

killed. Balabhadra met Jarāsandha in duel, but let him off on the request of Kṛṣṇa. But, Jarāsandha, supported by Bāṇāsura and others besieged Mathurā again and again. When Balabhadra attempted to kill Jarāsandha, a celestial voice declared that it was not possible for the former to kill Jarāsandha, and the war, therefore, ended for the time being.

(5) *Kṛṣṇa and Balabhadra meet Paraśurāma.* The continuous war with Jarāsandha reduced the financial resources of the Yādavas and to replenish their treasury Śrī Kṛṣṇa and Balabhadra started for mount Gomantaka the repository of gems and on their way they saw Paraśurāma engaged in penance under a pcpal tree. Paraśurāma told them that there was a kingdom at the foot of the Gomantaka called Karavīra ruled by King Sṛgālavāsudeva and advised them to kill him and collect enough money and gems. Kṛṣṇa and Balabhadra did so and reached Pravarṣanagiri with money and gems so collected. There Garuḍa brought back to Kṛṣṇa his crown which had been, sometime back, stolen away by Bāṇāsura. Kṛṣṇa and Rāma returned to Mathurāpurī. Since Sṛgālavāsudeva had been killed by Kṛṣṇa and Rāma, Jarāsandha attacked Mathurāpurī again, for the eighteenth time. Though during all the wars Jarāsandha was defeated, by that time the Yādava power had been weakened much and so Kṛṣṇa ultimately decided to leave Mathurā and found another kingdom somewhere else. Kṛṣṇa had two reasons to come to this decision. Firstly, Jarāsandha was the father-in-law of his uncle Kaiśa. Next, it was Jarāsandha's object to conquer Mathurāpurī for Kaiśa's sons. Taking into consideration the above two objects of Jarāsandha, Kṛṣṇa and Rāma voluntarily quitted Mathurā with the Yādavas and went and lived in the city built for them by Viśvakarman on an island called Dvārakā in the western sea. (See under Kuśasthali). (Bhāgavata, 10th Skandha).

13) *Kṛṣṇa killed Kālayavana.* King Kālayavana wanted to conquer Mathurāpurī for which purpose he performed penance and secured from Śiva the boon that none of the Yādavas would be able to kill him. Kṛṣṇa had shifted to Dvārakā, somewhat dejected by the thought that Kālayavana could not be killed because of the protection accorded by Śiva's boon.

Another thing also happened at this juncture. King Mucukunda, son of Māndhātā had on the request of Indra gone to Devaloka and defeated the Asuras in war. Indra asked him to choose his reward for this service and Mucukunda wanted to be shown a place for him to sleep as he had not slept for a long time. Indra, accordingly showed him a cave on earth and told him that he who disturbed him in sleep would be reduced to ashes by his very look. Mucukunda went to sleep in that cave.

Kālayavana approached Kṛṣṇa to kill him and the latter, pretending to be in fear of Kālayavana, ran before him. Kālayavana followed Kṛṣṇa, who entered the cave where Mucukunda was sleeping and he followed Kṛṣṇa into the cave also. Kālayavana, mistaking Mucukunda for Kṛṣṇa, kicked him violently whereupon he jumped up from sleep and looked at Kālayavana, who was reduced to ashes. Then Kṛṣṇa appeared before Mucukunda, who praised the former. On the advice of Kṛṣṇa he performed penance at Badarikāśrama and attained salvation. (Bhāgavata, 10th Skandha).

14) *Śrī Kṛṣṇa escaped from fire.* Balabhadra and Kṛṣṇa started for Dvārakā carrying all the riches of Kālayavana. They met Jarāsandha on their way and took to their heels. Jarāsandha followed them to the heights of Mount Pravarṣaṇa where they disappeared. Jarāsandha set fire to the four sides of the mountain when Rāma and Kṛṣṇa escaped secretly from the fire to Dvārakā. Jarāsandha returned to Magadha believing that both his antagonists were burned to death. (Bhāgavata, 10th Skandha).

15) *Wedding of Rāma and Kṛṣṇa.*

(1) *Balabhadra-Revatī.* Balabhadra married Revatī, daughter of King Ānarta of Kuśasthali, former name of Dvārakā.

(2) *Kṛṣṇa-Rukmiṇī.* King Bhīṣmaka of Vidarbha had five sons the eldest of whom was Rukmī. His sixth child was a daughter and she was named Rukmiṇī. Stories about Kṛṣṇa kindled in Rukmiṇī love for him. Rukmī, who hated Kṛṣṇa, wanted to give his sister in marriage to Śiśupāla. Rukmiṇī sent through a brahmin a message about the affair to Dvārakā. On the day of Rukmiṇī's Svayaṁvara Rāma and Kṛṣṇa also went to Kuṇḍinapurī, capital of Vidarbha, and Kṛṣṇa, in the presence of all Kings, carried Rukmiṇī away in his chariot. The Kings who, under the leadership of Rukmī, attacked Kṛṣṇa were routed. A son called Pradyumna was born to Kṛṣṇa by Rukmiṇī. (See under Pradyumna).

(3) *Kṛṣṇa-Jāmbavatī.* Prasena, brother of the Yādava King Satrājīt, went ahunting wearing on him the gem called Syamantaka presented to the latter by the Sun-god. Jāmbavān saw a lion carrying off the gem after killing Prasena. He killed the lion, recovered the gem from it and gave it to his children to play with. A rumour was spread that it was Kṛṣṇa who had killed and stolen the gem. Kṛṣṇa searched for the gem in the forest and found it out in the cave of Jāmbavān. In the duel that ensued between Jāmbavān and Kṛṣṇa the former was defeated. He recognised Kṛṣṇa to be the Lord, and presented Syamantaka and also his daughter Jāmbavatī to Kṛṣṇa and Jāmbavatī thus became Kṛṣṇa's wife. (See under Syamantaka).

(4) *Śrī Kṛṣṇa-Satyabhāmā.* Śrī Kṛṣṇa returned Syamantaka to Satrājīt and he, in return, gave his daughter Satyabhāmā in marriage to Kṛṣṇa. Though Syamantaka was given to Kṛṣṇa by way of dowry he did not accept it. (Bhāgavata, 10th Skandha).

(5) *Śrī Kṛṣṇa-Kāḷindī.* The happy news that the Pāṇḍavas had escaped from the lac palace and were living at Khāṇḍavaprastha took some time to reach Kṛṣṇa, who had been pained to know that they were burned to death in the palace. As soon as Kṛṣṇa knew that the Pāṇḍavas were safe at Khāṇḍavaprastha he went to them along with Yādava chiefs like Sātyaki and others. It was then that the fire-god Vahni, requested Arjuna for the Khāṇḍava forest for his food and Arjuna consented to it. It was Kṛṣṇa who drove Arjuna's chariot in his fight with Indra at the burning of the forest by Agnideva. (See under Khāṇḍavadāha). Arjuna saved Maya from the Khāṇḍava fire and Maya, in return for the kindness, built a palace for the Pāṇḍavas at Indraprastha. Kṛṣṇa also lived there for a few days. One day while Kṛṣṇa was strolling on the banks of the Kāḷindī in the company of Arjuna they saw a woman, who told them that her name was Kāḷindī and that