

# **Essence of The Fifth Veda**

**Gaurang Damani**

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Chhandogya Upanishad 7.1.4, 7.2.1, 7.7.1;  
Bhagavata Purana 1.4.20, 3.12.39;  
Skanda Purana 5.3.1:

*Itihasa* are the epic histories like Ramayana and Mahabharata. *Itihasa* and *Purana* extend the message of the 4 Veda. Therefore, *Itihasa* and *Purana* are collectively called the fifth Veda.

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Most of the above scriptures are available online at [archive.org](http://archive.org), [wisdomlib.org](http://wisdomlib.org), [sacred-texts.com](http://sacred-texts.com), [vedicheritage.gov.in](http://vedicheritage.gov.in), etc.

Utmost care has been taken to give the correct references, but I may have unintentionally missed out on a reference. It is my humble request to every reader to kindly update me with any such errors so that it can be rectified.

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### **1.7 Jai Bajrang Bali**

God Hanuman leaps from Mahendra hill to cross the vast sea [Ref: Valmiki Ramayana 4.67, 5.1]. When God Hanuman is crossing the sea, the kind-hearted Mainakaparvata rises from the depths of the sea. Mainaka and Goddess Parvati are the children of Meena and Himavatparvata. Vayu had helped Mainaka earlier, and thus he wanted to reciprocate that gesture to Vayu's son. Mainaka invites God Hanuman to take rest. But, God Hanuman refuses and says that until He has completed God Rama's work, there is no rest for Him.

Then, God Hanuman is obstructed by Surasa Naga, a giant oceanic serpent who wants to eat Him. God Hanuman says He will come back after completing His work, but she refuses. To outwit Surasa, He first uses the skills of garima, grows in size which makes Surasa open her mouth wider. Then He uses skills of laghima and becomes very small and escapes after entering her mouth. He says He entered her mouth, but she did not eat Him, so she should now let Him go. She is pleased with God Hanuman's intelligence and blesses him with success.

Further, He is pulled down and eaten by the oceanic Rakshasi Simhika. He grows in size inside her, and thus she is killed. Finally, He reaches Lanka. Suddenly, Rakshasi Lankini appears and hits Him hard. He has no choice but to retaliate. He easily overcomes her as well.

God Hanuman takes the form of a small creature to avoid being detected. He looks all over the vast city. The beautiful city has well-divided and broad roads, 8-storey buildings decorated with gold and precious stones. He sees many ferocious-looking Rakshasas. He checks out several mansions, including that of Ravana. He sees big 3 and 4-tusked elephants guarding the gates of the extremely opulent mansion of the king of Lanka. God Hanuman sees many beautiful, heavily ornamented and

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intoxicated women inside Ravana's mansion. He rebukes Himself for thinking that He will find the *pati-vrata* (chaste) Sita in such a sinful place [Ref: Valmiki Ramayana 5.1-27].

Ravana has an elaborate maze of manmade tunnels in Kotmale, Kondakatugala, Welimada, Halagala, Matale, Hasalaka, etc., all believed by the present-day locals to be from Ravana's era. Since Ravana has insecurities, he kept moving Sita from 1 location to another. He had moved her from Sita Kotuwa to Sigiriya. Then, Ravana had moved her to Ashoka vatika, a beautiful garden in present-day Sita Eliya. On the way, Ravana offered her some rice to eat. She threw out the rice balls (Sita goli), at present-day Kondagala and Matale.

Continuing His search, God Hanuman reaches the beautiful Ashoka vatika (garden). There, He finds and recognizes Sita since He had seen her fly past in the *pushpaka-vimana*. She looks depressed and very sad. She is surrounded by ferocious Rakshasis. Ravana appears there. He starts wooing Sita by describing his power and wealth. Sita uses harsh words to describe Ravana's cowardly, impious and evil action. Ravana says that he is losing his patience and will have the Rakshasis chop and eat Sita. He angrily departs.

Earlier, Ravana had raped his half-brother Kubera's daughter-in-law Rambha. Her husband Nalkubera had then cursed Ravana that his head would explode if he violated any woman without her permission. This curse was protecting Sita from Ravana during her entrapment. The scriptures state that there is no greater sin than for a man to steal, or forcefully have an intercourse with someone else's wife [Ref: Valmiki Ramayana 3.50; Markandeya Purana 15.10-12; Brahma Purana 113.61; Shiva Purana Shatarudra-samhita 27.39; Brahma-vaiivarta Purana Krishnajanma khanda chapter 30; Skanda Purana 1.2.11.25, 2.1.12.9].

The lustful Ravana had even tried to use his magical powers and turned himself into God Rama to trick Sita

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## 2.6 A city studded with gold and gems

King Jarasandha rules the kingdom of Magadha, present-day western regions of Bihar state and northern parts of Jharkhand state. His 2 daughters Asti and Prapti had married Kansa. He is enraged as his daughters were widowed. Jarasandha angrily throws his mace from his capital city of Girivraja to Mathura, 99 *yojana* (around 891 km away) [Ref: *Mahabharata 2.19*].

Jarasandha decides to exterminate the entire Chandravanshi-Yadava clan of Mathura. He is accompanied by his allies like Hastinapura prince Duryodhana; Vidarbha King Bhishmaka and prince Rukmi; Avanti kings Vinda and Anuvinda; Kashmira King Gonanda; Sindhu King Jayadratha; Gandhara King Subala (Shakuni's father); Chedi King Damaghosha (Shishupala's father); Pundra King Vasudeva; Karusha King Dantavakra and his brother Viduratha; Saubha King Shalwa; Ekalavya; Bhagadatta the lord of the Yavanas; and other kings from Kerala, Pandya, Kalinga, Kashi etc., who were jealous with God Krishna's prowess [Ref: *Harivamsha chapters 89-99*]. He prepares 13 akshauhini (military phalanxes) and attacks God Krishna in Mathura. God Krishna, Balarama and their minimal Yadava army destroy the huge army of Jarasandha. But, they let him go alive back to Magadha. Jarasandha's time had not run out and he awaited a different destiny

Jarasandha unsuccessfully attacks Mathura a total of 17 times in his attempt to finish off God Krishna and His elder brother Balarama. During one of those raids, Jarasandha's ally Kashmira King Gonanda is killed by Balarama. Jarasandha lost each of the 17 times but the tyrant is determined to keep trying [Ref: *Bhagavata Purana 10.50; Kalhana's Raja-taranggini chapter 1*].

Jarasandha prepares to launch his 18<sup>th</sup> attack. A Turkic-Greek named Kala-yavana takes advantage of this fight and invades from the northern side of Mathura

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with the help of various other foreign tribes. Kala-yavana is a ruthless barbaric Mleccha (non-follower of the Vedic Dharma). He had a boon that he could not be defeated in battle. Instructing Balarama to defend Mathura, God Krishna moves away from the battlefield. The foolish Kala-yavana goes in hot-pursuit. He runs hard but cannot catch Him. He is always short by 2 finger lengths. God Krishna leads Kala-yavana to a dark cave. The barbarian sees a silhouette in the darkness. Kala-yavana mistakes it for God Krishna and attacks it. It is Suryavanshi (solar) dynasty King Muchukunda sleeping.

Many ages ago, Muchukunda had helped Indra in his space wars against the Asuras. Once the Devas obtained God Kartikeya as their commander, Indra told Muchukunda to take some rest. Indra said that 1 year of *Deva-loka* is equal to 360 years on planet Earth. So Muchukunda's family and the kingdom would no longer exist on Earth as he had left it. Indra had granted the king a boon for his valour. Muchukunda said that he felt very tired. He had requested for sleep and whoever disturbed his sleep be burnt to ashes. Indra had granted him the boon. Muchukunda had picked a cave for his deep restful sleep.

Kala-yavana's kick disturbs Muchukunda's sleep. Muchukunda opens his eyes and instantly Kala-yavana is burnt to ashes. Muchukunda sees a glowing light nearby. He bows before God Krishna who is standing by the side. He advises Muchukunda to perform *tapasya* (austerities) so he can attain *moksha* in his subsequent life as a Vaishnava devotee. Muchukunda goes to Gandha-madana hills near Badarinath in present-day Uttarakhand state [Ref: *Bhagavata Purana* 10.51-52; *Mahabharata* 3.157, 3.172, 12.344].

It is believed that Muchukunda was reborn as the great devotee Pundalik in present-day Maharashtra state. Even today, when someone is not able to sleep, he or she is advised to chant the Muchukunda *shlokam*.

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God Krishna returns to Mathura to help Balarama. Meanwhile, Jarasandha is ready to attack from the other end of Mathura. God Krishna is a great pacifist. God Krishna proposes to move his Yadava clan away from Mathura so that the common citizens do not suffer due to Him. God Krishna does not finish the wicked Jarasandha also because destiny had something else in store for the tyrant. God Krishna acquires the epithet *Ranchhoda* i.e. a person who leaves the battlefield. Thus, He is the supreme example of following non-violence, when violence is avoidable. 18 Yadava clans leave their homeland from Vraja-bhoomi to go towards the west [Ref: *Bhagavata Purana* 10.52; *Mahabharata* 2.14].

Vishwakarma, the celestial architect first mentally designs a city and then physically builds it in 1 day. It is in the region called Anarta near the mountain range Raivataka where some demigods lived. The golden city named Dwarka is a well-fortified impregnable city. Dwarka is a well-planned city having a system of roads and boulevards. Dwarka has an astounding 900,000 royal palaces, which are constructed with impressive crystal, silver and huge emeralds. The palace has pillars made of corals, and walls studded with sapphires. Its furnishings are decorated with gold and jewels. Canopies hang with threads strung with pearls. Chairs and beds have ivory and precious jewels. Numerous jewel-studded lamps are lit to dispel the darkness in the palaces.

Dwarka has many markets, assembly houses and temples. The city houses are organized in symmetrical lines. There are high buildings made of gold which almost touch the sky. They can be seen everywhere like clouds. Buildings have a temple area. It is a fabulously rich city and the only city on Earth, which is studded with gems [Ref: *Bhagavata Purana* 1.11, 10.69; *Brahma-vaivarta Purana Krishna-janma khanda* chapter 103-104; *Harivamsa* 2.58.40-66].

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# 3 The World War Called Mahabharata

## 3.1 Rebirth of the Asuras and the Devas

Asuras include those Daityas (descendants of Rishi Kashyapa and Diti), Danavas (descendants of Rishi Kashyapa and Danu) and Rakshasas (giant cannibals), who oppose Vedic Dharma. Some wicked Asuras even occupy *Deva-loka*, the celestial abode of the Vedic demigods. Devas take great efforts and defeat the Asuras, thus driving them out of *Deva-loka*. It is a triumph of good over evil, but some Asuras then begin to reincarnate on planet Earth.

The following Rakshasas are reborn on planet Earth:

- Ravana is reborn as Chedi King Shishupala.
- Kumbhakarna as Karusha King Dantavakra.
- From the Krodhavasa-Rakshasa tribe come Ugratirtha of Kalinga, Nila, Ekalavya and kings of Madraka, Suvira, Bahlika, etc.

The Daityas who are reborn on Earth include:

- Kalanemi becomes the mighty Kansa.
- Hamsa becomes King Dhritarashtra.
- Prahlada's brother Anahlada becomes noted in the world as Chedi's pious King Dhrishtaketu, the eldest son of Shishupala.
- Prahlada's brother Samhlada becomes Madra's King Shalya.

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### 3.8 Pandavas harassed in the forest too

After Arjuna has rejoined his family, they live for 4 years in the delightful mountainous region. 10 years of exile are over. Then, they travel to Kailasha, the regions of Kirata, Cheena, Tukhara, Darada and Kulinda [Ref: *Mahabharata* 3.175-176]. This corresponds to present-day locations of Mount Kailash, Tibet, China, East Turkestan (Xinjiang), Gilgit-Baltistan and Uttarakhand state respectively.

Local folklore states that the Pandavas worshipped at God Shiva's holy Katasraj temple in present-day Pakistan's Punjab bordering India's Union territory of Jammu and Kashmir. Locals of Himachal Pradesh state believe that the Pandavas worshipped at the temples of Khajjiar Nagadeva, Jwalamukhi Devi, Brijeshwari Devi, Dhaumyeshwar Sadashiv, Shikari Devi, Shrikhand Mahadeva and Hatu Mata. They also stayed at Karsog, Pandava-gufa in Solan, Hatkoti and Kinnaur district's Pandava fort during their exile.

Then, the Pandavas settle down at the holy Dwaitavana. The Kauravas and Karna want to see the plight of the Pandavas and Draupadi during their exile. Their entourage which includes 8,000 chariots, 30,000 elephants, 9,000 horses and many soldiers reaches the forest. They indulge in sport and merriment. The celestial Gandharvas request them not to proceed further to their lake. The arrogant Kauravas engage in a fierce battle with the Gandharvas. Karna is forced to run away, and Duryodhana, Dushasana and many others are captured.

Yudhishtira urges his brothers that they must help their cousins. The Pandavas approach the Gandharvas, and Arjuna immediately starts creating havoc among their ranks with his fiery Agneyastra and many other weapons. Gandharva King Chitrasena, who is Arjuna's friend, shows up. They embrace each other. Chitrasena releases Duryodhana and the others. He says that the

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