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Shri Nilakanthavijaya Champu kAvya 1 by Nilakantha Dikshita

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श्रीनीलकण्ठविजय चम्पूकाव्य प्रथमाश्वासः

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Document Information

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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

Send corrections to : sanskrit at cheerful dot c om

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October 8, 2026

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## श्रीनीलकण्ठविजय चम्पूकाव्य प्रथमाश्वासः

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श्रीनीलकण्ठदीक्षितेन विरचिते

॥ अथ प्रथमाश्वासः ॥

१.१

वन्दे वाञ्छितलाभाय कर्म किं तन्न कथ्यते ।

किं दम्पतिमिति ब्रूयामुताहो दम्पती इति ॥ १ ॥

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)?

१.२

दृष्ट्वा कौस्तुभमप्सरोगणमपि प्रक्रान्तवादा मिथो  
गीर्वाणाः कति वा न सन्ति भुवने भारा दिवः केवलम् ।

निष्क्रान्ते गरले द्रुते सुरगणे निश्चेष्टिते विष्टपे

मा भैष्टेति गिराविरास धुरि यो देवस्तमेव स्तुमः ॥

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.

अपि च-

१.३

लीढालीढपुराणसूक्तिशकलावष्टम्भसम्भावना-

पर्यस्तश्रुतिसेतुभिः कतिपयैर्नीते कलौ सान्द्रताम् ।

श्रीकण्ठोऽवततार यस्य वपुषा कल्क्यात्मनेवाच्युतः  
श्रीमानप्पयदीक्षितः स जयति श्रीकण्ठविद्यागुरुः ॥

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 .

### १.४

यः संरम्भः कृतिविरचने दुष्कवीनामभेद्यो  
यच्चैकाग्र्यं तदुचितपदान्वेषणे चित्तवृत्तेः ।  
लभ्यं तच्चेदपि कवयतामन्ततस्त्रीण्यहानि  
स्यादेवं किं सरसकविताराज्यदुर्भिक्षयोगः ॥

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?

अथवा किमिति स्मरामि दुष्कवीनधुना । But why am I thinking of these bad poets now?

### १.५

सकलभुवनैकमङ्गलशङ्करगुणवर्णनप्रवृत्तेन ।  
न स्मरणीयाः कुधियो लोकायतिका इव व्रतस्थेन ॥

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.

### १.६

कति कवयः कति कृतयः  
कति लुप्ताः कति चरन्ति कति शिथिलाः ।  
तदपि प्रवर्तयति मां  
शम्करपारम्यसम्कथालोभः ॥

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.

१.७

देवानामपि दैवतं गुरुमपि प्राचां गुरूणामिह  
श्रीमन्तं मदनान्तकं कथमपि स्तोतुं कृतो निश्चयः ।  
तेन त्वां त्वरयामि भारति बलात्कृष्टापि दुष्टे पथि  
प्रासेनोपहतापि जातु कुपिता मा स्म प्रसादं त्यजः ॥

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.

१.८

नन्तव्याः कवयः कतीह बहुमन्तव्या रसज्ञाः कती-  
त्येतावत्त्वलसः करोमि कवयो हृष्यन्तु रुष्यन्तु वा ।  
आवात्स्यायनतन्त्रमाश्रुतिशिरःसिद्धान्तमुच्चावचा  
विद्या यत्प्रभवा जयन्ति भुवि तां वन्दे गिरां देवताम् ॥

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.

१.९

चौर्येण प्रणयेन चापहरतः पल्लीषु गव्यान्यपि  
स्त्यायन्ते चरितानि चेत्कविकुलोद्गीतानि गाथाशतैः ।  
त्रैलोक्योद्भटकालकूटकवलीकारप्रकारं पुनः  
स्तोतुं के प्रथमेऽपि नाम कवयो दूरेऽधिकारस्तु नः ॥

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.)

१.१०

अष्टत्रिंशदुपस्कृत सप्तशताधिकचतुःसहस्रेषु ।  
कलिवर्षेषु गतेषु ग्रथितः किल नीलकण्ठविजयोऽयम् ॥

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

अस्ति किल समस्तसुरासुरस्तोमवन्दितचरणारविन्दस्य भगवतो महेन्द्रस्य स्थानं,  
आस्थानममृतान्धसां, आयतनमाश्चर्याणां, आकरो रत्नानां, अवधिर्वैषयिकानन्दस्य,  
किमपरमगोचरे गिराममरावती नाम नगरी ।

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.

तत्र च निरालम्बे नभसि वर्तमानतया सर्वपथीनद्वारतया च पुनरनपेक्षितमूलशिलानिवेशनायासं,  
अनाकाङ्क्षितप्रतीहाररचनाप्रयासं, असम्पादितशृङ्गसम्बाधं, असम्भावितपरिखामण्डलं, आचार  
इति केवलमभिनिर्वर्तितो नवः प्राकारः ।

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.

प्रासादः पुनरस्ति वैजयन्त इत्यभूमिरारोहणोपयोगविधुरश्च । सर्वतोऽप्रतिहतचाराणां  
पौराणाममृतस्वादसुहितानामभ्यवहार्येण किं प्रयोजनम् ।

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.

अपि च पुनरभिलषितमणिकनकभूषणाम्बरसन्दायिषु मन्दारादिशाखिषु न किञ्चिदस्ति क्रेतव्यं  
विक्रेतव्यं चेति संज्ञामात्रशरण्याः पण्यवीथिकाः ।

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.

किञ्च निरन्तरशिवध्याननिर्धूतकल्मषाः, निरतिशयतपोविशेषशोषिताः, वीतरागभयक्रोधमत्सराः,  
विषयपराङ्मुखाः, भुवि परमर्षय इति प्रथमागताः पण्डिता एव प्रणयिनो वारमृगीदृशाम् ।

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!

अश्वमेधयाजिन इति, अग्निचित इति, मासोपवासिन इति, मांसवर्जिन इति, राजसूययाजिन इति, रणदुर्मदा इति, अन्नदा वयमभयदा इति शंसद्भिरपदानानि, सम्पतद्भिरितस्ततोऽप्यज्ञातमुखैर्जातुचिदवनिवा विमानेषु, आक्रम्यमाणेषु मन्दिरेषु, आकृष्यमाणे च बलादप्सरोगणे, न कश्चिदभिमन्यते ममेदमिति मन्दिराणि विमानानि मणिभूषणानि कळत्राणि वा नगरवासी जनः ।

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.

किञ्चेदमपरमदेवतया न सुधाशनाः, अलाभादेव न तृणाशनाः, पवनाशना एव परिशेषात् कामदुग्धा गावः, पराक्रमिणो मतङ्गजाः, वातरंहसश्च वाजिन इति सकलपुरविलक्षणं लक्षणम् । अपि च-

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.

### १.११

मूल्यं तत्किल वेश्मनां द्विजमुखे भक्त्यात्र यदीयते  
वेश्यानां च पणः स एव सवने या दक्षिणा ऋत्विजाम् ।  
पद्या सैव विशङ्कटा भवति या पद्यात्र तीर्थाम्भसां  
द्वारं तत्र च तद्यदत्र करणद्वारं पिधेयं नृणाम् ॥

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.

### १.१२

अस्ति स्वादयितुं सुधास्ति वसितुं वासो नभश्चारिणां  
धर्तुं सन्ति च भूषणानि शतशो न त्वस्ति धीर्जीवितुम् ।  
येनान्यानुपजीव्यसर्वविभवे कर्मैकलभ्ये पदे-  
ऽप्यायस्यन्ति वृथैव सेवक इति स्वामीति दुर्मेधसः ॥

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”.

इदं च परमाद्भुतमुत्प्रेक्षितं तस्यां, यत्किल विविधतपःप्रबन्धनिस्तन्द्रतया विस्मृतलोकतन्त्रेषु, चिरविधृतब्रह्मचर्यजीर्णतया कालमृत्युषु कन्दर्पस्य ब्रह्मर्षिहतकेषु भूतलादागत्य प्रसक्तेषु क्रीडितुमप्सरोभिः, पर्णशालां प्रविशाम इति प्रविशत्सु केळीगृहं, विस्त्रंसय जटामिति वेणीमालम्बमानेषु, अपनय वल्कलमित्यपनेतुकामेषु कुचदुकूलानि, न लोहितं कुर्यादिति निषेधत्सु नखक्षतानि, आः कष्टमसम्मतोऽयं पन्थाः शिष्टानामिति पिहितकर्णेषु चुम्बनभेदप्रस्तावनायां, निवीतधारणव्यग्रेषु नीवीमोचनावसरे, मन्त्रजपमुखरेषु मणितावसरे, आः स्मृतमद्य व्यतीपात इत्यन्तरा गन्तुकामेषु, अनुयुञ्जानेषु पुनः पुनरार्तवदिनानि शपथपूर्वकं, अतिक्रामति निषेकलग्नमित्यसहमानेषु बाह्यसुरतव्यापारविलम्बं, अवधीरयत्सु पुरुषायितं, असम्मन्यमानेषु बन्धभेदान् , विगायत्सु वीटिकोपसेवनमप्यनुचितोऽयं काल इति, आनन्दमूर्छावसर एव निभृतमनुसन्दधानेषु मन्त्रलिङ्गानि, परवशरतान्तनिद्रावसर एव यावत्सन्निपातं च सहशय्येति परिहरत्सु पर्यङ्कशायिकां, द्वितीयसुरतारम्भ एव देहि मे कमण्डलुमिति त्वरमाणेषु मन्दाकिनीगमनाय, विहसन्ति विषीदन्ति विलज्जन्ते विस्मयन्ते च रम्भादिमेनकान्ता देववारकान्ताः ॥

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.

### १.१३

प्रसजति महोत्सवे वा प्रचलति रथ्यासु तत्र शक्रे वा । निम्नानि पूरयन्ते पवनमये ताळवृन्तपवनेन ॥

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

### १.१४

दुःखानां क्षतिरित्यबोधहतिरित्यानन्दविष्फूर्तिरि-  
त्यन्तर्वाणिविकल्पजालजटिलान्मोक्षादपि ज्यायसी ।

यैषाऽविप्रतिपन्नसौख्यलहरीसम्पातसम्पादिनी  
तत्सौन्दर्यविवेचने कवयतां मौनं क्षमं हीमताम् ॥

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.

१.१५

आनीता वसुधातलात्सुकृतिनस्तस्यां हरेः शासना-  
दुन्मीलन्मणिकिङ्किणीकलकलस्वाने विमाने स्थिताः ।  
दृष्ट्वा व्योम निरास्पदं सचकितव्याघूर्णमानेक्षणा  
न स्थातुं न च वा ततोऽवतरितुं प्रागल्भ्यमाविभ्रते ॥

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.

१.१६

मन्दानिलव्यतिकरच्युतपल्लवेषु  
मन्दारमूललवलीगृहमण्डपेषु ।  
पुष्पाणि वेणिवलयेषु गलन्ति तस्यां  
साह्यं वहन्ति सुरवासकसज्जिकानाम् ॥

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).

१.१७

गायन्ति चाटु कथयन्ति पदा स्पृशन्ति  
पश्यन्ति गाढमपि तत्र परिष्वजन्ते ।  
कल्पद्रुमानपि समेत्य सुपर्वकान्ता  
मुग्धा द्रुमैस्तदितरैश्चिरविप्रलब्धाः ॥

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).

अस्ति च तामधिवसन्, वसन्त इव ऋतूनां, वासुकिरिव फणाभृतां, चन्दन इव वृक्षाणां, चन्द्रमा इव ऋक्षाणां, राजा सुपर्वणां, राजा त्रिविष्टपस्य, राजा त्रयाणां जगतां, राजा विध्यण्डमण्डलस्य, कर्ता शताश्वमेधानां, संहर्ता वृत्रासुरस्य, रम्भादिविविधरम्भोरुसंसदहम्प्रथमिकासम्भुज्यमाननवयौवनश्रीः, अपर्युषितयौवनोन्मेषसम्भावनीयमदनमदारम्भसीमायाः कौमारहरः सदा शचीदेव्याः, काव्यागमभरतगान्धर्वरहस्यसर्वङ्गधमनीषाविशेषः, निरवद्यविद्याधरीलोकनखमुखमुखरितविपञ्चिकानिनात चतुर्मुखमुखवलयविहारिभारतीपरिगृहीतवैतालिकाधिकारः, पक्षपातासहिष्णुतयेव परिहृतशैलेन्द्रपक्षमण्डलः, चन्द्रचूडचरणारविन्दपरिचरणानन्दसाम्राज्यधुरन्धरः पुरन्दरो नाम ॥

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.

## १.१८

श्लथे नीवीबन्धे सति रहसि यत्पाणिवलना-  
न्नवोढाः पाणिभ्यामपि पिहितसप्ताष्टनयनाः ।  
सहस्रस्याप्यक्ष्णां युगपदपिधानाक्षमतया  
पुनस्ताभ्यामेव स्वमपिदधते लोचनयुगम् ॥

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.

अपि च-

१.१९

लभ्यन्ते श्रुतिपाठशुष्कवदना विप्राः पदे वेधसो  
वैकुण्ठे तुलसीवनानि सुलभान्याद्राणि शुष्काणि च ।  
प्रेता भूतगणाश्च सन्ति शतशः स्थाने भवानीपतेः  
रत्नान्यप्सरसः सुधेति तु पदे यस्यैव लब्धुं क्षमम् ॥

In Brahmaloaka, 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?

१.२०

विधातुं कर्माणि व्यवसितवती यत्पदफला-  
न्यसूयान्धा मध्ये श्रुतिरपि किमासीद्भगवती ।  
अनुष्ठेयं कर्म स्वयमनभिसन्धाय फलमि-  
त्ययं वन्ध्यः पन्था यदनुपदमेव प्रकटितः ॥

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.

किं बहुना-

१.२१

लब्धुं तत्पदमूर्जितं शतमखी तस्यैव नालं भवे-  
द्रष्टुं तद्वयिताजनं दशशती तस्यैव नालं दृशाम् ।  
वक्तुं तत्पुरभोगभाग्यमखिलं तस्यैव नालं गुरु-  
र्मच्चेतोगतमद्भुतं कथयितुं नालं ममैवोक्तयः ॥

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.

स कदाचिदस्वप्नोऽप्याचार इति बोधितः प्रातरमरवैताळिकैः, आलोक्य निर्मलं  
पौलोमीकपोलदर्पणं, अभ्यर्च्य कामधेनुं, आसाद्य विविधविद्याधरीविलासपिशुनकुसुमशयनीयलोभनीयलत  
अधःपरिवर्तमानविकर्तनबिम्बनिरर्गळनिर्गळदूर्ध्वमुखमयूखसंसर्गादुष्णीकृतामन्तरन्तः  
उपर्युपरि शीतलां भूतलासंस्पर्शोऽपि पुराणपुरुषचरणारविन्दसम्बन्धादेव भुवनपावनीममरधुनीं,  
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.

निर्वर्तितनियमाभिषेचनः सिद्धचारुगन्धर्वसेविते सैकते तस्याः दहराकाशपरिपूजितदिव्यलिङ्गाकृति  
प्रतिष्ठाप्य चिन्तामणिमयं किमपि पारमेश्वरं लिङ्गं,

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.

अनुसन्धाय तत्र नखलिखितशरच्चन्द्रचन्द्रिकासारसुन्दरं भगवन्तं मदनान्तकं,

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

अभिषिच्य दिव्यापगासलिलैः, अनुलिप्य रोहिणीरमणहरिणमदपङ्कानुषङ्गिणा हरिचन्दनेन,  
समभ्यर्च्य गाङ्गेयविकचगाङ्गेयपङ्कजैः,

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.

आराध्य सुरभिघृतधारानुबन्धिना दिव्यधूपेन निसर्गचलितरश्मिमालाकलापेन रत्नदीपेन च  
साङ्गाय सायुधाय सावरणाय साभरणाय च निवेद्य सद्यःसमाहृतनिष्पीडितेन्दुमण्डलनिष्यन्दमानापर्युषितान्

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

प्रदक्षिणीकृत्य प्रणिपत्य प्रसाद्य पञ्चभिः प्रसूनाञ्जलिभिः, स्तुत्वा श्रुतिशिरोभिः, कृत्वा विसर्जनं,  
अथ स्मृत्वा चिरन्तनमात्मनि,

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.

विलासवीथीविहारकौतूहलेन निर्गत्य बहिः, इतस्ततो निरन्तरालमिलदाशीर्वचोमुखरगीवार्णमुनिसङ्घसङ्कुलं

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

अतिकोमलाङ्गुलिदलाघातशोधितमृदङ्गनादभङ्गिभिः अधरनिवेशितापनीतवेणुभिः असकृदास्फालिताकृष्टवी  
आकुञ्चितऋजूकृतभ्रूलतमाविष्कृतलुप्तसिराबन्धकन्धरमन्तरेव कलमधुरमारब्धगीतिभिः  
द्विस्त्रिरास्फालितसव्यचरणमुदुरणितमञ्जीरमञ्जुलाभिरप्सरोभिरारप्स्यमानतौर्यत्रिकं,

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.

अत्युद्भटवेत्रिवेत्रलताघातविद्रावितवीथीभवदमरमण्डलं, अभितोऽपि दृष्टिगोचरसन्निधापितकरितुरगपर्यङ्कि  
सेनामुखं,

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.

आलोकमात्रविदितेङ्गितैराधोरणैरुपस्थापितमर्णवनिमग्नमैनाकपक्षरक्षणाभ्यर्थनायागतं  
हिमवन्तमिवोन्नतमवदातं च कञ्चिदारुह्य मतङ्गजं,

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.

अङ्गजराज्यसौभाग्यदेवतयेव शरीरिण्या ताम्बूलकरण्डधारिण्या मेनकया, मदनमदकदुष्णसौवर्गकामिनीक  
मणिचामरोपवीजनकुशलारम्भया रम्भया च सविलासमध्यासितचरमभागः,

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.

पुरोभागचलदलघुजङ्घालकरितुरगसङ्घजङ्घाजवद्रवदमरभटकोटिसम्मर्दशिथिलहारमर्दनजनितमुक्तापरागस  
धवलीकृतेन ससम्भ्रमवलदम्बरचरनितम्बिनीलोकविकीर्यमाणमन्दारकुसुमवृन्दनिःसरन्मकरन्दधारानिरा  
मुकुटमुपर्युपरिधार्यमाणेन सर्वतः प्रालम्बमुक्तासरकदम्बशालितया समन्ततो निहितकुपितविधुन्तुदविकटव  
मण्डलेनेव शशाङ्कस्य महतातपत्रेण सफलयन्ननिमेषदृष्टिसृष्टिमम्भोजसम्भवस्य, गन्धर्वकुलवाद्यमानबहुवि  
सङ्कुलचलितसेनासङ्घसङ्कटोन्मुक्तसिंहनादधारापथे निर्जगाम तारापथे ॥

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.

## १.२२

मञ्जीरैर्नटनार्भटीमुखरितैः स्वर्वारवामभ्रुवां  
मन्दस्निग्धरवैश्च किन्नरकरव्यापारितैर्मर्दलैः ।  
श्लाघाश्लोकशतैश्च चारणगणप्रोद्गीयमानैस्तदा  
नादब्रह्ममयीव तत्र रुरुचे नासीरसीमा हरेः ॥

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.

अपि च-

## १.२३

अग्रे पश्चादुभयत इति त्यक्तलोकव्यवस्थे  
दिष्ट्या तस्मिन्नपि परिणते सर्वतः सम्मुखीने ।  
सम्भ्रूभङ्गं नयनवलनं सस्मितं द्रष्टुकामा  
भूयोऽप्यग्रे सुरपरिवृढास्तस्य पुञ्जीबभूवुः ॥

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.

गच्छन्नेव स नभसि, भसितावकुण्ठितसर्वाङ्गसङ्गलब्धपरभागभासुराभिरभिव्याप्य हृदयमधिकतया बहिर्निर्गमिष्यतः कोपानलस्य ज्वालाभिरिव पाटलाभिर्जटाभिरभिवन्तमिव तटित्वन्तमभिनवं शारदाम्भोदं, अपि च त्रिभुवनमुनिलोकवैलक्षण्यबोधिण्या शापमूलतपोलाभसम्भवया कीर्त्येव त्रिपुण्ड्ररेखया परिकर्मितललाटमण्डलं, अतिप्रचण्डनिजतपोऽनलज्वालाकलापपरिप्लोषमलिनितैः प्रतिशापाक्षरैरिव पारिकाङ्क्षिणां रुद्राक्षमणिभिरभिवेष्टितं,

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.

सोदरशशाङ्कसन्देशहारिकाभिस्तारकाभिरिव कर्णपुटाभ्यर्णलघ्नाभिः स्फटिकाक्षगुळिकाभिरभिशोभितं, अगृहीतोत्तरासङ्गं अङ्गीकृतकौपीनमात्रपरिधानं, आस्फोटयन्तमनुपदं, अवरुन्धन्तमध्वनि मिलन्ति सिद्धवधूकुलानि, त्रासयन्तमिव कातरान् तर्जयन्तमिव शुनासीरभटानपि, गर्जन्तमिव, गायन्तमिव, नृत्यन्तमिव, स्वलन्तमिव, हसन्तमिव, हृदयारविन्दकुहरविहरदुन्मत्तशेखरभावनानैरन्तर्यादुन्

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.

स्वयमप्यवाप्तसमस्तकामतया किञ्चिदप्यनादृतलोकतन्त्रानुविधानं, त्रिलोचनावतारमप्यत्रिलोचनावतारसोऽननसूयागर्भसम्भवमप्यत्यन्तकोपनं, अतिकठिनतपोविशेषपरितोषितगौरीप्रसादसमासादितामपि कयापि विद्याधरकन्यया प्रार्थनामात्रादेव शापभीतया प्रणिपत्य समर्पितां कामपि कनकारविन्दमयीमहानमालिकामानयन्तं, आपतन्तमग्रत एव निरर्गळमभिमन्त्र्य मुक्तमिव पाशुपतं शरमनतिलङ्घनीयतेजसं दुर्वाससं नाम तापसमद्राक्षीत् ।

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.

जानन्नपि तमनिक्रमणीयतेजसं दुर्वाससं, जानन्नपि जगदेव निखिलमपलपितुमन्यथयितुं च नैपुण्यं ब्राह्मणस्य, जानन्नपि मुनिकुलन्यक्कारपरिणतां गतिं नहुषस्य, शिष्योऽपि बृहस्पतेः, शीलितमर्मापि धर्मशास्त्रेषु, परिचर्यारतोऽपि निसर्गत एव ब्राह्मणानां, आचतुराननादा च कीटपतङ्गेभ्यस्तुल्यवदेव प्रभवन्त्या भगवत्या भवितव्यताया विलासेन त्रिभुवनाधिपत्यमदान्धीकृतलोचनो धीमानपि सहस्रलोचनो न तं प्रत्यवरुरोह, न त्रामुपचचार गिरा, न तमां च प्रणनाम ।

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.

अपि च न केवलं तमवज्ज्ञे, अपि तु पुनरसम्भावितापि तेन वितीर्यमाणामादाय सावज्ञमेकेन पाणिना मालिकां, पश्यत एव महर्षेः, अनुपनीय मकुटतटीमनाघ्राय चान्ततः स्कन्ध एव सिन्धुरस्य निवेशयामास । निवेशितमात्रा च सा निसर्गनिरवग्रहेण वेतण्डेन शुण्डयाकृष्य निष्पिपिषे ॥

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.

## १.२४

पश्यन् पदाग्रमृदितां महता गजेन  
मालां प्रसादपरिपाकमयीं मृडान्याः ।  
हस्तेन हस्तमभिहत्य स नित्यकोपः  
कोपारुणं मुनिरधारयदक्षिकोणम् ॥

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.

१.२५

वीरभद्र इव क्रुद्धे वीरमाहेश्वरे मुनौ ।  
इतिकर्तव्यतामूढमिन्द्रमैक्षन्त देवताः ॥

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.

१.२६

तदनु च ।  
यावत्सान्त्वयितुं तदन्तिकभुवं धावन्ति मन्दीभव-  
त्काकुव्याकुलगद्गदस्तुतिवचोगुम्फा निलिम्पाः स्वयम् ।  
तावद्देवपतिं शशाप कुटिलकूरभ्रमत्तारक-  
भ्रूभङ्गव्यतिषङ्गदत्तभुवनातङ्को मुनिः शाङ्करः ॥

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.

१.२७

येयं त्रैलोक्यराज्यश्रीस्त्वदालम्बेन चेष्टते ।  
सैवाद्य त्वदमित्राणां वशमापद्यतामिति ॥

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

१.२८

आलम्ब्य दैन्यमसकृत्पदयोर्निपत्य  
सम्प्रार्थितो मघवता स्तुवता ततोऽयम् ।

शापान्तमाह कथयन्निव लोकरीत्या  
गोविन्द एव कुशलानि करिष्यतीति ॥

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.apyatakritopanatatadIyashApasamu  
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.

अवसन्नकिन्नरीगानमप्रवृत्तरम्भादिनृत्तसंरम्भं अवसितवैतालिकलोककोलाहलं अप्रसक्तवेत्रिहाहारवं  
अनाशङ्कितभटसिंहनादं अस्तङ्गतान्योन्यसङ्कथं असम्भावितपीठमर्दकविदूषकालापं,

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.

अश्वहेषितेऽपि सातङ्कसादिकुलं, अङ्घ्रिविन्यासशब्देऽपि सापराधसौविदल्लजनं, अपनीतमातङ्गघण्टावल्यं,  
आबद्धमिव मूकमिव बधिरमिव मुग्धमिव प्रसुप्तमिव विकलमिव शून्यमिव विन्यस्तमिव  
चित्रफलके, निखिलमपि विबुधबलमाकर्षन्नेव केवलं, आगत्य पुनर्नगरं, आवेद्य वृत्तमिमं गुरवे  
वृत्तान्तं, अन्तःपुरं प्रविश्य, दुरन्तचिन्तानुबन्धनियन्त्रितः शयनागार एव जजागार तां रजनीम् ।

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.

अथ तदानीमेव गूढनिहितचारनिवेदिततापसशापवृत्तान्तसमाकर्णनलब्धान्तरेण मन्त्रिणा  
भार्गवेण समादिष्टः, हृष्टाश्च चिरनिरीक्षितरन्ध्रलाभेन, दर्शयिष्यन्तो दृढपरिचितानि

समरकौशलानि, सफलयिष्यन्तः साधिनानि महास्त्राणि, समुल्लिखन्तो वैरनिर्यातनप्रकारान् ,  
अपनेष्यन्तश्चिरनिरूढमपयशोमालिन्यं अभिनन्दन्तो दुर्वाससं, आवेदयन्तः परस्परमभ्यग्रहणानि  
शुभनिमित्तानि, विवृण्वन्तो वीरवादान् विभजन्तः प्रतिसैन्यानि सैनिकानां,

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.

अवरुन्धन्तश्चारजनसञ्चारं, आसूचयन्तो गन्तव्यपदमाप्तवर्गेषु केवलं, आदिशन्तश्च  
घण्टापनयनमनेकपानां, अङ्गदासङ्घटनमश्वोरसानां, अनुच्छ्रयणं ध्वजानां, अवादनं वादित्राणां,  
अक्ष्वेळनं च योधानां, अभिवन्द्य पुरोधसं, अनुमान्य योधमुख्यान्, आमन्त्र्य गुरुजनं, अनुज्ञाप्य  
मौहूर्तिकान्, भावयन्तः प्राचीनान् महासुरान्, पठन्तश्च तेषामेव वेदापहरणवसुधानिमज्जनादीनि  
प्रचण्डानि चरितमङ्गलानि, प्रस्थाय दानवाः,

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.

कतिचिदतिचिरोपरुद्धकण्डूलदोर्मण्डलतया कालविपाकपचेलिमया शक्तिमत्तया च,  
पर्यवसाययितुमिव भूधरानङ्गुलिस्फोटेन, परिक्षेप्तुमिव मुखमारुतेन सप्त सागरान्, उन्मूलयितुमिव  
समूलमेव पातालं, उत्क्षेप्तुमिव दूरमन्तरिक्षं,

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.

व्यत्यासयितुमिव विध्यण्डमण्डलं। निर्वापयितुमिव चन्द्रार्कदीपिकां, दग्धुमिव दहनमपि।  
भङ्गुमिव प्रभञ्जनमपि, बन्धुमिव पाशिनमपि, हन्तुमिव दुर्दान्तमन्तकमपि, सन्नह्यन्त्या  
किञ्चिदप्यज्ञातकार्यविशेषतया महामात्रकरचलनमात्रपरिज्ञातगन्तव्यदिशा, गगन एव  
नित्यनिवासेन कदाप्यनागतां मन्दाकिनीं सम्भावयितुमापतता पत्येव वाहिनीनां,

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.

महत्या सेनया साकमागत्य शाखानगरममरावत्याः युगपदाहन्यमानपटहादिवहुविधवाद्यनिर्घोषपोषितक  
हितभटकोटिसिंहनादकोलाहलेन बोधयामासुरनाशङ्कितपरिभवातङ्कसुखशयितानमृताशनान्  
॥

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.

### १.२९

क्रुध्यद्दानवयोधनिर्दयकरव्यामर्दभीमध्वनं न्नानातोद्यनिनादकातरपरिक्रन्दद्दिगन्तद्विपम् ।  
जातं प्रातरतर्कितागतमहातङ्कप्रसङ्गक्षण- प्रक्षुभ्यत्पुनरुद्धटामरचमूनीरन्ध्रमैन्द्रं पुरम् ॥

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.

### १.३०

संरुन्धन्ति द्विषन्तो नगरमिति समायान्ति रुष्टाः पथीति  
प्राकारान्तः प्रविष्टा इति चलति रणो दारुणः सम्प्रतीति ।  
जीवग्राहं गृहीतः सुरपतिरिति च स्वैरमज्ञातमूलाः  
सङ्घे सङ्घे प्रजानां नवनवमभवन् भिन्नभिन्नाः प्रवादाः ॥

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.

तत्क्षणं च युगविगमसमयसम्भिद्यमानसप्तार्णवीनिनादशङ्कावहेन कोलाहलेन नागराणावबुध्य  
विद्विषामभिषेणनं, अनुल्लङ्घनीयतापसशापानुसन्धानकुण्ठीकृतोद्यमोऽपि कण्ठीरव इव  
करिलोकवृंहितेन परिज्वलितमन्युः, शतमन्युः उत्थाय शयनीयात्,

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.

उत्प्रेक्षितसमरसंरम्भया शचीदेव्या ससम्भ्रमस्नेहसाध्वसोद्वेगमुपसृत्य स्त्रीस्वभावसुलभेन कातर्येण 'मानद, मा कुरु साहसमेवंविधं, प्रेष्यन्तां प्रेषणीयाः' इत्यभ्यर्थ्यमानोऽपि तामवधूय, 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.

परिजनवधूकरोदस्तविस्त्रंसमानसंव्यानपल्लवः, संरम्भशिथिलपदक्रमः समागम्य चकितसमुद्बुद्धदौवारिकज

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.

अनादृत्य किङ्करकावलम्बनं, अनालोक्य निहितामप्यग्रतो मणिपादुकां, अनादिश्य सैनिकागमनं, अनाकाङ्क्ष्य वैनीतकानयनं, अङ्घ्रिभ्यामेव परिक्रामन्,

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.

अनाकर्णयन्निवृत्तिविज्ञापनान्यध्वनि मिळतां सैनिकानां, आकुञ्चिताभ्यां भ्रूलताभ्यामाकम्पितेन च मुखेन केवलमाकर्णयन्वचनानि चाराणां,

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.

अतिसम्भ्रमोपसृत्वरमनिवर्त्यसमरसंरम्भमग्रत एव चलन्तमात्मजं जयन्तमवरुध्य शपथशतैरन्तःपुररक्षणाय निवेशयन्नालयद्वारि, निःसरन्नपि बहिस्ततोऽप्यतित्वरितमालयबाह्यकक्ष्यासमानं कक्ष्यां, आद्यवीथीमुखोपनीतामादाय दम्भोलिं, अर्धपथोपनीतमवमुच्य वारवाणं, अधिगोपुरसदेशमानीयमानमारुह्य मातलिसनाथं रथं,

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.

अतिलङ्घ्य सङ्कुलचलदमरभटसङ्घसङ्कटं दुर्गमं गोपुरद्वारं, अतिक्रम्य निजमपि नासीरं  
अवगाहमानो दानवचर्मूं अलङ्घनीयवचनैरहम्प्रथमिकाप्रतिज्ञातविजयैर्दिवपतिभिर्निरुध्यमानः,  
चन्द्रोदयारम्भसमुज्जृम्भितसागर इव वेलानियन्त्रितः, क्षणादुद्ग्रीविकाभिलक्ष्यमाणदुर्निग्रहसमराग्रहः  
शरीरेण केवलमवातिष्ठत सेनामुखे ॥

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.

### १.३१

भीमं भीमेन तस्याथ सैन्यं सैन्येन विद्विषाम् ।  
समगच्छत कल्पान्ते सागरेणेव सागरः ॥

The two fierce armies met like two oceans during Pralaya.

किञ्च-

### १.३२

यावज्ज्यावल्यावलीढशिखरकूरप्रकारध्वन-  
च्चापव्यापृतपाणिभिः स्थपुटितं नासीरमासीद्भटैः ।  
तावद्देवपतिः क दानवपतिः केति प्रवृत्तैः क्रुधा  
सेनारक्षिभिरेव तत्र महते युद्धाय बद्धा मतिः ॥

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?

तदनु शुनासीर एव स्वनासीरमुपेयुषि, चिरभुक्तभर्तृपिण्डानृण्यसम्पादनावसरलाभसम्भावितोत्साहतया  
तृणीकृत्य जीवितानि विमतबलानीव, विधूय समरभयं विकोशानीव शस्त्रास्त्रमण्डलानि,

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.

विस्मृत्य भर्तृविमाननाः कादाचित्कीः पुत्रदारपरिभवानिव, मनागप्यनपेक्ष्य जयश्रियमनुपतन्तीमिव  
मित्रवरूथिनीं होष्यन्तः शरानलार्चिषि शरीराणि, चेष्ट्यन्तः शरदिन्दुसुन्दराणि यशःकन्दळानि,  
महिषानिव मतङ्गजान् , सारमेयानिव सैन्धवान् , पांसुकणानिव पदातिगणान् , मशकानिव  
महारथिकान् ,

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.

कुसुमविहारानिव कुन्ततोमरमुद्गरप्रहारान्, पटवासवृष्टिमिव बाणवृष्टिमपि मन्यमानाः, हन्यमाना  
अपि हर्षाट्टहासमुखराः, नखरायुधा इव हरिणार्भकेषु, नागान्तका इव राजिलेषु, दन्तावळा इव  
कदलीवनेषु, दावानला इव जीर्ण शाल्मलीगुल्मेषु,

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.

निःशङ्कमवगाहमाना दानवेषु, प्रहरन्तः परश्वधैः, कृन्तन्तः कुन्तैः, निपातयन्तः कृपाणिकाभिः,  
अभिघ्नन्तः शतघ्नीभिः, खण्डयन्तो भिण्डपालैः, अवकिरन्तः शरजालैः, अपविध्यन्तः  
शक्तिशूलैः, क्षिण्वन्तः क्षेपणिकाभिः, अवबध्नन्तः पाशैः, अभिमृद्ध्यन्तः परिघैः, आकर्षन्तो  
लाङ्गलैः, आविध्यन्तो मुसलैः,

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

अपहरन्तो जयध्वजान्, अवभिन्दन्तो वारवाणान् , विच्छिन्दन्तो धनुर्गुणान् , विस्त्रंसयन्तः  
सारथीन्, प्रवर्तयन्तो रक्तवाहिनीः, परितोषयन्तः कटपूतनाः, लिम्पन्तः शरीराणि रक्तधाराभिः,  
आवेष्टयन्तः करेष्वान्त्रमालिकाः,

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.

परिक्रामन्तो मुण्डमण्डलेषु, परिस्खलन्तः कबन्धेषु, अपश्यन्तः पुत्रानपि रणे हतान्, अतृप्यन्तो  
यूथंयूथमपि निपात्य प्रतिभटान्, अप्रतिभटा विबुधघटाः साफल्यमनैषुरक्षिसाहस्रममरपतेः ।

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

आदिश्य च ततः शतमन्युरन्तकमग्रतः सेनामुखे, पार्श्वयोरस्य पवनपावकौ, पृष्ठतः स्वस्य पुण्यजनेश्वरं, अन्तिक एव धनदमाहवशूरान् सभाजयितुं,

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

अध्वनि शिबिरे च विद्विषामपाम्पतिं, आयुधक्षतान् भिषजयितुमाश्विनेयौ, निशीथयोधिनीनां वैरिवरूथिनीनां निशैव मा भूदिति सन्ततवासरभावाय सहस्रभानुमप्यभितः प्रकाशितुं, प्रतीक्षमाणोऽपि जयश्रियं, परिशङ्कमानश्चेतसि तापसशापविपाकमाकस्मिकं, किमप्यळीकनभोविभागसीमा लक्ष्मीमुद्दिश्य कलहायमानयोरमरासुरवाहिन्योरज्ञानविजृम्भितोपालम्भसम्भवमदृहासमिव परमेष्ठिनो घनस्तनितमनश्च एव दारुणमशृणोत् ।

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.

प्रहितोऽपि सेनामुखे पवनः पदे पदे यदावेद्यमावेदयितुमाववृते तदेव तस्य प्रतिकूलपवनलक्षणं दुर्निमित्तं परिणेमे अस्त्रंसत च करादस्य दम्भोळिः, तदप्यायुधविस्त्रंसनमशनिपतनं चेति द्वेधा बभूव दुश्शकुनम् ॥

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.

### १.३३

अत्रान्तरे रणहतोभयसैन्ययोध  
निर्भिन्नमण्डलतया तपनः समन्तात् ।  
उद्दामदानवधनुर्गलदुत्प्रबन्ध  
नाराचदारिततया च शनैस्तिरोऽभूत् ॥

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.

१.३४

अतिप्रबन्धादिषु जालवृष्टे रपक्रमाच्च द्युमणेरकाण्डे ।  
आसीत्तमिस्रा जयदा रिपूणां पचेलिमा भाग्यपरम्परेव ॥

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.

तत्क्षणं च पुनरनुक्षणोपचीयमानममरबलं, अपक्षीयमाणमात्मबलं च निरीक्षितुमप्यतितिक्षवः,  
तरक्षव इव बुभुक्षिताः, दन्दशूका इव दण्डघट्टिताः, बलिबाणशम्बरजम्भनमुचिविरोचनमुखा  
महासुराः सरभसमवमुच्य वारवाणं, अवबध्य गोधाङ्गुलित्राणं,

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.

अपिनह्य निषङ्गमक्षयशरपूरितोत्सङ्गं, अधिरुह्य शताङ्गमायोजितखरतुरङ्गं, आबध्य निटिलेषु  
भ्रुकुटीविभङ्गं, आसेव्य वीरपाणं, आलम्ब्य संशप्तकव्रतं, अनुज्ञाप्य परस्परं, आपूरयन्तो  
दिङ्मुखानि गुणध्वनिभिः, अवभ्रशयन्तो गगनतलादुडून्यदृहासैः,

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.

विसंज्ञयन्तः खड्गविच्छुरणेन वीक्षितुमागतानि सिद्धचारणमण्डलानि, विस्मापयन्तः  
समरसंरम्भेणैव कर्मन्दिनमपि कलहानन्दिनं, उत्सारयन्तः पादातमूरुवेगेन, परिचूर्णयन्तो  
रथान् परिघाभिघातैः, विद्रावयन्तो हयान् करताळिकाभिः, विघूर्णयन्तो मतङ्गजानङ्गुलीयन्त्रणेन,  
संवर्तमारुतावर्तितसागरगर्तदुर्दर्शवक्त्रविवरोल्लसल्लेलिहाननिजरसनावलोकनजनितसाध्वस  
ध्वस्तचेतनमासाद्य सेनामुखे निविष्टमन्तकं, अपहत्य तदीयमेव कालदण्डममोघं अभिहत्य  
तेनैव तं, आदिमं जयमापेदिरे ॥

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.

१.३५

कालदण्डहतस्यास्य कण्ठे प्राणा जुघूर्णिरे ।  
अन्तकं यद्धतं नेतुमन्तकोऽन्यो न विद्यते ॥

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

पार्श्वतस्तस्य परे केचिदतिचिरोपरोधसंवर्धितप्रतिघानल- व्यतिकरविशेषभीषणज्वालाकलापदुरापमपि  
परिवृत्य जातवेदसं, प्रशमय्य परुषहुङ्कारभयङ्करैर्मुखमारुतैरस्य दुःसहं ज्योतिः,  
अपकृष्य वाहनं मेषमग्रचरणग्राहं, आहत्य शक्तिमपि बलादस्य हस्ततलात् , 'अरे रे  
लब्धोऽयमन्नहरः क्रतुभुजां हव्यवाहो नाम निर्जरापशदः , तदद्य निर्वापयतैनमुदकुम्भैः,  
निक्षिपतैनमापूपिकानां वशे महानसेषु, मैवं मैवमुद्धोधयतैनमुचितैर्मुखमारुतैः, हस्ते कुरुत  
चैनमद्यैव दग्धुममरावतीं, परित्यजत रे रे बालि शा बाडवोऽयं शिखां प्रदर्शयति इति परिहसन्तः  
परिक्षिपन्तस्तर्जयन्तस्ताडयन्तश्च पलाययामासुरसुरभटाः ।

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.

ततः समित्याहितमसुरभटैस्तदत्याहितमालक्ष्य सख्युराशुशुक्षणेः, क्षणेन सज्जीभूय भूयसा वेगेन  
सव्यापसव्यानि सञ्चरन्मण्डलानि, चण्डलाघवोत्क्षिप्ततरुकाण्डषण्डमाहिण्डमानोपलखण्डताण्डवोद्दण्डं,  
अतिसम्भ्रमभ्रमितपांसुमांसलतृणपूलसङ्घसङ्गतकङ्कगृध्रवायसादिविहङ्गमं, अतिविशङ्कटशङ्करशिरो  
घटितविकटजटाजूटसङ्कटभ्रमदभ्रसरिजलनिर्झरझलझलघोषभीषणझङ्कारसुखरितनभोविभागां,  
आलम्ब्य युगविगमोचितं रूपं, आपतन्नसुरबले, विघूर्णयन् जीर्णपर्णमिव दिक्षु विदिक्षु चाश्वीयं,  
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.  
अवचूर्णयन् रथषण्डमारण्यभिव तरुकाण्डं अवकिरन्नुपलखण्डानिव मदोच्चण्डानपि वेतण्डान्  
, अन्धीकुर्वन् पदातिजातं, अवरुन्धन् सेनापतीन् , परावर्तयन्नशस्त्राणि, प्रभञ्जयन्नञ्जसैव

जयध्वजान् , परिस्खलयन्महासुरानपि, संवर्त इव मारुतः समरसीमनि सर्वतोऽप्यक्रमेण पराचक्रमे ।

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.

यावदित्थमस्पन्दत गन्धवाहः तावदावर्तितलोचनो विरोचनः, प्रकटितसमराडम्बरः शम्बरः । सावष्टम्भो जम्भः, समरमदोल्बणो बाणः, सङ्ग्रामैकरुचिर्नमुचिः, अतिवली च बलिः, आलक्ष्य वक्त्राणि परस्परं, ईषदिव स्मयमानाः, विस्मयमानाः पराक्रमे विबुधानामिदमूचिरे । हन्त कथममरा अपि पराक्रमन्ते, तेषु च दूत्योचितसञ्चारमन्थरः श्वा मातरिश्वा ॥

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?"

### १.३६

संरुन्धते निभृतमन्तरपि द्विजा य  
मन्नं यमाहुरपि कीटसरीसृपाणाम् ।  
यो जायते शिथिलशूर्पपरिभ्रमैर  
प्योजायते कथमसावपि गन्धयाहः ॥

"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?"  
अथवा नैतावदस्मिन्नभिनिवेष्टव्यमस्माभिः । अनुकूल एव खल्वयमस्माकमाशुगानलज्वालासन्धुक्षणे सर्वथापि ॥

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

### १.३७

यश्चेष्टेऽवकाशेषु ये चाप्येनं समाश्रिताः ।  
निरुन्धीमहि तान् सर्वान्नीरन्ध्रे शरपञ्जरे ॥

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

१.३८

इति कतिपये दैत्या वात्यानिबर्हणकौतुका  
 द्वनुरनुगुणं यावज्ज्यावल्लिभिः सह युञ्जते ।  
 प्रसभमभितस्तावत्सावज्ञदैत्यभटोज्झिता  
 दिशि दिशि जगत्प्राणप्राणच्छिदो न्यपतच्छराः ॥

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.

१.३९

वाय्वर्कशक्रवरुणानलदैवतान्यप्यस्त्राणि निर्जरवरैरभिमन्त्रितानि ।  
 ईशाम्बभूवुरसुरेषु न शासनानि राज्यच्युतस्य नृपतेरिव नागरेषु ॥

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.

१.४०

दनुजभुजविकृष्टकोदण्डदण्डोपसम्पातुक  
 ज्वलदनलदुरापनाराचधारासमीराहताः ।  
 युगाविगमसमुच्चलच्चण्डचण्डीशभूषोरग  
 प्रतिभयमुखवातजातां दशामुञ्जगुर्निर्जराः ॥

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.

प्रचण्डे च वलति पवमाने, तूलवदुत्सार्यमाणेषु दूरत एव वारिधरेषु, सागरानपि शोषयतस्तस्य  
 सनीडमागन्तुमनीहमानेषु च यादोगणेषु, स्वात्मैकशेषतया भग्नचेताः प्रचेताः, प्राकृतलोक  
 साधारणस्तटस्थ एव बहिरवतस्थे ।

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.

अपि च रिपुचमूसमूहसमुत्सृज्यमानशरवर्षधर्षितेषु वर्मसु, भिद्यमानेषु चर्मसु, कर्मदेवाः कस्मादयमस्माकमाकस्मिको बुद्धिविपर्ययः, कस्मै वयमसुरैर्युध्यामहे, कस्य हेतोर्वध्यामहे, बुध्यामहे न हेतुमस्मिन्नायासे, के नो देवाः के च नो दानवाः, सम्भृत्य तपांसि दुश्चराणि सम्प्राप्ता वयममरपदं, केन शक्या निग्रहीतुं, केन शक्या अनुग्रहीतुं, अधिष्ठास्यति यः स्वर्गं, अतिथयस्तस्य वयं भवाम् इति कृतनिश्चयाः सम्मन्त्र्य परस्परं सङ्घशोऽपचक्रमुः समन्ततोऽपि समरमुखात् ।

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.

अथ ये केचिदाहवमखे हुतशरीरा दनुजवीरा देव भावमापद्य दिवमारूढा गूढाभिसन्ध्यस्ते किल सहृदया इव कञ्चित्कालमहृदया एव परिक्रम्य, परिज्ञातमर्माणः सर्वतो निर्वापयामासुरतर्किता एव गीर्वाणबलम् ।

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.

अपसरतः कर्मदेवान् , अभिघ्नतो दैत्यदेवान् , आपततः शरानाशीविषानिव दृष्टिविषान् , उत्सर्पतो विशृङ्खलमसुरभटानुल्लङ्घितवेलानिव कल्लोलान्महोदधेः, अप्रभवतः सेनापतीन् , अप्रतिपत्तिमूढमपि पश्यन्तः स्वामिनं, अपश्यन्तस्त्रातारं, अवशा देवमुनिशापतेजसा प्रविश्य हृदयानि प्रक्षोभ्यमाणाः, स्तब्धा इव,

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.

मुग्धा इव, दग्धा इव विषानलैः, दिग्धा इव मोहनचूर्णैः, लुब्धाः परं जीवितेषु, लब्धामपि जयश्रियं चिरादीषद्विवेकसुनियन्त्रणेन क्षणिकदुर्मन्त्रणेन विनाशयन्तः, पश्यन्तोऽप्यचक्षुषः, शृण्वन्तोऽपि बधिराः, जानन्तोऽपि जडाः, परिगृहीता इव दुर्यशसा, परिष्वक्ता इव भाग्यविपर्ययेन, विस्मृत्य कुलशीलानि, विसृज्य निःशेषमपत्रपां, अवरोप्य निषङ्गं, आवेशयन्तः पृष्ठतो बुद्धिं, अवमुच्य

जयायुधानि, आददाना भिक्षाकपालानि पाणिभिः, आसर्गादा च महाप्रळयादध्वरहविर्भिरेव द्विजन्मनामविश्रान्तपरिपुष्टयेव, प्राप्ते समरे सायुधाश्च, सवाहनाश्च सैकता इव सेतवः, सर्वतोऽपि विजघटिरे विबुधभटाः ॥

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.

### १.४१

धावद्दैवतयोधयूथपदवीसंरोधकौतूहल-  
कामङ्गामरघोरवैरिपरिषन्नासीरसीमोद्भवैः ।  
भेरीभाङ्गरणैरमर्त्यनगरीसंवर्तमौहूर्तिकैः  
सम्भ्रान्ताः प्रतिपेदिरे युधि निवृत्ताशा दिगीशा दिशः ॥

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.

### १.४२

वल्मीकेष्वहयो वसन्ति मुनयो घोराः समीराशनाः  
कान्तारेषु च कन्दरेषु लवणे सिन्धौ क वातस्थितिः ।  
आक्रान्ते भुवने परैस्तृणमपि स्प्रष्टुं न शक्यं मया  
किं कर्तव्यमिति व्यलीयत जवाद्वैत्याशुगेष्वाशुगः ॥

“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.

अनन्तरमित्थमतर्कितमनिमित्तमपध्वंसमानमसुरबलमभितोऽपि विप्रकीर्णमिव भुवि निपत्य गगनतलं परिवहदिव भिन्नमर्यादमर्णवस्रोतः, शतशः परीक्षितमपि सौहार्दे सहस्रश गृहीतजयमपि समरसम्मर्दे, कदाप्यशिक्षितायुधग्रहमिव अनाकर्णितसङ्ग्रामसङ्कथमिव, वायसयूथमिव, वानरानीकमिव, केरळसैन्यमिव, ग्रामपालकजालमिव, करतालिकामात्रकातरममर्त्य बलमप्यालोकयन्, दशभिः शतैरक्षणां वासवः स्वयमेवमालोचयामास ।

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.

अहो दुर्वाससो ब्राह्मण्यं, अहो निगमागमप्रामाण्यं, अहो पाशुपतेषु माहात्म्यं, अहो दुर्निमित्तेषु याथार्थ्यं, अहो कर्मपरिणतेः प्राबल्यं, अहो देहिषु श्रियश्चाञ्चल्यं, अहो पुरुषाकारस्य वैफल्यं, अहो परमेष्ठिनः कौशल्यं, आहवो नाम कियानयं, असुरा नाम कियन्त इमे, कीदृशाः पलायन्ते, कीदृशाः पराक्रमन्ते, किं बन्धुभिः, किं सचिवैः, किं बलेन, किं धनेन किमनेन दम्भोळिना, किमन्ततोऽपि मया, कथं दृश्या दाराः कथं दृश्याः पौराः, किमतो निहतेन जीवितेन, किं करिष्यति विपरीतो विधिरितोऽपि, न चिकीर्षामि सौवर्गमाधिपत्यं, जिहीर्षामि दानवानामौद्धत्यं, यावदीदृशोऽहं न कस्यचिद्वृष्टिगोचरे पतेयं तावदस्मिन्नेव समरे तनुं त्यजामीति सन्नद्ध पुरश्चरन् शचीपतिरशुणोदन्तरिक्षगां वाणीम् ॥

“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.

### १.४३

अहो ते शक्र धीमान्द्यमग्रे भाव्यं किलान्यथा ।

अन्तर्धेहि रणादस्मादन्तर्धेहि च मद्भिरम् ॥

“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.

१.४४

इत्याकाशगिरा शक्रो मत्या च क्रूरया स्वया ।

यावद्भोलायते तावदागत्याबोधयद्गुरुः ॥

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

हन्त कथमेतदमरपते धीमतोऽपि ते दुर्व्यवसितम् । अविदितं न ते वेदितव्यं, अवशेषितं वा गुरुणामुपासनं, किं न जानासि भवितव्यतां, किं वाभिमन्यसे जयश्रियो नैयत्यम् । ननु श्रूयत एव पुराणेषु भवता, यत्किल मालिसुमालिसङ्गरे महति परिवर्तमाने पराचीने पतगपतौ भगवतापि परावृते । अन्धकेन किलेदमधिष्ठितं त्रैलोक्यम् । विध्यण्डान्येव कियन्ति विजितानि तारकेण ।

“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).”

तदलमनुस्मर शापान्तवचनमत्याश्रमस्य मुनेः । भवेयुरपि कदाचिदन्यथा भाषितानि महेश्वरस्य, न तु जातु माहेश्वराणाम् । यत्पुरोदितं गोविन्द एव कुशलानि करिष्यतीति महर्षिणा, तदनूदितमग्रे भवितव्यमन्यथेत्यधुना परमेष्ठिना । तदेहि कञ्चित्कालमन्तर्हिता एव कचिदावसाम इत्यनुशिष्य शिष्यमन्तर्धाप्य स्वयोगमायया तिरोदधे स्वयमपि देशिको देवतानाम् ॥

“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.

१.४५

विद्राणे वरुणे गते हुतवहे वैवस्वते मूर्च्छिते सद्यो लोचनगोचरादपगते सङ्क्रन्दनस्यन्दने ।

संवर्तव्यतिषक्तसप्तजलधिस्रोतःप्रभूतध्वनिस्फारः कोऽपि बभूव दानवबले हर्षाट्टहासध्वनिः ॥

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.

१.४६

चकितपलायितस्खलितमूच्छितनिष्पतित  
क्षतविबुधानुधावननिषेधिमहारथिकम् ।  
विजहि जहीहि पाहि निगृहाण गृहाण हरे-  
त्युपचितनादमेदुरमवर्तत दैत्यबलम् ॥

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.

१.४७

अपि च  
आवृत्यावर्तयन्तो दिशि दिशि तुरगान्वारणान्वारयन्तो  
मुष्णन्तो भूषणानि प्रसभमभिनिपत्यायुधान्याहरन्तः ।  
घ्नन्तः सन्तर्जयन्तः पथि पथि विबुधान्मुक्तकेशान्दिगीशा-  
नभ्येत्यामन्त्रयन्तः प्रजहसुरसुराः सर्वतो निर्विशङ्कम् ॥

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.

१.४८

किञ्च  
शस्त्राशस्त्रिक्षतपतिसुतालोकशोकावलुप्त  
प्राणस्त्रैणव्रजमशरणध्वस्तलुप्तापणान्तम् ।  
धावद्देवप्रवरसमरोदन्तयाथार्थ्यबोध  
भ्राम्यत्पौरं नगरमभवज्जर्जरं निर्जराणाम् ॥

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.

ततो मुहूर्तादेव मूर्ता इव कोपानलविस्फुलिङ्गा मुनेर्बलिमुखा मखद्विषः पराक्रमेण महता परिक्रामन्तस्तिरोहिते मरुत्वति द्रागेव रणमूर्धनि पलायित इति प्रभीत इति प्रविष्टोऽमरावतीमिति च तादात्विकैः प्रवादभेदैस्तत्त्वमनवबुध्यमाना अपि, भवतु नाम सर्वथैव वयं प्रविशेम तावदमरावतीं, परिशोधयेम ततः प्रवृत्ति शचीपतेः, अपहरेम सुरकामिनीः, अवस्कन्देम कोशमन्दिरं, अधितिष्ठेम सुधर्मा, आक्रमेम त्रैलोक्यमिति कृतनिश्चयाः,

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.

कल्पद्रुमा बलेः, कामधेनुर्बाणस्य, हास्तिकं नमुचेः, अश्वीयं शम्बरस्य, चिन्तामणिर्जम्भस्य, विलासिन्यो विरोचनस्य, वारुणं पदमस्य, वायवीयं तस्य, वैश्रवणीयममुष्य, वैश्वानरीयमेतस्य, प्रविष्टं प्रवेष्टुः, अपहृत्य लब्धमपहर्तुः, प्रहृत्य लब्धं प्रहर्तुः, आलोकितुरालोकितां, उपायवचुरर्धं, उत्तरसाधकस्य तदर्धं, समसमयप्रवृत्तयोस्तु साधारणं वस्तु, परतस्तु यथारुचि परस्परच्छन्देनेति समयबन्धेन पर्यवस्थाप्य पताकिनीं, आरुह्य मतङ्गजानत्युन्नतान्, आलोकयन्तो नगरोपशल्यानि, प्रशंसन्तः प्राकारदुर्गसामग्रीं, परिहसन्तो बुद्धिलाघवं प्रतिद्वन्द्विनां,

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.

निर्दया विपक्षजातीयेषु, निर्विशङ्का दुर्गगुल्मेषु, ग्राह्यन्तो वधूदर्शं, घातयन्तः पुरुषदर्शं, आकर्णयन्तः कर्णामृतान्याक्रन्दितानि नाकसदां, हसन्तो दर्शन्दर्शमशरणान्वध्यमानान्, कुप्यन्तो दयालुषु, कुतूहलिनो दारुणेषु, विसर्जयन्तो नैऋतीयान् जात्यभिमानेन, विद्रावयन्तः कर्मदेवानट्टहासैः, उन्माथयन्तो गोपुरद्वारं, उल्लङ्घयन्तः प्राकारं, अपश्यन्तः शरणागतान्,

अशृण्वन्तो याञ्चाक्षराणि सुरर्षीणां, आज्ञापयन्तो जिह्वाच्छेदममरवैतालिकानां, चरणावकर्तनं चाराणां, चपेटाघातममरमौहूर्तिकानां, अङ्गुलिच्छेदमक्षरलेखिनां, आस्यविदारणममात्यानां, भञ्जयन्तः प्रतिमा देवतानां, अपमार्जयन्तः सुरपराक्रममालेख्यसमर्पितं,

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.

अशरणहन्यमानरक्तधारावसिक्तं, अग्रचरणग्राहमाकृष्यमाणमुनिजनशरीरसम्मृष्टं, अनुपददह्यमानदेवतागणं, अपकृष्यमाणकुलपालिकाजनाहन्यमानमुखवाद्यनादमेदुरं, अपहतसर्वस्वदीनजनाक्रोशजयाशीर्वचोमुखरं, आकस्मिकपतदशनिनिर्घोषनिर्वर्तितलोहयन्त्रनिनादमङ्गलं, अभितः पतदुल्कासहस्रदीपमालापरिष्कृतमनुप्रगल्भं, अभिवन्द्य पुरोधसं भार्गवं, अपक्रान्तहर्यक्षमेरुगुहासधर्मां सुधर्मां मध्यासाञ्चकिरे ।

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. आसीनाः क्षणममरसभान्तरे, परिष्वज्यमानाः परस्परं, प्रशस्यमाना वन्दिमागधैः, अभिनन्द्यमानाः कुलवृद्धैः, अनुगृह्यमाणा भार्गवेण, निष्क्रम्य ततो बहिः-रश्मिरपरिगृहीतविजयेन्द्रापरिरम्भसेनारजोभिरभिरञ्जिताः, निरङ्कुशचङ्क्रम्यमाणविशृङ्खलदैत्यसङ्घबाहबलोन्मुक्तहाहारवमालक्ष्य सर्वतो नगरं, उल्लोलजलधिकल्लोलहल्लोलहलशमनशीलया वेलयेव तनीयस्या विरमतेति कयाचिदेवाज्ञया चिरलब्धसुस्थमिव पर्यवस्थाप्य नगरं, क्षणादाघोषयामासुरास्कन्दनोपरमजयकाहळीम् ।

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.

आदिष्टाश्च दिक्पालपदेष्वसुरवराः स्वयमनतिक्रामन्तो धर्ममौशनसं, अनुल्लङ्घमाना बलेः शासनं, अनुवर्तमाना हिरण्याक्षदर्शितां सरणिं, अवलुम्पन्तो वैदिकं पन्थानं, अप्रमत्ताः स्वं स्वमधिकारमनुपालयाञ्चकिरे ॥

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.

१.४९

देवद्विषश्चिरतरं निरयेषु मग्ना  
नुत्तार्य दैवतपदेषु निवेशयन्तः ।  
रक्षोघ्नमन्त्रकुशलाञ्छतशो महर्षीन्  
प्रत्यक्षिपन्नरकवेश्मसु दैत्यदूताः ॥

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.

१.५०

ब्रह्मर्षयोऽपि दनुजेन्द्रसभां प्रविष्टा  
मन्त्राक्षराणि मघवादिपदाङ्कितानि ।  
उत्तेन दानवपदान्युपवेशयन्तो  
हर्षाय पेटुरसुरेन्द्रपुरोहितानाम् ॥

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

१.५१

विद्वांसः प्रथमेऽभवन्विवसनाः सौत्रान्तिकाः साधवो

मुख्या माध्यमिकास्त्रिलोकगुरवश्चार्वाकतन्त्रे स्थिताः ।

पाषण्डा निगमागमव्यसनिनः कालः कलिः शाश्वतो

दैत्ये शासति देवराज्यमजनि त्रैलोक्यमित्थं तदा ॥

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.

अपक्रान्तश्च तदा शचीपतिः, अभिगम्य सह सर्वैः सुपर्वभिरखिलभुवनसुन्दरं मन्दरं शैलमनुज्ञया बृहस्पतेः अन्तर्हित एव कतिचिदतिवाहयामास वर्षगणान् ॥

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

इति श्रीमद्भरद्वाजकुलजलधिकौस्तुभश्रीकण्ठमतप्रतिष्ठापनाचार्यचतुरधिक- शतप्रबन्धनिर्वाहकश्रीमन्महाव्यास- श्रीमदाच्चान्दीक्षितपौत्रेण नारायणदीक्षितात्मजेन श्रीभूमिदेवीगर्भसम्भवेन श्रीनीलकण्ठदीक्षितेन विरचिते श्रीनीलकण्ठविजये चम्पू काव्ये प्रथम आश्वासः ॥

(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)

॥ इति प्रथमाश्वासः ॥

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*Shri Nilakanthavijaya Champu kAvya 1 by Nilakantha Dikshita*

pdf was typeset on October 8, 2026

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