

## **Chapter XXXII**

### **Yadava fight, Sri Krishna returns to Vaikunta**

32nd chapter describes the Satrayaga performed by Shri Krishna, the infight of Yadavas, Shri Krishna's return to Vaikunta and Pandavas departure from this world. Shri Krishna went to Kurukshetra and undertook a Satrayaga of twelve years duration. Sri Vedavyasa and PARashurama functioned as Sadasyas; Daksha Bhriugu etc served as priests. Brahma, Rudra, Indra etc dieties, Yadavas, Pandavas and the people from antariksha, swarga and even nagaloka participated. The sages assembled discussed the philosophical topics and arrived at right conclusions. Plenty of food was served. Whatever the participants desired all that was provided. The sacrifice was completed with avabhritha bath. After the purpose of Krishnavatara was over, Brahma, Rudra etc deities appealed to Shri Krishna to return to Vaikunta. In the meanwhile, Sage Garga had cursed Yadava they would fight against each other and would be killed by their own pestle. Yadava had offended him by presenting samba as pregnant woman asking him what kind of baby she would deliver. Garga was upset by their effort to deceive him and cursed that they would fight among themselves and would be killed by the very pestle placing which they made Samba appear as a pregnant woman. In order to implement this curse, Sri Krishna asked Yadava to move to Prabhasa Kshetra. At that place, due to curse they indulged in drinking and other vices and ultimately fought with grass which grew out of particles of the pestle against each other and died. Balarama left his mortal by Yoga. Shri Krishna sent his chariot driver Daruka to Pandavas to give them a hint of his departure. He sat under Banyan tree placing his foot on his thigh. This looked like a red deer. A hunter by name Jara mistook took it to be a deer and hit it by his arrow. This Jara was the son of Vasudeva. He had put a piece of the pestle at the edge of the arrow. When the hunter realized that he had hit at the foot of Shri Krishna, he begged the pardon. Shri Krishna granted him svarga. Shri Krishna returned to Vaikunta. Shri Krishna remained in five places by his five forms:

- i) He remained by one form on earth for those who meditated upon him by Gopalamantra.
- ii) He remained in Suryamandala by his second form
- iii) He was worshipped by Shiva in his third form
- iv) He was worshipped by Brahma in Brahmaloaka
- v) The fifth form is in Vaikunta.
- vi)

Rukmini became invisible in fire. Satyabhama disappeared in the forest. Jambavati etc other wives of Shri Krishna also offered their mortal bodies in the fire. The wives of Balarama and others also offered their mortal bodies in the fire. Arjuna arrived and arranged for funeral rites. Arjuna moved out of Dwaraka with sixteen thousand and a hundred wives, children and some wealth of Shri Krishna. The city of Dwaraka was immersed in the sea. On the way some tribal persons kidnapped the wives of Shri Krishna. Arjuna tried to protect them. However, his gandiva failed him. He also forgot the astra. He remembered of Shri Krishna and regained his strength. He remembered Sri

Krishna and regained his strength. He pushed aside the tribal people and reached Kurukshetra with remaining wealth. Shri Vedavyasa arrived and consoled Arjuna. The wives of Shri Krishna observed Govinda Ekadashi and offered their mortal body into Sarasvati river. Arjuna made Vajra the son of Aniruddha the Ruler of Saurasena country and Indraprastha. Pandavas coronated PARIkshit as the king. He destroyed the tribal people who had kidnapped the wives of Shri Krishna Pandavas final journey Pandavas decided to undertake their final journey from this world. Agni met them and asked Arjuna to abandon Gandiva. Arjuna threw it in the sea. When they reached Badarikashrama, the bodies of Draupadi, Sahadeva and others fell one after the other. As they did not desire to go to svarga with the mortal body they fell one after the other. However Bhima asked Yudhishtira the reason for their fall. Yudhishtira explained that Draupadi's drawback was that she liked Arjuna more than the others; Sahadeva thought that he knew the royal policies better; Nakula considered him beautiful, Arjuna said he would kill all enemies in a single day but was not able to do so. Bhima's drawback was, he ate too much. These were really not drawbacks. They had dropped their body by yogic power. After Bhima and others went to their respective world, Yudhishtira proceeded further along with a dog. Then a divine chariot appeared before him. HE was asked to enter into it. He said "let the dog also come with me. I do not wish to come without the dog". The dog was Yama himself. Yama appeared in his true form and appreciates Yudhishtira's compassion. Yudhishtira got into the chariot. He moved beyond Viraswargaloka and came up to Sankalpa Swarga. He saw Duryodhana and his brothers happily seated. He was upset. He wondered as to how those sinful persons could be here. He asked the whereabouts Draupadi and his brothers. He was taken to a place where he found them. He found that it was a dark place with foul smell. He heard the cries of his brothers. It was painful. A little later Indra etc deities arrived. The darkness disappeared. The foul smell disappeared. The cries were not heard. The deities told Yudhishtira "you experienced all this as a result of your telling a lie at the time of Drona's death. This is really Upasvarga: a place near Swarga. Your brothers are very happy". The deities suggested to him that he should leave his mortal body by immersing in Ganga. He left the human body and obtained a divine body. He saw Bhima among the Maruts near Mukhyaprana. He saw Draupadi by his side. Yudhishtira embraced Yamadharma, became similar to him, and sat by his side. Pandavas obtained their original form. Drona and others also attained their original form. The demons will remain in Viraswargaloka for four thousand and three hundred years. Then they will be born on the earth, proopgate against the supreme God and will go to deep darkness. After four thousand and three hundred year Bhima will be born as a Brahmana and preach the right doctrines. The demons also have hierarchy in respect of sorrow. Kali has highest sorrow. Vayu and Bharati have highest devotion to the supreme God and derive highest happiness in the liberated state. This is made clear in the Vedic hymn, "bhushan yodhi babhrushu" Ballittha tadvapase" etc After one thousand years in Kaliyuga some demons were born and tried to get good knowledge. It is the responsibility of the deities to see that the demons do not get the right knowledge. Hence they appealed to Supreme God to intervene. The God appeared as a child Suddhodhana. He declared himself as Buddha and preached Shoonyavada. Similarly Jina also preached wrong knowledge. In spite of this some pious people continued to acquire right knowledge. The demons Krodhavashas became intolerant of this and were born to preach wrong knowledge. To counteract these

Sri Madhwa will be born. At the end of Kaliyuga God will appear as son of Vishnuyasa in Sambala village. He is also called Kalki as he tortures Kali. The name Kalki also means that he is of purnashukha and purnagnana. He will ride on the horse; kill those who are against the supreme God. Purnapragna also known as Anandathirtha composed this work as per the orders of Sri Vedavyasa. He is the chief disciple. He has perfect knowledge of Veda, Pancharatra, Brahmasutra, Upanisats, and Itihasapurana. This work is nirnayaka while Mahabharatha is nirneya. It is difficult to arrive at the correct purpose of Shastra without reconciling seemingly conflicting statements. Brahma sutras are composed for this purpose. However, some commentators wrongly interpreted the very Brahma sutras. Harisarvotthama doctrines stated in them are ignored and Jivabrahmiakya is thrust on them. Anandathirtha correctly interprets the Sutra, Upanishads and establishes Harisarvotthama. He has composed this work to correctly bring out the purpose of the Mahabharata. He is the third incarnation of Mukhyaprana. His three incarnation's viz. Hanuma, Bhima, Madhwa is mentioned in Veda. He carried the message of Sri Rama to Sita in Hanuman incarnation. He destroyed the evil men in Bhima incarnation and provided right knowledge through this work in the incarnation of Sri Madhwa

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