

AMRITA VALUES PROGRAMME PROJECT

Title of the Project : Unusual births mentioned in the Mahabharata
Name : Charan Kumar Reddy.N
Registration number : CH.EN.U4CSE19003
Semester : Semester Four (Even) Year - 2020-21
Subject : Amrita Values Programme II (19AVP211)
Department : Amrita Darshanam (International Centre for Spiritual Studies),Amrita Vishwa Vidyapeetham, Chennai Campus

ACKNOWLEDGEMENT :

I would like to acknowledge special thanks of gratitude to my teacher **Dr.Shreehari V.G** who gave me the golden opportunity to work on this wonderful project on the topic “**Unusual Births In Mahabharata** ”.

I am grateful to my School Telugu teacher **Dr. V. Venkat Reddy** who helped me to find stories related to the births of different characters described in this project.

Finally, My sincere thanks to my parents and friends who encouraged and helped me to complete this project within time.

INDEX

SR-NO	TOPIC	PG-NO
1	INTRODUCTION	4
2	BIRTH OF BHISMA	4 - 6
3	BIRTH OF SATYAWATI	6 - 8
4	BIRTH OF KRIPACHARYA AND KRIPI	9
5	BIRTH OF DRONACHARYA	9 - 10
6	BIRTH OF VEDAVYASA	10 - 11
7	BIRTH OF KARNA	11
8	BIRTH OF PANDAVAS	11 - 13
9	BIRTH OF KAURAVAS	14 - 15
10	BIRTH OF SHIKHANDI	15 - 16
11	BIRTH OF DRAUPADI AND DHRISHTADYUMNA	16 - 17
12	BIRTH OF SHISHUPAL	17 - 18
13	BIRTH OF ASHWATHAMA	18
14	CONCLUSION	18
15	LEARNING OUTCOME	19
16	BIBILOGRAPHY	20

INTRODUCTION :

The “**Mahabharata**” is one of the two major **Sanskrit epics** of ancient India, the other being the “**Ramayana**” . It narrates the struggle between two groups of cousins in the **Kurukshetra War** and the fates of the **Kauravas** and the **Pandavas** princes and their successors.

The purpose of this project, the central theme is to investigate and explain the **unusual births** mentioned in Mahabharata. Most of the prominent characters in the Mahabharata have unusual birth stories.



UNUSUAL BIRTHS IN MAHABHARATA -

BIRTH OF BHISMA :

Ganga is cursed by **Brahma** to live on earth. The 8 **Vasus** also get cursed by **Rishi Vasishta** to live on earth. The **Vasus** request Ganga to become their mother on earth. They also request Ganga to throw them into water, immediately on birth, so as to return back to heaven quickly. Ganga accepts their request.

As cursed by Brahma, Ganga comes down to earth. A very virtuous king named **Pradeepa**, spent many years in ascetic penances at the source of river Ganges. One day Ganga meets king Pradeepa and expresses a desire to become his wife. King Pradeepa declines politely and promises to make Ganga his daughter-in-law instead. A son **Shantanu**{Ishvaku king, Mahabhisha re-born, due to a curse by Brahma} is born to king

Pradeepa in his old age. King Pradeepa keeps his promise to make Ganga his daughter-in-law.

Shantanu promises never to question any acts of Ganga . Ganga and Shantanu get married. Eight children are born to them{being the eight Vasus cursed by rishi Vasishta}.Seven children are thrown in water by Ganga immediately as they are born. When the 8th child{Vasu Prabhasa re-born on earth} is about to be thrown in water, king Shantanu breaks his promise and stops Ganga.



The reply given by Ganga and the events that follow are as under:-

Ganga replied, 'O thou desirous of offspring, thou hast already become the first{best} of those that have children. I shall not destroy this child of thine.

But according to our agreement, the period of my stay with thee is at an end.

I am Ganga, the daughter of Jahnu. I am ever worshipped by the great sages;

I have lived with thee so long for accomplishing the purposes of the celestials. The eight illustrious Vasus endued with great energy had, from Vasishta's curse, to assume human forms. On earth, besides thee, there was none else to deserve the honour of being their begetter.

There is no woman also on earth except one like me, a celestial of human form, to become their mother. I assumed a human form to bring them forth. Thou also, having become the father of the eight Vasus, hast acquired many regions of perennial bliss.

It was also agreed between myself and the Vasus that I should free them from their human forms as soon as they would be born. I have thus freed them from the curse of the Rishi Apava. Blest be thou; I leave thee, O king!

But rear thou this child of rigid vows. That I should live with thee so long was the promise I gave to the Vasus. And let this child be called **Gangadatta**."



Picture of The eight Vasus

The 8th child Gangadatta was thus not thrown in water. The child was named **Devavrata**, and went on to become **Bhishma**, one of the most illustrious characters of Mahabharata.

BIRTH OF SATYAVATHI :

Long ago, there was a king named **Uparichara**, also known as Vasu. He was a very valourous and virtuous king. He was fond of hunting for sport. He belonged to the **Paurava** (is it the same as Kuru?) dynasty, and was also known as Vasu. He was a friend of **Indra**, and by his blessing, had conquered the kingdom of Chedi. He was also in the habit of visiting Indra in heaven, riding his crystal chariot in the sky. (Since he wandered in high places, he got the name of Uparichara).

After a while, he decided to give up his royal way of living, and gave up the use of weapons. He retreated to a secluded forest and indulged in severe penances and austerities. When the **Devas** beheld this, they were worried. Their king Indra became afraid that Uparichara was performing this penance to obtain his post.

So the Devas led by Indra approached the king, and by soft speeches, succeeded in turning his heart away from ascetism. They promised him eternal friendship and great bliss in heaven, if only he would give up his present way of life. According to their advice, the King returned to his kingdom, and resumed his rule. Indra gave him his own garland, which was made of lotuses that were ever-blooming as a mark of his friendship and favor.

Since the King of the Gods had marked him with such honor, the fame of Uparichara spread all over the world. He instituted the tradition of a festival to Indra to honor the Devas. It was said that Indra himself would be present in the festivities, in the form of a swan and accept the homage offered to him. By the grace of the Lord of heaven, the kingdom flourished and was untroubled by enemies.

In due course of time, five sons were born to Uparichara. They rivalled him in virtue and prowess, and were installed as the governors of his provinces. Their names were Vrihadratha (who founded the kingdom of Magadha and was called Maharatha), Pratyagraha, Kusamva (called Manivahana), Mavella and Yadu. Much later, the five sons founded kingdoms named after themselves and established their dynasty.

There was a river named Suktimati that flowed in Uparichara's capital. Once, a neighboring mountain range called Kolahala was maddened by lust and attacked this river. The river sought the protection of the King. Uparichara chased the mountain away, kicking it with his foot. However, due to the union of the mountain and the river, twin children, a boy and a girl were born. The river gave them to the King in gratitude for his protection. Vasu made the boy the commander-in-chief of his army. The daughter, named Girika (daughter-of-the-mountain), became his wife.

One fine spring day, Girika and Uparichara were together in a garden in his palace. Desire struck them both. At this moment, the Pitris (dead ancestors) of Uparichara came there and asked the King to slay deer, to be used in their monthly remembrance ceremony. As the King could not disobey the orders of his Pitris, he set forth immediately on the hunt.

While wandering in the forest, he came upon an alcove of Asoka trees. There was a divine fragrance in the air. The King could not conquer the desire for his beautiful wife, which was burning in his heart. He then beheld a hawk sitting on the tree and addressed it thus: "O King of the birds. This is an auspicious time for begetting children. My wife Girika is awaiting my embraces in my palace. Carry my seed to her, so that a child may be born to us."

The hawk took the seed in its mouth and started flying towards the palace. It was seen by another hawk, which mistakenly assumed that it was carrying a piece of meat. It attacked this hawk, and they started fighting each other with their beaks. The seed fell in to the waters of the river Yamuna. There was a fish in this water, which was really an Apsara named **Adrika**, who had been transformed into a fish by a **Brahmana**'s curse. The fish swallowed this seed and became pregnant as a consequence. Once she became pregnant, the Apsara was freed from the curse and her spirit left the body of the fish.

Some time later, some fisherman belonging to Uparichara's kingdom caught this fish. When they cut open the fish, they found twin children, a boy and a girl. They took the children to their King. He chose the boy to be brought up in his household and gave the girl to be brought up by the chief of the fishermen. This girl was Satyavati, the mother

of Vyasa and the great-grandmother of the Pandavas and Kauravas. The boy later founded the kingdom of **Matsya** (Matsya=fish).

Since Satyavati was born inside a fish, she had an odor of fish about her. Later, when she yielded to the desire of the sage Parasara, he transformed her fish-odor into a divine fragrance, which gave her the name **Yojana-Gandha** (one who scatters her scent for a Yojana [measure of distance] around). The sage Vyasa was born of this union. Later, King **Shantanu** met her at her father's house and married her.



Picture related to birth of Satyawathi

Beauty of picture-

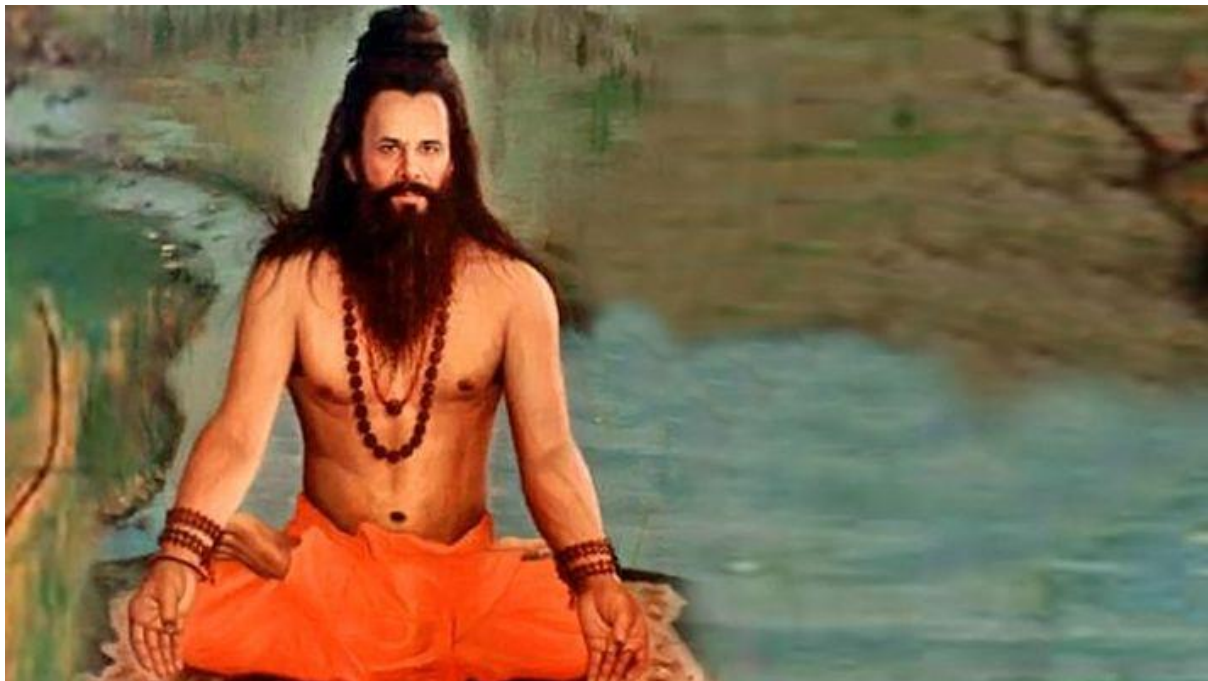
The *birth of Satyawati* is a picture that illustrates beauty and charm in the female gender of Indian decent. The beauty in this picture is quite captivating and is illustrated using various components of dressing and human body parts. *Satyavati's* beauty is magnified by the length and quality of her hair. This picture illustrates that hair beauty is very vital in the description of gender among the Indian women. Further, the hair attraction is increased by placing the flower in *Satyavati's* hair. From the picture, beauty can be enhanced using external beauty components like necklaces and bangles. The women in this picture have nice necklaces to improve their beauty. The use of color and contrast makes it possible for the necklaces and bangles to remain conspicuous. The picture further gives more details on the body shapes of women as an illustration of beauty. *Satyavati's* body is reveled through a decision to uncover most of her nakedness. The piece of picture also illustrates how clothes can be used to depict gender among the South Asian people. Ladies dresses are long and unique from those of men. Dressing is another aspect of gender differentiation since the male and female put on different styles of apparel just like the picture in question. From the picture, beauty can also be enhanced using natural things like flowers.

BIRTH OF KRIPACHARYA AND KRIPI :

The great sage **Gautama** was well versed with vedas, science of weapons and performed austerities. He had a son by name **Sharadwat**. He was born with arrows in hand and showed great interest in the science of weapons than the vedas. He mastered the art of warfare to the fullest. Indra, who was always worried about losing his position as the highest of the celestials, saw Sharadwat's growing power as a threat and hence, sent an apsara by name **Janapadi** to distract him during his austerities. This apsara came to the hermitage of Sharadwat, tried seducing him and distracted the sage. But Sharadwat being a great sage, controlled his temptations but his vital fluid fell on the clump of heath and divided into two parts from which sprang two twins, a boy and a girl.

The sage after having lost his concentration, dropped his bow and arrows and disappeared to perform penance. The king **Shantanu**, who had come to the woods for hunting saw the twins and embraced them as his own children. He named the boy **Kripa** and the girl **Kripi**.

Sharadwat, then reached Hastinapura and taught his children the art of warfare, shastras and vedas. His son later came to be called **Kripacharya**, who became the preceptor of the Kuru princes. His daughter Kripi married **Drona**.

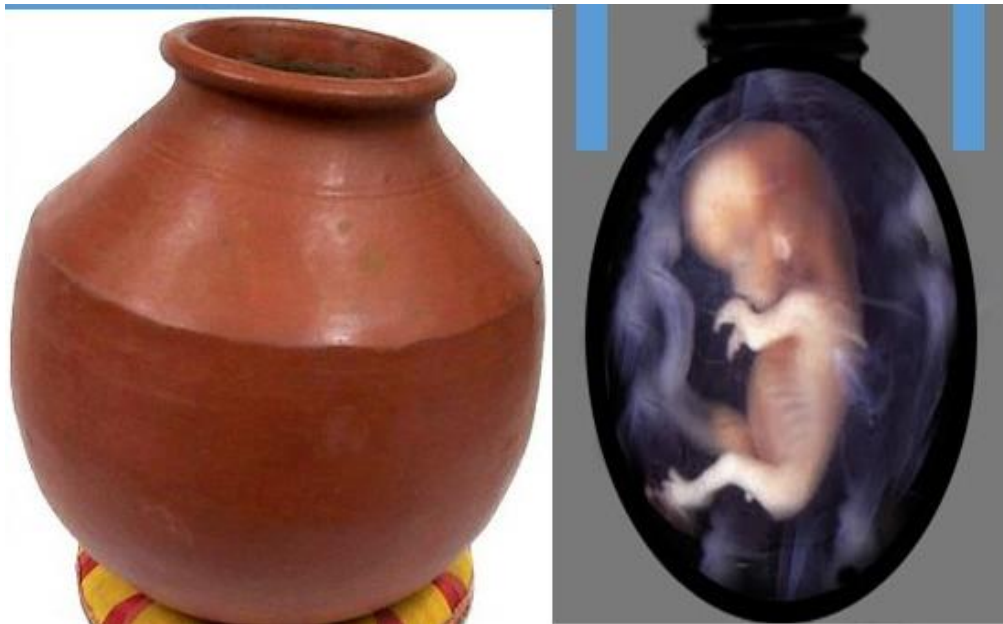


PICTURE OF KRIPACHARYA

BIRTH OF DRONACHARYA

The great sage **Bharadwaj** was reputed throughout the world. One day while he was to the Ganga for a bath, the most beautiful apsara **Ghritachi** passed by. Suddenly wind blew from the south direction and blew away her garments. She was revealed to the sage in all her intimacy. This sight affected him more than Cupid's arrow. The sage realized that he was about to ejaculate. Hence he placed a basin in a position to hold his sperm which transformed

into a son. Bharadwaj was delighted to have a son whom he took home. He was named **Drona** because he had been born in a basin.



Birth Picture of Dronacharya in Basin

BIRTH OF VEDAVYASA

Devotions, knowledge, philosophy, tenacity, etc. and people associated with them has been the absolute ancestors and divine past of our beautiful nation. Among them we have been listening about a number of saints and sages who have done such a great piece of work to build the spirituality of the universe. One was Maharishi **Veda Vyasa**, a devine soul who created the epic called Mahabharata.

Once upon a time in the existence, there was a sage called Maharishi **Parashara**. He was the author of the first ever Puran- The Vishnu Puran. Once he was travelling near the river Yamuna, he saw a young lady who was from the family of fisherman and helped the travelers to cross the river in her wooden boat.

The sage got attracted to the girl. He went towards the girl and asked her to take him across the river, she paddled on. In the mid of the river, Parashara grabed her hand and told her about his feeling and asked her to make love.

Her name was **Satyawati** also known as **Matsyagandha** due the fishy smell that came out of her body. Satyawati hesitated but after his repeated request she agreed for the same. However, she had some conditions for the sage.

The first condition – Satyawati said that when the approach the bank and get involed, no one shall see them. Parashara agreed and spoke some Mantra and soon an island appeared and the surrounding became foggy around them.

The second condition – Satyawati asked that the fishy smell from her body should turn into fragrance and her virginity shall be maintained even after this togetherness. The

sage agreed and pronounced the mantras to turn the fishy smell to a beautiful fragrance and gave the boon that her virginity shall be maintained even after their relationship.

Then she asked him to give her a boon that her child shall be knowledgeable and learned and a big sage himself not a fisherman instead. The sage welcomed this condition too and said TATHASTU.

The two then went on to make love on the foggy island. The sage then left the island. On the same day Devi Satyawati gave birth to a boy who was later known as **Veda Vyasa**. He was dark so he got his name Krishna and since he was born on an island (dwip), he was named **Dvaipayana**.

Well, the boy was Vyasa, full name being Krishna Dvaipayana Veda Vyasa. Being young and unmarried, Matsyagandha handed the child over to the genetic father and **Vyasamuni** was raised by his father. This is one of the rare occasions when after the illicit affair, the father is left holding the baby !

Vyasa was believed to be a part of Lord Vishnu. Veda Vyasa only was the creator, the author of the great epic of all time, the Mahabharata. In fact, Veda Vyasa was the great grandfather of Kauravas and Pandavas.

BIRTH OF KARNA-

Karna was born to princess **Kunti** and **Surya deva** (Sun) while she was still unmarried. Karna was born with impenetrable skin. It is reasonable that for species living close to the sun, skin of that nature would be essential to avoid being scorched by the sun's rays. She disposed this illegitimate son by sending him down river in a floating basket to shield herself from society's strictures.

BIRTH OF PANDAVAS-

One day, **Pandu** was roaming in the forest for hunting. He saw a deer coupling with his mate. Without knowing the real identity of those deers, he shot them with his arrows.



In reality, they were *Rishi Kindama* and his wife coupling with each other in public in the form of deers.

Rishi Kindama was enraged with Pandu, not because he pierced both of them with his arrows as he (Pandu) doesn't know their real identity. But because he has waited until the completion of their intercourse and was not sorry for his wrongdoing.

Enraged Rishi Kindama curse Pandu, saying,

Cruel as you have been to a couple, death shall certainly overtake you as soon as you will feel the influence of desire...

When you go to your dear one, full of desire as was the case with me, you will at that time, certainly go to the land of the dead.

Your wife, with whom you will join at your last moments will also go with you with reverence and affection to the ever unavoidable land of the dead.

It simply means that Pandu will die the moment he engaged in intercourse with any woman. Also, the woman dies with him out of love and affection.

After killing the deers, he was filled with grief. He was so upset that to repent his action, he decided to renounce his kingdom and live a life of an ascetic.

He told her wives, **Kunti** and **Madri** to tell his family that Pandu has retired into a forest. Hearing this, both told him that they will also perform asceticism with him.

On the new moon, a group of *Rishis* assembled to start a journey towards the abode of Lord **Brahma**.

Seeing them, Pandu asked them, "Where you are going?". They replied, "To the abode of Lord Brahma".

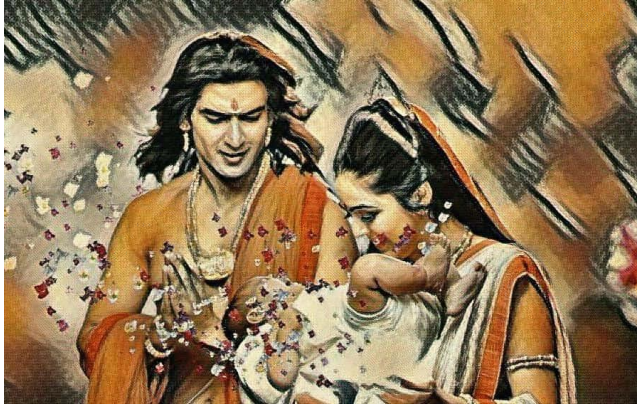
With the desire of seeing the Lord, he and his wives join them in their journey. But then Pandu realized he is not able to reach heaven (abode of Brahma) as he is sonless i.e. without any successor.

Pandu has discharged all his debts except the debt due to his ancestors i.e. having children.

So he is not able to enter into the state of eternal bliss (heaven).

Pandu remembers the curse of Rishi Kindama. Because of that curse, he is not able to have children with his wives.

Seeing him distressed, Kunti told Pandu about the boon she received from Rishi Durvasa. She told him that as per the boon, she will be able to invoke any deity (celestial) by a Mantra to give her a child.



Then Pandu told her to invoke Dharma (the god of justice) first as he is the most virtuous in the world. The son we get from him will be the most righteous among the Kurus and will never commit any sinful act.

This way Kunti invoke three celestials namely Dharma, Vayu, and Indra.

- From **Dharma**, she received a son who is the most virtuous in the world. They named him **Yudhishtira** (Yudh = war, sthira = steady).
- From **Vayu** (god of wind), she received a son who is of immense strength and might. They named him **Bhima** or Bheema.
 - Duryodhana and Bhima are born on the same day.
- From **Indra** (god of lightning & king of Devas), she received a son who will be the most famous all over the three worlds and an unmatched archer. They named him **Arjuna**.

After the birth of the sons of Kunti, Madri also wanted to have her own kids. She told the same to Pandu in private and asks him to request Kunti to fulfill her desire of having sons.

Then Pandu asks Kunti to help Madri becoming a mother.

Then Kunti asks **Madri** to think of the celestial she wanted to get children from. Madri thinks of **twin Ashwini Kumaras** (doctors of gods).

From them, she received twins, **Nakula** and **Sahadeva**, both matchless in beauty on earth.

This is how Nakula and Sahadeva are born.



BIRTH OF KAURAVAS

As stated in the “*Sambhava Parva*“, **Gandhari** received a boon by worshipping **Lord Shiva** that she would become the mother of 100 sons. That’s how she can give birth to 100 Kauravas.



However, later in the “*Sambhava Parva*“, it is said that it is not *Shiva* but *Vyasa* from whom Gandhari received a boon of giving birth to 100 sons like her husband.

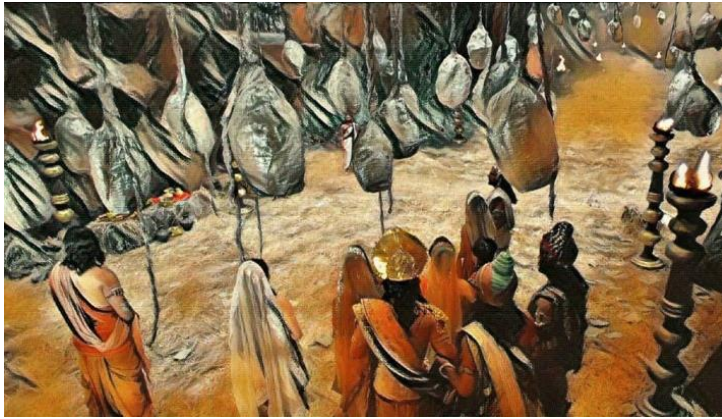
After receiving the boon of having 100 sons, she was conceived by **Dhritarashtra**. She bore the weight in her womb for over 2 years without being delivered. In the meantime, a son was born to **Kunti** (wife of Pandu).

She got jealous that Kunti had first given birth to a son (***Yudhishthira***) who is as radiant as the morning sun.

After not delivering for more than 2 years, she got restless and struck her womb with great force in grief. Due to this a hard mass of flesh like an iron ball came out of her in place of 100 sons.

When **Vyasa** learned about it, he quickly came to her to see the mass of flesh. He told her that instead of 100 sons, a hard mass of flesh came out of her. And the boon that he gave her is hollow and useless.

He asked Gandhari to prepare 100 jars filled with *ghee*. He told her to sprinkle water on that mass of flesh. After then he divided it into 100 parts, each about the size of a thumb.



These parts are placed into the jars filled with *ghee*. They are kept in a secret spot and are carefully monitored.

In the meantime, a desire of having a daughter apart from 100 sons arises in the mind of Gandhari. She told Vyasa that she also wanted a daughter. Then Vyasa divided that mass of flesh into 101 parts instead of 100 and placed these into the jars.

Vyasa told Gandhari to strictly open the covers of the jars only after complete two years. After two years, **Duryodhana**, the first child of Gandhari was born from one of the jars. And within a month, 100 sons and a daughter of Gandhari and Dhritarashtra were born.

Dhritarashtra also has a son apart from 100 Kauravas named **Yuyutsu**. He is the son of Dhritarashtra with Sughada/Sauvali, Gandhari's maid. Yuyutsu is born at the same time as other Kauravas. So he is of the same age as other Kaurava.

BIRTH OF SHIKHANDI



Shikhandi was transsexual. Originally, Shikhandi was born female. In a foolish and desperate bid for a “male heir”, **Drupad** raised Shikhandi as a “prince”. Sadly, the deception went too far when Drupad married Shikhandi to satisfy his royal ego that he had a son ! When the fraud was inevitably discovered on the wedding night, Shikhandi went to the forest to commit suicide to avoid public humiliation and stop a war between the two states. A kind **Gandharv** took pity on the grieving princess and Shikhandi became a man. Because Shikhandi was transsexual, **Kuru-vrudha Pitamaha Bhishma** refused to fight him.

BIRTH OF DRAUPADI AND DHRISHTADYUMNA

Kunti and her sons stayed in the house of the **brahmana**. A priest one day came there. He spoke about his travels and the places he had visited. He spoke about the land of **Panchala** and also of the swayamvara of the daughter of the king of Panchala. He praised **Drupada's** daughter who was called Krishnaa who was very beautiful. She was also called Yagyaseni as she had been born from a sacrifice (Yagya). Drupada, King of Panchala, had also obtained a son from the sacrifice, who would cause the end of Drona.

The Pandavas wanted to know why the son would bring an end of Drona.

The priest said once, Drona and Drupada were great friends. Drona was insulted when he had visited Drupada. He went back to Hastinapura and taught the Kuru princes. He asked the kuru princes to get him Drupada as a prisoner.

Arjuna, son of Kunti, achieved this.

Drupada, when freed roamed the banks of Ganga, lost in thought. He wanted to find out ways in which he would bring an end of Drona. He found two brahmanas, **Yaja** and **Upyaja** and was told they may be able to help him.

Drupada went to Upyaja and asked for his assistance in finding a way to get rid of Drona, son of Bharadwaj. Upyaja said it was not proper for a brahmana to hold a sacrifice to kill another. When the king was insistent, Upyaja told Drupada to go to his elder brother, Yaja, and ask for his help.

Drupada went to Yaja with his prayer.

Yaja agreed and Drupada made arrangements to start the sacrifice. He fasted as per rituals along with his queen.

A son came out of the fire, his body the color of fire, with a bow and arrow in his hand. Followed by the boy, a girl came out of the fire. When she emerged, mantras could be heard from all directions.

A voice from the heaven said this girl will be the cause of the death of many kshatriyas. The boy will be killer of Drona.

The king named the son **Dhrishtadyumna**. The girl, as she was dark in complexion was named Krishnaa.

The priest ending his story said this was the girl, whose swayamvara was being arranged. As the daughter of Drupada, she was also named **Draupadi**.



DHRISHTADYUMNA



DRAUPADI

BIRTH OF SHISHUPAL

Jaya and **Vijaya**, who were the gatekeepers of Vaikuntha, had once refused to let the **4 Kumaras** enter Vaikuntha. The Kumaras got angry and cursed Jaya and Vijaya that they would be born on Earth 3 times each as an enemy of **Vishnu**. In the end, they would be slain by one of Vishnu's incarnations. Jaya's third birth was as **Shishupal**.

Shishupal was born with 3 eyes and 4 arms. When he was born, a voice came out of the sky: This child's extra arms and extra eyes shall vanish when a certain person puts the child on his lap. He will die by the hands of that same person.

Shrutshrava didn't like Shishupal's deformity. She took Shishupal to many rishis and kings and he made young Shishupal sit on their laps. But none of them were the one that would get rid of her son's deformity.

Once, Krishna came to Chedi to visit his aunt Shrutshrava. He put baby Shishupal on his lap. Instantly, Shishupal's 2 extra arms and his extra eye disappeared. Shrutshrava was watching and she was horrified. According to the divine voice, this meant Krishna would be the one who would kill Shishupal.

"Forgive him a hundred times before you kill him, Krishna. Please," Shrutshrava begged.

Krishna agreed. He then left Chedi and went back to Vrindavana.



+

A Picture of Shishupal with 3 eyes and 4 arms

BIRTH OF ASHWATHAMA

Ashwahthama though born “normally”, neighed at birth like a horse – hence his name – he who neighs like a horse. He had a prominent and unusual crystalline perturbation on his head. He believed this rendered him immune to many human failings. Yet, as we can see from his life, he had a lot of failings including rage and cruelty.

CONCLUSION :

Most of the important characters in Mahabharata have unusual birth stories. It is important to know every birth stories of characters in Mahabharata because there is a purpose for their births that connects to the other stories in Mahabharata.

LEARNING OUTCOME

Learnt more information about important characters that are mentioned in Mahabharata. I got more knowledge about the births of **Bhisma, Satyawati, Dronacharya, Pandavas and kauravas**. I understood the purpose of their births in Mahabharata.

I got to know the birth stories of **Dhrishtadyumna and Draupadi, Shikandi, Shishupal, Ashwathama**. I don't have any idea about these stories before starting this project. When I was doing research, I found these stories are really interesting. Especially I liked the stories of **Dhrishtadyumna and Draupadi (from fire) and Dronacharya (from basin)**.

I got surprised when I am doing research on birth story of **Shishupal** as he was born with 3 eyes and 4 arms.

BIBILOGRAPHY

- 1) <http://www.pushti-marg.net/bhagwat/Mahabharata/maha-births.htm>
- 2) <https://en.wikipedia.org/wiki/Shantanu>
- 3) <https://hinduism.stackexchange.com/questions/14490/what-are-the-details-of-bhishmas-birth>
- 4) Indian Mythology -by ApamNapat
- 5) <http://www.apamnapat.com/articles/StoriesFromMahabharata620.html>
- 6) <https://nivniks.wordpress.com/2015/07/14/birth-of-kripacharya/>
- 7) <https://bhagavanbhakthi.blogspot.com/2020/09/dronacharya-birth-story.html>
- 8) https://www.mahabharataonline.com/stories/mahabharata_character.php?id=76
- 9) <https://www.speakingtree.in/allslides/the-unbelievable-story-of-veda-vyasa-birth>
- 10) <https://youtu.be/epTSKdhJMA0>
- 11) <https://mythgyaan.com/birth-pandavas-kauravas/>
- 12) <http://kashidashimahabharat.blogspot.com/2016/03/birth-of-dhrishtadyumna-and-draupadi.html>
- 13) <https://www.dollsofindia.com/library/jaya-vijaya/>
- 14) <https://gloriorshinduism.com/2017/04/05/shishupal/>