

Chapter 9

Description of battle of demons and gods

नारद उवाच

नेत्रहीनः कथं राज्ये प्रह्लादेनाश्रयो मुने।

अभिषिक्तो जानताऽपि राजधर्मं सनातनम्॥ १॥

Nārada asked- "O hermit! Why did Prahāda incoronate the blind Andhaka in spite of his being well conversant with rules of everlasting Rājadharmā?"

पुलस्त्य उवाच

लब्धक्षुरसौ भूयो हिरण्याक्षेऽपि जीवति।

ततोऽभिषिक्तो दैत्येन प्रह्लादेन निजे पदे॥ २॥

Pulastya said- "He had regained eye-sight even at the time when his father Hiranyākṣa was alive. As he was no more blind, Prahāda was justified in assigning to him the throne.

नारद उवाच

राज्येऽश्रयोऽभिषिक्तस्तु किमाचरत सुव्रत।

देवादिभिः सह कथं समास्ते तद्वदस्व मे॥ ३॥

Nārada asked again- O great resolute! Tell me what was done by Andhaka after the incoronation and what was his behaviour with the gods?

पुलस्त्य उवाच

राज्येऽभिषिक्तो दैत्येन्द्रो हिरण्याक्षस्तदाऽश्रयः।

तपसाऽऽराध्य देवेशं शूलपाणिं त्रिलोचनम्॥ ४॥

अजेयत्वमवध्यत्वं सुरसिद्धिर्षिपन्नगैः।

अदाह्यत्वं हुताशेन अक्लेद्यत्वं जलेन च॥ ५॥

एवं स वरलब्धस्तु दैत्यो राज्यमपालयत्।

शुक्रं पुरोहितं कृत्वा समध्यास्ते ततोऽश्रयः॥ ६॥

Pulastya replied- Andhaka after the incoronation, sat in penance for the pleasure of three-eyed lord Mahādeva. He thus was bestowed with powers by the undefeated gods, siddha, hermits and serpents, unburnt by fire and undrowned in water from lord Mahādeva. He then held the rein of state under the priestmanship of Śukrācārya.

तत्क्षेत्रे समुद्योगं देवानामश्रयोऽसुरः।

आक्रम्य वसुधां सर्वान्मनुजेन्द्रान्पराजयत्॥ ७॥

The demon Andhaka then developed war-craft and strategy for conquering the gods. He thus defeated all the kings on earth.

पराजित्य महीपालान्सहायार्थे नियोज्य च।

तैः समं मेरुशिखरं जगामाद्भुतदर्शनम्॥ ८॥

After defeating kings, he appointed them as assistants to handle state affairs; he climbed in their company at the excellent peak of Meru mountain.

शक्रोऽपि सुरसैन्यानि समुद्योज्य महागजम्।

समारुह्यामरावत्यां गुप्तिं कृत्वा विनिर्ययौ॥ ९॥

Indra too came out after assigning the proper defence-related instructions for Amarāvati. He rode on Airāvata elephant and set out to see that peak with the divine army.

शक्रस्यानु तथैवान्ये लोकपाला महौजसः।

आरुह्य वाहनं स्वं स्वं सायुधा निर्ययुर्बहिः॥ १०॥

Other Lokapālas equipped with their weapons rode on their respective carriages (vans) and followed god Indra.

देवसेनाऽपि च समं शक्रेणाद्भुतकर्मणा।

निर्जगामातिवेगेन गजवाजिरथादिभिः॥ ११॥

The divine army consisting of elephants, horses, chariot etc. also set out speedily with Indra, the king of gods.

अग्रतो द्वादशादित्याः पृष्ठतश्च त्रिलोचनः।

मध्येऽष्टौ वसवो विश्वे साध्याश्चिमरुतां गणाः।

यक्षविद्याधराद्याश्च स्वं स्वं वाहनमास्थिताः॥ १२॥

At the front of the army there were twelve Ādityas, Trilocana (Rudragāṇas) at the back and eight Vasus, Viśvedeva, Sādhyā, Aśvinikumāra, Marudgāṇas, demi-gods, Vidyādhara etc. in the middle. All began to march forward in their respective carriages (vans).

नारद उवाच

रुद्रादीनां वदस्वेह वाहनानि च सर्वशः।

एकैकस्यापि धर्मज्ञं परं कौतूहलं मम॥ १३॥

Nārada said- O master in religion! Describe the names of carriages (vāhanas) on which Rudra etc. had marched. I am curious to know this topic in detail.

पुलस्त्य उवाच

शृणुष्व कथयिष्यामि सर्वेषामपि नारद।

वाहनानि समासेन एकैकस्यानुपूर्वशः॥ १४॥

Pulastya said- O Nārada! I explain all vāhanas in a series and precisely. Please, listen to me carefully.

रुद्रहस्ततलोत्पन्नो महावीर्यो महाजवः।

श्वेतवर्णो गजपति देवराजस्य वाहनम्॥ १५॥

The white coloured Gajapati (Airāvata), excellent in speed and power is the carriage (vāhana) of god Indra. It originated from the palm of Rudra.

रुद्रोरुसम्भवो भीमं कृष्णवर्णो मनोजवमः।

पौण्ड्रको नाम महिषो धर्मराजस्य नारद॥ १६॥

O Nārada! A buffalo called Paunḍraka, most fierce, dark in colour, a racer as mind itself, is the carriage of Dharmarāja. It originated from the thigh of Rudra.

रुद्रकर्णमलोद्भूतः श्यामो जलधिःसंज्ञकमः।

शिशुमारो दिव्यगतिः वाहनं वरुणस्य च॥ १७॥

The Śiśumāra called Jaladhi is the carriage of Varuṇa. It was originated from the ear-wax (soil) of Rudra. It has dark-complexion and has divine speed.

रौद्रः शकटचक्राक्षः शैलाकारो नरोत्तमम्।

अम्बिकापादसंभृतो वाहनं धनदस्य तु॥ १८॥

Narottama, having eyes like chariot wheels, a gigantic body as the mountain, a fierce figure is the carriage of Kubera. It originated from the feet of Ambikā.

एकादशानां रुद्राणां वाहनानि महामुने।

गन्धर्वाश्च महावीर्या भुजगेन्द्राश्चः दारुणाः।

श्वेतानि सौरभेयाणि वृषाण्यग्रजवानि च॥ १९॥

O great hermit! The carriages of eleven Rudras are white bulls. They originated from

the ray of Gandharvas, fierce serpents and Saurabhi.

स्थं चन्द्रमसश्चाद्धंसहस्रं हंसवाहनम्।

हरयो स्थवाहाश्च आदित्या मुनिसत्तम॥ २०॥

O great hermit! Half a thousand (i.e. five hundred) swans are the carriers of the moon's chariot and the horses carry the chariots of Ādityas.

कुञ्जरस्थाश्च वसवो यक्षाश्च नरवाहनाः।

किन्नरा भुजगारूढा हयारूढौ तथाश्चिनौ॥ २१॥

Elephants are the carriages of Vasus, men are the carriages of demi-gods, serpents are the carriages of eunuchs (Kinnaras) and horses are the carriages of Aśvinikumāras.

सारङ्गाधिष्ठिता ब्रह्मन्मरुतो घोरदर्शनाः।

शुकारूढाश्च कवयो गन्धर्वाश्च पदातिनः॥ २२॥

O Brahmin! Stags are the carriages of fierce face Marudgaṇas, parrots are the carriages of poets (Bhrgus) and Gandharvas are pedestrians.

आरुह्य वाहनान्येवं स्वानि स्वान्यमरोत्तमाः।

संनह्य निर्ययुर्हृष्टा युद्धाय सुमहौजसः॥ २३॥

The great gods glowing with brilliance thus marched forward for war with cheers on their faces, properly equipped with weapons and rode on their respective carriers.

नारद उवाच

गदितानि सुरादीनां वाहनानि त्वया मुने।

दैत्यानां वाहनान्येवं यथावद्वक्तुमर्हसि॥ २४॥

Nārada said- O hermit! You have described the carriers of gods etc. Please, describe in the same way the carriers used by the Daityas for their riding.

पुलस्त्य उवाच

शृणुष्व दानवादीनां वाहनानि द्विजोत्तम।

कथयिष्यामि तत्त्वेन यथावच्छ्रोतुमर्हसि॥ २५॥

Pulastya said- O great Brahmin! Listen to the carriers used by the Dānavas. I am going to describe them in substance.

अथकस्य रथो दिव्यो युक्तः परमवाजिभिः।

कृष्णवर्णैः सहस्रारस्त्रिनल्वपरिमाणवान्॥ २६॥

An immaterial (alankika) chariot of Andhaka is operated by the dark-complexioned horses. It has one thousand spikes. (The wood is fixed between the centre and the radius) and it is measured as twelve hundred hands in size.

प्रह्लादस्य रथो दिव्यश्चन्द्रवर्णैर्हयोत्तमैः।

उह्यमानस्तथाऽष्टाभिः श्वेतरुक्ममयः शुभः॥ २७॥

The pink coloured beautiful and divine chariot of Prahlāda is driven by eight best horses of moon tint.

विरोचनस्य च गजः कुजम्भस्य तुरङ्गमः।

जम्भस्य तु रथो दिव्यो हयैः काञ्चनसन्निभैः॥ २८॥

The carriage of Virocana is an elephant and Kumbhaja has a horse while the divine chariot of Jambha is driven by golden coloured horses.

शङ्कुकर्णस्य तुरगो हयग्रीवस्य कुञ्जरः।

रथो मयस्य विख्यातो दुन्दुभेश्च महोरगः॥ २९॥

The carriage of Śanku Karna is a horse, the carriage of Hayagrīva is an elephant, Maya has a grand chariot and the carriage of Dundubhi is a giant serpent.

शम्बरस्य विमानोऽभूदयः शङ्कोर्मृगाधिपः।

बलवृत्रौ च बलिनौ गदामुसलधारिणौ॥ ३०॥

पद्भ्यां दैवतसैन्यानि अभिद्रवितुमुद्यतौ।

The carriage of Śambara is a Vimāna and a lion is the carriage of Ayaḥśanku. Bala and Vṛtra, the mighty Dānavas, were ready to attack the divine army with mace and musala but without any carriage.

ततो रणोऽभूत्तुमुलः संकुलोऽतिभयकरः॥ ३१॥

रजसा संवृतो लोकः पिङ्गवर्णेन नारदा।

नाज्ञासीद्य पिता पुत्रं न पुत्रः पितरं तथा॥ ३२॥

स्वानेवान्ये निजघ्नुर्वै परान्ये च सुव्रत।

A fierce battle was then fought. O Nārada! The entire universe was covered with yellow coloured dust. It was so thick that a father was

unable to recognise his son and a son his father. O great resolute! Some soldiers began to blow their weapons on their own people and some others began to attack the opponents on account of being tough to recognise.

अभिद्रुतो महावेगो रथोपरि स्थस्तदा॥ ३३॥

गजो मत्तगजेन्द्रं च सादी सादिनमन्वगात्।

पदातिरपि सङ्क्रुद्धः पदातिनमथोल्वणम्॥ ३४॥

The warrior on the chariot attacked another chariot, the elephant with another warrior, elephant and horse riders marched forward to attack the soldiers who rode on horses. The pedestrians began to attack pedestrian soldiers. Thus, all these warriors began to shower blows on each other in order to defeat them.

परस्परं तु प्रत्यघ्नन्नन्योन्यजयकाक्षिणः।

ततस्तु संकुले तस्मिन्युद्धे दैवासुरे मुने॥ ३५॥

प्रावर्तत नदी घोरा शमयन्ती रणाद्रजः।

शोणितोदा रथावर्ता योधसंघट्टवाहिनी॥ ३६॥

O hermit! As a result of such fierce battle between gods and demons, there flowed an inaccessible river in which the water was of blood whirls were made by broken chariots, tortoise-like shells of dead elephants body and fish heads were seen. It was swaying the crowd of warriors and it had merged the dust so raised initially when the battle was started.

गजकुम्भमहाकूर्मा शरमीना दुरत्यया।

तीक्ष्णाग्रप्रासमकरा महासिग्राहवाहिनी॥ ३७॥

अन्नशैवालसंकीर्णा पताकाफेनमालिनी।

गृध्रकङ्कमहाहंसा श्येनचक्राह्वमण्डिता॥ ३८॥

वनवायसकादम्बा गोमायुश्चापदाकुला।

पिशाचमुनिसंकीर्णा दुस्तरा प्राकृतैर्जनैः॥ ३९॥

रथप्लवैः संतरन्तः शूरास्तां प्रजगाहिरे।

आगुल्फादवमज्जन्तः सूदयन्तः परस्परम्।

समुत्तरन्तो वेगेन योधा जयधनेप्सवः॥ ४०॥

There were a large stock of crocodiles of sharp edge Prāsa (weapon), Grāha of axes, intestine algae, flags froth, Gr̥dhra and Kanka

flamingo, Śyena, Cakravāka, wild crow Kalahaṅsa, jackal and sages Piśāca. It was tough to cross by common people. The chivalrous warriors who intended to gain victory were immersed up to the knees. They were crossing that river through the boats made of broken chariots yet were busy in blowing sharp weapons on each other.

ततस्तु रौद्रे सुरदैत्यसादने

महाहवे भीरुभयंकरेऽथ।

रक्षांसि यक्षाश्च सुसंप्रहृष्टाः

पिशाचयूथास्त्वभिरेमिरे च॥४१॥

पिबन्त्यसृग्गाढतरं भटाना-

मालिङ्ग्य मांसानि च भक्षयन्ति।

वसां विलुम्पन्ति च विस्फुरन्ति

गर्जन्त्यथान्योन्यमथो वयांसि॥४२॥

The monsters and demi-gods as also Piśācas were very glad to see such a fierce battle between the demons and gods in which both were meeting to destruction while it was dreadful to the cowards. The Piśāca and monsters were sipping concentrated blood and eating flesh with mirth. The carnivorous birds were busy piercing the flesh in pieces and they would reveal annoyance had any other bird come and interfered with their work.

मुञ्चन्ति फेत्काररवाञ्छिवाश्च

क्रन्दन्ति योधा भुवि वेदनार्ताः।

शस्त्रप्रतप्ता निपतन्ति चान्ये

युद्धं श्मशानप्रतिमं बभूव॥४३॥

The jackals were yelling, the warriors injured and fallen down were crying in pain. Some soldiers began to fall down wounded by the blows from weapons and arms again and gradually the entire battle-field was turned into a cremation ground.

तस्मिञ्छिवा घोरतरे प्रवृत्ते

सुरासुराणां सुभयंकरे ह।

युद्धं बभौ प्राणपणोपविद्धं

द्वेऽतिशस्त्राक्षगतो दुरोदरमः॥४४॥

The battle between the gods and demons was fought so fiercely with the yelling of jackals, that it appeared as if the warriors skilled in war-craft betted their life with weapon formed pāsā had engaged themselves in gambling.

हिरण्यचक्षोस्तनयो रणेऽन्धको

रथे स्थितो वाजिसहस्रयोजिते।

मत्तेभपृष्ठस्थितमग्रतेजसं

समेयिवान्देवपतिं शतक्रतुम्॥४५॥

Andhaka, the son of Hiranyākṣa marched forward by riding on a chariot driven by one thousand horses to fight against Indra, the king of gods who rode on the intoxicated Airāvata elephant.

समापतन्तं महिषाधिरूढं

यमं प्रतीच्छद्बलवान्दितीशः।

प्रह्लादनामा तुरगाष्टयुक्तं

रथं समास्थाय समुद्यतास्त्रः॥४६॥

The demon king Prahlāda rode on a chariot driven by eight horses, took weapons in hands and faced aggressive Yama on a buffalo boldly in the battle.

विरोचनश्चापि जलेश्वरं त्व-

गाज्जम्भस्त्वथागाद्धनदं बलाढ्यम्।

वायुं समभ्येत्य च शंबरोऽथ

मयो हुताशं युयुधे मुनीन्द्र॥४७॥

O great hermit! Virocana advanced to fight with Varuṇa in battle, Jambha marched to face the mighty Kubera, Śambara marched to face Vāyu while Maya began to fight against fire-god.

अन्ये हयग्रीवमुखा महाबला

दितेस्तनूजा दनुपुंगववृष्टा।

सुरान्हुताशार्कवसूरगेश्वरान्

द्वन्द्वं समासाद्य महाबलान्विताः॥४८॥

Hayagrīva etc. other mighty Daitya and Dānavas began to fight against fire, sun, eight vasus and urgeśvara etc. gods.

गर्जन्त्यथान्योन्यमुपेत्य युद्धे

चापानि कर्षन्त्यतिवेगिताश्च।

मुञ्चन्ति नाराचगणान्सहस्रश

आगच्छ हे तिष्ठसि किं ब्रुवन्तः॥४९॥

They faced each other with sharp challenging statements, gave extra-tension to their bows, shot a shower of arrows and began to say- "Oh! Come! Come hurriedly. Why are you so stopped?"

शरैस्तु तीक्ष्णैरभितापयन्तः

मन्दाकिनीवेगनिभां वहन्तीम्।

प्रावर्त्तयन्तो भयदां नदीं च

शस्त्रैरमोघैरभिताडयन्तः॥५०॥

Showering arrows and making attack with acute weapons those people gave an extreme flow to a fierce battle river whose flow was analogous to that of Mandākinī.

त्रैलोक्यमाकाङ्क्षिभिरुग्रवेगैः

सुरासुरैर्नारद संप्रयुद्धे :।

पिशाचरक्षोगणपुष्टिवर्धनी-

मुत्तर्तुमिच्छद्भिरसृङ्गनदी बभौ॥५१॥

O Nārada! The aggressive gods and demons intended to cross the blood-stream which was making healthy the Piśācas and monsters and to win the three-worlds.

वाद्यन्ति तूर्याणि सुरासुराणां

पश्यन्ति खस्था मुनिसिद्धसंघाः।

नयन्ति तानप्सरसां गणाग्र्या

हता रणे येऽभिमुखास्तु शूराः॥५२॥

(At that time) several musical instruments were being played from both sides (i.e. gods and demons), a crowd of hermits and siddhas were observing that battle and the warriors killed in war were being brought to heaven by the nymphs.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे देवासुरयुद्धं नाम

नवमोऽध्यायः॥९॥
