

CHAPTER 47

Life story of Kṛṣṇa, history of Daityas, battle between gods and the demons, and the related stories

सूत उवाच

अथ देवो महादेवः पूर्वं कृष्णः प्रजापतिः।

विहारार्थं स देवेशो मानुषेष्विह जायते॥१॥

Sūta said, “O Ṛṣis, in earlier times, Lord Mahādeva, the god of gods and the ruler of all the people, incarnated in the human form of Kṛṣṇa on earth.

देवक्यां वसुदेवस्य तपसा पुष्करेक्षणः।

चतुर्बाहुस्तदा जातो दिव्यरूपो ज्वलज्जिह्वा॥२॥

श्रीवत्सलक्षणं देवं दृष्ट्वा दिव्यैश्च लक्षणैः।

उवाच वसुदेवस्तं रूपं संहर वै प्रभो॥३॥

Because of the *tapas* of Vāsudeva, he was born from the womb of Devakī. His eyes resembled the lotus flowers, had four hands. His divine figure was illumining with the divine lustre, and his chest was adorned with *Śrīvatsa* mark. Then Vāsudeva observing the divine symptoms said to Śrī Kṛṣṇa.

भीतोऽहं देव कंसस्य ततस्त्वेतद्ब्रवीमि ते।

मम पुत्रा हतास्तेन ज्येष्ठास्ते भीमविक्रमाः॥४॥

“O Lord, you better wind up this form. O Lord, I am frightened from Kāṁsa, because he has already killed my six valorous sons, who were your elders.”

वसुदेववचः श्रुत्वा रूपं संहरतेऽच्युतः।

अनुज्ञाप्य ततः शौरिं नन्दगोपगृहेऽनयत्॥५॥

Listening to the words of Vāsudeva, lord Acyuta spoke to Vāsudeva, the son of Śiva should be carried to the abode of Nanda. With this command, he changed his form.

दत्त्वेनं नन्दगोपस्य रक्ष्यतामिति चाब्रवीत्।

अतस्तु सर्वकल्याणं यादवानां भविष्यति।

अयं तु गर्भो देवक्यां जातः कंसं हनिष्यति॥६॥

Thereafter Vāsudeva, carried the child to the abode of Nanda— the cowherd. Entrusting the care of the child to Nandagopa, he said, “O friend, you better protect this child. He will bring many-fold welfare for the people of the race of Yadus. The child who has been born to Devakī is sure to kill Kāṁsa.”

ऋषय ऊचुः

क एष वसुदेवस्तु देवकी च यशस्विनी।

नन्दगोपश्च कस्त्वेष यशोदा च महाव्रता॥७॥

यो विष्णुं जनयामास यं च तातेत्यभाषत।

या गर्भं जनयामास या चैनं त्वभ्यवर्धयत्॥८॥

The Ṛṣis asked, “O Sūta, who was this Vāsudeva, who had the privilege of getting the lord as his son and to whom the lord himself addressed as the father? Who was the glorious Devakī, who produced the lord out of her womb? At the same time who was Nanda— the cowherd and who was Yaśodā— the performer of the great *vrata*, who brought up the lord during his childhood?”

सूत उवाच

पुरुषः कश्यपस्त्वासीददितिस्तु प्रिया स्मृता।

ब्रह्मणः कश्यपस्त्वंशः पृथिव्यास्त्वदितिस्तथा॥९॥

Sūta said, “O Ṛṣis, Puruṣa—Vāsudeva happens to be Kaśyapa and Devakī happens to be his beloved wife— Aditi.

अथ कामान्महाबाहुर्देवक्याः समपूरयत्।

ये तथाकाङ्क्षिता नित्यमजातस्य महात्मनः॥१०॥

सोऽवतीर्णो महीं देवः प्रविष्टो मानुषीं तनुम्।

मोहयन्सर्वभूतानि योगात्मा योगमायया॥११॥

Both Deva (Vāsudeva) and the goddess (Devakī) had desired for the lord who is beyond birth, to be born to them as a son. Kaśyapa happens to be the amśa of Brahmā, while Aditi is the amśa of the earth. Lord Kṛṣṇa fulfilled all their desires. The same lord who is also known as *Yogātmā*, depending on *Yogamāyā*, confusing the people, incarnated on earth in human form.

नष्टे धर्मे तथा जज्ञे विष्णुर्वृष्णिकुले प्रभुः।

कर्तुं धर्मस्य संस्थानमसुराणां प्रणाशनम्॥१२॥

At that point of time, the *dharma* was on the decline, therefore in order to establish *dharma* and for the destruction of the demons, Viṣṇu possessing the enormous prowess, was born in the race of Vṛṣṇi.

रुक्मिणी सत्यभामा च सत्या नाग्नजिती तथा।

सुभामा च तथा शैब्या गान्धारी लक्ष्मणा तथा॥१३॥

मित्रविन्दा च कालिन्दी देवी जाम्बवती तथा।

सुशीला च तथा माद्री कौशल्या विजया तथा।

एवमादीनि देवीनां सहस्राणि च षोडश॥१४॥

Kṛṣṇa had sixteen thousand wives, chief queens among them were Rukmiṇī, Satyabhāmā, Satyā, the daughter of Nāgnajitī, Subhāmā, Saibyā, Lakṣmaṇā- the princess from Gāndhāra, Mitravindā, Kālindī- the goddess, Jāmbavatī, Suśilā, Kauśalyā- the princess from Mādra country and Vijayā.

रुक्मिणी जनयामास पुत्रान्रणविशारदान्।

चारुदेष्णं रणे शूरं प्रद्युम्नं च महाबलम्॥१५॥

सुचारं भद्रचारं च सुदेष्णं भद्रमेव च।

परशुं चारुगुप्तं च चारुभद्रं सुचारुकम्।

चारुहासं कनिष्ठं च कन्यां चारुमतीं तथा॥१६॥

Rukmiṇī gave birth to eleven sons, who were well-versed in warfare. They were known by the names of Pradyumna, Raṇaśūra, Sucāru, Bhadracāru, Sudeṣṇa, Bhadra, Paraśu, Cārugupta, Cārubhadra, Sucāraka and

Chāruhāsa, the youngest of all. Rukmiṇī also gave birth to a daughter named Cārumatī.

जज्ञिरे सत्यभामायां भानुर्भ्रमरतेक्षणः।

रोहितो दीप्तिमांश्चैव ताम्रश्चक्रो जलन्धमः॥१७॥

चतस्रो जज्ञिरे तेषां स्वसारस्तु यवीयसीः।

जाम्बवत्याः सुतो जज्ञे साम्बः समितिशोभनः॥१८॥

Satyabhāmā, gave birth to seven sons, known as Bhānu, Bhramaratekṣaṇa, Rohita, Dīptimān, Tāmra, Cakra and Jalandha, besides the four daughters who were quite beautiful. Jāmbavatī gave birth to Sāmba who was well-versed in warfare.

मित्रवान्मित्रविन्दश्च मित्रविन्दा वराङ्गना।

मित्रबाहुः सुनीथश्च नाग्नजित्याः प्रजा हि सा॥१९॥

The immensely beautiful Mitravindā gave birth to two sons named Mitravān and Mitravinda. Nāgnajitī on the other hand gave birth to two sons named Mitrabāhu and Sunītha.

एवमादीनि पुत्राणां सहस्राणि निबोधत।

शतं शतसहस्राणां पुत्राणां तस्य धीमतः॥२०॥

Similarly thousand of thousands of sons were born to Śrī Kṛṣṇa from his other wives.

अशीतिश्च सहस्राणि वासुदेवसुतास्तथा।

लक्षमेकं तथा प्रोक्तं पुत्राणां च द्विजोत्तमाः॥२१॥

उपसङ्गस्य तु सुतौ वज्रः संक्षिप्त एव च।

भूरीन्द्रसेनो भूरिश्च गवेषणसुताकुभौ॥२२॥

In this way the intelligent Śrī Kṛṣṇa, the son of Vāsudeva, had sons numbering one crore, one lakh and eighty thousand. Upasāṅga had two sons known as Vajra and Saṅkṣipta. Gaveṣaṇa had two sons named Bhūrīndrasena and Bhūri.

प्रद्युम्नस्य तु दायादो वैदर्भ्या बुद्धिस्तमः।

अनिरुद्धो रणोरुद्धो जज्ञेऽस्य मृगकेतनः॥२३॥

Pradyumna had a son named Aniruddha from the princess of Vaidabhryā; who was quite intelligent, and could fight enthusiastically in a battle. The son of Aniruddha was Mṛgaketana.

काश्या सुपार्श्वतनया साम्बाल्लेभे तरस्विनः।

सत्यप्रकृतयो देवाः पञ्च वीराः प्रकीर्तिताः॥२४॥

In union with Sāmba, Kāśyā, the daughter of Pārśva, gave birth to five sons who were quite active, truthful and valorous, besides being beautiful.

तिस्रः कोट्यः प्रवीराणां यादवानां महात्मनाम्।

षष्टिः शतसहस्राणि वीर्यवन्तो महाबलाः॥२५॥

Thus the number of the valorous Yādavas at that point of time was three crores but sixty lakhs out of them were immensely valorous and strong.

देवांशाः सर्व एवेह ह्युत्पन्नास्ते महौजसः।

देवासुरे हता ये च त्वसुरा ये महाबलाः॥२६॥

इहोत्पन्ना मनुष्येषु बाधन्ते सर्वमानवान्।

तेषामुत्सादनार्थाय उत्पन्नो यादवे कुले॥२७॥

All the Yādavas had been born on earth from the *amśas* of the gods. In the battle between the gods and the demons, the strong *asuras* were killed. They had been creating trouble for the humans after having been born on earth in human form.

कुलानां शतमेकं च यादवानां महात्मनाम्।

सर्वमेतत्कुलं यावद्वर्तते वैष्णवे कुले॥२८॥

विष्णुस्तेषां प्रणेता च प्रभुत्वे च व्यवस्थितः।

निदेशस्थायिनस्तस्य कथ्यन्ते सर्वयादवाः॥२९॥

In order to destroy the wicked people, the lord incarnated in the race of Yadus. These great Yādavas are divided in a hundred and one races. All these races come under the race of Viṣṇu. Lord Viṣṇu (Kṛṣṇa) had been their leader besides being their lord. It is said that all the Yādavas were under the command of lord Kṛṣṇa.

ऋषय ऊचुः-

सप्तर्षयः कुबेरश्च यक्षो माणिचरस्तथा।

शालकिर्नारदश्चैव सिद्धो धन्वन्तरिस्तथा॥३०॥

आदिदेवस्तथा विष्णुरेभिस्तु सह दैवतः।

किमर्थं संघशो भूताः स्मृताः संभूतयः कति॥३१॥

The Ṛṣis said, "O Sūta, Lord Viṣṇu is linked with Saptarṣis, Kubera, Yakṣa, Maṇicara (Maṇibhadra), Śālaki, Nārada, Siddha, Dhanvantri, besides the community of the gods, then what for does he incarnate on earth? For how many times has lord Viṣṇu incarnated on earth and how many incarnations are going to be there in future?

भविष्याः कति चैवान्ये प्रादुर्भावा महात्मनः।

ब्रह्मक्षत्रेषु शान्तेषु किमर्थमिह जायते॥३२॥

यदर्थमिह संभूतो विष्णुर्वृण्यन्त्यकोत्तमः।

पुनः पुनर्मनुष्येषु तत्र प्रबूहि पृच्छताम्॥३३॥

When the Brāhmaṇas and Kṣatriyas feel fatigued, what for does he incarnate on earth? What for Viṣṇu (Kṛṣṇa) who is the best among the Vṛṣṇi or Andhaka Varnśas, incarnates in human form on earth? You kindly enlighten us for these reasons precisely?"

सूत उवाच

त्यक्त्वा दिव्यां तनुं विष्णुर्मनुषेष्विह जायते।

युगे त्वथ परावृत्ते काले प्रशिथिले प्रभुः॥३४॥

Sūta said, "O Ṛṣis, when the people become unmindful in different yugas and the auspicious activities move towards decline, then the lord, relieving himself of his divine body incarnates on earth in human form.

देवासुरविमर्देषु जायते हरिरीश्वरः।

हिरण्यकशिपौ दैत्ये त्रैलोक्यं प्राक्प्रशासति॥३५॥

In earlier times, when Hiranyakaśipu, the great demon was ruling the earth, at the time of the battle between the gods and the demons, lord Hari incarnated on earth.

बलिनाऽधिष्ठिते चैव पुरा लोकत्रये क्रमात्।

सख्यमासीत्परमकं देवानामसुरैः सह॥३६॥

Similarly when Bali, was ruling the three worlds, the gods were intimately friendly with

the demons.

युगाख्यासुरसंपूर्णं ह्यासीदत्याकुलं जगत्।
निदेशस्थायिनश्चापि तयोर्देवासुराः समम्॥३७॥

Thus when Bali¹ had been ruling the three worlds, the time passed for three yugas. At that point of time the entire universe was disturbed with the presence of the demons. Both the gods and the *asuras* were under the command of the demon lord.

मृधो बलिविमर्दाय संप्रवृद्धः सुदारुणः।
देवानामसुराणां च घोरः क्षयकरो महान्॥३८॥

Ultimately at the time of the subjugation of Bali, a great war was started between the gods and the demons, which was quite destructive.

कर्तुं धर्मव्यवस्थानं जायते मानुषेष्विह।
भृगोः शापनिमित्तं तु देवासुरकृते तदा॥३९॥

Then lord Viṣṇu in order to well establish the *dharma* and because of the curse pronounced by the sage Bhṛgu on the gods and the demons, he incarnated on earth in human form.

मुनय ऊचुः

कथं देवासुरकृते व्यापारं प्राप्तवान्स्वतः।
देवासुरं यथा वृत्तं तन्नः प्रब्रूहि पृच्छताम्॥४०॥

Rṣis asked, “O Sūta, how did lord Viṣṇu, engage himself in the form of an incarnation for the sake of the gods and the demons? How was the war between the gods and the demons fought? You kindly narrate the same quite precisely.”

सूत उवाच

तेषां दायनिमित्तं ते सङ्ग्रामास्तु सुदारुणाः।
वराहाद्या दश द्वौ च शण्डामर्कान्तरे स्मृताः॥४१॥

1. According to the mythological account is that Viṣṇu in his incarnation of dwarf placed one foot on earth, one in the sky and wanted room for the third. Bali then offered his head. Viṣṇu placed his third foot on it and sent him down to the nether region, where even now Bali is reigning.

नामतस्तु समासेन शृणुतैषां विवक्षतः।
प्रथमो नारसिंहस्तु द्वितीयश्चापि वामनः॥४२॥
तृतीयस्तु वराहश्च चतुर्थोऽमृतमन्थनः।
सङ्ग्रामः पञ्चमश्चैव संजातस्तारकामयः॥४३॥
षष्ठो ह्याडीबकाख्यस्तु सप्तमस्त्रैपुरस्तथा।
अन्धकाख्योऽष्टमस्तेषां नवमो वृत्रघातकः॥४४॥
धान्नश्च दशमश्चैव ततो हालाहलः स्मृतः।
प्रथितो द्वादशस्तेषां घोरः कोलाहलस्तथा॥४५॥

Sūta said, “O Rṣis, in earlier times there had been twelve conflicts like Varāha and others for the war between the demons and the gods, which are said to have occurred during the time of priesthood of Śaṇḍāmārka. I am speaking out the names of the incarnations quite briefly. You please listen. The first battle was fought with Narasimha,² the second during Vāmana, the third during Varāha,³ and the fourth at the time of the churning of the ocean. The fifth war was fought during the time of Tārakāsura and the sixth was fought during the time of Hyāḍivaka. The seventh was related to Tripurāsura, the eighth related to Andhakāsura, the ninth related to the killing of Vṛtra, the tenth was related to Dhātra, the eleventh was related to the poison *hālāhala*. The twelfth war was known as *kolāhala*.

हिरण्यकशिपुर्दैत्यो नारसिंहेन पातितः।
वामनेन बलिर्बद्धस्त्रैलोक्याक्रमणे पुरा॥४६॥
हिरण्याक्षो हतो द्वे द्वे प्रतिघाते तु दैवतैः।
दंष्ट्या तु वराहेण समुद्रस्तु द्विधा कृतः॥४७॥

In these wars, lord Viṣṇu, killed Hiranyakaśipu in the form of Narasimha. In earlier times while measuring the three worlds, lord Viṣṇu captivated Bali in the form of a Vāmana. Then the lord taking to the form of

2. The man-lion form of Viṣṇu, one of his incarnations in which he killed the giant Hiranya-Kaśipu.
3. The boar-form of Viṣṇu in which he raised up the earth from water after deluge.

Varāha, tore out Hiranyākṣa with his fangs, killing him at the same time, dividing the ocean in two parts.

प्रह्लादो निर्जितो युद्धे इन्द्रेणामृतमन्यने।
विरोचनस्तु प्राह्लादिर्नित्यमिन्द्रवधोद्यतः॥४८॥
इन्द्रेणैव तु विक्रम्य निहतस्तारकामये।
अशक्नुवन्स देवानां सर्वं सोढुं सदैवतम्॥४९॥
निहता दानवाः सर्वे त्रैलोक्ये त्र्यम्बकेण तु।
असुराश्च पिशाचाश्च दानवाश्चान्यकाहवे॥५०॥
हता देवमनुष्ये स्वे पितृभिश्चैव सर्वशः।
संपृक्तो दानवैर्वृत्रो घोरो हालाहले हतः॥५१॥

At the time of the churning of the ocean, Prahlāda was defeated by Indra in a war fought between them. Getting enraged with the same Virocana, the son of Prahlāda, waited daily for an opportunity for the killing of Indra. He could not tolerate the gods at all, but Indra in the battle with Tāraka, displaying his own prowess, killed the demon. All the Dānavas, *Asuras* and the Piśācas, were completely killed by Śiva, while in war with Andhaka. In the said battle, the gods, humans the Pitṛganas and all others participated. Then Vṛtrāsura, who had been surrounded by the Dānavas was killed in the *hālāhala* war.

तदा विष्णुसहायेन महेन्द्रेण निवर्तितः।
हतो ध्वजे महेन्द्रेण मायाच्छन्नस्तु योगवित्॥
ध्वजलक्षणमाविश्य विप्रचित्तिः सहानुजः॥५२॥

Thereafter Indra detached Vipracitti from war, with the help of Viṣṇu. But Vipracitti who was well-versed in *yoga*, concealed himself with Māyā and turned himself in the form of a flag. But in spite of the same, Indra, killed Vipracitti with his brother.

दैत्यांश्च दानवांश्चैव संयतान्किल संयुतान्।
जयन्कोलाहले सर्वान्देवैः परिवृतो वृषा॥५३॥
यज्ञस्यावभृथे दृश्यौ शण्डामर्कौ तु दैवतैः।
एते देवासुरे वृत्ताः सङ्ग्रामा द्वादशैव तु॥५४॥

Thus Indra, in the war named *Kolahala*, killed all the demons, who had arrived in the war collectively. (It appears that Indra had organised a *yajña*), in which at the time of the ceremonial bath, two demons named Śaṇḍa and Amarka who were the demon priests, were spotted by Indra. In this way twelve wars were fought between the gods and the demons, which destroyed the forces of both the sides, but were beneficial for the people.

देवासुरक्षयकराः प्रजानां तु हिताय वै।
हिरण्यकशिपू राजा वर्षाणामर्बुदं बभौ॥५५॥

In ancient times, Hiranyakaśipu ruled the earth with all the glory at his command for a period of one hundred million seventy eight crores and eighty thousand years; after whom Bali ruled for two crores and seventy thousand years and Prahlāda also ruled for a similar period with other demons.

द्विसप्तति तथाऽन्यानि नियुतान्यधिकानि च।
अशीतिं च सहस्राणि त्रैलोक्यैश्चर्यतां गतः॥५६॥
पर्यायेण तु राजाऽभूदबलिर्वर्षायुतं पुनः।
षष्टिवर्षसहस्राणि नियुतानि च विंशतिः॥५७॥

All the three of them were the most powerful Daitya kings and came to be known as Indras among the Daityas. The world remained under the domination of the Daityas for a period of ten yugas, after which, Indra ruled over three regions with marvellous tact and statesmanship.

बले राज्याधिकारस्तु यावत्कालं बभूव ह।
तावत्कालं तु प्रह्लादो निवृत्तो ह्यसुरैः सह॥५८॥
इन्द्रास्त्रयस्ते विज्ञेया असुराणां महौजसः।
दैत्यसंस्थमिदं सर्वमासीददशयुगं पुनः॥५९॥
त्रैलोक्यमिदमव्यग्रं महेन्द्रेणानुपाल्यते।
असपत्नमिदं सर्वमासीददशयुगं पुनः॥६०॥
प्रह्लादस्य हते तस्मिन्त्रैलोक्ये कालपर्ययात्।
पर्यायेण तु संप्राप्ते त्रैलोक्यं पाकशासने॥
ततोऽसुरान्परित्यज्य शुक्रो देवानगच्छत॥६१॥