

Om Shree Krishnaaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं

SREEMADH BHAAGAWATHAM

MOOLAM (ORIGINAL)

अष्टमस्कन्धः

ASHTAMASKANDDHAH (CANTO EIGHT)

॥ एकादशोऽध्यायः - ११ ॥

EKADHESOADDHYAAYAH (CHAPTER ELEVEN)

**DhevaAsuraSamgraame [SuraAsura Yudhddham – NamuchiVaddham]
(In The Battle Between Dhevaas and Asuraas [Battle Between
Dhevaas and Asuraas – Continuation of the Story of Killing of
Namuchi {the Asura}])**

[Though Dhevaas were able to overcome the illusory magic created by Asuraas with the help of Lord Vishnu and defeat them, many leaders like Beli, Jembha, Namuchi, etc. were rejuvenated by Sukraachaarya with the help of Sanjeevani. Indhra could not tolerate seeing Asuraas coming back with more prowess and energy. So, he challenged Mahaabeli again by

holding up his Vajra. Indhra rebuked Beli thoroughly by calling him as a rascal and fool as they sought to defeat Dhevaas with some cheap Maayaa Preyoga or Illusory Magical Tricks. Mahaabeli told him that in a fight victory is not predictable. Either side can win. It is determined by Providence, Fate or Time. While speaking with Indhra he was also tormenting him with various types of weapons. Indhra could not tolerate Bali's truthful words of universal philosophy. Indhra struck Mahaabeli with maximum force. Beli along with his chariot fell on the ground with the force of the strike by Vajra. Jembha, an intimate friend of Beli, was looking on. He decided to fight with Indhra even if he loses his life. Indhra and Jembha engaged in the most horrible and frightening fight. Jembha struck Indhra on his shoulder and broke his back-bone. Indhra fell and then Jembha struck Airaavatha and that also fell on the ground. Indhra's chariot driver, Maathali, was watching and he immediately brought the chariot of Indhra and onboarded him. Seeing the act of helping his Master, Indhra, by Maathali, Jembhaasura struck him also. Though very painful, Maathali tolerated it. Ultimately, Jembha was killed by Indhra. Hearing the news of the death of Jembha, other Asura leaders like Paaka, Namuchi, Bela, etc. challenged Indhra. There ensued a horrible war between Asuraas and Dhevaas. Dhevendhra killed many Asura Leaders. But he could not kill Namuchi with his Vajra. So, he meditated and worshiped Vishnu. While he was on meditation, he heard a bodyless celestial voice of Eeswara: that Namuchi cannot be killed by either any dry or any moist weapon. Based on that, Indhra killed Namuchi with foam from the waves of Milky-Ocean. Other Dheva leaders like Vaayu, Vahni, Varuna, etc. also killed many other Asura leaders. While Dhevaas were recklessly killing all the Asuraas, Brahmadheva sent Naaradha to Indhra and Dhevaas and asked them to stop fighting. Dhevaas then stopped destroying or eliminating remaining Asuraas. Thus, Dhevaas were able to claim a total victory and celebrated it jubilantly with all pomp and pride. Sukraachaarya, again revived and rejuvenated all the dead Asuraas whose body parts were intact, meaning not severed and separated out. Please continue to read for more details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmaarshi Said):

अथो सुराः प्रत्युपलब्धचेतसः
परस्य पुंसः परयानुकम्पया ।

जघ्नुर्भृशं शक्रसमीरणादय-
स्तांस्तान् रणे यैरभिसंहताः पुरा ॥ १॥

1

Attho Suraah prethyupalebddhachethasah
Parasya pumsah parayaanukampayaa
Jeghnurbhrisam SakraSameerenaadhaya-
Sthaamsthaan rene yairabhisamhathah puraa.

Indhra and other Dhevaas retrieved their agility, energy, youthfulness, longevity and immortality with the mercy, compassion and help of Uththama Purusha or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. Dhevaas become braver, more courageous and more vigorous and got devoid of agedness. While Dhevaas were under the spell and influence of the curse from Dhurvvaasas, the Asuraas, the enemies of Dhevaas, have defeated them in many battles. But now immediately after drinking Amrith and having retrieved of prowess and strength, they defeated and destroyed Asuraas in the battle.

वैरोचनाय संरब्धो भगवान् पाकशासनः ।
उदयच्छद्यदा वज्रं प्रजा हा हेति चुक्रुशुः ॥ २॥

2

Vairochanaaya samrebbdho Bhagawaaan Paakasaasanah
Udhayachcchadhyadhaa vajram prejaa hahethi chukrusuh.

When Indhra took out his signatory weapon of Vajra, the thunderbolt trident with thousands of sharp edges, and got ready to strike and kill Beli, all the Asuraas got frightened and started lamenting: "Alas! Oh, Alas!"

वज्रपाणिस्तमाहेदं तिरस्कृत्य पुरःस्थितम् ।
मनस्विनं सुसम्पन्नं विचरन्तं महामृधे ॥ ३॥

3

Vajrapaanisthamaahedham thiraskrithya purahstthitham
Manasvinam susampannam vicharantham mahaamriddhe.

Mahaabeli Mahaaraaja was well equipped with all paraphernalia for fighting and was very sober and tolerant and equipoised. He walked with his royal majesty in front of Indhra, the king of heaven. Indhra rebuked and defyingly insulted Mahaabeli and spoke to him:

नटवन्मूढ मायाभिर्मयेशान् नो जिगीषसि ।
जित्वा बालान् निबद्धाक्षान् नटो हरति तद्धनम् ॥ ४॥

4

“Natavanmooddamaayaabhirmmayesaan no jigeeshasi
Jithvaa baalaan nibendhddhaakshaan nato harathi thadhddhanam.”

“A cheater or a rascal could sometimes befool young boys by binding their eyes with some cheap magical tricks and hypnotize and steal their possessions. You are a fool! Oh, fool! You are a cheap magician or trickster like that. Are you trying to fool and defeat us, the Dhevaas, like that by showing some cheap fighting of illusion? Is that what you think, Fool!”

आरुरुक्षन्ति मायाभिरुत्सिसृप्सन्ति ये दिवम् ।
तान् दस्यून् विधुनोम्यज्ञान् पूर्वस्माच्च पदादधः ॥ ५॥

5

“Aarurushanthi maayaabhiruthsisripsanthi ye dhivam
Thaandhasyoonviddhunomyajnjaan poorvasmaachcha padhaadhaddhah.”

“You, fools and rascals, the Asuraas, are trying to ascend the upper planetary system of heaven and even to reach the spiritual world of liberation by their mystic illusory power in a stealthy way. I will make sure that they are pushed down to lowest planetary system of Paathaala or hell.”

सोऽहं दुर्मायिनस्तेऽद्य वज्रेण शतपर्वणा ।
शिरो हरिष्ये मन्दात्मन्घटस्व ज्ञातिभिः सह ॥ ६॥

6

“Soahma dhurmmaayinastheadhya vajrena sathaparvvanaa
Siro harishye Mandhaathman! Ghatasya jnjaathibhih saha”.

“Hey, foolish rascal! Hey, retarded fool! My royal majesty is so supreme that I can push you all down. I am now going to cut your head off into thousands of pieces with my thunderbolt of Vajra. You are also going to join the list of your friends and associates of other Asuraas who have already been killed in the battle, meaning that I am going to kill you right now with my Vajra.”

बलिरुवाच

BelirUvaacha (Mahaabeli Said):

सङ्ग्रामे वर्तमानानां कालचोदितकर्मणाम् ।
कीर्तिर्जयोऽजयो मृत्युः सर्वेषां स्युरनुक्रमात् ॥ ७॥

7

Samgraame varththamaanaanaam kaalachodhithakarmmanaam
Keerththirjjeyoajeyo mrithyuh sarvveshaam syuranukremaath.

Hey, Indhra! You are an idiotic fool. It is quite natural that anyone who engages in fight can either be defeated or killed by the enemy or can defeat or kill the enemy according to destiny or in accordance with the destined time. All that happens is the result of his actions in the past or in the present. It is decided by fate. Nobody has any control on victory or failure, and nobody can predict the result of a battle because the chance for either side is the same.

तदिदं कालरशनं जनाः पश्यन्ति सूरयः ।
न हृष्यन्ति न शोचन्ति तत्र यूयमपण्डिताः ॥ ८॥

8

Thadhidham kaalarasanam jenaah pasyanthi Soorayah
Na hrishyanthi na sochanthi thathra yooyamapandithaah.

All the learned scholars with Vedhic knowledge, know about it well that it is in the hands of Fate or God or Time. And the scholars who know about it well would not either worry or lament about defeat or death or any negative results or would not enjoy or appreciate or cheer or flatter about victory or defeating or killing the enemy in a fight. When there is a fight either side can win or lose. The chances are equal for both sides.

न वयं मन्यमानानामात्मानं तत्र साधनम् ।
गिरो वः साधुशोच्यानां गृह्णीमो मर्मताडनाः ॥ ९॥

9

Na vayam manyamaanaanaamaathmaanam thathra saaddhanam
Giro vah saaddhusochyaanaam grihneemo marmmathaadanaah.

Hey, Indhra! Saintly scholars would feel pity on your ignorance that Dhevaas think that their own selves are the cause of victory and fame. Though your words afflict our hearts, we do not accept them and worry about it. We think whatever happens to us is because of Fate and Time.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

इत्याक्षिप्य विभुं वीरो नाराचैर्वीरमर्दनः ।
आकर्णपूर्णैरहनदाक्षेपैराहतं पुनः ॥ १०॥

10

Ithyaakshipya vidhum veero naaraachairveeramardhdhanah
Aakarnnapoornnairahanadhaakshepairaahatham punah.

The great Beli Mahaaraaja thus rebuked and afflicted Indhra with meaningful and truthful words of advice. And then, Beli, the bravest warrior, fixed very sharp arrows in the bow and pulled the string all the way up to his ears and shot at Indhra one after another and tormented him continuously.

एवं निराकृतो देवो वैरिणा तथ्यवादिना ।
नामृष्यत्तदधिक्षेपं तोत्राहत इव द्विपः ॥ ११॥

Evam niraakritho dhevo vairinaa thatthyavaadhinaa
Naamrishyath thadhaddhikshepam, thothraahatha iva dhvipah.

Though the words of Beli were truthful, Indhra could not tolerate and did not feel sorry at all; just like how the elephant beaten up by its driver's rod does not make it agitated.

प्राहरत्कुलिशं तस्मा अमोघं परमर्दनः ।
सयानो न्यपतद्भूमौ छिन्नपक्ष इवाचलः ॥ १२ ॥

Praaharath kulisam thasmaa amogham paramardhdhanah
Sayaano nyepathathbhoomau cchinnapaksha ivaachalah.

When Indhra, the defeater or the subduer of enemies, used his thunderbolt or Vajra to Mahaabeli, he fell to the ground along with his airplane just like how a mountain with its wings cut off would land and crash.

सखायं पतितं दृष्ट्वा जम्भो बलिसखः सुहृत् ।
अभ्ययात्सौहृदं सख्युर्हतस्यापि समाचरन् ॥ १३ ॥

Sakhaayam pathitham dhrishtvaa Jembho Belisakhah suhrith
Abhyayaath sauhridham sakhyurhathasyaapi samaacharan.

Jembha-Asura, close friend and associate of Beli, who was standing nearby saw what happened to Beli. He decided to do the best and the most appreciable thing for his friend, Beli. [Beli wanted to defeat and kill his enemy, Indhra.] Jembha took his Club in his hands and ran and approached in front of Indhra, the husband of Sacheedhevi.

स सिंहवाह आसाद्य गदामुद्यम्य रंहसा ।
जत्रावताडयच्छक्रं गजं च सुमहाबलः ॥ १४ ॥

14

Sa simhavaaha aasaadhya gedhaamudhyemya remhasaa
Jethraavathaayachchakram gejam cha sumahaabelah.

Jembhaasura, a very powerful and mighty Asura Leader, carried by lion, lion was his vehicle, held his club up above his head and with great force he struck and broke the shoulder bone of Indhra. Indhra was terrified and for a second, he lost his conscience. Jembha also struck Airaavatha, the carrier of Indhra, also with amazing force.

गदाप्रहारव्यथितो भृशं विह्वलितो गजः ।
जानुभ्यां धरणीं स्पृष्ट्वा कश्मलं परमं ययौ ॥ १५॥

15

Gedhaaprehaaravyetthitho bhrisam vihvalitho gejah
Jaanubhyaam ddharaneem sprishtvaa kasmalam paramam yeyau.

With the powerful strike, Airaavatha was confused and aggrieved and kneeled and fell on his knees and became unconscious.

ततो रथो मातलिना हरिभिर्दशशतैर्वृतः ।
आनीतो द्विपमुत्सृज्य रथमारुरुहे विभुः ॥ १६॥

16

Thatho rettho Maathalinaa Haribhirdhdhesasathairvrithah
Aaneetho dhvipamuthsrijya retthamaaruruhe Vibhuh.

Maathali, the charioteer of Indhra, immediately brought Indhra's chariot which was drawn by one thousand horses.

तस्य तत्पूजयन् कर्म यन्तुर्दानवसत्तमः ।
शूलेन ज्वलता तं तु स्मयमानोऽहनन्मृधे ॥ १७॥

17

Thasya thath poojayan karmma yenthurdhdhaanavasaththamah

Soolena jvalathaa tham thu smayamaanoahananmriddhe.

Indhra appreciated the most prompt and complementary action of the charioteer, Maathali, with a smile of appreciation. Seeing the appreciation Maathali got from his Master, Jembhaasura struck Maathali with unbelievable force with his trident. Jembhaasura, thus, inflicted and hurt Maathali very severely.

सेहे रुजं सुदुर्मर्षां सत्त्वमालम्ब्य मातलिः ।
इन्द्रो जम्भस्य सङ्क्रुद्धो वज्रेणापाहरच्छिरः ॥ १८॥

18

Sehe rujam sudhurmmarshaam saththvamaalembya Maathalih
Indhro Jembhasya samkrudhddho Vajrenaapaaharachcchirah.

Although it was very painful, Maathali bravely tolerated it with patience and drove the chariot very efficiently. Indhra, with increased anger and fury cut off the head of Jembhaasura and killed him.

जम्भं श्रुत्वा हतं तस्य ज्ञातयो नारदादृषेः ।
नमुचिश्च बलः पाकस्तत्रापेतुस्त्वरान्विताः ॥ १९॥

19

Jembham sruthvaa hatham thasya jnjaathayo Naaradhaadhrisheh
Namuchischa Belah Paakasthathraapethusthvaraanvithaah

Dhevarshi Naaradha spread the news of the killing of Jembha. Having heard the sad news, his friends like Namuchi, Beli, Paaka and other Asuraas immediately rushed and came and gathered around the dead-body of Jembha.

वचोभिः परुषैरिन्द्रमर्दयन्तोऽस्य मर्मसु ।
शरैरवाकिरन् मेघा धाराभिरिव पर्वतम् ॥ २०॥

20

Vachobhih parushairIndhramardhdhayanthoasya marmmasu

Sarairavaakiran meghaa ddhaaraabhiriva parvvatham.

They all rebuked Indhra with very harsh and cruel words piercing his heart. Also, they showered rows of arrows and covered Indhra completely like how the torrents of rain clouds covers the mountain under darkness.

हरीन् दशशतान्याजौ हर्यश्वस्य बलः शरैः ।
तावद्धिरर्दयामास युगपल्लघुहस्तवान् ॥ २१ ॥

21

Hareendhasasathaanyaajau haryasvasya Belah sarih
Thaavathbhirardhdhayamaasa yugapallaghuhasthavaan.

Beli Mahaaraaja, who can handle any situation in the battlefield very quickly, put all the thousand horses, drawing the chariot of Indhra, into tribulation by simultaneously piercing all of them with an equal number of sharp arrows.

शताभ्यां मातलिं पाको रथं सावयवं पृथक् ।
सकृत्सन्धानमोक्षेण तदद्भुतमभूद्रणे ॥ २२ ॥

22

Sathaabhyaam Maathalim Paako rettham saavayavam pritthak
Sakrithsanddhaanamokshena thadhadhbhuthamabhoodhrene.

Paaka who has specialized as an expert in shooting multiple arrows at the same time, released hundred arrows simultaneously and attacked both the chariot with all its paraphernalia and chariot driver, Maathali. He pierced each part of the body of Maathali with sharp arrows and afflicted him severely. That was an amazing fete by Paaka-Asura.

नमुचिः पञ्चदशभिः स्वर्णपुङ्खैर्महेषुभिः ।
आहत्य व्यनदत्सङ्ख्ये सतोय इव तोयदः ॥ २३ ॥

23

Namuchi panjchadhesabhih svarnnapungkhairmmaheshubhih

Aahathya vyenadhathsamkhye sathoya iva thoyadhah.

In the battle, Namuchi, another famous Asura, shot Indhra simultaneously with fifteen arrows all fixed with golden handles and tormented him. And then shouted with the sound of thunders just like how the rainy cloud makes terrifying thunders.

सर्वतः शरकूटेन शक्रं सरथसारथिम् ।
छादयामासुरसुराः प्रावृट्सूर्यमिवाम्बुदाः ॥ २४॥

24

Sarvvathah sarakootena Sakram saretthasaaretthim
CchaadhayaamaAsuraSuraah praavrit Sooryamivaambudhaah.

Many other Asuraas also surrounded Indhra and showered rows and rows of arrows at Indhra along with his chariot driver and chariot. They were thus fully covered within heaps of arrows just like how the Sun is covered by rainy clouds on a full rainy day.

अलक्षयन्तस्तमतीव विह्वला
विचुकुशुर्देवगणाः सहानुगाः ।
अनायकाः शत्रुबलेन निर्जिता
वणिकपथा भिन्ननवो यथार्णवे ॥ २५॥

25

Alakshayanthasthamatheeava vihvalaa
Vichukrusurdhdhevagenaah sahaanugaah
Anaayakaah sathrubelena nirjjithaa
Vanikpatthaa bhinnanavo yetthaarnnave.

When Indhra was not in the sight of others or when other Dhevaas could not see Indhra, the other Dhevaas who are the followers of Indhra felt that they are Leader-less, or they felt that they are without a leader or other Dhevaas felt that they lost their Leader. They thought that the enemies have defeated them, or they thought that their enemies are undefeatable. They became perturbed and terrified. They began lamenting like traders

who are trapped in wrecked ship without a captain and having no source of safety.

ततस्तुराषाडिषुबद्धपञ्जरा-
द्विनिर्गतः साश्वरथध्वजाग्रणीः ।
बभौ दिशः खं पृथिवीं च रोचयन्
स्वतेजसा सूर्य इव क्षपात्यये ॥ २६॥

26

Thathasthuraashaadishubedhddhapanjjaraa-
Dhvinirggethah saasvaretthaddhvajaagraneeh
Bebhau dhisah kham pritthiveem cha rochayan
Svathejasaa Suurya iva kshepaathyaye.

Indhra along with Maathali, his chariot driver, chariot with all flags, horses and all other paraphernalia emerged out of the coverings of arrows created by the Asuraas. The effulgence of Indhra and his accompaniments and paraphernalia brightened the whole area just like how the darkness is removed and brightness is spread when Sun rises in the morning.

निरीक्ष्य पृतनां देवः परैरभ्यर्दितां रणे ।
उदयच्छद्रिपुं हन्तुं वज्रं वज्रधरो रुषा ॥ २७॥

27

Nireekshya prithanaam Dhevah parairabhyardhdhithaam rene
Udhayachcchadhrpum hanthum Vajram Vajraddharo rushaa.

When Indhra noticed that Dhevaas, his subjects, are being oppressed and harassed by the enemies, Asuraas, from all four sides, he took out and held up his thunderbolt of Vajra and decided to destroy and kill the enemies, Asuraas.

स तेनैवाष्टधारेण शिरसी बलपाकयोः ।
ज्ञातीनां पश्यतां राजन् जहार जनयन् भयम् ॥ २८॥

28

Sa thenaivaashtaddhaarena sirasee BelaPaakayoh
Jnjaatheenaam pasyathaam Raajan jehaara jenayan bhayam.

Hey, Raajan! Indhra created terror, fear, anger, envy and intolerance in the minds of all the Asuraas, by cutting down the heads of both Bela and Paaka who were the strongest Asura Leaders by Vajra with eight separate sharp edges, while other Asuraas were looking on or in front of other Asuras.

नमुचिस्तद्वधं दृष्ट्वा शोकामर्षरुषान्वितः ।
जिघांसुरिन्द्रं नृपते चकार परमोद्यमम् ॥ २९॥

29

Namuchisthadvaddham dhrishtvaa sokaamarsharushaanvithah
JighaamsurIndhram Nripathe chakaara paramodhyamam.

Hey, best of the Kings! Namuchi, another top leader of Asura, also became very intolerant by seeing the action of killing his intimate friends, Bela and Paaka, by Indhra. With boiling anger, he got ready and tried his best to kill Indhra.

अश्मसारमयं शूलं घण्टावद्धेमभूषणम् ।
प्रगृह्याभ्यद्रवत्क्रुद्धो हतोऽसीति वितर्जयन् ।
प्राहिणोद्देवराजाय निनदन् मृगराडिव ॥ ३०॥

30

Asmasaaramayam soolam ghandaavadhddhemabhooshanam
Pregrihyaabhyadhrevath krudhddho hathoaseethi vitharjjayan
PraahinodhDhevaraajaaya ninadhan mrigaraadiva.

Being very angry and roaring like a lion, Namuchi took up his steel spear which was bound with bells and decorated with ornaments of gold. He cried loudly: "You are dead!" and jumped in front of Indhra. Namuchi then shot his weapon in a split second at Indhra to kill him.

तदापतद्गनतले महाजवं
विचिच्छिदे हरिरिषुभिः सहस्रधा ।
तमाहनन्नृप कुलिशेन कन्धरे
रुषान्वितस्त्रिदशपतिः शिरो हरन् ॥ ३१ ॥

31

Thadhaapathadhgeganathale mahaajevam
Vichichchidhe haririshubhih sahasraddhaa
Thamaahanannripa kulisena kanddhare
Rushaanvithasthriddhesapathih siro haran.

Seeing the weapon coming straight to strike him, he countered it in the sky itself with his weapon and broke it into thousands of pieces. And after that Dhevendhra shot his Vajraayuddha straight at the neck of Namuchi to chop his head.

न तस्य हि त्वचमपि वज्र ऊर्जितो
बिभेद यः सुरपतिनौजसेरितः ।
तदद्भुतं परमतिवीर्यवृत्रभि-
त्तिरस्कृतो नमुचिशिरोधरत्वचा ॥ ३२ ॥

32

Na thasya hi thvachamapi Vajra oorjjitho
Bibhedha yah Surapathinaujaserithah
Thadhadbhutham paramathiveeryaVrithrabhith
Thiraskritho Namuchisiroddharathvachaa.

Though Indhra hurled the Thunderbolt of Vajraayuddha with maximum force and strength with all his vigor and effulgence, it could not even make a scratch on the skin of Namuchi, the powerful and strong Asura. That means just the skin of Namuchi was capable of defeating, and defeated the majestic effulgence and strength of Dhevendhra, the king of Heaven.

तस्मादिन्द्रोऽबिभेच्छत्रोर्वज्रः प्रतिहतो यतः ।
किमिदं दैवयोगेन भूतं लोकविमोहनम् ॥ ३३ ॥

THasmaadhIndhroabibhehcchathrorVajrah prethihatho yethah
Kimidham Dhaiwayogena bhootham lokavimohanam.

On whom Asura Sreshtta Namuchi, the Thunderbolt of Vajraayuddha was ineffective, Indhra was terrified and very much afraid of that enemy. Indhra wondered if it may be because of some superior miraculous power or may be because of Providence or Fate or could be the result of his past actions.

येन मे पूर्वमद्रीणां पक्षच्छेदः प्रजात्यये ।
कृतो निविशतां भारैः पतत्रैः पततां भुवि ॥ ३४॥

“Yena me poorvnamadhreenaam pakshachchedhah prejaathyaye
Kritho nivisithaam bhaarih pathaththraih pathathaam bhuvi.”

Indhra thought: “In the past, when the mountains used to have wings and they used to fly and land at any place they wished and destroy the whole area, I was able to cut the wings of huge mountains with the same Vajraayuddha. Thus, I was able to ensure safety and welfare of the inhabitants, only, with the help of this Vajraayuddha.”

तपःसारमयं त्वाष्ट्रं वृत्रो येन विपाटितः ।
अन्ये चापि बलोपेताः सर्वास्त्रैरक्षतत्वचः ॥ ३५॥

“Thapahsaaramayam thvaashtam Vrithro yena vipaatithah
Anye chaapi belopethaah sarvvaasthraitrakshathathvachah.”

“Which weapon have I used to kill the most powerful Asura of all the three worlds, Vrithra who was endowed with the empowerment of the severe austerity of Thvashta? Was it not the same Vajra? Yes. How many other powerful and strong Asuraas, who were unable to be destroyed by any other weapon, have been killed by this same Vajra? I have killed many Asuraas with the same Vajra Thunderbolt.”

सोऽयं प्रतिहतो वज्रो मया मुक्तोऽसुरेऽल्पके ।
नाहं तदाददे दण्डं ब्रह्मतेजोऽप्यकारणम् ॥ ३६॥

36

“Soayam prethihatho Vajro mayaa mukthoAsurealpake
Naaham thadhaadhadhe Dhendam Brahmathejoapyakaaranam.”

“How trifling and silly is this Dheithya, Namuchi, compared to the huge and mighty mountains! Why was my mighty and powerful Vajraayuddha was ineffective on this Dheithya, Namuchi? Is it that the Brahma-Thejas invoked by Dheddheechi Maharshi in this Super-Powered Vajraayuddha is truly ineffective on this Asura? [Remember, the story of Vrithraasura and that Vajraayuddha was made from the most ripe and prime backbone of Dheddheechi. No enemy can face Vajra without facing death.] It is unbelievable! This is now worse than a useless stick. I do not need this Vajra any longer. I am abandoning or going to abandon it.”

इति शक्रं विषीदन्तमाह वागशरीरिणी ।
नायं शुष्कैरथो नार्द्रैर्वधमर्हति दानवः ॥ ३७॥

37

Ithi Sakram visheedhanthamaaha vaagasareerinee
“Naayam sushkairattho naardhraitvaddhamarhathi dhaanavah”

मयास्मै यद्वरो दत्तो मृत्युर्नैवार्द्रशुष्कयोः ।
अतोऽन्यश्चिन्तनीयस्ते उपायो मघवन् रिपोः ॥ ३८॥

38

“Mayaasmai yedhvaro dheththo mrithyurnnaivaardhrasushkayo
Athoanyaschinthaneeyastha upaayo maghavan! Ripoh”

When Indhra was sitting under utter disappointment and sorrowful dejection like that, he heard a body-less celestial voice: “Hey, Svarggaaddhipa Indhra! Asura-Namuchi cannot be annihilated by any dry or moist weapons. I have given him a boon or benediction like that. Therefore, you

have to find an alternative or devise or sort out some other means or another way to kill him.”

तां दैवीं गिरमाकर्ण्य मघवान् सुसमाहितः ।
ध्यायन् फेनमथापश्यदुपायमुभयात्मकम् ॥ ३९॥

39

Thaam Dhaiweem giramaakarnya Maghavaan susamaahithah
Ddhyaayan phenamatthaapasyadhupaayamubhayaathmakam.

That Asareeri or body-less celestial voice was that of Eesa or Eeswara. Hearing the voice of Eesa, Indhra meditated and with concentrated mind worshipped Lord Eeswara Bhagawaan. While he was worshipping like that an idea came up in the mind of Indhra who the Lord of Clouds is, that Asura Namuchi can be killed by the weapon of foam from the waves of the ocean as foam is neither dry nor moist.

न शुष्केण न चार्द्रेण जहार नमुचेः शिरः ।
तं तुष्टुवुर्मुनिगणा माल्यैश्चावाकिरन् विभुम् ॥ ४०॥

40

Na sushkena na chaardhrena jehaara Namuche sirah
Tham thushturmunigenaa Maalyaischaavaakiranvibhum.

Hey, Pareekshith Mahaaraajan! Suresvara or Dhevendhra thus killed Asura Namuchi with foam, which satisfies the condition of neither being dry nor moist, of the waves of Ocean of Milk. All the great Rishies and Maharshees praised and glorified the smartness of Dhevendhra and showered rains of flowers over him.

गन्धर्वमुख्यौ जगदुर्विश्वावसुपरावासू ।
देवदुन्दुभयो नेदुर्नर्तक्यो ननृतुर्मुदा ॥ ४१॥

41

Genddharvvamukhyau jegathurVisvaavasuparaavasoo
Dhevadhundhubhayo nedurnnarththakyo nanrithurmudhaa.

Visvaavasus and Paraavasus, the two chieftains of Genddharvvas, beautifully sang the glorifying songs of Indhra. All other Genddharvvas accompanied them. The Dhevas beat kettledrums, drums and other divine musical instruments. The Apsaras danced in jubilation. Thus, all celestial beings celebrated the victory of Indhra very joyously and jubilantly.

अन्येऽप्येवं प्रतिद्वन्द्वान् वाय्वग्निवरुणादयः ।
सूदयामासुरस्त्रौघैर्मृगान् केसरिणो यथा ॥ ४२ ॥

42

Anyeoyevam prethidhvandhvaanVaayvAgniVarunaadhayah
SoodhayaamaAsurasthraughairmrigaan kesarino yetthaa.

Oh, the best Kings of Kuru Dynasty! Other Dheva Leaders like Vaayu, Vahni, Varuna, etc. also killed and eliminated other Leaders of Asuras who fought with them in the battlefield with the help of their own innumerable collections of weapons, just like how the lions kill and destroy other animals in wild forests.

ब्रह्मणा प्रेषितो देवान् देवर्षिर्नारदो नृप ।
वारयामास विबुधान् दृष्ट्वा दानवसङ्क्षयम् ॥ ४३ ॥

43

Brahmanaa preshitho Dhevaan DhevarshirNaaradho nripa!
Vaarayaamaas vibuddhaan dhrishtvaa dhaanavasamsksheyam.

Seeing the imminent total annihilation of Dhenujas, Dheithyas, Asuras, Dhaanavas, etc. Aja or Brahmadheva sent Naaradha as a messenger. As advised or demanded by Brahmadheva, the Dhevas withdrew from fighting or stopped fighting with Asuras.

नारद उवाच

Naaradha Uvaacha (Dhevarshi Naaradha Said):

भवद्भिरमृतं प्राप्तं नारायणभुजाश्रयैः ।

श्रिया समेधिताः सर्व उपारमत विग्रहात् ॥ ४४॥

44

Bhavathbhiramritham praaptham Naaraayanabhujasrayaih
Sriyaa sameddhithaah sarvve upaarematha vigrehaath.

Oh, all the Dhevaas! You are safely protected by the Arms of Naaraayana or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. And by His grace and blessings you have also gotten Amrith or Nectar or Ambrosia. You have attained enough prosperities and abundance of auspiciousness. You should be satisfied with what you have received by His grace. Therefore, you please withdraw and stop fighting with Asuraas and removing them from the face of the planet.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

संयम्य मन्युसंरम्भं मानयन्तो मुनेर्वचः ।
उपगीयमानानुचरैर्ययुः सर्वे त्रिविष्टपम् ॥ ४५॥

45

Samyemya manyusamrembham maanayantho Munervachah
Upageeyamaanaanucharairyeyuh sarvve thrivishtapam.

Oh, Mahaathman or the Noble Soul, Pareekshith! Accepting the words of advice from Dhevarshi Naaradha, the Indhra and all other Dhevaas abandoned their anger and jealousy and stopped fighting with their enemies, Asuraas. They all went back to their abodes in heaven.

येऽवशिष्टा रणे तस्मिन् नारदानुमतेन ते ।
बलिं विपन्नमादाय अस्तं गिरिमुपागमन् ॥ ४६॥

46

Yeavasishtaa rene thasmin Naaradhaanumathena the

Belim vipannamaadhaaya asthma girimupaageman.

With the orders and permission of Dhevarshi Naaradha, the remaining Asuraas in the battlefield immediately took Beli Mahaaraaja, their Lord and Leader and King, who was very badly wounded in the fight and thus in a very precarious condition, to a safe place known as Asthamgiri or mountain or hill of Asthamgiri.

तत्राविनष्टावयवान् विद्यमानशिरोधरान् ।
उशना जीवयामास सञ्जीविन्या स्वविद्यया ॥ ४७॥

47

Thathaavinashtaavayavaan vidhyamaanasiroddharan
Usanaa jeevayaamaasa Sanjeevinyaa svavidhyayaa.

Usanas or Sukraachaarya were there in that Asthamgiri. He was practicing the most famous medical practice of Mritha-Sanjjeevini there. [Mritha-Sanjjeevini is the way of bringing dead people back to life. Only the Asura-Guru Sukraachaarya had this knowledge of Mritha-Sanjjeevini.] There, Sukraachaarya treated and cured all those Asuraas who have not lost any part of their body and those whose hands and legs were not separated out, though they were dead. Not only did he give them life back they were fully rejuvenated and also became more energetic and stronger.

बलिश्चोशनसा स्पृष्टः प्रत्यापन्नेन्द्रियस्मृतिः ।
पराजितोऽपि नाखिद्यल्लोकतत्त्वविचक्षणः ॥ ४८॥

48

BelischOsanasaa sprishtah prethyaapannendhriyasmrithih
Paraajithoapi naakhidyallokathaththvavichakshanah.

As soon as Sukraachaarya touched Beli Mahaaraaja, he regained all his senses, memory and intelligence. He became more powerful and stronger and more energetic and more vigorous. Though he lost in the battle to Dhevaas, he was neither worries nor dejected because he was aware of the philosophies and principles of life and of the universe. [Beli knew that

failures and success are in the hands of Providence and all depends on Destiny and Time. Nobody has, or nobody can control it.]

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहिताया-
मष्टमस्कन्धे देवासुरसङ्ग्रामे एकादशोऽध्यायः ॥ ११ ॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
AshtamaSkanddhe DhevaAsuraSamgraame [SuraAsura Yudhddham –
NamuchiVaddham] [Naama] EkaadhesoAddhyaayah

Thus, we conclude the Eleventh Chapter [Named] as In The Battle
Between Dhevaas and Asuraas [Battle Between Dhevaas and Asuraas –
Continuation of the Story of Killing of Namuchi {the Asura}] Of the Eighth
Canto of the Most Divine and the Supreme Most and the Greatest
Mythology Known as Sreemadh Bhaagawatham.

Om Shree Krishnaaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!