

Canto Six - Chapter Ten

The Battle Between the Demigods and Vṛtrāsura

**Theme-1: Conversation
between DGs & Dadhici and
Dadhici gives body (1-12)**

Theme-1: Conversation between DGs & Dadhici and Dadhici gives body (1-12)

|| 6.10.1 ||

śrī-bādarāyaṇir uvāca
indram evaṁ samādiśya
bhagavān viśva-bhāvanaḥ
paśyatām animeṣāṇām
tatraivāntardadhe hariḥ

Śrī Śukadeva said: The Supreme Lord, who is the cause of the cosmic manifestation (**bhagavān hariḥ viśva-bhāvanaḥ**), after instructing Indra (**indram evaṁ samādiśya**), disappeared (**tatra eva antardadhe**) as the devatās watched (**paśyatām animeṣāṇām**).

The Tenth Chapter describes receiving the bones of Dadhīci, making the thunderbolt and the victory of the devatās over the demons.

Theme-1: Conversation between DGs & Dadhici and Dadhici gives body (1-12)

|| 6.10.2 ||

tathābhiyācito devair
ṛṣir ātharvaṇo mahān
modamāna uvācedaṁ
prahasann iva bhārata

O King Parīkṣit (**bhārata**)! On being requested by the devatās (**tathā abhiyācito devaih**), liberal Dadhīci, the son of Atharvā (**ṛṣir ātharvaṇo mahān**), being pleased (**modamāna**), spoke as follows (**uvāca idaṁ**) while smiling (**prahasann iva**).

Though he was pleased, and smiled, there was an indication that he would scold them by refusing the request.

Theme-1: Conversation between DGs & Dadhici and Dadhici gives body (1-12)

|| 6.10.3 ||

api vṛndārakā yūyaṁ
na jānītha śarīriṇām
saṁsthāyām yas tv abhidroho
duḥsahaś cetanāpahaḥ

O devatās (**vṛndārakā**)! You do not know (**yūyaṁ api na jānītha**) that, at the time of death (**saṁsthāyām**), there is severe, unbearable pain (**duḥsahaś abhidrohaḥ**) which takes away the consciousness of all living entities (**śarīriṇām cetanāpahaḥ**).

Theme-1: Conversation between DGs & Dadhici and Dadhici gives body (1-12)

|| 6.10.4 ||

jijīviṣūṇām jīvānām
ātmā preṣṭha ihepsitaḥ
ka utsaheta taṁ dātum
bhikṣamāṇāya viṣṇave

The body is dear to all jīvas (**jīvānām ātmā preṣṭha**). It is to be protected by those desiring to live in this world (**jijīviṣūṇām iha īpsitaḥ**). Who could tolerate (**ka utsaheta**) giving this body (**taṁ dātum**) even to Viṣṇu (**viṣṇave**), if he asked (**bhikṣamāṇāya**)?

“We know, but Viṣṇu himself has asked us to request you.”

Ātmā means the body.

Who can tolerate giving the body even to Viṣṇu?

Theme-1: Conversation between DGs & Dadhici and Dadhici gives body (1-12)

|| 6.10.5 ||

śrī-devā ūcuḥ

kiṁ nu tad dustyajam brahman
puṁsām bhūtānukampinām
bhavad-vidhānām mahatām
puṇya-ślokeḍya-karmaṇām

The devatās said: O brāhmaṇa (**brahman**)! For pious persons like you (**bhavad-vidhānām mahatām**), whose activities are praiseworthy (**puṇya śloka īḍya karmaṇām**), who are compassionate to all people (**puṁsām bhūta anukampinām**), what is difficult to give up (**kiṁ nu tad dustyajam**)?

Theme-1: Conversation between DGs & Dadhici and Dadhici gives body (1-12)

|| 6.10.6 ||

nūnaṃ svārtha-paro loko
na veda para-saṅkaṭam
yadi veda na yāceta
neti nāha yad īśvaraḥ

Selfish people (**svārtha-paro loko**) do not know the pain of others (**nūnaṃ na veda para-saṅkaṭam**). If the requester knew others' pain (**yadi veda**), he would not ask (**na yāceta**), and if the donor knew others' pain he would not refuse to give (**na iti na āha**), since he is capable of giving (**yad īśvaraḥ**).

The sage speaks part of the verse.

“Selfish people do not know the pain of others. If the requester knew others’ pain, he would not ask.”

The devatās speak the other part of the verse.

“Selfish people do not know the pain of others. If the donor knew others’ pain he would not refuse to give.”

Thus the verse has two meanings.

Those who request and have attachment to the enjoyment of Svarga do not know the suffering they cause to the person (by taking his bones) from whom they ask.

If they knew, from good intelligence as devatās, they would not ask.

Since you do not have intelligence you are not real devatās, but are equivalent to animals such as tigers.

Hearing what the sage said, the devatās then replied.

The donor who is selfish and attached to the happiness of long life and possession of a body with senses, does not know the suffering of the requester, caused by attacks of the fierce enemy.

If he knew, since he should have intelligence and knowledge as a sage, then he would not say “I will not give,” since he is are capable of giving.

Since you lack discrimination, you are not a real sage.

Because you are filled with lamentation and illusion, you are equivalent to a cow.

Theme-1: Conversation between DGs & Dadhici and Dadhici gives body (1-12)

|| 6.10.7 ||

śrī-rṣir uvāca

dharmam vaḥ śrotu-kāmena
yūyam me pratyudāhṛtāḥ
eṣa vaḥ priyam ātmānam
tyajantam santyajāmy aham

The sage Dadhīci said: Just in order to hear from you about religious principles (**dharmam vaḥ śrotu-kāmena**), I first refused to offer my body (**yūyam me pratyudāhṛtāḥ**). I will give up this body (**eṣa vaḥ priyam ātmānam santyajāmy aham**) which is leaving anyway (**tyajantam**).

I have heard about dharma in your answer to my refusal.

Or the words can be sarcastic “I have not heard about dharma, just some fancy words. Anyway, I will state my desire.”

I will give up this body which will die in a short time anyway.

I will give up the body before it gives me up.

I offer it to you. This will be good fortune for me.

Theme-1: Conversation between DGs & Dadhici and Dadhici gives body (1-12)

|| 6.10.8 ||

yo 'dhruvenātmanā nāthā
na dharmam na yaśaḥ pumān
īheta bhūta-dayayā
sa śocyāḥ sthāvarair api

O lords (**nāthā**)! One who does not endeavor (**pumān na īheta**) for dharma and fame (**dharmam yaśaḥ**) through his temporary body (**yah adhruveṇa ātmanā**) by showing compassion to others (**bhūta-dayayā**) is pitied even by the immovable beings (**sah śocyāḥ sthāvarair api**).

Theme-1: Conversation between DGs & Dadhici and Dadhici gives body (1-12)

|| 6.10.9 ||

etāvān avyayo dharmah
puṇya-ślokaḥ upāsitaḥ
yo bhūta-śoka-harṣābhyām
ātmā śocati hṛṣyati

The mind (**ātmā**), possessing imperishable dharma (**etāvān avyayo dharmah**), which laments others' distress (**yah bhūta-śoka śocati**) and rejoices at their joy (**harṣābhyām hṛṣyati**), is praised by pious men (**puṇya-ślokaḥ upāsitaḥ**).

Theme-1: Conversation between DGs & Dadhici and Dadhici gives body (1-12)

|| 6.10.10 ||

aho dainyam aho kaṣṭam
pārakyaīḥ kṣaṇa-bhaṅguraiḥ
yan nopakuryād asvārthair
martyaḥ sva-jñāti-vigrahaiḥ

A person (**martyaḥ**) who does not assist others (**na upakuryād**) by his body, relatives and wealth (**sva-jñāti-vigrahaiḥ**), which are perishable (**kṣaṇa-bhaṅguraiḥ**), to be eaten by jackals (**pārakyaīḥ**), and not meant for self interest (**asvārthaiḥ**), is in a miserable, difficult situation (**aho dainyam aho kaṣṭam**).

He criticizes a person who does not give.

Pāra_ḥkyai_ḥ means “to be eaten by jackals.”

He should assist others by his wealth (sva), relatives (jñāti) and body (vighra_ḥai_ḥ).

Theme-1: Conversation between DGs & Dadhici and Dadhici gives body (1-12)

|| 6.10.11 ||

śrī-bādarāyaṇir uvāca
evam kṛta-vyavasito
dadhyaṇiṁ ātharvaṇas tanum
pare bhagavati brahmaṇy
ātmānaṁ sannayaṅ jahau

Śukadeva Gosvāmī said: Dadhīci, the son of Atharvā (dadhyaṇiṁ ātharvaṇah), thus resolving (evam kṛta-vyavasito), offering himself to the Lord (ātmānaṁ pare bhagavati brahmaṇy sannayaṅ), gave up his body (tanum jahau).

Theme-1: Conversation between DGs & Dadhici and Dadhici gives body (1-12)

॥ 6.10.12 ॥

yatāksāsu-mano-buddhis
tattva-dṛg dhvasta-bandhanaḥ
āsthitaḥ paramaṁ yogaṁ
na dehaṁ bubudhe gatam

Controlling his senses, life air, mind and intelligence (**yata akṣa-asu-mano-buddhih**) and destroying all bondage (**dhvasta-bandhanaḥ**), situated in samādhi (**paramaṁ yogaṁ āsthitaḥ**), Dadhīci, seer of the truth (**tattva-dṛg**), was not aware that he had left his body (**na bubudhe dehaṁ gatam**).

Yogam means samādhi.

Gatam means the body fell away from the soul.

**Theme-2: Indra & DGs
attack the demons (13-28)**

Theme-2: Indra & DGs attack the demons (13-28)

॥ 6.10.13-14 ॥

athendro vajram udyamyā
nirmitam viśvakarmaṇā
muneḥ śaktibhir utsikto
bhagavat-tejasānvitah

vṛto deva-gaṇaiḥ sarvair
gajendropary aśobhata
stūyamāno muni-gaṇais
trailokyam harṣayann iva

Thereafter (**atha**), Indra took up the thunderbolt (**indrah vajram udyamyā**) manufactured by Viśvakarmā (**viśvakarmaṇā nirmitam**), charged with the power of Dadhīci (**muneḥ śaktibhir utsikto**) and endowed by the power of the Lord (**bhagavat-tejasā anvitah**). Riding on the back of his carrier, Airāvata (**gajendra upary**), surrounded by all the devatās (**vṛto deva-gaṇaiḥ sarvair**), while all the sages offered him praise (**stūyamāno muni-gaṇais**), he appeared glorious (**aśobhata**), giving delight to the three worlds (**trailokyam harṣayann iva**).

Theme-2: Indra & DGs attack the demons (13-28)

॥ 6.10.15 ॥

vṛtram abhyadravac chatrum
asurānīka-yūthapaiḥ
paryastam ojasā rājan
kruddho rudra ivāntakam

O King (**rājan**)! As Rudra had formerly attacked Yamarāja (**rudra iva antakam**), Indra angrily and with great force (**kruddhah ojasā**) attacked Vṛtrāsura (**śatrum vṛtram abhyadravat**), who was surrounded (**paryastam**) by the leaders of the demoniac armies (**asura anīka-yūthapaiḥ**).

Paryastam means “surrounded by.”

Śiva is capable of killing Yamarāja.

Similarly Indra was capable of killing Vṛtrāsura.

Or it can mean “Just as a lion attacks another lion, so Indra attacked Vṛtrāsura.” (They fought ferociously.)

Theme-2: Indra & DGs attack the demons (13-28)

॥ 6.10.16 ॥

tataḥ surāṇām asurai
raṇaḥ parama-dāruṇaḥ
tretā-mukhe narmadāyām
abhavat prathame yuge

Thereafter (**tataḥ**), at the beginning of Tretā-yuga (**tretā-mukhe**) in the first yuga cycle of Vaivasvata Manvantara (**prathame yuge**), a fierce battle took place (**raṇaḥ parama-dāruṇaḥ abhavat**) between the devatās and the demons (**surāṇām asuraih**) on the bank of the Narmadā River (**narmadāyām**).

The battle took place at the beginning of Tretā-yuga, in the first cycle of four yugas of Vaivasvata Manvantara.

Theme-2: Indra & DGs attack the demons (13-28)

|| 6.10.17-18 ||

rudrair vasubhir ādityair
aśvibhyām pitṛ-vahnibhiḥ
marudbhir ṛbhubhiḥ sādhyair
viśvedevair marut-patim

dr̥ṣṭvā vajra-dharam śakram
rocamānam svayā śriyā
nāmṛṣyann asurā rājan
mṛdhe vṛtra-puraḥsarāḥ

O King (**rājan**)! When all the demons (**asurā**) headed by Vṛtrāsura (**vṛtra-puraḥsarāḥ**) came onto the battlefield (**mṛdhe**), they saw Indra (**dr̥ṣṭvā śakram**), shining with his effulgence (**rocamānam svayā śriyā**), carrying the thunderbolt (**vajra-dharam**) and surrounded by the Rudras, Vasus, Ādityas (**rudraih vasubhir ādityaih**), Aśvinī-kumāras, Pitṛs, Vahnīs (**aśvibhyām pitṛ-vahnibhiḥ**), Maruts, Ṛbhus, Sādhyas (**marudbhir ṛbhubhiḥ sādhyaih**) and Viśvadevas (**viśvedevaih**). They could not tolerate this (**na amṛṣyann**).

॥ 6.10.19-22 ॥

namuciḥ śambaro 'narvā
dvimūrdhā ṛṣabho 'surah
hayagrīvaḥ śaṅkuśirā
vipracittir ayomukhaḥ

pulomā vṛṣaparvā ca
prahetir hetir utkalaḥ
daiteyā dānavā yakṣā
rakṣāmsi ca sahasraśaḥ

sumāli-māli-pramukhāḥ
kārtasvara-paricchadāḥ
pratiśidhyaendra-senāgraṃ
mr̥tyor api durāsadam

abhyardayann asambhrāntāḥ
simha-nādena durmadāḥ
gadābhiḥ parighair bāṇaiḥ
prāsa-mudgara-tomaraiḥ

Thousands (**sahasraśaḥ**) of ferocious, fearless (**durmadāḥ asambhrāntāḥ**) Daityas, Dānavas, Yakṣas, Rākṣasas (**daiteyā dānavā yakṣā rakṣāmsi ca**), such as Namuci, Śambara, Anarvā (**namuciḥ śambaro anarvā**), Dvimūrdhā, Ṛṣabha, Asura (**dvimūrdhā ṛṣabho asurah**), Hayagrīva, Śaṅkuśirā (**hayagrīvaḥ śaṅkuśirā**), Vipracitti, Ayomukha (**vipracittir ayomukhaḥ**), Pulomā, Vṛṣaparvā (**pulomā vṛṣaparvā**), Praheti, Heti and Utkala (**prahetir hetir utkalaḥ**), headed by Sumāli and Māli (**sumāli-māli-pramukhāḥ**), clad in gold (**kārtasvara-paricchadāḥ**), roaring like lions (**simha-nādena**), resisted the armies of King Indra (**pratiśidhya indra-senāgraṃ**), which even death personified could not easily overcome (**mr̥tyor api durāsadam**). They attacked (**abhyardayann**) with clubs, bludgeons, arrows (**gadābhiḥ parighair bāṇaiḥ**), barbed darts, mallets and lances (**prāsa-mudgara-tomaraiḥ**).

Theme-2: Indra & DGs attack the demons (13-28)

|| 6.10.23 ||

śūlaiḥ paraśvadhairḥ khadḡgaiḥ
śataghnībhir bhuśuṇḍibhiḥ
sarvato 'vākiran śastrair
astraiś ca vibudharṣabhān

Armed with (śastrair astrair ca) lances, tridents, axes, swords (śūlaiḥ paraśvadhairḥ khadḡgaiḥ), śataghnīs and bhuśuṇḍis (śataghnībhir bhuśuṇḍibhiḥ), the demons scattered the chiefs of the devatās (sarvato vibudharṣabhān avākiran).

Śataghñī is a weapon four hastas in length with iron spikes.

Bhuṣuṇḍī is a weapon with prominently arranged iron spikes.

Theme-2: Indra & DGs attack the demons (13-28)

॥ 6.10.24 ॥

na te 'drśyanta sañchannāḥ
śara-jālaiḥ samantataḥ
puṅkhānupuṅkha-patitair
jyotīṃśiva nabho-ghanaiḥ

As the stars cannot be seen when covered by dense clouds (**jyotīṃṣi iva nabho-ghanaiḥ**), the devatās (**te**), being completely covered (**sañchannāḥ**) by networks of arrows (**śara-jālaiḥ samantataḥ**) falling upon them one after another (**puṅkha anupuṅkha-patitair**), could not be seen (**na adrśyanta**).

Puñkha is the feathered end of the arrow.

The arrows fell so that one arrow head followed exactly next to the feathered end of the previous arrow.

Though the arrows covered the devatās like clouds covering the stars, the arrows could not touch the devatās, just as the clouds do not touch the stars.

Theme-2: Indra & DGs attack the demons (13-28)

॥ 6.10.25 ॥

na te śastrāstra-varṣaughā
hy āseduḥ sura-sainikān
chinnāḥ siddha-pathe devair
laghu-hastaiḥ sahasradhā

The showers of various weapons and arrows (**śastra astra-varṣa oghā**) released to kill the soldiers of the devatās (**sura-sainikān**) did not reach them (**na āseduḥ**) because the devatās (**devaiḥ**), acting quickly (**laghu-hastaiḥ**), cut the weapons (**chinnāḥ**) into thousands of pieces (**sahasradhā**) in the sky (**siddha-pathe**).

Theme-2: Indra & DGs attack the demons (13-28)

॥ 6.10.26 ॥

atha kṣīṇāstra-śastraughā
giri-śṛṅga-drumopalaiḥ
abhyavarṣan sura-balaṁ
cicchidus tāṁś ca pūrvavat

As their weapons decreased (**atha kṣīṇa astra-śastra oghā**), the demons began showering (**abhyavarṣan**) mountain peaks, trees and stones (**giri-śṛṅga-druma-upalaiḥ**) upon the devatās' soldiers (**sura-balaṁ**), but the devatās cut them to pieces in the sky (**tān cicchiduh**) as before (**pūrvavat**).

Theme-2: Indra & DGs attack the demons (13-28)

॥ 6.10.27 ॥

tān akṣatān svastimato niśāmya
śastrāstra-pūgair atha vṛtra-nāthāḥ
drumair dṛṣadbhir vividhādri-śṛṅgair
avikṣatāms tatra sur indra-sainikān

When the soldiers of Vṛtrāsura (**atha vṛtra-nāthāḥ**) saw (**niśāmya**) that the soldiers of King Indra (**indra-sainikān**) were quite well (**svastimatah**), uninjured at all (**akṣatān**) by their volleys of weapons (**śastra astra-pūgaih**), not harmed by trees, stones and mountain peaks (**drumair dṛṣadbhir vividha adri-śṛṅgair**), the demons became afraid (**tatrasuh**).

Theme-2: Indra & DGs attack the demons (13-28)

|| 6.10.28 ||

sarve prayāsā abhavan vimoghāḥ
kṛtāḥ kṛtā deva-gaṇeṣu daityaiḥ
kṛṣṇānukūleṣu yathā mahatsu
kṣudraiḥ prayuktā ūṣatī rūkṣa-vācaḥ

Just as (**yathā**) rough words (**ūṣatī rūkṣa-vācaḥ**) pronounced by low persons (**kṣudraiḥ prayuktā**) are futile against saintly persons (**vimoghāḥ mahatsu**), all the efforts of the demons (**daityaiḥ kṛtāḥ kṛtā sarve prayāsā**) against the devatās (**deva-gaṇeṣu**) under the protection of Kṛṣṇa (**kṛṣṇa anukūleṣu**) were futile (**vimoghāḥ**).

Uṣati should be uṣatyah (harsh speech), expressing misfortune, such as saying again and again to the Vaiṣṇavas, “You should die immediately.”

Rukṣa means abusive speech such as “Ah! What a low person you are!”

**Theme-3: Vṛtrāsura chastises
the fleeing asuras (29-33)**

Theme-3: Vṛtrāsura chastises the fleeing asuras (29-33)

॥ 6.10.29 ॥

te sva-prayāsam vitatham nirīkṣya
harāv abhaktā hata-yuddha-darpāḥ
palāyanāyāji-mukhe visṛjya
patim manas te dadhur ātta-sārāḥ

The demons (**te**), since they were not devotees of Lord (**harāv abhaktā**), saw (**nirīkṣya**) that their endeavors were fruitless (**sva-prayāsam vitatham**). Their pride in fighting gone (**hata-yuddha-darpāḥ**), their prowess dissipated (**ātta-sārāḥ**), they left their leader (**visṛjya patim**) even in the very beginning of the fight (**āji-mukhe**), and made up their minds to flee (**palāyanāya manah te dadhuh**).

Theme-3: Vṛtrāsura chastises the fleeing asuras (29-33)

॥ 6.10.30 ॥

vṛtro 'surāms tān anugān manasvī
pradhāvataḥ prekṣya babhāṣa etat
palāyitaṁ prekṣya balaṁ ca bhagnaṁ
bhayena tīvreṇa vihasya vīraḥ

Seeing the strength of his army broken (**prekṣya balaṁ ca bhagnaṁ**) and seeing (**prekṣya**) the demons and their followers (**asurān tān anugān**) fleeing out of intense fear (**pradhāvataḥ bhayena tīvreṇa**), intelligent (**manasvī**), brave Vṛtra (**vīraḥ vṛtraḥ**), smiling (**vihasya**), then spoke these words (**etat babhāṣa**).

Theme-3: Vṛtrāsura chastises the fleeing asuras (29-33)

|| 6.10.31 ||

kālopapannām rucirām manasvinām
jagāda vācaṁ puruṣa-pravīraḥ
he vipracitte namuce puloman
mayānarvañ chambara me śṛṇudhvam

Vṛtrāsura, the hero among heroes (**puruṣa-pravīraḥ**), spoke (**jagāda**) pleasing, wise words (**rucirām manasvinām vācaṁ**) suitable to the time (**kāla upapannām**). "O Vipracitti! O Namuci! O Pulomā! (**he vipracitte namuce puloman**) O Maya, Anarvā and Śambara! (**maya anarvañ śambara**) Please hear me (**me śṛṇudhvam**)!"

Theme-3: Vṛtrāsura chastises the fleeing asuras (29-33)

॥ 6.10.32 ॥

jātasya mṛtyur dhruva eva sarvataḥ
pratikriyā yasya na ceha klptā
loko yaśaś cātha tato yadi hy amuṁ
ko nāma mṛtyuṁ na vṛṇīta yuktam

For those who have taken birth (**jātasya**), death (**mṛtyuh**), for which (**yasya**) no remedy (**na pratikriyā**) has been created in this world (**iha klptā**), is certain (**dhruva**). If one were to attain (**yadi loko yuktam**) Svarga and fame (**yaśaś ca atha tato hy amuṁ**), who would not accept such a death (**ko nāma mṛtyuṁ na vṛṇīta**)?

If there will be fame and Svarga after death, it is this (amum) death is proper.

Theme-3: Vṛtrāsura chastises the fleeing asuras (29-33)

॥ 6.10.33 ॥

dvau sammatāv iha mṛtyū durāpau
yad brahma-sandhāraṇayā jitāsuḥ
kalevaram yoga-rato vijahyād
yad agrāṇīr vīra-śaye 'nivṛttaḥ

There are two approved ways to die (**dvau sammatāv iha mṛtyū**), and both are very rare (**durāpau**). One is to give up the body (**kalevaram vijahyād**) by engaging in yoga (**yoga-rato**), with control of the life airs (**jita asuḥ**), concentrating on Brahman (**brahma-sandhāraṇayā**); the other way is to die on the battlefield (**yad vīra-śaye**), leading the army (**agraṇīh**) and never showing one's back (**anivṛttaḥ**).

Vīra-śaye means “on the battlefield.” Anivṛttaḥ means “facing the enemy.”