Earth. Sankalpa is produced by Sankalp, which is a ubiquitous resolution. The names of the eight Wasus were Ahr, Dhruv, Soma, Dharma, Anil, Anal, Pratyush and Prabhas. Witan, Scar, Shant and Dhwtani were the sons of Aapa. All the destroying Kaal was the son of Dhruva. Varcha was the Son of Soma. Dravin, Huta, Yitvan, Shishir, Pran and Varun were the sons of the Dharma. Manojav and Avijaatgati were the sons of Anil. Charastamb, Shaah, Wisahaah and Niigmeeya were sons of Pratyush, and had a son, Deval. Watstri, Brihaspati's sister, was Prabhas' wife. Their son was Vishwakarma. Vishwakarma himself had four sons - Ajikpadd, Athirudhania, Tvasta and Rudra. The great caanser Vishwarup was the son of Twasta. Oh great sage! Har, Bahurup, Treyambak, Aparaget, Vrihakapi, Shambhu, Capardi, Raivat, Mrigvyad, Sharp and Kapaali are eleven Rudra. The sage Kashyap had thirteen wives - Aditi, Diti, Dana, Arista, Suras, Hasaa, Surabhi, Vinata, Taamr, Krodhavahsi, Ira, Kadra and Moonee. Now listen to the description of their progenies. At the time of the previous Mananvatar there were twelve gods named Tushit. At the end of Mananvatar, they met together and said: Oh brothers! Let us now enter the womb of Aditi and give birth again as gods in Vaivasvat Mananvatar. Thus, Vishnu, Indra, Ariama, Dhataaa, Tvasta, Pushaa, Vivasvaan, Savita, Maitra, Varun, Anshu and Bhaga, these twelve sons of Aditi were known as Aditya. The twenty-seven wives of Soma gave birth to many talented sons. The couple gave birth to sixteen sons. Thus, in all thirty-three gods including the eight Vasus, eleven Rudra, twelve Aditya, Prajapati and Vashatkar were described in the Vedas. All of them are able to give birth on their own will. Like the sunrise and sunset, similarly these gods also appear in different souths. On Kashya's side, Diti gave birth to two invincible sons, Hiranyakashipu and Hiranyaksha and daughter of Sinhika, who was married to Viprachichi. Hiranakashishi had four sons - Anuchlad, Aahlad, Sahlad and Prahlad. 1.1.11 The tale of Prahlad and the Incarnation of Narasimha Parashar says: To the good of Brahma, Hiranyakashipu gained enormous power and began to control all three worlds. He banished the gods from heaven and received the covers offered by Surya, Vaya, Agni, Varuna, Chandrama, Kuberu, Yamaraju, etc. All the creatures began to worship Hinanyakashipu. Beautiful and loving elves danced in his palace, while Gandharvas accompanied them on instruments. Prahlad was the youngest son of Hiranjakshipu. Like other children, he was also sent to Gurukula for education. One day his teachers took Prahlad to Hiranyakashipu, who was drinking wine at the time. With love he took his son on his knees and asked: Oh son, tell me, what have you learned so far under the auspices of your teachers? Prahlad said, Oh, father! I salute the Sri, who has neither the beginning, nor the end, nor the middle of the part, who does not give birth, and who is free from growth and decline. Hearing this, Hinanyakhia looked at the teachers with blood-soaked eyes and shouted at them, Oh, the unfortunate Brahmins! In a flagrant violation of my orders, you taught my son to praise my enemy. The teachers tried to express their apologies by saying that what Pralad said was not taught to them. Hiranyakashipu then asked Prahlad, who taught him to say. Prahlad said, Oh, father! Lord Vishnu, who resides in the heart of all of us, is a supreme being. Who can teach anyone anything but Him? Hinyakshyipu said: Oh fool! Who is this Vishnu, who you describe before me, the Lord of the world? He is the creator of the entire universe. Its virtues cannot be described in words. That Parmeswar is Vishnu. Hinanyakshipou said: Fool! Who could be Parmeswar but me? Do you want to die that you babble like this? Prahlad said, Oh, father! Your anger is reckless. Lord Vishnu is the creator of all of us, including you and me. He controls our breathing. An enraged Hiranyakashipu ordered the teachers to immediately take Prahlad and thoroughly wash his brain. The teachers took Prahlad with them to Gurukula. Prahlad began to concentrate in his studies. Many months later, Hiranjakshipu again called Prahlad to his palace and asked about his training. Once again, Prahlad began to praise Lord Vishnu. This time, Hinanyakashipu ordered her to octane. He began to see his son as a threat to his throne. On Hiranyakashipu's orders, many formidable demons attacked Prahlada with his weapon, but Prahlad was indifferent. He said: Oh fools! Lord Vishnu is present in you, in me, and even in your weapons. Let your weapon no influence on me. Indeed, the demon's weapon could not even touch Prahlad. Hinanyakashipu said, I can still forgive your life, provided that you stop praising my opponent. Prahlad said, Oh, father! I'm not afraid of anything. By the Grace of God, I am free from the fear of birth and death. Then Hiranyakashipu was thrown Prahlad among the venomous snakes. But snake bites did not affect Prahlada, because his mind was thinking of Lord Vishnu. Hiranyakashipu then trampled Prahlad with large bull elephants. But even elephants could not harm Prahlada. Instead, their tusks were broken as soon as they touched Prahlad. Even then, Pralade tried to reassure his father that it was the power of the Lord who protected him every time. The teachers of Prahlad, who were the sons of Shukracharya, then assured Hiranyakashipu that Prahlad had a fickle mind because of his tender age. They also assured the demon king of The Prahlada's transformation and took him back to his hermit. Prahlad's sermon in the hermit Prahlad gathered other demon children and said, Friends, listen to my sermons carefully and don't take it for granted because I have no personal interest in him. Every living being is born and suffers a lot, passing his life through childhood, adolescence and old age. The end result of life is nothing but death. It is karma that accompanies his birth after birth. But at every birth, this soul for pleasure is mistaken in hunger, thirst, cold or hot. The more luxury one collects, the more grief increases. Attachment and passion are the greatest cause of sadness. Even after a life full of sadness, a person again suffers from the agony of death and rebirth. This whole cycle goes on and on again. Lord Vishnu is the ultimate refuge for a soul that feels drowned in an ocean of sadness. Don't get confused with my young age. I'm a boy like you. But the soul that remains in me is eternal. The soul has no clear stages in life. But a lot of misconceptions have been made to man. As a child, he prefers to play than to think about God. In youth, the old-time old-time old-time man who enjoys it attracts the mind. However, a person is not serious about his benefit. He continues to put aside his spiritual affairs for old age. But in old age, a man has no choice but to see his trembling fingers and repent in his past. Thus, a person spoils his whole life. A wise man, therefore, must ignore the various stages of his body's stay on earth and make an effort to benefit him right into childhood. What I have told you is an unchanging fact. Start reading Lord Vishnu's name for my pleasure atleast. His memory is enough to destroy all sins. Let your mind always contemplate him day and night. Thus, all your suffering will come to an end. 1.1.12 Attempts to kill Prahlada when the demons saw that all efforts did not embarrass Prahlad and that he preached to the demon children that they had informed Hiranakasip of all these events. Hiranyakashipu immediately called his cook and ordered him to poison Prahlad with food. But poisonous food also could not damage Prahlad. In fact, his poison was ineffective because of the rant of the Lord's name. It scared the chef. He informed Hinanyakhidhia about this wonderful event. Hiranyakaship then ordered the priests, who were Prahlad's teachers, to summon the oster of Crete to kill Prahlad. The teachers tried to convince Prahlad before referring to Prince Crete, who are the son of the great Hiranyakipou and were born in Brahma's pedigree. What are you doing with questions like God and all that? The whole world depends on your father. You must also hide from your father and stop praising your opponent. The father is revered and even more than the teachers. Prahlad said, Oh, lucky! I know my father's prowess. I also have no doubt about my father's reverence and greatness. I will not commit any crime against him, but kindly listen to me what I mean by infinite God . The teacher! There are four achievable goals in your life. You ask me what I should do with Him, who helps all people achieve these four goals - Dharma, Art, Karma, and Mokshi. You're my teachers. You can tell me anything. But in me remains the One who is the creator of all, who is the hever of all and who is the destroyer of all of us. Good forgive me if I did anything wrong in your honor. Teachers said: Oh stupid boy, we saved you from imminent death by thinking that you are our disciple and that you will not balderdash in the future. But still you're talking nonsense. Look, if you don't give up your stubbornness, we're going to have to call Crete to get you killed. The unflappable Pralad said that life and death do not matter to the soul, which protects or destroys itself through favorable and unfavorable deeds. Therefore, you should always strive to behave favorably. But Prahlad's words further angered his teachers. They referred to the aggressor, Crete, to let Prahlada know. The criticism hit Prahlada his chest with a trident. But as soon as the trident touched his chest, he fell to pieces, not harming Prahlada. Seeing that her attempt failed, Crete killed the teachers and disappeared. The death of his teachers caused Prahlad immense pain. Mourning their death, he prayed to Lord Vishnu to resurrect them. After hearing his prayers, Lord Vishnu once again gave life to his teachers. The teachers stood up as if from a deep sleep. They realized their mistake and blessed Prahlad and decided never to have animosity towards him. Then they went to the palace and informed Hinnyakship about all the events. 1.1.13 Description of the Lord's Virtues Prahlad and the defense of Prahlad Sudarshan Chakra Hearing the news of The Inability of Crete to kill Prahlada, the murder of teachers, and their subsequent rebirth, as happened with Prahlada, Hiranakasipou called his son and asked if all these miracles were natural or whether he knew some magic tricks. Oh, Father, neither I know any magic nor miracle is part of my nature. These are all ordinary things for someone who has an eternal God in his heart. No one can harm those who never wish to harm others. All living things are equal to Him. In every being I see the same Lord Vishnu who is present in me: so I never try to hurt him or her. I can't even think about hurting anyone. It is this feeling that protects me from any physical, mental or divine discomfort. But these words did not please Hiranyakhia. He ordered his men to throw Prahlad out of a very high fort. Even this attempt, however, did not cause any harm to Prahlad, for the mother-land gently took him to his knees halfway. Suspecting some illusory abilities to help Prahlad, Hiranyakashipu ordered Shambarasur to kill him using his illusory abilities. Shambarasur created many illusions to kill Prahlad. But then Lord Vishnu sent his Sudarasn Chakra to confront these demonic illusions and protect the Prahlad. Sudarshan Chakra destroyed all demonic illusions one by one. Then Hiranyakashipu ordered Vaya to dry Prahlad to death. When Vaya entered Prahlad's body and began to dry up, the Lord came to remain in his heart, where God absorbed all the effects of drying the air, thus making him weak. After all these attempts failed, Prahlad returned to the hermit of his teachers and resumed his education. Teachers taught him all relevant subjects. Then they took Prahlada back to his father and told him that his education was now over. He asked: Oh, son! How should you behave with others? Tell me what you've learned so far. I want to know your opinion. Prahlad said, Oh, my father, indeed, my teachers taught me different subjects. I also learned them with my heart. They taught me that diplomatic policy should be applied in order to train friendship. But excuse me father, I do not see a friend or no enemy, so in my opinion, these politicians absolutely do not matter. Tell me, Father, what is the use of funds when there is no one to be trained. Lord Vishnu is everywhere. In you, in me, in all other beings. Therefore, instead of using in sinister actions, you need to use your wit for the good and for the benefit of all. Oh, lucky, everyone wants a throne and a big kingdom. But only those who achieve these things who really deserve and have them in their destiny. Even the most and careless people who are weak and know nothing about politics get these things because of fate. Hence all those who desire the splendor of splendor seek to accumulate piou actions. Those who seek salvation should strive to have an impartial representation for all. Such actions please God, and when He is happy, all suffering fades. Hearing these words, Hiranyakashipu severely kicked Prahlada and ordered his demons to the him up in Naagpaash and throw him into the sea. The demons obeyed their master and threw Prahlada into the sea, tying him up in Naagpaash. With the movement of Prahlad in the sea there were great disturbances, seeing that Hiranyakashipu ordered the demons to cover the sea with huge mountains, so that Prahlad could not get a pass to escape. When the demons uprooted the huge mountains and put them in the sea, Prahlad began to pray to God with a concentrated mind. 1.1.14 The Lord's appearance As soon as Prahlad began to pray to the Lord, his Naagpaash broke down, and the mountains that the demons had thrown into the sea also illuminated, causing great relief for Prahlad. Lord Vishnu appeared before him and said: O Prahlad! I'm happy with your loyalty. You can look for any benefit of your desire. Prahlad said: May I always have unconditional devotion for you. Let your memory never be far from my heart. God said, Your devotion to me will remain the same. Now look for everything you want. Prahlad said, Oh my God! My father always cultivated hostility to you because of my loyalty. May my father be free from the sin of his actions. The Lord said: O Prahlad! All your wishes will come true, but still look for the benefit of your choice. Prahlad said, Oh my God! I don't want anything but devotion for you. The Lord said, Prahlad, you have nothing in your mind but devotion to me, so with my grace, you will reach the highest abode. In saying this, the Lord is gone. In a later course, Hiranyakashipu eventually decided to kill Prahlad himself. He tied Prahlad to a pole and shouting indignantly about the murder of his father, Prahlad took the throne and ruled his subjects religiously. 1.1.15 The line of Kashyap's other wives and the origins of Narasimha. His appearance was extremely formidable with hair of a lion, sharp, dragging Hinanyaksha to the doerstep, he killed him with his powerful claws. After the pole of his father, Prahlad took the throne and ruled his subjects religiously. 1.1.15 The line of Kashyap's other wives and the origins of Narasimha. 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Description of Surya Shakti and Vaishnava Shakti Maitreya says: Lord, if only the seven Ghanaiaans are entrusted with the work of causing cold and summer, drought and rain, what is the purpose of the Sun? However, being the main among them, it has a special significance. The almighty para-power of Lord Vishnu is nothing but the three Vedas. Together they remain within the Sun and provide it with the energy needed to maintain peace. Their presence in the Sun remains unchanged, regardless of the changing names of the Sun every month. In the morning, Rigveda prays to the Sun with his Shrutis. At noon Yajurveda prays to the Sun, and in the evening Shrutis from Samaveda prays to the Sun. Thus, Lord Vishnu always energizes the Sun. Their trio also represents the three Vedas. At the beginning of Brahma's creation was in the form of Rigveda. During the sustenance of the universe, Lord Vishnu remains in the form of Yajurveda, while at the end of creation, when Pralay occurs, Rudra takes the form of Samaveda. Therefore, Samaveda's rant is considered a failure. The energies of the trinity remain inside the Sun in synergistic form. Therefore, the Sun shines brilliantly and destroys darkness. Lord Vishnu, who represents the energy of this trinity, never rises or establishes. His Vaishnavi Shakti never parts with the chariot of the Sun and stays there changing names of the Sun with months. Thus, the Sun, which causes the formation of day and night, always saturates Pitragan, Devgan and people. One of the rays of the Sun named Sushama feeds the Moon during its bright phase. Then, during a darker phase, the gods drink the phases of the moon, which are actually ambrosia accumulated during the brighter phase. When two days are left to complete the dark phase, Pitragana drink the remaining two phases of the moon. Thus, the Sun saturates the gods and dead ancestors. The water that the Sun draws from the ground returns to the earth in the form of rains. This amount of precipitation produces crops that feed the entire population on earth. 1.2.11 Description of The Nine Planets The Moon rides on a chariot with three wheels. This chariot is towed by ten horses. Throughout the journey, the Moon passes through all twenty-seven Nachshatov. These horses carry the moon chariot for the full Kalpa. With its rays, the Sun feeds the Moon, which loses its power due to the fact that the gods drink its rasgia. When the gods brought even the last drop of nectar from the moon, it falls into the sphere of the Sun. This day is known as Mevasy (moonless night). On that day, the Moon first enters the water, then the foliage of trees, vines, etc. and eventually enters the sphere of the Sun. Therefore, anyone who cuts down trees or even rips off a leaf commits a crime equal to the murder of brahmin. On the day of Manawasia Pitragan drinks nectar from the moon and feels saturated. Thus, the Moon saturates the gods during the brighter phase and Pitagan during the darker phase. The moon also showers its nectar on trees, vines and other vegetation. It also causes arousal for humans, animals, birds and creatures like insects, etc. Buddha (Mercury) is the son of the moon. His chariot is made of fire and air and is towed by eight horses of deep yellow color. The Chariot shukra (Venus) is also very gorgeous and decorated with beautiful flags. Mangal (Mars) rides a golden chariot that is born out of fire. His chariot hauled eight red horses. Brihaspati rides on a golden chariot towed by eight yellow horses. Shani (Saturn) is famous for slow movement. He rides a chariot that was born from the sky. The color of his chariot horses is also very peculiar. Rahu's chariot is brown and towed by eight black horses. Ketu's chariot is also painted with eight red horses. The chariots of all nine planets are tied to Dhruv. Thus, they all cross the same path over and over again from year to year. Sighting Chakra Shishumaara (the way of the constellation) at night destroys all the sins that man commits in the daytime. Water is a tangible form of Lord Vishnu. Even the earth was born out of water. Stars, all three worlds, forests, vegetation, directions, rivers, the sea and all nature is a form of Lord Vishnu. Thus, this bright nature exhibits the omnipresent character of Lord Vishnu. 1.2.12 Sketch of the life of Bharata Maitreya says: Lord! Now I want to hear different stories from the life of King Bharata. He was born on a pious land and always thought of God. Even then, why couldn't he reach salvation? What did he do in his next birth as brahmin? Parashar says King Bharat has always thought of God. He stayed in Shaalgraam for a long time. There he read the names of God and collected various materials for His worship. Other than that, he didn't do anything. One day, while he was taking a bath in the river, a dow arrived to the opposite bank. She was in the last stages of pregnancy. While she was drinking water, the lion roared somewhere in the woods behind her. That roar scared you so much that she jumped over the river to save her life. The tension of the jumps led to the premature blockage of her deer, which fell into the river. On the other hand, doe also could not withstand the pain and died. King Bharat saved the newly born deer and brought it into his hermit. Since then, he began to raise the deer with love and care. Over time, Bharata's attachment grew to the faun, and whenever he was out of sight, he felt bewildered. Soon King Bharat left all for the love of the faun. He even left his usual worship and meditation because it would be difficult to concentrate whenever the deer was nearby, and from time to time when the deer was out of sight, it bothered Bharat and therefore he could not concentrate. But the deer could not give up his natural instincts. When he grew up, one day, it happened to see a herd of deer and mingled with him to find a partner of his choice, and from that day, he never returned to the hermit. Separation from the deer proved fatal to King Bharata. Dying, his mind fully focused on the thoughts of the deer, whom he promoted with love and care. Because of this, Bharat took his next birth as a deer. But still he remembered his past. So he left his herd and found a place in Shaalgraam, where he passed his time eating dry grass and foliage. In his next birth, Bharat was born into a cultural brahmin family. In this birth also, he remembered his past lives. From birth, Bharat knew all the rituals and scriptures and saw his soul in a transcendental way. So, even after his thread ceremony, he did not undertake his education. Even the teachers could not arouse his interest in education. Bharat wandered here and there, dressed in rags and was therefore offended by other Brahmins and village folk. Thus, Bharat remained indifferent to the treatment of other people and supported himself on the small that he ate. After the death of his father, his brothers him to work hard in the fields, but gave little to eat. Because of his inertia, he was as Jadabharata. One night, as Jadabharat was guarding his fields, King Vrishatrarj's supreme commander caught him and drove him away. The king wanted to sacrifice him before the goddess Mahakali. But seeing the supreme yoga being brought as a vow, the goddess Mahakali expressed her anger by beheading the king and drinking his blood. In another incident later, King Sauveer traveled to the palanquin to visit the sage Kapil for a religious sermon. By the way, one man did not get to carry his palanquin, so the other carriers saw and caught Jadabharat forcibly involve him in the work of conducting palanquin. During the walk, Jadabharat made sure not to put his feet on any creature. Thus, it moved very slowly, while other carriers were going briskly. As a result, Palankin moved jerkily, causing irritation of the king. The King asked the carriers about the reasons for this jerky movement. Carriers informed him that it was because of the rookie, who moves very slowly. The king shouted at Jadabharat: You seem to be pretty busy. Don't you have the strength? Does a bit of work bore you? Jadabharat said: O King! I'm not a burly one, nor holding your palanquin. I'm not tired and there's no need for me to work. The king said: Apparently you are a burly and my palanquin is also resting on your shoulder. Carrying a load always tires anyone. How are you different from others? First of all, tell me, what do you see directly? Your statement that I am your palanquin is also meaningless. Now listen to what I have to say. Both my legs rest on the ground. On the thighs, and on the thighs of the abdomen, on the abdomen chest, shoulders and hands. Your palanquin rests on your shoulders. What load am I doing? You are in palanquin, and I am on the ground meaningless words. All the creatures, you and I all carried five basic elements. Even our virtues are controlled by our actions. Only action is born out of ignorance. The soul is pure, undegradable, calm, intangible and out of all nature. The same soul permeates all beings. It doesn't grow or disintegrate. Why did you say I was a burly child? If this palanquin, which rests on my shoulders chest-belly-hip and legs, can be a burden for me, it can also be a burden for you. So, all living things carry not only this palanquin, but all the mountains, trees, houses and even the earth. Having said that, Jadabharat fell silent, still carried the palanquin. The king immediately descended from the palanquin and fell to the feet of Jadabharata and said: O Brahmin! Leave that palanquin and tell me why you took that guide. Who are you? What is the reason for your coming here? I want to know about you. Jadabharat said: I can't say that I'm for The reason why I came here, I can only say that coming and going is all done so that you can experience their result. The soul accepts the incarnation only to experience joy and sorrow in accordance with its deeds. Who, then, are you asking specifically why I came here? The king said: The soul transmigrated from one body to another only because of its action. I want to hear from you preaching about who I can't say. O Brahmin! The soul that is eternal and experiences the results of its action is I. This sign of ego is not the cause of death in the soul. Jadabharat said, You are right that words do not cause any mutilation in the soul. But the ego, expressed in the form of words, is the cause of death in the soul. When the same soul remains in each, possessive words are then meaningless. You're the king. It's a palanquin. They are carriers, and they are subjects. Oh king! None of these words make any sense. This palanquin is made of wood derived from a tree. So tell me it should be called a palankin or a tree. No one says the king is sitting on a tree. It was because of the specific design that a pile of wood took the form of palanquin. For the purpose of the action, the same soul is physically identified as male, female, cow, goat, horse, elephant, bird or tree. But really, the soul is none of them. Things like wealth, king, kingdom, royal army and all the other things you possess are not a fact. It's a fantasy. For the subjects, you are the king. You're a father to your son. For a wife, you are the husband, and the father of her children. Oh king! Tell me what I should turn to you like? Are you different from any of these nouns? Therefore, always be careful who I am? Oh king! The soul is so arranged in different roles that it is very difficult to say specifically its real identity. 1.2.13 Jadabharat preaches to the king the king said: O Brahmin. I was going to see the sage Kapil and preach about the beautiful human virtues. But now that I've heard what you're saying, I feel like I don't need to go any further. You are an ocean of knowledge. Good preach to me about human virtues. Jadabharat said: O King! For those who worship the Lord with a desire for wealth and kingdom, these things are the ultimate goal. For those who want to reach heaven, the action in the form of the formation of Yaga is the goal. But the highest virtue is to act selflessly, not wanting results. And yogis should contemplate this transcendental soul, because it is the only means to merge with this higher soul. If wealth is the goal, while it is spent on religious activities. If the son targets, the father too may have been a target for someone. Thus, there is no higher purpose, because everything exists for a time, then ceases to exist. Hence the assumption that physical thing as the ultimate goal makes no sense. And the consideration of the soul separate from the higher soul is also useless. The soul is one, all pervasive, impartial, pure, intangible and transcendent. It is free from the cycles of birth and death. It cannot be created or destroyed. It's eminently omniscient. Its manifestation in different forms of life is temporary, and the identification of the soul with living beings is unreasonable. The soul, which is present in dozens of living beings, is mostly lonely and the same. As soon as someone finds out, they won't stay in the dark. The veil of ignorance, then parts with it. 1.2.14 The story of Ribhu and Nidaa, hearing the words of Jadabharata, the king fell into deep thoughts. Jadabharat then told the story of Ribhu and Nidaa. Once upon a time, in the beautiful town of Vemagar on the banks of the Devika River, Nidaaq, the son of Pulastya, lived. He was a disciple of Ribhu, Brahm's son. One day, after a breakup of a thousand years, Ribhu decided to see his pupil Nidaa. And he came to Vmagaar. Nidaa greeted and treated him warmly. The night after dinner, they both sat together, and Nidaa asked him if he was enjoying the food. Ribhu said: O Brahmin! Only those who feel hungry are satiable. I've never felt hungry or thirsty. How, can I tell you of my satisfaction? Hunger and thirst are the virtues of the physical body. Health and satisfaction are states of mind. Brahmini Ask me the question only to those who have these virtues, not to me. Even such qualities of food as deliciousness and tastelessness are meaningless, because a delicious edible object loses its taste after a while and causes irritation instead of satisfaction. Therefore, you should strive to develop a sense of impartiality towards delicious and tasteless foods. In addition, a sense of impartiality is essential to achieving salvation. 1.2.15 Ribhu preached Nidaa a thousand years after this incident Ribhu again decided to see the pupil Nidaa. So he came back to Vmagaar. At that time, the king of this city led the army of his army. So there was a big crowd on the main road of the city. Nidaa carried some worship from the forest, but when he saw a huge crowd on the main road, he stood on the sidewalk waiting for his dispersal. Meanwhile, Ribhu also arrived there. Seeing Nidaa standing alone away from the crowd, Ribhu approached him and asked why he was standing there. Nidaa said: O Brahmin! Today the king of our city took out the procession. So I stand here waiting for the crowd to disperse so I can get home and find my wife. Ribhu asked: It seems from your words that you know all about your city. Tell me, who is the king and who are the subjects? Nidaa said: The one who rides the elephant king and those who follow him on the ground of his Ribhu said: O Nidaa! You showed me the king and the elephant together, but did not show their distinctive symptoms separately. Who is the king among them and who is the elephant? Nidaa said: The one above is the king, and the one below is the elephant. Ribhu said: It is good to develop what is higher and what is lower? As soon as Ribhu finished his words, Nidaa climbed on his shoulders and said, Look like a king, I am taller than you and like an elephant, you are below me. Ribhu said: If you are like a king and I am an elephant, kindly explain to me who you are and who I am? Nidaa immediately went down and fell at Ribhu's feet and said: Of course you are the great sage Ribhu. Ribhu said: Yes, I am Ribhu, and I have come to preach to you out of love. Ribhu then preached to Nidaa about the universality of the soul and the development of an impartial view and left. In his sermon, Nidaa's ignorance diverged, and he began to see all beings equal impartially. Oh king! Like a brahman who achieves salvation because of an impartial view, you also develop an impartial view of the soul. Then you won't see anyone apart from you. Everything in this world is a manifestation of the soul. Parashar says: Thus preached Bydabharat, King Sovorer left his partial attitude. Jadabharat was also saved when he realized true knowledge. 1.3 Chapter 3 (Part 3) This chapter contains 17 sections. 1.3.1 Description of Manvantara Maitreya says: O Gurudev! Now I want to hear the description of all the Manvantaras and Manu who ruled these Manvantaras. Parashar says: The first Manu was self-degenerate. After that there were five more Manus: Svaroshish, Uttam, Taamas, Raivat and Chaakshush. All these Manus took place in previous centuries. The current Manu, Vaivasvat, is the son of the Sun, and Manvantara is the seventh. In Swarokhish Manvantara, the gods were Paaraavat and Tushingam. Vipshiti was Indra. Urja, Stambh, Praan, Vaat, Vrishabh, Niya and Parivaan were saptarish. Chaitra and Kimpuush, etc. were the sons of Manu. Uttam was Manu in Utam Manvantara. Sushaanti was Indra with Sudhaam, Satya, Japa, Prataradan and Vashvarti were his Ganas. The seven sons of The Fascists were Saptarishi. There were four categories of gods in Taamas Manvantara: Sapaabar, Satya and Sudhi. Each of them had twenty-seven gods. King Shibi was Indra at the time of this Manvantar. Jlotirdham, Pritihu, Kaatya, Chaitra, Anji, Wanak and Pivar were Saptarishi. In the time of Raivat Manvantara, Vibhu was Indra. There were four categories of gods, namely Amitabh, Bhurati, Waikut and Sumeda with fourteen gods each. Hiranyaroma, Vejri, Urdhwabaahua, Vedbaahu, Sudama, Parjanya and Mahamuni were saptaris. Four Manu Swaroshish, Uttam, Taamas and Raivat are said to be direct descendants of King Priyavrat. During Chaakshush Manvantara Indra's name was Manojav, Aayata, Prazuth, Bhavya, Prituhik and Leth were categories of gods with eight deities. Sumeda, Viraja, Havishham, Uttam, Madhu, Atinaama and Sahishna were saptarish. Currently Manvantara, the brilliant son of Sun Shraaddhdhiv is Manu. Aditya, Vasu and Rudra are categories of gods. Indra's name is Purandar. Wasishta, Kashyap, Atri, Jamadagnyi, Gautam, Vishwamitra and Bharadwaji are saptarishi. The real Manu has nine sons, Ikshwaaku, Nrig, Drishit, Sharayati, Narishyant, Naabhaag, Arisht, Karush and Prishadhra. 1.3.2 The birth of Savarni Manu and the description of the next Manvantaras Maitreya says: Oh sage, now kindly narrate about the Manvantaras, which should come in the future. Parashar says Vishwakarma Sanghe's daughter was Suria's wife. They had three children, Manu, Yama and Yamani. Suriasyanya once felt unable to bear suryara radiance. Thus, having appointing Choi (her shadow) to the service of Surya, she herself migrated into the forest and began to observe repentance. Surya mistook Choi for Sangyu and copulated with her. This led to the birth of three children - another Manu, Shani and Tapat. Once, angry for an unknown reason, Choi, who was disguised as Sangy, cursed the Pit. It was only then that Surya and Yama learned of her real identity. Through meditation, Surya saw that the real Sangya was watching the mare repenting in the forest. Surya also came to the forest and mate with Sangya in horse uniform. Their pairing led to the birth of two Ashwini Kumars, Retahstrava and Revanta. Surya then led Sangyu to his abode, where Vishwakarma dulled his radiance. Choi's son, Manu was Manu's brother; so he became known as Saavarni. During the next Manvantara, Saavarni will rule as Manu. Suat, Amitabh and Muhya will be the categories of gods with twenty deities. Dithimaan, Gaalam, Raava, Krip, Ashwattam, Rishishring and my son, Vedaviav, will be among the saptarish. By the grace of Lord Vishnu, the son of Virochan Bal will take the throne of Indra. Daksha Saavaarni will be the ninth Manu. During this Manvantara, Paar, Maarichgarv and Sudharma will be three categories of gods with twelve deities each. Adbhut will be Indra. Savan, Duthimaan, Bhavya, Vasu, Megati, Jyotsmaan and Sata will be among the saptarish, Brahma Saavaarni will be the tenth Manu. During this Manvantara, Sudham and Wishudd will be two categories of gods with hundreds of deities each. Shanti will be Indra. Havishham, Sukrit, Satya, Tapoori, Naabhaag, Apritamauja and Satjaketu will be among the saptarish. Dharmasawarni will be the eleventh Manu. Vihangam, Kaamgam and Nirvaangati will be the categories of gods with thirty deities. Indra's name is Vish. Nihvar, Agnitia, Greiney, Aarni, Havishham and Ana will be among Saptarishi. Rudraputra Saavaarni will become the twelfth Manu. Ritudham will be Indra and Harith, Rohit, Suma, Sukarma and Suraaq will have five categories of gods each with ten deities. Tapasvi, Sutapa, Tapomorti, Taporati, Tapopriti, Tapopitni and Tapodhan will be among the saptarish. Rhuhi will be the thirteenth Manu. Sutrama, Sukarma and Sudharma will be the categories of gods with thirty-three deities. Devapsati will be Indra. Among the saptarish will be Nirmoma, Tatwagarshi, Nispraam, Nirutsuk, Gritimaan, Awaii and Sutapa, Bhaum will be the fourteenth Manu. Suchi will be Indra. Chaakshush, Pavatra, Kanisht, Bhrhajik and Waachaarudd will be five categories of gods. Among the saptarish will be Agnibaahu, Suchi, Shukra, Maagadh, Agnidhra, Yukt and Jit. With the demise of these fourteen Manvantaras, Culpa, which consists of a thousand southerners will come to an end. In Satayug, Lord Vishnu preaches about metaphysical knowledge in the incarnation of Kapil. In Tretayug, he destroys evil villains and protects the world. In Twoparuga, he divides vedas into four divisions. At the end of Kaliyuga, the Lord embodies Kali and inspires corrupt people on a religious path. Thus, Lord Vishnu maintains order in all four souts and causes the creation, sustenance, and ultimately the destruction of the universe. 1.3.3 The description of Yaga Vyasa and the meaning of Brahmagnana Maitreya says, Lord! How did God divide vedas in the form of Vedavyas during the various souths? Parashar says- During each Dwaparyug, in each Kalpa, Lord Vishnu accepts the embodiment of both Vedavyasa and the effects of the division of the Veda for the good of man. During each Dwaparyug of the current Vaivasvat Manvantara, different Vyasas shared Vedas 28 times. During the first Twopara Brahma himself divided vedas. During the second Dwapar, Prajapati was Vedavyasa. During the third Dwapar, Shukracharya was Vedavyasa. During the fourth Dwapar, Brihaspati acted as Vedavyasa. The description of the other sages who acted as Vedavyasa during the subsequent Dwaparis is as follows- Surya-fifth Vedavyasa; Mrityu-sixth Vedavyasa; Indra-seventh Vedavyas, Indra-seventh Vedavyas, Indra-seventh Vedavyas, Saraswat-ninth Vedavyas, Tridham-tenth Vedavyas, Trishy-eleventh Vedavyas, Bharadwaj-twelfth Vedaviav, Vedaviav, Antarik-Thirteenth Vedavyas, Varani Names of the following fourteen Vedavyas: Trayaran, Dhananjay, Krutunjay, Jay, Bharadwaj, Gautam, Haryatma, Waajshrava, Trimbhundu, Rickash (Valmiki), Shakti, Parachar, Jaatnar and Krishnapur. After Krishnadiupaiyan, the son of Dron, Ashvattam will be the next Vedavyas. 1.3.4 Expansion of Rg Veda Branches At the beginning of Rigveda's creation contained all four Vedas with hundreds Mantras. That Rigveda helped much in the spread of ten kinds of Yagyus. Then during the twenty-eight Dwapar, my son, Krishnadhwaipayan carried out the division of Rigveda in the four Vedas. At the same time, he also taught four of his outstanding students the study of veda. Each of them was interested in studying one particular Veda for an infinite period of time. Accordingly, Sage Pyle mastered Rigveda, Weishampayan in Yajurveda, Jamini in Samaved and Sumantu in Atarvad. With four Vedas there was also the practice of Chaturhora. Chaturhora is now the main guiding feature of all types of Yagyus. Vyasa also founded Karmas Adhwarayau Yajurveda, Hota Rigveda, Udgat Samaveda and Brahma Atarveda. The sage Pyle divided Rigveda into two parts and taught them to his two disciples, Indraparamiti and Vaashkala. In his term, Vaashkal divided his branch into four sub-classes and taught them to his disciples. Indrapramuti taught his branch of Rigveda to his talented son, the sage Maandukea. Thus the branches and sub-branches of Rigveda grew substantially. In this tradition, Shaakaladamitra learned samhita and divided it into five leashes. One of his disciples, Shaakpurn, created three samhitas, while his other disciple created Nirukta Ganga. Waashkal created three samhitas and taught them to Kaalaani, Gaarthe and Tathaag. 1.3.5 Description of the Yajur-Veda branches by a Media apprentice named Weishampayan created twenty-seven branches of Yadiourveda and taught them to his disciples. He had a pupil of Yagyavalkya, who was the son of Brahmatar. At that time, all the sages together made the rule that those who did not join their group for seven days on Mahamera would be held as a sinner equal to the killing of the Brahmns. Only Vaishampayan violated that decision. The case of the wise men came true when Weishampayan accidentally killed his sleeping nephew. He then asked his disciples to understand their sin. Yagyavalkya said: God! All these brahmins are very boring. I will go alone with your sin. These boastful words infuriated Weishampayan. He said: You insult these Brahmns so immediately, spew everything I have taught you. Yagyavalkya said: God! I said those words out of loyalty to you. Yet you want me to spew what you have taught me. Here it is! Having said that, Yagyavalkya snatched all the yakurveda meal. Weishampayan's other students pecked them in the form of partridges. They have since been known as Tutria Brahmns. Holding his breath, Yagyavalkya began worshipping the Sun with a desire to bring yajurved. Glad of his prayers, Surya appeared before him in the shape of a horse and asked him to seek god. Yagyavalkya asked Surya to preach to him those Yajurveda shruthers that were not known to his teacher, Weishampayana. Surya preached to him those Shruthis from Yajurveda, who were known as Aayatiyaam. The Brahmns who read these Shruthis were known as Waaji. At present, there are fifteen pecks of these Vaaji Shrutis, which were originally laid out by the sage Yagyavalkya. 1.3.6 The branches of Sama Veda and 18 Puran the sage Jamini, a disciple of Vedavyas, are carried out by the branches of Samaveda. The sage Jamni had a son Sumantu. Sumantu, in turn, had a son Sukarma. Both studied the Samaveda branch each. Sukarma divided his branch of Samaveda into subdivisions and taught them to his two disciples, Kaushalra Hirananaabhu and Paushpinji. Hiranyaababha had five hundred students. After learning of the samaveda's coming from Hiranyanab, these disciples were known as the Pravia Saamaag. Paushpinji's students also had disagreements in Samaveda that they received from their teacher. Another hiranyanab pupil named Kriit taught his disciples twenty-four Samaveda samhitas. The sage Sumant taught Atarovvad her pupil Kabandu. Kaband divided it into two parts and taught them to Devdarsh and Patia, respectively. Patia's disciple, Shonak, divided his Samhit into two parts and gave one to his disciple Wabhr and the other to Sayndhav. The disciple Saindhya Mungkesh divided his Samhit into three parts. Currently, five Atarvaveda samhitis: Nakshatrakalpa, Vedakalp, Samitacalpa, Aangriscalpa and Chantikalpa are considered authentic. Still unsatisfied with his achievement, the sage Vedavyas created Puraan Samhita and taught them to his famous disciple Romaharshan. The samhiti, created by Romaharshan, was the base of three Samhitas-Akritvar, Saavarni and Shaanspayan, created by Kashyapgotriya Brahmans. Vishnu Puraan is in some sense summing up these four Samhitas. There are in all eighteen Puraans. In chronological order, these are Brahma Puraan, Padma Puraan, Vaishnav Puraan, Shaiv Puraan, Bhaagwat Puraan. Naarad Puraan, Marcandanya Puraan, Agniea Puraan, Bhavisha Puraan, Brahmawayyvat Puraan, Linga Puraan, Varah Puraan, Scand Puraan, Waaman Puraan, Kauma Puraan, Macia Puraan, Garud Puraan and Brahma. 1.3.7 Yama Gita Maitreya says: Lord! At the end of life, all people come to be controlled by Yamaraj. When they are required to go through dozens of sufferings in various kinds of hell. A good narrative of such actions, by which a person is freed from the noose of Yamaraj. Parashar says- The youngest among the pandav, Nakul once posed the same question to Pitamah Bheeshma. I tell you what Bishma once told Nakula. Before sending, Yamaraj advises his agents to stay away from the faithful Lord Krishna. Yamaraj is the lord of all people except Vaishnavs. Only Lord Vishnu can control About the faithful Lord Vishnu, say Yamaraj. The one who does not deviate from his duties even in the most severe crisis, who does not steal the wealth of others and does not kill animals, is undoubtedly a devotee of Lord Vishnu. The one who carries Lord Vishnu in his heart is a devotee of Lord Vishnu. The one who is free from all egos and illusions and always desires the well-being of others with a pure and peaceful heart is a devotee of Lord Vishnu. Thus, those who always contemplate Lord Vishnu are not even afraid of death. Yama, Yamadot, Yamaapaash, Yamaagana and even the torture of Yama cannot hurt them. 1.3.8 The responsibilities of the four classes of the Maitreya Society say - Lord! How to worship Lord Vishnu? Kindly describe it to me. Parashar says - King Sagar asked for the same from the sage Aurv. I will tell you that the sage Orv preached to him. Only those who perform their duties and perform their duties in accordance with their class can worship Lord Vishnu. Those who avoid activities such as criticism of others, resentment, femininity, theft of other people's wealth and violence; those who do not torment others and are always ready to serve the gods, the Brahmns and teachers are able to please the Lord Vishnu. Similarly, a person must always be conscious of his duties according to his class. Accordingly, the Brahman must perform Yahya, study the scriptures, and never try to hurt anyone. Kshatriya must organize Yahya and study the scriptures. He must also donate to Brahman and take up arms to protect the land. Vaisha must earn a living through livestock, trade and agriculture. In addition, he must also organize Yagyas to make donations and study the scriptures. Shudra is expected to make a living with crafts. Greeting of scientists is like the organization of Yaga for Shudra. Shudra can also make donations and slats to soothe his deceased ancestors. During an emergency, Brahman can move on to professions for Kshatriya and Vaisha. Kshatriya may accept the occupation of Vaisha during an emergency, but none of them should ever take up the occupation of Shudra. 1.3.9 Description of the various ashrams from birth to death, human life goes through various stages. For simplicity in the next stages, our sages made provisions for four stages or ashrams in life, namely Brahmacharya, Grihstha, Vanpras and Sanyas. The Fallanaya Sansara (carving ceremony) marks the beginning of the learning of children born in the brahmin, Kshatriya and Vaisha classes. To do this, the disciple must remain in the hermit of his teacher and strictly observe celibacy. There he must serve his teacher and worship Surya and Agni. The pupil is expected to never disobey his teacher. Activities should be with the teacher's guidelines. He must also take steps to worship him daily On the way of collecting various materials such as Havan saamaqri, water, kusha, flowers, etc. After finishing training and paying all fees, the student is ready to start the second phase of his life, which is Grihasthashram. To do this, he must first find the right girl from his class and have fun. At this stage, he must earn a living by the professions attributed to his class. He must please the gods of Yagyas, his ancestors on the cover, Prajapati, producing children, ghosts, offering the victims of cereals and society with love. Even ascetic and celibacy depended on married people for their daily bread. Thus, married life or Grihasthashram is considered excellent among all ashrams. Grihastha should welcome and warmly treat guests who arrive unexpectedly. Such a household, from where the guest returns desperately never succeeds in religious matters. All services and Yahya offered in such a household are useless. Therefore it is not right for the homeowner to show the ego and abuse of the guest otherwise he will have to wash out for him later. A person should always be on the lookout to recognize the time when he is inclined to take Vanprastha. When children grow up and start to be responsible for the household, one enters the third stage, i.e. Vanprasthashram. Thus, leaving his wife in the shelter of their children or taking her with him, you need to migrate into the forest and live a simple life, supporting all that is not available from nature. This stage must pass, watching the heavy repentance and restraining their feelings. Sanyaas scar is the fourth stage of life. At this stage, all activities related to Dharma, Artha and Kama should be abandoned. He must keep an unbiased look at all and cultivate a sense of love for all beings. He should not harm anyone with his words, actions or even thoughts. He must give up the village or town for more than five days. He has to support his life for alms. 1.3.10 Customs and consecration during childbirth are the duties of the father to perform certain customs and ceremonies of the child. First of all, Jataka is carried out with a newborn child entering the family. During this custom, a pair of brahms are held on the forehead of the child. It is also necessary for the couple that the parents should offer oblations to appease the gods and dead ancestors. Pieces of barley flour, cottage cheese and berries should be offered as an oblat. Such consecrations take place during the marriage of children. A grand ceremony is held on the 8th day after birth. Different castes and religions have different traditions regarding the naming of newborn children. It is believed that most children are named after deities and gods. However, it is necessary to see that the name should not be offensive or unfavorable. The practice of selecting exceptionally long and hard-to-pronounce names should also be avoided. The second stage in a child's life is when he starts education. In ancient times, a carving ceremony was held and the children were sent to their teacher's hermit for instruction. In the modern era, the thread of ceremonies is followed in more or less the same way as it did in the past. But children are no longer sent to Gurukul for training. After graduation, a person must marry and lead his own life. In the past, there were complex rituals of choosing the right bride. The elders of the house used to choose the right match for the boy. Their choice in most cases depended on many attributes and bodily characteristics of the girl. But in the modern era, with the expansion of interaction between people, it is impossible to follow every custom associated with the choice of the bride. However, it is necessary to take care not to marry in the mother's pedigree until the fifth generation and in the father's pedigree until the seventh generation. 1.3.11 Description of righteousnes A married man knows how important it is to follow righteous discourse. Married life is life repentance, in which a couple gives birth and raises the next generation. A married man is expected to get up early in the morning and think about religious things. This helps him to follow righteous discourse. He is expected to attend the call of nature in a natural environment away from his home. Soil is considered the best tool for hand washing. This is followed by cleansing of the body. He must then offer oblations to wear the fresh clothes of wise men, deities and his deceased ancestors. Offering oblations to the sun, the worship of the tutelary god and other deities follows then. If there are cattle in the farm, the head of the family should milk them himself, and then wait for the guest. If and when a guest arrives, the head of the family should offer him a place respectfully and treat him well with delicious food and pleasant conversation. In Indian tradition, the guest is considered an equal deity. He should only eat after feeding the guest. Evening time also developed rituals for a married man. First of all, after the end of daily duties, a married man should worship with a peaceful mind. It is also good for his health to take food early in the evening and go to a wooden bed. Night time is considered a suitable period for enjoying carnal pleasure. And here a married man should enjoy intimacy only with his wife. 1.3.12 Consecration after the birth and death of life on earth is like an infinite ocean, in which birth looks like a bubble and death marks the rupture of this bubble, after which it no longer exists. The atmosphere of the household is said to be desecrated when birth or death occurs in it. There are various consecrating customs that must be carried out on both Cases. After the birth of his son, the father must offer covers to please the gods and his ancestors after taking a bath. When death occurs in the family, close relatives must take a bath and carry a corpse decorated with flowers and garlands outside the village or well-delineated cremation land for cremation. In accordance with the religious tradition of the deceased, the body must be either betrayed by the flame or buried. The relatives must then take a bath again in a pond or river facing south and offer water to a dead person. From that day on, Pindaada (offering sweet balls of barley flour, sesame, jaggery and honey) should be made within ten days. On the fourth day of cremation, the ashes must be collected for immersion in holy places of pilgrimage. The person who has performed the cremation should refrain from intimacy for thirteen days. Outsiders are also prohibited from eating cereal from the household where the death occurred. For different classes of Hindu society, this period of consecration varies. For the Brahmns it is ten days, for Kshatriyas - twelve days, for Vaishyas - fifteen days, and for Shudras this term is set for one month. On the same day in each subsequent month, oblations must be offered dead within one year. 1.3.13 Days of monthly resentment held with devotion delight the whole world, including people, Brahma, Indra, Rudra, Ashwani Kumars, Suryu, Anji, Vasugana, Marudgan, Vishvadeva, Pitragan, birds, animals, reptiles, sages and, of course, deceased ancestors. The moonless and eighth day in the dark phase of each lunar month are considered the best days to offer covers to deceased ancestors. Aside from these two, the third day in the bright phase of Vaishakha, the ninth day in the bright karthi phase, the thirteenth day in the dark phase of Bhaadrapad and Amavasya Maag are also considered excellent. During lunar and solar eclipses as well, oblations should be made with water and sesame seeds. If Shatabhisha Nakshatra is found on Mevas Maag, this is considered an excellent conjugation for wearing ovlags to deceased ancestors. Swimming in rivers such as Ganga, Sutledge, Yamuna, Vipasha, Saraswati, Gomti, Godavari, etc., making covers is also considered extremely useful. It is also not necessary to show great pomp and show, making covers. If a person does not have enough money to offer oblations properly, he can simply pray to the sun saying that he is not lucky enough to have wealth. Thus, his ancestors would be pleased with his devotion alone. 1.3.14 The method of resentment, making resentments to deceased ancestors, you need to feed their loved ones, as well as to recognize the Brahmns, who respect their parties. Proximity to women is prohibited for those who have taken food in the overburnation. Any guest who arrives and uninvited should be treated well. Before feeding, simple flakes should be offered three times to the fire recitation of the following hymns. AGNAYE KAVAYA WAAHAYAAANAE SWAHAHA SOMAY PITARAMPAT SWAHAHA WAIVAAAA THE remaining cereals then must be served with food for the Brahmns, and some parts must also be thrown on the ground and water should be offered on them. After the feast, the Brahmns should be seen with respect. The owner must eat with his family. Anger over enthusiasm and walking down the street is forbidden for the owner during the pouring. 1.3.15 Do and do not during the Obassion taxation with the meat of fish, rabbit, mongoose, pigs, deer, ram and cereals cause extreme satisfaction of ancestors. But in modern Kaliyu, all kinds of flesh are forbidden in the rituals of the obi. Only cereals, milk, honey, etc. are allowed. Barley, wheat, rice, sesame seeds, peas and mustard are common grains and grains used in the covers. Offering cover is a sacred matter. During the procedure, it is necessary to take care that the enunch, Chandaal, sinner, impostor, patient, rooster, dog, naked man, monkey, pig, woman in menstruation, and anyone in whose house death or birth occurred do not see the performer otherwise neither deities nor ancestors will take oblations. The water used in the ulation should also be free of odor and foam. The milk of camel, sheep, dow and buffalo should not be used in taxation. Before the ritual begins, evil spirits from the chosen plot of land. It should be cut off from external influences through enclosures. 1.3.16 Battle of the gods and demons of Rig, Sam and Yajurveda as clothing of Hindu society. Those who give them up are actually naked. This statement is approved by the next fairy tale. Once upon a time, a battle took place between demons and gods. It lasted a hundred years, at the end of which the demons defeated the gods. The humiliated gods reached Kshirisagara and prayed to Lord Vishnu. Satisfied with their prayers, Lord Vishnu appeared before the gods. All the gods welcomed him and said, God! In the very violation of Brahma's diktat, formidable demons have stolen even our proper shares offered in oblations. Protect us from the onslaught of demons. We can't fill them because they adhere to their religion. Let's show us a way to kill demons. Hearing the pleas of the gods, Lord Vishnu made Mayamoha out of His body and gave them to the gods, said, Mayamoha will evoke an illusion in the minds of demons. The illusion will influence demons to disrupt the path shown by the Vedas. You can kill them after that. In saying this, the Lord is gone. The gods took Mayamoha and reached the abode of demons. 1.3.17 Dialogue with the demons of Mayamoha was produced in the nude. He reached the shore of Narmada and saw demons observing repentance there. Naked Mayamoha then came up to them and said in a sweet voice: O demons! What is the purpose of your repentance? Demons said: We observe repentance to achieve a metaphysical enlightenment. Mayamoha said: If you want salvation, do as I suggest. Follow the religion, which is like an open gate to salvation. With such a sweet conversation, Mayamoha began to think illusorily about demons. Mayamoha confused them further saying: O demons, if you want salvation or place in heaven, abandon the sacrifice of animals and reach enlightenment. It is wrong to say that violence is a religious path. The offer of cladding on fire is also childish. Even an animal that eats green grass better than Indra, who is obliged to eat firewood despite reaching this position after hundreds of great Yagyas. If the animal sacrificed in Yagya had reached paradise, the Yagi performer would have killed his father. Thus, these witty speeches of Mayamokh rejected the demons from the righteous path, which caused them to lose interest in the Vedas. Once this was achieved, the gods attacked the demons with full preparation. Eventually, many demons were killed, while those who remained became known as naked because they no longer followed the teachings of the Vedas. Thus, anyone who does not profess the teachings of the Veda in his life is known as naked. Those who do not take to Vanprastu or Sanyaas after the completion of Grihastasram, naked. The tale of Shatajanu- In ancient times, there was a king named Shatadiano. His queen Shayyya was a righteous and religious woman. The king and queen worshipped Lord Vishnu, observing the harsh repentance. On the day of the full moon in kartik month, when the king and queen left the Ganges after taking a bath, they accidentally saw the impostor Brahmin, who was walking from the opposite direction. Brahman was a friend of the king's teacher. So the king treated Brahman with respect. But his chaste wife showed no respect for the impostor and remained silent throughout the conversation. Then she saw the Sun to be confused for a meeting with the impostor. On their return to the palace, the king and queen worshipped Lord Vishnu with proper rituals. Eventually the king died. The queen also made Sati. Since the king had committed the sin of speaking to the impostor during his repentance, he accepted the birth as a dog while the queen Olivia bore as the daughter of the king of porridge. She was very beautiful and knew all about her previous birth. When her father decided to marry her, she asked her to, because she knew that her previous birth husband wandered the streets and alleys of Vidisha's Dog shape. Princess Kashi then reached Vidisha and learned that the dog was actually king of Shatajanu. She fed the dog delicious food, which the dog began to wag its tail and show humility in front of the princess. The princess welcomed the dog and told it all to him that it was because of his sin to speak to the impostor during repentance that he was to give birth as a dog. Thus, the princess recalled, the dog thought long about the events of his previous birth. He felt so sad that he gave up the dog uniform on the outskirts of the city. In his next birth, however, he was born as a jackal. Again the princess found out that the jackal was King Shatajanu, and asked him whether he continued to talk to the impostor after their conversation in the dog uniform? It was only then that King Shatadhanu realized his mistake. Then he watched quickly to death. But in his next birth, he was born like a wolf. Again the princess reminded him of his previous birth. The king became a vulture in his next birth. After that he was born in the form of a crow and then as a peacock. At that time, King Janak organized Ashwamedh Yagyu. In Yagya, a peacock was also given a ceremonial bath by a princess. While swimming, the princess reminded the peacock (King Shatajan) of his previous birth, the peacock also died and accepted the next birth as the son of King Janak. It was only after the birth of King Janak's child that the princess told her father to arrange for her to createaavara. The prince also arrived in Swaimavara. The princess accepted him respectfully as her husband. 1.4 Chapter 4 (Part 4) This chapter contains 12 sections. 1.4.1 The description of the Vaivasvat Manu Vaivasvat Manu line originates in Brahma. Brahma was the first to appear from Lord Vishnu, which is the primal reason for all creation. From the right hand of Brahma's thumb appeared Daksha Prajapati. Daksha produced Aditi and Aditi produced Vivasvaan. Manu was the son of Vivaswaan. Ikshwaaku, Nrig, Grisht, Sharayati, Narishyant, Pransha, Naabhaag, Dista, Karup and Prishadhra are the ten sons of Manu. With the desire of his son, Manu organized Yagya to please the deities Mitre and Varuna. But during Yaga due to the wrong permission oblato, a daughter named Ila was born to them. But by the grace of Mitra-Varun, she received her masculine appearance and the name Sudumna. Later, lord Shiva Sudumna was turned into a woman by the wrath of Lord Shiva. In the female form, when Sudyumna wandered next to the hermit Buddha, Chandrama's son, her beauty is fascinated by Buddha. As a result of their union, The son of Pururava was born. Even after Pururava was born, Sujumna could not give up his temptation to become a man again. Thus, the wise men's scholars organized Yagya for Sujumna and turned him back into a man. In male form, produced three sons - Utikal, Gaia and Vinata. Manu gave Sudumna the town of Pratishtha, which he later gave pururava. Pururava's progation spread in all directions and acquired the caste of Kshatriya. Manu's son, Prishadhra became Shudra because of the murder of his teacher's cow. Another son of Manu, Karush, created an exceptionally strong Kshatriya named Kaarush. The Disht line grew as follows: Naabhaag-Balbandhan-Kirtimaan-Vatsypreeti-Pransu-Prajapati-Honeytra-Chaakshush-Vimbha-Vimvibhah-Hanimitra-Atimibhri-Karandham-Awick-Marut. Marut had a son, Narishyant. The Narishyant line grew as follows - Dama-Rajwardhan-Suverditi-Keval-Sugritti-Nara-Chandra-Keval-Bandhanam-Vegwaan-Buddha-Trinvindu. Trinvindu had a daughter, Ilaavia, and a son, Vishal. Vishal founded Vishaala in a later course. The Vishala line grew as follows - Gemchandra-Chandra-Dhumraksh-Srinjay-Sahadev-Krishshava-Somaduti-Janmedya-Sumati. The son of Manu Sharayati was born a daughter, Sukanya, who was married to the sage Hyawan under special circumstances. Aanart was Sharayata's son. Aanart had a son, Raivat, who founded his capital in Kusathata and ruled his kingdom on earth. Raivat had a hundred sons, the eldest of whom was Kakaudmi. He had a daughter, Revati. Raivat took Revati with him and approached Brahma, who asked about the match suitable for her. At the time, Gandharvas was singing near Brahma. Raivat listened attentively to their songs and forgot about the passage of time. For centuries, it was like this, but Raivat felt as if it had only been an hour. When the Gandhara stopped singing, Raivat once again asked Brahma about a suitable match for Revati. Brahma asked Raivat about his own choice first. Raivat counted the names of many worthy princes and kings, all of whom belonged to the land. Brahma said, smiling: No one even in the offspring of these people is alive on earth, because here listen to the songs of Gandharva

Asmanyas. The one-day gods approached the sage Kapila, who was a partial incarnation of Lord Vishnu. Welcoming him, they said, If The Sixty Thousand Sons of Sagar had continued their bizarre journey, the land would not have remained habitable. The sage Kapil assured the gods that sagar's sixty thousand sons would meet their fate very soon. At the initiative of the sage Kapil, King Sagar organized Ashwamedha Yagyu. Sixty thousand princes also followed the horse, guarding it. But somehow Indra managed to kidnap the horse and tie it to the hermit sage Kapil. Sixty thousand princes searched for a horse and, following the footsteps, they also reached the hermit. There they found a horse as well as a sage in deep meditation. Thinking that the sage might be responsible for the theft of the horse, they began to mock him. As soon as the sage Kapil, alarmed by the abuses, opened his eyes, the flames appeared and all sixty thousand princes burned. When King Sagar learned of the incident, he sent Anshuman to return the horse. Anshuman also reached the hermit and greeted the sage Kapil with respect. Satisfied with his politeness, the sage Kapil blessed Anshuman and told him to take the horse with him. He also asked him to seek the benefit. As a blessing, Anshuman sought salvation only for his sixty thousand dead uncles. The sage Kapil assured Anshuman that his ancestors would surely reach heaven, but only after a long wait, and that his grandson Bhagirat would bring the Ganges to earth, and that The waters of the Ganges washed the ashes of his ancestors into the ocean and saved them. Thus blessed by the Sae Kapil, Anshuman returned to the capital with a horse to help his great father finish Yagyu. Anshuan had a son, Dalep. The son of Om Dipep was Bhagirat, who observed strong repentance and is glad that the Ganges came down to earth. As the Ganges came down to earth because of Bhagirat's repentance, it was also named Bhagirathi. Bhagirat's pedigree grew as follows - Bhagirat-Sukhotra-Shruti-Naabhaag-Ambarish-Sindhuvargizh-Vatayayaga-Ritupani-Sarwakkama-Sudas and Saudas. One day King Saudas went hunting in the woods. There he met a couple of tigers. In fact, they were a tiger and a tigress in mating. Saudas killed one of them with his arrow, and the other turned into a demon and, threatening revenge, fled the scene. Over time, King Saudas organized Yagya under the auspices of the sage Vasista. Towards the end of Yaga, the sage Vasisha went for a swim. Meanwhile, the same demon arrived there under the guise of Wasista and expressed a desire to eat non-vearian food. Then the demon arrived before the king in the guise of a cook. The king ordered him to cook meat for the sage. The cook cooked the human flesh and served it before the sage. The sage Vasisha knew that food contained human flesh. He cursed the king in anger to be a demon. Within three days, King Saudas became a demon and began to roam the woods. Since then, he's only eaten people. One day, Saudas in demonic form saw Mooney, who was in the process of mating with his wife. The demon caught and ate Mooney, ignoring all the screams and weeping of his wife. Brahmani angrily cursed the demon that since her husband was killed when he was about to satiate his carnal afterthrew in the same way, he would also die right in the same process. King Saudas remained in the form of a demon for twelve more years. After that he recovered from the curse and began to rule like a pious king. One day King Saudas saw the queen in a loving state and the impulse of carnal pleasure ran in his body. He made strides to satisfy his might, but the queen who knew all about the curse stopped him by reminding him of the curse. Since then, the king has adhered to celibacy. Since the king did not have a son, he allowed his queen, Madaanti, to conceive a child with the help of the sage Vasista. The queen was conceived, but the fetus remained unborn for seven years in length. At last the exasperated queen struck her fetus with a stone. This led to the birth of the child immediately. The child's name was Ashmak. Ashmaka's pedigree grew as follows: Ashmak-Mulak-Dashatal-lileev-Vishwasa and Khatwang. Hatwang killed many formidable demons fighting on the side of the gods. Satisfied with his gallantry, the gods wanted to give him good. Hatwang wanted to know how long he would live The gods told him that he would live for one muhurt more. Hearing this, Khatwang returned to earth and prayed to Lord Vishnu to take him to the Sanctuary. Finally he destroyed with Lord Vishnu. Khatvan's pedigree grew as follows - Khatwang-Dirgbahu-Raghu-Aja and Dashatharat. King Dasharat had three queens who gave birth to four sons - Rama, Lakshman, Bharat and Shatlugan. Rama was the embodiment of Lord Vishnu. In his life, too, there were many ups and downs. Receiving archery training, He and Lakshman spent most of their childhood in the hermit of the sage Vishwamitr, guarding his Yahya from demons. After that, when Vishwamita hung them with Lord Mitila Rama, she turned Akhilla, who was turned into a stone by the curse of her husband the sage Gautama. In Mitila, Lord Rama broke the nose of Lord Shiva and won Sita as his wife. When they returned to Ayodhya, King Dashamat decided to crown Rama as the new king. But misguided by Mantara, the queen of Kaikeyee stubbornly sought that her son Bharat should be crowned as the new king while Rama should be sent into exile within fourteen years. Bound by his promises he had made to Kaikeyi earlier, King Dasharat had no choice but to accept her demands. Thus, in order to preserve his father's words, Lord Rama accepted exile. Sita and Lakshman also followed his steps. In the woods, the demon king, Ravan, fraudulently kidnapped Sita. This was followed by Rama's meeting with Hanumana and Sougreev, the murder of Baali-Sugreev's brother, the discovery of Sita Hanumana on Lanca, the overcoming of the sea separated by Lanku, the fierce battle with demons and, ultimately, the murder of Ravan by Lord Rama. After the end of the exile period Lord Rama returned to Ayodhu and ruled there for twelve years. Lord Rama had two sons, Lava and Kush. The Kushi line grew as follows-Kusha-Atoti-Nishadh-Anal-Nabh-Pundarek-Xhemdhanva-Devanek-Ahnikaa-Ruru-Paryatrak-Deval-Valkal-Uchhal-Vajranabha-Shelin Yushisthava-Vishwasaa-Hirananaam-Pushia-Dhrusvandandani-Sudarshan-Agniwamar-Maru-Prasurth-Susandhi-Amharish-Sahaswan and Vishwabhaw. Vishwabhava had a son, Bhridal, who was killed by Abhimanyu at the Battle of Mahabharata. 1.4.5 The story of them and the description of the son of his line, Ikshvaku Nim, once decided to organize Yagyu, which had been telling for a thousand years. He also wanted the sage Vasisha to lead Yagya. But Indra has already booked Vasista for five hundred years. Thus the sage Vasisha expressed his inability to lead any other Yagyu until the end of this period and asked the king to wait until he was freed from Indra's obligations. They were held at the same time. Taking his silence as an endorsement, the sage began Yagya for Indra. But the king meanwhile began Yagya under the auspices of other sages, like Gautam, etc. Vasisha hurried back to the ground to hold The Yagya for King Nimi. But here he found that Yagya is already in progression. This infuriated the sage to such an extent that he poured a curse on them, who was asleep at the time to lose his body at once. When the king learned of the curse and that he was cursed in his sleep, he cursed the sage in retaliation to lose his body immediately before giving up his body. With the curse of Them, Wasista's body was destroyed, but he himself entered the sperm of Mitravaruna. After that, mitravaran once happened to the sea of the elf Urvasi. Her amorous beauty caused the ejaculation of his sperm spontaneously. With sperm ejaculation, the sage Vasishsta also came out and acquired a new body. On the other hand, at the end of the Yaga, when the gods seemed to accept their share of the offerings, the sages prayed to them to give them some good. Nemi, however, did not seek anything for good, but expressed a desire to remain in the eyes of the people forever. The gods satisfied this desire. Before that, no one had ever blinked his eyes. Blinking eyes came in practice because Nimi stays there. To save the kingdom from anarchy, the sages churning out Nimi's dead body with the bombax tree stick and giving birth to a son. This son became known as Janak. Since he was born from the corpse of his father, the boy also became known as Vaideha. Janak's line continued as follows: Janak-Kawasu-Nandiwardhan-Suquetu-Devrat-Devratk-Brijaduk-Mahaviruti-Sudhriti-Drishituke-Harjashva-Manu-Prattit-Critrat-Devbhid-Vibudh-Mahadrit-Creerai-Maharai-Maharai-Maharai-Maharama Seerdhvya was once plowing the ground when he came across a pitcher. In the jug, he found a beautiful child, whom he called Sita. 1.4.6 Description of Somavansh and The Tale of Pururav, the creator of the world, Brahma had a son named Atri. One day Chandrnm organized Rajsi Yagya and got great powers. After that, blinded by his abilities, Chandrnm kidnapped Tara, Brihaspati's wife. Even Brahma's grandfather tried to dissuade him from committing such a serious crime, but Chandrnm did not listen to anyone. Because of his hostility to Brihaspati, Shukra's demon teacher also helped Chandram. At that moment of necessity, only Rudra came forward to help Brihaspati. There was a fierce battle between Chandrama and Rudra. The gods helped Brihaspati, while Shukra demons fought on Chandrama's side. Soon the battle gained a share of the war, which puzzled the whole world. Finally, Lord Vishnu, mediated, ended the battle and helped Brihaspati to return his wife. By then, Tara had had a baby. Seeing her condition, Brihaspati provoked Tara to have an abortion. Tara interrupted the child among some shrubs, but he did not die. its brilliance dulled even the radiance of the gods. The child was so beautiful that both Brihaspati and Chandrnm were ready to receive him. To resolve this issue, Brahma asked Tara about the paternity of the child. Feeling shy, Tara admitted that Chandruma was the father of the child. Then Brahma adopted the child and called him Buddha. When he was overgrown, Buddha released Pururava from Ila. Pururova was very generous and beautiful. One day the elf Urvasi accidentally saw him and immediately fell in love. Then she went to Pururava. Her beauty fascinated Pururava. He asked the elf to stay with him. But Urvasi stipulated that she could stay with him if he agreed to follow her two conditions, that he would never drive two sheep that looked like her children from her bed, and that he would never undress in front of her in visible light. Pururova accepted both conditions. Since then, Pururava has been living with Urvasi. Together they enjoyed their physical intimacy for sixty thousand years. Their love grew so much that even Urvasi forgot these heavenly comforts that she once enjoyed. But because of its absence, even the sky turned out to be more terrible than hell. Finally, one Vishwawasu, who knew about the conditions, stole one sheep from his bedroom and flew away. Hearing the sheep's screams, Urvasi stood up in dismay and shouted who was stealing her son. But Pururova pretended to be asleep, fearing that she would be seen naked. As the fuss grew further, he could no longer contain and ran after the thief. It was at this point that the Gandharva produced an intense lightning bolt, illuminating the entire scene. As a result, Urvasi saw Pururava naked and at the same time left his palace in his heavenly abode, for the moment both of her conditions were violated. Pururova could not tolerate the division of Urvasi. He started wandering around here and there in that naked state like crazy. Thus, roaming he reached in Kamal Sarovar in Kurukshetra, where he saw Urvasi with four other elves. When he saw Urvasi Pururava, he began to behave madly. He was not able to control his sensual desires even in the presence of other elves. But Urvasi stopped him, saying that she expected trouble and a year later, she would give birth to his child. She also promised that she would stay with him for the night. A year later, King Pururava again reached the place where Urvasi handed over his son Ayai. In accordance with her promise, she also stayed with Pururava for one night and, consequently, later gave birth to five more sons. Urvasi told Pururava that because of his love, Gandharvas wanted to bless him with good. Pururova was looking for a lifelong alliance with Urvasi. Gandharvas gave him an altar and instructed him to conduct a regular Yathyas properly. Then all his wishes will come true, Pururava Gandharva assured. But King Pururava is gone, altar in the woods and returned to his capital. In the middle of the night he woke up suddenly, as if out of a trance, and hurried into the woods to restore his altar. But the altar was no longer there; it turned into peeping wood. Pururov cut down this tree and brought it to his capital, where the carpenters made Arani (a wooden window used in ancient India to produce fire) from its wood. Since then Pururova conducted regularly Yagyas with the help of that Arani and reached to Gandharvaloka where he was never separated from Urvasi again. 1.4.7 The birth of Jamadaya and Vishwamitra Pururava had six sons - Ayai, Amawasu, Vishwas, Shrutayya, Shataya and Anutai. Mawasu had a son, Bhima, and Bhima, in turn, had a son, Kanchan. Yahnru was the son of Kanchan's son, Sukhotra. During garga's descent to the ground, when Yahnru saw that his herd had been flooded, he drank all her water. He liberated the Ganges only when the Devirshi prayed to him. Since then, Gang has also become known as Jal Jeev, the daughter of Yahnru. Yahnru's pedigree grew as follows - Yahnru-Sumarit-Ayok-Balaakshatya and Anandika. Kushi had four sons - Kushaamba, Kushamaan, Admurtara and Yastu. Kushaamba observed a strong repentance with the desire to have a son like him. Satisfied with his repentance, Indra him and gave birth to a son. He became known as Kaushik. Kaushik had a daughter, Shatavati, who married Ritichee. The sage Ritich, cooked hisra in two parts: one for his wife Satyawati and the other for Satyawati's mother. When Satyawati and her mother were going to eat, her mother traded her part for the role of daughter. She also made sure that her son should bring up the world, while the son of the sage had nothing to do with wealth and all this. Satyawati agreed to this and ate a piece that was reserved for her mother while her mother ate part of Satyawati. When Ririk returned from the woods, he noticed a huge change in his wife's body. He realized that she had eaten part of her mother. An angry sage predicted that she would have a son who would be Kshatriya-like in virtue while her mother would have a Brahmin-like son. Satyawati asked for benediction and asked the sage to change his prediction, saying that the crime had been committed by mistake and that she would be happy to have a grandson similar to Kshatriya, but not a son. At her request, the sage changed his prediction. According to the prediction, Satyawati gave birth to Jamadanya, while her mother gave birth to Vishwamhir. After the birth, Jamadanyi turned into a river named Kaushiki. In a later course, as a partial incarnation of Lord Vishnu, Parashuram was born as the son of the sage Jamadaya. 1.4.8 The description of Kashyavansh Pururava's son Ayai was married to daughter Rahu. They had five sons - Nahush, Xhatrabhid, Vraji and Ayena. Sukhotra was the son of Kshatrabhid. He had three sons, Kaashi, Kaash and Gritsamad. Shonak was the son of Gritsamada, and Kaashea was kaashi's son. The Kaashea line grew as Kaashea-Raashtra-Dirdhakap and Dhanvantari. Dhanvantari's body was free from all physical disabilities such as aging and disease. Dhanwantari's pedigree grew as-Dhanvantari-Keetuman-Bhimrat-Dibodas and Prataradan. Prataradan was also known as Shatrudjit because he conquered his enemies. Since he bought a horse named Kulawai, he also became known as Kulyavashya. Prataradan had a son named Alarka, who enjoyed his reign on earth for sixty-six thousand years. The Alarki line continued as follows- Sannati-Suniti-Suketa-Dharmakute-Satyaketu-Wibhu-Suwibhu-Sukumar-Dristhakata-Vitihotra-Bhararg and Bhaarghunumiti. It was the offspring of Bhaarghunmiti that gave birth to four classes of people. 1.4.9 The description of King Raji and his Sons of King Raji had five hundred valiant sons. Once at the beginning of the battle between demons and gods, they appeared before Brahma and asked which part would win. Brahma said that only this part will win, which will be helped by King Raji. First, the demons approached Raggi and asked him to fight on his side. King Raji stipulated that he would fight only when the demons agreed to appoint him as his Indra. The Demos told him that Pralade was their Indra and returned. Then the gods also approached King Raggi and asked him all sides. Raji delivered the same condition before them also to which the gods agreed. In a fierce battle backed by King Raji, the gods defeated the demons. After their victory, Indra bowed to King Raggi and expressed a desire to introduce him to the Kingdom of Heaven. Thus, King Raggi became Indra. After Raji's death, Narad incited his sons to acquire celestial rite. All five hundred of Raggi's sons approached Indra and asked him to give them heavenly rule, but Indra bluntly refused. At the same time, Raji's sons forcibly demolished Indra and became Indra themselves. After a long time, Indra approached Brihaspati and prayed to him to help him restore the supremacy of heaven. Brihaspati assured him that he would soon be on the throne. After that, Brihaspati created illusions in the minds of Raji's sons. He also spent a lot of Yahya to increase the radiance of Indra. Guided by illusions, Raggi's sons began to behave in anti-lighious ways. Then Indra easily killed them all and restored his appointment. 1.4.10 In the Tale of Yayati Nahaush, there were six sons - Yachi, Yayati, Sanati, Aayati, Viyati and Kriti. Yayata had two wives, Devyani, daughter shukracharya and Sharmishta, daughter of Vrishparva. Devyani gave birth to Yada and Turvas, while Sharmishta gave birth to Dhruai, Ana and Pura. Because of Shukracharya's old age descended on Yayat prematurely, Yayati then asked his eldest son Yadou to exchange his youth for old age, but Yadu refused. Yayati then asked each of his sons one by one, but they all refused explicitly for fear of getting old prematurely. Finally, Yaya my younger son Puru gladly accepted his request and gave him youth. Restoring his youth, Yayi again indulged in carnal pleasures with both of his queens. But at each passing day, his desire for pleasure increased like fire, bursting with ghee. A thousand years later, Yayati realized his mistake and decided to invent his sin. Thus, Yayih returned Pura's youth and re-acquired old age. Then, having convinced Pura as king, he referred to the forest. 1.4.11 Description of Yaduwansh and the story of SabahArjuna's eldest son Yayati Yadu had four sons - Sahasrajit, Kroshthu, Nala and Nahushk. Sahasrajit had a son, Shatajit, who had three sons, Khaihaya, Hehaya and Venuhaya. The Haihay line grew as Dharma-Dharmanteja-Kunti-Sahajit-Mahishma-Bhadrasrenya-Durdabh and Dhanak. Dhanak had four sons - Crityerya, Cretanya, Crthardma and Cretadja. Critriua had a valiant son, Arjun. Arjun worshipped Dattatree and purchased a thousand weapons with his blessing. Since then it has become known as Sahastrarjun. Dattatraya blessed him with many other benefits, such as the rule of the whole land, the upbringing of his subjects in religious ways, and the murder of some man known in all three worlds. At that time there was no other king equal to Sahastrarjun in virtues. He ruled the whole land for eighty-five thousand years. Sahasrarjun once enjoyed his past time in the waters of Narmada when he met Rawan, king of Lanca. Sahastrarjun easily captured Ravan and put him in an isolated place in his kingdom. Over time, Sahasrarjuni's ego crossed all boundaries. He began to terrorize the wise men and other religious people. When his atrocities went beyond tolerance, Lord Vishnu adopted a partial incarnation as Parashuram, son of the sage Jamadaya and Renuki. According to the prediction of the sage Richik, Parashuram grew up with Kshatriya - as a virtue. In fact, he took embodiment to free the earth from the atrocities of the kings of egoists. Parashuram received weapons training from none other than Lord Shiva. He was very obedient to his father and beheaded his own mother (axe), which he received from Lord Shiva on the dictates of his father. Over time, Parashuram not only released Ravan from captivity, but also killed Sahasrarjuni. Sahasrarjun had one hundred sons, including Shur, Shursen, Vrishasen, Madhu and Jayadhwatj. Jayadhwtj had a son, Taaljung. Taaljung had one hundred sons, including Vitihotra and Bharat. Bharat 100 again while Madhu also had a hundred sons, among whom Vrishni was outstanding. After the name of their ancestor Yadu, this clan became known as Yaduwansha. 1.4.12 The description of the Crstuvansh Kroshthu line grew as follows - Kroshthu-Dahiniyan-Swati-Rusanku-Chitratar-Rashbindu. Rashbindu had one lakh queen and ten lakh sons, among whom were Pritsukara, Pritihukarna, Pritihukri, Pritihuyash, Pritihujai and Pritusthan. In their ancestry later there was a king named Jiamadh. He was so devoted to his wife, Shayvia, that despite being childless, he did not dare to marry other women because of her fear. One day, Jiamad took part in a fierce battle in which he defeated all his enemies. As he was about to return, he heard the woman's pitiful screams. He saw a beautiful young lady who was crying for her protection. Jiamad was so fascinated by her beauty that he took her to his kingdom. When they reached the gates of the palace, the king saw that the queen Shayyya was waiting for him along with a large crowd. When Shayyya saw a beautiful young lady sitting next to the king on the chariot, she began to shout at him. The frightened king tried to explain that the young lady was his daughter-in-law. The queen shouted even louder that when they did not have a son, when the daughter-in-law came from. But the king explained that he had chosen a wife for his ex-son. As the influence of their talk the queen Shayya soon conceived and gave birth the son inspite her advancing time. They named their son Vidarbha. Eventually Vidarbhi married this lady, whom his father had brought home earlier. They had three sons - Krat, Kaushik and Romapad. Romapad received a sermon from Narad. The Krat line has grown as follows- kratom-Kunti-Grishhi-Nigritri-Dashaahat-Vioma-Jimut-Vanikri-Bhimrat-Navrat-Dasharat-Shakuni-Karambhi-Devraat-Devaat-Devashvaha-Madhu-Kumarvansh-Anu-Kurumitra-Ansu-Satwak. Satwak was the ancestor of the clan named after him. 1.5 Chapter 5 (Part 5) This chapter contains 6 sections. 1.5.1 Puruwansh Pedigree Puru grew up as Puru-Janmediyaya-Prachinwan-Praver-Praver-Manasu-Abhayad-Sujay-Bhahugat-Sahyaji-Brahminy-Raudraashwa. Raudraashwa had ten sons, among whom Ritesh was the most outstanding. Ritesh had three sons, among whom Aprathirat was the most outstanding. The line of Apratratis is the following - Apratrati-Aylin-Dusyant and Bharat. King Dusyant fell in love with Shakuntala, the daughter of the sage Vishwa somer and the elf Menak. They were secretly married in the woods, and a few days later King Dusyan returned to his kingdom, promising Shakuntale that he would call her as soon as he reached his palace. He gave Shakuntala his ring as a souvenir. But while Shakuntala crossed the river on the way to the palace, the ring slipped out of her finger and it was Fish. In the absence of the ring, King Dusyan refused to identify Shakuntala. So she returned to the hermit sage Vishwamitra and gave birth to a child who later became famous as Bharat. Bharat has been very valiant since childhood. His first meeting with King Dusyant was also very dramatic. It is said that once King Dusyant hunted in the woods and saw a boy who counted the teeth of a lion. Impressed by the boy's bravery, the king inquired about his origins and reached the hermit, where the sage Vishwamitra told him the whole story. Meanwhile, the fisherman also received a ring from the fish and handed it over to the king, who thus remembered the whole story. In the hermit, King Dusyan came to Shakuntala and frankly accepted her and his son Bharata. Bharata had three queens and nine children. Since none of the children reminded him of their characteristics, he expressed his doubts about their paternity. Fearing the wrath of Bharata, his queens killed all the children. Then with the desire to have a son, Bharat organized Marutsoma Yagya. As a result, he received Bhardarvas as his son. Bhardarvas's second name was Vitat. His pedigree grew as follows - Vitat Meow. Many had many sons, such as Brihatkshatra, Mahavir, Nara, Garg, etc. Their ancestry grew as follows: Nara-Sanskrit-Gurpreetj and Rantidev. Garg had a son, Sheeni, who also became famous as Gaargy and Shanyia. Mahavira Line: Durukshay-Treyarjun-Pushkaryka and Kapl. In the pedigree of Brihathashtra there was King Hastie, who founded the city of Hastinapur. Hasti had three sons - Ajmir-Dwaymirh and Pururim. Among Ajmir's sons were Panchala and Akhil's daughter. Ahila was married to the sage Gautama. They had a son, Shatanand. Satyagriti was the son of Shatanand. One day Satyatri accidentally saw an extremely loving and beautiful elf Urvasi. Her simple look was enough to cause ejaculation of his sperm, which he went into the woods and brought them to his palace. Kripa was later married to Dronahary, a teacher of Kauravas and Pandavas. Ashwattam was the son of Dronacharya. One of the kings named Kuru in Ajmir's ancestry founded the sacred region of Kurukshetra. 1.5.2 The description of Kuruvansh in the Kourou pedigree occurred Trst Pratap. He had three sons - Devapi, Shantana and Waahlik. As a child, Devapi abode in the woods. So Shantana became king after his father Pratap. Once in the kingdom of King Shantanu, there was no precipitation for twelve years in length. Puzzled by the ongoing drought-like situation, Shantanu consulted with the Brahmins. Brahmins informed him that he had no genuine right to which actually belonged to his brother Devapi. They also told him that as long as Devapi did not step away from his highest office, the drought would continue. In addition, the transfer of the kingdom of Devapi can also lead to the end of the drought. Then Minister Shantana Ashmasari appointed some Brahmins who had always opposed Veda. Their continuous sermon did not sway Devapi's mind from veda. On the other hand, one day King Shantanu, together with Brahmins and his courtiers, went to the forest to hand over the kingdom of Devapi. There the Brahmins tried to convince Devapi to accept the burden of the kingdom. They were sighting anecdotes from Veda to confirm their arguments. But Devapi criticized Veda and spoke anti-demeogic. At the same time Brahmins ordered the king to return to the kingdom, as there was no sense to convince Devapi. They also assured Shantan that because Devapi was not inclined to Vedas, he had lost his right to the kingdom, and the famine would also end. Shantanu Waahlik's younger brother had a son, Somadutt. Bhuri, Bhurishawa and Shalaya were sons of Somadutt. Shantanu later married the Ganges and had a son, Bishma. Shantanu had two sons, Chitrangad and Wichitravir, from his second wife, Satyawati. Chitrangad was killed by Gandharva, while the younger Wichitraviyaya was married to the princesses Of Kashi, Ambike and Ambalik. He was so busy with carnal pleasures with his two wives that he soon contracted tuberculosis and died because of it. Despite their indulgence to carnal pleasures, Ambika and Ambanica could not take the child out of Vichitrava. Therefore, in order to continue his pedigree, Satyawati inspired Ambarik and Ambarik to appear naked in front of Vedavyasa and to have a child. As Ambika closed her eyes when she appeared naked in front of Vedavyasa, she was introduced to her blind son, Dhritarashtra. Similarly, Ambanica turned pale when she appeared naked in front of Vedavyasa. So she gave birth to a son Panda, who was innately suffering from jaundice. Dissatisfied with the result, Satyawati once again convinced Ambalik and Ambalik to appear naked in front of Vedavyas. But the queens sent a maid to Vinita in front of Vedavyas. Vinita appeared naked before Vedavyas without fear and shyness. So she gave birth to a very wise son, Vidur. Dhritarashtra later married Gandhaari, Princess of Kandahar, while Panda received two wives, Kunti, daughter of Shoresen and Madri, Princess Madru. Dhritarashtra had a hundred sons and a daughter, Dussala. Duryedhan was the eldest of Dhritarashtra's 100 sons. Panda, on the other hand, had five sons, including the eldest. All five sons of Panda were born with the help of five gods - Dharma, Waayu, Indra and Ashwini Kumara, because Panda bore the curse that he would die if he ever died to copulate. Panda's five sons - Yudhishtira, Bhima, Arjun, Nakul and Sahadev - were known as Pandavas. The five pandas were married to Draupadi, the daughter of Panchal King Drupad. From Draupadi, everyone from Pandav had a son. Their names were Prativinda from Yudhishtir, Shruthusen from Bhima, Shrutikiry from Arjun, Shruhantra from Nakula and Shrutikarma from Sahadev. Besides them, Yudhishty had a son Devak from Yaudhaya. Bhima had a son from Hidimba, and Kasha's son Sarwak. Shotraev had a son, Sukhotra, and Renumati had a son, Nimirta, from Vijay. Arjun was the most valiant among the pandav. In addition to Draupadi, he had three other wives, Ulupi, who belonged to Nagam, Chitrangada, Princess Manipur and Subhadra, the sister of Lord Krishna. Arjun had three sons, Iraawaan from Ulupa, Wabhruwakhan from Chitrangada, and Abhimanyu from Subhadra. At the Battle of Mahabharata, all these Pandas' sons fought valiantly and sacrificed their lives. It was the son of Abhimanyu Parikshit, who continued the pedigree of Pandavas and ruled the land until now. 1.5.3 The incarnation of Mr. Kshna Vasudev, Shorsen's son, was married to Devaki, Devak's daughter. On the occasion of their marriage, Devaki Kansa's cousin was driving their chariot. At that time, the heavenly voice proclaimed that Devaki's eighth son would kill Kansa. Kansa was agitated to kill Devaki ten and there, but Vasudev convinced him to say that he had given him all his children. Thus, Vasudev assured, Kansa rejected the idea of killing Devaki. When Vasudev and Devaki married, Prithvi approached Brahma under the guise of a cow. She complained to Brahma that the population of vile people was increasing and that she was not more able to bear the burden of their anti-religious acts. Prithvi said: Oh my God! The same demon Kaalenimi, whom Lord Vishnu killed during his previous birth, adopted the incarnation of Kans, the son of Ugrasena. Many other terrible demons of Arisht, Dhenuk, Keshi, Pralamb, Sunda, Banasura and many others have taken over the power and tormented the religious people in many ways. They hold a million strong forces. I can't bear their burden. So kindly do something to rid me of this burden. Hearing Prithvi's words, Brahma told the gods, Prtvi is telling the truth. In fact, it carries too much burden. Let us all go to the shores of Kshirasagar and pray to Lord Vishnu and close to Him about all this. Then, accompanied by the gods, Brahma arrived at the coast of Kshirasgar and prayed to Lord Vishnu. Glad of their prayer, Lord Vishnu appeared before them in His universal form and said, Brahmaji Believe my words and rest assured that everything you and these desire gods must realize. Thus, the Lord assured all the gods Brahma prayed again. Satisfied with their prayer, Lord Vishnu tore his black and white hair out of his head and said, Both my hair must be embodied on earth and relieve the suffering that people face there. All of you take partial incarnation on earth to embrace the power of demons. My black hair should be born as Devaki's eighth son and kill Kansa, who is Kaalini's re-leader. While this conversation was under way, Devarshi Narad appeared before Kansa and informed him that Lord Vishnu would give birth to Devaki's eighth son. Hearing the Lord's words, Kansa angrily put Vasudev and Devaki behind bars. There, in his abode, Lord Vishnu instructed Mahamay (personified illusion) to implant six fruits that were in Pataal in the womb of Devaki, one by one. He knew they would all be killed by Kansoy. He then commissioned Mahamay to implant his role as Shesha, who would look like the seventh number of Devaki, who she would give birth to the eighth number of Devaki, who she would give birth to the ninth number of Devaki, who she would give birth to the tenth number of Devaki, who she would give birth to the eleventh number of Devaki, who she would give birth to the twelfth number of Devaki, who she would give birth to the thirteenth number of Devaki, who she would give birth to the fourteenth number of Devaki, who she would give birth to the fifteenth number of Devaki, who she would give birth to the sixteenth number of Devaki, who she would give birth to the seventeenth number of Devaki, who she would give birth to the eighteenth number of Devaki, who she would give birth to the nineteenth number of Devaki, who she would give birth to the twentieth number of Devaki, who she would give birth to the twenty-first number of Devaki, who she would give birth to the twenty-second number of 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girls bathed naked in the river; their clothes were stored on the shore. Lord Krishna furively took these garments and climbed the Kadamba tree. The Lord did not steal their clothes with malicious intent. He stole them to eliminate their flaws and make them understand their real appearance that they are not just girls, but pure souls. Without an awareness of the real self, it is impossible to experience God. The girls were, in fact, hymns of Vedas, Sadhana, Siddhis, Sages, and Bramavidyas (Vedas) themselves, who took the form of girls to enjoy the closeness to God. God took off their clothes, which symbolized the desire to believe. Thanks to the grace of the lords, they were all able to enjoy God's company. Parashar says: O Maitreya, thus Lord Krishna removed the styness of the Vraj girls through his sweet conversations. He made fun of them, made them dance like dolls, and even stole their clothes while they bathed naked, but they didn't hold back his actions. Instead, they felt overjoyed by the close presence of their beloved Kanha. **LIFTING OF GOVARDHAN** Parashar says: Once Balaram and Krishna saw that many delicious sweets are cooked at home. Curiously and politely, they asked Nanda and the other elders, Father, what holiday are you preparing for? Which god will be worshipped? What purpose will such worship serve? Nand Baba explained: The Sons of Devraj Indra are the god of clouds. It is because of the grace of Indra that we get rain. Thus, these materials are prepared for the worship of Indra. Krishna said: The father of every being in the world enjoys comforts or suffers according to his destiny. None of the gods can change the results. Actions are the main ones in the world. One gets results according to his actions. Even Indra is God as a result of his actions. Anyone who performs a hundred Ashwamey Yagyas becomes Indra. But even after the kros of Ashwameya Yagyas, you can't stay in Vraj. Indra must cause rain. So it's going to rain, even if you don't worship Indra. But feeding the poor and satisfying them with clothes and other gifts is a real worship. With their blessing, we will be happier. I want us to worship Giriraj Howardhan with all these materials and distribute Prasad to the poor. With which their souls will be saturated and will have the grace of God. Such Lord Krishna Krishna his father that all men should work one-way and one-prominately they should get Prasad. If you are willing to do according to my will, its all right, otherwise I will not worship your haughty god, nor get it Prasad. **WORSHIP OF GOVARDHAN AND INDIGNATION OF INDRA** Thus, convinced by Kanha's wise reasoning, all the Gops agreed with him. Nand Baba said: Oh Krishna, we make all these preparations for you only, and we will do as you say. We're going to worship Howard. For us, Howardh's is like a god, too. It gives us the grass, water, fuel, etc. that are essential for our lives. Thus, with the Lord's consent, they abandoned their plan to worship Indra and decided to worship Howardkhan faithfully. On Purnima Day (full moon) in the month of Karik (November) all the gops (the people of the Vraj district) gathered at Mount Howardhan. At night, they all rounded the mountain. The Lord referred to the Ganges at his will and bathed Howardhan with her water. Then they put vermilion on it, offered basil leaves, flowers, etc. and worshipped him. The Brahmins read the hymns in his praise. To make people believe in his rituals, Lord Krishna himself appeared on the mountain in great shape and exclaimed, I am Giriraj (king of the mountain) and began to eat offerings. But as a child, he was still among the villagers who faithfully bowed before the mountain. Among them, Krishna said, Look what a surprise Giriraj came to himself and gave us his grace. He accepted our worship. There, in the end, Gopas distributed Prasad among himself and felt supremely satisfied. When Indra learned that the Gops had stopped worshipping him, he became outrageous. In anger, he ordered clouds of torrential rain over Vraj and caused severe flooding in the Vraj area. At one time, dense clouds thickened over Vraj. Soon there were lightning, thunder, darkness and a storm. Then the torrential rain began. All the men took refuge with Lord Krishna and prayed to him to save them from Indra's wrath. Lord Krishna said, Those who consider me theirs are mine, and I am them, so there is no need to worry about you. Having said that, the Lord lifted Giriraj up the little finger and called all the inhabitants of Vraj, along with his cattle, under the lee of Howardhan. Then he ordered his wheel Sudarshan to absorb the water of the clouds, so that not a single drop could fall to the ground. Thus, for seven days continuously, the Lord balances Howardhan on his little finger. Thus, Lord Krishna also became known as Girirdi. The people gathered around him simply continued to see the lords looking like the moon, and therefore did not feel thirst or hunger. In fact, the amenities these people have received during these seven days go beyond the oral description. The Lord held Howardhan on one side, and hemmed in the other, while with the remaining two hands he began to play on Flute. Hearing melodies his flute, all the people of Vraj began to dance with joy. After the rains stopped, they all returned to their homes. WHEN Indra learned about the events in Vraj, he soon realized his mistake. Indra himself reached Vraj and pleaded with the gentleman for his pardon. He then gave the Lord a ceremonial bath with Surabha's milk. To protect the cows, the Lord also got another name, Govind. RUSS LILA Parashar told Maitreya the story of Kamadev's humiliation. The purpose of describing this tale is simply that ordinary people should reflect on Gopis's selfless love for Lord Krishna and experience God's love for them. Having conquered Brahm and other gods, Kamadev's ego rose to great heights. So he asked God to quench his thirst for war. God invited Kamadev to visit Vrindavan on the night of Sharad Purnima (Full Moon Night) in the preceding winter season, and told him that on that divine night he would enjoy the company of the Groans of Gopis. If I have the slightest passion for any of them, you win, otherwise you will lose. That night Lord Krishna added more divinity, more brilliance to it with the permission of Raas using Yogmaya (personalized illusion). It was a beautiful night for this purpose - the flowers bloomed in Vrindavan, the full moon was shining, and a gentle, cool breeze blew from the banks of the Yamuna River. Among this stimulating atmosphere, Lord Krishna began to play a charming melody on his flute. The melody attracted Gopis, their passion rose to the zenith and under the influence of love for Mr. Krishna and as if in a trance, they all ran towards their beloved Kanha, leaving behind all their fear, slavery, patience and shyness. Some of them were intercepted by their husbands and taken home. But only their physical bodies remained in place, their souls reached Vrindavan. In Vrindavan, on the banks of the Yamuna, Gopis saw Vrindavan Vihari (the epithet for Krishna) near their familiar Kadamba tree. Yogmaya decorated all Gopis from tip to noc. In fact, these Gopies weren't ordinary women. Maitreya asks: Gopis did not consider Krishna Parabrahma. What was the basis for their passion then? Parashar says: When a man like Shishuloma, who had always abused Lord Krishna, could find the highest office, there should be no doubt about the gopis of a who had such a deep passion for the Lord. So Gopis arrived and gathered around Lord Krishna. To test his devotion and reinforce Kamadev's honor, Krishna told them, Oh Gopis, clean, you are not fit to stay here this night. Go and serve your husbands. Your responsibilities should be primarily for your husband's children and cows. They will be waiting for you impatiently. Go and comfort them. You can get me by hearing, reciting, seeing, etc. you don't need to sit here. Go to your houses. Gopis, however, said: Govind, we came to leaving all the mundane lusts behind. Now to come back is to ruin our lives. This is the greatest misfortune if someone returns to worldly affairs, even after you are at your feet. These words, reflecting the divine feelings of Gops, pleased the Lord. He began to enjoy their company. But the sense of ego began to creep into the minds of Gops because of the proximity of the gentlemen. They began to consider themselves very lucky. To eliminate their ego, the Lord disappeared right among them. PITIABLE CONDITION OF GOPIS IN GOD'S ABSENCE After the disappearance of God, Gopis were puzzled. Their hearts were burning with desire. They devoted themselves to the feet of the Lord. They were completely united in Krishna's love. Thus, driven by passion, Gopis began to seek Lord Krishna. They asked the trees, vines and vegetation about the whereabouts of their beloved. Then they noticed his tracks in one place. Radhi's footprints were also there. Indeed, he would carry her, that great happy, on his shoulders. They thought. The Lord did, after disappearing because of Gopis, took Radha to an isolated place. Then she began to think that she was superior to the other Gopis. So at one point, she said, Oh my God, I can't walk now. My gentle feet are tired. Kind carry me on your shoulders wherever you want. At her request, Lord Krishna agreed to wear it on his shoulder. But as soon as she continued to drive, the Lord disappeared from there as well. Radha cried, cried and fainted. At the same time, other Gopis also reached there and found Radha lying unconscious on the ground. All of them, including Radha, returned to the shores of Yamuna and waited for Krishna to appear. RE-APPEARANCE OF LORD AMONG GOPIS When favorite Gopis burst into tears, Krishna's patience gave. His heart melted in their state, and He appeared among them. A sweet smile played on his beautiful face. He was wearing a garland of fresh Vayanti flowers and yellow clothing. Even Kamadev could touch his beauty. Seeing his beloved Kanha once more among them, Gopis got a new life. They all began to embrace the Lord and thereby extinguish the fire of separation that was burning their bodies. After that, along with the beauties of Vraj, the Lord came to the shore of the Yamuna. Gopis made his requests for a decision. The Lord said: Oh, beloved Gopis, I do not reciprocate the desire of my loved ones for physical love. Because of this, their conscience is still always absorbed by me. So I take to hide even after the meeting, so you could feel the full absorption in me. Maharaas, according to Lord Gopis, forgot about the pain of separation. From the intimacy of their beloved, their lives have been successful now. With these Gopis, Lord Krishna began Maharaas on the pious banks of the Yamuna River. All the gods gathered in the sky to witness this divine holiday. were even more fortunate than Lakshmi. But even among the crocs of Gopis, who sought to devote everything to him, the Lord completely refrained from desires, feelings, and even actions. Thus, the Lord defeated even Kamadev and removed his ego. SALVATION OF SUDARSHAN AND SHANKHCUR Parashar says: One day on the occasion of Shivaratri, Nand Baba and all the other Gopas rode their carts with their families and made their way to Ambikavan on a pilgrimage tour. There they bathed in the Saraswati River and worshipped Mr. Shiva and Parvati with devotion. They also watched the day long quickly and decided to go through their night on the shores of Saraswati. But a huge python inhabited this place. At night the python came out and caught Nanda's leg. Nandabha cried loudly. All the Gopas gathered around him. He shouted again, Kahaya, this snake is all set to suffocate me. Save me. The Lord touched the python with his feet and instantly the python disappeared. In its place there were divine people look. He said, Lord, I was a Vidayan named Sudarshan. I was so obsessed with my beauty, youth, luxury and comfort that I insulted others. I once ridiculed the ugly appearance of the sage Angiura. So indignant was he cursed me to become a python. But, pleased with the realization of the error, he said that when God himself touched me, I will return to my original appearance. After that, Sudarshan went around God, worshipped him, and with his permission went to his abode. On another occasion Lord arrived in Vrindavan during Vasant Ritu (spring season). There he took part in Vasantik Raas (Raas spring season) with Gopis. During Raas himself, the demon Shanhur tried to escape by abducting some gopis. There was a stampede between The Posts. Hearing their noise, the Lord ran after the demon, carrying in his hands a huge tree Sal (Shorea). At one point, he caught up with the demon and killed him with one punch. He took the gem from the demon's head and started it to Balaram. SALVATION ARISHTASUR Once, Kansa sent the demon Arishtasur to Vrindavan. The demon arrived there in a bullish guise. This huge bull came to Vrindavan and began to terrorize people with his loud sound. Seeing the bull, Balaram said to Krishna, Kanha, I've never seen such a huge bull before. All the people started crying for help. The Lord comforted them and defied the demon of the bull. Oh fool, why are you terrorizing these cows and cows? I'm going to destroy your ego. A call from God pinched the demon. Pressing his hooves angrily, the demon attacked God. He wanted to grieve him, but God held his horns and pushed him back. Then kicking the demon God killed him for a long time. KANSA SENDS AKUR After the murder of Arishtasur Devarshi Narad visited Kansa and asked: Oh Kansa, the girl who slipped in the shape of your hand was actually Yashoda. Krishna and who are in Vrindavan, in fact the sons of Devaki and Rohini respectively. Because of your fear, Vasudev kept them under the care of his friend Nanda. These two boys killed by demons sent you. Hearing these words, Kansa shook with anger and again put an assau and Devaki in prison. He then called his minister Akroor and asked him to go to Gokul and bring Vasudev's sons. He then ordered that the demon should be taken to visit Matura to witness the Dhanush Yaga festivities. Akroor understood Kansa's intentions, but he feared that the demon would kill him. So he decided to visit Gokul and also be able to see God. He felt overwhelmed by the simple thought of the next day, he went to a large chariot to meet his supreme lord in Gokul. Meditating in the lord's feet, Akroor went on his way to Vrindavan. He felt most fortunate because he was sure of the right of the Lord. Thus, obsessed with many kinds of devoted feelings, Akroor came out of the chariot on the border of Vrindavan and began to walk. He found it unfair to ride a chariot on the land of Vrindavan, where Mr. Krishna had stepped. By the time he reached Vrindamana, Lord Krishna and Balaram had returned home from grazing. Seeing them, Akroor fell at their feet. Both brothers raised Skkur and approached him as Chache (uncle) and escorted him to the house. There, Akuru received a warm welcome and treatment. After dinner, they gathered in Nanda's living room. Nand asked about the reason for his sudden arrival. Akroor said: Kansa organizes wrestling competitions in Mathur. He invited all the big and small kings to the competition. He invited you to both Krishna and Balarama. Beautiful Matura is worth a look. The trusting Nand was pleased with Skkur's conversation and said, King Kansa has shown me great honor. He sent an invitation only to other kings, but he sent his minister to call me and the golden chariot for my children. So it was announced in Gokul that all people will go to Mathura the next day and witness the celebrations there. LEAVING OF KRISHNA-BALARAM FOR MATHURA When the gopis heard that Krishna was leaving Gokul to visit Matura, they started screaming and crying. They were so restless the news that they felt their lives would end before sunrise. They began an inaccurate fate that she had no kindness. At first it provided them with closer contact with their beloved Kanha, now it caused a long separation from him. Some of the Gopis even begged for death, they felt it better than living without Kanha. All Gopi continued to cry and cry all night. Yashod's mother woke up early the next morning. It's ripe oil, adding Mishi (sugar cane), she took him to Krishna to feed him. But there she discovered that both Krishna and Balaram were preparing for Mathura. They held the mother by the legs and said: Forgive us, oh mother, we go to Mathura. These words disturbed Yashod. She ran and fell at Akroor's feet and said, I am your slave. O Acerer, please don't go to Matura's favorite sons. They are inseparable from my heart. Why did Kansa summon them to Matura? O Acerer, go and tell him to take everything from us, but spare our sons. We are also ready to live in prison, but we cannot lose our beloved sons. Akroor comforted Yashod. Bhabhi (sister-in-law), don't worry. These two brothers are going to Mathura to witness the celebration there and will soon return to comfort your heart. Yashoda said: Akruji, Matura is a city of gold, and both my sons are too young to be needed there for any reason. Touching the feet of Nanda and Yasodah, both brothers said, Father, mother, we will definitely return. Currently we want to see the greatness of Mathura. Meanwhile, all Gopis and Gopas gathered there. Crying and crying, Gopis said: You are very cruel, O Akur, who called you to Oh Mathur. You came here to lace up our hearts. The second Gopi said: No friend, it is not the fault of Akkur. Our complaints with Shyamasundar. We have left everything, our husbands, children, our homes and dedicated ourselves in your service. And now you're so mercilessly merciless. We have no support for our lives other than you, Oh Madhusadan. In saying this, the whole Ophis burst into tears again. All the gops, including Sridam, surrounded the chariot and said, Oh Krishna, we never dreamed that you would let us so mercilessly. About Kanha, we have seen with our own eyes that even Indra, Varun, Sanakadi and Brahma bow before you. But we never thought you were God. We thought you were our friend. Are you mad at us? Oh my childhood friend Kanha, we ask you we will never abuse you in the future. If you were going to go, why, you, then save us from a hell of a wildfire. Why did you escape the torrential rains? We can't live without you. Tell us about a friendly friend when you get back. Lord Krishna comforted them all and took many of them with him. The chariot began to move. While the chariot flag remained visible, people continued to cry and cry. Even Skkur's eyes filled with tears. The Lord asked him: What, why are you crying? Acerer replied, Lord, Kansa is a great sinner. I feel like he's going to try to torture you by all means. So, my heart says that I should take you back to Vrindavan, because if Kansa did any harm to you, their spirits would curse me forever. AKRUR HAS A SIGHT OF LORD IN FOUR-ARMED FORM Hearing Akroor's words, the Lord realized that when he arrived at Vraj, he was struck by a sense of greatness. Now, he has been replaced by love now. So he decided to take down his dilemma. Thus, the Lord said to him: Kaka, Matura is still some distance away. That's how you bathe in the Yamun. We, brothers, are waiting for you in the chariot. As soon as Akroor bathed in the Yamuna, the Lord showed him the look of His Waikunta abode and his appearance of Narayana, in which he held the end, wheel, mace and lotus, and lay on the bed of Sheshnaga. With his hands folded, Akroor prayed to the lord, Lord, you are the cause of Brahma and the universe. God, I pray at your feet again and again. Now I recognize you. You are the one who took the incarnations of Matsya, Kachchabh, Varah, Narsinh, Vamana, Rama, etc. So, after bathing and worship, Akroor is back on the chariot. Lord Krishna realized that now in The Mind of Acerer for Narayana there was a devoted feeling. The Lord asked: Your condition seems miserable. Have you seen anything unusual underwater? Akroor said, Lord, now give me your grace. A good heart came to my house and accept my hospitality. ARRIVAL IN MATHURA After Akroor's departure, Nandabha also went to Matura with Gopas. On the way, they caught up with Krishna and Balarama. Then they all got to Matura together. There they stayed in the garden. After a while, with Nanda's permission, the two brothers went to the city of Matura. Mathura really was a beautiful city. All the inhabitants of Mathura crowded on roads, roofs and attics to see Krishna and Balaram. GRACE ON KUBJA On the way they met a pretty but hunched woman. She introduced herself as Kubya, Kansa's maid. Her duty was to denigrate members of the royal family with sandal paste. God asked her if she would smear him with sandal paste. Kubya said: O Manmohan, I don't see anyone more suitable than you for sandal paste. Thus, she smeared the Lord's forehead with saffron. On Daw's forehead, she smeared a musk containing sandal paste, while other gops smeared all the remaining sandals with paste on their heads. Lord then, put his feet on Kubya and holding her chin gave her head a small jerk. And at some point, Kubia's guess disappeared, and she turned into a pretty woman. She begged the gentlemen for her life. The Lord promised to meet her in the future and continued her. BREAKING OF THE BOW After saving Cuba, Lord Krishna and other Gopas moved forward. In the place where they saw a huge bow stored on a high stage. Many strong men guarded him. The Lord entered the canopy and easily lifted the bow and smashed it to pieces. There was a lot of applause from all sides. Dow said: Krishna, now the crowd will increase here, so let's run in time. Thus, both brothers and their friends beat the retreat to their camp. There they rested for the night. There, in Mathura, a fracture of the bow frightened Kansa. He couldn't sleep during Even in his dreams he saw nothing but Krishna all around him. THE SUNDAY IN THE early hours of the morning, Kansa summoned his minister and ordered him to go Kuvalyapeed, an elephant standing in the center of the main gate. He thought the elephant would kill both boys if they dared to enter the fort through the main gate. There, in the garden, Krishna and Balarama went to the wrestlers under the guise of a fort. At the gate, when they saw an elephant blocking the passage, they loudly asked the mahut, Oh Mahut, why did you make the elephant stand in the center of the gate. Move it either forward or backward. But instead of pulling the elephant out of the aisle, the mahbut directed it directly at them. But before the elephant could attack them, Balarama caught his barrel, while Krishna caught his tail. Both brothers then pulled the elephant out of the gate and lofted it in the air. The elephant fell to the ground with a loud thud and died at the scene. SALVATION OF WRESTLERS Kansa was very nervous about the news of the elephant's murder. Before he could take stock of the situation, Lord Krishna and Balaram arrived at the Amphian Theatre. The spectators present in the amphitheatre saw the Lord in accordance with their feelings. Men saw the Lord as a jewel among men. In it, women saw him as the embodiment of Kamadev. The Cowherds saw their natural friend in the Lord, while in Kansas he appeared as his death. But his mother and father, Devaki and Vasudev, as well as To Nand, Krishna and Balarama there were young children. The sages and the pletics saw nothing but a metaphysical coming in the guise of boys. Scientists have seen His cosmic form, while Yadavas He appeared as their tutularian God. As soon as the Lord and Balaram arrived in the ring, the wrestlers, who were already there, stood up like springs. The wrestler Chanur pulled Out Krishna, and one named Mushtik pulled Balarama into the ring. They said to them, We are both subjects of the great King Kans. It is our duty to please our king with his art and skill. What's more, we'll get a lot of rewards as well. Krishna said: Oh wrestlers, please fight among themselves. We're still boys, so we're going to witness your struggle from a distance. Chanur said: No, you are not a boy or a teenager. You're stronger than the strongest. You just killed an elephant that was stronger than thousands of elephants. Thus, both brothers were forced to fight with the royal fighters. Balaram beat Mustik so the ground that he died on the spot. Krishna also killed Chanur's second wrestler. All the other wresters befallen before falling befallen befallen one fate The mass crowd of those present there gleefully applauded them. tie Ugrasen, Devaki, Vasudev and Nand in ropes and bring them in front of me. Lord Krishna could not this and in one jump, he reached on the stage where Kansa was present. Lord Krishna caught him by the hair and said, Oh Kansa, as soon as you caught a helpless woman in the hair, I avenged this insult. Now you will get the fruits for your atrocities. Having said that, the Lord began to twirl Kansa by the hair, and threw him off the stage. Then the Lord jumped again and landed on Kansa's chest. Kansa died instantly. Thus, Kansa, who was the embodiment of the demon Kaalini, was saved. Lord Krishna then released his parents from prison and crowned his great maternal father Ugrasen as King of Matura. YAGYOPAVIT KRISHNA-BALARAMA After the successful completion of all royal ceremonies, the consecration of Krishna and Balarama was held. After that they came to stay in the hermit sage Sandipani for formal education. Extremely brilliant Krishna successfully learned all the knowledge in a short period of time. Then, when Gurudakshin (paying tribute to the teacher) Krishna returned his dead sons from the abode of Yamaraj. After accepting the convening of the bath, Lord Krishna returned to Mathura. There, though living among royal luxury and grandeur, Lord Krishna remained indifferent. The memory of his sentimental, beloved devoted friend and other people Vraj continued to prick him. UDDHAV AS MESSANGER Savanah Udhav, son of Minister Yadawa Brihaspati, was a close friend of Lord Krishna. Only he had permission to enter the sanctuary of the Lord. Seeing his friend Krishna in remorse, Uddhav asked, Maturana, you seem upset. What's bothering you? Lord Krishna replied, Uddhav, I feel bewildered. I remember my days in Vrindavan. Please go to Vrindavana and get news about Gopis there. Also give them my message. Thus, Lord Krishna put on Uddhav in his clothes and sent him to the vraj on the chariot. There he stayed at Nanda's house. At night, Uddhav asked about the well-being of Nanda and Yashada and about Vraj in general. All this can spill over into a chat. BHRAMAR GEET The next day, when Gopis received the news of Uddhav's arrival, they crowded into and around Nanda's residence. They recognized the chariot parked in front of the gate. It was the same chariot on which Krishna and Balaram went to Matura. At first they thought their beloved Krishna was back. But someone reported that it was Uddhav, a savannah friend of Krishna, who came to preach to them about metaphysical knowledge. Soon after, Uddhav came out and said aloud, Oh Gopis, listen to Uddhav's sermon. But instead of listening to him, Gopis closed his ears. Feeling offended, Uddhav expressed his displeasure with their behavior. Gopis said to him: Oh gentleman, first, we do not know you, and secondly, we have no way of hearing your sermon. Yes, if you want to give us a message The most beloved thousands of ears want to hear that. Uddhav then introduced himself as a close friend of Lord Krishna. Knowing his identity, Gopis welcomed and warmly treated Uddhav. Then Uddhav began to say again: O Gopis, the man you declare your beloved friend, does not really recognize the mother, the father, or other relatives. He has no shape, no color, no body. First of all, he does not exist pervasive and a giver of joy. He is never separated from his devotees and loved ones. All of you also feel the presence of this Higher Being and will be happy forever. Gopis said: Uddhav, while Ganashyam remained with us, we saw in him infinite virtues. But it was only six months after his stay in Mathur that you destroyed all his virtues and turned him into a virtue. Tell us what munk he ate the oil with, with what hand he broke our jugs, with which his legs grazed cows in the woods and with which his legs danced on the hood of Kalia. Was he another Krishna? Gopi's harsh reaction struck Uddhav. He began to think where he was caught. His knowledge of Vedanta proved ineffective for the Gopi, who were sunk in such love. On the other hand, Gopis was also shy about treating the guest with bitterness. But they were also not willing to listen to sermons that condemned love. What's more, they've released their long-standing sense of hoarding. Meanwhile, the bumblebee sat at Radhi's feet, mistaking them for a lotus. Pointing to this, all Gopis said: Beware of the bumblebee, be careful if you dare to touch the feet of our Radhi. Looks like you're a Krishna student. Now there is no secret about the merits and actions of your friend. But it's a good thing we struck up a friendship. You're black, and your friend has a black heart. The virtues of both of you are the same. At first He absorbed us in his love; then left us mercilessly forever. He doesn't feel sorry for us. But why does Lakshmi serve in these legs? She has to be careful not to be fooled like us. Oh bumblebee, you also seem to have a polymath that came here to preach to us. Oh you don't get an audience in Bray. You better go to Matura. There is one Kubya to go and associate his tale with her. You'll get enough donations from her. What do you get from Gopis here? They have already lost their mental balance due to separation from their beloved Krishna. If you're here to ask why we loved Krishna. Oh bumblebee, we don't know anything. But we know that our love for Krishna was not a mistake. Even the goddess Lakshmi never leaves her feet. Then why should we leave his legs? But oh bumblebee, you really came to convince us. When He could not get out of shame, He sent you to comfort us - the deaf and dumb Gopi. But be careful if you put your head at Radha's feet. Get out, we've seen enough, flattery and flirting your friend. Having deserted out of love for ephemeral things, we fell in love with this eternal. But he left us, too. Can you guess our condition? Tell us, O Uddhav, will we ever see Sri Krishna again? Hearing the tragic story of Gopi, Uddhav also felt sorry for them. It felt as if with Madhuraanath, Lord Krishna was really neglecting these Gopis. Uddhav stayed in Vrindavan for six months. There he saw every place, every place where Mr. Krishna once played. When he returned to Matura, Yashoda's mother gave him oil, Radha gave him a flute. Thus, immersed in love and amazed by his feelings, Uddhav reached Matura. He said to Krishna, Lord, the real appearance of love that I saw in Vrindavan is the only truth. Sri Krishna said: Uddhav, you are crying. Just look at me. Uddhav looked at him broadly, with his eyes open. There was a Gpis in every hair of the Lord. Uddhav really was a savant. But the Lord sent him to Bray only to teach him a lesson in love. After Kansa's death, his widowed queen Asti and Prapty returned to their father Jarasand's house and informed him that Krishna and Balaram had killed their husband Kansa. Inturiated by the news, Jarasandh immediately launched a massive attack on Matura. The people of Matura were frightened by the power of Jarasand's army. Lord Krishna, too, fell into a deep thought. It was then that divine weapons and chariots appeared from the sky. Both brothers took up arms and sat on their chariots. They then fought a fierce battle and killed the entire Jarasand army. Balaram violently caught Jarasand and was going to kill him. But Lord Krishna stopped him. They then released Jarasand and released him unscathed. Jarasand was ashamed that Krishna had freed him because of his helpless state. Parashar says: Despite his shameful defeat, Jarasandha attacked Matura 17 times with huge armies. But each time the Lord defeated him and let him out in kindness. And every time Jarasand felt more humiliated. Finally, instead of attacking Matura himself, Jarasand sent Kalavan to defeat Sri Krishna. Kalyavan launched an offensive on Matura with one strong maleh army. This time, Lord Krishna decided to release Matura instead of resisting the attack. He built Dverkupari Vishwakarma and settled all the inhabitants of Matura there. Then, unarmed, Lord Krishna passed by Kalyavan. Narad pointed out that Kalyavan immediately recognized Krishna and gave him a chase. He also challenged him, but the Lord did not heed his ordeal and continued to move with his fist turned away. Kalyavan pursued him for a long time, but could not catch up. Eventually, the Lord entered the cave. Kalyavan also followed him into the cave. In the cave, the Lord saw that someone was sleeping there. So he covered the man with his low-length fabric and hid in a cave. Kalyavan also entered the cave and saw a sleeper. He mistook him for God and said, Krishna, you might have thought that the brave do not attack sleeping people. So I first wake you up and then kill you. Having said so, Kalyavan kicked the sleeping man hard. However, as soon as the man woke up at Kalyavan's kick, he immediately recognized the Lord. He said, Gurudev, who is this sleeping man? Parashar says: O king, that sleeping man was Muchkhura, the son of King Jarandhanva. The gods sought the help of King Jarandhanva. With the help of Muchkhura, the gods defeated the demons and thus glad asked him to seek the benefit. Muchkhura thought the good of seeing God in material form. The gods assured him that he would get the look of God in Dwapar Yuga. Since Dwapar South will still far away, so Muchkhura asked: What do I do so far? The gods decided to sleep somewhere and blessed him with the good that whoever woke him would be burned at once, by his guru. Thus, in order to burn Kalyavan and show Mukunda his livine form, the Lord went to the place where Mukund slept. Muchkhura got the look of God in the form of Chaturbhuj; and sought the benefit of continous devotion for three births. Thus, the Lord defeated Maleh's army and captured all their wealth. He also defeated Jarasand and caused great joy to the people of Wark. MARRIAGE OF BALARAMA King Anarta, Raivat received his daughter Revati married to Balaram with the blessing of Brahma. MESSAGE OF RUKMANI FOR LORD Parashar says: Bishmhak was King of Vicarba. He had five sons and a daughter, Rukmani, Rukmi, Beshmk's eldest son, established his sister's engagement to Shishopal, Prince Chaidi. I didn't like this development. He went to Kundanpur, the capital of Vidrak, and said at Bishmhak's court, Oh king, I come from Gvarka. Bishmhak said: Oh great sage, I've never heard of any city named Wark. Thus, at the court of Bishmhak, Narad spoke about the life of Lord Krishna and the greatness of Wark. Bishmhak heard the tale with full attention. His daughter Rukmani also enjoyed the tale. But Ruchmi had strong opposition against Mr. Krishna. Ignoring his father's wishes, he was not prepared to marry his sister to Lord Krishna. On the appointed day Shishubala appeared there, on the procession, to marry Rukmani. But Rukmani was determined to marry Lord Krishna. She sent a love letter to Krishna through a faithful brahmin and announced her death. Lord Krishna read her letter, which said: O Trilokhan, from the moment these ears heard of your virtues, actions, character and plays, my soul experiences the divine world. Oh, Ahut, my mind is dedicated to your feet. O big among men, it's devoted herself to your feet. Now it's up to you to see that no jakkal can take the lion's share. Brahmin, the bearer of the letter, returned to Kundanpur with the assurance of the Lord. The Lord also called the chariot and immediately went to Kundanpur. There, in Kundanpur, Rukmani, after receiving assurances from the Brahmins, waited for the Lord to arrive. Preparations for Rukmani's marriage to Shishupal are well under way in Kundanpur. All houses, streets and alleys were cleaned and sprinkled with fragrant water. All men and women folk donned new clothes and jewelry. King Bishmhak worshipped his ancestors and gods and welcomed the Brahmhs liberally. Extremely beautiful Princess Rukmani received a ceremonial bath and put on with favorable clothes and bracelets. King Chedi, Damagos received favorable rites for the marriage of his son Shishopal, performed by Brahmins. All the baratis (people in the wedding procession) received a grandiose reception. Many great kings such as Shalv, Jarasandh, Dantakra, Vidarat and Poundrak were present in the marriage procession. They came with their armies with the intention of fighting Krishna and Balaram. After Krishna's departure, Balaram also went to Kundanpur with the chaturangini army (with four wings) because he knew about the readiness of his opponents. Rukmani was looking forward to the Lord's arrival. She received the news that Dwarakanath (Krishna) had decided to take her. She felt depressed in her heart. Seeing Lord Krishna, who had arrived intently at his daughter's wedding ceremony, King Bishmhak greeted him. When vidarba saw him, they prayed. Let our princess Rukmani receive Sri Krishna as her husband. At the same time Rukmani left her palace to go to the temple of Ambikadevi, guarded by soldiers. In the temple, Rukmani prayed peacefully. Oh, mother Ambika, I salute you and Ganapati, who sits on your lap. I am seeking your blessing, which may be fulfilled by my wish, and may I receive Sri Krishna as my husband. On the way back, Rukmani walked very slowly, as she waited for the Lord's arrival, which was to take place at any moment. It was then that Lord Krishna appeared before her. Before she could ride the chariot the Lord lifted her out of the crowd. And in the presence of hundreds of kings Krishna and Balaram escaped with Rukmani. DEFEAT RUKMI AND SHISHUPAL Hearing the news that Krishna had escaped from Rukmani, Rukmi and all the other kings present there was boiling with anger. Accompanied by their huge armies, they decided to give them a chase. Thus, chasing my them, Yadvanishis stopped and bravely clashed with the kings. With true ambitions to win, the brave Yadav soldiers defeated the enemies. All kings, such as Jarasandh, fled for their lives. Ruckmi decided that, having not received Rukmani released from Krishna's captivity, he not to show your face in Kundanpur. He pursued Lord Krishna for a long time. But Dwarakanath defeated him and shaved his head. MARRIAGE OF RUKMANI AND KRISHNA Thus, by defeating all the kings, Lord Krishna led Rukmani to Darka. There they got married officially. All the villages of Gvark celebrated the holidays for many days. People will give them a lot of precious gifts. All the people were in great joy to see Lakshmi as Rukmani with her husband Lord Krishna. BIRTH OF PRADYUMN, the murder of Shabarasar Kamadev was part of the lord himself. After Rudra burned him, Kamadev took refuge in the Supreme Lord to get embodiment again. Thus Kamadev was born as the first son of Rukmani Pradumm. But immediately after his birth, Pradumm was kidnapped by the demon Shambarasar. The demon threw the child into the sea, where a huge fish swallowed him altogether. Coincidentally, the fish was caught by fishermen and presented to the kitchen of Shambarasar. When the cooks cut the fish, there was a very beautiful child. Mayawati, the governess of the kitchen, felt overjoyed to see the child. She began to be naked with love and love. One day Narad came into the kitchen and said, Mayavati, do you know who's on your lap? No, O Devarshi, I found it from the belly of the fish, Mayawati said. Devarshi Narad said: He is your husband Kamadev, and you are his wife Rati. In this birth he appeared as Pradumm, the son of Krishna. Hearing this, Mayawati respectfully welcomed Narada. Since then, she considered Pradumm her husband and served him accordingly. When Pradumm grew up, Mayawati reminded him of his real appearance. Pradumm then killed Shambarasar and married Mayawati. The pair then arrived in Gvark. TALE OF SYAMANTAK THE GEM A man named Satrajit was a great devotee of Lord Suryanarayan. Satisfied with his devotion, Suryadev gave him a gem called 2, 20th. The gem had a radiance equal to the Sun. With the radiance of his pearl, all the men and courtiers mistook him for Suryadev and stood up against him. But the Lord recognized him and asked his courtiers to be calm. Then in Satrajit, Lord said: Satrajit, your gem is really very beautiful. Nana (maternal grandfather) Ugrasen is the king of the region. If you present this gem to him, it will be very good. But Satrajit refused to present this gem. One day later, Satrajit's brother Prasenjit went hunting, wearing a jewel around his neck. In the woods, a lion killed him and snatched a gem. The lion, in turn, was killed by Ursina King Jambvant. Jambvant took the gem to his cave and gave it to his children to play. When Prasenjit did not return from the hunt, Satraj regretted and accused Krishna of killing his brother for the sake of the pearl. When Lord Krishna heard that he was being accused of misfortune, he himself into the woods. There he found Prasenjit's corpse, but there was no sign of a pearl around the corpse. He found only traces of the lion, leaving there. Following the footsteps, he found a dead lion and tracts of a great bear. Following the footsteps, he reached in the cave where Jambvanta's daughter Jambvati played with a gemstone. As soon as Lord Krishna proceeded to take the gem, Jambvant arrived. Between them began a fierce duel. They continued to fight for twenty-six days without a trace. On the twenty-seventh day, Jambvant asked the Lord! Please wait, God. The Lord said: Do you want to rest? No, Jambvant said, I recognized you. You are one other than Lord Narayana himself. No one else can defeat me. The Lord appeared before Jambvant as Sri Rama. Jambvant prayed and worshipped him. He felt guilty that he had dared to fight the Lord. The Lord said that He had arrived there only for the pearl. Jambvant gave him a gem, as well as his daughter Jambvati. The Lord returned the pearl to Satrajit and officially married Jambvati. MARRIAGE OF SATYABHAMA AND KRISHNA Lord summoned Satrajit to his court and in the presence of King Ugrasen, due to a sequence of incidents that took place in the jungle. Satrajit was ashamed. With a sense of repentance, he took the pearl. He was also afraid that he was feuding with Mr. Krishna for no reason. Therefore, in order to extate his crime, Satrajit thought to present the gem to Nyamantak and his daughter Satyabham to Lord Krishna. Lord Krishna accepted Satyabham as his wife, but returned the pearl to Satrajit, saying, This is a gift from Mr. Suryadev. Keep it with you. You have to make the gold that you get from it, in the royal treasure. THEFT OF SYAMANTAK Akkur and Kritivarna were dissatisfied with Satyabham's marriage. That's how they killed Satrajit Shatadkhanva. Shatadkhanva killed Satrajit in his sleep and fled with a gem. Lord Krishna was then away in Mathura. Satyabham also contacted there and informed Krishna about her father's murder. Together with Balaram, Lord Krishna pursued Shatadkhanva. But even after killing him, they couldn't track the gem. Shatadkhanva gave the jewel to Acerer to prevent it from returning. But after Shatadhanva's death, a frightened Acerer came to stay in Kashi. From the pearl effect, Akroor performed there many great Yagya. The Lord summoned Skra from Kasha. Welcoming and treating him at court, the Lord asked him about the pearl. Akroor showed the gem in court. But the Lord returned the pearl to Acerer. MARRIAGE OF LORD KRISHNA WITH KALINDI Once Lord Krishna visited Indraprast to see Pandavas. There, riding a chariot with Arjuna, he came into the woods. On the banks of the Yamuna River, a beautiful woman watched repentance. God's instinct, Arjun approached her and asked for her identity. She said: I'm Kalindi, daughter The order. I am here to marry Lord Krishna. Lorde got Kalindi to sit on a chariot and married her officially. LORD FROM MITRVINDA Mitrivinda was the sister of Vind Anuwind, King Ujain. She had a desire to receive the Lord as her husband. But her brother, Wind Anuwind, was a follower of Duryedhan. So he prevented his sister Mitrvinde from marrying Krishna. But Krishna escaped with Mitrvinda from court and married her officially later. LORD'S MARRIAGE WITH SATYA Satya was the daughter of Nagjit, King Kaushal. She was a very beautiful lady. The king decided that he would marry only his daughter, who would gladly have his seven most formidable bulls. Many princes have tried their luck since then, but failed. When Lord Krishna heard about it, he reached Kaushal with his army. King Kaushala welcomed and treated him well, and told him of his decision. Then the Lord took seven guises and at one time defeated his seven formidable bulls. The king gladly married his daughter Satya at Lord Krishna. LORD'S MARRIAGE WITH BHADRA Parashar says: Parikshit, the Lord's aunt (sister of father) Shrutiarty was married in the kingdom of Kaikauj. Bhadra was Shrutiarti's daughter. The Bhadra brothers, such as Santardan, etc., married their sister themselves to marry Lord Krishna. LORD'S MARRIAGE WITH LAKSHMANA Lakshmana was the daughter of King Madra. She was very beautiful and dignified. Lord kidnapped her alone from Swayamavara, organized for her marriage. Lorde later married her officially. SALVATION OF BHAUMASUR Pragyotishpur was the capital of the demon Bhaumasur. He was very strong and strong. He grabbed the canopy of Varun, the earrings of Aditi, the mother of the gods, and the Maniparwat gods on Meru. Aside from that, he also captured sixteen thousand and a hundred princesses as well. Devraj Indra himself visited Gvarta and prayed to the Lord to rid them of the atrocities of Bhaumasur. With dear wife Satyabhama and riding his car Garud. Lord Krishna arrived in the capital of Bhaumasur. But entering Pragetishpur was an impossible task. But with the blows of mace and arrow, the Lord easily broke the hills, destroyed strategic positions and cut the traps with a sword. With his wheel he destroyed the walls of fire, water and air. With the loud end sound, the Lord rendered the machines installed there useless. In the end, God destroyed the shaft of the citadel. Alarmed by the noise, the five-headed demon Moore ran with a trident to kill God. But with one arrow, Lord broke the trident and cut his head with a wheel. Soldiers and commanders of Bhaumasur were also killed. Then Bhaumasur himself entered the fray. He wore a shiny crown and was wearing large earrings. With his wheel, Lorde cut the demon's head. As soon as he beharreled the gods showered the Lord with flowers and worshipped Him. Even the mother-land came and put a garland of five colors on the neck of the gentleman. She also gave him Aditi earrings, a Varun canopy and a large gem. At the request of the earth, the Lord assured his son, Bhaumasur Bhagdat, of freedom from his fears. LORD'S MARRIAGE WITH CAPTIVE PRINCESSES After the murder of Bhaumasur, the Lord entered his palace. There he freed sixteen thousand prisoners of princesses. The princesses were very impressed with the Lord. They all accepted Lord Krishna as their husband. The Lord also bowed to their love and accepted them as his wives and arranged to send them to Gvark. PRADYUMN'S MARRIAGE WITH RUKMVATI Rukmvati was the daughter of Rukmni, Rukmani's brother. When the stills were arranged for her, she saw Pradumm. She was so impressed with him that she chose him as her husband. But this was unacceptable to other princes. They tried to stop their marriage. But after defeating them all, Pradumm kidnapped Rukmvati and married her officially. Then, to please his sister Rukmani, Rukmi married his grandaughter Roshan on the grandchildren of Rukmani Anirud. MARRIAGE USHA-ANIRUDH The son of the king of the demons of Bali, Baanasur was a great devotee of Lord Shiva. Baanasur ruled the kingdom of Shonihpur. By the grace of Lord Shiva, he received a thousand weapons. Even all the gods, including Indra, served him. Thus blinded by his physical strength, Baanasur sought the benefit of the Lord to meet the match for his strength. Lord the demon said: Oh fool, your thirst for war will be quenched when your flag is broken. Baanasur had a daughter named Usha. One day she had a dream in which Aniruda took her in love. She was very puzzled by the snous. A few days later, with the help of her friend Chitralehi, Aniruda made her way to her palace. He stayed there and enjoyed the company of Ears for a long time. But Anirud's secret stay could not remain hidden from Baanasura's eyes. So he put Anirud in jail. There, in Gvark, everyone was worried about Anirud's long absence. It was Narad who eventually revealed the fact that Anirud was in Baanasur prison. Upon hearing the news, Lord Krishna attacked Baanasur. His armies surrounded Sholtipur. During Gurabandi the flag of the Baanasur Palace fell. Lord Shankar has come to help Baanasur. Lord Krishna cut all his hands with Baanasur. At Shiva's request, he left only four hands untouched. Baanasur bowed his head before Lord Krishna and respectfully brought Anirud and Usha before him. With them, Lord Krishna returned to Gvarka, where the official marriage of Usha and Anirud took place. TALE OF THE KING NRIGE Lord Krishna's sons visited the woods. There they saw a huge chameleon falling into a large, deep well. They tried to pull him out, but in vain. The princes thus returned to the palace and this strange episode to Lord Krishna. The Lord also came to the well and with his left hand easily pulled out the chameleon. As soon as the chameleon came out, he became a divine god and began to worship God. He said, God, I'm Nrig. King Ikskhaaku was my father. In my life, I have donated countless cows to the Brahmins. But one day the cow I gave returned to my barn. By mistake, I decided to donate it to another brahman. My actions led to a dispute between the two Brahmins, and my wisdom was not able to resolve their dispute. Both Brahmins left unsatisfied, but I met this fate after death. Since then I've been in this good way in the form of a chameleon. Now, with the graceful touch of your hands, Lord, I have been saved. Then King Nrig went round the Lord and returned to his heavenly abode. SALVATION PAUNDRAK Once Balaram and Krishna went to Braj to see Nandababa there. Meanwhile, King Poundrak Karush sent a messenger to Mr. Krishna with a message that said, I am Lord Vasudev. The messenger of Pandrak arrived at the court and read out the message: To give the people my grace. I have accepted the incarnation. You falsely called yourself Vasudev and wore my insignia. Take my refuge or face-to-face battle. Hearing the message of Poundrak, Ugrasen and other courtiers began to laugh. The Lord asked the messenger to tell Poundrak that he would run his wheel on him and his army. After receiving the message, Poundrak launched an offensive against Gvarka with two Akshauhini armies. King Kashi was a friend of Poundrak. He also came to his aid with three armies of Aksh

