CHAPTER- III

KRSNARJUNIYA

The theme of the poem is based on the great Epics *Mahabharata* as well as the *Bhagavata*. In ten cantos the poet describes the strong relationship between Krsna and Arjuna. In the first six cantos the poet narrates the story of the Pandava-s up to the Kuruksetra battle as narrated in *Mahabharata* and *Bhagavata*. In the last two cantos the poet gives the story of Santanagopala as described in *Bhagavata*.

While Pandava-s were living at Indraprastha Arjuna has to go on a pilgrimage as a punishment for entering into the bed chamber of Yudhisthira and Pancali violating the rules. The stories of Ghandavadaha, the acceptance of Gandiva from Agni as a gift and the marriage of Krsna with Kalindi, Mitravinda etc are described. Then we get a description of Rajasuya sacrifice performed by Yudhisthira in the newly built palace by Maya, the heavenly architect. Duryodhana who is jealous at the prosperity of Pandava-s, visits Indraprastha and gets irritated being insulted by Draupadi. Then follows the description of the diceplay which resulted in the defeat of Yudhisthira and there after the life of Pandava-s in the forest for thirteen years.
Pandava-s life in Dvaita forest, the visit of the sage Vyasa and his advice to Arjuna to do penance, for obtaining the divine weapon Pasupata from Siva are also described. Then the life of Pandava-s in the Virata country, the killing of Kicaka by Bhima, the victory of Uttara over the Kaurava-s with the help of Arjuna, Krsna’s visit to the assembly of Kaurava-s are also described. Finally we get a detailed description of the Kuruksetra battle. The poem comes to an end with a detailed description of the story of Santanagopala.

SIGNIFICANCE OF THE TITLE:

Even though the poem deals with the MB story, the poet has given the title Krsnarjuniya to his work giving prominence to the two leading characters Krsna and Arjuna—‘कृष्णश्च अर्जुनश्च कृष्णार्जुनो, तावधिकृत्य कृतं काव्यं कृष्णार्जुनीयम् ’. It is very clear from the poem that the author Vasudeva is an ardent devotee of Lord Krsna. At the outset of the poem itself the poet introduces Krsna and Arjuna. Krsna is described as the incarnation of Lord Visnu and Arjuna as the partial incarnation of Lord Visnu. The concept of Arjuna and Krsna as Nara and Narayana is also referred to here. The episodes concerned with Krsna and Arjuna form the Major part of the poem.
The first canto itself deals with the episodes like Ghandavadaha, Subhadraharana etc. In the second canto the poet describes the Rajasuya sacrifice, Bhima’s encounter with Jarasandha, the death of sisupala in the hands of Krsna etc. These incidents are described to extol the greatness of Lord Krsna. While dealing with the Rajasuya sacrifice the poet gives much importance to the Agrapuja of Krsna. Krsna’s talk with the Pandava-s regarding their forest life which comes in the third canto is noteworthy for the profound thoughts and valuable advices. In the fourth and fifth canto Arjuna’s encounter with Krmmira and Susarma are described in detail in order to highlight the valour and heroic spirit of Arjuna. In the sixth canto Krsna’s role as an envoy as well as a charioteer of Arjuna in the M.B battle and the Gitopadesa are well displayed. Much importance is given to bring out the heroic nature of Arjuna in the MB- battle. The sixth canto describes the glory of the city of Dvaraka. The ninth and tenth canto deals with the story of Santangopala which is mainly concerned with Lord Krsna and Arjuna. Thus we find that the title Krsnarjuniya given to the poem is quite befitting and very appropriate.
Canto-I:- The poem opens with a verse in praise of Lord Ganapati
इक्षुक्कीराम्भोनिधी लीलया यो
मगनोन्नमर्गो जृमितात्मोध्वहस्तः ।
हुंकारोध्यरघोषीकृताशो
वेतण्डास्यो मगलं वो विधत्ताम् । ![1st canto-1]

May that Lord Ganesa bestow upon you all good fortunes, who is in sport-
ive mood ,coming up and going down in the ocean of Sugar cane juice
holding his trunk up wards, whose roaring ‘Hunkara’ waves resounding
in all directions.

The poem starts with the life of the Pandava-s in Indraprastha
after their marriage with Pancali. The visit of sage Narada to the abode of
the Pandava-s is described and the story of Sundopasunda is also referred to
in that context. As per the instruction from the sage Narada, Pandava-s take
a decision to share pancali according to which each one has to spend one
year with her. In order to protect a Brahmin, Arjuna was in a hurry to take the
weapon and for that he has to enter the room of Yudhisthira and pancali
violating the terms and conditions. As a punishment for that Arjuna went on
a pilgrimage. On the way he reached Prabhasatirtha.
He happened to see Krsna there and both of them went to Raivataka parvata and from there to Dvaraka. Then the story of Subhadraharana is narrated. Arjuna abducts Subhadra with the help of Krsna. Enraged at this, Balarama comes with a vast army to attack Arjuna. But he was pacified by Krsna and everything comes to an auspicious end. In the meanwhile we get a description of the story Ghandavadaha, also.

As per the request of Agni, Arjuna tries to devour the forest, but he was interrupted in his tasks by Indra. Agni gives the Gandiva to Arjuna for the help rendered by him. Arjuna helps Maya to escape from the fire and for that help Maya promises to build a huge and palatial mansion for him. The concept of Arjuna and Krsna as ‘Nara and Narayana’ is also referred to here. The canto ends with description of the marriage ceremony of Krsna with Kalindi, Mitravinda etc.

**Canto-II**: The canto begins with the life of the Pandava-s in the newly built palace by Maya. As per the advice given by sage Narada Yudhisthira makes all arrangements for performing the Rajasuya sacrifice. Yudhisthira assigns duties to his brothers for the smooth performance of the Sacrifice and sends his brothers to all parts of the countries in order to attain supremacy over the empire.
After the victorious return of his brothers, Jasrasandha’s encounter with Bhima and consequently the death of Jarasandha is also described. When Krsna’s name was suggested for the Agrapuja, Sisupala insults Krsna. Krsna kills Sisupala with his divine weapon Sudarsana. The sacrifice was conducted auspiciously, Duryodhana, who was jealous at the prosperity of Yudhisthira, was confused by the illusion created by ‘Maya’ in the new palace. Duryodhana got irritated being insulted by Draupadi, and the same paved the way for the great Mahabharata war.

**Canto-III:** Drtarastra invites Pandava-s to play the dice and Pandava-s were cheated by Sakuni and they lost their kingdom, wealth etc. As per the conditions of the game, they have to spend fourteen years in the forest and live one year incognito Meanwhile, the death of Salva in the hands of Krsna is mentioned. Having heard of the forest life of the Pandava-s, Krsna visits their abode. The vow taken by the pandava-s to destroy the Kauravas is also referred to in that context. Towards the end of the 3rd Canto, the story of the sons of Krsna Pradyumna and Samba is also narrated. We get a detailed description of the marriage between Usa with Anirudha the son of Pradyumna, and consequently the war between Bana and Krsna is also described.
Since Bana was an ardent devotee of Lord Siva, the war actually takes place between Lord Siva and Krsna. The Canto ends with the killing of Narakasura by Krsna.

**Canto-IV:** The 4th canto reveals the story of the Pandava-s in the ‘Kamyaka’ forest. The encounter between Bhima and Krmira, the shifting of the stay of the Pandava-s from ‘Kamyaka’ to ‘Dvaita’ forest are described here. As per the advice of the sage ‘Vyasa’ Arjuna went to the forest in order to please Lord Siva by practising severe penance. The story of Lord Siva who came in the disguise of a Kirata in order to test the devotion of Arjuna and the acquiring of the ‘Pasupata’ by Arjuna from Lord siva is described in detail. Then follows the description of the visit of Arjuna to heaven, his meeting with his father Lord Indra, the curse of Urvasi etc. Pandava-s were rejoiced at the arrival of Arjuna who got the ‘Pasupatastra’ from Lord Siva and other missiles from Indra. Towards the end this canto Pandava-s are described as making preparations for Ajnatavasa, and their journey to the country ‘Virata’.
**Canto-V:** The Canto begins with the story of Pandava-s who lead a life in disguise. Story of the assassination of ‘Kicaka’ by ‘Bhima’ and the attack on Virata by Trigartta and Duryodhana are described here. The story of Uttara who gained victory over the Kaurava-s with the help of Brhannala (Arjuna in disguise) is also narrated. The king who felt happy at the victory of his son Uttara, came to know about the identity of the Pandava-s who stayed there in disguise, and helped him to victory. The king handed over Uttara to Arjuna as a token of his happiness and Arjuna gave her in marriage to his son Abhimanyu.

**Canto-VI:** In this canto we find Krsna coming as a messanger to the Kaurava-s in order to make a last attempt to avoid the war. After the failure of the mission led by Lord Krsna, the great Mahabharata war takes place. The Canto ends with the victory of the Pandava-s over the Kaurava-s. The return of Lord Krsna to Dvaraka is also mentioned here.
Canto-VII: The 7th canto is entirely devoted to the description of the city of Dvaraka. We get an elaborate description of the beauty of the city of Dvaraka which is surrounded by ocean. We get the description of huge and beautiful mansions of the city of Dvaraka which surpass the beauty of the mansions of heaven. Then he narrates the pleasant life of the people of Dvaraka and describes the beauty of the garden in that city.

Canto-VIII: The six seasons are beautifully described by the poet in the 8th canto. The poet describes the lotus-lakes spreading fragrance around and other flowers like the kutaja etc which make the nature wonderfully beautiful at the arrival of Vasanta. The poet describes the rainy seasons which help the growth of trees and plants and which adversely affect the life of royal swans. We get a beautiful description of the autumn season which make the nature beautiful and fresh and which gave a pleasant life to the tender birds and animals. We also get the descriptions of the seasons like Sisira, Hemanda, and Grisma.
Canto-IX: The Canto deals with the story of Brahmin couple who lost their kids one by one. Arjuna was very much worried at the loss of the nine kids of the Brahmin. He promised to save the life of the next (tenth) child of the Brahmin couple from the God of death. Arjuna who failed in his attempt to save the child, takes resolve to give up his life in the fire. But he was pacified and was taken to Vaikuntha by Lord Krsna.

Canto-X: Krsna took Arjuna to Vaikuntha in order to show the children of the Brahmin to Arjuna. The poet gives the description of the seven oceans and seven hills on the way to the Vaikuntha. Then he describes the meeting of Krsna and Arjuna with Lord Visnu, who was aware of the purpose of their visit, handed over all the ten children of the Brahmin to them. Lord Visnu also gave an idol of Lord Visnu to install in a sacred place some where in Bharatavarsa. On the coming back, Arjuna installed the idol of Lord Visnu at Tripunithura which is formerly known as Purnavedapuri. The poem comes to an end with the story of Santanagopala