

Bhumi's plight

ॐ Bhumi feels overburdened by demoniac kings and approaches Lord in the form of a cow w/ tears in her eyes

ॐ Bhumi relates her condition

ॐ Brahma, accompanied by Siva, Bhumi and other demigods, heads for the milk ocean to see Visnu

ॐ Upon arrival B begins to pacify V w/ prayers (purusa sukta)

ॐ There is no response so B goes into meditation

ॐ B receives and messages and delivers it to the demigods

ॐ SPG would soon appear on earth w/ powerful potencies

ॐ As long as SPG is on earth, the demigods should remain in order to assist

ॐ They should immediately take birth in Yadu dynasty (before Lord appears)

ॐ K will appear as the son of Vasudeva

ॐ B bows down and explains purpose of his coming

ॐ V: Only K can solve this problem. He is the master of countless universes, above even me. You should go and see him.

ॐ B: But I don't know anyone greater than you

ॐ V shows spiritual river flowing through the hole made by Vamana

Journey to Goloka

ॐ D'gods travel the river by boat

ॐ Leave the universe

ॐ See that universe is just a round kutaja (jasmine) seed

ॐ They see many other universes (also like seeds)

ॐ Become frightened and surprised

ॐ After many millions of yojanas come to 8 cities w/ glistening jewel-forest groves

ॐ Higher still d'gods saw Viraja's shore which was splashed by waves (that looked like white silk) and many glorious staircases

ॐ Then they entered a city as splendid as countless suns

ॐ Overpowered by the light

ॐ V asks B to meditate on the light

ॐ B offers pranamas and meditates

ॐ In the circle of the light B sees a peaceful realm

ॐ In that realm they see Sesa (Ananta Sesa?)

Description is found in
Srimad Bhagavatam
(Krishna Book) and Garga
Samhita (Canto 1, chapters
1-7, 9)

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7, 9)

- ॐ D'gods offer dandavats
ॐ On Sesa's lap is Goloka
ॐ D'gods see two beautiful doorkeeper girls
ॐ D'gods introduce selves: We are B, S, and all the protectors and we have come to see K
ॐ Doorkeepers go inside to inform K
ॐ
ॐ Girl named Śatacandrānā comes out (wearing yellow garments and holding a stick)
ॐ Asks d'gods what they want
ॐ Śatacandrānā: O d'gods, which universe have you come from?
ॐ K wants to know?
ॐ
ॐ D'gods: we have not seen any other universes.
ॐ We know only our own
ॐ
ॐ S: O Brahma, there are millions of universes floating in the Karana Ocean, and in each universe there are many demigods.
ॐ Don't you know them?
ॐ You are happy with your own ignorance
ॐ (S was surprised they had come so far yet knew so little.)
ॐ Living entities are born in many universes like mosquitos are born in many udumbara fruits.
ॐ
ॐ D'gods were silent
ॐ KṣV speaks seeing they are intimidated
ॐ KṣV: we stay in the universe where Prsnigarbha descends
ॐ Where Vamana broke the covering with His toe
ॐ S then praises KṣV and gives the d'gods permission to enter

Description of Goloka

- ॐ Upon entering the demigods see Goloka
ॐ There they see:
ॐ Govardhana
ॐ Many cows
ॐ Gopis garlanded w/ forest flowers
ॐ Rasa dance circles
ॐ Yamuna river (w/ shores of lapis lazuli steps)

ॐ Vrndavan filled with trees and vines

ॐ Bees

ॐ Colored birds

ॐ Banyan trees where K plays his flute

ॐ Thousand petaled lotuses

ॐ Cool breezes

ॐ

ॐ In the middle is K's personal woodland of 32 forests

ॐ Which is surrounded by walls and moats

ॐ And endowed with a reddish courtyard of banyan trees

ॐ This courtyard is decorated with many rubies

ॐ And has awnings made of pearls

ॐ Flags blowing in the breeze

ॐ

ॐ Women as effulgent as 1000 moons

ॐ Faces reflected in the jewels in the courtyard

ॐ Decorated by necklaces, bracelets, and tinkling ankle bells

ॐ

ॐ Millions of white cows decorated with glittering ornaments full of milk

ॐ Decorated with bells and garlands of many colors

ॐ

ॐ Bulls with long horns

ॐ

ॐ Gopas carrying flutes, holding sticks in their hands

ॐ Singing K's pastimes melodiously.

Entering Krishna's grove

ॐ Bowing down the demigods entered Krishna's grove

ॐ K's grove is a lotus with 1,000 petals

ॐ Above that lotus was another with 16 petals

ॐ Above that still another with 8 petals

ॐ Above that a long path decorated with 3 staircases

ॐ There the d'gods see K sitting on a throne made of Kaustubha jewels

ॐ Accompanied by 8 gopis (headed by Mohini)

- ॐ And 8 gopas (headed by Sridhama)
- ॐ K is holding a flute
- ॐ R sits to K's left
- ॐ K wore yellow garland
- ॐ Srivastava showing
- ॐ K has beautiful anklets, belt, bracelets, armllets, crown, earrings

- ॐ Very happy, the d'gods offer pranamas
- ॐ All demigods look on as Hari (8 armed master of Vaikuntha) merges in body of K
- ॐ Nrsimha also merges
- ॐ Then master of Svetadvipa (has 1,000s arms) arrives on a chariot drawn by 1000s of horses & accompanied by goddesses of fortune; then merges
- ॐ Rama, Sita, Laksmana, Satrugna and Bharata arrive on golden chariot (as brilliant as millions of suns with countless monkey kings and then merge
- ॐ Yajna (aka Hari & Narayana) come in chariot; merges
- ॐ Nara Narayana appears and merges

Demigods offer prayers

- ॐ Demigods offer prayers:
- ॐ Obeisances to Śrī Kṛṣṇa, who is the Supreme Personality of Godhead, greater than the greatest, the master of sacrifices, the cause of causes, the lover of Rādhā, the most perfect, and the Lord who resides in Goloka.
- ॐ The masters of yoga say You are the Brahman effulgence, and the great devotees say You have a form. Today we understand Your feet. Obeisances to You, the master of the Brahman effulgence.
- ॐ We take shelter of You, the unborn Supreme, who are free from the material modes, who are beyond the world of matter, and who cannot be described. The greatest philosophers cannot describe You, either directly, indirectly, or by the most oblique hint.
- ॐ Some teach that You are the greatest, some that You are time, some that You are the sum total of everything, some that You are karma, some that You are yoga, and some that You are the first cause. We take shelter of You, who cannot be perfectly known by all their words.
- ॐ O Lord, they who reject the auspicious service of Your feet, and instead visit holy places, perform sacrifices and austerities, and try to cultivate spiritual knowledge are beaten by a host of obstacles. How miserably will they fail.
- ॐ What request shall we place before You today? The pure-hearted devotees whose forms are not material offer respectful obeisances to You, the Supreme Personality of Godhead who, the witness of everything, stays in everyone's heart.

ॐ O Lord, You are a necklace of moons Śrī Rādhā places over Her heart. You are the source of life for the gopīs' eyes. You are a flag over Goloka. You are the original Supreme Personality of Godhead. O Lord, from all calamities please protect, please protect the demigods.

ॐ O king of Vṛndāvana, O king of the mountains' king, O king of Vraja, O king who enjoys cowherd-boy pastimes eternally, O king of Rādhā, O king of the great philosophers, O lifter of Govardhana Hill, O Lord who can do any impossible task, please save us!

Krishna responds

ॐ K to Shiva: You and Parvati should take birth in the Yadu dynasty

ॐ I will descend and remove the earth's burden

ॐ I will perform the work you request

ॐ I will also take birth in the Yadu dynasty

ॐ The Vedas are my words

ॐ The brahmanas are my mouth

ॐ Cows are my body

ॐ The demigods are my limbs

ॐ Devotees are my life breath

ॐ Yuga after yuga, wherever blasphemers stop religion, I descend

Radha's petition

ॐ R fears being separated from K

ॐ Weeping, trembling and on the verge of falling unconscious she speaks to K

ॐ R: go to the earth and remove it's burdens

ॐ But hear my vow: when you leave I will not keep this body alive

ॐ If you don't believe me, I will repeat myself

ॐ If you leave, me life will become like camphor dust

ॐ

ॐ K: I will go with you

ॐ I will remove the burden and keep your word

ॐ

ॐ R: I can't be happy where there is no Vrindavan forest, no Yamuna river and no Govardhana Hill

ॐ

ॐ K then sends Govardhana, Yamuna and a 47 krosa area of Vrin (84 square miles)

Brahma's questions/ Who will incarnate as who

ॐ B: Where will I take birth?

ॐ You:

ॐ Demigods?

ॐ What names will we have?

ॐ Which homes?

ॐ

ॐ K: I will take birth in the womb of Devaki from Vasudeva

ॐ My transcendental kalā expansion Śeṣa will appear in Rohiṇī

ॐ The Goddess of fortune will take birth as Bhīṣmaka's daughter Rukmiṇī

ॐ Parvati as Jāmbavatī

ॐ Tulasī as Satyā

ॐ Vasundharā (Varāha's wife the earth) as Satyabhāmā

ॐ Dakṣiṇā (consort of Yajna) as Lakṣmaṇā

ॐ Virajā (causal ocean) as Kālindī

ॐ Hrī (K's feminine energy) as Bhadrā

ॐ Jāhnavī (Ganga) as Mitravindā

ॐ Kāmadeva will take birth from Rukmiṇī as Pradyumna

ॐ You (Brahma) will take birth as his son, Aniruddha

ॐ Vasu Droṇa as Nanda

ॐ Dharā as Yaśodā

ॐ Sucandra as Vṛṣabhānu

ॐ Kalāvati (Sucandra's wife) as Kīrti

ॐ R will take birth from Kīrti

ॐ Again and again I will perform the rasa dance in the circle of Vraja with the gopis.

ॐ Sridama and Subala will be born in the homes of Nanda and Upananda

ॐ Stoka Krishna, Arjuna, and Amsu in the homes of Nanda's relatives

ॐ Viśāla, Rṣabha, Tejasvī, Devaprastha, and Varūthapa among the six relatives of King Vṛṣabhānu

About Nanda and Vrsabhanu

ॐ Brahma: who are N & V?

ॐ Please describe the nature of Upananda

ॐ

ॐ K: They are cowherd men day and night

ॐ They protect the cows

- ॐ Nanda has 900,000 cows & Upananda 500,000
- ॐ V has 1,000,000 cows
- ॐ At Nanda's home there are 10,000,000 cows (the sum total of all the cows in the Nanda Gopa families in which NM is the chief (*nava-nanda-rajā*))
- ॐ NM and V each have 5,000,000
- ॐ NM & V will each be known as goparaja and be rich with virtues

The gopis' descent

- ॐ K: There will also be hundreds groups of beautiful, beautifully dressed gopīs
- ॐ
- ॐ Brahma: Please describe these gopis
- ॐ
- ॐ K: Each group has 1,000,000,000 gopis
- ॐ Some gopis are doorkeepers
- ॐ Some decorate R & K
- ॐ Some prepare R & K's bed
- ॐ Some protect the forest of Vrn
- ॐ Some reside at Gov Hill
- ॐ Some decorate the forest groves
- ॐ Some live in the forests of Vraja
- ॐ Some live by the Yamuna
- ॐ Some live by the Ganga
- ॐ Ramā, Madhu-Mādhavī, Virajā, Lalitā, and Viśākhā will each lead a group
- ॐ In Vraja there will be groups led by 8 gopis, 16 gopis and 32 gopis
- ॐ Some of these gopis-to-be were the Personified Vedas
- ॐ Some sages
- ॐ Some ladies of Mathila
- ॐ Some women in Kosala
- ॐ Some women in Ayodhya
- ॐ Some yajna-sitas
- ॐ Some Pulinda girls (aborigines, Sabaras)
- ॐ Some received a benediction from me in a previous millennium
- ॐ
- ॐ Brahma: How can they become gopis?
- ॐ What pious deed or benedictions did they do/have that they could get this position with great yogis can't

Personified Vedas become gopis

- ॐ When in Svetadvīpa the Pers. Vedas offered prayers to V with eloquent words
- ॐ V offered them what ever benediction they desired.
- ॐ They responded: You are beyond the material mind and material words, we cannot perfectly understand You. If You wish to give us a benediction, then please directly show us Your transcendental form, which the scholars of the Purāṇas say is full of bliss.
- ॐ V then takes them to se hi own abode where only bliss, not birth nor death
- ॐ Where there is the forest of Vrn, which is full of desire trees
- ॐ Gov. Hill which has beautiful caves and sift streams and is made of jewels and precious gems.
- ॐ Where there is Yamuna (best of rivers), which is full of water, filled with lotuses, swans, and other birds, and has shores of precious stones
- ॐ Where K stood surrounded by gopis tasting the nectar of the rasa dance
- ॐ
- ॐ V to Vedas: now what more can I do for you
- ॐ There is no greater boon than this
- ॐ
- ॐ PV: When we see you in this way, more handsome than millions of Kamadevas, we yearn to become a gopi in Goloka
- ॐ Hari: Although this desire is impossible & can never be attained, I will grant it
- ॐ When the next Brahma is born at the time of the Sarasvata-kalpa you will take birth in Vraja
- ॐ On Bharata Varsa, in Mathura/Vrn in the rasa circle I will become your beloved
- ॐ Seeing me as your paramour you will all become perfect
- ॐ K (to Brahma): so because of that benediction they will become gopis
- ॐ Now hear the description of others

Women of Mathila become gopis

- ॐ Rama appeared in treta yuga to protect the devotees and to kill the demons
- ॐ Ramea went to Sita's svayamvara, broke the bow and married her
- ॐ When all the married women of Mithila saw him they were overcome with desire
- ॐ They asked R to be their husband
- ॐ R: O Ladies, don't be unhappy.
- ॐ I will fulfill your desire at the end of Dv yuga
- ॐ With great faith and devotion go on pilgrimage, give in charity and follow the rules of cleanliness

ॐ They you will become gopis in Vraja

Women of Kosala become devotees

ॐ Rama then defeated Parasurama and went to the country of the Kosalas

ॐ Seeing R the women of Kosala also desired him to be their husband

ॐ R: you will become gopis in Vraja

Women of Ayodhya become devotees

ॐ When R came with Sita and his army to Ayodhya all the women came to see the joy of the Raghus

ॐ Seeing him that became bewildered and overcome with love

ॐ With a vow to attain R, they performed austerities on the river Sarayu

ॐ Voice from sky: At the end of Dv. Yuga your desire will be fulfilled. Of this there is no doubt

The Sages of Dandakaranya become gopis

ॐ Then to keep Dasaratha's honor R went to the Dandakaranya forest w/ Sita

ॐ Sages of Dandakaranya were worshippers of Gopala

ॐ To attain rasa lila they were always in meditation on K

ॐ R came to their asrama carrying bows and arrows

ॐ Then he appeared in the minds as a sage with matted hair

ॐ Surprised at seeing this form they rose from their meditation and saw R who was like millions of Kamadevas

ॐ Sages: He is Gopal w/o his flute and stick

ॐ Sages bow

ॐ R: choose a benediction

ॐ Ss: As Sita is, so let us become

ॐ R: If you had asked to be as Laksmana I would have arranged that today

ॐ But to become "as S is" is impossible

ॐ It will never bear fruit

ॐ I have vowed to have only one wife

ॐ I am setting the example

ॐ For this reason my benediction will come true at the end of Dv yuga and you will become as she is

Pulinda girls become gopis

ॐ From there R went to Pancavati

- ॐ He lived in a leaf hut in the forest
- ॐ When they saw him, the Pulinda (aborigine) girls became tortured
- ॐ They grabbed R's feet intent on giving up their lives
- ॐ R assumed the form of a brahmacari and said: O ladies, don't give up your lives with good reason
- ॐ In Vrn at the end of Dv yuga your desire will be fulfilled
- ॐ B'cari disappears

Yajna Sitas become gopis

- ॐ Then R and monkey kings defeated Ravana and the nocturnal demons
- ॐ Left Lanka on Puspaka with Sita for Ayodhya
- ॐ Then b/c of criticism of ordinary people R left S in the forest
- ॐ This pained the devotees
- ॐ However, when performing a yajna R made a golden deity of S
- ॐ In his palace there were many yajna murtis of Sita
- ॐ One day they came to life wanting to enjoy him
- ॐ R: O beloved wives, I cannot enjoy with you
- ॐ Ss: Why do you not accept us?
- ॐ We are S, the chaste daughter of the King of Mithila
- ॐ We are half of your body
- ॐ At the yajnas we were your assistants
- ॐ You are pious and speak the Vedas
- ॐ Why do you speak like someone impious
- ॐ First you take our hand, then you reject us
- ॐ This will incur sin
- ॐ
- ॐ R: you are right
- ॐ What you say is true
- ॐ However, I am religious and I vowed to only accept S as my wife
- ॐ Therefore at the end of Dv yuga you will take birth in Vrn and I will fulfill your desire
- ॐ
- ॐ Those Yajna murtis will also become gopis in Vraja
- ॐ Now hear of other gopis, O Brahma

Demigoddesses become gopis

- ॐ Women of Ramā Vaikuṅṭha, women of Śvetadvīpa, women of Urdhva-Vaikuṅṭha, women who have taken shelter of Lord Ajita's feet, women of Lokācala, and the daughters of Varuṇa (female friends of Lakṣmi appearing with her from the ocean) will become gopīs in Vraja because of a benediction offered by Lord Nārāyaṇa
- ॐ Because of various kinds of pious activities some women from the heavenly planets, some women not from heavenly planets, and some women acting in the three modes will become gopis
- ॐ When they saw Yajña Avatār, son of Ruci – the master of the heavenly planets, the demigoddesses were overcome with love
- ॐ On Devala Muni's advice, with great devotion to Me, they performed austerities in the Himalayas
- ॐ They will also become gopis in Vraja

Medicines become gopis

- ॐ When Dhanavantari disappeared from the earth, all medicines became unhappy
- ॐ They become useless and ineffective
- ॐ To regain their powers they transformed themselves into beautiful women and performed austerities
- ॐ Seeing the Lord in the forest they became enchanted.
- ॐ The Lord asked them to choose a benediction
- ॐ Plz become our husband
- ॐ Hari: in Vrn at the end Dv yuga you will become flowering vines and then you will change into women in the arena of the rasa dance
- ॐ K: in Vrn they will all become beautiful and fortunate flowering vine gopis filled with love for me

Women of Jalandhara

- ॐ When the women of Jalandhara country saw Hari they said to themselves: may L. Hari be our husband
- ॐ Voice from the sky: worship Narayana, husband of Rāmā and in Vrn you will become like Vṛnda.

Varuna's daughters

- ॐ When Varuna's daughters saw Matsya they became bewildered with love for him
- ॐ By Matsya's benediction they will become gopis

Women of Barhismati

- ॐ After Prthu (partial incarnation) defeated his enemies he milked many desirable things from the earth

- ॐ When the women of Barhismati City saw Prthu, they became overwhelmed with love for him
- ॐ Approaching Atri Muni they asked how Prthu could become their husband
- ॐ Atri M: make an offering of milk to the earth and she will fulfill all your desires
- ॐ In this way they milked their desire to become gopis

Apsaras on Gandhamādanana Mountain

- ॐ To bewilder Kamadeva's army on Mt. Gandhamādana, Nārāyaṇa Ṛṣi manifest a host of beautiful apsara girls
- ॐ When they wished NR as their husband he replied: You will become gopis in Vraja

Women of Satalaloka

- ॐ When women of Satalaloka saw Vamana they fell in love with him and performed austerities to attain him.
- ॐ They will become gopis

Snake Princesses

- ॐ Snake princesses desired to attain Sesa as their husband & worshipped him
- ॐ They will take birth in Vraja to participate in Balarama's rasa dance

Others who will take birth in Vraja

- ॐ Kasyapa will appear as Vasudeva
- ॐ Aditi as Devaki
- ॐ Prana Vasu as Surasena
- ॐ Dhruva Vasu as Devaka
- ॐ Vasu as Uddhava
- ॐ Dakṣa as Akṛūra
- ॐ Kuvera as Hṛdīka
- ॐ Varuṇa as Kṛtavarmā
- ॐ Pracīnibarhi as Gada
- ॐ Maruta as Ugrasena
- ॐ I will give a kingdom to Ugrasena & I will protect him
- ॐ Ambarisa as Yuyadhana
- ॐ Prahlāda as Satyaki
- ॐ Kṣīrābdhi as Śantanu
- ॐ Droṇa Vasūttama as Bhīṣma

ॐ (Other sources say Dayu or Prabhasa which makes sense since Droṇa is appearing as Nanda Mahārāja)

Bhīṣma's curse

- ॐ Previously Droṇa/Prabhasa (leader of the Vasus) stole Vasistha's kamadhenu on his wife's behalf
- ॐ The other seven Vasus helped
- ॐ Vasistha could understand who had done this and cursed them to take birth on Earth
- ॐ The Vasus learned of the curse, returned the cow and begged forgiveness
- ॐ Vasistha: My words can't be false
- ॐ Hearing their plea, he relented
- ॐ OK, you will all take birth, but only the chief culprit will live a full life
- ॐ He will be virtuous, powerful and learned
- ॐ But he will not have any progeny
- ॐ After hearing this the Vasus requested M. Gangā to protect them by becoming their mother
- ॐ She agreed

Kṣīrābdhi and Gangā come to earth

- ॐ Previously Gangā had attended a heavenly assembly in the presence of Brahmā
- ॐ Wind blew her clothes away
- ॐ All the demigods politely looked away
- ॐ Except Kṣīrābdhi (Deity of milk ocean)
- ॐ Therefore he was sent to the earth as Śantanu
- ॐ After Śantanu was sent to the earth, he begged Gangā to marry him
- ॐ She consented on the condition that he never question her actions – or else she might leave
- ॐ Śantanu agreed
- ॐ They had seven sons and she threw each in the Ganges to drown (curse fulfilled)
- ॐ This pained Śantanu, but he didn't want Gangā to leave
- ॐ However when the 8th son was born Śantanu protested.
- ॐ G: Then I am going
- ॐ Ś: OK, but I want my son
- ॐ G returned to heaven with the boy, but promised to return him when he was educated
- ॐ Bhīṣma endowed with the strength of eight Vasus became invincible

More who appear in Kṛṣṇa's līlā

- ॐ Divodāsa as Śalya
- ॐ (From Vedabase: Śalya—the King of Madras. His sister was Mādrī who was married to Pāṇḍu. He wanted to join the side of the Pāṇḍavas during the Kurukṣetra war, but was tricked by Duryodhana into offering him his services. He was killed by Yudhiṣṭhira during the Kurukṣetra war.)
- ॐ Bhaga as Dhṛtarāṣṭra
- ॐ Puṣā as Pandu
- ॐ Dharma as Yuddiṣṭhira
- ॐ Vāyu as Bhīma
- ॐ Svāyambhuva Manu as Arjuna
- ॐ Śatarūpā as Subhadrā
- ॐ Savitā (Surya) as Karṇa
- ॐ Aśvinī-kumāras as Nakula and Sahadeva
- ॐ Dhātā as heroic Bāhlika
- ॐ Powerful Vahni as Droṇācārya
- ॐ A partial incarnation of Kali as Duryodhana
- ॐ Soma as Abhimanyu
- ॐ Lord Śiva as Droṇācārya's son Aśvatthāmā
- ॐ Demigods and wives in the families of the Yadus, Kurus and others
- ॐ In the past Rāmā appeared as my queen
- ॐ This time she will appear as 16,000 queens

Kṛṣṇa addresses Yoga Māyā

- ॐ Take the 7th embryo from Vasudeva's wife Devaki and place it in Rohini (who is staying in Vraja in fear of Kāṁsa)
- ॐ After that you will become an embryo in Nanda's wife

Brahma returns

- ॐ Afterwards Brahmā and the other demigods bowed to K offering their respect
- ॐ The conformed Bhumi and returned to their abodes

History of Kalanemi

- ॐ At the time of the churning of the milk ocean Kalanemi fought with Visnu
- ॐ V killed Kalanemi
- ॐ Sukracarya revived with sanjivini science

- ॐ On Mt. Mandara Kala performed severe austerities, drinking durva grass, and worshipped Brahma
- ॐ (Following in footsteps of grandpa Hiranyakasipu)
- ॐ After 100 celestial years all that was left was bones in an anthill
- ॐ Brahma comes
- ॐ Brahma: ask for a benediction
- ॐ Kala: May my death not come from d'gods with V as their root
- ॐ Br: Although this is very difficult to attain, I will grant it

Kamsa's birth

- ॐ Kalanemi appeared in the womb of Ugrasena's wife
- ॐ Even in childhood he would fight with great wrestlers

Jarasandha & Kuvalayapida

- ॐ Wishing to conquer all directions Jarasandha, the king of Magadha (Bihar) would set up camp at different places along the Yamuna's shore
- ॐ Jara's elephant, Kuvalayapida, was as strong as 1,000 elephants.
- ॐ Got mad and broke chains
- ॐ Ran from royal camp to mountains where Kamsa was fighting
- ॐ When the wrestlers fled from Kamsa, Kuvalayapida approached
- ॐ Kamsa grabbed Kuva and threw to ground
- ॐ Then threw to Jara's camp 80 miles away
- ॐ Jara was amazed at Kamsa's strength
- ॐ Gave Kuva & two daughters (Asti and Prāpti) in marriage
- ॐ Dowry: 1 mil horses, 10k elephants, 3k chariots, 10k maidservants

Canara, Mustika and others

- ॐ Kamsa, proud of his strength, went to Māhiṣmatī City to fight
- ॐ Cāṇūra, Muṣṭika, Kūṭa, Śāla, and Tośala (sons of the king of Māhiṣmatī) were eager to fight
- ॐ Kam: Let's fight. If you win I will be your servant; if I win you will be mine
- ॐ Agreed
- ॐ Cāṇūra rushed at Kam,
- ॐ Kam threw to ground with a great sound
- ॐ Muṣṭika punches Kam a few times
- ॐ With punch Kam KOs
- ॐ Kūṭa rushes

- ॐ Kam knocks to ground, grabs feet and throws in air
- ॐ Śāla comes waving arms
- ॐ Kam grabs one arm, pulls down and drags around
- ॐ Kam grabs Tośala, throws to ground & then throws 80 mi away
- ॐ Kam made them all his servants

Dvidida

- ॐ On Narada's advice Kam goes to Mt. Pravaraṣaṇa
- ॐ Kam fights with Dvidida for 20 days without fatigue
- ॐ Dvidida uproots a mountain and throws Kam's head
- ॐ Kam throws another mtn at Dvidida
- ॐ Dvidida punches Kam to ground and jumps in the sky
- ॐ Kam chases
- ॐ Throws Dv to ground
- ॐ Dv knocked unconscious
- ॐ Dispirited, weakened, and with broken bones, Dv agrees to be Kam's servant

Kesi

- ॐ Kam goes to R̥ṣyamūka forest where Keśi lives (in form of horse)
- ॐ Keśi whinnied like thunder
- ॐ Kam punched Keśi repeatedly to subdue
- ॐ Mounted and rode to Mt. Mahendra

Paraśurāma

- ॐ Kam uproots Mt Mahendra 100 times
- ॐ Paraśurāma becomes angry
- ॐ Kam sees P, bows head, circumambulates and touches feet.
- ॐ P: O worm, O cry baby. You are as insignificant as a mosquito
- ॐ Today I will kill you
- ॐ You are a wicked kṣatriya
- ॐ You are falsely proud
- ॐ This bow weighs 1,000 tons
- ॐ Śiva gave me this bow in the battle for Tripura City
- ॐ To kill the kṣatriyas I received this bow from Śiva
- ॐ If you can draw this bow it will be good for you
- ॐ Otherwise I will destroy you

ॐ

ॐ Kamsa picks up & easily strings

ॐ 100 times pulls back and is released

ॐ Made great sound that echoed in the universe

ॐ

ॐ Placing bow down Kam addresses P:

ॐ I am not a kṣatriya

ॐ I am a daitya

ॐ I am your servant

ॐ I am the servant of your servant.

ॐ O Lord, please protect me.

ॐ P was pleased Kam the bow

ॐ Whoever breaks this bow will kill you

ॐ Kam bows before P

ॐ Filled with pride he thought he was invincible.

Aghāsura

ॐ On seashore was serpent named Aghāsura who was licking his lips

ॐ Aghāsura bites Kamsa

ॐ Kam jumps on Aghāsura and begins to choke

Ariṣṭa

ॐ In east fought with bull demon named Ariṣṭa

ॐ Ariṣṭa used horn to uproot a mtn and throw at Kam

ॐ Kam takes mtn and throws back at Ariṣṭa

ॐ With one punch Kam KOs Ariṣṭa

ॐ Kam then travels North

Narakāsura, Pralambāsura, Dhenuka, Trṇāvarta, Bakāsura, Pūtanā

ॐ In Prāgjyotiṣa City Kam asks Narakāsura for a fight

ॐ (Narakāsura was the son of Bhumi and Viṣṇu but became demoniac because of association with Bāṇa)

ॐ If you win, I am your servant; if I win you're mine

ॐ Narakāsura first sends Pralambāsura

ॐ Outside of city fight like to great lions

ॐ Kam throws Pralambāsura back into city

ॐ

ॐ Then Dhenuka

ॐ Dhenuka grabs Kam

ॐ Kam throws 800 mi high

ॐ Jumps on and punches

ॐ

ॐ Then Tr̥ṇāvarta

ॐ Pulls Kam 800,000 mi into space to fight

ॐ Kam drags Tr̥ṇāvarta back to earth

ॐ Makes vomit blood from mouth

ॐ

ॐ Then Bakāsura, the powerful duck

ॐ Bakāsura tries to swallow Kam

ॐ Kam makes fall to ground with one punch

ॐ Tries to swallow again

ॐ When swallowed Kam became angry

ॐ Body became like a lightning bolt

ॐ Throat breaking Bakāsura spits out Kam

ॐ Kam then grabs Bakāsura and throws to ground

ॐ Kam drags and here and there

ॐ

ॐ Then Pūtanā (Bakāsura's sister) comes wanting to fight

ॐ Kam: I will never fight a woman

ॐ (Had some culture)

ॐ

ॐ Narakāsura accepts defeat and makes alliance with Kam against d'gods

Śambara

ॐ The w/ Pralamba & others Kams goes to city of Śambara & makes offer

ॐ Although very powerful, Śambara would not fight

ॐ Instead made friends w/ Kam and allies

Vyoma

ॐ Vyoma slept on top Mount Trikūṭa

ॐ Kam kicked to awaken

ॐ Vyoma's eyes burned with rage

- ॐ Stood up and attacked Kam with fists
- ॐ Kam's strikes and makes Vyoma weakened, dizzy
- ॐ Kam made Vyoma his servant

Bāṇāsura (Bali's son)

- ॐ Kam approaches Narada
- ॐ Bows down & offers respect
- ॐ Kam: O Lord, where should I go?
- ॐ Narada: Go fight Bāṇāsura
- ॐ Thus Kam left for city of Śonitā (means blood)
- ॐ
- ॐ Bāṇāsura became angry when hearing Kam's offer & kicked ground
- ॐ Bāṇāsura's foot went into ground up to his kneed
- ॐ Yet foot touched Pātālaloka (560,000 miles below earth)
- ॐ Bāṇāsura: Plz pull me up as I was before
- ॐ Kam pulls Bāṇāsura up like an elephant picks a lotus
- ॐ By this pulling the 7 tala planets were devastated
- ॐ Seeing Bāṇāsura eager to fight Śiva arrived and greeted everyone
- ॐ Śiva (to Bāṇāsura): Except for Viṣṇu no one can beat him
- ॐ Paraśurāma gave him that benediction & V's bow
- ॐ Thus Śiva brokered a deal between Bāṇāsura and Kam

Vatsāsura

- ॐ Hearing of a great demon in the form of a calf out west Kams went to fight with him.
- ॐ Kam grab Vatsāsura by the tail and throw to ground
- ॐ Brings under dominion
- ॐ Goes to land of barbarians and mlechas

Kālayavana

- ॐ Narada informs Kālayavana, who had a red beard, about Kam
- ॐ Picks up club and goes to fight Kam
- ॐ Kam picks up his own club (which weighed 2 mil lbs.)
- ॐ Kam threw club at Kālayavana
- ॐ Kam roared like a lion
- ॐ Kam & Kālayavana fought great fight
- ॐ Sparks

- ॐ Clubs ground to ashes
- ॐ Kam grabs Kālayavana
- ॐ Throws to ground
- ॐ Jumps on
- ॐ Violently attacks almost to death
- ॐ Kālayavana's army showers Kam with arrows
- ॐ Kam deflects all with club
- ॐ Knocked down elephants, horses, and chariots with club
- ॐ Barbarians fled battlefield
- ॐ Knowing they were scared Kam did not fight with them anymore

Indra and demigods

- ॐ Proud, Kam went to Amarāvātī to conquer demigods
- ॐ Went w/ Cānūra, Muṣṭika, Ariṣṭa, Śāla, Tośāla, Keśī, Pralamba, Baka, Dvīvida, Tṛṇāvarta, Agha, Kūṭa, Narakāsura, Bāṇa, Śambara, Vyoma, Dhenuka, and Vatsa
- ॐ Besieged city
- ॐ Indra gets angry & w/ host of demigods goes to fight
- ॐ Terrible battle
- ॐ Indra throws lightning bolt at Kam
- ॐ Kam strikes down with club
- ॐ Indra takes up sword and strikes Kam on head
- ॐ To Kam felt like being struck w/ a flower garland
- ॐ Kam then picks up his astu-dhatu club and throws at Indra
- ॐ Indra catches
- ॐ Throws back at Kam
- ॐ Then Indra goes back into battle cutting his enemies to pieces
- ॐ Kam takes iron club and strikes Indra on shoulder
- ॐ Indra temporarily loses consciousness
- ॐ Then Maruts (49 demigods in charge of air – also born of Diti, as are the demons) covered Kam w/ a flood of arrows like a monsoon covering the sun
- ॐ Bana w/ his 1000 arms shot many arrows and drove back the demigods
- ॐ Demigods attack Bana with a variety of weapons
- ॐ Then Naraka, Pralamba, and others made a great sound that knocked the demigods unconscious
- ॐ Indra rises quickly and mounts Airavata
- ॐ Charges Kam

- ॐ Kam strikes Airavata and knocks Indra far away
- ॐ Airavata gets up and attacks Kam with tusks
- ॐ Kam picks up Airavata by trunk and throws 800,000 miles
- ॐ Airavata was hardly hurt
- ॐ Gets angrier and returns
- ॐ Kam grabs Airavata
- ॐ Throws to ground
- ॐ Strangles trunk
- ॐ Breaks tusks to many pieces
- ॐ Airavata flees to capital of demigods
- ॐ Kam strings bow of V
- ॐ Twangs strings
- ॐ Makes demigods leave
- ॐ Some lost helmets in rush
- ॐ Others surrendered with folded hands
- ॐ Seeing demigods flee, Kamsa took Indra's throne and parasol and returned to Mathura

The wedding

- ॐ Surasena ruled the district of Mathura, and therefore it became the capital of the Kuru dynasty
- ॐ Once, Garga Muni, with blessing of King Surasena, went to Mathura to Ugrasena
- ॐ Palace had golden doors studded with diamonds
- ॐ Filled with sounds of bees and elephants flapping their ears
- ॐ Had many pavilions
- ॐ Protected by soldiers
- ॐ
- ॐ Inside GM saw Ugrasena
- ॐ Accompanied by Akrūra
- ॐ Served by Devaka & Kamsa
- ॐ Surrounded by parasols, awnings and camaras
- ॐ Sat on great throne like Indra's
- ॐ
- ॐ Upon seeing GM, Ugrasena rises and offers dandavats
- ॐ Has GM sit on throne
- ॐ Worships, glorifies, circumambulates

Description is mainly from Garga Samhita, with some parts from Krishna Book (Canto 1, chapters 1-7, 9)

- ॐ GM blesses Ugrasena
- ॐ GM asks about welfare of kingdom and associates
- ॐ
- ॐ GM to Devaka: After thinking for many days, I have decided that Vasudeva is the best king
- ॐ Therefore you should marry Devakī to him
- ॐ Devaka offers GM betels nuts as a gesture of acceptance
- ॐ Performs auspicious ceremonies
- ॐ Offers Devakī in marriage to Vasudeva
- ॐ
- ॐ Vasudeva (son of Surasena) takes Devaki home on a chariot after their wedding
- ॐ Devaka (father of Devaki) gave sufficient dowry:
 - ॐ 400 (or 10,000) elephants fully decorated with golden garlands
 - ॐ 15,000 (or 1 million) decorated horses
 - ॐ 1800 (or 100,000) chariots
 - ॐ 200 (or 1,000) beautiful girls to follow his daughter (part of ksatriya culture to supply as maidservants)
 - ॐ 200,000 cows
- ॐ Kamsa, D's cousin-brother, volunteered to take the reins (customary) to please his sister
- ॐ (Because Ugrasena and Devaka were close, they were like brother and sister)
- ॐ Kam was very affectionate to Vasudeva
- ॐ There were many different kinds of musical instruments playing
 - ॐ Conch shells
 - ॐ Bugles
 - ॐ Drums/mrdangas
 - ॐ Kettledrums
 - ॐ Bheris
 - ॐ Uddharas
 - ॐ Gomukhas
 - ॐ Dhundhuryas
 - ॐ Anakas
 - ॐ Venus
- ॐ Voice from sky: “Kamsa, you fool! You are driving the chariot of your sister and brother-in-law. You do not that their 8th son will be the cause of your death.”
- ॐ Kamsa grabs D by the hair, throws to ground and pulls sword out to kill
- ॐ Musicians dropped their instruments
- ॐ Everyone's face turned white

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book) & Garga Samhita (Canto 1, chapters 1-7, 9)

- ॐ Vas: My dear brother-in-law Kamsa, you are the most famous king of the Bhoja dynasty, and people know that you are the greatest warrior and a valiant king.
- ॐ Nāraka, Jarāsandha, Baka, Vatsa and Bana were all eager to fight with you
- ॐ How is it that you are so infuriated that you are prepared to kill a woman who is your own sister at this auspicious time of her marriage?
- ॐ Following chivalrous code you wouldn't even fight with Putana – although she too wanted to fight you
- ॐ You trusted Putana as your sister
- ॐ Why do you want to kill Devaki?
- ॐ On her wedding day you should be nice to her
- ॐ You should treat her as your daughter
- ॐ You should fix your heart on removing suffering
- ॐ
- ॐ Kam didn't take seriously so Vas continued:
- ॐ Why should you be so much afraid of death? Death is already born along with your birth.
- ॐ From the very day you took your birth, you began to die. Suppose you are twenty-five years old; that means you have already died twenty-five years.
- ॐ Every moment, every second, you are dying.
- ॐ Why then should you be so much afraid of death? Final death is inevitable. You may die either today or in a hundred years; you cannot avoid death. Why should you be so much afraid?
- ॐ Actually, death means annihilation of the present body. As soon as the present body stops functioning and mixes with the five elements of material nature, the living entity within the body accepts another body, according to his present action and reaction. It is just as when a man walks on the street; he puts forward his foot, and when he is confident that his foot is situated on sound ground, he lifts the other foot.
- ॐ In this way, one after another, the body changes and the soul transmigrates.
- ॐ See how the plantworms change from one twig to another so carefully! Similarly, the living entity changes his body as soon as the higher authorities decide on his next body.
- ॐ As long as a living entity is conditioned within this material world, he must take material bodies one after another. His next particular body is offered by the laws of nature, according to the actions and reactions of this life.
- ॐ
- ॐ This body is exactly like one of the bodies which we always see in dreams.
- ॐ During our dream of sleep, we create so many bodies according to mental creation. We have seen gold and we have also seen a mountain, so in a dream we can see a golden mountain by combining the two ideas.

- ॐ Sometimes in dreams, we see that we have a body which is flying in the sky, and at that time we completely forget our present body.
- ॐ Similarly, these bodies are changing. When you have one body, you forget the past body.
- ॐ During a dream, we may make contact with so many new kinds of bodies, but when we are awake we forget them all. And actually these material bodies are the creations of our mental activities. But at the present moment we do not recollect our past bodies.
- ॐ
- ॐ The nature of the mind is flickering. Sometimes it accepts something, and immediately it rejects the same thing.
- ॐ Accepting and rejecting is the process of the mind in contact with the five objects of sense gratification: form, taste, smell, sound, and touch. In its speculative way, the mind comes in touch with the objects of sense gratification, and when the living entity desires a particular type of body, he gets it.
- ॐ Therefore, the body is an offering by the laws of material nature. The living entity accepts a body and comes out again into the material world to enjoy or suffer according to the construction of the body.
- ॐ Unless we have a particular type of body, we cannot enjoy or suffer according to our mental proclivities inherited from the previous life.
- ॐ The particular type of body is actually offered to us according to our mental condition at the time of death.
- ॐ
- ॐ The luminous planets like the sun, moon or the stars reflect themselves in different types of reservoirs, like water, oil or ghee. The reflection moves according to the movement of the reservoir. The reflection of the moon is on the water, and the moving water makes the moon also appear to be moving, but actually the moon is not moving.
- ॐ Similarly, by mental concoction, the living entity attains different kinds of bodies, although actually he has no connection with such bodies.
- ॐ But on account of illusion, being enchanted by the influence of maya, the living entity thinks that he belongs to a particular type of body. That is the way of conditioned life.
- ॐ Suppose a living entity is now in a human form of body. He thinks that he belongs to the human community, or a particular country or particular place. He identifies himself in that way and unnecessarily prepares for another body which is not required by him.
- ॐ Such desires and mental concoctions are the cause of different types of body. The covering influence of material nature is so strong that the living entity is satisfied in whatever body he gets, and he identifies with that body with great pleasure.
- ॐ Therefore, I beg to request you not to be overwhelmed by the dictation of your mind and body."
- ॐ
- ॐ Kamsa still not pacified.

- ॐ Vas begins to contemplate how to save D; that is his first priority
- ॐ Vas then begins to speak to Kamsa w/ great respect: My dear brother-in-law, please consider that you have no danger from your sister.
- ॐ You are awaiting some danger because you have heard a prophetic voice in the sky.
- ॐ But the danger is to come from the sons of your sister, who are not present now. And who knows? There may or may not be sons in the future.
- ॐ Considering all this, you are safe for the present. Nor is there cause of fear from your sister.
- ॐ If there are any sons born of her, I promise that I shall present all of them to you for necessary action.

- ॐ
- ॐ Kamsa pacified
- ॐ Kam praises Vas and allows to go home

Description is mainly from Garga Samhita (Canto 1, chapters 1-7, 9), with some parts from Krishna Book

- ॐ
- ॐ Vas could not flee because Kam had 10k guards on him
- ॐ Each year Vas & D give birth to one child (8 male and 1 female ????)

ॐ Kīrtimān
(Smara)

ॐ Bhadrasena
(Pariṣvaṅga)

ॐ Bhadra (Ghṛṇī)

ॐ Suṣena
(Udgītha)

ॐ Rju (Pataṅga)

ॐ Balarāma

ॐ Sammardana
(Kṣudrabhṛt)

ॐ Kṛṣṇa

ॐ Subhadrā

- ॐ
- ॐ Fearing being known as a liar, Vas brings 1st son (Kirtiman) to Kamsa
- ॐ Seeing Vas keep his word Kam was softened with kindness
- ॐ Kam: This child may go home
- ॐ I don't fear him
- ॐ I will kill your 8th son
- ॐ Vas returns home w/ Kīrtimān, but didn't trust Kam

Narada expedites Kṛṣṇa's arrival

- ॐ Narada appears from sky and speaks to Kam
- ॐ Narada to Kamsa: Listen to me
- ॐ All the Vasus have become people who accept NM as their leader
- ॐ The Suras: Vṛṣabhānu
- ॐ A group that has the Vedic hymns as their leader are now gopis
- ॐ They are on earth now
- ॐ The demigods have taken birth in the Yadu/Vrishni dynasty.

- ॐ The demigoddesses have become their wives headed by Devaki
- ॐ Also be careful of your friends since they are also demons.
- ॐ In a previous birth you were Kalanemi and were killed by K
- ॐ Depending on how you count, any of Vas's sons could be the 8th
- ॐ Therefore any of them could kill you
- ॐ That is the crookedness of the demigods
- ॐ Narada departs

Kamsa kills Kīrtimān

- ॐ Kam became angry
- ॐ I heart decided to kill all Yadavas
- ॐ Kamsa then imprisons Vas & D
- ॐ Crushes Kīrtiman on stone surface

Kamsa arrests father Ugrasena

- ॐ Ugrasena becomes angry at his son's behavior
- ॐ Ug stops Kam and helps V & D
- ॐ Ug's soldiers protect V & D
- ॐ Kam's soldiers respond
- ॐ Great fight ensues
- ॐ 10,000⁺ died
- ॐ Kam takes club and crushes Ug's army
- ॐ Many fell with foreheads, legs, faces, shoulders or arms broken
- ॐ Many were unconscious, vomited blood and died
- ॐ Assembly hall was red with streams of blood
- ॐ
- ॐ Kam then grabs father, Ug
- ॐ Drags from throne
- ॐ Binds with ropes
- ॐ Locks in prison cell