CHAPTER III

THE HARANA-LEGENDS : THEIR CLASSIFICATIONS:

In the introductory chapter of the present work various kinds of legends, thirteen in number have been mentioned. The harana-legends are of one type of them. The study of this Rukmini-harana legend has prompted us to make a distinctive classification among the various harana-legends narrated in the Mahabharata and in the vast puranic literature. Thus in view of differences of the objects of abduction the harana-legends may be classified into six types, viz. (i) the Purusa-harana legends (the abduction of male persons), (ii) the Stri-harana legends (the abduction of female persons or ladies), (iii) the Bala-harana legends (the abduction of babies or boys), (iv) the Prani-harana legends (the abduction of animals), (v) the Dravya-harana legends (the abduction of objects or things) and (vi) the Amurtta Vishaya-harana legends (the abduction of the abstract things). As for illustrations, some harana legends of each type mentioned above are given below:

THE PURUSA-HARANA LEGENDS:

Some harana legends found in the puranas are narrations of the abduction of purusa (male persons, or adult
persons). Such legends may be called the Puruṣa-harana legends. For instance, Nanda-harana by Varuṇa, Devala muni-harana by Gandharva (a semi-divine God) prince Huhu, Harana of Arjuna by the Nāga princess Üulpī etc. are Puruṣa-harana legends.

THE NANDA-HARANA LEGEND:

The tenth Skandha of the Bhāgavata-purāṇa narrates the popular legend of Nanda-harana by Varuṇa. The legend goes as follows:

Once Nanda, the father of Lord Kṛṣṇa celebrated the sacred Ekādaśī Vrata (the observation of eleventh day of the lunar fortnight) to please Viṣṇu. Having duly worshipped Lord Janārādana with devotion he went to river Kālindī (i.e. Yamunā) for bath on the twelveth day of the lunar fortnight.

As soon as Nanda entered into the pure water of Yamunā, he was carried away by the attendants of Lord Varuṇa (the Lord of waters) to the Varuṇālaya (i.e. to the abode of Varuṇa). This was done at the instigation of Varuṇa whose

2 ekādaśyāṁ nirāhāraṁ samabhyarcya janārdaṇāṁ / snātum nandastu kālindyā dvādaśyāṁ jalamāviśat //
   Ibid. X. 28.1. p. 296.
3 taṁ gṛhitvānayad bhṛtyo varuṇasyāsuroantiṁ /
   Ibid. X. 28.2. p. 297.
intention was to bring Lord Kṛṣṇa to his abode in order to make his state sanctified by the visit of Kṛṣṇa. The Paramātman.

On the other hand, all the cowherds of Vraja began to lament at the disappearance of Nanda. Because, they considered that Nanda might meet his death as he entered into the water of Kālindī at evening time. All of them were waiting for Rāma and Kṛṣṇa who were not present there at the time. Kṛṣṇa arrived after a while and could know that Nanda, his father was stolen away by Varuṇa. Kṛṣṇa then entered into the water of Yamunā and arrived at the palace of Varuṇa. He saw there His father Nanda, who was kept safely with due honour and hospitality offered by Varuṇa.

As Kṛṣṇa appeared in the abode of Varuṇa, Varuṇa, the Lord of waters became very much glad. He worshipped Kṛṣṇa duly and made to Him auspicious prayers. Varuṇa, in his prayer to the Lord, said that Bhagavān Kṛṣṇa, who was said to be free from ignorance by the Vedas should forgive him for his offence, created by way of carrying away Nanda. Varuṇa, further requested Kṛṣṇa to be pleased with him and to take back his father, Nanda.

4 avijnāyāsurin velāṁ praviṣṭamudakam niśि/...........  

5 Ibid. X. 28. 5-8. p. 297.


7 Ibid. X. 28. 8. p. 297.
Pleased with Varuṇa, Kṛṣṇa returned to Vraja in joy alongside his father Nanda. This is the Nanda-haraṇa legend narrated in the Bhāgavata-purāṇa. This may be included in the class of Puruṣa-haraṇa legends.

THE DEVALA MUNI-HARAṆA LEGEND:

Another Puruṣa-haraṇa legend, the legend of Devala Muni-haraṇa by Huhu, a Gandharva (a semi-divine God) prince, is also found in the Bhāgavata-purāṇa. In the eighth Skandha of the Bhāgavata-purāṇa the popular story of Gajendra (the Lord of the elephants) is narrated very attractively. There, in the concluding part of the legend of Gajendra the previous birth of Gajendra and Graha or Nakra (a crocodile, an alligator) is related. According to this version, Gajendra, in his previous birth was the pious king Indradyumna, of the Pāṇḍya race of Drāvīḍa kingdom. But due to the fierce curse of sage Agastya he became Gajendra. Likewise, Graha also was in his previous birth a graceful and pious Gandharva prince Huhu by name. But as a result of the curse of sage Devala he came to be born in the form of Graha. The legend is as follows:

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9 Ibid. VIII. 4. p. 887.
11 Ibid. VIII. 8.4. pp. 886-889.
12 Ibid. VIII. 4.7. p. 887.
13 Ibid. VIII. 4.3. p. 887.
Once Devala entered into the water of a lake to offer Tarpana. He was caught by his leg by a Gandharva prince Huhu by name who was sporting in water. Without the knowledge of the sage Huhu carried him to the deep water and troubled him who was not habituated in swiming. Long after while Huhu left the sage on the shore and the troubled sage became very angry with him. He cursed Huhu to be a Grāha in his next birth as he showed the behaviour of a Nakra. Having realised his own fault the prince begged the sage forgiveness with all repentance. Being pleased the sage asked Huhu to catch Gajendra in that Padma Sarovara during his birth of Nakra as he had caught him (the sage). He further said that Lord Viṣṇu would surely give Huhu emancipation from the birth of Grāha.

Accordingly, Lord Viṣṇu killed that Grāha by His Cakra (disc) and bestowed salvation on him together with Gajendra. Huhu, then obtaining the bliss of Lord, saluted Him touching the feet with his head and began to recite the holy names of the Lord. Thus Huhu as well as king Indra-dyumna enjoyed the Karmaphala (the fruits of their action).

A similar puruṣa-haraṇa legend, the legend of Arjuna-haraṇa by the Nāga princess Ulupī appears in the great epic

14 tanvīksya pīdita mājaḥ sahamāvatīrya sagrāhamāsū sarasah ...

15 Ibid. VIII. 4.4. p. 887.
In this way the Puruṣa-haraṇa legends come to our notice in the purāṇic literature and also in the Mahābhārata.

THE STRĪ-HARAṆA LEGENDS:

A good number of haraṇa legends relate to the abduction of ladies which may be placed in the class of Strī-haraṇa legends. These are the legends of Lakṣmaṇā-haraṇa, Subhadrā-haraṇa, Tārā-haraṇa, Pulomā-haraṇa etc. The Rukmini-haraṇa legend, the subject of our investigation in the present work is one of the most famous and popular Strī-haraṇa legends. As for illustration, some Strī-haraṇa legends, mentioned above, are stated below:

THE LAKŚMAṆĀ-HARAṆA LEGEND:

The Lakṣmaṇā-haraṇa legend occurs in the Bhāgavata-purāṇa as well as in the Mahābhārata. The legend goes as follows:

Lakṣmaṇā was the beautiful daughter of Duryodhana, the Lord of the Kurus. King Duryodhana arranged the Svayamvara of his daughter Lakṣmaṇā at the proper time of her youth and invited all the princes from all directions. Sāmba, the brave son of Kṛṣṇa and Jāmvavatī arrived there in the

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Svayamvara pavilion and abducted the bride Lakṣmaṇā.\(^{18}\)

Having seen the abduction of the bride by Sāṁba the Kauravas became very angry. They rebuked the whole Vṛṣṇi race.\(^{19}\) Then the Kaurava heroes headed by Duryodhana, Karṇa, Śāilya, Bhūmiśrava, Yajnaketu and others followed Sāṁba with the intention capturing him.\(^{20}\) Valiant Sāṁba also faced the enemies with the bow in his hand and he pierced the Kauravas with their charioteers by means of sharp weapons. All got astonished and came to praise Sāṁba at his valour. Then the Kauravas attacked Sāṁba at a time. They killed his charioteer, the horses and also crushed his beautiful chariot. Thus Sāṁba was captured by the Kauravas in battle and the bride, princess Lakṣmaṇā was also taken back to the palace.\(^{21}\)

The sad news of the miserable defeat of Sāṁba was conveyed by sage Nārada to the Yādavas headed by king Ugrasena. They became very angry at the unexpected behaviour of the Kauravas and intended to take revenge upon them.\(^{22}\)

But Balarāma did not intend to make a clash with the Kauravas as Duryodhana was his best devotee. Therefore, after having appeased all the Yādavas, along with Udhava and other

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18 Ibid. X. 68.1. p.548.
19 Ibid. X. 68.2. p. 548.
20 Ibid. X. 68.5. p. 548.
21 Ibid. X. 68.12. p. 548.
22 tacchrutvā nāradoktena rājan saṅjāta........... ......//
   Ibid. X. 68.13. p. 549.
relatives, he himself proceeded to Hastināpura, the city of the Kauravas to get the release of beloved prince Sāmba. \(^{23}\)

They arrived at the city of Hastināpura soon. Going in advance, Udāvata intimated the news to the Kauravas. As Balarāma entered into the royal court of the city, Duryodhana, his devotee and others became very happy and honoured him accordingly. \(^{24}\) After that Balarāma expressed before them the cause of his arrival at Hastināpura. He said to the Kauravas how king Ugrasena ordered them to release Sāmba and to take him back together with Laksmana. Having heard the bold words of Balarāma, the Kauravas were highly displeased and they became very angry with the Yādavas. \(^{25}\) They rebuked the Yādavas with harsh words infront of Balarāma. They explained how the Yādavas gained the kingdom with the favour of the Kauravas whom they wanted to disregard now. The Kauravas further said that even Indra, the Lord of the Gods himself was unable to enjoy anything without their grace, as because the Kauravas were powerful with the heroes like Bhīṣma, Droṇa and others. \(^{26}\)

Having heard the scornful speeches of the proud Kauravas Balarāma became very much offended. Although Balarāma,

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23 Ibid. X. 68. 14-15. p. 549.
24 Ibid. X. 68. 18. p. 549.
25 Ibid. X. 68. 23. p. 550.
26 Ibid. X. 68. 28. p. 551.
came to make peace now he came to think thus - "How can it be tolerated as we hear that the land offered by the Kauravas is enjoyed by the Yādavas? Surely, here by, out of pride they consider us as their footwears and themselves as the heads". Bala then, out of anger, got determined to make the earth devoid of the Kauravas. Balarāma stood up taking his mighty plough in hand and intended to throw the city of Hastināpura to the water of the Ganges. The whole world began to throb. The Kauravas were very much afraid. They surrendered to their Lord Balarāma, bowed to him offering Sāmba together with the bride Lakṣmaṇā. They further prayed him with auspicious prayers. Then Balarāma got pleased with them and conveyed to them words of consolation and safety. Duryodhana then presented his beloved daughter Lakṣmaṇā many a paraphernalia. He offered twelve hundred elephants, ten thousand horses, six thousand golden chariots and also one thousand maid servants all well dressed with golden ornaments.

With all these, being satisfied, Balarāma returned to his native city accompanied with Sāmba and Lakṣmaṇā in

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27 Ibid. X. 68. 38. p. 552.
28 adya niṣkauraviṁ kariṣyāṁityamarṣitaḥ / gṛhitvā halamuttasthāu ....................... //
Ibid. X. 68. 40-41. p. 552.
29 Ibid. X. 68. 43. p. 552.
30 Ibid. X. 68. 49. p. 553.
31 duryodhanaḥ pārīvarha kuñjaraṇi ......duhitṛvatsalaḥ //
Ibid. X.68.50-51. p. 553.
joy. This is the Laksmana-harana legend related in the Mahā-
bhārata as well as in the Bhāgavata-purāṇa. This legend appears in the Visnupurāṇa also.

THE PULOMĀ-HARANA LEGEND:

Another Strī-harana legend is the legend of Pulomā-harana narrated in the Mahābhārata. The legend goes as follows:

Pulomā was the beautiful and the beloved wife of sage Bhṛgu. She became pregnant with the semen of Bhṛgu. One day, while sage Bhṛgu went out of the penance grove for bath, a demon named Pulomā entered into the hermitage. Having seen charming Pulomā, the wife of Bhṛgu the demon was moved by the feelings of love.

Beautiful Pulomā then entertained him considering him a guest in the penance grove, she offered him fruits collected from the forest. At the sight of the excellent beauty of Pulomā the demon was bewitched deeply and he decided to abduct her from the Āśrama. Formerly, demon Pulomā intended to

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34 ..garbho bhṛguvīrya samudbhayah //
35 ....... tasya rakaśōtha pulomābhyaśagāmaha //
   .................samāviśto vicetāḥ samāpadyatā //
36 ......hrṣṭamabhūdyājan: jihīrṣu tāmaninditām //
marry her. But her father gave her to sage Bhṛgu by marriage celebrated according to the scriptures. As the demon was determined to abduct her, considering that moment as the proper time, he saw there the burning sacrificial fire. He then enquired of that fire with regard to Pulomā whether she was the same beautiful lady whom he loved and who was later on married by Bhṛgu. He prayed Agni and asked repeatedly. Then Agni answered that she was that beautiful Pulomā whom he loved previously and who was married by Bhṛgu in presence of pure sacrificial Agni. Being confirmed in his suspicion, he came to be strongly determined to abduct her. Finally, he assumed the form of a boar and stole her away immediately with the speed of the wind God Vāyu. On the way, a male baby came out of the womb of delicate Pulomā and the demon turned into ashes and fell down on the ground at the very brilliant sight of the baby. That baby became famous later on by the name Cyavana. With a sad mind Pulomā then returned to the hermitage with Cyavana.

38 Ibid. (Vv.ed) Ādi Parva. 5.20. p. 263.
40 Ibid. (Vv.ed) Ādi Parva. 5.34. p. 266.
41 Ibid. (Vv.ed) Ādi Parva. 6. 1. p. 267.
42 tatah sagarbho nivasan kukṣau bhṛgokulodvaha / roṣānmātuscyutah kukseṣeyvānastenaśeśbhavat // ........bhāmasādbhūtaṁ papātarpimucyatam ///
In the mean time, Lord Brahmā met her and gave her consolation. With the tears of Pulomā a stream was flowing which was known as Vadhūsara (the stream from the daughter-in-law).  

After a while, sage Bhṛgu returned to his hermitage and came to know all about the matter. Thus the popular legend of Pulomā-haraṇa is presented in the Mahābhārata.

THE SUBHADRĀ-HARĀṆA LEGEND:

The Subhadrā-haraṇa legend is also one of the famous Strī-haraṇa legends. The legend is found in the great epic Mahābhārata as well as in the Bhāgavata-purāṇa. The legend goes as follows:

Once Arjuna, the 3rd of the Pāṇḍavas visited many holy places (during his exile). He came to visit Prabhāsa Tīrtha also in his pilgrimage. There he came to hear of the Svayambara of Subhadrā, the daughter of his uncle. He further knew that Balarāma intended to give her marriage to Duryodhana, his best devotee. Then Arjuna was desirous of getting Subhadrā as his beloved wife and he arrived at Dvārakā in the garb of an ascetic holding Tridaṇḍa (three-fold stick).

45 arjunastīrtha yatṛayāṁ paryātannavaniṁ prabhуḥ / gataḥ prabhāsamasīrṇamātuleyiṁ sa ātmanaḥ. Ibid. X. 86.2. p. 654.
Arjuna waited for four months in the rainy season in the city of Dvārakā for beautiful Subhadrā. The citizens of Dvārakā even Balarama could not recognize him as Arjuna.

One day, Balarama invited Arjuna to his castle considering him a Yati (asaetic) and honoured him offering good food with much eagerness. There Arjuna happened to see Subhadrā, a young delicate lady with matchless beauty, attractive to all youthful heroes. He then intended to get her as his wife by any means. On the other hand, Subhadrā was also moved by Arjuna with his very graceful form and she with bashful smile offered her heart to Arjuna and was longing to attain him as her husband. Thus a love affair grew up between beautiful Subhadrā and Arjuna. Arjuna was waiting with his restless mind there only with the thought of his beloved Subhadrā.

Ultimately, a golden chance came to Arjuna. Once Subhadrā, being accompanied with her friends and guarded by the royal guards went out of the Dvārakā fort to the temple of Gods to offer homage. At that time Arjuna prepared himself to avail the chance. He abducted Subhadrā at the instigation

46 Ibid. X. 86. 3. p. 654.
47 Ibid. X. 86. 4. p. 654.
48 Ibid. X. 86. 6. p. 655.
49 Ibid. X. 86. 7. p. 655.
of Kṛṣṇa and also with the consent of Basudeva, the father of Kṛṣṇa and Subhadrā. The guardsmen of Subhadrā attacked Arjuna. But brave Arjuna defeated them all taking his mighty bow in hand and on a chariot took away Subhadrā just as a lion takes away his share.

Having heard of the abduction of Subhadrā by Arjuna Balarāma became very angry and he accompanied with other Yādavas prepared to fight against Arjuna. At this time Kṛṣṇa requested Balarāma not to stand against Arjuna, His friend and thus Kṛṣṇa could appease him. Balarāma, then being pleased gladly offered his beloved sister Subhadrā to Arjuna together with many riches, chariots, elephants, horses and maid-servants etc. This interesting legend of Subhadrā-harana is elaborately narrated in the great epic Mahābhārata along with a beautiful picture of the marriage ceremony of Subhadrā and Arjuna.

THE TĀRA-HARANA LEGEND:

The Tāra-harana legend, an attractive Strī-harana legend is found in the Brahma-Vaivarta-purāṇa. The narration of the legend goes as follows:

50 Ibid. X. 86.9. p. 655.
51 Ibid. X. 86. 10. p. 655
52 Ibid. X. 86. 11. p. 655.
55 Br.VP. (As.ed.). pp. 282-298.
Tārā was the married wife of Vṛhaspati, the venerable preceptor of the Gods. She possessed matchless beauty with her charming heaps, bright teeth, and attractive breasts. One day, while Tārā was returning to the Āśrama (the penance grove) after taking bath in the pure water of the river Jhāhnāvī (i.e. Yamūnā), Candra, the moon God saw her. Tārā, looked more charming with her wet garments, tender limbs and golden ornaments. Having seen Candra on the way home, Tārā proceeded in a bashful mood with her eyes cast downward.

As Candra met Tārā in that state he was highly overpowered by the erotic feelings and approached her with the request to accept him as her husband. Candra said, "Oh you beautiful lady, you need not spoil your tender youth through living with your old husband ... you do accept me (as your husband) and let us spend the days in amorous sports in the beautiful garden of Candana (Gṛhanda) where cool winds is blowing".

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56 saṃpanmatto mahākāmī dadarśa jāhnāvītate /
   tāxrāṇ suraguroḥ patniṁ dharmiṣṭhānca pativratāṁ //
   ......................... ratna bhūṣaṇabhūṣitām //

57 susmitāṁ namravaktrānca lajjaya candradarśanāt /
   gacchatīṁ svagṛhaṁ harsāṁ matta vāraṇāgāminīṁ //

58 dine dine vṛthāyāti durlabhāṁ pavayauvamām /
   ......................... kṛidāṁ kuru mayā saha //
At this unexpected behaviours of Candra, Tārā was astonished. She rebuked Candra with harsh words. She said that Lord Kṛṣṇa, the subjugator of the proud ones would surely punish Candra as he ill-behaved Tārā, who was as good as his mother. At last Tārā requested Candra again and again to leave her and began to weep very much.

Candra was not afraid at all at the words of Tārā. On the contrary, he became very angry. He lifted her on his chariot by his hands in no time and went away in a very high speed of his chariot. Candra got engaged with Tārā in amorous enjoyment in different places of attractive atmosphere. For instance, he made erotic sports with her in the beautiful divine flower gardens, on the banks of many lakes, rivers and in the solitary places of mountains etc.

Thus passed away a hundred years which he felt as a moment due to the erotic pleasure he had. Candra, then being afraid surrendered to Śukrācārya, the preceptor of the demons, who was by nature opposed to Vṛhaspati. Śukrācārya then gave

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59 Ibid. (As.ed). 58. 32. p. 283.
60 iti uktvā tārakā sādhvī ruroda ca mūhumuḥuḥ //
62 vispandake surāvane candane puspabhadrake /
   puṣkare ca naditire .......... śṛngāra kurvastayoḥ //
63 gatam varṣa śatam harsān mūhurstamāva nārada //
64 Ibid. (As.ed) 58. 40. p. 283.
Candra the words assuring safety, sanctified him by means of bath with the pure water of the Ganges and the worship of Lord Viṣṇu yet Śukrācārya explained the gravity of the sin resulting the abduction of the preceptor’s wife by Candra. The sin was called the Candrapāpa (i.e. the sin committed by Candra). Thus Śukra predicted, - 'A brāhmin who never worships Viṣṇu or does not celebrate Trisandhya duly, will surely attain the grave sin of Candra (i.e. Candrapāpa).  

On the other hand, hearing of the abduction of Tārā by Candra Vṛhaspati fainted through extreme grief. As he returned to the easy state of mind Vṛhaspati approached Indra, the Lord of the Gods and reported the matter to him. Indrā then became very angry with Candra for his scornful deed and intended to teach him a lesson. He further, thought of device to regain the wife of his honourable preceptor. Both Vṛhaspati and Indra approached Lord Brahmā, the creator. Then Brahmā being accompanied by them approached Lord Kṛṣṇa. With the advice of Kṛṣṇa Vṛhaspati along with Angiraśa approached Lord Śiva at Kailāsa. Mahendra went to the bank of Narmadā where there were Candra and Tārā in

65 Ibid. (As.ed) 58. 60,61. p. 284. 
66 ............ mahāghorani candrapāpamā sudārunam // 
Ibid. (As.ed) 58.65. p. 284. 
67 Ibid. (As.ed) 59. 4. p. 286. 
68 sighram gacchatu kailāśam svayameva vrhaspatih // 
Ibid. (As.ed) 59.94. p. 290.
the hermitage of Śukrācārya. In the meantime, Vṛhaspati arrived at Kailāśa. There, he related to Śiva all about the shameful abduction of Tārā by Candra. At last the preceptor of the Gods said that he had no need of Tārā, he would go for penance with the words of Lord Śiva and try to attain the lotus feet of Lord Kṛṣṇa. Lord Śiva was pleased with him. He started journey with Vṛhaspati to the penance grove of Śukra. Thus in the Āśrama of Śukrācārya, there assembled the Gods, Lord Śiva, Lord Brahmā, Vṛhaspati and other sages. Tārā was released. Candra then repented very much for his fault. He, being ashamed bowed to Lord Brahmā and Īśa. A son was born to Tārā because of her union with Candra. That child became famous later on by the name of Budha. Candra took his son and returned to Amarāvati. Tārā was purified by means of Prāyaṇcita (a kind of Vedic sanctification) and was offered to her husband Vṛhaspati again.

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69 gururyayau ca kailāśam mahendro narmadātaṭam //
   Ibid. (As.ed) 59.95. p. 290.

70 lajjāvīrjan ca vṛttāntani tam tathāpi kathayāmite //
   Ibid. (As.ed) 60.32. p. 291.

71 Ibid. (As.ed) 60.82-83. p. 293.

72 tārakā garbhasambhūtah sa eva ca budhaḥ svayam //
   Ibid. (As ed) 61.91. p. 298.

73 Ibid. (As.ed) 61.81.p. 298.
Then Lord Śiva, Lord Brahmā, the Gods and Sages as well returned to their respective abodes. Divine preceptor Vṛhaspati also returned to his Āśrama with his wife Tārā who felt very sad even then and continued to follow her husband in melancholy. This is the popular Tārā-harana legend found in the purāṇic literature.

Apart from the Strī-harana legends stated above, there are many other Strī-harana legends occurring in the purāṇas as well as in the Mahābhārata. To mention some of them as for instance. We may refer to the legends of Ambā Ambikā and Ambālikā haraṇa by Bhīṣma, Draupadī-harana by Jayadratha, Gopikā-harana by Sāñkhasūda, Mitrāvindā-harana and Laksmana-harana by Kiṣṇa, Strī-harana by Bhaumāsura or Narakāsura. etc.

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74 devayayuh svabhāvanam svagrhaṁca vṛhaspatih / bhāvānurakta vanitāṁ prāpya saṁhrtāmanasaḥ //
Ibid. (As.ed) 61.90. p. 298.

76 Ibid. (Vv.ed.) Vana Parva. pp. 2186-2237.

77 Bhāg P. X. 34. 20-32. pp. 342-343.
78 Ibid. X. 58. 30-31. p. 493.
79 Ibid. X. 58. 57. p. 496.
80 Ibid. X. 59. 33. p. 501; VSP. 5.29.9. p. 280.
THE BĀLA-HARĀNA LEGENDS:

Some harāna legends are in respect of the abduction of child or Bālaka which may be classified as the Bālāharana legends. Some of them are mentioned below:

THE BĀLA-KṚṢṆA HARĀNA BY TRṆĀVARTA:

The Bāla-Kṛṣṇa-harana legend is one of the very popular Bāla-harana legends. It is narrated in the Bhāgavata-Purāṇa and in the Brahma-Vaivarta-Purāṇa. The legend goes as follows:

One day, Yaśodā was offering milk from her breast to Kṛṣṇa, her beloved baby. Suddenly, Kṛṣṇa became very heavy like a mountain. Yaśodā, then being unable to bear kept Kṛṣṇa on the ground and thought of the Lord Puruṣottama in wonder. Then leaving Kṛṣṇa seated there, Yaśodā engaged herself in her household affairs. According to the Brahma-Vaivarta-Purāṇa she was going to the river Yamunā leaving Kṛṣṇa there.

At that time, a demon Trṇāvarta by name, an obedient servant of Kamsa appeared there at Gokula in the form of a strong cyclone. That Trṇāvarta or, Cakravāta Asura (who.

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82 ekadā ārohamarudham lālayanti //
   Bhāg. P.X. 7.28. p. 158.
83 ..................... kārayitva ca jagānā yamunā mune //
   Br.VP. (Ss.ed). 65.3. p. 92.
became famous by that name also) lifted up baby Kṛṣṇa to the sky and took Him away in no time. Immediately, the sky became dark with the dusts produced by the cyclone. Yasodā could not find her baby Kṛṣṇa at the place where she left Him seated. Yasodā then became very much perturbed as she could not find Kṛṣṇa and having fainted she fell on the ground. Other persons of Gokula headed by Nanda and the wives of the cowherds lamented very much at the disappearance of Kṛṣṇa and they ran to and fro in search of Him.

Trnavarta in the form of Cakravāta carried away Kṛṣṇa to a great extent through the sky. Then Kṛṣṇa (who was really paramātman Himself) became very heavy. He caught the demon by his neck so tightly that he could not release himself from the grip of Kṛṣṇa. The demon being senseless fell down on the ground taking Kṛṣṇa on his chest and breathed his last. The demon in presence of the lamenting persons fell from the sky as like as Tripurāsura fell at the fierce hit by the weapon of Lord Rudra. At this everybody became very much surprised. Any way, as baby Kṛṣṇa was regained all of them headed by Nanda and Yasodā became very happy. This is the Bāla-Kṛṣṇa-harana legend, which is regarded as one of the major pastimes of Lord Kṛṣṇa.

85 Ibid. X. 7. 22-23. p. 159.
86 ........ gale grhita utsrastūm nāśaknodbhutārbhakām // Ibid. X. 7. 26-27. p. 159.
87 Ibid. X. 7. 29. p. 160.
Another interesting Bala-harana legend is the legend of Balarāma-harana by Pralamāsura, that presents the pastimes of Balarāma like Kṛṣṇa at Gokula. This legend is found in the Bhāgavatī-purāṇa, the Viṣṇu-purāṇa, and in the Brahama-Vaivarta-purāṇa. The legend runs in the Bhāgavata-purāṇa as follows:

Kṛṣṇa and Balarāma played with the cowherd boys of Gokula revealing their pastimes. One day, a great demon Pralamba by name appeared there in the garb of a similar cowherd boy with the intention of taking away Kṛṣṇa and Balarāma. But the demon came to the notice of Kṛṣṇa who knew everything. Therefore, Kṛṣṇa thought of a plan to kill that wicked demon Pralamba. Then Kṛṣṇa, the chief leader of the cowherd boys addressed His friends and said, 'Oh dear cowherd friends, let us play a game forming two groups. According to the condition of the betting in the game, the members of the loser group must carry on their back the players who will enjoy victory.' At that proposal of Kṛṣṇa all agreed and some of them supported

89 VSP. 5.9.9-38. pp. 176-180.
90 Br.VP (Ss.ed) 67.15-29. pp. 128-130.
92 tatropāhuya gopālāṁ kṛṣṇaḥ prāha vihāravit / he gopa vihariśyāmo dvandbhūya yathāyatham // 
........bhādhirakam nāmavatāṁ jagmuh kṛṣṇa purogāmāḥ //
Ibid. X. 18.19,21,22. p. 247.
the party of Kṛṣṇa and others organised their troop with Balarāma as their leader. Pralamba selected the troop under the leadership of Kṛṣṇa, as he was afraid of the power of Him. Once, the troop of Kṛṣṇa (where Pralamba was present) was defeated in the game. Therefore, according to the condition laid down before, being defeated Kṛṣṇa carried Śrīdāma, Bhadrāsena carried Brāśabha and Pralamba carried Balarāma respectively.

Pralambāsura taking Balarāma on his shoulder ran away from the cowherd boys to a distant place. He then gave up his disguised form of a cowherd boy, immediately transformed himself to his own form of a mighty demon and he continued to run through the path of the sky. Balarāma, who was also an incarnation of the Lord, and showed pastimes equally with Kṛṣṇa, could understand the bad intention of the wicked demon who carried away him like riches stolen away by some thief. He then put a fierce blow on the head of Pralamba as like as Indra attacked the mountains by means of his mighty Vajra (the thunder bolt). As a result of the hit of that blow the head of the demon was crushed. He frequently vomited blood and fell down on the ground like a

93 Ibid. X. 18.20. p. 247.
96 athagatasmrītirahayo ripūṁ bālo ........ mustinā sūrādhipo girimiva vajrānāhāsa // Ibid. X. 18. 23. p. 248.
mountain that fall on earth creating wind and producing a
great sound, the demon instantly died. 97

Then at the death of the great demon Pralamba and
having seen the chivalrous feat of Balarāma all the cowherds
boys were highly surprised. They uttered 'bravo' to
Balarāma and praised him with auspicious words and out of
joy and love they embraced him again and again. 98 Further,
at the slaying of sinful demon Pralamba the Gods also became
very much happy. They showered auspicious flowers upon
Balarāma from Heaven and praised him with the words 'bravo .
bravo '. 99

It is interesting to note that according to the
Brahma-Vaivarta-purāṇa version it was Kṛṣṇa and not Balarāma
whom Pralamba stole away and it was Kṛṣṇa Himself who
killed the demon. 100 Of course, the Viṣṇu-purāṇa version is
similar to that of the Bhāgavata-purāṇa which narrates the
abduction of Balarāma by Pralamba and the death of the demon
in his hand. 101

97 sa āhataḥ sapadi viśīrṇa mastako mukhād vaman rudhirama-
pasmrto āsuraḥ ......
Ibid. X. 18. 29. pp. 248-249.

98 Ibid. X. 18. 30-31. p. 249.

99 pāpe pralambe nihate devāḥ ...........................//
Ibid. X. 18.32. p. 249.

100 nāmnā pralambano valavān mahādhurtaśca sālavo
Br.VP. (Ss.ed) 67. 15. p. 128.

101 muṣṭhina so'aham mūrdhni kopasarakta locanaḥ ............
VSP. 5.9. 35. p. 179.
THE PRADYUMNA-HARANA LEGEND:

One of the attractive and popular Bala-harana legends is the legend of Pradyumna-harana by Sambarasura. The legend occurs in the Visnu-purana, the Bhagavata-purana, and in the Brahmavaivarta-purana. The legend runs as follows:

Pradyumna was born to Krsna and Rukmini. On the sixth day, just after his birth a demon Sambarasura by name had stolen away baby Pradyumna from the Sutikagrha (birth chamber, labour room). Because, demon Sambara considered Pradyumna, the son of Lord Krsna as his enemy. Taking away baby Pradyumna Sambara threw him into the water of the ocean deadful with the Makaras (sharks, crocodile, a kind of sea animal). As the baby fell in the water, immediately a fish swallowed him. But the digestive fire of the fish did not consume the baby and he remained, however, alive even in the stomach of the fish. Some fisherman caught

102 Ibid. 5. 27. 1-32, pp. 270-274.
105 sasthe ahni jatamatraantu pradyumna sutikagrhat / mamaisa hantentli mune hrtavankalasambarah // VSP. 5. 27. 3. p. 270.
106 hrtva ciksepa .................makaralaye // Ibid. 5. 27. 4. p. 270.
107 Ibid. 5. 27. 5. p. 270.
the fish and presented the same to the demon king Śambara. Then the baby was found alive in the womb of the fish and he was presented to Śambara. 108

Māyāvati was the beautiful wife of demon Śambara. She was deeply moved by the attractive appearance of the baby. But she was very much curious to know about the baby. At that time sage Narada appeared there and said to Māyāvati that the baby was none other than the son of Kṛṣṇa, the cause of creation, protection and annihilation of this universe. He further disclosed how Śambara abducted the baby from the Sutikāgṛha, how he was thrown into the water of ocean and how that baby was swallowed by that fish. 109 Narada then instructed Māyāvati to bring the child up and to take care of him as he was the gem of human beings. 110 Māyāvati did accordingly. Pradyumna became very beautiful as he advanced with his youth. Māyāvati was greatly moved by his attractive youthful appearance and she taught him the various arts of miraculous activities. 111 One day,

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108 Ibid. 5.27.6. p. 270.
109 tasya māyāvati nāma patni sarvagrhe śvarī / .............. 
      .......... masyena nigrastāgrha-gataḥ /
      Ibid. 5.27. 7,8, 9,10,11. p. 271.
110 naratnamidarā subhru visrabdhā paripālaya //
      Ibid. 5.27. 11. p. 271.
111 Ibid. 5. 27. 13-14, p. 271.
Pradyumna asked Māyāvatī the cause of her revealing the feelings of love towards him in place of motherly affection.\textsuperscript{112} Māyāvatī then disclosed to Pradyumna all about the incident of his abduction by the demon Śambara. Hearing this Pradyumna became very angry with Śambara and challenged him for a fight.\textsuperscript{113} Finally, a fierce fight took place immediately between demon Śambara and Pradyumna. Though Śambara applied many miracles in the battle yet he was killed by Pradyumna. Pradyumna then went to Dvārakā, his father’s city being accompanied by his beloved Māyāvatī.\textsuperscript{114}

Rukmini could not recognise the handsome young man as her own son. In the mean time, sage Nārada appeared in the scene with Kṛṣṇa. Nārada, with laughter, introduced Pradyumna who was stolen away by Śambarāsura from the Sutikāgrha when he was a mere baby and who returned to Dvārakā after having killed Śambara.\textsuperscript{115} Nārada further disclosed the mystery to Rukmini that her son Pradyumna and her daughter-in-law Māyāvatī who lived with Śambara like a phantom were no other than God Kāmadeva (cupid) and his beloved wife respectively in their previous births.\textsuperscript{116} Then Kṛṣṇa, Rukmini and

\textsuperscript{112} Ibid. 5.27.15. p. 272. \hfill 113 Ibid. 6.27.18. p.272. \hfill 114 Ibid. 5. 27.20. p. 273. \hfill 115 Ibid. 5. 27.25-26. p. 274. \hfill 116 Ibid. 5.27. 28,30. p. 274.
all other inhabitants of Dvārakā became very much happy.  

The same legend, found in the Visnu-purāṇa has been elaborately narrated in the Bhāgavata-purāṇa also. It is the Brahma-Vaivarta-purāṇa that presents the legend with some deviations from the earlier versions. For instance, the Brahma-Vaivarta-purāṇa states that demon king Śambhara was childless and therefore, he stole away Pradyumna from the Sutikāgrha and presented the baby to his wife Māyāvatī with joy. Further, unlike the Visnu-purāṇa and the Bhāgavata-purāṇa, the Brahma-Vaivarta-purāṇa does not relate the incidents like the throwing of the baby into the ocean, taking by the fish, and regaining the baby from the stomach of the fish et al. On the contrary, the Brahma-Vaivarta-purāṇa states that Śambhara presented the baby to his wife Māyāvatī by himself. Again, according to the Brahma-Vaivarta-purāṇa version it was Goddess Sarasvatī and not Nārada who disclosed the mystery to Māyāvatī regarding their previous birth and instructed her in secret to behave Padyumna not as son but as her husband. Thus this legend

117 Ibid. 5. 27. 31. p. 274.
119 gṛhitvā vālakam daityo jagāma svālayam javāt //
Ibid. (Ss.ed) 101. 11. p. 404.
120 ativa pālanenaiva vardhayāmāsa...... bhaṣmibhūtah patislaya'
Pradyamna-harana by Sámbarāśura becomes one of the most popular and interesting Bāla-harana legends.

Besides these Bāla-harana legends stated above, there are some other Bāla-harana legends, such as - 'The Kumāra-harana' or 'Anirudha-harana' by Citralekha,121 'Bhīṣma-harana by Gangādevī'122 etc. In this way, the Bāla-harana legends have occupied an important place among other harana legends.

THE PRĀṆĪ-HARANA LEGENDS:

It is found that some harana legends narrated in the vast purānic literature as well as in the Mahābhārata describe the abduction of some animals like the cows (including Kāmadhenu), the horses (generally the sacrificial horses) etc. Such legends may be put in the class of the Prāṇī-harana legends. As for examples, some such Prāṇī-harana legends are stated below.

SAGARA'S AŚVA-HARANA BY INDRA:

One of the popular Prāṇī-harana legends is that of Sagara's 'Yajnāśva-harana' by Indra. The Bhāgavata-purāṇa narrates the legend as follows:

121 VSP. 5.32-34. pp. 299-311
Br.VP.(Ss.ed) 103-105. pp. 418-462.
Sagara was a powerful king of Ayodhya. He had more than sixty thousand sons born to the two queens, Sumati and Kesini. With the intention of being a Chakravarty king, once king Sagara performed a horse-sacrifice with the instruction of his honourable preceptor, sage Auva. Indra, the Lord of the Gods stole away the sacrificial horse and kept the same at a place in Patala where the great sage Kapila was in deep penance. Then the sons of Sagara, born to his queen Sumati were roaming on all quarters in search of the horse. Ultimately, by way of digging a great hole on earth they entered the Patalapura (the nether region). They arrived at the penance grove of Kapila who was in deep meditation with his eyes closed. There, they came to see their sacrificial horse, (stolen by Indra), in the north-east corner. Then they considered Kapila, in meditation as the real thief of their horse. The sixty thousand sons of Sagara who were really ignorant began to shout at a time with the words 'He is sinful one, kill him, kill him' etc. Their shouts caused the sage to open his eyes. Immediately, the sons of Sagara whose hearts were carried away by Indra turned into ashes by the burning fire produced from their own bodies.

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123 sasvämedhairayajata sarvavedasurātmakam //
aurvopadīṣṭa yogena harimātmānaṁśvaram //
tasyoṣṛṣṭam pūṣum yaṁ jāhārāśvam purandaraḥ //
Bhāg P. IX. 8. 7-8. p. 36.

124 sumatyāstanaya dṛplāḥ...... āste mīlitalocanaḥ //
Ibid. IX. 8. 9-10. p. 36.

125 Ibid. IX. 8. 11-12. p. 36.
got the sad news of loss of his sons.

King Sagara had another son - Amañjasa by name who was born to Keśini, the other queen of the king. That Amañjasa got a son Aṁśumān by name who always thought for the good of his grand-father Sagara.\textsuperscript{126} He was very much devoted to Lord Viṣṇu.

Noble Aṁśumān went in search of the sacrificial horse of the king and followed the path created by the elder brothers of his father. He then arrived at the spot where he saw the sons of Sagara already turned into ashes and also the sacrificial horse by their side.\textsuperscript{127} Aṁśumān further, saw there Lord Kapila sitting in deep meditation casting his eyes down-ward. Then devoted Aṁśumān being self-controlled began to pray him with auspicious prayers with his folded palms.\textsuperscript{128}

Lord Kapila was highly pleased at the prayer of Aṁśumāna, his devotee Kapila said, - 'Oh my dar child, this is the horse of your grand-father. Now, you may take it back. But your fathers (i.e. the sons of Sagara) who are already burnt have none other alternative way to revive than the sanctified water of the Ganges.'\textsuperscript{129}

\begin{footnotes}
\item[126] \textit{yoasamañjasa ityuktah sa keśinyānpātmajah} / \\
\textit{tasyaputroaṁśumān nāma bitāmaha hiteratah} //
\begin{flushright}
Ibid. IX. 8. 15. p. 37.
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\item[127] Ibid. IX. 8. 20. p. 37.
\item[128] Ibid. IX. 8. 22-27. pp. 37-38.
\item[129] Ibid. IX. 8. 29. p. 38.
\end{footnotes}
Aññumāna bowed to the great sage, took the horse and returned to the city of his grand-father. Then Sagara completed the horse-sacrifice safely. This is the famous legend of Sagara's Yajñārva-haraṇa by Indra. This legend is found in the Viṣṇu-purāṇa also.

THE KĀMADHENU-HARAṆA BY SAHASRĀJUNA:

Another important Prāṇī-haraṇa legend is the legend of the Kāmadhenu-haraṇa by Sahasrājuna. The legend is presented in the Bhāgavata-purāṇa as follows:

In the race of Haihaya there was a valiant king Arjuna by name. He prayed Lord Dattātreya, the incarnation of Lord Nārāyaṇa Himself and was able to please Him. Arjuna came to possess thousand arms, strength, power and prosperity by means of the bliss of Lord Dattātreya. As Arjuna possessed thousand arms, he came to be known as Sahasrājuna and he was also famous by the name Kārtavīryārjuna, because, his father was powerful king Kārtvīrya.

130 Ibid. IX. 8. 30. p. 39.
Once Sahasrārjuna went to the forest for hunting along with his soldiers. Then he entered into the penance grove of sage Jamadagni, the father of Paraśurāma. Kāmādhenu (a divine cow that could give any desired object) was there in the Āśrama of the great sage Jamadagni. By dint of the spiritual power of that divine cow, the sage could entertain the king together with his attendants to their utmost satisfaction. King Arjuna was much satisfied at this grand hospitality offered by the sage. But at the same time, he was very much surprised to see that power on the part of a sage in according such a reception. Then he came to know that it was possible due to the divine power of Kāmādhenu kept by the sage in his Āśrama. At this the king became very envious and decided to take away the cow. Then proud Arjuna, without any information to sage Jamadagni - ordered his men to take away the sacrificial cow to his native city Mahiṣmati. The soldiers carried out his orders accordingly. Thus Arjuna abducted the Kāmādhenu together with the calf by force and returned to his city.

At that time Lord Paraśurāma was not present in the hermitage. When he returned he came to know the abduction of the Kāmādhenu by the proud king Kārtavīryārjuna. At this

133 Ibid. IX. 15.23. p. 70.
134 Ibid. IX. 15.24. p. 70.
135 Ibid. IX. 15.26. p. 70.
unexpected behaviour of king Sahasrarjuna Parasurama became highly furious. With his mighty Paraśu (a battle-axe), and the bow in his hand Paraśurama followed the king as like as a gigantic lion follows an elephant.\textsuperscript{136} Arjuna also faced Paraśurama with a huge troop of soldiers. Finally, a terrible battle began between Rāma and the Haihaya warriors. Having fought alone Lord Paraśurama killed all the soldiers with his sharp weapons manifesting his divine power. Then Sahasrarjuna himself fought against Paraśurama with his one thousand stout arms equipped with various weapons. But Rāma, by means of his mighty axe cut down his arms which were as like as the great snakes.\textsuperscript{137} Then Rāma cut down the head of Arjuna that fell down on the ground like a peak of a mountain. Having seen the death of Arjuna, his ten thousand sons fled away from the battle out of fear.\textsuperscript{138}

Thus having defeated Sahasrarjuna Lord Paraśurama returned to his hermitage taking the divine cow Agnīhotṛ (i.e. Kāmādhenu) together with her calf. He then presented her before his father Jamadagni.\textsuperscript{139} This is the popular legend of Kāmādhenu-harāṇa by Sahasrarjuna. The legend goes also in the Mahābhārata.\textsuperscript{140}

\begin{footnotes}
\footnote{136} Ibid. IX. 15.29. p. 70.
\footnote{137} Ibid. IX. 15.34. p.71.
\footnote{138} Ibid. IX. 15.35. p.71.
\footnote{139} Ibid. IX. 15.36. p.72.
\footnote{140} Bh. (Vv.ed.) Vana Parva, pp. 999-1002.
\end{footnotes}
This legend, bears political and socio-cultural value also. Being a brahmin Parasurāma defeated all the Kṣatriya kings headed by the mighty Haihayas to protest their appression and challenged the supremacy of Kṣatriyas.

THE GO-HARANA BY BRAHMĀ:

The legend of Go-harana by Brahmā from Gokula is another interesting Prāṇi-harana legend. The Bhāgavata-purāṇa presents the legend as follows:

Lord Brahmā, the creator became surprised to see the chivalrous activities of Kṛṣṇa like, killing of Aghāsura and Vakāsura in Gokula. He, desired to test the greatness of Kṛṣṇa and thus decided to steal away the cows and the cowherdboys. Kṛṣṇa who made His pastimes in Gokula could realise his intention.

Taking his cows in company of the cowherds Kṛṣṇa one day went as usual to the sandy and beautiful bank of Yamunā. There he selected a place situated in a very attractive atmosphere and was also suitable to sport. After their play they used to take meal. Kṛṣṇa said, 'Oh my dear friends, as we become very hungry, let us take meal sitting here at this suitable place. Let the cows graze the fine grass. Let also the calves drink water and take rest.' They agreed with

\[141\text{drśtvāghāsuramokṣanām prabhāvataḥ prāptaḥ param} \ldots \ldots /\]

\[\text{Bhāg P.X. 13.15. p. 206.}\]

\[142\text{Ibid. X. 13.6. p. 205.}\]
Kṛṣṇa. Then the cowherdboys were busy in taking meal on the leaves of the lotus according to their choice and were laughing in joy and merriment. Thus they took a long period for taking their meal.

In the meantime, the cows moved to a distant place in search of grass. After a while, the cowherd boys remembered their cows and they prepared to go in search of them. Then Kṛṣṇa obstructed them and said that they should remain engaged in taking their meal and He Himself would go for the cows. He finally went away. But Kṛṣṇa found not a single cow there. Lord Brahmā at first stole away the cows grazing at a distant place, and afterwards the cowherd boys also by availing the chance in absence of Kṛṣṇa. As Kṛṣṇa did not find the cows, the calves as well as His cowherd friends, He began to think over the matter and Kṛṣṇa who is no other than supreme soul could know that the creator Brahmā, stole away the cows and the cowherds.

With the intention to enhance the creator's interest Kṛṣṇa assumed the forms of the cows, cow-calves, and the cowherd boys by means of His spiritual power. He took the exact forms of the individual cows and the cowherds and all

143 Ibid. X. 13.7,10. p. 205.
146 Ibid. X. 13.17. p. 207.
147 Ibid. X. 13.18. p. 207.
of them entered into their respective houses as usual in the evening time. It is very interesting that none of the guardians of the cows or the cowherd boys could understand the miraculous activities of Kṛṣṇa due to their ignorance. They took much care of them considering them as their own cows, calves and children. Only Balarāma could know the mysterious matter by virtue of his spiritual vision.

One year passed away in the same manner with the pastime played by Kṛṣṇa. Then Brahmā came to Gokula and became very much surprised to see that though he stole away the cows and the cowherds yet Kṛṣṇa was playing regularly with the boy friends taking the cows with their respective calves. By the power of Kṛṣṇa, the absolute one, Māya or ignorance prevailed upon Brahmā. While Brahmā gazed and gazed upon the cows, calves and the cowherds, his ignorance began to disappear and he came to see at once the manifold divine forms of Kṛṣṇa with yellow garments in place of the

148 yāvad vatsapavatsakālpakavapuryāvad karāṅgryā ........
.......... tattadvāmbhāvād rājaṁstattatsadmapraviṣṭān//

149 gogopināṁ mātrāṣmin sarva............. māyayā vinā //
Ibid. X. 13. 25. p.208.

150 iti saṅcintya dāśārha vatsāṁ savayāsnapi / ............

cows and the cowherds of Gokula. Thus he saw that all of resembled Kṛṣṇa's forms possessing four arms with conch-shell, disc, club, and lotus in hands, diadem in head, ear-ring in the ears, and with the garlands of the beautiful flowers in the neck. Thus Brahmā saw before him the divine form of Paramātman Kṛṣṇa.

Brahmā then returned to Kṛṣṇa, the cows and the cowherds stolen by him and begged forgiveness. Being moved by the greatness of the Lord he bowed to Kṛṣṇa touching His lotus feet by his head and tried to remember the Lord's divine form again and again. He prayed Kṛṣṇa with a long auspicious prayer. The Lord was pleased with him. Brahmā, then returned to his own abode with a free mind devoid of Maya with the grace of Kṛṣṇa. Thus ends the legend.

This legend relating Go-haraṇa by Brahmā occurs in the Brahma-Vaivarta-purāṇa also. The legend seeks to indicate the presence of ignorance even in the mind of Lord Brahmā in one hand and to establish the supremacy of

152 Ibid. X.13. 46-47, p. 211.
153 evam sakṛd daṛṣṭājah .......yasya bhāsā sarvamidāni.//
154 Ibid., X. 13.63.p.213.
156 Śr.VP. (Ss.ed).70.1-36. pp.149-154.
Kṛṣṇa on the other hand.

Apart from the Prāṇī-haraṇa legends mentioned above, there are many others found in the purāṇas as well as in the Mahābhārata. To mention some of them 'The legends of Kāmadhenu-haraṇa by Āsta Vasu, Kāmadhenu-haraṇa by Viśvāmitra, Brāhmaṇa's Dhenu-haraṇa by Taśkara, Matsyārāja's Gopāla-haraṇa by Surasena, Virāṭa's Go-haraṇa by the Kauravas, etc. may be referred to.

THE DRAVYA-HARĀNA LEGENDS:

Besides the abduction of human beings, or, some animals (or creatures) as mentioned above, there are some other legends relating the abduction of some objects like flowers, gems, garments. Such legends may be classified as the Dravya-haraṇa legends. Some of them are stated below:

THE PARIJĀTA-HARĀNA LEGEND:

The Pārijāta-haraṇa legend is one of the very popular Dravya-haraṇa legends. The Pārijāta is a divine flower obtained by the churning of the Milky-ocean by the Gods and demons. The plant of Pārijāta flower of excellent

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161 Ibid. (Rs.ed) Virāṭ Parva. Go-haraṇa Parva. 35-67 pp.52-96.
162 matthyamānaṃ emrte jātām.... pārijātaṁ jagannāthaḥ...// VSP. 5.30,32. p.288.
quality was offered to Indra, the Lord of the Gods, and therefore, it was planted in Amarāvatī for the pleasure of Goddess Śacī. The legend relates how Kṛṣṇa abducted the Pārijāta from Amarāvatī by way of defeating the Gods in battle for the pleasure of His beloved wife Satyabhāmā. In the Viṣṇu-purāṇa the legend goes as follows:

Kṛṣṇa killed Narakaśura and went to Amarāvatī with His beloved wife Satyabhāmā. There He returned the Kuṇḍala to divine mother Ādityas which was formerly carried away by the oppressive demon Naraka. At this the Gods were highly pleased with Kṛṣṇa and with the words of Aditya Indra worshipped Him with great respect.

At that time Śacī, the beloved wife of Indra being decorated herself with the divine flower pārijāta attended Satyabhāmā, but she did not offer Pārijāta flower considering her a human lady. Lord Kṛṣṇa also came to see the beautiful, well-perfumed and pleasant divine flower Pārijāta in Nandana, the pleasure garden of Amarāvatī. Then Satyabhāmā, the beloved wife of Kṛṣṇa requested her husband, to take the plant of the Pārijāta flower to Dwārakā. Then Kṛṣṇa wished to take away the divine

162 sa tāṁ pranamyā śākṛṇa saha-te kuṇḍalottame / ......// Ibid. 5.30.4. p.284.
164 Ibid. 5.30.28. p.287.
165 Ibid. 5.30.29. p.288.
166 Ibid. 5.30.30-31. p.288.
167 Ibid. 5.30.34-35. p.288.
flower for the pleasure of Satyabhāmā. He uprooted the plant with a laughter and placed the same on the back of mighty Gaduṭman. In the meantime, the security guards of the garden appeared there and obstructed Kṛṣṇa. They said, 'Oh you Govinda, you should not abduct this Pārijāta flower, as because it belongs to Śacīdevī the beloved wife of the Lord of the Gods. Oh Kṛṣṇa, for its protection Devarāja himself will certainly wield the mighty Vajra against you and other Gods will also help him. Therefore, Oh Acyūta, you should not create animosity with the Gods.' 168 At this Satyabhāmā replied that as the Pārijāta flower flourished from the churning of ocean so not only the Gods but everybody had the right to enjoy it. Further, she said, 'Oh you guards, you tell Śacī in my words that I know the power of her husband, the Lord of the Gods, yet being a human lady I abduct the divine flower Pārijāta. 169 Saying this Satyabhāmā returned to Dvārakā with Kṛṣṇa along with the Pārijāta plant.

On the other hand, the guards reported the matter of abduction of the Pārijāta to Śacī. Śacī, then instigated her husband Śakra to protest against Kṛṣṇa. 170 Indra then

168 ityākṣṭaṁ prahasyaināṁ pārijātāṁ garumati / āropayamāsa haristamūcūr...pārijātāṁ na govinda...//
Ibid. 5. 30. 38, 39, 43. pp. 289-290.

169 kathyatāṁ ca dṛutāṁ gatvā paulauṃya vacaṁ..... .....//
Ibid. 5. 30. 49, 51. p. 290.

170 Ibid. 5. 52. p. 291.
being well-armed with his Vajra and accompanied by other
Gods challenged Hari for fight for the Pārijāta flower.\textsuperscript{171}
Kṛṣṇa too warned them with the echoing sound of His conch
shell and attacked the Gods with the shower of arrows.\textsuperscript{172}
Thus a fierce fight began Kṛṣṇa defeated the Gods headed
by Yama, Agni, Marutas and others. Even the mighty bird
Garuḍa also defeated Lord Vaiṇa killing the snakes of
Varuṇa Pāśa.\textsuperscript{175}

As the other Gods left the battle fields; Indra
alone taking Vajra in hand and mounted on the Airāvata, his
great elephant challenged Kṛṣṇa, with His disc on
Garuḍa.\textsuperscript{174} Having seen this terrible fight the whole
universe was thrilled. Ultimately, Indra was badly defea-
ted in the hands of Govinda and began to free from the
battle field. At that time Satyabhāmā felt that Śacī’s
pride was totally over at the very defeat of her husband
Sakra. Satyabhāmā then asked Indra to take Pārijāta back
so that the Gods get relief from the grief of defeat.\textsuperscript{175}
Indra then replied that he had no need of that Pārijāta
for his proud wife. Thus Indra saluted Kṛṣṇa and Satya-
bhāmā, requested the Lord to take the Pārijāta to Dvārakā
and returned.

\textsuperscript{171} Ibid. 5.30.53. p. 291
\textsuperscript{172} Ibid. 5.30.56. p.291.
\textsuperscript{173} Ibid. 5.30. 57-64. p.292.
\textsuperscript{174} ..........jagrāha vāsavo vajram kṛṣṇa cakrasudarśanam//
        Ibid. 5.30.66,67. p. 293.
\textsuperscript{175} Ibid. 5.30. 73. p. 294.
At the arrival of Kṛṣṇa with the Pārijāta the inhabitants of Dvārakā became very happy. Kṛṣṇa, after getting down from Garuḍa planted the Pārijāta flower in front of the castle of beloved Satyabhāmā. This is the interesting legend of the Pārijāta-harana. The legend occurs in the Harivāmsa, the Bhāgavata-purāṇa, and the Brahma-Vaivarta-purāṇa as well. The legend is so popular that some works have been composed in both Sanskrit and later Indian literature on its theme.

THE SYAMANTAKA-HARANA LEGEND:

Another important Dravya-harana legend is the Syamantaka-harana legend. Syamantaka was an auspicious gem which originally belonged to God Sūrya. The legend goes as follows in the Bhāgavata-purāṇa.

Satrājita who lived in Dvārakā was one of the best devotees of God Sūrya. Sūrya, being highly pleased with his devotee as well as friend Satrājita presented the Syamantakamani to him. Satrājita returned to Dvārakā with the gem in his neck. The gem resembled the Sun itself.

176 avatīryātha garudātsatyabhāmā sahāyavān / ..............
Ibid. 5.31.11. p.297.
177 HVP. 68-81. pp.322-357.
179 Br.VP (Ss.ed).’02.21.p.416.
180 The Pārijāta-harana Campū (Sanskrit) of Śeṣa-kṛṣṇa.
The Pārijāta-harana Nāṭ (Assamese) of Śrīsaṅkaradeva.
181 āsīt satrājitah sūryo bhaktasya............
Bhāg P. X.56.3. pp.479-480.
due to its sparkling brightness. As Satrājīta entered his home auspicious rites were observed and the Syamantakamani was given to a wise brahmana to keep in the temple of God. ¹⁸² The Syamantaka gem had some special characteristics. It offered sufficient gold every-day. Further, where the gem remained being duly worshipped there were no starvation, epidemic, fear from snake, tiger etc. and one could be free from any danger. ¹⁸³

Lord Kṛṣṇa asked Satrājīta to offer the Syamantaka gem to king Ugrasena, the Lord of the Yaḍavas. But Satrājīta refused to accept the suggestion of Kṛṣṇa. He had a younger brother Prasena by name. Once Prasena put the Syamantaka gem on his neck, and went to the forest for hunting on horse-back. ¹⁸⁴ In the forest, a lion killed Prasena together with his horse and took away the gem. As the lion mounted on the hill with the gem, Jāmbavanta, the king of the bears met him and took the gem away after killing the lion. ¹⁸⁵ Jāmbavanta, the great bear, then

¹⁸² Ibid. X. 56.10. p. 480.
¹⁸³ dine dine svamabhārāṇaṣṭau sa srijati............../
Ibid. X.56.11. pp. 489-481.
¹⁸⁴ Ibid. X. 56. 13. p.481.
¹⁸⁵ prasenaṁ sahayaṁ hatvā maṇimacchidyā keśarī /
then entered into his deep cave and presented the Syamantaka gem to his child for play. 186

On the other hand, as Prasena did not return home, Satrajita was overwhelmed with grief for his beloved brother. He thought that Kṛṣṇa must have killed his brother Prasena in the forest for the gem. The rumour spread from ear to ear in Dvārakā very soon. 187 Kṛṣṇa also came to hear of the charge made by Satrajita. He thought of a way so that He might get rid of the blame put on Him. Finally, Kṛṣṇa accompanied by some citizens of Dvārakā went in search of Prasena as well as the Syamantaka gem by way of following the footsteps of the horse on which Prasena left hunting. 188 On the way in the forest, they came to see that Prasena was lying dead on the ground together with his horse. They could further know that some lion must have taken away the gem killing Prasena with his horse. As they followed the tract of the lion in the moun-
tain, they saw the lion also lying dead on a spot. Kṛṣṇa, the Lord of the universe could know that it must be Rkṣarāja, the great bear who might have killed the lion and taken away

186 soapi cakre kumārasya maṇiṁ kṛīdanakarṇīvile /
        Ibid. X. 56. 15. p. 481.

187 Ibid. X. 56. 16. p. 481.

188 Ibid. X. 56. 17. p. 481.
the Syamantaka gem. Following the path of valiant Jāmbavanta, Kṛṣṇa along with His attendants found out the great cave, which was very dark.

Kṛṣṇa then advised His attendants to remain outside the cave and entered Himself alone into the tunnel of the bear. Having entered, Kṛṣṇa came to see that some boy was playing with the most brilliant Syamantaka gem in his hand. As Kṛṣṇa approached and was about to snatch the gem, the nurse began to cry aloud. Having heard that cry, indicative of danger Jāmbavanta hurriedly came there in all anger. Jāmbavanta could not know the potency of Lord Kṛṣṇa. He, therefore, began to fight with Kṛṣṇa considering Him an ordinary human being. Then a terrible duel fight began between the two hawks struggled for flesh. Both of them attacked each other with an exchange of blows. The duel combat continued for long twenty-eight days.

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189 Ibid. X. 56.18. p. 481.
190 eko vivesa bhagavānavasthāpya vahihprajāṁ //
Ibid. X.56.19. p. 481.
191 tatra drśtvā maṇiśreṣṭham vála kṛdanakam ............. //
Ibid. X.56.20. p. 481.
192 Ibid. X. 56.21. p. 482
193 Ibid. X. 56.22. p. 482.
194 dvandayudham sutumūlanubhayorvijigisatoḥ /
āyudhaśmadrumairdobhīh kravyārthe śyenayoriva //
Ibid. X.56.23. p. 482.
195 āsittadastā virsaḥ hamitaretaramuṣṭībhīh /
Ibid. X.56.24. p. 482.
Then after the long fight Jāmbavanta felt much tired and he could realise that his rival was not an ordinary human being. Ultimately, he could know that the fighter was none other than Lord Viṣṇu Himself of transcendental power and the cause of all the creatures. He further could know that He was the incarnation of Śrīrāma, his most adorable Lord who attained victory over Rāvaṇa. Jāmbavanta begged forgiveness and made auspicious prayers to Kṛṣṇa. Then Kṛṣṇa, being pleased with Jāmbavanta, His devotee appeased him with the filial touch of His lotus hand. He began to speak to Jāmbavanta with a deep voice full of kindness. Kṛṣṇa said, 'Oh! the master of the bears, I have come to your cave for the Syāmantaka gem for which I came to be blamed in vain'. At this devoted Jāmbavanta felt much joy. He returned the gem, and offered his beautiful daughter Jāmbavanti to Lord Kṛṣṇa for His pleasure.

On the other hand, the men who followed Kṛṣṇa and were outside the great tunnel of Jāmbavanta felt monotony waiting for Kṛṣṇa. After twelve days they returned to Dvārakā in disappointment. All of them considered that

197 abhimṛṣyāra vindakṣaḥ prāṇinā śaṅkarenataḥ / ....pramṛjñātmano mañīnamunā //
198 ityaktaḥ svām duhitaram kanyāṁ jāmbavatīṁ mudā / ....
Ibid. X. 56.32. p.483.
Krṣṇa might not be alive. Returning to Dvārakā they reported the matter to Devakī and others. The sad news perturbed the minds of Rukmini, Devakī and other relatives of Krṣṇa.199 Every body put blame upon Satrājita for the ill fate of Krṣṇa. Of course, in the mean time, Krṣṇa arrived at Dvārakā being accompanied by His newly married bride Jāmbavatī. The scene, immediately, turned to a cheerful and happy one. Krṣṇa then called upon Satrājita to the royal court and returned the Syamantaka gem in presence of all relating the interesting happenings in the course of regaining the gem.200 Satrājita felt ashamed and returned home. He felt guilty realising that he blamed Krṣṇa in vain for the loss of Prasena. He repented much for his mistake, thought of a way by which offended Krṣṇa might be pleased. Then after some deliberation, Satrājita arranged the marriage of his delicate and beautiful daughter Satyabhāma with Krṣṇa and offered the Syamantaka gem with her.201 Krṣṇa accepted Satyabhāma as His beloved wife. But He returned the gem to Satrājita the devotee of God Sūrya.

It is interesting to State that the Syamantaka gem was abducted again from Satrājita. Satadhanvā who intended to marry Satyabhāma stood against Satrājita. At the

199 Ibid. X. 56.34. p. 483.
200 Ibid. X. 56.38. p. 483.
201 Ibid. X. 56.43. p. 484.
instigation of Akrūra and Kṛtavāman, Śatadhanvā killed Satrājīta as he was sleeping at night and snatched the Syamantaka gem during absence of Kṛṣṇa at Dvārakā. Kṛṣṇa killed also Śatadhanvā later on. Of course, at last the Syamantaka gem came to be preserved at the custody of Akrūra with due advice of Lord Kṛṣṇa. This is the Syamantaka mani haraṇa legend found in the Bhāgavata-purāṇa. The legend appears in other purānic works also.

THE KŪNDALĀ-HARĀNA BY TAKṢĀKA:

In the Ādi Parva of the Mahābhārata there goes an important Dravya-haraṇa legend, the legend of 'Utaṅkas Kūndala-haraṇa by Taksaka.' The legend is narrated as follows:

Utaṅka was a favourite disciple of sage Veda. After completion of learning, Utaṅka asked his preceptor, 'Oh honourable sir, what sort of Daksīna (fee or gift offered at the completion of learning or a sacrificial rite) shall I offer to you for your pleasure'. Then the preceptor replied, 'Let you go and ask your mādām (i.e. the wife of the preceptor) of the gift and present her what ever she wants from you.' Utaṅka approached the wife of his preceptor

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202 Ibid. X. 57.5. p. 485.
204 sakadācidupādhyāyamahotāṅkaḥ - ājñāpayatu bhavān kintepriyamupaharami gurvvārthamāti / Mbh. (Vv.ed). Ādi Parva. 3.97. p. 223.
205 tadgacchainān praviśyopādhyāyānīṁ prccha,.............
accordingly. The madam advised Utaṅka to go to the king of Pauṣya and to bring the beautiful Kuṇḍalas (i.e. the ear rings), worn by the queen. She further said, - 'Oh Utaṅka, let you bring the Kuṇḍalas within a period, so that I can put them on my ears and entertain the brahmana guests who will come to my castle on the sacred day of Vrata (fast) that will be observed on the fourth day since to-day. Therefore, let you do it for your good, otherwise how do you attain welfare.'

Utāṅka then set for the kingdom of Pauṣya.

On the way, Utaṅka met a person mounted on a great bull. The man asked Utaṅka to eat the cow-dung of that bull. Utaṅka did accordingly. Then he arrived at the city of Pauṣya, approached the king with the words of bliss and said, 'Oh king, I have come here to your city with a view to beg the two Kuṇḍalas of your queen which I will offer to the honourable wife of my preceptor as gurudakṣina. Therefore, let you offer me the Kuṇḍalas.'

Then the king requested him to take the Kuṇḍalas from his queen in the inner apartment. Utaṅka approached the queen accordingly. The queen offered the Kuṇḍalas to Utaṅka, the honest brahmin considering him as the worthy recipient of donation. But the queen

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206 gaccha pauṣyan pratirājānām, kuṇḍale vikṣitun tasya
          ................. ...................................anyathā kutaḥ śreyo iti//
warned Utañka against Nāgarāja (the king of the snakes)
Taksaka saying, 'Beware of Nāgarāja Taksaka. Because, he
begged the Kuṇḍalas many times. Therefore, let you carry
it carefully.'

Utañka accepted the Kuṇḍalas with thanks,
and being highly pleased returned to the hermitage.

On way home, Utañka placed the Kuṇḍalas on the
ground and entered the water of a pond for purification. In
the meantime, some Kṣapaṇaka (mendicant) came and took
away the Kuṇḍalas. Having noticed him Utañka hurriedly
followed him. But the mendicant, who was no other than
Taksaka himself transformed into his own snake-form and
entered into the nether region, his own abode through a
hole in no time. Utañka then remembered the words of war­
ning of the queen. Utañka then tried to follow him. But
he could not enter because, the hole was very small. Then
Vajra came down at the command of Indra, helped Utañka and
made the tunnel wide. Ultimately, Utañka entered the
Pātālapūra, the beautiful state of the snakes, full of
various kinds of gems and jewels.

Utañka approached the snakes and began to please
them with prayers, so that he might get the Kuṇḍalas in

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209 athotaṅkaṁ kuṇḍale sāṁnyasya...kuṇḍale gṛhitvā
prādravat //
return. 211 But he could not succeed. At that time, Utanka saw there two women weaving in the same loom placing a stick and with the black as well as the white threads. Moreover, he saw a wheel, equipped with twelve pieces of wooden bars, and which was turned by six young boys. There appeared also a great person with charming appearance mounted on a beautiful horse. 212 Utanka prayed them all with sacred verses. 213

The great person was pleased with him. Utanka requested the person to defeat the snakes so that he might get the Kundalas. The person agreed. 214 Immediately, on smoke emitting from the body of the horse, all the snakes got terrified and being afraid wicked Takṣaka returned the Kundalas to Utanka. 215 Brāhmaṇa Utanka became very glad. He returned to the penance grove of Veda in no time with the Kundalas.

Utanka arrived and offered the Kundalas to the honourable wife of his preceptor at the time when that madam was waiting for the Kundalas after bath. Both of them were highly satisfied with Utanka. Honest Utanka related before

214 sa tamuvāca -nāgā me vaśāmiyuh, iti //
215 ................. ime kundale gṛhānātu: bhavāṇ, iti //
   Ibid. (Vv.ed) Ādi Parva. 3. 165. p. 243.
his preceptor all about the incidents and obstacles he was to face for the Kundalas. Sage Veda, then explained the philosophical significance of those incidents. Thus Utaṅka came to know from Veda that the great Puruṣa he met was God Indra himself, the horse was God Agni, the two women in the loom were the two directions of the Sun, the great wheel with twelve sticks was the year with twelve months, the six boys turning the wheel were the six seasons, and the white and black threads were the days and nights. On the other hand, the cow-dung he ate was Amṛta (nectar) of the Gods. Then the preceptor said, 'Oh noble Utaṅka, now you may go home. May you attain welfare.' Utaṅka returned with success and satisfaction.

This important Dravya-haraṇa legend reveals the fact how a preceptor like Veda gave knowledge of Paramātman to his disciple Utaṅka.

Besides these Dravya-haraṇa legends stated above, there are many other legends found in the purāṇas as well as in the Mahābhārata. To mention some of them the following legends may be referred to. These are - 'Karna's

\[^{216}\text{sa tenaivamukta upādhyāyaḥ pratīyāvāca ye te striayau}\]
\[^{217}\text{tat saumya! gāmyatāṁ, anujāne bhavantāṁ, śreyoevāpyasi, iti}\]

\[^{216}\text{Ibid. (Vv.ed). Ādi Parva. 3.182-183. pp. 246-247.}\]
\[^{217}\text{Ibid. (Vv.ed). Ādi Parva. 3.185. p. 248.}\]
Kṛvaca and Kuṇḍala-harana by Indra, 218 'Aditya's Kuṇḍala-harana by Narakāsura', 219 'Gopi's Vastra-harana by Kṛṣṇa', 220 'Draupadī's Vastra-harana by Duḥṣāsana', 221 the Vastra-harana of the Kaurava heroes by Uttara. 222 'the Amṛta-harana by Garuḍa, 223 'the Śāṅkhaśūḍa gem-harana by Kṛṣṇa from Śāṅkhaśūḍa', 224 the Saṃjīvanīmiṇi-harana by Rabravāhana, 225 'the Ratna-harana by Ajāmilā, 226 'the Veda-harana by the demon Hāyagrīva', 227 'Varuṇa's Chatra-harana' by Narakāsura 228 and so on.

THE AMURTĀ-VIŚAYA-HARANA LEGENDS:

There are some harana legends which present the description neither of the abduction of any living being nor of any concrete object but rather relate the abduction of some abstract elements like chastity, mind, knowledge.

219 VSP. 5.29.11. p. 280
Bhāg P. X. 59.2. p.497.
Br.VP.(Ss.ed) 73. pp.181-189.
222 Ibid. (Rs.ed) Vīrāṭ Parva. 66. p. 95.
223 Ibid. (Rs.ed) Ādi Parva. 27-29. pp.431-448.
224 Bhāg P. X. 34.31-32. p. 343.
228 Ibid. X.59.2. p.497; VSP. 5.29.10. p.280.
Such haraṇa legends may be classified as the 'Amūrtta Viṣaya-haraṇa (the abduction of the abstract elements) legends. It should be noted that such Amūrtta-Viṣaya-haraṇa legends are numerous in number. Only a few of them are mentioned below as for example.

**TULASI’S SATĪTVA-HARANA BY KṚṢṆA:**

The legend of Tulasi’s Satītva (chastity) haraṇa by Kṛṣṇa is a very important and interesting Amūrtta-Viṣaya-haraṇa legend. The Brahma-Vaivarta-purāṇa relates the legend as follows:

Tulasi was the beloved wife of Śaṅkhacūḍa, a famous demon king. That Śaṅkhacūḍa was Sudāmā, a cowherd boy in his previous life, who played with Kṛṣṇa in Vraja-dhāma. Due to the curse of Rādhā he took birth as a demon who came to be famous by the name Śaṅkhacūḍa. He had a Rakṣā Kavaca (a protective armour) on his body for which he was in a position to win victory over the three worlds.

Tulasi was a very chaste lady with her matchless beauty. By dint of her purity Śaṅkhacūḍa, her husband

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229 sudāmā nāma gopaśca śrīkṛṣṇāṅga.........................//

230 kavace saṅsthite tatra nakoāpi............... ...........//
Ibid. (As.ed). 16.204. p. 150.
became long-lived one. According to the boon of Lord Brahmā Saṅkhacūḍa would meet with death only when the chastity of his beloved wife would be spoiled by others.\textsuperscript{231}

Once Saṅkhacūḍa attacked the Gods in Amaraṇvati. Being afraid the Gods approached Lord Śiva for help. Śiva then faced the demon king, but could not defeat him. Kṛṣṇa then presented Śiva a weapon and made a plan to bring about the death of Saṅkhacūḍa. At first Kṛṣṇa took away the Kavaca from him in the garb of an old brahmana at the time when Saṅkhacūḍa was about to start his march against Śiva for fight.\textsuperscript{232} After that, Kṛṣṇa arrived at the palace of Saṅkhacūḍa while demon Saṅkhacūḍa was in the battle field. Kṛṣṇa went to the inner apartment and entered into the chamber of Tulasī in the garb of Saṅkhacūḍa and engaged Tulasī in sexual enjoyment with Himself and thus her chastity was spoiled.\textsuperscript{233} But Tulasī could immediately not recognize Kṛṣṇa. In the meantime, demon Saṅkhacūḍa met his death in the battle as a result of the boon, as because her beloved Tulasī lost her chastity. Of course, the demon got back the divine life and form of Sudāma again with the flute in his hand.\textsuperscript{234}

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\textsuperscript{231} Ib \textit{id. (As.ed)} 16, 205. p. 150.
\textsuperscript{232} dehi bhikṣāṇca rajendra mahyaṁ víprāya sāmpratāṁ / .........kavacaṁ divyam jagamā hari eva ca //
\textit{Ibid (As.ed)} 20.8. 11. p. 162.
\textsuperscript{233} Ib \textit{id. (As.ed)} 20.12. p. 162.
\textsuperscript{234} Ib \textit{id. (As.ed)} 20.21. p. 162.
\end{flushright}
On the other hand, while Tulasī came to know that she was deceived by Kṛṣṇa then she felt very sad and cursed Kṛṣṇa to be a stone. That stone came to be known as Śalagrāma. Later on that stone came to be worshipped as the form of Lord Viṣṇu. Tulasī was also transformed to the sacred stream Gaṇḍakī by the counter curse of Kṛṣṇa. Her hairs became the plant Tulasī used in pious sacraments.

This legend bears much religious importance as it reveals the mystery of the origin of sacred stone Śalagrāma—plant, Tulasī, holy river Gaṇḍakī and the Sāṅkha (conch-shell).

Besides the Amūrtta-Viṣaya-harāṇa legend mentioned above, there are many other such legends found in the purāṇic and epic literatures. These are for instance, 'The taking away of the sense of deliberation of the sons of Sagara by Indra,' The harāṇa of Prāṇa (the breath of life), Mana (mind) and Ātman (soul) of Gopīs by Lord Kṛṣṇa at the time of Rāsalilā, Citta and Rati-harāṇa of Uṣā by Anirudha in dream, the Drṣṭi-harāṇa of the Kṣatriya

238 Ibid. X. 29. 3,5,8. pp. 300-301.
kings by Aurva (the son of a Bhārgava wife), Prahlāda's Śīla-harāna by Indra in the guise of an old brahmaṇa, Bhūmibhāra-harāna by Kṛṣṇa and so on. In this way, many legends of 'Amūrtta Viṣaya-harāna' class are found.

A COMPARISON OF THE HARĀNA LEGENDS:

It is observed that the Harāna legends of various classes possess some common ingredients and implications and also reveal certain points of differences amongst themselves.

THE COMMON INGREDIENTS OF THE HARĀNA LEGENDS:

Common ingredients among the different harāna-legends may be pointed out as follows:

It is noticed that almost in all harāna-legends the abductors or the persons engaged in stealing away the objects are generally brave and intellegent. For instance, Kṛṣṇa, Arjuna, Bhīma (in the Strī-harāna legends), Indra, Kārtavīryājuna, the Pāṇḍavas (in the Prāṇi-harāna legends), Tīrṇavatīta, Sambarāsura (in the Bāla-harāna legends), and Lord Kṛṣṇa, Garuḍa (in the Dravya-harāna legends) etc. may

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242 VSP. 5.1.23 p. 131; 9.25. p. 178.
   Br.VP. (Ss.ed) 61.168 p. 54; 76.23 p. 211; 98.13. p. 383.
easily be described as brave and intelligent.

Again, in most of the haraṇa legends, force or, might seems to be common factor leading to the fierce fights. From this point of view most of the haraṇa legends may be described as the Vīrāgāthā (the heroic story). In this respect, references may be made to the fights or struggles described in the legends of the Rukmiṇī-haraṇa, Subhadrā-haraṇa, the Kāmadhenu-haraṇa by Sahasrārjuna, the Pārijāta-haraṇa by Kṛṣṇa, Amṛta-haraṇa by Garuda etc. It is also found, however, that in certain haraṇa legends of all categories fight does not occur. For instance, no fight or battle is described in the case of the legends like, Nanda-haraṇa (in Puruṣa-haraṇa), Tārā-haraṇa (in Strī-haraṇa), Bhīṣma-haraṇa (in Bāla-haraṇa), Go-haraṇa by Brahmā, (in Prāṇī-haraṇa), Utaṅka's Kuṇḍala-haraṇa by Takṣaka (in Dravya-haraṇa) etc.

Another common feature of the haraṇa legends is that a special attraction of the object stolen always comes to be the cause of abduction. For instance, Rukmiṇī, Subhadrā, Tārā and others were abducted only due to their attractive beauty. Likewise, the Kāmadhenu, the Syamantaka gem, the Pārijāta flower etc. were abducted for their special attraction.

Again, the later effect of subsequent reaction of abduction is observed as common to all classes of haraṇa
legends. Of course, the effect may be of different nature. For instance, in the Strī-haraṇa legends like those of Rukmiṇī-haraṇa, Subhadra-haraṇa, the happy union between the hero and the heroine occurred at the end due to abduction. Likewise, the Pradyumna-haraṇa legend ultimately brought the happy union between Pradyumna (who was Kāmadeva in his previous birth) and Ratīdevī. Similarly, the Syamantaka-haraṇa also ended happily with the marriage of Kṛṣṇa with Jāmbavatī, and Satyabhāmā. On the other hand, as a result of abduction demon Pulomā met his death in the Pulomā-haraṇa legend. Thus Karna, and Prahlāda were deceived by Indra in the legends of Karna's Kuṇḍala-haraṇa and Prahlāda's Cīla-haraṇa respectively. Thus subsequent effect or final is commonly found in all classes of haraṇa legends.

THE DISTINCTIVE FEATURES OF THE HARAṆA LEGENDS:

Besides the common ingredients stated above, some distinctive features of the haraṇa legends are also present.

In some Puruṣa haraṇa legends a special aim or purpose of abduction is conspicuously present in place of attraction as its basis. For instance, Nanda was taken away at the command of Varuṇa with a view to sanctifying the Varuṇālaya (the abode of Varuṇa) with the presence of Lord Kṛṣṇa. Of course Ulupī carried away Arjuna being moved by this graceful appearance.
Again, some Puruṣa-haraṇa legends bear religious and philosophical value. Thus in Nanda-haraṇa legend Varuṇa prayed Kṛṣṇa, his Lord and in the Devala muni Kṛṣṇa legend as stated earlier, the Gandharva prince as Huhu could attain Salvation due to the curse of Devala.

In the Strī-haraṇa legends though the attraction towards the extra-ordinary beautiful ladies is the common cause of abduction yet there are some distinctive elements among the legends as noted below.

The Strī-haraṇa legends may again be divided into two sub-varieties viz. 'The haraṇa of the virgin ladies', and 'The haraṇa of the married ladies' (i.e. the wives of others). The Strī-haraṇa legends like - Rukmīṇī-haraṇa, Subhadra-haraṇa, Laksmaṇa-haraṇa, Ambā-haraṇa etc. are of former class. On the other hand, the legends of 'Tārā-haraṇa, Pulomā-haraṇa, Draupadi-haraṇa etc belong to the latter. Some other interesting differences noted are as follows:

Some ladies were abducted with their consent due to their previous love affairs. For instance, as stated earlier, Rukmīṇī and Kṛṣṇa were already engaged in mutual love. Rukmīṇī herself called upon Kṛṣṇa from Dvārakā sending a brahmin messenger and accordingly Kṛṣṇa abducted Rukmīṇī with her consent. Similarly, Arjuna also abducted
Subhadra, his beloved with her due consent. Again, some virgin ladies were abducted by force without any preceding love affair or without any consent. For example, Bhīṣma abducted Ambā, Ambikā, and Ambālikā by force. On the other hand, force seems to be commonly used in all cases of abductions of married wives. Thus Pulomā, the wife of Bhṛgu, Tārā, the wife of Vṛhaspatī, and Draupadī, the wife of the Pāṇḍavas were forcibly abducted by demon Pulomā, Candra and Jayadratha respectively. Another important point of difference is that generally the virgin princesses were abducted by the heroes from the Svayamvara pavilion in presence of many other princes and kings, whereas the married wives were abducted from their own castle by force in absence of their husbands. Thus beautiful Rukmini, Subhadra, Lakṣmaṇā, and Ambā were abducted by Kṛṣṇa, Arjuna, Sāmba and Bhīṣma respectively during their Svayamvara in presence of other rival princes. But Pulomā, Tārā, and Draupadī were abducted from the cottages in the penance groves or forests.

Moreover, the case of the abduction of a virgin lady was not generally regarded as crime or grave sin, on the contrary, it was considered as a kind of marriage known as Rākṣasa type of marriage. Therefore, generally after abduction of a virgin lady the celebration of the marriage ceremony of the hero and the heroine is noticed with due recommendation of the gurdians. For example, the marriage
ceremonies of Kṛṣṇa and Rukmini, Arjuna and Subhadrā, Samba and Lakṣmanā, were celebrated cheerfully by observing the prevalent manners and customs and the brides and the bridegrooms generally enjoyed their happy life in happy union. On the other hand, in the case of the abductions of the married wives the reaction or result seems to be quite opposite. The abduction of a married lady was generally considered as a severe crime and a grave sin. Therefore, generally the abductors were to face severe punishment or, some time even capital punishment as a result of their crime. As for instance, in the Tārā-haraṇa legend Candra was punished and his sin was considered as a grave sin which was known as Candrapāpa, in the Draupadī-haraṇa legend wicked Jayadratha was punished by the Pāṇḍavas and in the Pulomā-haraṇa legend demon Pulomā was turned into ashes being burnt by the fire produced from the burning glance of baby Cyavana.

The Bāla-haraṇa legends also have some distinctive features. Some Bālas were abducted generally due to the enmity, and some times with special purposes. For instance, Ṭrīnāvarta Asura stole away Bāla-Kṛṣṇa at the instigation of cruel Kāṃśa and attempted to kill him though he himself was to lose his life. Similar is the case with the legend of Balarāma-haraṇa by Pralambāsura. On the other hand, Bhīṣma was stolen away by his mother Gagā not to do
him any harm but with the intention of making him proficient in all kinds of learning as a result of which Bhīṣma became famous as a great hero and a highly learned person. It is interesting to note that in the Pradyumna harana legend both the views stated above are found. Thus according to the Visnu-purāṇa as well as the Bhāga-vata-purāṇa Śambarāsura stole away baby Pradyumna considering him as his enemy and therefore threw him away to the water of ocean. But the Brahma-Vaivarta-purāṇa states that Śambarāsura had no son of his own. Therefore, he abducted Pradyumna and presented to his wife Māyāvati with joy. Māyāvati also adopted the baby at first as her own son. Thus both the features (i.e. the stealing of a child with enmity and also that with the good purpose) of the Bala-harana legends are present in the Pradyumna-harana legend.


244 VSP. 5. 27. 3–4, 10. pp. 270–271.

245 Br.VP (Ss.ed) 101. 11,12. p. 404

246 ativa pālanenaiva vardhayāmāsa vālakām //
Ibid. (Ss.ed) 101. 13. p. 404.
Another important feature noticed in most of the Bāla-harana legends is that the stealers could finally make no harm to the Bālas, stolen away by them. So, Bāla-Kṛṣṇa, Balarama, and Pradyumna lived safely, on the contrary, they slewed the stealers (i.e. Trnāvarta, Pralamba, Sambarāsura respectively). Of course, all these are considered as the pastimes. The last but not the least important feature of the Bāla-harana legends is that skill and not the force was applied in abducting most of the Bālas, which is conspicuously absent particularly in most of the Strī-harana legends.

In the Prāṇī-harana legends also some distinctive features are noticed. Like the Strī-harana legends as well as some Dravya-harana legends force and fights are noticed in most of the Prāṇī-harana legends. Thus in the legends like those of 'Kāmadhenu-harana by Sahasrārjuna', 'Virata's Go-pāla-harana by the Kauravas etc. force and fights are vividly described. On the other hand, some Prāṇīs (animals) were stolen away not by the use of force but by availing of chances. Thus Lord Brahmā stole away the cows and cowherds availing the chance of Kṛṣṇa's absence as stated earlier. Further, Kṛṣṇa regained his cows together with the cowherds not by any fight. Moreover, some Prāṇīs were abducted due to their special qualities. For instance the divine cow Kāmadhenu could bestow any sort of riches as
desired. Its milk was suitable for sacrifice for which she became famous as Agnihotri. Furthermore, some animals were abducted with some special aim or to fulfil some purpose. Thus Brahma stole away the cows together with the cowherds to examine the divine power of Krsna. Likewise, Indra stole away the sacrificial horse of king Sagara with the intention to spoil his sacrifice and to bring about the ruin of the sons of Sagara. Again, it is noticed that generally in the Prani-harana legends narrated in the puranic works or in the Mahabharata most of the abducted animals were some sacrificial horses (like the sacrificial horse of Sagara), the cows (like the cows of Krsna, Virata etc.) and the divine cow Kamedhenu (as described in the Kamedhenu-harana legends).

Another notable point is that the abducted animals were, however, regained by the owners or the guardians from the hands of the abductors or the thieves. Thus the sacrificial horse of Sagara, the cows of Krsna, and those of Virata and the Kamedhenu were regained or rescued. These are the main features found in the Prani-harana legends.

In the Dravya-harana legends also some specialities are met with. In comparison to the legends of Purusa-harana, Stri-harana, Bala-harana, or Prani-harana the Dravya-harana

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247 tamagnihotrimrsayo jaghrubrahma vadinah / yajnasya devayanasya medhyaya havise nipa //
Bhag P. VIII. 8.2. pp. 907-908.
legends are many in number. It is possible because, abduction of various types of Dravyas (things) are narrated in the purānic or the epic works. Again as was the case with the Prāṇis in the Prāṇī-haraṇa legends, some Dravyas were abducted for their extra-ordinary qualities. For instance, the Pārijāta flower (that arose from the churning of the ocean), the Syamantaka gem, Amṛta (nectar) etc. attained extra-ordinary qualities of utility as stated earlier. Amṛta (which arose specially from the churning of the milk ocean) could give an ever-lasting energetic youthful life to some one who drank it. Moreover, like some Prāṇī-haraṇa legends some Dravyas were also abducted or taken away with same intention or special purpose. For instance, the Kundalla and the Kavaca of Karna were taken away by Indra in the garb of some brahmana for the victory of his favourite Arjuna in battle. Thus Draupadī’s garments were taken away by Duḥṣāsana being envious of Pāṇḍavas and to take revenge upon them.

Furthermore, as we found in the Strī-haraṇa legends or some Prāṇī-haraṇa legends fights and struggles are noticed in some Dravya-haraṇa legends also. The fight between Kṛṣṇa and the Gods in the Pārijāta-haraṇa legend, the fierce combat between Kṛṣṇa and Jāmvabanta in the Syamantaka-haraṇa legend, and the terrible fight between mighty Garuda and the

248 Ibid. VIII. 8.35. p. 911.
Gods are the suitable examples to support the view. It should also be noted that some Dravyas (objects) were abducted not by the use of force but by means of some wonderful skills or technics. For instance, in the legend of Utaṅkas Kuṇḍala-harana as stated earlier great snake Takṣaka stole away the Kuṇḍalas in the garb of a mendicant and entered into the nether region wonderfully through a hole assuming his own form of snake. Thus Indra took away the Kuṇḍalas and the Kavaca of Karna in disguise of a brāhmaṇa. Therefore, apart from the might the use of miraculous skill is another distinctive feature of the Dravya harana legends.

Moreover, unlike the Prāṇi-harana legends or, the Bāla-harana legends all the stolen objects were not regained or returned by the abductors in the Dravya-harana legends. Of course, some objects like the Syamantaka gem, Amṛta, the Kuṇḍalas of Utaṅka etc. were regained by Kṛṣṇa, Indra, and Utaṅka respectively. But some objects like the Pārijāta flower, Kuṇḍala and Kavaca of Karna etc. were lost for ever.

Another worth notable point is that unlike the Strī-harana legends some Dravyas were abducted for more

than one or two times by different abductors. In this regard the case of the Syamantaka gem or Amṛta may be referred to as for examples. As stated earlier, the Syamantaka gem was taken away by the lion, Jāmbavanta, and at last by Sātadhanvā from the castody of Sātrājita. Similarly, Amṛta was first taken away by mighty Garuḍa and presented to the snakes keeping the jar of nectar on the Kuśa-grass. But Indra, according to the previous condition with Garuḍa took away the jar of nectar tactfully at the time when the snakes went for bath. Therefore, the case of abduction of the same object for more than once seems to be a worth notable point in the cases of the Dravya-haraṇa legends. Such are the distinctive features revealed in the Dravya-haraṇa legends.

The 'Amūrtta-Viṣaya-haraṇa legends' also have some notable characteristics which are not found in common with other classes of harana legends.

As mentioned earlier, the haraṇa-episodes of the abstract entities are many. It is obvious from the point that the taking away of some one's mind, Citta, knowledge etc by some others may be very common. Again, as the abstract things have no physical existence so the abduction

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251 athasarpānuvācedan sarvān parama hrṣṭavat / idamāṅitam amṛtam nikṣepṣyāmi kuśeṣu vah //
also cannot be physically perceived but it can be felt only. For instance, the Citta-harana of the Gopikās in the Vraja dhāma by Kṛṣṇa was not seen by anybody but it was only felt by the Gopīs. Further, the effect or the reaction of the abduction can be noticed through the activities of the person concerned. Thus the Gopikās of Vraja, with their minds, being taken away (i.e. attracted) by the tune of Kṛṣṇa’s flute ran to the bank of Yamunā to meet Kṛṣṇa abandoning all their house-hold duties. Similarly as stated earlier, Tulasī felt very sad when Kṛṣṇa robbed her of chastity and she being angry with Kṛṣṇa cursed Him to be a stone. Another important point is that as in some Dravya-harana legends, coming in disguise on the part of the abductors is noticed in some Amūrtta-Viṣaya-harana legends also. As for instance, the appearance in disguise by Kṛṣṇa in the Tulasī’s Satītva-harana legend and the that of Indra in the legend of Śīla-harana of Prahlāda may be referred to. Thus it is found that almost in all respects the harana-legends of abstract entities differ from the other kinds of harana legends.

In addition to the study of the Rukmiṇī-harana legend in comparison to other Harana legends as above, we

\[\text{252 nisāmya gītāṁ tadananga ... kṛṣṇogṛhitā mānasah / ājagmuraṁyonyaṁ malakṣito dyamāṁ ...... kundalāṁ // Bhāg P. X. 29.4. p. 300;}\]
\[\text{cakāra tatra kutukāvīnadumārāvavam........... vahīrvabhūvustāstrastā varenā hṛtacetanāḥ / kuladharma parītyajya niśaṅkā kāma-mohitāḥ // Br.VP.(Ss.ed).74.18,23. pp.192,193.} \]
are encouraged to study the Rukminī-harana legend as compared with some other legends like those of Dadhīci, Śivi, Śrivatsa and Vīravara. Some of them are stated below by way of giving their distinctive feature in comparison with those of the Rukminī-harana legend.

THE LEGEND OF DADHĪCI:

The legend of Dadhīci is an important and famous Indian legend, embodying teachings of self-sacrifice and charity. This legend is narrated in the Bhāgavata purāṇa as well as in the Mahābhārata in course of the narration of the slaying of the great demon Vṛttāsura by Indra. The legend goes as follows:

Indra, the king of the Gods slayed the great demon Visvarūpa by way of cutting his three heads. Then Tvāstṛvā, the father of Visvarūpa performed a sacrifice to take revenge upon Indra, the slayer of his son. At the end of the sacrificial rite there arose a great demon from the sacrificial fire. With his great appearance, the demon

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256 hataputrastatatvāṣṭvā.............yugānta samaye yathā // Ibid. VI. 9. 11-12. p.710.
encircled the whole universe as if with a grave sin and therefore, he came to be famous by the name of Vṛttāsura. 

This mighty demon Vṛttāsura attacked the Gods at the instigation of Tvaṣṭrā, his father. Being frightened the Gods left their abode Amarāvatī. They approached Lord Śrī-hari with auspicious prayers to get rid of the oppression of Vṛttāsura. Lord Viṣṇu then being pleased advised them to approach Dadhīcī and to request the sage to offer his bone. He further, advised the Gods to make the mighty weapon Vajra with the skill of Viśvakarmā and to kill Vṛttāsura thereby.

Accordingly, the Gods came to the great sage Dadhīcī and disclosed their intention to him. Sage Dadhīcī then said to the Gods, - 'Oh Gods, in this universe riches, beings and the body etc. are quite transitory. Where is their utility if they can do nothing good for others. Therefore, one should sacrifice them all for others.' Saying thus that Atharvan sage Dadhīcī concentrated his mind on Paramātmā (i.e. meditation) and his

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257 yenāvṛta ime lokāstamasā tvāstra......................//
Ibid. VI. 9.18. p.711.

258 Ibid. VI. 9.31-45. pp. 713-716.


260 Ibid. VI. 10.10. p. 719.
soul discarded his body. Then the Gods headed by Indra took his body and afterwards God Visvakarma made the mighty weapon Vajra, which was very powerful with the energy of Paramatman.

Indra then faced Vṛttasura in the battle with the mighty weapon Vajra made of Dadhici's bone. Indra cut the head of mighty demon Vṛttta, which fell on the ground like the peak of a mountain and thus Vṛttasura met his death. This is the popular legend of Dadhici.

In a comparative study of Dadhici legend with that of the Rukmini-harana the following points generally come to our mind.

At the first place, the legend of Dadhici is a 'sage legend' as it is mainly connected with the sage Dadhici. But at the same time, this legend may be considered as a moral legend also as the doctrine of self-sacrifice is primarily taught through the legend. The legend is important in respect of charity also. On the other hand,

![Citation](https://example.com/citation)

261 Ibid. VI. 10.10. p. 719.


263 bhitva vajrena tatkuksim niškramya valabhidvibhuḥ / uccakarta śirah śatrogirisringamivajasā // vajrastu tat kandharamasuvegah.... vārtrahatye //
the Rukmiṇī-haraṇa legend is a haraṇa legend. As stated earlier, it is included in the class of Strī-haraṇa legend. Unlike the Dachīci legend, the Rukmiṇī-haraṇa legend contains a love affair between the hero Kṛṣṇa and the heroine Rukmiṇī, the abduction of Rukmiṇī by Kṛṣṇa, the fierce fight between the hero and the rival kings like Śiśupāla, Jarāsandha etc. and the victory of hero Kṛṣṇa over his rivals. It further presents the happy union of the hero and the heroine.

But notwithstanding the differences between the legends of Dadhīci and Rukmiṇī-haraṇa as stated above, some common ingredients are also noticed between the two. Both the legend bear much religious and philosophical importance though the way of presentation may be different. Just as the legend of Dadhīci advocates the attainment of Paramāpada (the supreme abode) through charity and self-sacrifice, so does the Rukmiṇī-haraṇa legend uphold the attainment of Paramāpada through the union of Rukmiṇī with Kṛṣṇa (i.e. the Jīvātman and the Paramātman). Regarding the religious value of the Rukmiṇī-haraṇa legend a discussion is presented in later pages of this present work.

THE ŚIVI LEGEND:

The legend of king Śivi is another important Indian legend from the viewpoint of ideal self-sacrifice
The legend is found in Mahābhārata, Kathāsaritsāgara, as well as in the Buddhist-Jātaka.

The Mahābhārata presents the story of king Śīvi in three separate accounts. The description of the famous king Śīvi, the grandson of Yayāti and also the descendant of Usīnara is met with. The king was glorified as pious, generous, and a best sacrificer. It is stated that he gave the brahmanas as many oxen as rain drops fall on earth, as are countless stars in the sky or as many as there are the grains of sand on the bank of the river Ganges.

In another version it is narrated that to fulfill the wish of a brahmana, king Śīvi killed his son without any hesitation and even ate him himself at the command of that brahmana.

Moreover, one of the accounts presents the high spirit of self-sacrifice, generosity and righteousness of

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264 Mbh.(Vv.ed) Vana Parva. 198.18-23. pp.323-324; Drona Parva.58. 3-7.
265 KSS.
266 Śivijātaka.
267 yajñaibahuvidxhai riṣtam paryāptadaksinaiḥ / yāvatyo vārṣatodhārā......... .māhotpātaḥ // Mbh. Drona Parva 58. 3-7.
268 Ibid. Vana Parva. 198.18-23.
Śivi. Thus it is narrated how the pious king cut pieces of flesh from his own body and gave up his life to save the life of a dove which was pursued by a hawk. The narration goes as follows:

Once, God Indra and Yama intended to examine the spirit of self-sacrifice and charity of king Śivi and then took the forms of dove and hawk respectively. The hawk pursued the dove and wanted to kill him to take him as his meal. Then the poor dove being afraid began to tremble and he entered the king’s lap for shelter. The hawk then swooped into the chamber of king Śivi and demanded the king of the dove, which would be his food. In a distinct human voice the hawk asked the king to return the dove. But pious king Śivi refused to give up the terrified poor dove, saying that the dove was then under his protection. The hawk insisted upon getting the dove, and said to the king that otherwise he would die of hunger. He further said that as a pious and righteous king Śivi should protect both of their lives. At this king Śivi was in the horns of dilemma. He was quite unable to kill another creature for the hungry hawk. Therefore, ultimately taking a bold decision within himself, declared that he

\[\text{ukṣāṇivehatamanuṣāṁ nayantu te}
\text{pasyantu puruṣa mamśiva ......}
\text{tvām hyenaṁ mā himśih //}
\text{.............. .. dadyāṁ kapoṭāṁ /}

\text{Ibid. Vana Parva. 197, 27,28.}
was prepared to give his own flesh for the food of the hawk in place of the poor dove. The hawk told that the king must give that amount of flesh which would be equal to the weight of the dove. At this the king agreed. As soon as the dove was placed on a scale, it weighed heavily. The king, however, cut some flesh from his body and placed the same on the other plate of the scale. But unfortunately, the dove proved heavier. King Śivi also went on cutting the pieces of flesh from many parts of his body, but yet his flesh could not be of equal measure with the dove. The king was bleeding heavily. Ultimately, the pious king Śivi placed himself on the scale. Just at that moment, both the hawk and the dove disappeared. Suddenly, Lord Indra and Yama appeared before the king and told him that they were highly pleased with him for his righteousness, Supreme generosity and for the sense of protection towards the weak and oppressed. Then the Gods blessed king Śivi with the gift of immortality. Here ends the legend.

A COMPARISON WITH THE RUKMINI-HARAṆA LEGEND:

A comparative study between the two legends of Śivi and the abduction of Rukmini brings the following points to

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270 Vide. Ibid. Vana Parva. 197.30.
271 ūrordakṣinādūtkṛtya svapiśītam tāvadrājan // svamāṁśāpēsi ...............lulya dhārayat //
Ibid. Vana Parva, 197. 20-21.
272 Vide. Ibid. Vana Parva. 197.
our knowledge.

The legend of Sivi is a king legend relating the activities and conduct of king Sivi. Again, like the legend of Dadhichi, it may also be included in the class of moral legends, as it advocates the attributes of charity, generosity and self-sacrifice of Sivi. Moreover, the protection, given towards the weak against the oppressive, which is really the duty of a king is another important feature of the Sivi legend. On the other hand, the Rukmini-haraṇa legend is a Haraṇa legend, and specially a Stri-haraṇa legend as described earlier. Therefore, naturally, the incidents of the Sivi legend are quite different from those of Rukmini-haraṇa legend. Unlike in the Rukmini-haraṇa legend, the incidents like the love affairs between the hero and the heroine, the conflict, the happy union etc. do not occur in the Sivi legend.

In spite of the differences stated above, some common ingredients are also noticed between the two legends. Both the legends have happy endings. As the Sivi legend ends after much distress with the attainment of immortality by Sivi with the gift of bliss offered to him by the Gods, so also Kṛṣṇa and Rukmini had a happy union having overcome obstacles created by the enemies. Again, both the legends

273 cf. ārta-trāṇāya ṣvāh śastrām na prahartumānaṇgasi //
arājake hi lokeśamin sarvato vidrute bhayāt /
rakṣārthamasya sarvasya rājānamāṣyajat prabhuḥ //
Manu. 7.2.
contain religious and philosophical importance. In the Šivi legend king Šivi attained immortality, the eternal pleasure as a result of his self-sacrifice, and distress he had undergone for others. On the other hand, if we consider the Rukmiṇī-haraṇa legend as one of the pastimes of Lord Kṛṣṇa, the supreme personality of God head then it seems clear that the happy union of Kṛṣṇa and Rukmiṇī symbolizes the eternal pleasure resulting from the union between a Jīvātma and a Parātma. These are the common features between the legends of Šivi and Rukmiṇī-haraṇa.

THE LEGEND OF ŚRĪVATSA AND CINTĀ:

The legend of Śrīvatsa and Cintā is narrated in the Vana parva of the Kāśī-dāsi-Mahābhārata. It should be noted that this legend, Śrīvatsa and Cintā, is however, not found in the original Mahābhārata. Like the famous Hariścandra legend and the Nala-legend, in the Śrīvatsa and Cintā legend also it is found that king Śrīvatsa, the noble son of Citraratha had to face endless troubles due to anger of God Śaṇi. Of course, after undergoing distresses and facing various misfortunes one after another, king

ABr. 33.1-6, pp.835-860
MKP. 7-9. pp.113-166

Srivatsa regained all his lost properties together with his beloved wife Cintā and the kingdom in the long run.

A COMPARISON WITH THE RUKMINI-HARĀṆA LEGEND:

By way of comparing the Srivatsa and Cintā legend with that of the Rukmini-haraṇa, we come to observe the following.

The Srivatsa and Cintā legend is not a mere king legend but it is a moral legend like those of Śivi, Hariścandra, and Nala and Damayantī. On the other hand, as stated earlier, the Rukmini-haraṇa legend is an out and out Strī-haraṇa legend. In the Srivatsa and Cintā legend king Srivatsa, the hero of the legend, had to undergo at first various sufferings, misfortunes and difficulties like king Śivi, Hariścandra and Nala. Of course, in the Rukmini-haraṇa legend also Rukmini had to face obstacles in matter of her union with beloved Kṛṣṇa because of rivalry of aspirants for her.

Unlike the Rukmini-haraṇa legend, and like the legends of Śivi, Hariścandra, and Nala no fight or force is described in the Srivatsa and Cintā legend to overcome
the hindrances in the path of victory. On the contrary, patience, truthfulness, charity, and self-sacrifice were the weapons in the hands of Śrīvatsa as well as of Hariścandra to fight against the demons in the form of dangers. Of course, heroine Rukmini had much patience to get her Lord Kṛṣṇa. Again, facing difficulties and misfortunes one after another like Harīṣcandra or Nala, king Śrīvatsa won the victory finally. Śrīvatsa, like Śivi, Nala and Hariścandra obtained fame and immortality. On the other hand, in the Rukmini-haraṇa legend Kṛṣṇa became the winner of victory and fame after a fierce battle against the rivals.

Furthermore, the happy ending is also a common feature of both the legends of Śrīvatsa and Cintā and of the Rukmini-haraṇa. Again, from the religio-philosophical point of view in the Śrīvatsa and Cintā legend as like as in the Śivi, Hariścandra and Nala legends the attainment of immortality with the supreme pleasure through patience, truthfulness, charity and self-sacrifice is the main object or essence. On the other hand, the Rukmini haraṇa legend with the happy union between Kṛṣṇa, the paramatman and Rukmini (the incarnation of Lakṣmī herself) is one of the major pastimes of the Lord that reveals the supreme or eternal pleasure. In this way, the Śrīvatsa and Cintā legend may be compared to the Rukmini-haraṇa legend.
THE VIRAVARA LEGEND:

One of the famous Indian legends is the legend of Viravara. It is also important in respect of charity, self-sacrifice and dutifulness. The legend is found in different versions, viz. in the Hitopadesa, Vetālanātha-cavīṃśati and also in the Kathā-sarit-sāgara.

The legend of Viravara occurred in the Hitopadesa goes as follows.

Once upon a time, a prince, Viravara by name approached king Sudraka with the intention to seek his livelihood. Sudraka then asked him of his salary. In reply prince Viravara said that his daily wage would be four thousand gold coins. King Sudraka, at first did not agree to appoint him. But after wards, however, the king appointed Viravara as a servant just to test his ability. Viravara used to do his duties very carefully taking that salary. He spent the half of his salary for the brahmaṇas, the half of the rest for the poors and only

281 tatra viravaroṇāṃ rājaputraḥ kutraścīḍdeśādāgatyā rājadharmāpamāya pratihāraṁvāca aham varttaṁarthi rājaputraḥ rājadarsanaṁ kārya/ HP. Vīgraḥa Khaṇḍa 8. p. 78.
the remaining amount he spent for himself.²³³

Once in a dark and stormy night, the king sent Viravara in search of a lamenting woman and king Sudraka also followed him secretly.²³⁴ Having gone there Viravara saw a beautiful lady who was lamenting very much. Viravara further came to know that she was Rājalakṣmī (Royal Fortune) herself and was lamenting because she knew of the imminent death of king Sudraka. Viravara further learnt that the Rājalakṣmī prepared to leave the kingdom. As Viravara enquired her of a possible remedy, he came to know that if he would sacrifice his son Saktidhara to Goddess Sarvāmanya-lyā then the king would not die and Rājalakṣmī would also remain in the kingdom for ever.²³⁵

Then Viravara returned to his home immediately, reported every thing to his wife as well as his son. Both his wife and son Saktidhara gladly agreed and they got prepared to make the sacrifice to the Goddess. Viravara

²³³ tadardham viravareṇa devehyobrahmaṇe bhyaṣṭa ca dattaḥ / ............... bhojavyayavilāsa vyayayena vyayitam /
Ibid. Viḍraha Khaṇḍa. 8. p. 78.

²³⁴ athaikadā kṛṣṇa caturdasyām rātrau rāja sakarunam krāndana dhvānim śrūṣrāva / sudraka uvāca - kah kohatra dvārī / tenoktam - deva ahaṁ viravaran / ......
............................... nagarādvaṁharirjaṅgama /

²³⁵ yadi tvamātmanah putram saktidharam dvātrinśa lākṣana- petam bhagavatyāh ............... sukhena nivasāmi /
Ibid. Viḍraha Khaṇḍa. 8. p. 78.
then being accompanied by his family came to the temple of Goddess Sarvamañgalāya and sacrificed his beloved son Saktidhara to the Goddess for the good of the king as well as the kingdom. Then Viravara and his wife also sacrificed themselves to the Goddess.²八 King Sudraka noticed in secret the wonderful and most pathetic scene. Then the king thought within himself 'Many ordinary creatures, like myself, live and meet death; but a man of this plight never had been nor will ever be on this earth.'²三七 After that Sudraka also prepared himself to sacrifice his life to the Goddess Sarvamañgalāya.²八八 Just at that moment, the Goddess suddenly appeared before the king and prevented him from doing so. Then king Sudraka requested the Goddess to restore the life of Viravara together with his family. Goddess Sarvamañgalāya granted his prayer, and as a result Viravara and his family revived consciousness. Then Viravara returned to his home with his family.²三九 King Sudraka was highly

²八 six sarvamañgalāyaḥ sampūjya viravara brute devi
prasīda, vijayatām......grhyatāmayamunahāraḥ.........

²三七 jīvantīcā mṛyante caḥ madvidhāḥ kṣudra jantaḥ / anena sadṛṣo loke na bhuto na bhaviṣyati //

²八 eight tadetat parītyaktena mama ......khaṛgāḥ śudrakenāpi/
Ibid. Vigraha Khaṇḍa 8. p. 79

²三九 bhaṭṭavatyuvāca - putra anena te saṭṭhikarṣena bhṛtya- vatsalyena ca sarvaḥā.....gaccha vijayi bhava //
Ibid. Vigraha Khaṇḍa 8. p. 79.
pleased with Viravara for his attributes of extreme charity, dutifulness and self-sacrifice and he offered him the region known as Karnāṭa to rule over.²⁹⁰

The same legend occurs in the Vetāla-pancaviṃśatī with slight differences. In the Vetāla-pancaviṃśatī king Sudraka is described as the powerful king of the kingdom of and the city of Sobhāvatī.²⁹¹ Further, the name Viravatī is stated to be the name of Viravara’s daughter.²⁹² Again, the dialogues are generally presented more elaborately in the version of the Vetāla-pancaviṃśatī in comparison to that in Hitopadeśa. For instance, having heard the cry of lamentation of the woman the king thought within himself 'who may be she lamenting sorrowfully? In my kingdom here is none who suffers from failure, there is none who is poor or distressed. But who is that lady lamenting thus?'²⁹³

²⁹⁰ tataḥ sa rājā prataḥ.............kārnāṭa rājyaṃ dadau /
Ibid. Vīgraha Khaṇḍa. 8, p.79.

²⁹¹ asti sobhāvatīnāma yathārtha nāmī kānpinagari, tasyā-
   mahābhūt śudrako nāma prabhūta parākramo mahāpratāpo
   nṛpatiḥ /*
   VPV. 4. p.34.

²⁹² .....tasya dharmavatī nāma bhāryā, saktidharo nāma
   sutah, viravatī nāmī kanyā āsit /
   Ibid. 4. p. 35.

²⁹³ ... ..'keyam visādavikaleva sapraśpa Karuvam virautī?
   rāṣṭre ca nāma ................. tadesā ya? iti /
   Ibid. 4. p. 37.
Further, at the time of sacrifice of Śaktidhara Viravara prayed to the Goddess with some auspicious words which are not found in the *Hitopadesā* version.²⁹⁴

Moreover, unlike the *Hitopadesā*, the *Vatāla-paṅca-viṁśatī* does not make any mention of the gift of Karṇāta province presented to Viravara by the king. But it is stated there that all praised Viravara very much as they came to hear from the king about the extraordinary feat of generosity, self-sacrifice and dutifulness of Viravara.²⁹⁵ It should be noted that the major incidents of the legend are similar to the versions of *Hitopadesā* and the Kathā-Sarit-Sāgara.

**A COMPARISON OF THE VIRAVARA LEGEND WITH THAT OF RUKMINĪ-HARĀṆĀ:**

The following features of differences are noticed when between the Rukmini-harana and Viravara legends are put to comparison.

²⁹⁴ *ityālocya sa viravarastāṁ devin prathamam stutya unasthaḥ - 'jaya mahiśāsuramarśnāṁ, tārini! .... ...........kālī! kapālini! ... mast-kopahāraṇa'/*


²⁹⁵ * ....'hṛṣṭo rājā saṃbhāyo mantrībhyaḥ anye bhayaśca tāṁ rā' rīvīttāntamavāraṇaṁ/ sarve saviṣmayaḥ mohitāṁca ................. .... anyoanyam tulya vibhavaṁ sukhamāsātāṁ /*

The Viravara legend is not found in the puranic works or in the Mahābhārata. It occurs in the Kathā-Sarit-Sāgara, Hitopadesa, and Vetāla-paṅcaviṃśati as stated earlier. On the other hand, the Rukmini-haraṇa legend is mainly of Purānic origin. Further, the legend of Viravara is one of the famous Indian moral legends advocating charity, sincerity, dutifulness and self-sacrifice. As stated above, Viravara sacrificed his beloved son, his wife, and even himself before the Goddess for the welfare of the king and the kingdom. Again, as a most dutiful person, Viravara went out even in a dark stormy night and followed the critical path as the duty which was utterly impossible for an ordinary person. But the Rukmini-haraṇa legend is a Strī-haraṇa legend with all its features, the love affair, abduction, conflict and the union of the heroine Rukmini with hero Kṛṣṇa. As it is a moral legend such incidents do not appear in the Viravara legend.

In the Rukmini-haraṇa legend also Goddess Durgā or Ambikā was worshipped by heroine Rukmini in the temple. But the difference was that Rukmini, unlike Viravara, prayed Goddess Ambikā to fulfil her own desire, and she did so without my human sacrifice. On the other hand, Viravara sacrificed his whole family including himself in the name of Goddess Sarvamaṅgalā for the good of the king and the
kingdom. Thus in respect of the major incidents and the aim the Viravara legend differs from the Rukmini-haraṇa one.

Besides these differences, a few similarities have come to our notice between the two legends. Both the legends end happily. As the happy union between Kṛṣṇa and Rukmini took place at the end, so also Viravara regained his life together with his family and he became the ruler of the province of Karnāṭa. Moreover, Viravara attained the divine bliss of Goddess Durgā or Sarvamāṅgalyā finally. On the other hand, unlike some other Stri-haraṇa legends (i.e. Subhadra-haraṇa, the Tārā-haraṇa etc.) in the Rukmini-haraṇa legend Rukmini also attained divine grace by way of having union with Kṛṣṇa, the Paramātman. Thus both the legends of the Rukmini-haraṇa and of Viravara can be compared.