

to Dvārakā, Vṛṣṇi heroes were celebrating the festival of the Raivataka mountain (*vihāro vṛṣṇivīrāṇām mahe raivatakasya ha*) 14. 58. 13; Bhojas, Andhakas and Vṛṣṇis received Kṛṣṇa on the Raivataka; Kṛṣṇa honoured them and enquired about the welfare of Vṛṣṇis who sat around him (*sa tām abhyarcya medhāṁ prṣtvā ca kuśalam tadā*) 14. 58. 17-19; (53) On hearing the war account from Kṛṣṇa, Vṛṣṇis experienced the feelings of grief, pain, as well as delight (*duḥkhaharṣaparikleśā vṛṣṇīnām abhavaṁ tadā*) 14. 59. 36; (54) Kṛṣṇa, along with Vṛṣṇis, went to Hāstina-pura for the horse sacrifice; when Vṛṣṇi heroes lived there, Parikṣit was born, Abhimanyu had told Uttarā that her son would learn from Vṛṣṇis and Andhakas the science of archery, the different *astras*, and the entire science of morals (*gatvā vṛṣṇyandhakakulam dhanurvedam grahī-  
ṣyati | astrāṇi ca vicitrāṇi nītiśāstram ca kevalam ||*) 14. 65. 1, 8, 24; (55) When Parikṣit was restored to life by Kṛṣṇa, Vṛṣṇi chiefs (*vṛṣṇīśārdūlāḥ*) gave Uttarā many jewels as gift; when Pāṇḍavas arrived at the place where Parikṣit was born, Vṛṣṇi chiefs (*vṛṣṇīpūṁgavāḥ*) came out to welcome them (14. 69. 8-9, 13); Pāṇḍavas, along with Vṛṣṇis (*vṛṣṇībhiḥ saha*), entered Hāstina-pura; when Vyāsa arrived, Kuru chiefs (Pāṇḍavas) sat near him along with Vṛṣṇi and Andhaka heroes (*saha vṛṣṇyandhakavyāghraiḥ*) 14. 70. 2, 11; (56) The Aśvamedha horse went to Dvāravatī which was protected by Vṛṣṇi heroes (*vṛṣṇivīra-*) 14. 84. 13; when the horse sacrifice was in progress, Kṛṣṇa, with Vṛṣṇis reached Hāstina-pura 14. 88. 4; (57) Yudhiṣṭhira told Kuntī that only the

Vṛṣṇi circle (*vṛṣṇīcakram*) had survived the war due to the favour of Kṛṣṇa 15. 44. 34; (58) Janamejaya asked Vaiśampāyana how were Andhakas, Vṛṣṇis and Bhojas destroyed in the presence of Vāsudeva and who pronounced the curse on them due to which they perished 16. 2. 1, 3; Vaiśampāyana then told him that thirtysix years (after the coronation of Yudhiṣṭhira) Vṛṣṇis misbehaved and, as dictated by Kālā, they killed each other with pestle; the sages (Viśvāmitra, Kaṇva and Nārada) pronounced a curse to the effect that Sāmba would give birth to an iron pestle for the destruction of Vṛṣṇis and Andhakas (*vṛṣṇy-andhakavināśāya*); that pestle would wipe out the Vṛṣṇis and Andhakas who were ill-behaved, cruel and naughty, and the entire race except Balarāma and Kṛṣṇa (*yena yūyam sudurvṛttā nṛṣaṁsā jātamanyavaḥ | ucchettārāḥ kulam kṛtsnam ṛte rāma-janārdanau*); when Kṛṣṇa heard what had happened, he told Vṛṣṇis that the curse would prove true (*bhavitavyam tathā*) 16. 2. 2, 8-9, 13; the next day Sāmba gave birth to a pestle for the destruction of Vṛṣṇis and Andhakas; when the matter was reported to Ugrasena he prohibited fermentatoin of liquor in all the houses of Vṛṣṇis and Andhakas (*adyaprabhṛti sarveṣu vṛṣṇyandhakagrheṣu iha | surāśavo na kartavyaḥ sarvair nagaravāsibhiḥ ||*) 16. 2. 15, 18; (59) When Vṛṣṇis and Andhakas were trying to protect themselves, Kālā constantly visited their houses; a certain bald, fierce man surveyed their houses and disappeared; day after day strong winds blew to foretell the destruction of Vṛṣṇis and Andhakas; day and night, *sārikās* produced shrill, unceasing