
Shri Nilakanthavijaya Champu kAvya 1 by Nilakantha Dikshita

ಶ್ರೀನೀಲಕಂಠವಿಜಯ ಚಂಪುಕಾವ್ಯ ಪ್ರಥಮಾಶ್ವಾಸಃ

Document Information



Text title : nIlakaNThavijayachampUkAvya 1

File name : nIlakaNThavijayachampUkAvya.itx

Category : shiva, nIlakaNThadIkShita, kAvya, sAhitya

Location : doc_shiva

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Latest update : October 7, 2026

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October 8, 2026

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ಶ್ರೀನೀಲಕಂಠದೀಕ್ಷಿತೇನ ವಿರಚಿತೇ
.. ಅಥ ಪ್ರಥಮಾಶ್ವಾಸಃ ..

೧.೧

ವಂದೇ ವಾಂಛಿತಲಾಭಾಯ ಕರ್ಮ ಕಿಂ ತನ್ನ ಕಥ್ಯತೇ .
ಕಿಂ ದಂಪತಿಮಿತಿ ಬ್ರೂಯಾಮುತಾಹೋ ದಂಪತೀ ಇತಿ .. ೧ ..

I salute, to obtain what I desire ... but I am not sure of the object (of salutation). Should I say dampatim (which would be grammatically incorrect) or dampatI (which feels wrong because Siva and Parvati are one form and not two)?

೧.೨

ದೃಷ್ಟ್ವಾ ಕೌಸ್ತುಭಮಪ್ಸರೋಗಣಮಪಿ ಪ್ರಕ್ರಾಂತವಾದಾ ಮಿಥೋ
ಗೀರ್ವಾಣಾಃ ಕತಿ ವಾ ನ ಸಂತಿ ಭುವನೇ ಭಾರಾ ದಿವಃ ಕೇವಲಂ .
ನಿಷ್ಕ್ರಾಂತೇ ಗರಲೇ ದ್ರುತೇ ಸುರಗಣೇ ನಿಶ್ಚೇಷ್ಟಿತೇ ವಿಷ್ಣುಪೇ
ಮಾ ಭೈಷ್ಣೇತಿ ಗಿರಾವಿರಾಸ ಧುರಿ ಯೋ ದೇವಸ್ತಮೇವ ಸ್ತುಮಃ ..

Seeing the gems and gifts from the ocean, the countless Devas rushed to covet them; they are a burden to Heaven. When the world was suffering the effects of the poison, only one Lord said “Do not fear” and appeared at the forefront. We shall worship only Him.
ಅಪಿ ಚ-

೧.೩

ಲೀಡಾಲೀಢಪುರಾಣಸೂಕ್ತಿಶಕಲಾವಷ್ಟಂಭಸಂಭಾವನಾ-
ಪರ್ಯಸ್ತಶ್ರುತಿಸೇತುಭಿಃ ಕತಿಪಯೈರ್ನೀತೇ ಕಲೌ ಸಾಂದ್ರತಾಂ .
ಶ್ರೀಕಂಠೋಸವತತಾರ ಯಸ್ಯ ವಪುಷಾ ಕಲ್ಯಾಣೈಶ್ಚನೇವಾಚ್ಯುತಃ
ಶ್ರೀಮಾನಪ್ಪಯದೀಕ್ಷಿತಃ ಸ ಜಯತಿ ಶ್ರೀಕಂಠವಿದ್ಯಾಗುರುಃ ..

In these times, some people learn fragments of the ancient Vedas, and believe they can speak on them with authority, while distorting the meaning, further intensifying the evils of Kaliyuga. The way Vishnu will take Kalki avatara to save us, Siva himself appeared on earth as Appayya Dikshitar, the preceptor of SivAdvaita .

೧.೪

ಯಃ ಸಂರಂಭಃ ಕೃತಿವಿರಚನೇ ದುಷ್ಕವೀನಾಮಭೇದೋ
ಯಚ್ಚೈಕಾಗ್ರ್ಯಂ ತದುಚಿತಪದಾನ್ವೇಷಣೇ ಚಿತ್ತವೃತ್ತೇಃ .
ಲಭ್ಯಂ ತಚ್ಛೇದಪಿ ಕವಯತಾಮಂತಸ್ತೀಣ್ಯಹಾನಿ
ಸ್ಯಾದೇವಂ ಕಿಂ ಸರಸಕವಿತಾರಾಜ್ಯದುರ್ಭಿಕ್ಷಯೋಗಃ ..

Mediocre poets have the drive, focus and determination to write poems that appear scholarly. If good poets had these qualities, would we have this drought of good poetry? ಅಥವಾ ಕಿಮಿತಿ ಸ್ಮರಾಮಿ ದುಷ್ಕವೀನಧುನಾ . But why am I thinking of these bad poets now?

೧.೫

ಸಕಲಭುವನೈಕಮಂಗಲಶಂಕರಗುಣವರ್ಣನಪ್ರವೃತ್ತೇನ .
ನ ಸ್ಮರಣೇಯಾಃ ಕುಧಿಯೋ ಲೋಕಾಯತಿಕಾ ಇವ ವ್ರತಸ್ಥೇನ ..

Just like one doing Vratas should not think about hedonists, I should not waste my thoughts on petty people. Let me focus on the Lord, the best of everything virtuous and auspicious.

೧.೬

ಕತಿ ಕವಯಃ ಕತಿ ಕೃತಯಃ
ಕತಿ ಲುಪ್ತಾಃ ಕತಿ ಚರಂತಿ ಕತಿ ಶಿಥಿಲಾಃ .
ತದಪಿ ಪ್ರವರ್ತಯತಿ ಮಾಂ
ಶಮ್ಕರಪಾರಮ್ಯಸಮ್ಕಥಾಲೋಭಃ ..

How many poets have created how many poems - of which many are forgotten, many still in circulation and many lesser known. (My poem may end up in any of these ways.) Still, I am driven by the desire to praise Siva.

೧.೭

ದೇವಾನಾಮಪಿ ದೈವತಂ ಗುರುಮಪಿ ಪ್ರಾಚಾಂ ಗುರೂಣಾಮಿಹ
ಶ್ರೀಮಂತಂ ಮದನಾಂತಕಂ ಕಥಮಪಿ ಸ್ತೋತುಂ ಕೃತೋ ನಿಶ್ಚಯಃ .
ತೇನ ತ್ವಾಂ ತ್ವರಯಾಮಿ ಭಾರತಿ ಬಲಾತ್ಕೃಷ್ಟಾಪಿ ದುಷ್ಟೇ ಪಥಿ
ಪ್ರಾಸೇನೋಪಹತಾಪಿ ಜಾತು ಕುಪಿತಾ ಮಾ ಸ್ಮ ಪ್ರಸಾದಂ ತ್ಯಜಃ ..

I have made the decision to somehow praise Siva, the Lord of Lords and the Guru of Gurus, the destroyer of Manmatha. O Saraswati, I will pull You along on this rugged path of my poetry. Even if the prasa (lance/alliteration) hurts and angers You, please do not withhold Your grace and clarity from me.

೧.೮

ನಂತವ್ಯಾಃ ಕವಯಃ ಕತೀಹ ಬಹುಮಂತವ್ಯಾ ರಸಜ್ಞಾಃ ಕತೀ-
ತ್ಯೇತಾವತ್ತ್ವ ಲಸಃ ಕರೋಮಿ ಕವಯೋ ಹೃಷ್ಯಂತು ರುಷ್ಯಂತು ವಾ .
ಆವಾತ್ಸ್ಯಾಯನತಂತ್ರಮಾಶ್ರುತಿಶಿರಃಸಿದ್ಧಾಂತಮುಚ್ಚಾವಚಾ
ವಿದ್ಯಾ ಯತ್ಪ್ರಭವಾ ಜಯಂತಿ ಭುವಿ ತಾಂ ವಂದೇ ಗಿರಾಂ ದೇವತಾಂ ..

There are many venerable poets and discerning connoisseurs, whom I am too lethargic to name. This may please or anger the poets. All the various Vidyas from that of Vatsyayana to Vedanta, are due to none other than Saraswati's grace and so I salute Her.

೧.೯

ಚೌರ್ಯೇಣ ಪ್ರಣಯೇನ ಚಾಪಹರತಃ ಪಲ್ಲೇಷು ಗವ್ಯಾನ್ಯಪಿ
ಸ್ವಾಯಂತೇ ಚರಿತಾನಿ ಚೇತ್ಕವಿಕುಲೋದ್ಗೀತಾನಿ ಗಾಥಾಶತೈಃ .
ತ್ಪ್ರಲೋಕ್ಯೋದ್ಭಟಕಾಲಕೂಟಕವಲೀಕಾರಪ್ರಕಾರಂ ಪುನಃ
ಸ್ತೋತುಂ ಕೇ ಪ್ರಥಮೇಽಪಿ ನಾಮ ಕವಯೋ ದೂರೇಽಧಿಕಾರಸ್ತು ನಃ ..

If poets can compose hundreds of verses on the one who took, by theft or charm, and swallowed butter, but even the foremost of them are not competent to praise the one who swallowed poison that terrified the three worlds - am I qualified to? (Still, I will.)

೧.೧೦

ಅಷ್ಟತ್ರಿಂಶದುಪಸ್ಕೃತ ಸಪ್ತಶತಾಧಿಕಚತುಃಸಹಸ್ರೇಷು .

ಕಲಿವರ್ಷೇಷು ಗತೇಷು ಗ್ರಥಿತಃ ಕಿಲ ನೀಲಕಂಠವಿಜಯೋಽಯಂ ..

This Neelakantha-vijaya is composed in the year 4738 of Kaliyuga.

ಅಸ್ತಿ ಕಿಲ ಸಮಸ್ತಸುರಾಸುರಸ್ತೋಮವಂದಿತಚರಣಾರವಿಂದಸ್ಯ ಭಗವತೋ ಮಹೇಂದ್ರಸ್ಯ ಸ್ಥಾನಂ, ಆಸ್ಥಾನಮಮೃತಾಂಧಸಾಂ, ಆಯತನಮಾಶ್ಚರ್ಯಾಣಾಂ, ಆಕರೋ ರತ್ನಾನಾಂ, ಅವಧಿವೈಷಯಿಕಾನಂದಸ್ಯ, ಕಿಮಪರಮಗೋಚರೇ ಗಿರಾಮಮರಾವತೀ ನಾಮ ನಗರೀ .

There is the city of Amaravati, the dominion of Indra, whose lotus-feet are served by all Devas and Asuras. The abode of Devas, which has the best and most astonishing of everything; it is the storehouse of gems, the last word in sensual pleasures, and is beyond words.

ತತ್ರ ಚ ನಿರಾಲಂಬೇ ನಭಸಿ ವರ್ತಮಾನತಯಾ ಸರ್ವಪಥೀನದ್ವಾರತಯಾ ಚ ಪುನರನಪೇಕ್ಷಿತಮೂಲಶಿಲಾನಿವೇಶನಾಯಾಸಂ, ಅನಾಕಾಂಕ್ಷಿತಪ್ರತೀಹಾರರಚನಾಪ್ರಯಾಸ ಅಸಂಪಾದಿತಶೃಂಗಸಂಬಾಧಂ, ಅಸಂಭಾವಿತಪರಿಖಾಮಂಡಲಂ, ಆಚಾರ ಇತಿ ಕೇವಲಮಭಿನಿರ್ವರ್ತಿತೋ ನವಃ ಪ್ರಾಕಾರಃ .

Being a floating city, it needs no foundation stone, and no ornamental gates as it is accessible from all sides. It needs no watchtower or moat. It has a surrounding wall only for convention. ಪ್ರಾಸಾದಃ ಪುನರಸ್ತಿ ವೈಜಯಂತ ಇತ್ಯಭೂಮಿರಾರೋಹಣೋಪಯೋಗವಿಧುರಶ್ಚ . ಸರ್ವತೋಽಪ್ರತಿಹತಚಾರಾಣಾಂ ಪೌರಾಣಾಮಮೃತಾಸ್ವಾದಸುಹಿತಾನಾಮಭ್ಯವಹಾಯೇಫ ಕಿಂ ಪ್ರಯೋಜನಂ .

Indra's palace "Vaijayanta" has no foundation. It has stairs but they are unused (as Devas can appear or fly where they need to go). The Devas are happy as their movement is unrestricted and they subsist on Amrita.

ಅಪಿ ಚ ಪುನರಭಿಲಷಿತಮಣಿಕನಕಭೂಷಣಾಂಬರಸಂದಾಯಿಷು ಮಂದಾರಾದಿಶಾಖಿಷು ನ ಕಿಂಚಿದಸ್ತಿ ಕ್ರೇತವ್ಯಂ ವಿಕ್ರೇತವ್ಯಂ ಚೇತಿ ಸಂಜ್ಞಾಮಾತ್ರಶರಣ್ಯಾಃ ಪಣ್ಯವೀಧಿಕಾಃ .

The city has a market street, but the Devas don't need to go there as they have Kalpatarus like the Mandaara tree, to give them gems, gold ornaments, garments etc.

ಕಿಂಚ ನಿರಂತರಶಿವಧ್ಯಾನನಿರ್ಧೂತಕಲ್ಮಷಾಃ, ನಿರತಿಶಯತಪೋವಿಶೇಷಶೋಷಿತಾಃ, ವೀತರಾಗಭಯಕ್ರೋಧಮತ್ಸರಾಃ, ವಿಷಯಪರಾಜ್ಞುಖಾಃ, ಭುವಿ ಪರಮರ್ಷಯ ಇತಿ ಪ್ರಥಾಮಾಗತಾಃ ಪಂಡಿತಾ ಏವ ಪ್ರಣಯಿನೋ ವಾರಮೃಗೀದೃಶಾಂ .

Those who have attained Heaven by incessant meditation on Siva and supreme penance, have conquered their desire, anger etc; these are the ones most desired by the Apsaras!

ಅಶ್ವಮೇಧಯಾಜಿನ ಇತಿ, ಅಗ್ನಿಚಿತ ಇತಿ, ಮಾಸೋಪವಾಸಿನ ಇತಿ, ಮಾಂಸವರ್ಜಿನ ಇತಿ, ರಾಜಸೂಯಯಾಜಿನ ಇತಿ, ರಣದುರ್ಮದಾ ಇತಿ, ಅನ್ನದಾ ವಯಮಭಯದಾ ಇತಿ ಶಂಸದ್ಭಿರಪದಾನಾನಿ, ಸಂಪತದ್ಭಿರಿತಸ್ತತೋಽಪ್ಯಜ್ಞಾತಮುಖೈರ್ಜಾತುಚಿದವನಿವಾಸಿಭಿಜ ವಿಮಾನೇಷು, ಆಕ್ರಮ್ಯಮಾಣೇಷು ಮಂದಿರೇಷು, ಆಕೃಷ್ಯಮಾಣೇ ಚ ಬಲಾದಪ್ಸರೋಗಣೇ, ನ ಕಶ್ಚಿದಭಿಮನ್ಯತೇ ಮಮೇದಮಿತಿ ಮಂದಿರಾಣಿ ವಿಮಾನಾನಿ ಮಣಿಭೂಷಣಾನಿ ಕಳತ್ರಾಣಿ ವಾ ನಗರವಾಸೀ ಜನಃ .

People who have done Yagnas, warriors and martyrs from all over the world also come to Devaloka. They claim Vimanas, mansions and Apsaras for themselves. The original residents, the Devas, are not possessive; they do not mind.

ಕಿಂಚೇದಮಪರಮದೇವತಯಾ ನ ಸುಧಾಶನಾಃ, ಅಲಾಭಾದೇವ ನ ತೃಣಾಶನಾಃ, ಪವನಾಶನಾ ಏವ ಪರಿಶೇಷಾತ್ ಕಾಮದುಘಾ ಗಾವಃ, ಪರಾಕ್ರಮಿಣೋ ಮತಂಗಜಾಃ, ವಾತರಂಹಸಶ್ಚ ವಾಜಿನ ಇತಿ ಸಕಲಪುರವಿಲಕ್ಷಣಂ ಲಕ್ಷಣಂ . ಅಪಿ ಚ-

The wish-fulfilling Kamadhenus do not consume Amrita, nor is there grass for them; there is only air for them to eat. Powerful elephants wander and horses run like the wind. Amaravati is different from any other city.

೧.೧೧

ಮೂಲ್ಯಂ ತತ್ಕಿಲ ವೇಶ್ಮನಾಂ ದ್ವಿಜಮುಖೇ ಭಕ್ತ್ಯಾತ್ರ ಯದ್ಧೀಯತೇ
ವೇಶ್ಯಾನಾಂ ಚ ಪಣಃ ಸ ಏವ ಸವನೇ ಯಾ ದಕ್ಷಿಣಾ ಋತ್ವಿಜಾಂ .
ಪದ್ಯಾ ಸೈವ ವಿಶಂಕಟಾ ಭವತಿ ಯಾ ಪದ್ಯಾತ್ರ ತೀರ್ಥಾಂಭಸಾಂ
ದ್ವಾರಂ ತತ್ರ ಚ ತದ್ಯದತ್ರ ಕರಣದ್ವಾರಂ ಪಿಥೇಯಂ ನೃಣಾಂ ..

The currency of Devaloka is Punya - what one earns by giving Daana or Dakshina to priests, one pays to acquire houses and Apsaras there. The doors of the senses that one shuts on Earth (controlling them for austerities), open up doors of mansions in Amaravati.

೧.೧೨

ಅಸ್ತಿ ಸ್ವಾದಯಿತುಂ ಸುಧಾಸ್ತಿ ವಸಿತುಂ ವಾಸೋ ನಭಶ್ಚಾರಿಣಾಂ
ಧರ್ತುಂ ಸಂತಿ ಚ ಭೂಷಣಾನಿ ಶತಶೋ ನ ತ್ವಸ್ತಿ ಧೀರ್ಜೀವಿತುಂ .
ಯೇನಾನ್ಯಾನುಪಜೀವ್ಯಸರ್ವವಿಭವೇ ಕರ್ಮೈಕಲಭ್ಯೇ ಪದೇ-
ಽಪ್ಯಾಯಸ್ಯಂತಿ ವೃಥೈವ ಸೇವಕ ಇತಿ ಸ್ವಾಮೀತಿ ದುರ್ಮೇಧಸಃ ..

In Devaloka, nectars, mansions and gems abound in the hundreds. These are only available to those who have accumulated Karma. Yet, these senseless ones continue to refer to each other as “servant” or “master”.

ಇದಂ ಚ ಪರಮಾದ್ಭುತಮುತ್ಪ್ರೇಕ್ಷಿತಂ ತಸ್ಯಾಂ, ಯತ್ಕಿಲ ವಿವಿಧತಪಃಪ್ರಬಂಧನಿಸ್ತಂದ್ರತಯಾ
ವಿಸ್ಮೃತಲೋಕತಂತ್ರೇಷು, ಚಿರವಿದೃತಬ್ರಹ್ಮಚರ್ಯಜೀರ್ಣತಯಾ ಕಾಲಮೃತ್ಯುಷು
ಕಂದರ್ಪಸ್ಯ ಬ್ರಹ್ಮರ್ಷಿಹತಕೇಷು ಭೂತಲಾದಾಗತ್ಯ ಪ್ರಸಕ್ತೇಷು ಕ್ರೀಡಿತುಮಪ್ಸರೋಭಿಃ,
ಪರ್ಣಶಾಲಾಂ ಪ್ರವಿಶಾಮ ಇತಿ ಪ್ರವಿಶತ್ಸು ಕೇಳಿಗೃಹಂ, ವಿಸ್ತಂಸಯ ಜಟಾಮಿತಿ
ವೇಣೀಮಾಲಂಬಮಾನೇಷು, ಅಪನಯ ವಲ್ಲಲಮಿತ್ಯಪನೇತುಕಾಮೇಷು
ಕುಚದುಕೂಲಾನಿ, ನ ಲೋಹಿತಂ ಕುರ್ಯಾದಿತಿ ನಿಷೇಧತ್ಸು ನಖಕ್ಷತಾನಿ,
ಆಃ ಕಷ್ಟಮಸಮ್ಮತೋಽಯಂ ಪಂಥಾಃ ಶಿಷ್ಟಾನಾಮಿತಿ ಪಿಹಿತಕರ್ಣೇಷು
ಚುಂಬನಭೇದಪ್ರಸ್ತಾವನಾಯಾಂ, ನಿವೀತಧಾರಣವ್ಯಗ್ರೇಷು ನೀವೀಮೋಚನಾವಸರೇ,
ಮಂತ್ರಜಪಮುಖರೇಷು ಮಣಿತಾವಸರೇ, ಆಃ ಸ್ಮೃತಮದ್ಯ ವ್ಯತೀಪಾತ
ಇತ್ಯಂತರಾ ಗಂತುಕಾಮೇಷು, ಅನುಯುಂಜಾನೇಷು ಪುನಃ ಪುನರಾರ್ತವದಿನಾನಿ
ಶಪಥಪೂರ್ವಕಂ, ಅತಿಕ್ರಾಮತಿ ನಿಷೇಕಲಗ್ನಮಿತ್ಯಸಹಮಾನೇಷು ಬಾಹ್ಯಸುರತವ್ಯಾಪಾರವಿ
ಅವಧೀರಯತ್ಸು ಪುರುಷಾಯಿತಂ, ಅಸಮ್ಮನ್ಯಮಾನೇಷು ಬಂಧಭೇದಾನ್
, ವಿಗಾಯತ್ಸು ವೀಟಿಕೋಪನೇವನಮಪ್ಯನುಚಿತೋಽಯಂ ಕಾಲ ಇತಿ,
ಆನಂದಮೂರ್ಭಾವಸರ ಏವ ನಿಭೃತಮನುಸಂದಧಾನೇಷು ಮಂತ್ರಲಿಂಗಾನಿ,
ಪರವಶರತಾಂತನಿದ್ರಾವಸರ ಏವ ಯಾವತ್ಸನ್ನಿಪಾತಂ ಚ ಸಹಶಯ್ಯೇತಿ ಪರಿಹರತ್ಸು
ಪರ್ಯಂಕಶಾಯಿಕಾಂ, ದ್ವಿತೀಯಸುರತಾರಂಭ ಏವ ದೇಹಿ ಮೇ ಕಮಂಡಲುಮಿತಿ
ತ್ವರಮಾಣೇಷು ಮಂದಾಕಿನೀಗಮನಾಯ, ವಿಹಸಂತಿ ವಿಷೀದಂತಿ ವಿಲಜ್ಜಂತೇ
ವಿಸ್ಮಯಂತೇ ಚ ರಂಭಾದಿಮೇನಕಾಂತಾ ದೇವವಾರಕಾಂತಾಃ ..

The saintly ones are confused when they encounter Apsaras. They refer to the pleasure-house as an Ashram, their long hair as Jata and their clothes as bark. They close their ears to the Apsaras' sweet words and chant God's names when it is time to speak sweet nothings. They suddenly remember it is an auspicious day and want to take their Kamandalu to the Mandakini river. Seeing this, the Apsaras are amused, aggrieved, embarrassed and astonished.

೧.೧೩

ಪ್ರಸಜತಿ ಮಹೋತ್ಸವೇ ವಾ ಪ್ರಚಲತಿ ರಥಾಸು ತತ್ರ ಶಕ್ರೇ ವಾ . ನಿಮ್ಮಾನಿ
ಪೂರಯಂತೇ ಪವನಮಯೇ ತಾಳವೃಂತಪವನೇನ ..

During festive times or when Indra walks through the streets, the palm-leaf fans blow air and it fills any gaps around.

೧.೧೪

ದುಃಖಾನಾಂ ಕ್ಷತಿರಿತ್ಯಬೋಧಹತಿರಿತ್ಯಾನಂದವಿಷ್ಣುರ್ತಿರಿ-
ತ್ಯಂತರ್ವಾಣಿವಿಕಲ್ಪಜಾಲಜಟಿಲಾನೋಕ್ಷಾದಪಿ ಜ್ಯಾಯಸೀ .
ಯೈಷಾಽವಿಪ್ರತಿಪನ್ನಸೌಖ್ಯಲಹರೀಸಂಪಾತಸಂಪಾದಿನೀ
ತತ್ಸಂದರ್ಯವಿವೇಚನೇ ಕವಯತಾಂ ಮೌನಂ ಕ್ಷಮಂ ಪ್ರೀಮತಾಂ ..

This city must be better than Moksha, which is a complex web. Revealed truths in the Shastras tell us that Moksha is the end of ignorance, and endless joy. But the city offers a flood of pleasures, so indescribable, that poets with a sense of shame ought to fall silent.

೧.೧೫

ಆನೀತಾ ವಸುಧಾತಲಾತ್ಸುಕೃತಿನಸ್ತಸ್ಯಾಂ ಹರೇಃ ಶಾಸನಾ-
ದುನ್ಮೀಲನ್ಮಣಿಕಿಂಕಣೀಕಲಕಲಸ್ವಾನೇ ವಿಮಾನೇ ಸ್ಥಿತಾಃ .
ದೃಷ್ಟ್ವಾ ವ್ಯೋಮ ನಿರಾಸ್ಪದಂ ಸಚಕಿತವ್ಯಾಘೂರ್ಣಮಾನೇಕ್ಷಣಾ
ನ ಸ್ಥಾತುಂ ನ ಚ ವಾ ತತೋಽವತರಿತುಂ ಪ್ರಾಗಲ್ಭ್ಯಮಾಬಿಭೃತೇ ..

When a meritorious person is brought to Amaravati by Indra's orders, in a Vimana adorned with bells, they look down and see there is no ground to step out into, and look around in fear or confusion.

೧.೧೬

ಮಂದಾನಿಲವ್ಯತಿಕರಚ್ಯುತಪಲ್ಲವೇಷು
ಮಂದಾರಮೂಲಲವಲೀಗೃಹಮಂಡಪೇಷು .
ಪುಷ್ಪಾಣಿ ವೇಣಿವಲಯೇಷು ಗಲಂತಿ ತಸ್ಯಾಂ
ಸಾಹ್ಯಂ ವಹಂತಿ ಸುರವಾಸಕಸಜ್ಜಿಕಾನಾಂ ..

When the young celestial women go to meet their beloved at night at a house encircled by creepers, where the soft breeze has strewn young leaves (like a mat), the breeze also causes flowers to fall into their hair (enhancing their beauty).

೧.೧೭

ಗಾಯಂತಿ ಚಾಟು ಕಥಯಂತಿ ಪದಾ ಸ್ವಶಂತಿ
ಪಶ್ಯಂತಿ ಗಾಢಮಪಿ ತತ್ರ ಪರಿಷ್ಕಜಂತೇ .
ಕಲ್ಪದ್ರುಮಾನಪಿ ಸಮೇತ್ಯ ಸುಪರ್ವಕಾಂತಾ
ಮುಗ್ಧಾ ದ್ರುಮೈಸ್ತದಿತರೈಶ್ಚಿರವಿಪ್ರಲಬ್ಧಾಃ ..

The innocent celestial women, cheated for long by many other trees, try to make the Kalpavrkshas flower by singing or speaking sweetly to them, embracing them or touching them with their feet; (not knowing that it is not necessary).

ಅಸ್ತಿ ಚ ತಾಮಧಿವಸನ್, ವಸಂತ ಇವ ಋತೂನಾಂ, ವಾಸುಕಿರಿವ ಫಣಾಭೃತಾಂ,
ಚಂದನ ಇವ ವೃಕ್ಷಾಣಾಂ, ಚಂದ್ರಮಾ ಇವ ಋಕ್ಷಾಣಾಂ, ರಾಜಾ ಸುಪರ್ವಕಾಂ,
ರಾಜಾ ತ್ರಿವಿಷ್ಟಪಸ್ಯ, ರಾಜಾ ತ್ರಯಾಣಾಂ ಜಗತಾಂ, ರಾಜಾ ವಿದ್ಯುಂಡಮಂಡಲಸ್ಯ,
ಕರ್ತಾ ಶತಾಶ್ವಮೇಧಾನಾಂ, ಸಂಹರ್ತಾ ವೃತ್ರಾಸುರಸ್ಯ, ರಂಭಾದಿವಿವಿಧರಂಭೋರುಸಂಸದಹ
ಅಪರ್ಯುಷಿತಯೌವನೋನ್ಮೇಷಸಂಭಾವನೀಯಮದನಮದಾರಂಭಸೀಮಾಯಾಃ
ಕೌಮಾರಹರಃ ಸದಾ ಶಚೀದೇವ್ಯಾಃ, ಕಾವ್ಯಾಗಮಭರತಗಾಂಧರ್ವರಹಸ್ಯಸರ್ವಂಕಷಮನೀಷ
ನಿರವದ್ಯವಿದ್ಯಾಧರೀಲೋಕನಖಮುಖಮುಖರಿತವಿಪಂಚಿಕಾನಿನಾದಪ್ರಪಂಚಿತೋದಾರನಿಜ
ಚತುರ್ಮುಖಮುಖವಲಯವಿಹಾರಿಭಾರತೀಪರಿಗೃಹೀತವೈತಾಳಿಕಾಧಿಕಾರಃ.
ಪಕ್ಷಪಾತಾಸಹಿಷ್ಣುತಯೀವ ಪರಿಹೃತಶೈಲೀಂದ್ರಪಕ್ಷಮಂಡಲಃ, ಚಂದ್ರಚೂಡಚರಣಾರವಿಂದಂ
ಪುರಂದರೋ ನಾಮ ..

Indra is the king of Amaravati, the best among Devas, the way Vasanta is among seasons, Vasuki among serpents, sandalwood is among trees, and the moon among stars. He is the Lord of the three worlds and attained that status by performing a hundred Ashwamedha yagnas; the slayer of Vritra. Rambha and other beautiful Apsaras vie for his attention and his youthful beauty. But he is the husband of Shachi.

His taste and connoisseurship are the touchstone of poetry, dance and music. The artists sing his praises, playing the veena immaculately. The other Dik-palakas, whom Indra looks down on from his throne, envy him. He is the foremost among Sivabhaktas.

೧.೧೮

ಶ್ಲಘೇ ನೀವೀಬಂಧೇ ಸತಿ ರಹಸಿ ಯತ್ಪಾಣಿವಲನಾ-
ನ್ನವೋಢಾಃ ಪಾಣಿಭ್ಯಾಮಪಿ ಪಿಹಿತಸಪ್ತಾಷ್ಟನಯನಾಃ .
ಸಹಸ್ರಸ್ಯಾಪ್ಯಕ್ಷಾಂ ಯುಗಪದಪಿಧಾನಾಕ್ಷಮತಯಾ

ಪುನಸ್ತಾಭ್ಯಾಮೇವ ಸ್ವಮಪಿದಧತೇ ಲೋಚನಯುಗಂ ..

When Indra is alone with his new wives, he moves his hand to undo the knot of their clothes. Shy, they try to cover his eyes with his hands, but he has a thousand eyes and they can barely cover seven or eight. Finally, they simply cover their own eyes.

ಅಪಿ ಚ-

೧.೧೯

ಲಭ್ಯಂತೇ ಶ್ರುತಿಪಾರಶುಷ್ಕವದನಾ ವಿಪ್ರಾಃ ಪದೇ ವೇಧಸೋ
ವೈಕುಂಠೇ ತುಲಸೀವನಾನಿ ಸುಲಭಾನ್ಯಾದ್ರಾಣಿ ಶುಷ್ಕಾಣಿ ಚ .
ಪ್ರೇತಾ ಭೂತಗಣಾಶ್ಚ ಸಂತಿ ಶತಶಃ ಸ್ಥಾನೇ ಭವಾನೀಪತೇಃ
ರತ್ನಾನ್ಯಪ್ಸರಸಃ ಸುಧೇತಿ ತು ಪದೇ ಯಸ್ಯೈವ ಲಬ್ಧುಂ ಕ್ಷಮಂ ..

In Brahmaloka, scholars recite the Vedas till their throats are parched. In Vaikuntha, there are Tulasi plants everywhere, fresh and dry. In Sivaloka, there are hundreds of frightening Bhutaganas. Isn't Indraloka better, having amrita, gems and beautiful Apsaras?

೧.೨೦

ವಿಧಾತುಂ ಕರ್ಮಾಣಿ ವ್ಯವಸಿತವತೀ ಯತ್ಪದಫಲಾ-
ನ್ಯಸೂಯಾಂಧಾ ಮಧ್ಯೇ ಶ್ರುತಿರಪಿ ಕಿಮಾಸೀದ್ಭಗವತೀ .
ಅನುಷ್ಠೇಯಂ ಕರ್ಮ ಸ್ವಯಮನಭಿಸಂಧಾಯ ಫಲಮಿ-
ತ್ಯಯಂ ವಂಧ್ಯಃ ಪಂಥಾ ಯದನುಪದಮೇವ ಪ್ರಕಟಿತಃ ..

Mother Sruti (personification of the Vedas) set out to explain the correct Karmas, the reward for which is Indraloka. Did she begin to feel jealously protective of it midway, because she goes on to advise performing one's karma without any attachment, which is a futile path.

ಕಿ ಬಹುನಾ-

೧.೨೧

ಲಬ್ಧುಂ ತತ್ಪದಮೂರ್ಜಿತಂ ಶತಮಖೀ ತಸ್ಯೈವ ನಾಲಂ ಭವೇ-
ದ್ವಷ್ಟುಂ ತದ್ವಯಿತಾಜನಂ ದಶಶತೀ ತಸ್ಯೈವ ನಾಲಂ ದೃಶಾಂ .
ವಕ್ತುಂ ತತ್ಪುರಭೋಗಭಾಗ್ಯಮಖಿಲಂ ತಸ್ಯೈವ ನಾಲಂ ಗುರು-
ರ್ಮಜ್ಜೇತೋಗತಮದ್ಭುತಂ ಕಥಯಿತುಂ ನಾಲಂ ಮಮೈವೋಕ್ತಯಃ ..

Amaravati is such a wonderful place that it seems worth a thousand Ashwamedha-s, not just a hundred as Indra has done. His thousand eyes are not enough to drink in the beauty of his wives. His Guru could not describe Amaravati's excellence, despite being Vakpati.

Then, I may imagine it, but how could my words convey the wonder of Amaravati.

ಸ ಕದಾಚಿದಸ್ವಪ್ನೋಽಪ್ಯಾಚಾರ ಇತಿ ಬೋಧಿತಃ ಪ್ರಾತರಮರವೈತಾಳಿಕೈಃ, ಅಲೋಕ್ಯ ನಿರ್ಮಲಂ ಪೌಲೋಮೀಕಪೋಲದರ್ಪಣಂ, ಅಭ್ಯರ್ಚ್ಯ ಕಾಮಧೇನುಂ, ಆಸಾದ್ಯ ವಿವಿಧವಿದ್ಯಾಧರೀವಿಲಾಸಪಿಶುನಕುಸುಮಶಯನೀಯಲೋಭನೀಯಲತಾಮಂದಿರನಿರಂತರಂ, ಅಧಃಪರಿವರ್ತಮಾನವಿಕರ್ತನಬಿಂಬನಿರರ್ಗಳನಿರ್ಗಲದೂರ್ವಮುಖಮಯೂಖಸಂಸಂಗಾಃ ಉಪರ್ಯುಪರಿ ಶೀತಲಾಂ ಭೂತಲಾಸಂಸ್ಪರ್ಶೇಽಪಿ ಪುರಾಣಪುರುಷಚರಣಾರವಿಂದಸಂಬಂಧಭುವನಪಾವನೀಮಮರಧುನೀಂ,

Once, Indra was ceremonially woken up by his attendants (despite not actually sleeping). He saw his own image in the smooth mirror-like cheeks of Indrani. He prayed to Kamadhenu and reached the Ganga. Ganga has continuous creeper-beds and flower-houses on her banks, which have been used in the night by Vidyadharis. The deeper waters were warm because of the upward sun rays reaching them unobstructed; however the surface waters were cool. She purified the worlds due to her contact with Vishnu's feet.

ನಿರ್ವರ್ತಿತನಿಯಮಾಭಿಷೇಚನಃ ಸಿದ್ಧಚಾರಣಗಂಧರ್ವಸೇವಿತೇ ಸೈಕತೇ ತಸ್ಯಾಃ ದಹರಾಕಾಶಪರಿಪೂಜಿತದಿವ್ಯಲಿಂಗಾಕೃತಿ ಪ್ರತಿಷ್ಠಾಪ್ಯ ಚಿಂತಾಮಣಿಮಯಂ ಕಿಮಪಿ ಪಾರಮೇಶ್ವರಂ ಲಿಂಗಂ,

At the sandy riverbanks, Indra bathed and on her sandy bank, made a Sivalinga out of Chintamani gems, and worshipped it, mentally invoking Siva residing in his heart, into the Linga.

ಅನುಸಂಧಾಯ ತತ್ರ ನಖಲಿಖಿತಶರಚ್ಚಂದ್ರಚಂದ್ರಿಕಾಸಾರಸುಂದರಂ ಭಗವಂತಂ ಮದನಾಂತಕಂ,

He meditated on Bhagavan Siva, beautiful like moonlight, with the moon drawn on the Linga with his nail.

ಅಭಿಷಿಚ್ಯ ದಿವ್ಯಾಪಗಾಸಲಿಲೈಃ, ಅನುಲಿಪ್ಯ ರೋಹಿಣೀರಮಣಹರಿಣಮದಪಂಕಾನುಷಂಗಿಕಾ ಹರಿಚಂದನೇನ, ಸಮಭ್ಯರ್ಚ್ಯ ಗಾಂಗೀಯವಿಕಚಗಾಂಗೀಯಪಂಕಜೈಃ,

He bathed the Linga with Ganga's waters, smeared it with a blend of musk (from the deer inside the moon) and sandal. He worshipped it with golden lotuses from the Ganga.

ಆರಾಧ್ಯ ಸುರಭಿಘೃತಧಾರಾನುಬಂಧಿನಾ ದಿವ್ಯಧೂಪೇನ ನಿಸರ್ಗಚಲಿತರಶ್ಮಿಮಾಲಾಕಲಾಪೇ ರತ್ನದೀಪೇನ ಚ ಸಾಂಗಾಯ ಸಾಯುಧಾಯ ಸಾವರಣಾಯ ಸಾಭರಣಾಯ ಚ

ನಿವೇದ್ಯ ಸದ್ಯಃಸಮಾಹೃತನಿಷ್ಪೀಡಿತೇಂದುಮಂಡಲನಿಷ್ಯಂದಮಾನಾಪರ್ಯುಷಿತಾನ್ಯಮೃತಾ

He offered incense bound with Kamadhenu's ghee, and waved lamps using twinkling gems.

He squeezed fresh Amrita from the moon and offered it to Siva who was with all his limbs, weapons and ornaments

ಪ್ರದಕ್ಷಿಣೀಕೃತ್ಯ ಪ್ರಣಿಪತ್ಯ ಪ್ರಸಾದ್ಯ ಪಂಚಭಿಃ ಪ್ರಸೂನಾಂಜಲಿಭಿಃ, ಸ್ತುತ್ವಾ ಶ್ರುತಿತಿರೋಭಿಃ, ಕೃತ್ವಾ ವಿಸರ್ಜನಂ, ಅಥ ಸ್ಮೃತ್ವಾ ಚಿರಂತನಮಾತ್ಮನಿ,

He propitiated Siva with Pradakshina, Namaskaras, handfuls of five flowers and Upanishad Stotras, then took the Lord back into his mind and immersed the Lingam. He then meditated on the Lord.

ವಿಲಾಸವೀರ್ಧಿವಿಹಾರಕೌತೂಹಲೇನ ನಿರ್ಗತ್ಯ ಬಹಿಃ, ಇತಸ್ತತೋ ನಿರಂತರಾಲಮಿಲದಾಶೀಮ

Indra then set out, wishing to roam about on the streets. The Deva-rishis gathered closely to bless him.

ಅತಿಕೋಮಲಾಂಗುಲಿದಲಾಘಾತಶೋಧಿತಮೃದಂಗನಾದಭಂಗಿಭಿಃ ಅಧರನಿವೇಶಿತಾಪನೀತ

ಅಸಕ್ಯದಾಸ್ಪಾಲಿತಾಕೃಷ್ಟವೀಣಾಗುಣಾಭಿಃ ಆಕುಂಚಿತಖುಜೂಕೃತಭ್ರೂಲತಮಾವಿಷ್ಣುತಲುಪ್ತ ಕಲಮಧುರಮಾರಬ್ಧಗೀತಿಭಿಃ ದ್ವಿಸ್ತಿರಾಸ್ಪಾಲಿತಸವ್ಯಚರಣಮೃದುರಣಿತಮಂಜೀರಮಂಜುಲ

The Apsaras prepared to play music for Indra. Their soft fingers brought out waves of sound from the Mridangam; the flute alternately touched their lips and was moved away, as they played it; they gently and repeatedly plucked the Veena strings; they furrowed and straightened their eyebrows as they tuned their voices, the arteries of their neck appeared and disappeared as well. The sweet singing started, indistinct at first. They tapped their left feet twice or thrice and their anklets tinkled, as the Apsara orchestra was about to start.

ಅತ್ಯುದ್ಭಟವೇತ್ರಿವೇತ್ರಲತಾಘಾತವಿದ್ರಾವಿತವೀರ್ಧಿಭವದಮರಮಂಡಲಂ,

ಅಭಿತೋಽಪಿ ದೃಷ್ಟಿಗೋಚರಸನ್ನಿಧಾಪಿತಕರಿತುರಗಪರ್ಯಂಕಿಕಾದಿನಾನಾವಿಧವಾಹನಗ್ರಾಮ ಸೇನಾಮುಖಂ,

The groups of Devas standing in the street were dispersed by the stick wielded by Indra's attendants. Indra looked upon the front of his army gathered behind him; there were elephants, horses and palanquins.

ಆಲೋಕಮಾತ್ರವಿದಿತೇಂಕಿತ್ಯೈರಾಧೋರಣೈರುಪಸ್ಥಾಪಿತಮರ್ಣವನಿಮಗ್ನಮೈನಾಕಪಕ್ಷರಕ್ಷಣ ಹಿಮವಂತಮಿವೋನ್ಮತಮವದಾತಂ ಚ ಕಂಚಿದಾರುಹ್ಯ ಮತಂಗಜಂ,

Indra ascended the elephant Airavata brought near him by his perceptive Mahouts, who can sense their master's wish by a mere look. The elephant was tall, white and shining, looking as though Himavan came down asking Indra to spare his son Mainaka.

ಅಂಗಜರಾಜ್ಯಸೌಭಾಗ್ಯದೇವತಯೇವ ಶರೀರಿಣ್ಯಾ ತಾಂಬೂಲಕರಂಡಧಾರಿಣ್ಯಾ
ಮೇನಕಯಾ, ಮದನಮದಕದುಷ್ಟಸೌವರ್ಗಕಾಮಿನೀಕಟಾಕ್ಷನಂಸರ್ಗನಿವಾರಣಾಯೇವ
ಮಣಿಚಾಮರೋಪವೀಜನಕುಶಲಾರಂಭಯಾ ರಂಭಯಾ ಚ ಸವಿಲಾಸಮಧ್ಯಾಸಿತಚರಮಃ

Menaka, holding a vessel with the ingredients for a betel mixture, looked like the goddess
of fortune of Manmatha's kingdom. Rambha was holding a gem-encrusted fan, fanning
Indra deftly as if to ward off the warm affection from other celestial ladies. Both of them
sat behind Indra on the elephant.

ಪುರೋಭಾಗಚಲದಲಘುಜಂಘಾಲಕರಿತುರಗಸಂಘಜಂಘಾಜವದ್ರವದಮರಭಟಕೋಟಿಸ
ಧವಲೀಕೃತೇನ ಸಸಂಭ್ರಮವಲದಂಬರಚರನಿತಂಬಿನೀಲೋಕವಿಕೀರ್ಯಮಾಣಮಂದಾರಕ
ಮುಕುಟಮುಪಯುಪರಿಧಾರ್ಯಮಾಣೇನ ಸರ್ವತಃ ಪ್ರಾಲಂಬಮುಕ್ತಾಸರಕದಂಬಶಾಲಿತ
ಸಮಂತತೋ ನಿಹಿತಕುಪಿತವಿದುಂತದವಿಕಟದಂತಕ್ಷತವಿವರಕ್ಷರದಮೃತಧಾರಾಸಹಸ್ರಮಂ
ಮಂಡಲೇನೇವ ಶಶಾಂಕಸ್ಯ ಮಹತಾತಪತ್ರೇಣ ಸಫಲಯನ್ನನಿಮೇಷದೃಷ್ಟಿಸೃಷ್ಟಿಮಂಭೋಜ
ಗಂಧರ್ವಕುಲವಾದ್ಯಮಾನಬಹುವಿಧಾತೋದ್ಯನಿನಾದಕಬಳೀಕೃತಾಶಾವಕಾಶತಯೇವ
ಸಂಕುಲಚಲಿತಸೇನಾಸಂಘಸಂಕಟೋನ್ಮುಕ್ತಸಿಂಹನಾದಧಾರಾಪಥೇ ನಿರ್ಜಗಾಮ
ತಾರಾಪಥೇ ..

Indra's umbrella was white, as if covered in pearl dust crushed between the shins of his
warriors chasing his horses and elephants. The umbrella shielded him from pollen flying
from the Mandara flowers thrown toward him by celestial women. Clusters of pearls
hanging from various places on the umbrella looked like Amrita spilling from the Moon,
if Rahu decided to merely bite him all around and not swallow him whole. The Devas took
in the sight of him, as if the purpose of Brahma creating them as unblinking was served.
Music of the Gandharvas sounded in all directions, as did the excited cheers of the packed
Deva army. Thus, Indra set out on his starry path.

೧.೨೨

ಮಂಜೀರೈರ್ನಟನಾರ್ಭಟೀಮುಖರಿತೈಃ ಸ್ವರ್ವಾರವಾಮಭುವಾಂ
ಮಂದಸ್ಥಿಗ್ಧರವೈಶ್ವ ಕಿನ್ನರಕರವ್ಯಾಪಾರಿತ್ಯಮರ್ದಲೈಃ .
ಶ್ಲಾಘಾಶ್ಲೋಕಶತೈಶ್ಚ ಚಾರಣಗಣಪ್ರೋದ್ಗೀಯಮಾನೈಸ್ತದಾ
ನಾದಬ್ರಹ್ಮಮಯೀವ ತತ್ರ ರುರುಚೇ ನಾಸೀರಸೀಮಾ ಹರೇಃ ..

The anklets of the celestial beauties sounded in the rhythm of their dance. Kinnaras played
their deep-sounding drums. Chaaranas sang hundreds of verses in praise of Indra. Thus,
the forefront of Indra's army shone with music as if it was Nadabrahmam itself.

ಅಪಿ ಚ-

೧.೨೩

ಅಗ್ರೇ ಪಶ್ಚಾದುಭಯತ ಇತಿ ತ್ಯಕ್ತಲೋಕವ್ಯವಸ್ಥೇ
ದಿಷ್ಟ್ಯ ತಸ್ಮಿನ್ನಪಿ ಪರಿಣತೇ ಸರ್ವತಃ ಸಮ್ಮುಖೀನೇ .
ಸಭ್ರೂಭಂಗಂ ನಯನವಲನಂ ಸಸ್ಮಿತಂ ದ್ರಷ್ಟುಕಾಮಾ
ಭೂಯೋಽಪ್ಯಗ್ರೇ ಸುರಪರಿಬೃಢಾಸ್ತಸ್ಯ ಪುಂಜೀಬಭೂವುಃ ..

Indra is lucky to have a gaze, from a thousand eyes, that is unlike humans' and helps him see in front of him and behind too. Still, eager to see his smile and his eyebrow movements, the leaders of the Devas gathered in front of him.

ಗಚ್ಛನ್ನೇವ ಸ ನಭಸಿ, ಭಸಿತಾವಕುಂಠಿತಸರ್ವಾಂಗಸಂಗಲಬ್ಧಪರಭಾಗಭಾಸುರಾಭಿರಭಿವ್ಯಾಪ್ತ
ಹೃದಯಮಧಿಕತಯಾ ಬಹಿರ್ನಿರ್ಗಮಿಷ್ಯತಃ ಕೋಪಾನಲಸ್ಯ ಜ್ವಾಲಾಭಿರಿವ
ಪಾಟಲಾಭಿರ್ಜಟಾಭಿರಭಿಭವಂತಮಿವ ತಟಿತ್ವಂತಮಭಿನವಂ ಶಾರದಾಂಭೋದಂ,
ಅಪಿ ಚ ತ್ರಿಭುವನಮುನಿಲೋಕವೈಲಕ್ಷಣ್ಯಬೋಧಿನ್ಯಾ ಶಾಪಮೂಲತಪೋಲಾಭಸಂಭವಯ
ಕೀರ್ತ್ಯೇವ ತ್ರಿಪುಂಧ್ರರೇಖಯಾ ಪರಿಕರ್ಮಿತಲಲಾಟಮಂಡಲಂ, ಅತಿಪ್ರಚಂಡನಿಜತಪೋಽನ
ಪ್ರತಿಶಾಪಾಕ್ಷರೈರಿವ ಪಾರಿಕಾಂಕ್ಷಿಣಾಂ ರುದ್ರಾಕ್ಷಮಣಿಭಿರಭಿವೇಷ್ಟಿತಂ,

As Indra proceeded through the sky, he saw Durvasa, who had ash smeared all over his body. The Jata on his head looked like the flames of anger in his heart, emerging (from his head). It was red and glowing on his white body like lightning on a fresh autumn cloud. The three lines of ash on his forehead adorned him like his fame that his Tapasshakti would grow while giving curses, unlike any other sage. The patterns on his Rudraksha beads looked like the darkened letters of other rishis' counter-curses burnt up by the flames of his Tapas.

ಸೋದರಶಶಾಂಕಸಂದೇಶಹಾರಿಕಾಭಿಸ್ತಾರಕಾಭಿರಿವ ಕರ್ಣಪುಟಾಭ್ಯರ್ಣಲಗ್ನಾಭಿಃ
ಸ್ವಟಿಕಾಕ್ಷಗುಳಿಕಾಭಿರಭಿಶೋಭಿತಂ, ಅಗೃಹೀತೋತ್ತರಾಸಂಗಂ ಅಂಗೀಕೃತಕೌಪೀನಮಾತ್ರಪರಿ
ಆಸ್ತೋಟಯಂತಮನುಪದಂ, ಅವರುಂಧಂತಮಧ್ವನಿ ಮಿಲಂತಿ ಸಿದ್ಧವಧೂಕುಲಾನಿ,
ತ್ರಾಸಯಂತಮಿವ ಕಾತರಾನ್ ತರ್ಜಯಂತಮಿವ ಶುನಾಸೀರಭಟಾನಪಿ,
ಗರ್ಜಂತಮಿವ, ಗಾಯಂತಮಿವ, ನೃತ್ಯಂತಮಿವ, ಸ್ವಲಂತಮಿವ, ಹಸಂತಮಿವ,
ಹೃದಯಾರವಿಂದಕುಹರವಿಹರದುನ್ಮತ್ತಶೇಖರಭಾವನಾನ್ವೇರಂತರ್ಯಾದುನ್ಮತ್ತಮಿವ,

The crystal beads around his ears shone like stars visiting him with a message from his brother Chandra. He wore only a loincloth and he snapped his fingers as he walked, shooing away the Siddha ladies who approached him to salute him. Those of a timid demeanour were frightened and even Indra's soldiers were threatened. He walked, roaring, laughing,

dancing, stumbling and laughing as if mad, due to his unceasing meditation on Siva, who wears an Unmatta flower.

ಸ್ವಯಮಪ್ಯವಾಪ್ತಸಮಸ್ತಕಾಮತಯಾ ಕಿಂಚಿದಪ್ಯನಾದೃತಲೋಕತಂತ್ರಾನುವಿಧಾನಂ,
ತ್ರಿಲೋಚನಾವತಾರಮಪ್ಯತ್ರಿಲೋಚನಾವತಾರಸೋದರಂ, ಅನಸೂಯಾಗರ್ಭಸಂಭವಮಾ
ಅತಿಕಠಿನತಪೋವಿಶೇಷಪರಿತೋಷಿತಗೌರಿಪ್ರಸಾದಸಮಾಸಾದಿತಾಮಪಿ ಕಯಾಪಿ
ವಿದ್ಯಾಧರಕನ್ಯಯಾ ಪ್ರಾರ್ಥನಾಮಾತ್ರಾದೇವ ಶಾಪಭೀತಯಾ ಪ್ರಣಿಪತ್ಯ
ಸಮರ್ಪಿತಾಂ ಕಾಮಪಿ ಕನಕಾರವಿಂದಮಯೀಮಮ್ಲಾನಮಾಲಿಕಾಮಾನಯಂತಂ,
ಆಪತಂತಮಗ್ರತಃ ಏವ ನಿರರ್ಗಳಮಭಿಮಂತ್ಯ ಮುಕ್ತಮಿವ ಪಾಶುಪತಂ
ಶರಮನತಿಲಂಘನೀಯತೇಜಸಂ ದುರ್ವಾಸಸಂ ನಾಮ ತಾಪಸಮದ್ರಾಕ್ಷೀತ್ .

Durvasa had no desires and uncaring about the ways of the world. He was the Avatara of Siva and the brother of Chandra, the son of Atri. His mother was gentle Anasuya, but he was angry by nature. He carried a garland, which he had obtained from a Vidyadhari, who in turn had got it as Prasada from Parvati and offered it to Durvasa out of fear of a curse. It was a never-fading garland, made of golden lotuses. Holding this, he with his unsurpassed Tejas advanced unstoppably like a Pashupata Astra.

ಜಾನನ್ನಪಿ ತಮನಿಕ್ರಮಣೀಯತೇಜಸಂ ದುರ್ವಾಸಸಂ, ಜಾನನ್ನಪಿ ಜಗದೇವ
ನಿಖಿಲಮಪಲಪಿತುಮನ್ಯಥಯಿತುಂ ಚ ನೈಪುಣ್ಯಂ ಬ್ರಾಹ್ಮಣಸ್ಯ, ಜಾನನ್ನಪಿ
ಮುನಿಕುಲನ್ಯಕ್ಕಾರಪರಿಣತಾಂ ಗತಿಂ ನಹುಷಸ್ಯ, ಶಿಷ್ಯೋಽಪಿ ಬೃಹಸ್ಪತೇಃ,
ಶೀಲಿತಮರ್ಮಾಪಿ ಧರ್ಮಶಾಸ್ತ್ರೇಷು, ಪರಿಚರ್ಯಾರತೋಽಪಿ ನಿಸರ್ಗತಃ ಏವ
ಬ್ರಾಹ್ಮಣಾನಾಂ, ಆ ಚತುರಾನನಾದಾ ಚ ಕೀಟಪತಂಗೇಭ್ಯಸ್ತುಲ್ಪವದೇವ
ಪ್ರಭವಂತ್ಯಾ ಭಗವತ್ಯಾ ಭವಿತವ್ಯತಾಯಾ ವಿಲಾಸೇನ ತ್ರಿಭುವನಾಧಿಪತ್ಯಮದಾಂಧೀಕೃತಲೋ
ಧೀಮಾನಪಿ ಸಹಸ್ರಲೋಚನೋ ನ ತಂ ಪ್ರತ್ಯವರುರೋಹ, ನ ತರಾಮುಪಚಚಾರ
ಗಿರಾ, ನ ತಮಾಂ ಚ ಪ್ರಣನಾಮ .

Indra knew the greatness of this sage, whose word the universe obeys. He even knew the fate of Nahusha, which came about as a result of insulting a Rishi. He was a disciple of Brihaspati and well-versed in Dharma-shastras. He was normally respectful by nature to Rishis. But Fate, which controls all from Brahma to a small insect, was to have its own play. Indra was drunk on his power as the lord of the three worlds. He should have got down, saluted Durvasa with polite words, and prostrated with Namaskara, but he failed to do these.

ಅಪಿ ಚ ನ ಕೇವಲಂ ತಮವಜ್ಞಜ್ಞೇ, ಅಪಿ ತು ಪುನರಸಂಭಾವಿತೇನಾಪಿ ತೇನ
ವಿತೀರ್ಯಮಾಣಾಮಾದಾಯ ಸಾವಜ್ಞಮೇಕೇನ ಪಾಣಿನಾ ಮಾಲಿಕಾಂ, ಪಶ್ಯತ

ಏವ ಮಹರ್ಷೀಃ, ಅನುಪನೀಯ ಮಕುಟತಟೀಮನಾಘ್ರಾಯ ಚಾಂತತಃ
ಸ್ಕಂಧ ಏವ ಸಿಂಧುರಸ್ಯ ನಿವೇಶಯಾಮಾಸ . ನಿವೇಶಿತಮಾತ್ರಾ ಚ ಸಾ
ನಿಸರ್ಗನಿರವಗ್ರಹೇಣ ವೇತಂಡೇನ ಶುಂಡಯಾಕೃಷ್ಯ ನಿಷ್ಪಿಪಿಷೇ ..

Not only did Indra insult Durvasa, he accepted the garland casually with just one hand.
As Durvasa watched, he failed to place it on his head and smell its fragrance. Instead, he
just placed it on the shoulder of his elephant. The elephant, independent and free-willed,
immediately pulled it away with its trunk and trampled it.

೧.೨೪

ಪಶ್ಯನ್ ಪದಾಗ್ರಮೃದಿತಾಂ ಮಹತಾ ಗಜೇನ
ಮಾಲಾಂ ಪ್ರಸಾದಪರಿಪಾಕಮಯೀಂ ಮೃಡಾನ್ಯಾಃ .
ಹಸ್ತೇನ ಹಸ್ತಮಭಿಹತ್ಯ ಸ ನಿತ್ಯಕೋಪಃ
ಕೋಪಾರುಣಂ ಮುನಿರಧಾರಯದಕ್ಷಿಕೋಣಂ ..

Durvasa, ever angry by nature, saw the garland be trampled underfoot by the elephant. The
garland had been the fruition of Parvati's grace. He clapped his hands together in anger and
his eyes reddened.

೧.೨೫

ವೀರಭದ್ರ ಇವ ಕ್ರುದ್ಧೇ ವೀರಮಾಹೇಶ್ವರೇ ಮುನೌ .
ಇತಿಕರ್ತವ್ಯತಾಮೂಢಮಿಂದ್ರಮೈಕ್ಷಂತ ದೇವತಾಃ ..

Durvasa, himself an Amsa of Siva, was angry like Virabhadra. The other Devas saw Indra
in his state of confusion about what should be done.

೧.೨೬

ತದನು ಚ .
ಯಾವತ್ಸಾಂತ್ವಯಿತುಂ ತದಂತಿಕಭುವಂ ಧಾವಂತಿ ಮಂದೀಭವ-
ತ್ಕಾಕುವ್ಯಾಕುಲಗದ್ಗದಸ್ತುತಿವಚೋಗುಂಫಾ ನಿಲಿಂಪಾಃ ಸ್ವಯಂ .
ತಾವದ್ಧೇವಪತಿಂ ಶಶಾಪ ಕುಟಿಲಕ್ರೂರಭ್ರಮತ್ತಾರಕ-
ಭ್ರೂಭಂಗವ್ಯತಿಷಂಗದತ್ತಭುವನಾತಂಕೋ ಮುನಿಃ ಶಾಂಕರಃ ..

The Devas ran towards Durvasa's vicinity, speaking salutations but choked with fear. At
the very same moment, Durvasa, who makes the world tremble and whose eyebrows were

knitted and eyes crossed, cursed Indra.

೧.೨೭

ಯೇಯಂ ತ್ರೈಲೋಕ್ಯರಾಜ್ಯಶ್ರೀಸ್ತ್ವದಾಲಂಬೇನ ಚೇಷ್ಟತೇ .

ಸೈವಾದ್ಯ ತ್ವದಮಿತ್ರಾಣಾಂ ವಶಮಾಪದ್ಯತಾಮಿತಿ ..

“The power over the three worlds that lies with you shall leave you today and go to your enemies.” Thus did Durvasa curse Indra.

೧.೨೮

ಅಲಂಬ್ಯ ದೈನ್ಯಮಸಕೃತ್ವದಯೋರ್ನಿಪತ್ಯ

ಸಂಪ್ರಾರ್ಥಿತೋ ಮಘವತಾ ಸ್ತುವತಾ ತತೋಽಯಂ .

ಶಾಪಾಂತಮಾಹ ಕಥಯನ್ನಿವ ಲೋಕರೀತ್ಯಾ

ಗೋವಿಂದ ಏವ ಕುಶಲಾನಿ ಕರಿಷ್ಯತೀತಿ ..

Indra fell at Durvasa's feet, praised him and begged him for a remedy. Durvasa showed the way to end the curse, in a worldly manner: “Govinda will take care of you.”

tadanu yathAgataM gate durvAsasi, tAvatA vaibhavana vinirgato.apyatarkitopanatatadIyashApasamu
samagreNa maNDalena nirjihAno rAkAshashA Nka iva rAhumukhe patitaH, surapatiH
abhitaH prasAryamANaroShaviShAdamandAkShashabaLakaTAkShasahasraniyamitavyApAraman
akkaNitavINAdivAditraM

Until then, Indra was glorious. But the Rishi's curse had drained away his enthusiasm. He was like a full moon that emerged only to be swallowed by Rahu. His thousand eyes restricted their movement, showing anger, dejection and embarrassment. The big and small drums fell silent, and the veena and other instruments were not played.

ಅವಸನ್ನಕಿನ್ನರೀಗಾನಮಪ್ರವೃತ್ತರಂಭಾದಿನ್ಯತ್ತಸಂರಂಭಂ ಅವಸಿತವೈತಾಲಿಕಲೋಕಕೋಲಾ
ಅಪ್ರಸಕ್ತವೇತ್ರಿಹಾಹಾರವಂ ಅನಾಶಂಕಿತಭಟಸಿಂಹನಾದಂ ಅಸ್ತಂಗತಾನ್ಯೋನ್ಯಸಂಕಥಂ
ಅಸಂಭಾವಿತಪೀಠಮರ್ದಕವಿದೂಷಕಾಲಾಪಂ,

The Kinnaris did not sing and the Apsaras did not dance. The bards' joyous singing also stopped. Indras' cane-wielding guards stopped saying their “ha ha” sounds. The soldiers stopped their lion-like roar. Conversations among the people ceased and Indra's witty jester companions were silent too.

ಅಶ್ವಹೇಷಿತೇಽಪಿ ಸಾತಂಕಸಾದಿಕುಲಂ, ಅಂಘ್ರಿವಿನ್ಯಾಸಶಬ್ದೇಽಪಿ ಸಾಪರಾಧಸೌವಿದಲ್ಪಜನಂ,
ಅಪನೀತಮಾತಂಗಳಂಟಾವಲಯಂ, ಆಬದ್ಧಮಿವ ಮೂಕಮಿವ ಬಧಿರಮಿವ
ಮುಗ್ಧಮಿವ ಪ್ರಸುಪ್ತಮಿವ ವಿಕಲಮಿವ ಶೂನ್ಯಮಿವ ವಿನ್ಯಸ್ತಮಿವ ಚಿತ್ರಫಲಕೇ,
ನಿಖಿಲಮಪಿ ವಿಬುಧಬಲಮಾಕರ್ಷಣ್ಣೇವ ಕೇವಲಂ, ಆಗತ್ಯ ಪುನರ್ನಗರಂ,
ಆವೇದ್ಯ ವೃತ್ತಮಿಮಂ ಗುರವೇ ವೃತ್ತಾಂತಂ, ಅಂತಃಪುರಂ ಪ್ರವಿಶ್ಯ, ದುರಂತಚಿಂತಾನುಬಂಧನಿ
ಶಯನಾಗಾರ ಏವ ಜಜಾಗಾರ ತಾಂ ರಜನೀಂ .

Even the horses' neighing made their riders unhappy. Chamberlains tried to walk quietly and elephant-handlers untied the bells from their elephants. The procession walked like prisoners or mute people, or deaf people, or unconscious people, or sleepwalkers, or handicapped people, or their minds were empty. They proceeded quietly like a painting. Since they walked with no enthusiasm, it looked as though Indra was dragging them. Indra went and told his guru of the incident, then went into his inner chambers. He was restrained by his continuous thoughts. In his bed-chamber, he stayed awake all night.

ಅಥ ತದಾನೀಮೇವ ಗೂಢನಿಹಿತಚಾರನಿವೇದಿತತಾಪಸಶಾಪವೃತ್ತಾಂತಸಮಾಕರ್ಣನಲಬ್ಧಾ
ಮಂತ್ರಿಣಾ ಭಾರ್ಗವೇಣ ಸಮಾದಿಷ್ಟಾಃ, ಹೃಷ್ಟಾಶ್ಚ ಚಿರನಿರೀಕ್ಷಿತರಂಧ್ರಲಾಭೇನ,
ದರ್ಶಯಿಷ್ಯಂತೋ ದೃಢಪರಿಚಿತಾನಿ ಸಮರಕೌಶಲಾನಿ, ಸಫಲಯಿಷ್ಯಂತಃ
ಸಾಧಿನಾನಿ ಮಹಾಸ್ತ್ರಾಣಿ, ಸಮುಲ್ಲಿಖಂತೋ ವೈರನಿಯಾತನಪ್ರಕಾರಾನ್
, ಅಪನೇಷ್ಯಂತಶ್ಚಿರನಿರೂಢಮಪಯಶೋಮಾಲಿನ್ಯಂ ಅಭಿನಂದಂತೋ
ದುವಾಸಸಂ, ಆವೇದಯಂತಃ ಪರಸ್ಪರಮಭ್ಯಗ್ರದೃಷ್ಟ್ವಾನಿ ಶುಭನಿಮಿತ್ತಾನಿ,
ವಿವೃಣ್ವಂತೋ ವೀರವಾದಾನ್ ವಿಭಜಂತಃ ಪ್ರತಿಸೈನ್ಯಾನಿ ಸೈನಿಕಾನಾಂ,

Meanwhile, hidden Asura spies quickly relayed the news of the curse to Sukra, who ordered the Asuras to make use of this opportunity. The Asuras were eager to show their skills in battle, which they had been practicing. Those with divine weapons would get a chance to use them. They began to imagine how they would drive out their enemies. They wanted to wipe away the bad name that previous defeats had given them. They praised Durvasa. They told each other of good omens they saw and about their bravery and skills. They began to divide up and plan their attack.

ಅವರುಂಧಂತಶ್ಚಾರಜನಸಂಚಾರಂ, ಆಸೂಚಯಂತೋ ಗಂತವ್ಯಪದಮಾಪ್ತವರ್ಗೇಷು
ಕೇವಲಂ, ಆದಿಶಂತಶ್ಚ ಘಂಟಾಪನಯನಮನೇಕಪಾನಾಂ, ಅಂಗದಾಸಂಘಟ್ಟನಮಶ್ವೋರಸ
ಅನುಚ್ಛಯಣಂ ಧ್ವಜಾನಾಂ, ಅವಾದನಂ ವಾದಿತ್ರಾಣಾಂ, ಅಕ್ಷೇಳನಂ ಚ
ಯೋಧಾನಾಂ, ಅಭಿವಂದ್ಯ ಪುರೋಧಸಂ, ಅನುಮಾನ್ಯ ಯೋಧಮುಖ್ಯಾನ್
, ಆಮಂತ್ರ್ಯ ಗುರುಜನಂ, ಅನುಜ್ಞಾಪ್ಯ ಮೌಹೂರ್ತಿಕಾನ್ , ಭಾವಯಂತಃ

ಪ್ರಾಚೀನಾನ್ ಮಹಾಸುರಾನ್, ಪಠಂತಶ್ಚ ತೇಷಾಮೇವ ವೇದಾಪಹರಣವಸುಧಾನಿಮಜ್ಜನಾ
ಪ್ರಚಂಡಾನಿ ಚರಿತಮಂಗಲಾನಿ, ಪ್ರಸ್ಥಾಯ ದಾನವಾಃ,

The Asuras became wary of spies and shared information of their routes only to those close. They ordered the removal of elephants' bells and horses' shoulder plates, to attack quietly. Their army flags were lowered and their instruments quiet. They were told not to drink and revel. They saluted their priests and took their elders' blessings. They consulted their astrologers and meditated on the aggressive achievements of their predecessors: stealing the Vedas, abducting Bhoomi-devi and more. Thus, they set out.

ಕತಿಚಿದತಿಚಿರೋಪರುದ್ಧಕಂಡೂಲದೋಮಂಡಲತಯಾ ಕಾಲವಿಪಾಕಪಚೇಲಿಮಯಾ
ಶಕ್ತಿಮತ್ತಯಾ ಚ, ಪರ್ಯವಸಾಯಯಿತುಮಿವ ಭೂಧರಾನಂಗುಲಿಸ್ಫೋಟೇನ,
ಪರಿಕ್ಷೇಪ್ತುಮಿವ ಮುಖಮಾರುತೇನ ಸಪ್ತ ಸಾಗರಾನ್, ಉನ್ಮೂಲಯಿತುಮಿವ
ಸಮೂಲಮೇವ ಪಾತಾಲಂ, ಉತ್ಕೇಪ್ತುಮಿವ ದೂರಮಂತರಿಕ್ಷಂ,

The Asuras were itching to fight, since they were sure of victory. The time was perfect; victory would be as simple as a snap of the fingers. They felt they could empty the seven seas with a single breath, and uproot the nether-world, and fling the sky far.

ವೃತ್ಯಾಸಯಿತುಮಿವ ವಿಧ್ಯಂಡಮಂಡಲಂ. ನಿರ್ವಾಪಯಿತುಮಿವ ಚಂದ್ರಾರ್ಕದೀಪಿಕಾಂ,
ದಗ್ಧುಮಿವ ದಹನಮಪಿ. ಭಂಕ್ತುಮಿವ ಪ್ರಭಂಜನಮಪಿ, ಬಂದ್ಧುಮಿವ ಪಾಶಿನಮಪಿ,
ಹಂತುಮಿವ ದುದ್ಧಾಂತಮಂತಕಮಪಿ. ಸನ್ನಹ್ಯಂತ್ಯಾ ಕಿಂಚಿದವೃಜ್ಞಾತಕಾರ್ಯವಿಶೇಷತಯಾ
ಮಹಾಮಾತ್ರಕರಚಲನಮಾತ್ರಪರಿಜ್ಞಾತಗಂತವ್ಯದಿಶಾ, ಗಗನ ಏವ ನಿತ್ಯನಿವಾಸೇನ
ಕದಾಪ್ಯನಾಗತಾಂ ಮಂದಾಕಿನೀಂ ಸಂಭಾವಯಿತುಮಾಪತತಾ ಪತ್ನೀವ
ವಾಹಿನೀನಾಂ,

They felt they could upturn the universe, put out the Sun and Moon, burn Agni, break Vayu, tie up Varuna, and kill Yama. The army had warriors who had no idea why they were there, only where they should go, as pointed out by the Mahamatras. The army looked like the ocean rising to the heavens to meet his wife, the celestial river Mandakini.

ಮಹತ್ಯಾಸೇನಯಾ ಸಾಕಮಾಗತ್ಯ ಶಾಖಾನಗರಮಮರಾವತ್ಯಾಃ ಯುಗಪದಾಹನ್ಯಮಾನವಃ
ಹಿತಭಟಕೋಟಿಸಿಂಹನಾದಕೋಲಾಹಲೇನ ಬೋಧಯಾಮಾಸುರನಾಶಂಕಿತಪರಿಭವಾತಂಕಃ
..

Thus, the Danavas reached the outskirts of Amaravati. Silent until now, they began to create a din by playing the drum and other instruments. The elephants began to trumpet, which added to the roaring of the warriors. The Devas, peacefully sleeping and unsuspecting, were suddenly awoken.

೧.೨೯

ಕ್ರುದ್ಧದ್ವಾನವಯೋಧನಿರ್ದಯಕರವ್ಯಾಮರ್ದಭೀಮದ್ವನ ನ್ನಾನಾತೋದ್ಯನಿನಾದಕಾತರಪರಂ

ಜಾತಂ ಪ್ರಾತರತರ್ಕಿತಾಗತಮಹಾತಂಕಪ್ರಸಂಗಕ್ಷಣ- ಪ್ರಕ್ಷುಬ್ಧತ್ವನರುದ್ಧಟಾಮರಚಮೂನೀ
ಪುರಂ ..

The angry Asura warriors had shaken and frightened the Dig-gajas with the terrible, merciless beating of their drums. An unexpected danger had arrived at Amaravati in the morning. The Deva army then filled out the town, leaving no gaps.

೧.೩೦

ಸಂರುಂಧಂತಿ ದ್ವಿಷಂತೋ ನಗರಮಿತಿ ಸಮಾಯಾಂತಿ ರುಷ್ಣಾಃ ಪಥೀತಿ

ಪ್ರಾಕಾರಾಂತಃ ಪ್ರವಿಷ್ಟಾ ಇತಿ ಚಲತಿ ರಣೋ ದಾರುಣಃ ಸಂಪ್ರತೀತಿ .

ಜೀವಗ್ರಾಹಂ ಗೃಹೀತಃ ಸುರಪತಿರಿತಿ ಚ ಸ್ವೈರಮಜ್ಞಾತಮೂಲಾಃ

ಸಂಘೇ ಸಂಘೇ ಪ್ರಜಾನಾಂ ನವನವಮಭವನ್ ಭಿನ್ನಭಿನ್ನಾಃ ಪ್ರವಾದಾಃ ..

Wherever people assembled, new rumours began to circulate: that the enemies had surrounded the city, that they had breached the walls and were roaming the streets, that a violent battle had begun, and even that Indra had been captured alive.

ತತ್ಕ್ಷಣಂ ಚ ಯುಗವಿಗಮಸಮಯಸಂಭಿದ್ಯಮಾನಸಪ್ರಾಣವೀನಿನಾದಶಂಕಾವಹೇನ
ಕೋಲಾಹಲೇನ ನಾಗರಾಣಾವಬುದ್ಧ್ಯ ವಿದ್ವಿಷಾಮಭಿಷೇಣನಂ, ಅನುಲ್ಲಂಘನೀಯತಾಪಸ
ಕಂಠೀರವ ಇವ ಕರಿಲೋಕಬೃಂಹಿತೇನ ಪರಿಜ್ವಲಿತಮನ್ಯುಃ, ಶತಮನ್ಯುಃ ಉತ್ಥಾಯ
ಶಯನೀಯಾತ್,

Indra heard the din made by his citizens and understood that his enemies had arrived. It was like the sound of Pralaya. The thought of the unbreakable curse of the Tapasvi made him a bit hesitant to act, but still he got up from his bed, blazing with anger like a lion hearing elephants trumpeting.

ಉತ್ಪ್ರೇಕ್ಷಿತಸಮರಸಂರಂಭಯಾ ಶಚೀದೇವ್ಯಾ ಸಸಂಭ್ರಮಸ್ನೇಹಸಾಧ್ವಸೋದ್ವೇಗಮುಪಸೃತ್ಯ
ಸ್ತ್ರೀಸ್ವಭಾವಸುಲಭೇನ ಕಾತರ್ಯೇಣ ಮಾನದ, ಮಾ ಕುರು ಸಾಹಸಮೇವಂವಿಧಂ,
ಪ್ರೇಷ್ಯಂತಾಂ ಪ್ರೇಷಣೀಯಾಃ ಇತ್ಯಭ್ಯರ್ಥ್ಯಮಾನೋಽಪಿ ತಾಮವಧೂಯ,

Shachi, overcome by urgency, fear and love, as women tend to be in such a situation, begged her husband, "O giver of our honour, don't be rash. Send the appropriate warriors." But

Indra brushed her aside.

ಪರಿಜನವಧೂಕರೋದಸ್ತವಿಸ್ತಂಸಮಾನಸಂವ್ಯಾನಪಲ್ಲವಃ, ಸಂರಂಭಶಿಥಿಲಪದಕ್ರಮಃ
ಸಮಾಗಮ್ಯ ಚಕಿತಸಮುದ್ಬದ್ಧದೌವಾರಿಕಜನೋದ್ಘಾಟ್ಟಮಾನಕವಾಟಿಕಾಮೂಲಪುಂಜೀಭ

Indra's upper garment began to fall, and his maids quickly gathered it. His gait was hurried and unsteady. He reached the entrance of the inner chamber, where the dwarves and hunchbacks who guarded the chambers had gathered in the verandah. Spies were relaying the news to them. The doorkeepers sprung up to open the door for him.

ಅನಾದೃತ್ಯ ಕಿಂಕರರಾವಲಂಬನಂ, ಅನಾಲೋಕ್ಯ ನಿಹಿತಾಮಪ್ಯಗ್ರತೋ
ಮಣಿಪಾದುಕಾಂ, ಅನಾದಿಶ್ಯ ಸೈನಿಕಾಗಮನಂ, ಅನಾಕಾಂಕ್ಷ್ಯ ವೈನೀತಕಾನಯನಂ,
ಅಂಘ್ರಿಭ್ಯಾಮೇವ ಪರಿಕ್ರಾಮನ್ ,

Indra ignored the attendants who normally gave him his gem-studded slippers, and did not order his bodyguards, or call for his palanquin. He only walked barefoot.

ಅನಾರ್ಕಣಯನ್ನಿವೃತ್ತಿವಿಜ್ಞಾಪನಾನ್ಯದ್ವನಿ ಮಿಳತಾಂ ಸೈನಿಕಾನಾಂ, ಆಕುಂಚಿತಾಭ್ಯಾಂ
ಭ್ರೂಲತಾಭ್ಯಾಮಾಕಂಪಿತೇನ ಚ ಮುಖೇನ ಕೇವಲಮಾರ್ಕಣಯನ್ವಚನಾನಿ
ಚಾರಾಣಾಂ,

His bodyguards met him on the way and begged him not to go fight, but he ignored them. His creeper-like eyebrows were knitted and his face quivered with anger. The only people he listened to were his spies.

ಅತಿಸಂಭ್ರಮೋಪಸೃತ್ವರಮನಿವರ್ತ್ಯಸಮರಸಂರಂಭಮಗ್ರತ ಏವ ಚಲಂತಮಾತ್ಮಜಂ
ಜಯಂತಮವರುದ್ಯ ಶಪಥಶತ್ವಿರಂತಃಪುರರಕ್ಷಣಾಯ ನಿವೇಶಯನ್ನಾಲಯದ್ವಾರಿ,
ನಿಸರನ್ನಪಿ ಬಹಿಸ್ತತೋಽಪ್ಯತಿತ್ವರಿತಮಾಲಯಬಾಹ್ಯಕಕ್ಷ್ಯಾಸಮಾನೀತಾಮಾಬದ್ಯ
ಕಕ್ಷ್ಯಾಂ, ಆದ್ಯವೀಧೀಮುಖೋಪನೀತಾಮಾದಾಯ ದಂಭೋಲಿಂ, ಅರ್ಧಪಥೋಪನೀತಮವ
ವಾರವಾಣಂ, ಅಧಿಗೋಪುರಸದೇಶಮಾನೀಯಮಾನಮಾರುಹ್ಯ ಮಾತಲಿಸನಾಥಂ
ರಥಂ,

Indra called his son Jayanta, who was speedily walking ahead with an eagerness to fight, and instructed him to stay inside. It took a hundred oaths to convince him to protect the inner chambers. Indra then went out of the palace to the space outside, where he wore his armour and was handed his Vajrayudha. He climbed into the chariot driven by Matali.

ಅತಿಲಂಘ್ಯ ಸಂಕುಲಚಲದಮರಭಟಸಂಘಸಂಕಟಂ ದುರ್ಗಮಂ ಗೋಪುರದ್ವಾರಂ,
ಅತಿಕ್ರಮ್ಯ ನಿಜಮಪಿ ನಾಸೀರಂ ಅವಗಾಹಮಾನೋ ದಾನವಚಮೂಂ,
ಅಲಂಘನೀಯವಚನೈರಹಂಪ್ರಥಮಿಕಾಪ್ರತಿಜ್ಞಾತವಿಜಯೈರ್ದೀಕ್ಷತಿಭಿರ್ನಿರುದ್ಯಮಾನಃ,
ಚಂದ್ರೋದಯಾರಂಭಸಮುಜ್ಜಂಭಿತಸಾಗರ ಇವ ವೇಲಾನಿಯಂತ್ರಿತಃ,

ಕ್ಷಣಾದುದ್ಧೀವಿಕಾಭಿಲಕ್ಷ್ಯ ಮಾಣದುರ್ನಿಗ್ರಹಸಮರಾಗ್ರಹಃ ಶರೀರೇಣ ಕೇವಲಮವಾತಿಷ್ಠತ
ಸೇನಾಮುಖೇ ..

He crossed the crowds of Devas at the Gopura of his palace, then his army front,
and plunged into the Asura army. The other seven Dik-palakas, whose words are never
disregarded, wanted to go before him, and restrained him like the seashore restrains a sea
in high tide during moonrise. His neck was turned up in determination.

೧.೩೧

ಭೀಮಂ ಭೀಮೇನ ತಸ್ಯಾಥ ಸೈನ್ಯಂ ಸೈನ್ಯೇನ ವಿದ್ವಿಷಾಂ .
ಸಮಗಚ್ಛತ ಕಲ್ಪಾಂತೇ ಸಾಗರೇಣೇವ ಸಾಗರಃ ..

The two fierce armies met like two oceans during Pralaya.

ಕಿಂಚ-

೧.೩೨

ಯಾವಜ್ಞ್ಯವಲಯಾವಲೀಡಶಿಖರಕ್ರೂರಪ್ರಕಾರಧ್ವನ-
ಚ್ಛಾಪವ್ಯಾಪೃತಪಾಣಿಭಿಃ ಸ್ಥಪುಟಿತಂ ನಾಸೀರಮಾಸೀದ್ಭಟ್ಟೈಃ .
ತಾವದ್ದೇವಪತಿಃ ಕ್ಷ ದಾನವಪತಿಃ ಕ್ಷೇತಿ ಪ್ರವೃತ್ತೈಃ ಕ್ರುಧಾ
ಸೇನಾರಕ್ಷಿಭಿರೇವ ತತ್ರ ಮಹತೇ ಯುದ್ಧಾಯ ಬದ್ಧಾ ಮತಿಃ ..

The warriors strung their bows; as the string met the bow-tip, an ominous sound rang out.

The commanders asked in anger, where is Indra and where is the leader of the Asuras?

ತದನು ಶುನಾಸೀರ ಏವ ಸ್ವನಾಸೀರಮುಪೇಯುಷಿ, ಚಿರಭುಕ್ತಭರ್ತ್ಯಪಿಂಡಾನ್ಯಣ್ಯಸಂಪಾದನಾ

ತ್ಯಣೀಕೃತ್ಯ ಜೀವಿತಾನಿ ವಿಮತಬಲಾನೀವ, ವಿಧೂಯ ಸಮರಭಯಂ
ವಿಕೋಶಾನೀವ ಶಸ್ತ್ರಾಸ್ತ್ರಮಂಡಲಾನಿ,

As Indra reached the front, his soldiers realised this is their opportunity to repay their debt
to him, as they had been fed by him for long. Their life was now worth very little to them
as they were ready to sacrifice themselves for him. They also thought little of the Asuras'
abilities. Shaking their ordinary and divine weapons, they also shook off their fear.

ವಿಸ್ಫುತ್ಯ ಭರ್ತ್ಯವಿಮಾನನಾಃ ಕಾದಾಚಿತ್ಕೀಃ ಪುತ್ರದಾರಪರಿಭವಾನಿವ, ಮನಾಗಪ್ಯನಪೇಕ್ಷ್ಯ
ಜಯಶ್ರಿಯಮನುಪತಂತೀಮಿವ ಮಿತ್ರವರೂಢಿನೀಂ ಹೋಷ್ಯಂತಃ ಶರಾನಲಾರ್ಚಿಷಿ
ಶರೀರಾಣಿ, ಚೇಷ್ಯಂತಃ ಶರದಿಂದುಸುಂದರಾಣಿ ಯಶಃಕಂದಳಾನಿ, ಮಹಿಷಾನಿವ

ಮತಂಗಜಾನ್ , ಸಾರಮೇಯಾನಿವ ಸೈಂಧವಾನ್ , ಪಾಂಸುಕಣಾನಿವ
ಪದಾತಿಗಣಾನ್ , ಮಶಕಾನಿವ ಮಹಾರಥಿಕಾನ್ ,

They had forgotten any time when Indra may have insulted them, like the words of family.
They even disregarded Victory, as one would carry on fighting when an allied army arrives
(without stopping to welcome them). They were willing to burn in the flames of war, to
collect the flowers of eternal fame. The opposing elephants looked like bulls, the horses
like dogs, the foot-soldiers like a cloud of dust and the chariots like mosquitoes.

ಕುಸುಮವಿಹಾರಾನಿವ ಕುಂತತೋಮರಮುಧ್ಗರಪ್ರಹಾರಾನ್ , ಪಟವಾಸವೃಷ್ಟಿಮಿವ
ಬಾಣವೃಷ್ಟಿಮಪಿ ಮನ್ಯಮಾನಾಃ, ಹನ್ಯಮಾನಾ ಅಪಿ ಹರ್ಷಾಟ್ಟಹಾಸಮುಖರಾಃ,
ನಖರಾಯುಧಾ ಇವ ಹರಿಣಾರ್ಭಕೇಷು, ನಾಗಾಂತಕಾ ಇವ ರಾಜಿಲೇಷು,
ದಂತಾವಳಾ ಇವ ಕದಳೀವನೇಷು, ದಾವಾನಲಾ ಇವ ಜೀರ್ಣ ಶಾಲ್ಮಲೀಗುಲ್ಮೇಷು,
The blows landed by the Asuras' clubs felt like the play of flowers, and the shower of arrows
like fragrant powder. Those that fell dead let out loud joyous laughs. They proceeded
fearlessly like lions among young deer, or Garuda among snakes, elephants in a banana
grove, or forest fires in a dry clump of Shalmali (silk-cotton) trees.

ನಿಃಶಂಕಮವಗಾಹಮಾನಾ ದಾನವೇಷು, ಪ್ರಹರಂತಃ ಪರಶ್ವದೈಃ, ಕೃಂತಂತಃ ಕುಂತ್ಯೈಃ,
ನಿಪಾತಯಂತಃ ಕೃಪಾಣಿಕಾಭಿಃ, ಅಭಿಘ್ನಂತಃ ಶತಘ್ನೀಭಿಃ, ಖಂಡಯಂತೋ
ಭಿಂಡಿಪಾಲೈಃ, ಅವಕಿರಂತಃ ಶರಜಾಲೈಃ, ಅಪವಿಧ್ಯಂತಃ ಶಕ್ತಿಶೂಲೈಃ, ಕ್ಷಿಣ್ವಂತಃ
ಕ್ಷೇಪಣಿಕಾಭಿಃ, ಅವಬದ್ಧಂತಃ ಪಾಶೈಃ, ಅಭಿಮೃದ್ಧಂತಃ ಪರಿಘೈಃ, ಆಕರ್ಷಂತೋ
ಲಾಂಗಲೈಃ, ಆವಿದ್ಯಂತೋ ಮುಸಲೈಃ,

Fearlessly chopping with axes, throwing spears and stabbing with daggers. They dispersed
the crowds with arrows, catapults, clubs and ploughs.

ಅಪಹರಂತೋ ಜಯದ್ವಜಾನ್, ಅವಭಿಂದಂತೋ ವಾರವಾಣಾನ್ , ವಿಚ್ಛಿಂದಂತೋ
ಧನುರ್ಗುಣಾನ್ , ವಿಸ್ರಂಸಯಂತಃ ಸಾರಥೀನ್ , ಪ್ರವರ್ತಯಂತೋ ರಕ್ತವಾಹಿನೀಃ,
ಪರಿತೋಷಯಂತಃ ಕಟಪೂತನಾಃ, ಲಿಂಪಂತಃ ಶರೀರಾಣಿ ರಕ್ತಧಾರಾಭಿಃ,
ಆವೇಷ್ಟಯಂತಃ ಕರೇಷ್ಟಾಂತ್ರಮಾಲಿಕಾಃ,

They uprooted the Asuras' flags, pierced their armours, snapped their bow-strings and killed
their charioteers. A river of blood flowed. Ghostly spirits enjoyed the spoils of war. Bodies
were covered in blood and their intestines spilled out around their hands.

ಪರಿಕ್ರಾಮಂತೋ ಮುಂಡಮಂಡಲೇಷು, ಪರಿಸ್ಥಲಂತಃ ಕಬಂಧೇಷು, ಅಪಶ್ಯಂತಃ
ಪುತ್ರಾನಪಿ ರಣೇ ಹತಾನ್ , ಅತ್ಯವ್ಯಂತೋ ಯೂಥಂಯೂಥಮಪಿ ನಿಪಾತ್ಯ
ಪ್ರತಿಭಟಾನ್ , ಅಪ್ರತಿಭಟಾ ವಿಬುಧಘಟಾಃ ಸಾಫಲ್ಯಮನ್ಯೇಷುರಕ್ಷಿಸಾಹಸ್ರಮಮರಪತೇಃ

The warriors roamed among headless bodies and severed heads. They were unstoppable. Indra's thousand eyes were gladdened.

ಆದಿಶ್ಯ ಚ ತತಃ ಶತಮನ್ಯುರಂತಕಮಗ್ರತಃ ಸೇನಾಮುಖೇ, ಪಾರ್ಶ್ವಯೋರಮ್ಯ ಪವನಪಾವಕೌ, ಪೃಷ್ಠತಃ ಸ್ವಸ್ಯ ಪುಣ್ಯಜನೇಶ್ವರಂ, ಅಂತಿಕ ಏವ ಧನದಮಾಹವಶೂರಾನ್ ಸಭಾಜಯಿತುಂ,

Indra ordered Yama to lead the army and Vayu and Agni to flank him. Behind him, Nirti. Kubera was told to reward the heroes.

ಅಧ್ವನಿ ಶಿಬಿರೇ ಚ ವಿದ್ವಿಷಾಮಪಾಂಪತಿಂ, ಆಯುಧಕ್ಷತಾನ್ ಭಿಷಜಯಿತುಮಾಶ್ವಿನೇಯೌ, ನಿಶೀಥಯೋಧಿನೀನಾಂ ವೈರಿವರೂಢಿನೀನಾಂ ನಿಶೈವ ಮಾ ಭೂದಿತಿ ಸಂತತವಾಸರಭಾವಾಂ ಸಹಸ್ರಭಾನುಮಪ್ಯಭಿತಃ ಪ್ರಕಾಶಿತುಂ, ಪ್ರತೀಕ್ಷಮಾಣೋಽಪಿ ಜಯಶ್ರಿಯಂ, ಪರಿಶಂಕಮಾನಶ್ಚೇತಸಿ ತಾಪಸಶಾಪವಿಪಾಕಮಾಕಸ್ಮಿಕಂ, ಕಿಮಪ್ಯಳೀಕನಭೋವಿಭಾಗಸೀಮ ಲಕ್ಷ್ಮೀಮುದ್ದಿಶ್ಯ ಕಲಹಾಯಮಾನಯೋರಮರಾಸುರವಾಹಿನ್ಯೋರಜ್ಞಾನವಿಜೃಂಭಿತೋಪಾಲ ಪರಮೇಷ್ಠಿನೋ ಘನಸ್ತನಿತಮನಭ್ರ ಏವ ದಾರುಣಮಶೃಣೋತ್ .

Varuna was to flood the enemy camp, the Ashvini twins were to treat the injured. Surya was told to shine continuously for an eternal daytime as Asura powers grow at night. Indra was confident of victory, but a fear rankled that the curse may suddenly take effect. He was surprised by a clap of thunder that took place in the cloudless sky. It sounded like Brahma laughing, in disapproval, over the Devas and Asuras quarrelling foolishly over Svarga that has no boundaries anyway.

ಪ್ರಹಿತೋಽಪಿ ಸೇನಾಮುಖೇ ಪವನಃ ಪದೇ ಪದೇ ಯದಾವೇದ್ಯಮಾವೇದಯಿತುಮಾವವೃತಃ ತದೇವ ತಸ್ಯ ಪ್ರತಿಕೂಲಪವನಲಕ್ಷಣಂ ದುರ್ನಿಮಿತ್ತಂ ಪರಿಣೇಮೇ ಅಸ್ತಂಸತ ಚ ಕರಾದಸ್ಯ ದಂಭೋಳಿಃ, ತದಪ್ಯಾಯುಧವಿಸ್ತಂಸನಮಶನಿಪತನಂ ಚೇತಿ ದ್ವೇಧಾ ಬಭೂವ ದುಶ್ಯಕುನಂ ..

Whenever Vayu turned to convey some information, he was met with a gust of wind against him. Indra dropped a weapon; this and the thunder were two bad omens that worried him.

೧.೩೩

ಅತ್ರಾಂತರೇ ರಣಹತೋಭಯಸೈನ್ಯಯೋಧ ನಿರ್ಭಿನ್ನಮಂಡಲತಯಾ ತಪನಃ ಸಮಂತಾತ್ . ಉದ್ಧಾಮದಾನವಧನುರ್ಗಲದುತ್ಪಬಂಧ ನಾರಾಚದಾರಿತತಯಾ ಚ ಶನೈಸ್ತಿರೋಽಭೂತ್ ..

The Sun disappeared. It was as if he was punctured by all the fallen warriors rising to heaven (entering Surya Mandalam as per Shastras). Or, the flying arrows from the relentless Asuras deflated him.

೧.೩೪

ಅತಿಪ್ರಬಂಧಾದಿಷುಜಾಲವೃಷ್ಟೇ ರಪಕ್ರಮಾಚ್ಚ ದ್ಯುಮಣೇರಕಾಂಡೇ .
ಆಸೀತ್ತಮಿಸ್ರಾ ಜಯದಾ ರಿಪೂಣಾಂ ಪಚೇಲಿಮಾ ಭಾಗ್ಯಪರಂಪರೇವ ..

A shower of arrows covered the battlefield like a canopy and a darkness enveloped the battlefield with the sun's untimely disappearance. It handed victory to the Asuras, like their good fortunes coming to fruition.

ತತ್ತ್ವಣಂ ಚ ಪುನರನುಕ್ಷಣೋಪಚೇಯಮಾನಮಮರಬಲಂ, ಅಪಕ್ಷೀಯಮಾಣಮಾತ್ಮಬಲಂ
ಚ ನಿರೀಕ್ಷಿತಮಪ್ಯತಿತಿಕ್ಷವಃ, ತರಕ್ಷವ ಇವ ಬುಭುಕ್ಷಿತಾಃ, ದಂದಶೂಕಾ ಇವ
ದಂಡಘಟ್ಟಿತಾಃ, ಬಲಿಬಾಣಶಂಬರಜಂಭನಮುಚಿವಿರೋಚನಮುಖಾ ಮಹಾಸುರಾಃ
ಸರಭಸಮವಮುಚ್ಯ ವಾರವಾಣಂ, ಅವಬಧ್ಯ ಗೋಧಾಂಗುಲಿತ್ರಾಣಂ,

The power of the impatient Asuras was growing. They were like hungry lions, or snakes struck with a stick. Bali, Bana and other Asuras wore armours and finger-guards.

ಅಪಿನಹ್ಯ ನಿಷಂಗಮಕ್ಷಯಶರಪೂರಿತೋತ್ಸಂಗಂ, ಅಧಿರುಹ್ಯ ಶತಾಂಗಮಾಯೋಜಿತಖರತು
ಆಬಧ್ಯ ನಿಟಿಲೇಷು ಭುಕುಟೀವಿಭಂಗಂ, ಆಸೇವ್ಯ ವೀರಪಾಣಂ, ಆಲಂಬ್ಯ
ಸಂಶಪ್ತಕವ್ರತಂ, ಅನುಜ್ಞಾಪ್ಯ ಪರಸ್ವರಂ, ಆಪೂರಯಂತೋ ದಿಬ್ಜುಖಾನಿ
ಗುಣಧ್ವನಿಭಿಃ, ಅವಭ್ರಶಯಂತೋ ಗಗನತಲಾದುಡೂನ್ಯಟ್ಟಹಾಸೈಃ.

They filled up their endless quivers and climbed their chariots, pulled by mules. Their foreheads were curved with frowns. They drank drinks of heroism, took do-or-die vows, twanged their bow-strings and laughed loud enough to make stars slip from the skies.

ವಿಸಂಜ್ಞಯಂತಃ ಖಡ್ಗವಿಚ್ಛುರಣೇನ ವೀಕ್ಷಿತಮಾಗತಾನಿ ಸಿದ್ಧಚಾರಣಮಂಡಲಾನಿ,
ವಿಸ್ಥಾಪಯಂತಃ ಸಮರಸಂರಂಭೇಣೈವ ಕರ್ಮಂದಿನಮಪಿ ಕಲಹಾನಂದಿನಂ,
ಉತ್ಸಾರಯಂತಃ ಪಾದಾತಮೂರುವೇಗೇನ, ಪರಿಚೂರ್ಣಯಂತೋ ರಥಾನ್
ಪರಿಘಾಭಿಘಾತೈಃ, ವಿದ್ರಾವಯಂತೋ ಹಯಾನ್ ಕರತಾಳಿಕಾಭಿಃ, ವಿಘೂರ್ಣಯಂತೋ
ಮತಂಗಜಾನಂಗುಲೀಯಂತ್ರಣೇನ, ಸಂವರ್ತಮಾರುತಾವರ್ತಿತಸಾಗರಗರ್ತದುದ್ಧರವಕ್ತ್ರ
ಧ್ವಸ್ತಚೇತನಮಾಸಾದ್ಯ ಸೇನಾಮುಖೇ ನಿವಿಷ್ಟಮಂತಕಂ, ಅಪಹೃತ್ಯ ತದೀಯಮೇವ
ಕಾಲದಂಡಮಮೋಘಂ ಅಭಿಹತ್ಯ ತೇನೈವ ತಂ, ಆದಿಮಂ ಜಯಮಾಪೇದಿರೇ ..

They made unconscious the Siddhas and Charanas who came to see the battle, with the sweep of their swords, they amazed Narada the wandering mendicant. The Asuras, powered

by the strength of their thighs, ran through the Deva army, powdering the chariots and sending their horses and elephants flying. Their mouths looked like the chasm in the ocean caused by primordial winds. Looking at their tongues, fear immobilized Yama and the Asuras beat him with his own stick. They had won the first round of war.

೧.೩೫

ಕಾಲದಂಡಹತಸ್ಯಾಸ್ಯ ಕಂಠೇ ಪ್ರಾಣಾ ಜುಘೂರ್ಷಿರೇ .

ಅಂತಕಂ ಯದ್ಧತಂ ನೇತುಮಂತಕೋಽನ್ಯೋ ನ ವಿದ್ಯತೇ ..

The pranas swirled around in Yama's throat - there was no other Antaka to take his life.

ಪಾರ್ಶ್ವತಸ್ತಸ್ಯ ಪರೇ ಕೇಚಿದತಿಚಿರೋಪರೋಧನಂವರ್ಧಿತಪ್ರತಿಘಾನಲ-
ವ್ಯತಿಕರವಿಶೇಷಭೀಷಣಜ್ವಾಲಾಕಲಾಪದುರಾಪಮಪಿ ಪರಿವೃತ್ಯ ಜಾತವೇದನಂ,
ಪ್ರಶಮಯ್ಯ ಪರುಷಹುಂಕಾರಭಯಂಕರೈರ್ಮುಖಮಾರುತೈರಸ್ಯ ದುಃಸಹಂ
ಜ್ಯೋತಿಃ, ಅಪಕೃಷ್ಯ ವಾಹನಂ ಮೇಷಮಗ್ರಚರಣಗ್ರಾಹಂ, ಅಹೃತ್ಯ ಶಕ್ತಿಮಪಿ
ಬಲಾದಸ್ಯ ಹಸ್ತತಲಾತ್ , ಅರೇ ರೇ ಲಬ್ಧೋಽಯಮನ್ನಹರಃ ಕೃತುಭುಜಾಂ
ಹವ್ಯವಾಹೋ ನಾಮ ನಿರ್ಜರಾಪಶದಃ , ತದದ್ಯ ನಿರ್ವಾಪಯತೈನಮುದಕುಂಭೈಃ,
ನಿಕ್ಷಿಪತೈನಮಾಪೂಪಿಕಾನಾಂ ವಶೇ ಮಹಾನಸೇಷು, ಮೈವಂ ಮೈವಮುದ್ಬೋಧಯತೈನಮು-
ಹಸ್ತೇ ಕುರುತ ಚೈನಮದ್ಯೈವ ದಗ್ಧಮಮರಾವತೀಂ, ಪರಿತ್ಯಜತ ರೇ ರೇ
ಬಾಲಿ ಶಾ ಬಾಡವೋಽಯಂ ಶಿಖಾಂ ಪ್ರದರ್ಶಯತಿ ಇತಿ ಪರಿಹಸಂತಃ
ಪರಿಕ್ಷಿಪಂತಸ್ತರ್ಜಯಂತಸ್ತಾಡಯಂತಶ್ಚ ಪಲಾಯಯಾಮಾಸುರಸುರಭಟಾಃ .

Agni's fire was burning terribly, in anger he had suppressed for long. Still, the Asuras surrounded him. They blew at him "Hm!" trying to extinguish him. They took away his vehicle and "shakti" weapon, saying "Hey, this is that lowly God who brings the Devas food (during sacrifices). Send him off to the cooks." Others replied "No, we need him to set fire to Amaravati. We should keep him burning." They mocked him saying "Watch out, he is showing his shikha (flame/tuft)." Thus they made him flee.

ತತಃ ಸಮಿತ್ಯಾಹಿತಮಸುರಭಟೈಸ್ತದತ್ಯಾಹಿತಮಾಲಕ್ಷ್ಯ ಸಖ್ಯುರಾಶುಶುಕ್ಷಣೇಃ,
ಕ್ಷಣೇನ ಸಜ್ಜೀಭೂಯ ಭೂಯಸಾ ವೇಗೇನ ಸವ್ಯಾಪಸವ್ಯಾನಿ ಸಂಚರನ್ಮಂಡಲಾನಿ,
ಚಂಡಲಾಘವೋತ್ಪ್ವಿ ಪ್ರತರುಕಾಂಡಷಂಡಮಾಹಿಂಡಮಾನೋಪಲಖಂಡತಾಂಡವೋದ್ಗಂಡ-
ಅತಿಸಂಭ್ರಮಭ್ರಮಿತಪಾಂಸುಮಾಂಸಲತೃಣಪೂಲಸಂಘಸಂಗತಕಂಕಗೃಧ್ರವಾಯಸಾದಿವಿಹ-
ಅತಿವಿಶಂಕಟಶಂಕರಶಿರೋ ಘಟಿತವಿಕಟಜಟಾಜೂಟಸಂಕಟಭ್ರಮದಭ್ರಸರಿಜ್ಜಲನಿರ್ಝರ-
ಆಲಂಬ್ಯ ಯುಗವಿಗಮೋಚಿತಂ ರೂಪಂ, ಆಪತನ್ನಸುರಬಲೇ, ವಿಘೂರ್ಣಯನ್

ಜೀರ್ಣಪರ್ಣಮಿವ ದಿಕ್ಷು ವಿದಿಕ್ಷು ಚಾಶ್ವೀಯಂ,

Seeing the state of his friend Agni, Vayu came there at great speed. He swirled around, left and right. He sent tree trunks and rocks flying up, in a terrifying dance. Scavenging birds and grass were sent spinning. The loud sound was like the Ganga's waterfall among Siva's uneven locks. Horses swirled in the air like dry leaves, in all directions.

ಅವಚೂರ್ಣಯನ್ ರಥಷಂಡಮಾರಣ್ಯಭಿವ ತರುಕಾಂಡಂ ಅವಕಿರನ್ನುಪಲಖಂಡಾನಿವ ಮದೋಚ್ಚಂಡಾನಪಿ ವೇತಂಡಾನ್ , ಅಂಧೀಕುರ್ವನ್ ಪದಾತಿಜಾತಂ, ಅವರುಂಧನ್ ಸೇನಾಪತೀನ್ , ಪರಾವರ್ತಯನ್ನಸ್ತಶಸ್ತ್ರಾಣಿ, ಪ್ರಭಂಜಯನ್ನಂಜಸೈವ ಜಯದ್ವಜಾನ್ , ಪರಿಸ್ಥಲಯನ್ನಹಾಸುರಾನಪಿ, ಸಂವರ್ತ ಇವ ಮಾರುತಃ ಸಮರಸೀಮನಿ ಸರ್ವತೋಽಪ್ಯಕ್ರಮೇಣ ಪರಾಚಕ್ರಮೇ .

Big groups of chariots were reduced to powder. Elephants were thrown about like small stones. The dust blinded the soldiers. Vayu had stopped the commanders from advancing and was turning them back. His force was breaking their flags and knocking them down. He showed his limitless greatness.

ಯಾವದಿತ್ಥಮಸ್ವಂದತ ಗಂಧವಾಹಃ ತಾವದಾವರ್ತಿತಲೋಚನೋ ವಿರೋಚನಃ, ಪ್ರಕಟಿತಸಮರಾಡಂಬರಃ ಶಂಬರಃ. ಸಾವಷ್ಟಂಭೋ ಜಂಭಃ, ಸಮರಮದೋಲ್ಬಣೋ ಬಾಣಃ, ಸಂಗ್ರಾಮೈಕರುಚಿರ್ನಮುಚಿಃ, ಅತಿವಲೀ ಚ ಬಲಿಃ, ಆಲಕ್ಷ್ಯ ವಕ್ತ್ರಾಣಿ ಪರಸ್ಪರಂ, ಈಷದಿವ ಸ್ಮಯಮಾನಾಃ, ವಿಸ್ಮಯಮಾನಾಃ ಪರಾಕ್ರಮೇ ವಿಬುಧಾನಾಮಿದಮೂ . ಹಂತ ಕಥಮಮರಾ ಅಪಿ ಪರಾಕ್ರಮಂತೇ, ತೇಷು ಚ ದೂತ್ಯೋಚಿತಸಂಚಾರಮಂಥರಃ ಶ್ವಾ ಮಾತರಿಶ್ವಾ ..

The Asuras looked at one another - Virochana rolled his eyes, Shambara who roared in war-noises, and Jambha and Bana who were exceptionally proud of their abilities, Namuchi interested only in war and Bali the powerful: all marvelled, "How do these weaklings of Devas show such strength, especially the mere messenger, the slow-moving Vayu?"

೧.೩೬

ಸಂರುಂಧತೇ ನಿಭೃತಮಂತರಪಿ ದ್ವಿಜಾ ಯ ಮನ್ನಂ ಯಮಾಹುರಪಿ ಕೀಟಸರೀಸೃಪಾಣಾಂ . ಯೋ ಜಾಯತೇ ಶಿಥಿಲಶೂರ್ಪಪರಿಭ್ರಮೈರ ಪ್ಲೋಜಾಯತೇ ಕಥಮಸಾವಪಿ ಗಂಧಯಾಹಃ ..

"Even Dvijas can contain him within their bodies (as Pranayama). He is the food for insects and snakes. He is born from winnowing fans. How come he acts like a powerful warrior?"

ಅಥವಾ ನೈತಾವದಸ್ಮಿನ್ನಭಿನಿವೇಷ್ಟವ್ಯಮಸ್ಮಾಭಿಃ . ಅನುಕೂಲ ಏವ ಖಲ್ವಯಮಸ್ಮಾಕಮಾಶ್ನ
ಸರ್ವಥಾಪಿ ..

“We should not be bent on subduing him. He can be very useful to us, in fanning the fires
on our arrows.”

೧.೩೭

ಯಶ್ಚೇಷ್ಟತೇಽವಕಾಶೇಷು ಯೇ ಚಾಪ್ಯೇನಂ ಸಮಾಶ್ರಿತಾಃ .
ನಿರುಂಧೀಮಹಿ ತಾನ್ ಸರ್ವಾನ್ನೀರಂದ್ರೇ ಶರಪಂಜರೇ ..

“Those who come to the aid of Vayu, the one who enters any gap, will be imprisoned in an
air-tight prison of arrows”

೧.೩೮

ಇತಿ ಕತಿಪಯೇ ದೈತ್ಯಾ ವಾತ್ಯಾನಿಬರ್ಹಣಕೌತುಕಾ
ದ್ಧನುರನುಗುಣಂ ಯಾವಜ್ಞ್ಯವಲ್ಲಿಭಿಃ ಸಹ ಯುಂಜತೇ .
ಪ್ರಸಭಮಭಿತಸ್ತಾವತ್ಸಾವಜ್ಞದೈತ್ಯಭಟೋಜ್ಞಿತಾ
ದಿಶಿ ದಿಶಿ ಜಗತ್ಪ್ರಾಣಪ್ರಾಣಚ್ಛಿದೋ ನೃಪತಂಭರಾಃ ..

Saying this, the Asuras strung their bows and released arrows along with insults. They shot
arrows from all directions, trying to end Vayu's life.

೧.೩೯

ವಾಯುರ್ಕಶಕ್ರವರುಣಾನಲದೈವತಾನ್ಯಪ್ಯಸ್ತ್ರಾಣಿ ನಿರ್ಜರವರೈರಭಿಮಂತ್ರಿತಾನಿ .
ಈಶಾಂಬಭೂವುರಸುರೇಷು ನ ಶಾಸನಾನಿ ರಾಜ್ಯಚ್ಯುತಸ್ಯ ನೃಪತೇರಿವ ನಾಗರೇಷು
..

The Deva soldiers chanted the mantras of their divine weapons and sent them. These
weapons were presided by Vayu, Agni and others. Since the Gods themselves were subdued,
the mantras were futile like the orders of a king who has lost his throne.

೧.೪೦

ದನುಜಭುಜವಿಕೃಷ್ಟಕೋದಂಡದಂಡೋಪಸಂಪಾತುಕ
ಜ್ವಲದನಲದುರಾಪನಾರಾಚಧಾರಾಸಮೀರಾಹತಾಃ .
ಯುಗವಿಗಮಸಮುಚ್ಚಲಚ್ಛಂಡಚಂಡೀಶಭೂಷೋರಗ

ಪ್ರತಿಭಯಮುಖವಾತಜಾತಾಂ ದಶಾಮುಂಜಗುರ್ನಿರ್ಜರಾಃ ..

Feeling the whizzing of the Asuras' unstoppable feathered flaming arrows, from their well-pulled bows, the Devas felt they would prefer the fiery breath of Siva's poisonous snakes, while Siva dances to bring on Pralaya.

ಪ್ರಚಂಡೇ ಚ ವಲತಿ ಪವಮಾನೇ, ತೂಲವದುತ್ಸಾರ್ಯಮಾಣೇಷು ದೂರತ ಏವ
ವಾರಿಧರೇಷು, ಸಾಗರಾನಪಿ ಶೋಷಯತಸ್ತಸ್ಯ ಸನೀಡಮಾಗಂತುಮನೀಹಮಾನೇಷು
ಚ ಯಾದೋಗಣೇಷು, ಸ್ವಾತ್ಮೈಕಶೇಷತಯಾ ಭಗ್ನಚೇತಾಃ ಪ್ರಚೇತಾಃ,
ಪ್ರಾಕೃತಲೋಕ ಸಾಧಾರಣಸ್ತಟಸ್ಥ ಏವ ಬಹಿರವತಸ್ಥೇ .

While this terrible wind was blowing, clouds were being scattered like cotton, and the oceans began to dry up. The sea-monsters deserted Varuna, even his crocodile vehicle.

He was stranded on a shore like an indifferent person.

ಅಪಿ ಚ ರಿಪುಚಮೂಸಮೂಹಸಮುತ್ಸೃಜ್ಯಮಾನಶರವರ್ಷಧರ್ಷಿತೇಷು
ವರ್ಮಸು, ಭಿದ್ಯಮಾನೇಷು ಚರ್ಮಸು, ಕರ್ಮದೇವಾಃ ಕಸ್ಮಾದಯಮಸ್ಮಾಕಮಾಕಸ್ಮಿಕೋ
ಬುದ್ಧಿವಿಪರ್ಯಯಃ, ಕಸ್ಮೈ ವಯಮಸುರೈರ್ಯುಧ್ಯಾಮಹೇ, ಕಸ್ಯ ಹೇತೋರ್ವಧ್ಯಾಮಹೇ,
ಬುಧ್ಯಾಮಹೇ ನ ಹೇತುಮಸ್ಮಿನ್ನಾಯಾನೇ, ಕೇ ನೋ ದೇವಾಃ ಕೇ ಚ ನೋ
ದಾನವಾಃ, ಸಂಭೃತ್ಯ ತಪಾಂಸಿ ದುಶ್ಚರಾಣಿ ಸಂಪ್ರಾಪ್ತಾ ವಯಮಮರಪದಂ, ಕೇನ
ಶಕ್ಯಾ ನಿಗ್ರಹೀತುಂ, ಕೇನ ಶಕ್ಯಾ ಅನುಗ್ರಹೀತುಂ, ಅಧಿಷ್ಠಾಸ್ಯತಿ ಯಃ ಸ್ವರ್ಗಂ,
ಅತಿಥಯಸ್ತಸ್ಯ ವಯಂ ಭವಾಮ' ಇತಿ ಕೃತನಿಶ್ಚಯಾಃ ಸಮ್ಮುತ್ಸೃ ಪರಸ್ಪರಂ
ಸಂಘಶೋಷಚಕ್ರಮುಃ ಸಮಂತತೋಽಪಿ ಸಮರಮುಖಾತ್ .

The Karmadevas (those who attained Deva status by Punya) had their armours and shields pierced by enemy arrows. They began to wonder "For whose sake are we fighting the Asuras and dying? Who are Devas or Danavas to us? We have come here after performing great Tapas. Who can help or hurt us? We are only the guests of whoever rules over Svarga."

Consulting each other, they walked away from the battlefield as a group.

ಅಥ ಯೇ ಕೇಚಿದಾಹವಮಖೇ ಹುತಶರೀರಾ ದನುಜವೀರಾ ದೇವ ಭಾವಮಾಪದ್ಯ
ದಿವಮಾರೂಢಾ ಗುಢಾಭಿಸಂಧಯಸ್ತೇ ಕಿಲ ಸಹೃದಯಾ ಇವ ಕಂಚಿತ್ಕಾಲಮಹೃದಯಾ
ಏವ ಪರಿಕ್ರಮ್ಯ, ಪರಿಜ್ಞಾತಮರ್ಮಾಣಃ ಸರ್ವತೋ ನಿರ್ವಾಪಯಾಮಾಸುರತರ್ಕಿತಾ
ಏವ ಗೀರ್ವಾಣಬಲಂ .

The Asuras who gave up their bodies in the flames of battle were reborn as Devas. But they didn't forget their past life. They learnt the Devas' inside information and heartlessly betrayed them into retreating.

ಅಪಸರತಃ ಕರ್ಮದೇವಾನ್ , ಅಭಿಘ್ನತೋ ದೈತ್ಯದೇವಾನ್ , ಅಪತತಃ

ಶರಾನಾಶೀವಿಷಾನಿವ ದೃಷ್ಟಿವಿಷಾನ್ , ಉತ್ಸರ್ಪತೋ ವಿಶೃಂಖಲಮಸುರಭಟಾನುಲ್ಲಂಘಿತವಃ
ಕಲ್ಲೋಲಾನ್ಮಹೋದಧೇಃ, ಅಪ್ರಭವತಃ ಸೇನಾಪತೀನ್ , ಅಪ್ರತಿಪತ್ತಿಮೂಢಮಪಿ
ಪಶ್ಯಂತಃ ಸ್ವಾಮಿನಂ, ಅಪಶ್ಯಂತಸ್ತಾತಾರಂ, ಅವಶಾ ದೇವಮುನಿಶಾಪತೇಜಸಾ
ಪ್ರವಿಶ್ಯ ಹೃದಯಾನಿ ಪ್ರಕ್ಷೋಭ್ಯಮಾಣಾಃ, ಸ್ತಬ್ಧಾ ಇವ,

The Karmadevas were fleeing and the Daitya-Devas were betraying the Devas. On top of this, snake-like arrows were nearing the Devas, and the Asura army marched on unfettered. The generals were powerless and the leader was confused. The Devas saw all this and no one coming to save them. The power of the curse left them shaken and petrified.

ಮುಗ್ಧಾ ಇವ, ದಗ್ಧಾ ಇವ ವಿಷಾನಲೈಃ, ದಿಗ್ಧಾ ಇವ ಮೋಹನಚೂರ್ಣೈಃ, ಲುಬ್ಧಾಃ
ಪರಂ ಜೀವಿತೇಷು, ಲಬ್ಧಾಮಪಿ ಜಯಶ್ರಿಯಂ ಚಿರಾದೀಷದ್ವಿವೇಕಸುನಿಯಂತ್ರಣೇನ
ಕ್ಷಣಿಕದುರ್ಮಂತ್ರಣೇನ ವಿನಾಶಯಂತಃ, ಪಶ್ಯಂತೋಽಪ್ಯಚಕ್ಷುಷಃ, ಶೃಣ್ವಂತೋಽಪಿ
ಬಧಿರಾಃ, ಜಾನಂತೋಽಪಿ ಜಡಾಃ, ಪರಿಗೃಹೀತಾ ಇವ ದುರ್ಯಶಸಾ, ಪರಿಷ್ವಕ್ತಾ ಇವ
ಭಾಗ್ಯವಿಪರ್ಯಯೇನ, ವಿಸ್ಮೃತ್ಯ ಕುಲಶೀಲಾನಿ, ವಿಸೃಜ್ಯ ನಿಃಶೇಷಮಪತ್ರಪಾಂ,
ಅವರೋಪ್ಯ ನಿಷಂಗಂ, ಆವೇಶಯಂತಃ ಪೃಷ್ಠತೋ ಬುದ್ಧಿಂ, ಅವಮುಚ್ಯ
ಜಯಾಯುಧಾನಿ, ಆದದಾನಾ ಭಿಕ್ಷಾಕಪಾಲಾನಿ ಪಾಣಿಭಿಃ, ಆಸರ್ಗಾದಾ ಚ
ಮಹಾಪ್ರಳಯಾದಧ್ವರಹವಿರ್ಭಿರೇವ ದ್ವಿಜನ್ಮನಾಮವಿಶ್ರಾಂತಪರಿಪುಷ್ಪತಯೇವ,
ಪ್ರಾಪ್ತೇ ಸಮರೇ ಸಾಯುಧಾಶ್ಚ, ಸವಾಹನಾಶ್ಚ ಸೈಕತಾ ಇವ ಸೇತವಃ, ಸರ್ವತೋಽಪಿ
ವಿಜಘಟಿರೇ ವಿಬುಧಭಟಾಃ ..

The Devas were fainting, as if burnt by poisonous fumes, as if smeared with spell-casting powder, desperate to survive. A moment of poor judgement had snatched victory from them. They did not register anything they saw or heard. Forgetting all shame and family honour, they could only think of putting down their weapons and retreating, to be fed by some good Brahmins. They had arrived at the battlefield with weapons and vehicles, but now collapsed like a sand structure.

೧.೪೧

ಧಾವದ್ವೈವತಯೋಧಯೂಥಪದವೀಸಂರೋಧಕೌತೂಹಲ-
ಕ್ರಾಮಡ್ಡಾಮರಘೋರವೈರಿಪರಿಷನ್ನಾಸೀರಸೀಮೋದ್ಭವೈಃ .
ಭೇರೀಭಾಂಕರಣೈರಮತ್ಯುನಗರೀಸಂವರ್ತಮೌಹೂರ್ತೈಃ
ಸಂಭ್ರಾಂತಾಃ ಪ್ರತಿಪೇದಿರೇ ಯುಧಿ ನಿವೃತ್ತಾಶಾ ದಿಗೀಶಾ ದಿಶಃ ..

The Dik-palakas returned to their respective directions, their hopes dashed. The loud drums

of the joyful Asuras' front-line seemed like the death-knell for Amaravati, and struck fear into their hearts.

೧.೪೨

ವಲ್ಮೀಕೇಷ್ಟಹಯೋ ವಸಂತಿ ಮುನಯೋ ಘೋರಾಃ ಸಮೀರಾಶನಾಃ
ಕಾಂತಾರೇಷು ಚ ಕಂದರೇಷು ಲವಣೇ ಸಿಂಧೌ ಕ್ಷ ವಾತಸ್ಥಿತಿಃ .
ಆಕ್ರಾಂತೇ ಭುವನೇ ಪರೈಸ್ತೃಣಮಪಿ ಸ್ಪಷ್ಟಂ ನ ಶಕ್ಯಂ ಮಯಾ
ಕಿಂ ಕರ್ತವ್ಯಮಿತಿ ವ್ಯಲೀಯತ ಜವಾದ್ವೈತ್ಯಾಶುಗೇಷ್ಟಾಶುಗಃ ..

“In anthills, there are snakes. In forests and caves, there are sages. Not the oceans, not even a blade of grass I can call mine.” Hopeless, Vayu hid amongst the flying arrows.

ಅನಂತರಮಿತ್ಥಮತರ್ಕಿತಮನಿಮಿತ್ತಮಪದ್ವಂಸಮಾನಮಸುರಬಲಮಭಿತೋಽಪಿ
ವಿಪ್ರಕೀರ್ಣಮಿವ ಭುವಿ ನಿಪತ್ಯ ಗಗನತಲಂ ಪರಿವಹದಿವ ಭಿನ್ನಮರ್ಯಾದಮರ್ಣವಸ್ತ್ರೋತ
ಶತಶಃ ಪರೀಕ್ಷಿತಮಪಿ ಸೌಹಾರ್ದೇ ಸಹಸ್ರಶ ಗೃಹೀತಜಯಮಪಿ ಸಮರಸಮ್ಮರ್ಧೇ,
ಕದಾಪ್ಯಶಿಕ್ಷಿತಾಯುಧಗ್ರಹಮಿವ ಅನಾಕರ್ಣಿತಸಂಗ್ರಾಮಸಂಕಥಮಿವ, ವಾಯಸಯೂಥಮಿ
ವಾನರಾನೀಕಮಿವ, ಕೇರಳಸೈನ್ಯಮಿವ, ಗ್ರಾಮಪಾಲಕಜಾಲಮಿವ, ಕರತಾಲಿಕಾಮಾತ್ರಕಾತರ
ಬಲಮಪ್ಯಾಲೋಕಯನ್ , ದಶಭಿಃ ಶತ್ರೆರಕ್ಷಾಂ ವಾಸವಃ ಸ್ವಯಮೇವಮಾಲೋಚಯಾಮಾ

The powerful Asura army fell on the Devas like the sky falling onto Earth and shattering it, or the sea breaching its boundaries and flooding a city. The Devas had known victory in thousands of battles, but now ran as if they had never learnt to wield their weapons, or heard the stories of war. They scattered like monkeys, or like Kerala armies (who are liable to turn on their own leader), or a pack of dogs shooed away by claps. Seeing this, with his thousand eyes, Indra began to reflect.

ಅಹೋ ದುರ್ವಾಸಸೋ ಬ್ರಾಹ್ಮಣ್ಯಂ, ಅಹೋ ನಿಗಮಾಗಮಪ್ರಾಮಾಣ್ಯಂ,
ಅಹೋ ಪಾಶುಪತೇಷು ಮಾಹಾತ್ಮ್ಯಂ, ಅಹೋ ದುರ್ನಿಮಿತ್ತೇಷು ಯಾಥಾರ್ಥ್ಯಂ,
ಅಹೋ ಕರ್ಮಪರಿಣತೇಃ ಪ್ರಾಬಲ್ಯಂ, ಅಹೋ ದೇಹಿಷು ಶ್ರಿಯಶ್ಚಾಂಚಲ್ಯಂ,
ಅಹಾ ಪುರುಷಾಕಾರಸ್ಯ ವೈಫಲ್ಯಂ, ಅಹೋ ಪರಮೇಷ್ಟಿನಃ ಕೌಶಲ್ಯಂ, ಆಹವೋ
ನಾಮ ಕಿಯಾನಯಂ, ಅಸುರಾ ನಾಮ ಕಿಯಂತ ಇಮೇ, ಕೀದೃಶಾಃ ಪಲಾಯಂತೇ,
ಕೀದೃಶಾಃ ಪರಾಕ್ರಮಂತೇ, ಕಿಂ ಬಂಧುಭಿಃ, ಕಿಂ ಸಚಿವೈಃ, ಕಿಂ ಬಲೇನ, ಕಿಂ ಧನೇನ
ಕಿಮನೇನ ದಂಭೋಳಿನಾ, ಕಿಮಂತತೋಽಪಿ ಮಯಾ, ಕಥಂ ದೃಶ್ಯಾ ದಾರಾಃ ಕಥಂ
ದೃಶ್ಯಾಃ ಪೌರಾಃ, ಕಿಮತೋ ನಿಹತೇನ ಜೀವಿತೇನ, ಕಿಂ ಕರಿಷ್ಯತಿ ವಿಪರೀತೋ
ವಿಧಿರಿತೋಽಪಿ, ನ ಚಿಕೀರ್ಷಾಮಿ ಸೌವರ್ಗಮಾಧಿಪತ್ಯಂ, ಜಿಹೀರ್ಷಾಮಿ

ದಾನವಾನಾಮೌದ್ಧತ್ಯಂ, ಯಾವದೀದೃಶೋಽಹಂ ನ ಕಸ್ಯಚಿದ್ಧೃಷ್ಟಿಗೋಚರೇ
ಪತೇಯಂ ತಾವದಸ್ಮಿನ್ನೇವ ಸಮರೇ ತನುಂ ತ್ಯಜಾಮೀತಿ ಸನ್ನಹ್ಯ ಪುರಶ್ಚರನ್
ಶಚೀಪತಿರಶ್ರಣೋದಂತರಿಕ್ಷಗಾಂ ವಾಣೀಂ ..

“What a great Brahma-tejas Durvasa has! O the truth of the Vedas and Agamas! O the great power of Siva-bhaktas! How true the bad omens were! How powerful the rule of Karma is! How unsteady the presence of Lakshmi among living creatures and how fruitless life is! How deft is Brahma! What is this battle? How few Asuras and how my Devas have scattered! What is the use of my advisors, my strength, my wealth, my Vajrayudha? What use am I? How can I look my wife in the eye? How can I face my citizens? What is the use of this lifeless life? How much worse could it get? I do not want to lead the Devas any more, or fight the Asuras. Now, unseen as I am, I want to give up my life.” Thinking thus, Indra went towards the enemy forces. Then he heard a heavenly voice.

೧.೪೩

ಅಹೋ ತೇ ಶಕ್ರ ಧೀಮಾಂದ್ಯಮಗ್ರೇ ಭಾವ್ಯಂ ಕಿಲಾನ್ಯಥಾ .
ಅಂತರ್ಧೇಹಿ ರಣಾದನ್ಮಾದಂತರ್ಧೇಹಿ ಚ ಮದ್ಗಿರಂ ..

“Hey Shakra (Indra), how stupid you are. What else could have resulted (from the curse)? Take my words to heart. Go somewhere and hide,” said Brahma.

೧.೪೪

ಇತ್ಯಾಕಾಶಗಿರಾ ಶಕ್ರೋ ಮತ್ಯಾ ಚ ಕ್ಷೂರಯಾ ಸ್ವಯಾ .
ಯಾವಡ್ಢೋಲಾಯತೇ ತಾವದಾಗತ್ಯಾಬೋಧಯದ್ಗುರುಃ ..

Indra was still wavering between Brahma's words and his own death-wish. Right then, his guru Brihaspati awakened him.

ಹಂತ ಕಥಮೇತದಮರಪತೇ ಧೀಮತೋಽಪಿ ತೇ ದುವ್ಯವಸಿತಂ . ಅವಿದಿತಂ
ನ ತೇ ವೇದಿತವ್ಯಂ, ಅವಶೇಷಿತಂ ವಾ ಗುರೂಣಾಮುಪಾಸನಂ, ಕಿಂ ನ ಜಾನಾಸಿ
ಭವಿತವ್ಯತಾಂ, ಕಿಂ ವಾಭಿಮನ್ಯಸೇ ಜಯಶ್ರಿಯೋ ನೈಯತ್ಯಂ . ನನು ಶ್ರೂಯತ ಏವ
ಪುರಾಣೇಷು ಭವತಾ, ಯತ್ಕಿಲ ಮಾಲಿಸುಮಾಲಿಸಂಗರೇ ಮಹತಿ ಪರಿವರ್ತಮಾನೇ
ಪರಾಚೇನೇ ಪತಗಪತೌ ಭಗವತಾಪಿ ಪರಾವವೃತೇ . ಅಂಧಕೇನ ಕಿಲೇದಮಧಿಷ್ಠಿತಂ
ತ್ಸೈಲೋಕ್ಯಂ . ವಿಧ್ಯಂತಾನ್ಯೇವ ಕಿಯಂತಿ ವಿಜಿತಾನಿ ತಾರಕೇಣ .

“Alas, Indra, what an evil endeavour! You were an able student. You learnt everything

worth knowing and completed all I asked of you. Don't you know what is to come? Did you imagine that Victory would be permanently yours? The Puranas teach that when Mali and Sumali were fighting, Garuda came but turned away in fear, carrying Vishnu with him, (but Vishnu returned to slay them). When the three worlds were occupied by Andhakasura, Siva defeated him. Taraka and his brothers occupied all of Brahma's creations (but were killed by Kartikeya)."

ತದಲಮನುಸ್ಮರ ಶಾಪಾಂತವಚನಮತ್ಯಾಶ್ರಮಸ್ಯ ಮುನೇಃ . ಭವೇಯುರಪಿ ಕದಾಚಿದನ್ಯಥಾ ಭಾಷಿತಾನಿ ಮಹೇಶ್ವರಸ್ಯ ನ ತು ಜಾತು ಮಾಹೇಶ್ವರಾಣಾಂ . ಯತ್ಪರೋದಿತಂ ಗೋವಿಂದ ಏವ ಕುಶಲಾನಿ ಕರಿಷ್ಯತೀತಿ ಮಹರ್ಷಿಣಾ, ತದನೂದಿತಮಗ್ರೇ ಭವಿತವ್ಯಮನ್ಯಥೇತ್ಯಧುನಾ ಪರಮೇಷ್ಠಿನಾ . ತದೇಹಿ ಕಂಚಿತ್ಕಾಲಮಂತರ್ಹಿತಾ ಏವ ಕ್ವಚಿದಾವಸಾಮ ಇತ್ಯನುಶಿಷ್ಯ ಶಿಷ್ಯಮಂತರ್ಧಾಪ್ಯ ಸ್ವಯೋಗಮಾಯಯಾ ತಿರೋದಧೇ ಸ್ವಯಮಪಿ ದೇಶಿಕೋ ದೇವತಾನಾಂ ..

"Recall Durvasa's words at the end of his curse. Sometimes even Gods' words do not unfold as expected. But this is not the case with Sivabhaktas. Durvasa said after his curse that Govinda will ensure your welfare and this is Brahma's promise too. Come with me and let us reside somewhere hidden." Thus advising his disciple, the Guru of the Devas made Indra invisible and himself vanished, using his powers.

೧.೪೫

ವಿದ್ರಾಣೇ ವರುಣೇ ಗತೇ ಹುತವಹೇ ವೈವಸ್ವತೇ ಮೂಚ್ಛತೇ ಸದ್ಯೋ ಲೋಚನಗೋಚರಾದಪಗತೇ ಸಂಕ್ರಂದನಸ್ಯಂದನೇ . ಸಂವರ್ತವ್ಯತಿಷ್ಠಕ್ತಸಪ್ತಜಲಧಿಸ್ತೋತಃ ಕೋಽಪಿ ಬಭೂವ ದಾನವಬಲೇ ಹರ್ಷಾಟ್ಪಹಾಸದ್ಧನಿಃ ..

With Varuna and Agni having fled, Yama lying motionless, everyone saw Indra suddenly disappear too. The Asuras' loud, indescribable laughter engulfed the world like the oceans during Pralaya.

೧.೪೬

ಚಕಿತಪಲಾಯಿತಸ್ಥಲಿತಮೂಚ್ಛತನಿಷ್ಪತಿತ ಕ್ಷತವಿಬುಧಾನುಧಾವನನಿಷೇಧಿಮಹಾರಥಿಕಂ . ವಿಜಹಿ ಜಹೀಹಿ ಪಾಹಿ ನಿಗೃಹಾಣ ಗೃಹಾಣ ಹರೇ- ತ್ಯುಪಚಿತನಾದಮೇದುರಮವರ್ತತ ದೈತ್ಯಬಲಂ ..

The Devas were terrified, collapsing and fainting, some were injured. The senior Asuras prevented the junior ones from chasing them. Loud shouts of “Kill him! Pardon him! Protect! Punish! Kidnap him!” rang out everywhere in the Asura army.

೧.೪೭

ಅಪಿ ಚ

ಆವೃತ್ಯಾವರ್ತಯಂತೋ ದಿಶಿ ದಿಶಿ ತುರಗಾನ್ವಾರಣಾನ್ವಾರಯಂತೋ
ಮುಷ್ಣಂತೋ ಭೂಷಣಾನಿ ಪ್ರಸಭಮಭಿನಿಪತ್ಯಾಯುಧಾನ್ಯಾಹರಂತಃ .
ಘ್ನಂತಃ ಸಂತರ್ಜಯಂತಃ ಪಥಿ ಪಥಿ ವಿಬುಧಾನ್ಮುಕ್ತಕೇಶಾಂದಿಗೀಶಾ-
ನಭ್ಯೇತ್ಯಾಮಂತ್ರಯಂತಃ ಪ್ರಜಹಸುರಸುರಾಃ ಸರ್ವತೋ ನಿರ್ವಿಶಂಕಂ ..

The Asuras rounded up the horses that were running about, and elephants too. They began to take the jewels and weapons of the fallen Devas. In every street, with nothing to fear, they taunted and laughed at the dishevelled Dikpalakas.

೧.೪೮

ಕಿಂಚ

ಶನ್ತಾಶಸ್ತಿಕ್ಷತಪತಿಸುತಾಲೋಕಶೋಕಾವಲುಪ್ತ
ಪ್ರಾಣಸ್ತ್ರೈಣವ್ರಜಮಶರಣಧ್ವಸ್ತಲುಪ್ತಾಪಣಾಂತಂ .
ಧಾವದ್ಧೇವಪ್ರವರಸಮರೋದಂತಯಾಧಾರ್ಥ್ಯಬೋಧ
ಭ್ರಾಮ್ಯತ್ಪರಂ ನಗರಮಭವಜ್ಜರ್ಜರಂ ನಿರ್ಜರಾಣಾಂ ..

Seeing the men who had fallen in this battle of weapons, the women were overcome by sorrow. The shops were looted and destroyed. Realizing the outcome of the war from running, the citizens wandered about in confusion. The city looked perforated and collapsed.

ತತೋ ಮುಹೂರ್ತಾದೇವ ಮೂರ್ತಾ ಇವ ಕೋಪಾನಲವಿಸ್ಫುಲಿಂಗಾ
ಮುನೇರ್ಬಲಿಮುಖಾ ಮಖದ್ವಿಷಃ ಪರಾಕ್ರಮೇಣ ಮಹತಾ ಪರಿಕ್ರಾಮಂತಸ್ತೀರೋಹಿತೇ
ಮರುತ್ವತಿ ದ್ರಾಗೇವ ರಣಮೂರ್ಧನಿ ಪಲಾಯಿತ ಇತಿ ಪ್ರಭೀತ ಇತಿ ಪ್ರವಿಷ್ಟೋಮರಾವತೀವಿ
ಚ ತಾದಾತ್ವಿಕೈಃ ಪ್ರವಾದಭೇದೈಸ್ತತ್ತ್ವಮನವಬುದ್ಧಮಾನಾ ಅಪಿ, ಭವತು ನಾಮ
ಸರ್ವಥೈವ ವಯಂ ಪ್ರವಿಶೇಮ ತಾವದಮರಾವತೀಂ, ಪರಿಶೋಧಯೇಮ
ತತಃ ಪ್ರವೃತ್ತಿ ಶಚೀಪತೇಃ, ಅಪಹರೇಮ ಸುರಕಾಮಿನೀಃ, ಅವಸ್ಕಂದೇಮ

ಕೋಶಮಂದಿರಂ, ಅಧಿತಿಷ್ಠೇಮ ಸುಧರ್ಮಾಂ, ಆಕ್ರಮೇಮ ತೈಲೋಕ್ಯಮಿತಿ ಕೃತನಿಶ್ಚಯಾಃ,

The Asuras, who are against the Vedas, seemed like the sparks of Durvasa's anger had taken human form. When Indra disappeared from the scene of battle, theories flew about: "He has run away" "He is dead" "He has retreated into his palace". The Asuras, not knowing the actual facts, decided to anyway enter Amaravati, kidnap the women, loot all the wealth, occupy Indra's court hall Sudharma and assume rulership of the three worlds.

ಕಲ್ಪದ್ರುಮಾ ಬಲೇಃ, ಕಾಮಧೇನುರ್ಬಾಣಸ್ಯ, ಹಾಸ್ತಿಕಂ ನಮುಚೇಃ, ಅಶ್ವೀಯಂ ಶಂಬರಸ್ಯ, ಚಿಂತಾಮಣಿರ್ಜಂಭಸ್ಯ, ವಿಲಾಸಿನೋ ವಿರೋಚನಸ್ಯ, ವಾರುಣಂ ಪದಮಸ್ಯ, ವಾಯುವೀಯಂ ತಸ್ಯ, ವೈಶ್ರವಣೀಯಮಮುಷ್ಯ, ವೈಶ್ವಾನರೀಯಮೇತಸ್ಯ, ಪ್ರವಿಷ್ಟಂ ಪ್ರವೇಷ್ಟುಃ, ಅಪಹೃತ್ಯ ಲಬ್ಧಮಪಹರ್ತುಃ, ಪ್ರಹೃತ್ಯ ಲಬ್ಧಂ ಪ್ರಹರ್ತುಃ, ಆಲೋಕಿತುರಾಲೋಕಿತಂ, ಉಪಾಯವಕ್ಷುರರ್ಥಂ, ಉತ್ತರಸಾಧಕಸ್ಯ ತದರ್ಥಂ, ಸಮಸಮಯಪ್ರವೃತ್ತಯೋಸ್ತು ಸಾಧಾರಣಂ ವಸ್ತು, ಪರತಸ್ತು ಯಥಾರುಚಿ ಪರಸ್ಪರಚ್ಛಂದೇನೇತಿ ಸಮಯಬಂಧೇನ ಪರ್ಯವಸ್ಥಾಪ್ಯ ಪತಾಕಿನೀಂ, ಆರುಹ್ಯ ಮತಂಗಜಾನತ್ಯುನ್ನತಾನ್ , ಆಲೋಕಯಂತೋ ನಗರೋಪಶಲ್ಯಾನ್, ಪ್ರಶಂಸಂತಃ ಪ್ರಾಕಾರದುರ್ಗಸಾಮಗ್ರೀಂ, ಪರಿಹಸಂತೋ ಬುದ್ಧಿಲಾಘವಂ ಪ್ರತಿವೃಂದ್ಯಮಾನ್,

They began to assign the spoils among themselves: "Horses to Shambara, Kamadhenu to Bana, elephants to Namuchi, Chintamani to Jambha, Apsaras to Virochana" etc. They also appointed the new Agni, Vayu and others, and set out the rules of capture: "Each one can keep whatever he captures. If one plans and one executes, they have to divide it equally. If two Asuras seize something at once, it must be divided as per their preferences." They realised they had to keep the town orderly now. They praised the moats and walls, and laughed at their enemies for losing despite them.

ನಿರ್ದಯಾ ವಿಪಕ್ಷಜಾತೀಯೇಷು, ನಿರ್ವಿಶಂಕಾ ದುರ್ಗಗುಲ್ಮೇಷು, ಗ್ರಾಹಯಂತೋ ವಧೂದರ್ಶಂ, ಘಾತಯಂತಃ ಪುರುಷದರ್ಶಂ, ಆಕರ್ಣಯಂತಃ ಕರ್ಣಾಮೃತಾನ್ಯಾಕ್ರಂದಿತಾನಿ ನಾಕಸದಾಂ, ಹಸಂತೋ ದರ್ಶಂದರ್ಶಮಶರಣಾನ್ವದ್ಯಮಾನಾನ್ , ಕುಪ್ಯಂತೋ ದಯಾಲುಷು, ಕುತೂಹಲಿನೋ ದಾರುಣೇಷು, ವಿಸರ್ಜಯಂತೋ ನೈಋತೀಯಾನ್ ಜಾತ್ಯಭಿಮಾನೇನ, ವಿದ್ರಾವಯಂತಃ ಕರ್ಮದೇವಾನಟ್ಟಹಾಸೈಃ, ಉನ್ನಾಧಯಂತೋ ಗೋಪುರದ್ವಾರಂ, ಉಲ್ಲಂಘಯಂತಃ ಪ್ರಾಕಾರಂ, ಅಪಶ್ಯಂತಃ ಶರಣಾಗತಾನ್ , ಅಶೃಣ್ವಂತೋ ಯಾಚ್ಛಾಕ್ಷರಾಣಿ ಸುರರ್ಷೀಣಾಂ, ಅಜ್ಞಾಪಯಂತೋ ಜಿಹ್ವಾಚ್ಛೇದಮಮರವೈಶ್ವ, ಚರಣಾವಕರ್ತನಂ ಚಾರಾಣಾಂ, ಚಪೇಟಾಘಾತಮಮರಮೌಹೂರ್ತಿಕಾನಾಂ, ಅಂಗುಲಿಚ್ಛೇದಮಕ್ಷರಲೇಖಿನಾಂ, ಆಸ್ಯವಿದಾರಣಮಮಾತ್ಮಾನಾಂ, ಭಂಜಯಂತಃ

ಪ್ರತಿಮಾ ದೇವತಾನಾಂ, ಅಪಮಾರ್ಜಯಂತಃ ಸುರಪರಾಕ್ರಮಮಾಲೇಖ್ಯಸಮರ್ಪಿತಂ,
They marched through the city with no mercy or fear of guards. They captured any women
and killed any men they saw. They relished Devas' anguished cries. They rebuked any
Asuras who showed mercy and celebrated those who acted mercilessly. They chased even
the Karma-devas. They went into the palace, ignoring any pleas for mercy by Rishis. "All
those who used to sing Indra's praises must have their tongue cut off. Any spies must have
their legs cut off. Astrologers must be slapped. Scribes must have their fingers cut off.
Ministers must have their faces slashed." So they ordered. Idols were broken and paintings
erased.

ಅಶರಣಹನ್ಯಮಾನರಕ್ತಧಾರಾವಸಿಕ್ತಂ, ಅಗ್ರಚರಣಗ್ರಾಹಮಾಕೃಷ್ಯಮಾಣಮುನಿಜನಶರೀರಂ
ಅನುಪದದಹ್ಯಮಾನದೇವತಾಗಾರಧೂಮಧೂಪಿತಂ, ಅಪಕೃಷ್ಯಮಾಣಕುಲಪಾಲಿಕಾಜನಾಂ
ಅಪಹೃತಸರ್ವಸ್ವದೀನಜನಾಕ್ರೋಶಜಯಾಶೀರ್ವಚೋಮುಖರಂ, ಆಕಸ್ಮಿಕಪತದಶನಿನಿಘ್ನಂ
ಅಭಿತಪತದುಲ್ಕಾಸಹಸ್ತದೀಪಮಾಲಾಪರಿಷ್ಕೃತಮನುಪ್ರವಿಶ್ಯ ನಗರಂ,
ಅಭಿವಂದ್ಯ ಪುರೋಧಸಂ ಭಾರ್ಗವಂ, ಅಪಕ್ರಾಂತಹರ್ಯಕ್ಷಮೇರುಗುಹಾಸಧರ್ಮಾಂ
ಸುಧರ್ಮಮಧ್ಯಾಸಾಂಚಕ್ರೀ .

The helpless were killed, sages were being dragged by their feet. Smoke from burning
houses filled the air of the city. The sound of instruments that would normally sound in
the palace was replaced by women crying and beating their faces. The sound of cheers
and encouragement towards the king was replaced with the laments of Devas who had lost
everything they had. Thunder replaced the sound of weapons (that would show the king
that warriors are ready). The rows of lamps that would decorate the city were replaced by
flaming torches. Such a city was entered by the victorious Asuras; they saluted Shukracharya
and occupied Indra's Sabha, Sudharma, like lesser animals in a cave while the lion is away.
ಆಸೀನಾಃ ಕ್ಷಣಮಮರಸಭಾಂತರೇ, ಪರಿಷ್ವಜ್ಯಮಾನಾಃ ಪರಸ್ಪರಂ, ಪ್ರಶಸ್ಯಮಾನಾ
ವಂದಿಮಾಗಧೈಃ, ಅಭಿನಂದ್ಯಮಾನಾಃ ಕುಲವೃದ್ಧೈಃ, ಅನುಗೃಹ್ಯಮಾಣಾ
ಭಾರ್ಗವೇಣ, ನಿಷ್ಕ್ರಮ್ಯ ತತೋ ಬಹಿ- ರಚಿರಪರಿಗೃಹೀತವಿಜಯೇಂದಿರಾಪರಿರಂಭಸಂಭೃತಕು
ಸೇನಾರಜೋಭಿರಭಿರಂಜಿತಾಃ, ನಿರಂಕುಶಚಂಕ್ರಮ್ಯಮಾಣವಿಶೃಂಖಲದೈತ್ಯಸಂಘಬಾಹಾಬಲ
ಸರ್ವತೋ ನಗರಂ, ಉಲ್ಲೋಲಜಲಧಿಕಲ್ಲೋಲಹಲ್ಲೋಹಲಶಮನಶೀಲಯಾ
ವೇಲಯೇವ ತನೀಯಸ್ಯಾ ವಿರಮತೇತಿ ಕಯಾಚಿದೇವಾಜ್ಞಯಾ ಚಿರಲಬ್ಧಸುಸ್ಥಮಿವ
ಪರ್ಯವಸ್ಥಾಪ್ಯ ನಗರಂ, ಕ್ಷಣಾದಾಘೋಷಯಾಮಾಸುರಾಸ್ಕಂದನೋಪರಮಜಯಕಾಹಳಿ

They say in the royal court for a while, embracing each other (in joy). Bards sang their praises and their elders rejoiced. Shukracharya blessed them. The red dust of war appeared to be the kumkuma of Goddess Lakshmi, newly acquired, rubbing off on them. They were surrounded by the cries of “Ha Ha” (Alas). They finally restored order in the city just by ordering everyone, “Stop!” - the word limited the chaos like a line marking the tide of the ocean.

ಆದಿಷ್ಟಾಶ್ವ ದಿಕ್ಪಾಲಪದೇಷ್ಟಸುರವರಾಃ ಸ್ವಯಮನತಿಕ್ರಾಮಂತೋ ಧರ್ಮಮೌಶನಸಂ,
ಅನುಲ್ಲಂಘಮಾನಾ ಬಲೇಃ ಶಾಸನಂ, ಅನುವರ್ತಮಾನಾ ಹಿರಣ್ಯಾಕ್ಷದರ್ಶಿತಾಂ
ಸರಣಿಂ, ಅವಲುಂಪಂತೋ ವೈದಿಕಂ ಪಂಥಾನಂ, ಅಪ್ರಮತ್ತಾಃ ಸ್ವಂ ಸ್ವಮಧಿಕಾರಮನುಪಾಲಂ

..

The new Dikpalakas took up their roles, respecting the instructions of Shukra. They followed the word of Bali, who was himself continuing the path of Hiranyaksha: to oppose the Vedas and set their own rules.

೧.೪೯

ದೇವದ್ವಿಷಶ್ಚಿರತರಂ ನಿರಯೇಷು ಮಗ್ನಾ
ನುತ್ತಾರ್ಯ ದೈವತಪದೇಷು ನಿವೇಶಯಂತಃ .
ರಕ್ಷೋಘ್ನಮಂತ್ರಕುಶಲಾಂಭತಶೋ ಮಹರ್ಷೀನ್
ಪ್ರತ್ಯಕ್ಷಿಪನ್ನರಕವೇಶ್ಮಸು ದೈತ್ಯದೂತಾಃ ..

The enemies of the Devas pulled out those who were in Hell, and elevated them to the status of Devas. Then the Asuras' messengers took hundreds of Maharishis, who were well-versed in anti-Asura mantras, and sent them all to Hell.

೧.೫೦

ಬ್ರಹ್ಮರ್ಷಯೋಽಪಿ ದನುಜೇಂದ್ರಸಭಾಂ ಪ್ರವಿಷ್ಟಾ
ಮಂತ್ರಾಕ್ಷರಾಣಿ ಮಘವಾದಿಪದಾಂಕಿತಾನಿ .
ಊಹೇನ ದಾನವಪದಾನ್ಯುಪವೇಶಯಂತೋ
ಹರ್ಷಾಯ ಪೇಠುರಸುರೇಂದ್ರಪುರೋಹಿತಾನಾಂ ..

To please the Asura priests, the Brahmarishis recited Mantras, replacing Gods' names with appropriate Asuras' names.

೧.೫೧

ವಿದ್ವಾಂಸಃ ಪ್ರಥಮೇಽಭವನ್ವಿವಸನಾಃ ಸೌತ್ರಾಂತಿಕಾಃ ಸಾಧವೋ
ಮುಖ್ಯಾ ಮಾಧ್ಯಮಿಕಾಸ್ತ್ರೀಲೋಕಗುರವಶ್ಚಾರ್ವಾಕತಂತ್ರೇ ಸ್ಥಿತಾಃ .
ಪಾಷಂಡಾ ನಿಗಮಾಗಮವ್ಯಸನಿನಃ ಕಾಲಃ ಕಲಿಃ ಶಾಶ್ವತೋ
ದೈತ್ಯೇ ಶಾಸತಿ ದೇವರಾಜ್ಯಮಜನಿ ತ್ರೈಲೋಕ್ಯಮಿತ್ಥಂ ತದಾ ..

When the Asuras were ruling the Deva kingdom, the three worlds were thus: Unclothed monks, who still identified with the body, were foremost among saints. Agnostics became the foremost Sadhus. Materialist Charvakas were considered the greatest teachers. Hypocrites were considered scholars of Vedas and Agamas. Every Yuga felt like Kaliyuga. ಅಪಕ್ರಾಂತಶ್ಚ ತದಾ ಶಚೀಪತಿಃ, ಅಭಿಗಮ್ಯ ಸಹ ಸರ್ವೈಃ ಸುಪರ್ವಭಿರವಿಲಭುವನಸುಂದರಂ ಮಂದರಂ ಶೈಲಮನುಜ್ಞಯಾ ಬೃಹಸ್ಪತೇಃ ಅಂತರ್ಹಿತ ಏವ ಕತಿಚಿದತಿವಾಹಯಾಮಾಸ ವರ್ಷಗಣಾನ್ ..

Meanwhile, Indra hid for many difficult years in the beautiful Mandara mountain along with other Devas, under the direction of Brihaspati.

ಇತಿ ಶ್ರೀಮದ್ಭರದ್ವಾಜಕುಲಜಲಧಿಕೌಸ್ತುಭಶ್ರೀಕಂಠಮತಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯಚತುರಧಿಕ-
ಶತಪ್ರಬಂಧನಿರ್ವಾಹಕಶ್ರೀಮನ್ಮಹಾವ್ರತಯಾಜಿಶ್ರೀಮದಪ್ಪಯದೀಕ್ಷಿತಸೋದರ್ಯ
ಶ್ರೀಮದಾಚ್ಚಾಂದೀಕ್ಷಿತಪೌತ್ರೇಣ ನಾರಾಯಣದೀಕ್ಷಿತಾತ್ಮಜೇನ ಶ್ರೀಭೂಮಿದೇವೀಗರ್ಭಸಂಭ
ಶ್ರೀನೀಲಕಂಠದೀಕ್ಷಿತೇನ ವಿರಚಿತೇ ಶ್ರೀನೀಲಕಂಠವಿಜಯೇ ಚಂಪೂ ಕಾವ್ಯೇ ಪ್ರಥಮ
ಆಶ್ವಾಸಃ ..

(Thus ends the First Ashvasa in the Sri Neelakantha Vijaya Champukavya, written by Sri Neelakantha Dikshita, son of Bhumi Devi and Narayana Dikshita, grandson on Achaan Dikshita, the brother of the great Appaya Dikshita of Bharadvaja Gotra)

.. ಇತಿ ಪ್ರಥಮಾಶ್ವಾಸಃ ..

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Proofread by Ashutosh Shankar, Rajani Arjun Shankar

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Shri Nilakanthavijaya Champu kAva 1 by Nilakantha Dikshita

pdf was typeset on October 8, 2026

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