

shed tears. Kṛṣṇa then took leave of Vasudeva and returned to Balabhadra. Kṛṣṇa saw even at a distance a white serpent coming out of Balabhadra's mouth and moving away to Pātāla through the sea. The serpent which was the soul of Balabhadra was duly received by the prominent Nāgas in Pātāla. Kṛṣṇa roamed about the forest for some time and then lay down on the ground immersed in Yoga with his feet raised up. An Asura called Jara, who saw Kṛṣṇa's raised feet from a distance mistook the same for a deer and shot it with his arrows. Kṛṣṇa expired at once and rose up in the guise of Viṣṇu to Vaikuṅṭha. (Mausala Parva).

(6) Reason for Kṛṣṇa's foot being hit by arrow. Durvāsas once went to Dvārakā and enquired who was there to put him up as a guest. Kṛṣṇa invited him to his palace and treated him as a very honoured guest. He began creating trouble there by breaking vessels, eating only very sparsely at times but eating all that he saw at other times. Kṛṣṇa and Rukmiṇī put up with the vagaries of the sage quite patiently. One day the sage expressed a desire to taste pudding, and accordingly Kṛṣṇa and Rukmiṇī cooked it and served it to the sage. After tasting some pudding he asked Kṛṣṇa to smear his whole body with the balance of it and Kṛṣṇa did so except the bottom of his feet. The sage asked him why he did not smear the nether surface of his feet with the pudding to which Kṛṣṇa humbly answered that he did not like doing so. Durvāsas smeared Rukmiṇī's body with what remained of the pudding. He yoked Rukmiṇī to the chariot and rode off swiftly in it. On the way he whipped Rukmiṇī. Kṛṣṇa ran after the chariot so that he might be of service to the sage. After he had gone some distance the sage jumped out of the chariot and ran through the forest. Ultimately he turned round to Kṛṣṇa and told him as follows:— "Oh! Kṛṣṇa! I am pleased with your service. Let Rukmiṇī have the first place among your wives. She will not be affected by old age. And, you will never meet with death by being hit at those parts of your body which have been smeared with the pudding."

When Kṛṣṇa and Rukmiṇī returned to the palace the vessels which Durvāsas had broken were found to be in a more glittering condition than of old. Their welfare and happiness were also increased. Kṛṣṇa died hit by the arrow of the hunter on the lower surface of his feet as he had not smeared that part of the body with the pudding left over by Durvāsas. (Anuśāsana Parva, Chapter 159), (There is another story to the effect that Jara, the hunter, was Bāli (whom Śrī Rāma had killed) reborn, and he killed Kṛṣṇa in retaliation for his former death).

(7) After Kṛṣṇa's death.

(i) Arjuna came to Dvārakā and cremated Kṛṣṇa. (Mausala Parva, Chapter 7, Verse 31).

(ii) After his death Kṛṣṇa, lives in the guise of Nārāyaṇa in the divine sphere. (Svargārohaṇa Parva, Chapter 5, Verses 24-26).

(iii) Anointed queens like Rukmiṇī and Jāmbavati and some other wives of Kṛṣṇa entered his funeral pyre and ended their lives. (Mausala Parva, Chapter 7, Verses 73 and 74).

(iv) While Arjuna was leading the remaining wives of Kṛṣṇa away from Dvārakā forest-dwellers attacked them on the way. But the women, to escape from their

clutches, ran off and jumped into the river Sarasvatī and died in its waters. Their souls entered heaven (Svargārohaṇa Parva, Chapter 6, Verse 25).

(8) Names of Kṛṣṇa.

(a) Used in Mahābhārata. Acyuta, Adhideva, Adhokṣaja, Ādideva, Aja, Amadhya, Anādi, Anādimadhya-paryanta, Anādinidhana, Anādyā, Ananta, Andhaka-vṛṣṇinātha, Asita, Ātman, Avyakta, Avyaya, Bhojarājanyavardhana, Bhūteśvara, Bhūtapati, Bhūtātman, Bhūteśa, Cakradhara, Cakradhārī, Cakragadābhṛt, Cakragadādharma, Cakragadāpāni, Cakrapāni, Cakrāyudha, Dāśārha, Dāśārhabhartā, Dāśārhadhipati, Dāśārhakulavardhana, Dāśārhanandana, Dāśārhanātha, Dāśārhasiṅha, Dāśārhavīra, Dāmodara, Devadeva, Devadeveśa, Devadeveśvara, Devakinandana. Gadāgraja, Garuḍadhvaja, Gopāla, Gopendra, Gopījanapriya, Govinda, Haladharānuja, Hari, Hṛṣikeśa, Janārdana, Kāmsakeśiniśūdana, Kāmsaniśūdana, Kaustubhabhūṣaṇa; Keśava, Keśihā, Keśihantā, Keśiniśūdana, Keśiśūdana, Mahābāhu, Pitavāsas, Rāmānātha, Rāmānuja Śaivyasugrīvavāhana, Śambhu, Śaṅkhacakra-gadādhara, Śaṅkhacakra-gadāhastā, Śaṅkhacakra-gadāpāni, Śaṅkhacakraśipāni, Śārṅgadhanurdhara, Śārṅgadhanvā, Śārṅgadāpāni, Śārṅgadāśipāni, Śārṅgī, Śauri, Śūlabhṛt, Śūli, Śaṅkarṣaṇājuja, Sarvadāśārharatā, Sarvanāgaripudhvaja, Sarvayādavanandana, Satya, Suparnaketu, Tārksyadhvaja, Tārksyarakṣaṇa, Trailokyānātha, Triyuga, Vāsudeva, Vasudevaputra, Vrajanātha, Vṛṣṇiśārdūla, Vṛṣṇiśreṣṭhā, Vṛṣṇikulodvaha, Vṛṣṇinandana, Vṛṣṇipati, Vṛṣṇipravara, Vṛṣṇipuṅgava, Vṛṣṇisattama, Vṛṣṇisimha, Vṛṣṇijīva, Vṛṣṇyandhakapati, Vṛṣṇyandhakottama, Yādava, Yādavaśārdūla, Yādavaśreṣṭhā, Yādavāgrya, Yādavanandana, Yādaveśvara, Yādūśārdūla, Yādūśreṣṭhā, Yādūdava, Yādupuṅgava, Yādusukhāvaha, Yādūtama, Yādumāśa-vivardhana, Yogeśvara, Yogīśa, Yogī.

(b) Synonyms of Kṛṣṇa in Amarakośa.

Viṣṇur Nārāyaṇaḥ Kṛṣṇo Vaikuṅṭho Viśtaraśravāḥ/
Dāmodaro Hṛṣikeśaḥ Keśavo Mādhavaḥ Svabhūḥ//
Daityāriḥ Puṇḍarikākṣo Govindo Garuḍadhvajaḥ/
Pitābarocyutaḥ Śārṅgī Viśvakseno Janārdanaḥ //
Upendra Indrāvarajaḥ Cakrapāniś caturbhujāḥ //
Padmanābho Madhuripur Vāsudevas Trivikramaḥ//
Devakinandanaśśauriḥ Śrīpatiḥ Puruṣottamaḥ/
Vanamālī Balidhvamsī Kāmsārātir Adhokṣajaḥ//
Viśvambharaḥ Kaiṭabhajid Vidhuś Śrīvatsalāñ-
chanaḥ.

(Viṣṇu, Nārāyaṇa, Kṛṣṇa, Vaikuṅṭha, Viśtaraśravas, Dāmodara, Hṛṣikeśa, Keśava, Mādhava, Svabhū, Daityāri, Puṇḍarikākṣa, Govinda, Garuḍadhvaja, Pitāmbara, Acyuta, Śārṅgī, Viśvaksena, Janārdana, Upendra, Indrāvaraja, Cakrapāni, Caturbhujā, Padmanābha, Madhuripu, Vāsudeva, Trivikrama, Devakinandana, Śauri, Śrīpati, Puruṣottama, Vanamālī, Balidhvamsī, Kāmsārāti, Adhokṣaja, Viśvambhara, Kaiṭabhajit, Vidhu, Śrīvatsalāñchana.)

KṚṢṆĀ I. Another name for Pāñcālī. (See under Pāñcālī).

KṚṢṆĀ II. A river in South India.

KṚṢṆĀ III. Another name for Durgā. (Virāṭa Parva, Chapter 6, Verse 9).

KṚṢṆĀ IV. A female attendant of Skandadeva. (Śalya Parva, Chapter 46, Verse 22).

KṚṢṆADEVĀ. See under Dīnanātha.

KṚṢṆADVAIPĀYANA. Vyāsa. (See under Vyāsa).