

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER THIRTY

[MANDAPAAKHYAANAM (19)]

{THE BATTLE-DESCRIPTION BETWEEN KING VIDOORATHA AND KING SINDHU}

Sanskrit text, Translation and Explanation

by

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1

DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

CHAPTER THIRTY
MANDAPAAKHYAANAM (19)

THE BATTLE-DESCRIPTION BETWEEN KING VIDOORATHA AND KING SINDHU

रामोवाच

Rama spoke

एवं संकथयन्तीषु तासु तस्मिन्गृहोदरे विदूरथः किमकरोन्निर्गत्य कुपितो गृहात्। (46.01)

Even as these two ladies were conversing in this manner, what did Vidooratha do after leaving the house in anger?

वसिष्ठोवाच

Vasishta spoke

CHARIOT

विदूरथस्तु सदनान्निर्गतः परिवारितः परिवारेण महता ऋक्षौघेण चन्द्रमाः

सन्नद्धसर्वावयवो लग्नहारविभूषणः महाजयजयारावैः सुरेन्द्र इव निर्गतः

समादिशन्योधगणं शृण्वन्मण्डलसंस्थितिं आलोकयन्वीरगणानारूरोह नृपो रथं

कूटागारसमाकारं मुक्तामणिक्यमण्डितं पताकापञ्चभिव्यासं द्युविमानमिवोत्तमम्। (46.02) to (46.05)

‘Vidooratha’ who was adorned with great jewels and well-armed, having left the house;

surrounded by a great retinue like the ‘moon by the hosts of stars’;

hailed by the shouts of victory ‘as if Indra was moving out to battle’;

issued suitable commands to the soldiers; listened to the plans of the battle-array;

checked out the groups of soldiers -

and climbed on to the ‘excellent chariot’ that was shaped like the ‘peak of the hill’, that was decorated with pearls and gems, that was adorned by five flags and was excellent like an air vehicle.

EIGHT HORSES

चक्रभित्तिपरिप्रोतप्रकचत्काञ्चनाङ्कुरम् मुक्ताजालरणत्कारचारुविक्रमकूबरम्

सुगीवैर्लक्षणोपेतैः प्रशस्तैः प्रचलैः कृशैः जवोड्डयनवेगेन प्रवहद्भिः सुरानिव

वायुं जवेन सहसा असहद्भिर्गतिक्रमैः प्रोह्यद्भिरिव पश्चार्धमापिबद्भिरिवाम्बरम्

योजितैरिव संपूर्णैश्चन्द्रैश्चामरदीप्तिभिः अश्वैरष्टभिराबद्धमाशापूरकहेषितैः। (46.06) to (46.09)

The chariot was tied to ‘eight horses’, whose neighing sound filled all the directions;

and the long beautiful wooden frame to which their yoke was fixed was decorated with the pearl-garlands which made a pleasant sound; the wheels were all over ornamented by various designs carved out on the glittering gold plates;

the horses had beautiful necks with all good characters; were of good lineage; were fast-moving, were thin; they moved fast like the ‘Suras’ moving fast across the sky; they moved tearing the wind, as if annoyed by its blocking their path; they moved as if their hind portion was just floating and was getting carried away; they ran as if drinking off the space itself; they were decorated by chowries which were shining like the ‘moons with full digits’.

THE BATTLE-SOUNDS

अथोदपतद्दुद्दामनागाभ्रवनिर्भरः शैलभित्तिप्रतिध्वानदारुणो दुन्दुभिध्वनिः। (46.10)

At that moment, there arose the terrifying drum-sounds echoing from all around the mountains, equalling the ‘great noise of the thunders produced by the clash of many clouds which were huge like elephants’;

मत्तसैनिकनिर्मुकैर्व्यासं कलकलारवैः किङ्किणीजालनिध्वानैर्हृत्सिंघट्टघट्टितैः

धनुश्चट्टाशब्दैः शरसीत्कारगायनैः परस्पराङ्गनिष्पिष्टकवचौघझणज्झणैः

ज्वलदग्निटणत्कारैरार्तिमत्क्रन्दनारवैः परस्परभटाह्वानैर्बन्धिविक्षुब्धरोदनैः

शिलाघनीकृताशेषब्रह्माण्डकुहरध्वनिः हस्तग्राह्योऽभवद्दीमो दशाशाकुञ्जपूरकः। (46.11) to (46.14)

with the shouts of battle-cries rising from all the angry soldiers;
 with the variety of tinkling sounds of weapons clashing and shattering;
 with the crackling sounds of ‘ChataChata’ rising from the drawing of the bows;
 with the songs of arrows with their whizzing sounds;
 with the ‘JhanaJhana’ sounds rising from the armours, as the bodies clashed against each other;
 with the sounds of embers rising from burning fire flames (TanaTana);
 with the screams of the wounded and hurt animals and soldiers;
 with the shouts of the soldiers from both sides inviting each other to fight;
 with the moans of the fallen ones who screamed in pain - (and because of all these varieties of sounds) -
 the entire hollow of Brahmaanda was filled as if with the sound that had solidified like a rock, and was
 so huge as if it could be grasped by the hand itself; and filled completely all the ten directions all over.
 DUST AND DARKNESS

अथोदपतदादित्यपथपीवररोधकम् रजोनिभेन भूपीठमम्बरोड्डयनोन्मुखम्। (46.15)

Then rose the ‘Earth pedestal’ itself towards the sky above, disguised as ‘dust’;
 getting ready to block the path of the Sun itself.

गर्भवासमिवापन्नं तेनासीत्तन्महापुरम्, मूढत्वं यौवनेनेव घनतामाययौ तमः। (46.16)

The great city was submerged in darkness as if pushed inside the womb.
 Like the youth overwhelmed by foolishness, darkness became very dense.

प्रययुः क्वापि दीपौघा दिवसेनेव तारकाः आययुर्बलमालोला नैशभूतपरम्पराः। (46.17)

Like the stars by the day, the hosts of lights vanished into nowhere.
 The army of spirits and other night-creatures arrived there, dancing in joy.
 THE TWO LEELAAS OBSERVE THE BATTLE THROUGH ‘DIVINE VISION’

ददृशुस्तन्महायुद्धं द्वे लीले सा कुमारिका प्रस्फुटद्दृदयेनेव देवीदत्तमहादृशौ। (46.18)

With their hearts trembling, the two Leelaas and the young daughter of the king observed that ‘Great War, being blessed by the ‘divine vision’ bestowed on them by the Goddess.

(Since this is the only place the daughter is mentioned in the story, we suppose that she was with her mother from the beginning and died here with the mother, to wake up in Padma’s world as the daughter, once more.)

THE FIERCE BATTLE BEGINS

प्रशेमुरथ हेतीषु प्रोद्यत्कटकटारवाः एकार्णवपयःपूरैर्वालवा इव वह्नयः। (46.19)

The weapons that were moving with ‘KataKata’ sounds subsided, like the ‘Vaadava (Vaalava) fires at the dissolution-times’, where the world became an ocean with a single stretch of waters’.

शनैः सेनां समाकर्षन्नाज्ञायत बलान्तरं विवेश पक्षप्रोड्डीनो मेरुरेकमिवार्णवम्। (46.20)

Slowly marching forward with his army, unaware of the enemy’s strength, the king entered the ‘battle- field’, like the ‘Meru with the wings’ flying towards that single stretch of ocean.

अथोदपद्गुणध्वानं चटच्चटदिति स्फुटं रचितांशुमयाम्भोदाश्वेरुः परपरंपराः। (46.21)

ययुरम्बरमाश्रित्य नानाहेतिविहङ्गमाः प्रससुरलमात्तासुमलिनाः शस्त्रदीप्तयः। (46.22)

जज्वलुः शस्त्रसंघट्टज्वलना उल्मुखाग्निवत् जगर्जुः शरधारौघान्वर्षन्तो वीरवारिदाः। (46.23)

विविशुः क्रकचक्रूरा वीराङ्गेषु च हेतयः पेतुः पटपटारावं हेतिनिष्पिष्टयोऽम्बरे। (46.24)

जग्मुः शमं तमांस्याशु शस्त्रकानलदीपकैः बभूवुरखिला सेना नवनाराचरोमशाः। (46.25)

उत्तस्थुर्यमयात्रायां कबन्धनटपङ्क्तयः। जगुरुच्चै रणोद्रेकं पिशाच्यो रणदारिकाः। (46.26)

उदगुर्दन्तसंघट्टटटम्कारा दन्तिनां बलात्। ऊहुः क्षेपणपाषाणमहानद्यो नभस्थले। (46.27)

पेतुः शवा निवातास्तसंशुष्कवनपर्णवत् निययुर्लोहिता नद्यो रणाद्रेर्मृतिवर्षिणः। (46.28)

प्रशेमुः पांसवो रक्तैस्तमांस्यायुधवह्निभिः युद्धैकध्यानतः शब्दा भयानि मृतिनिश्चयैः। (46.29)

Then rose up the twangle-sounds of ‘ChataChata’ of the bow-strings aloud, at once;
 the weapons flew from the enemy-side, creating non-stop clouds that scattered the sun-rays all along;
 various types of weapons flew in the sky, like the birds;
 the ‘shine of the weapons’ scattered with the ‘taint of taking away lives’;

the 'fire sparks rising from the clash of the weapons', burst into flames like torch-fires;
 the soldier-clouds showering hosts of arrows, thundered aloud;
 missiles sharp and cruel like the saws, fell on the bodies of the soldiers;
 the shattered missiles fell in the sky, making the 'pata-pata' noise;
 the shadows of darkness subsided, by the light of the flames rising from the weapons;
 the entire army was covered by the horripilation of the hair of the newly rising arrows;
 the dancing line of headless bodies, rose up ready for the journey to Yama's world;
 the flesh-eating spirits, like young ladies that presided the battle, shouted excitedly;
 the sound of the clashing tusks, rose from the army of elephants;
 the huge river of stones thrown by the armies, flowed in the path of the sky;
 the corpses that were removed of lives, fell like the dried-up forest leaves;
 blood-rivers flowed down from the battle-mountain, spraying death all over;
 dust-heaps subsided down, getting dampened by the blood;
 the darkness subsided by the fire of the clashing weapons;
 the frightening shouts by those who were intent only in the battle, subsided by the certainty of death.

अभवत्केवलं युद्धमपशब्दमसंभ्रमं अनाकुलांबुवाहाभं खड्गवीचिसटांकृतम्। (46.30)

The war went on without any noise and without any excitement, like the flow of unperturbed waters with the waves of sparks rising from the clash of swords.

खदखदरवसम्बहच्छरौघं टकितकितारवसंपतद्भुशुण्डि

झणझणरवसंमिलन्महास्त्रं तिमितिमिवद्रणमास दुस्तरं तत्। (46.31)

With hosts of arrows flying with the sound of 'khada-khada',
 with the missiles falling with the sound of 'taki-takita',
 with great weapons banging with each other with the sound of 'Jhana-Jhana',
 the battlefield which was filled with the continuous clashing sound as 'Timi-Timi',
 was like the ocean of sounds impossible to cross over.

वसिष्ठोवाच

Vasishta spoke

THE TWO LEELAAS FEEL APPREHENSIVE

एतस्मिन्वर्तमाने तु घोरे समरसंगमे लीलाद्वयमुवाचेदं देवीं भगवतीं पुनः-

"देवि कस्मादकस्मान्नौ भर्ता जयति नो रणे वद त्वय्यपि तुष्टायामस्मिन्विद्रुतवारणे"। (47.02)

As the horrifying great battle was getting fought, the two Leelaas spoke to the Supreme Goddess like this.
 "Devi! though you are pleased, why will not our husband win this war that is filled with the screaming elephants?"

देव्युवाच

Devi spoke

चिरमाराधितानेन विदूरथनृपारिणा अहं पुत्र्यौ जयार्थेन न विदूरथभूभृता,

तेनासावेव जयति जीयते च विदूरथः। (47.03,04)

Daughters! I was worshipped for a long time by the 'enemy of King Vidooratha' with the purpose of winning the war, not by King Vidooratha. Therefore he only will win, and Vidooratha will be defeated.

जसिरन्तर्गता संविदेतां मां यो यदा यथा प्रेरयत्याशु तत्तस्य तदा सम्पादयाम्यहम्। (47.04,05)

यो यथा प्रेरयति मां तस्य तिष्ठामि तत्फला न स्वभावोऽन्यतां धत्ते वह्नैरौष्ण्यमिवैष मे। (47.05,06)

As Jnapti, I am the indwelling conception of these Jeevas.

Whoever, in whatever way impels me; I get it done for him.

In whatever way one impels me, I remain as that fruit for him.

This is my nature like heat belongs to the fire. I have no other favouring quality other than this.

अनेन मुक्त एव स्यामहमित्यस्मि भाविता प्रतिभारूपिणी तेन बाले मुक्तो भविष्यति। (06,07)

I, the form of knowledge, have been only prayed for by him (Vidooratha) as, 'I will be liberated'.

That is why he will get liberation, hey child!

एतदीयः स्वयं शत्रुः सिन्धुः नाम महीपतिः जयाम्यहं स्यां संग्राम इत्यनेनास्मि पूजिता। (07,08)

‘I will win the battle’ - thus this enemy king named ‘Sindhu’ worshipped me.

तस्माद्विदूरथो देहं तत्प्राप्य सह भार्यया त्वयानया च कालेन बाले मुक्तो भविष्यति। (08,09)

Therefore ‘Vidooratha’ will attain ‘that body’ which is in that world (of Padma) covered with flowers. He will live with you and her; and will attain liberation, in the course of time.

एतदीयः स्वयं शत्रुः सिन्धुर्नाम महीपतिः हत्वैनं वसुधापीठे जयी राज्यं भविष्यति। (09,10)

This enemy-king named Sindhu will kill Vidooratha; and become the Ruler of the kingdom, in this Earth-pedestal.

[The story of king Sindhu will be explained in detail in the last of Nirvaana Prakarana, in the story of the Yogi whose dream-world became real.]

वसिष्ठोवाच

Vasishta spoke

एवं देव्यां वदन्त्यां तु बलयोर्युद्ध्यमानयोः रविर्द्रष्टुमिवाश्चर्यमाजगामोदयाचलम्। (47.10,11)

Even as the Goddess was speaking thus, the Sun came up on the Udaya Mountain to see the wonderful sight of the two armies fighting.

चेलुस्तिमिरसंघाता बलानीवारिरूपिणः असृजन्जीवसङ्घान्ये संध्यायां तारका इव। (47.11,12)

The ‘collections of darkness’ in the form of the enemy soldiers, moved away without giving way to the spirit-crowds, like the morning Sandhya that removes the darkness, does not give way to the stars.

शनैः प्रकटतां जग्मुर्नीलकाशाद्रिभूमयः भुवनं कज्जलांभोधेरिवोत्क्षिप्तमराजत। (47.12,13)

Slowly, the blue sky, mountains, and lands came into view, and the Earth shone as if thrown out of the ‘collyrium-ocean’.

(Verses 14 to 23 that describe the terrifying scenes of the battle-field are not given here.)

पेतुः कनकनिस्यन्दसुन्दरा रविरश्मयः शैलेषु वरवीरेषु रणे रक्तच्छटा इव। (47.13,14)

अदृश्यत ततो व्योम तथा रणमहीतलं(47.14)कालताण्डववेतालकुलारब्धहलारवम्। (47.23)

The beautiful sun rays looking like the molten gold fell on the hills, and on the excellent soldiers, like the splashes of blood. Then, the sky vanished and the battle-field wasfilled with the shouts of hosts of vampires accompanying the ‘terrifying dance of Kaala’.

शून्ये रणाङ्गणे दीप्तौ पद्मसिन्ध्वो रथौ चलौ अदृश्येतां नभश्चिह्नौ चन्द्रसूर्यौ दिवीव तौ। (47.23, 24)

In the empty battle-field, the two shining chariots of Padma and Sindhu moved, and it appeared as if they both were the ‘moon and the sun’ appearing in the empty hall of the heaven, marking the sky.

(Verses that describe the battle are not given here; only verses relevant to the story are chosen and given.)

शक्तीनां प्रासशङ्कूनां चक्राणां कचतां रणे तत्र तौ क्षणमावृत्य मण्डले भूमिकुण्डले

उभौ व्यतिबभूवते संमुखायुधावुभौ नाराचधारानिकरविक्षेपकरकध्वनौ। (47.30, 31)

In that ‘battle-field, where various weapons like Shakti, Praasa, Shanka, and Chakra were glittering with lustre’, ‘in that space which was cleared for them, where their chariots remained within a circular ground’, they both in a second turned towards each other, and stood facing each other with uplifted weapons with the accompanying sound of arrows shot towards each other.

प्राप्य राजा पुरः प्राप्तं सिन्धुमुद्गुरकन्धरं मध्याह्नतपनान्तेन कोपेन विततोऽभवत्। (48.01)

धनुरास्फालयामास चिरारावितदिङ्मुखं कल्पान्तपवनास्फोट इव मेरुगिरेस्तटम्। (48.02)

The king stayed in front of Sindhu who was holding his neck high in arrogance, and was terribly enraged like the hot afternoon sun. He strung his bow, the sound echoing in all the directions for long, like the storms of dissolution hitting the slopes of Meru Mountain.

विससर्जोर्जितो राजा प्रलयार्कः करानिव तूणीररजनीबद्धाः शिलीमुखपरम्पराः। (48.03)

Like the ‘Pralaya-sun’ throwing his sharp rays, the angry king shot in succession, arrows that were bound in his quiver like the lotus-buds at night.

एक एव विनिर्याति गुणात्स्य शिलीमुखः सहस्रं भवति व्योम्नि गच्छन्पतति लक्षशः। (48.04)

Each arrow that is shot becomes thousand in number, and as they reached the sky, they become lakh in number when they fall on the enemies.

सिन्धोरपि तथैवासीच्छक्तिर्लाघवमेव च वरेण वरदस्यैवं विष्णोर्धानुष्कता तयोः। (48.05)

Even Sindhu was equally powerful in attacking the enemy; for they both were experts in archery because of the boon bestowed by Lord Vishnu, when he was pleased by their penance.

(The battle went on fiercely between both of them for long, and after a terrifying battle, Vidooratha is fatally wounded by Sindhu and falls to the ground. Sindhu takes over the kingdom of Vidooratha as the next ruler, - as described in the verses (48.06) to (51.22). A few selected verses alone are given here as a part of the story, whereas the terrifying battle-scenes, the hurling of various weapons by the two armies, that are described in detail by Vasishtha as a lesson about battle-fields to Rama, the future king of Ayodhya, are omitted.)

तयोर्घटचटास्फोटं शृण्वत्कोदण्डयोर्द्वयोः बलद्वयमभूत्प्रेक्षामूकं शान्त इवाम्बुधिः। (48.11)

Listening to the crackling sound of their bows, both the armies ceased their fights and were observing them both quietly, like the ocean which had become quiet.

वहन्ति स्म शरापूरा गङ्गापूरा इवाम्बरे सिन्धोरभिमुखं युद्धे घर्घरारावरंहसः। (48.12)

The hosts of arrows were flowing in the sky towards Sindhu like the Ganges-floods towards the ocean, in the battle-field, with great speed and great whizzing noise.

कचत्कनकनाराचशरवर्षा अनारतं वहच्छवशवाशब्दं निर्ययुर्धनुरम्बुदात्। (48.13)

From the cloud of the bow, the 'rains of glittering golden and iron arrows' poured forth continuously, with the 'Shava/Shava' noise.

बाणमन्दाकिनीपूरं व्रजन्तं सिन्धुपूरणे वातायनात्तमालोक्य लीला तत्पुरवासिनी

तेन बाणसमूहेन जयमाशङ्क्य भर्तारि उवाच वाक्यमानन्दविकसन्मुखपङ्कजा

"जय देवि जयत्येष नाथोऽस्माकं विलोक्य, किंचानेन शरौघेण मेरुरप्येति चूर्णताम्"। (48.14,15,16)

Observing that 'flood of arrow-Ganges' rushing towards the 'Sindhu-sea' from the window, Leelaa of that city, expecting 'victory' for her husband with that host of arrows, spoke these words with her face booming like a red lotus, "Jaya Devi, look, our lord is winning now. With such an expertise in shooting arrows, even Meru will be powdered".

तस्यामेवं वदन्त्यां तु घनस्नेहरवाकुलं प्रेक्षणव्यग्रयोर्देव्योर्हसन्त्योर्मानुषीं हृदा

तच्छरणवमामत्तमपिबत्सिन्धुवाडवः शरोष्मणा ह्यगस्त्येन जह्नुर्मन्दाकिनीमिव। (48.17,18)

Even as she was uttering such words filled with extreme love for her husband, the 'Vadava fire called Sindhu', laughing at the folly of the (immature) human heart as it were, swallowed all those arrows of Vidooratha with a counter attack of 'arrows of hot breath', like Agastya drinking the ocean-waters, or like Jahnu drinking the waters of River Ganges.

बाणवर्षेण कणशस्तं सायकमहाघनं छित्त्वा तनुरजः कृत्वा चिक्षेप गगनार्णवे। (48.19)

With a shower of arrows, he broke the heavy bow (of Vidooratha) into pieces and threw the bow-dust into the ocean of the sky, making the enemy's body dusty.

यथा दीपस्य शान्तस्य न परिज्ञायते गतिः तस्य सायकसङ्गस्य न विज्ञाता तथा गतिः। (48.20)

Like one cannot know the path of the extinguished flame, the path of his arrow-collection was also not known (so fast they traversed the sky, that they were invisible as if).

तं छित्त्वा सायकासारं शरीराम्बुधरं घनं व्योम्नि प्रसारयामास रसाच्छवशतान्वितम्। (48.21)

After breaking up the arrow-onslaught of Vidooratha, he with the terrible urge to battle, again created another collection of arrows like a solidified thick cloud in the sky, along with hundreds of dead bodies.

विदूरथस्तमप्याशु व्यधमत्सायकोत्तमैः सामान्यजलदं मत्तं कल्पान्तपवनो यथा। (48.22)

Again Vidooratha took another excellent bow and started the shower of arrows once more, like the dissolution-storm hitting the ordinary thunder-cloud.

कृतप्रतिकृतैरेवं बाणवर्षैर्महीपती व्यर्थीकृतैरनयतां प्रहारमविचारणैः। (48.23)

With vengeance, both the kings kept on attacking each other with wasteful showers of arrows, without proper thinking.

अथादधे मोहनास्रं सिन्धुर्गन्धर्वसौहृदात्प्राप्तं तेन ययुर्लोका विना मोहं विधूरथात्। (48.24)

Then Sindhu used the 'Mohanaasatra' (on the army) that he had obtained by the friendship of a Gandharva friend, and because of that, all the soldiers on the side of Vidooratha fainted, except Vidooratha.

व्यस्तशस्त्राम्बरा मूका विषण्णवदनेक्षणाः मृता इवाभवन्योधाश्चित्रन्यस्ता इवाथवा। (48.25)

Covered by the power of that weapon, the soldiers became dumb, with painful eyes and faces, and became dead as it were, or like the pictures painted on a canvas (and froze as they were).

यावद्विदूरथादन्यं मोहो नयति मन्दतां तावद्विदूरथो राजा प्रबोधास्त्रमथाददे। (48.26)

ततः प्रबोधमापन्नाः प्रजाः प्रातरिवाब्जिनी। (48.27)

When all except Vidooratha fainted with frozen bodies, then Vidooratha used the 'Prabodhaastra' the powerful missile that wakes up all. Then all the soldiers woke up, like the lotuses at sunrise.

विदूरथे भवत्सिन्धुः क्रुद्धोऽर्क इव राक्षसे नागास्त्रमाददे भीमं पाशबन्धनखेददम्।

तेनाभवन्नभो व्याप्तं भोगिभिः पर्वतोपमैः। (48.28)

Angered at Vidooratha's act, like the sun at the night-spirit, Sindhu used the 'Naagaastra' (snake-missile), (which filled the surroundings with deadly snakes) and gave the pain of strangling to every one.

By that, the entire sky was filled with snakes of the size of mountains (covering all the hills with black serpents, filling the entire space with hot poisonous breaths, and burning everything with poisonous flames).

विदूरथोऽथ सौपर्णमाददेऽस्त्रं महास्त्रवित्, उदगुर्गरुडास्त्रेण सौपर्णाः पर्वता इव। (48.32)

स सुपर्णघनोऽपातं सर्पोद्यं भूप्रपूरकम्। (48.35) सर्पकम्बलनिर्मुक्तं भूमण्डलमराजत। (48.36)

Then, Vidooratha who knew all Astras, used the 'Sauparnaastra' (Garuda-birds belonging to Vishnu), and from 'that Garuda-missile' rose the 'Garuda birds of the size of mountains.' That 'cloud of Suparna' drank off the 'flood covering the Earth in the form of serpent-crowds' (and vanished off).

The Earth-pedestal shown forth, freed off the serpent-blanket.

ततस्तमोऽस्त्रमसृजत्सिन्धुरन्धान्धकारदम्तेनान्धकारो ववृधे कृष्णो भूजठरोपमः। (48.39)

Then Sindhu used the 'Tamo-Astra' (the darkness-missile), that produced dense darkness, and the darkness increased so much that it was like the 'dark hollow inside the Earth' (making everyone feel as if they were pushed down into some dark well).

विदूरथोऽथ मार्तण्डं दीपं ब्रह्माण्डमण्डपे अस्त्रं मन्त्रविदां श्रेष्ठः सृष्ट्वा मन्त्रो व्यचेष्टयत्। (48.43)

Then Vidooratha, who was an excellent master of 'Mantras', produced the 'light of the sun' in the 'Mandapa of Brahmaanda', and recited the Mantra of such a power.

अथोदिततमोम्भोधिमर्कागस्त्यो गभस्तिभिः अपिबत्कृष्णमम्भोदं शरत्काल इवामलः। (48.44)

Then, the 'Sun-Agastya' drank of the 'ocean of darkness' with his rays, like the 'cloudless autumn swallowing off the dark monsoon clouds'.

अथ कोपाकुलः सिन्धू राक्षसास्त्रं महाभयं क्षणादुदीरयामास मन्त्रोदीर्णशरात्मकम्। (48.47)

Then, Sindhu became enraged and used the terrifying 'Raakshasastra', the very next moment, with an arrow powered by the Mantra (producing terrifying Raakshasas from all the directions).

एतस्मिन्नन्तरे तस्मिँल्लीलानाथो विदूरथः नारायणास्त्रं प्रददे दुष्टभूतनिवारणम्। (48.53)

Even as the demons were terrifying one and all, Leelaa's husband Vidooratha used the 'Naaraayanaastra' which will destroy all the wicked ones.

उदीर्यमाण एवास्मिन्मन्त्रराजेऽस्त्रराजयः राक्षसानां प्रशेमुस्ता अन्धकार इवोदये। (48.54)

Even as the 'king of Mantras' was getting recited, all the Astras producing the Raakshasas subsided, like the darkness in the presence of light.

अथ सिन्धुर्मुमोचास्त्रमाग्नेयं ज्वलिताम्बरं जज्वलुः ककुभस्तेन कल्पाग्निज्वलिता इव। (48.56)

Then, Sindhu shot the 'Aagneyaastra' burning the entire sky; and the directions all over were filled with flames as if set on fire by the dissolution-fire.

जित्वा रिपुं पुनरसौ प्रहरते तथा वारुणं विससर्जास्त्रं पूजयित्वा विदूरथः। (48.61)

Vidooratha then sent the Astra named 'Vaaruna', after worshipping the deity, that was capable of counteracting the weapon of the enemy, and winning him.

एतस्मिन्नन्तरे सिन्धुरस्त्रं सस्मार शोषणं आपात्त्राणकरं देवं ददौ च शररूपिणम्। (48.70)

(When Sindhu's chariot started to drown in the waters), Sindhu remembered the deity of 'dryness', who offers help when in need, and sent him in the form of an arrow.

तेन घर्ममयीं मूर्च्छामाजग्मुस्तद्विरोधिनः ग्रीष्मदावानलोत्तप्ता मृदवः पल्लवा इव। (48.74)

By that, the enemies fainted with the heat, like the tender leaves scorched by the forest-fire.

विदूरथो रणोद्रेके तावत्क्रंकारमाततं कोदण्डं कुण्डलीकृत्य पर्जन्यास्त्रमथाददे। (48.75)

Vidooratha then tightened his bow with a great noise, and used the 'Parjanyaastra (cloud-missile), in the severity of battle-sense.

महामुसलधाराभिः पेतुरासारवृष्टयः कष्टंकारकठिनाः कृतान्तस्येव दृष्टयः। (48.81)

Pouring like pestles, 'very heavy rain showers', with the hail-stones hitting hard on the ground with great noise as if they were rocks, fell on the Earth like the vision of Death-deity himself.

ततो निमेषमात्रेण प्रशेमुर्मृगतृष्णिकाः प्रबोधरसापूरैर्यथा संसारवासनाः। (48.83)

Then, immediately within the wink-span, all the mirages rising from the extreme heat vanished, like the Vaasanaas pertaining to the worldly things subside off by the floods of bliss rising by the 'true understanding'.

आसीत्पङ्काङ्कमखिलं भूमण्डलमसंचरं पूरितः पूर्णधाराभिः सिन्धुः सिन्धुरिवाम्बुना। (48.84)

The 'entire sphere of Earth' was like a huge mire, unfit for walking; and Sindhu was covered by the heavy showers, like the sea by the waters.

वायव्यमस्त्रमसृजत्पूरिताकाशकोटरं कल्पान्तनृतसंमत्तरटद्भैरवभीषणम्। (48.85)

Then he produced the 'Vaayavyastra', filling the entire hollow of the sky, which danced the 'mad dance of dissolution', with great terrifying noise.

ववुरशनिनिपातपीडिताङ्गा दलितशिलाशकलाः ककुम्मुखेषु

प्रलयसमयसूचका भटानां कृतपट्टांकृतटङ्किकनः समीराः। (48.86)

Then the winds blew, hitting the people with stones, carrying shattered pieces of rocks from the ends of directions, predicting the dissolution-hour, and hitting hard on the armours of the soldiers with the noise of the hard objects hitting the metal.

तेनातिभीमवातेन विदूरथरथोऽप्यथ उह्यमानोऽभवन्नद्या यथा जर्जरपल्लवः। (49.03)

Because of those heavy stormy winds, even the chariot of Vidooratha started to float up, like a 'dried-up leaf' in the turbulent river.

विदूरथोऽथ तत्याज पार्वतास्त्रं महास्त्रवित्त्व्योमापि घनतोयेन समादातुमिवोद्यतम्। (49.04)

Then, Vidooratha who had mastered all the great Astras, shot the 'Paarvataastra', which was ready to take over the sky also, like the the dense water-filled clouds.

तेन शैलास्त्रघातेन विराट् प्राणसमीरणः शमं चैतन्यशान्त्येव प्रययौ वायुराततः। (49.05)

By the attack of the hills, the winds subsided everywhere, like the Viraat, the essence of Praana (Jagat-appearance) caused by 'Maayaa' subsides by the rise of true knowledge,

गिरीनपश्यन्नभसः पततः पत्रवर्णवत् सिन्धुः सिन्धुरिवोत्पक्षान्मैनकादीनितस्ततः

वज्रास्त्रमसृजद्दीप्तं चेरुर्वज्रगणास्ततः पिबन्तोऽद्रीन्द्रतिमिरमग्निदाहमिवाग्नयः। (49.08,09)

Seeing the mountains like Mainaaka and others with huge wings falling here and there, like flying leaves, Sindhu produced 'Vajraastra' which shone forth with lustre; then huge diamonds flew forth, swallowing the darkness namely the mountains, like the fire consumes the fuel.

विदूरथोऽथ वज्रास्त्रशान्त्यै ब्रह्मास्त्रमत्यगात्। (11)

Then, Vidooratha shot the 'Brahmaastra' to subdue the diamonds.

ततो ब्रह्मास्त्रवज्रास्त्रे समं प्रशममागते श्यामाश्यामं पिशाचास्त्रमथ सिन्धुरचोदयत्।

तेनोदगुः पिशाचानां पङ्क्तयोऽत्यन्तभीतिदाः। (49.11,12)

When the Brahmaastra and Vajraastra both were subdued simultaneously, Sindhu produced the 'Pishaachaastra' which was darker than darkness.

Then rose, the rows of flesh-eating vampires which were terrifying.

पिशाचराजी राजानं तस्य यावद्विदूरथं समाक्रामति तावतां मायां स बुबुधे बुधः। (49.21)

When the rows of vampires attacked the king, that wise-one understood the nature of that illusion.

पिशाचसंग्रामकरीं मायां वेत्ति स भूमिपः तया पिशाचसैन्यं तत्परसैन्ये न्ययोजयत्। (49.22)

ततः स्वसैनिकाः स्वस्थाः परयोधाः पिशाचिनः तस्याशु रूपिकास्त्रं च ददावन्यदसौ रुषा। (49.23)

उदगुर्भूतलाद्व्योम्नो रूपिका ऊर्ध्वमूर्धजाः। (49.24)

जगद्गुह्यस्तान्पिशाचांस्ता दुर्बलान्दुःशिशूनिव।पिशाचरूपिकासैन्यं तदासीदेकतां गतम्। (49.29)

That king knew the weapon to block the vampires; and with that, he sent another missile of vampires (Pishaachas) to attack the enemy army. Then his soldiers became freed of that illusion of vampires belonging to the enemy army. Then, moved by anger, Sindhu sent another missile named 'Roopikaastra' (giant demonesses) to assist his vampire army. Then, from under the ground and the sky, rose up the 'Roopikas' with hairs standing up on the head, and they caught the enemy-vampires like catching 'wicked weak babies'. Then the Pishaacha and Roopikaa armies combined to become a single group.

वेतालास्त्रं ततो दत्ते तेनोत्तस्थुः शवद्रजाः अमूर्धानः समूर्धानो वेताला वेशवल्लिताः। (49.35)

Then Sindhu sent the 'Vetaalaastra'; from that missile arose hosts of corpses headless and with heads, who were in extreme rage (to help his Pishaacha army).

ततः पिशाचवेतालरूपिकोग्रकबन्धवत् तद्वभूव बलं भीममुर्वीनिगरणक्षमम्। (49.36)

Then that army that was made of Pishaacha, Vetaala and Roopikaa, became terrifying and capable of swallowing the entire world.

अथेतरोऽपि भूपालो मायां संचार्य तां गुरौ राक्षसास्त्रं ससर्जाथ त्रैलोक्यग्रहणोन्मुखम्। (49.37)

उदगुः पर्वताकाराः सर्वतः स्थूलराक्षसाः। (49.38)

Then the other king (Vidooratha) used the illusion-power and sent a strong 'Raakshasaastra', which could conquer the three-worlds. Then, giant Raakshasas, huge like the mountains, rose up from all over.

तस्मिंस्तदा वर्तमाने घोरे समरविभ्रमे सर्वारिसैन्यनाशार्थमेकं स्वबलशान्तये

सस्मार स्मृतिमानन्तो महोदाराधिधैर्यभृत् अस्त्रमस्त्रेश्वरं श्रीमद्वैष्णवं शंकरोपमम्। (50.01,02)

When such a terrifying battle was going on, then -

to protect his own army, and to destroy the entire 'enemy army', that learned king Sindhu, who was extremely brave and courageous, meditated at the end on the 'Astra which was the lord of all Astras', equal to Shankara, named 'Sri Vaishnava' (which produced burning torches, maces, Vajras, Pattishas, arrows, swords of all kinds from the sky).

अथ राजा द्वितीयोऽपि वैष्णवास्त्रस्य शान्तये ददौ वैष्णवमेवास्त्रं शत्रुनिष्ठावपूरकम्। (50.07)

Then the other king (Vidooratha) also shot the same 'Vaishnavaastra' to subdue the other one, to defeat Sindhu's purpose.

(50.08) to (50.18) (Thus the battle goes on for a long time, with both the kings equally attacking each other violently.)

धारानिकृतशस्त्रौघमस्त्रयोर्युध्यमानयोः 'मदस्त्रवारणेनैव कालोपायोऽचलात्मनः अयं कियद्वल'

इति सिन्धौ तिष्ठति हेलया, विदूरथोऽस्त्रमाग्नेयं तत्याजाशनिशब्दवत्। (50.19,20)

ज्वालयामास स रथं सिन्धोः कक्षमिवारसम्। (50.19, 20, 21)

When they both were fighting like this, throwing at each other the slicing showers of arrows, Sindhu stood with contempt, thinking,

'What strength is his! He is staying firm just to pass the time, and just blocking my attack';

then Vidooratha shot the ‘Aagneyaastra’ which sounded like a thunderbolt, and burnt off Sindhu’s chariot like a dried-up grass bundle.

एतस्मिन्नन्तरे व्योम्नि हेतिनिर्विवरोदरे ससन्नाह इव प्रावृट्पयोदतटिनीव यः

अस्त्रे राज्ञोः क्षणं कृत्वा युद्धं परमदारुणं अन्योन्यं शममायाते सवीर्ये सुभटाविव। (50.21) to (50.23)

Meanwhile, when the sky was filled continuously with weapons thrown at each other, and when both of them stood like the monsoon-showers and the flooding-river, the two Vaishnavaastras clashed against each other violently for a second and became subdued like two soldiers of equal strength.

एतस्मिन्नन्तरे सोऽग्नी रथं कृत्वा तु भस्मसात् प्राप दग्ध्वा वनं सिन्धुं मृगेन्द्रमिव कन्दरात्। (23,24)

Meanwhile that fire (from Vidooratha’s weapon) burnt off Sindhu’s chariot in flames, and made Sindhu come out, like burning the forest to make the lion come out, and reached him.

सिन्धुरभ्यासतोऽग्न्यस्त्रं वारुणास्त्रेण शामयन् रथं त्यक्तवावनिं प्राप्य खड्गास्फोटकवानभूत्। (50.24,25)

Sindhu, an expert in Astras, subdued the fire through Vaarunaastra, left his chariot and stood on the ground with his sword held high for the attack.

अक्ष्णोर्निमेषमात्रेण रथाश्चानां रिपोः खुरान्लुलाव करवालेन मृणालानीव लाघवात्। (50.25,26)

Within the wink-span of the eyes, he expertly cut off the hoofs of the horses yoked to the chariot of the enemy, with his sword, like slicing off the lotus stalks.

विदूरथोऽपि विरथो बभूवास्फोटकासिमान्, समायुधौ समोत्साहौ चरतुर्मण्डलानि तौ,

खड्गौ क्रकचतां यातौ मिथौ प्रहरतोस्तयोः दन्तमालेयमस्येव बले चर्वयतः प्रजाः

शक्तिमादाय चिक्षेप खड्गं त्यक्त्वा विदूरथः। (50. 26 ,27, 28)

Vidooratha also got out of his chariot and wielded his sword, ready to fight.

Both held equal weapons, were equal in enthusiasm, and stood on the ground creating a circle around them. Their swords became like saws when hit against each other, and the soldiers on both sides were gritting their teeth in excitement.

Vidooratha threw off the sword, and took the missile named ‘Shakti’ and threw it at his enemy.

सिन्ध्वम्बुघर्घरारावो महोत्पात इवाशनिः अविच्छिन्ना समायाता पतिता सास्य वक्षसि। (50.29)

Predicting a great calamity, like the lightning roaring with a great noise rising from the ocean-water, the weapon without any interruption moved fast, and fell on Sindhu’s chest.

अप्रियस्य यथाभर्तुरनिच्छन्ती स्वकामिनी तेन शक्तिप्रहारेण नासौ मरणमासवान्। (50.30)

केवलं रुधिरव्रातं नागो जलमिवात्यजत्। (50.31)

Like the wife who does not embrace the husband whom she does not like, Sindhu did not die, even when hit by the ‘Shakti weapon’.

He just had the blood flowing out of him, like the elephant oozes out ichor-waters.

‘VIDOORATHA-LEELAA’ DESCRIBES THE BATTLE-SCENE WHERE HER HUSBAND IS DEFEATED BY KING SINDHU

तद्देशलीला तं दृष्ट्वा भग्नं तम इवेन्दुना सविकासघनानन्दा पूर्वलीलामुवाच ह-

The ‘Leelaa of that world’ seeing Sindhu broken like the darkness by the moon, and feeling extremely joyous, spoke to the ‘previous Leelaa’-

“देवि पश्य नृसिंहेन हतो भर्त्रायमावयोः शक्तिकोटिनखैर्देत्यः सिन्धुरुद्धुरकन्धरः

सरःस्थलस्थनागेन्द्रकरफूत्कृतवारिवत्पिष्टो रसोऽस्य निर्याति रक्तं चुलचुलारवैः। (50.31,32,33,34)

“Devi, look! This Sindhu, with his neck held high because of his arrogance, has been killed by our husband, like the Daitya ‘Hiranyakashipu’ by Narasimha (Vishnu), with his weapon-like sharp nails; blood is flowing out of his smashed up chest with the noise of ‘chuluchulu’ like the water sprayed by the wild elephant which is inside the lake-waters.

हा कष्टं रथमानीतं सिन्धुरारोढुमुद्यतः सौवर्णं मैरवं शृङ्गं पुष्करावर्तको यथा। (50.34,35)

Alas! What is happening! Another chariot has been brought, and Sindhu is ready to climb it, like the ‘(blood) whirlpool of the lake’ ascending the peak of the ‘Meru Mountain’.

पश्य देवि रथोऽस्यासौ मुद्ग्रेण विचूर्णितः भ्रमत्पार्थनिपातेन सौवर्णं नगरं यथा। (50.35,36)

Look Devi, his chariot has been powdered by the hammer-like missile (Mudgara), like the 'SauvarnaNagara' (Golden-city) (protected by the shining armours) starting to spin by the speedy arrows shot by Arjuna.

प्रवृत्तो रथमारोढुमानीतं पतिरेष मे कष्टं वज्रमिवेन्द्रेण मुसलं सिन्धुनेक्षितम्। (50.36,37)

This husband of mine, is now trying to ascend the chariot brought for him. Alas! Like the Vajra-weapon by Indra, Sindhu is ready to wield his 'Musala' (mace).

जवात्पतिः प्रयातो मे सैन्धवं मुसलायुधं वञ्चयित्वा विलासेन रथमारुह्य लाघवात्। (50.37,38)

My husband has avoided the mace-attack of Sindhu, and has expertly climbed the chariot with ease.

हा धिक्कष्टमसौ सिन्धुरार्यपुत्ररथं रयात् हरिश्चभ्रमिवारूढं प्लवेनोर्ध्वमिव द्रुमम्

क्रीडित्वा पीडयामास शरवर्षैर्विदूरथम्। (50.38,39)

Ha! What is happening again!

This Sindhu, with the swift shower of arrows, is attacking the 'chariot' of my husband, who is seated in it like inside a green pond, with its flag that is adorning it like the bird (who like a bird is) seated on a tall tree', and harassing him by his tricky attacks.

छिन्नध्वजं छिन्नरथं छिन्नाश्वं छिन्नसारथिं छिन्नकार्मुकवर्माणं भिन्नसर्वाङ्गमाकुलं

हृदि स्फारशिलापट्टदृढे पीवरमूर्धनि भित्त्वा वज्रसमैर्बाणैः पातयत्येष भूतले। (50.40, 41)

Sindhu made the 'king Vidooratha, who had his flag torn, whose chariot was in pieces, whose horses were killed, whose charioteer had been killed, whose bow and armour were torn to pieces, who had broken all his limbs and suffering', fall on the ground, by splitting asunder the topmost portion of his chest that was strong and broad like the stone slab, with his diamond-like arrows.

अथान्यं रथमानीतं कृच्छ्रेण प्राप्य चेतनां खड्गेनारोहतोऽस्यांसं छिन्नं भर्तुर्विलोक्य

पद्मरागगिरिद्योतमिवाद्वासृग्विमुञ्चति। (50.42,43)

A new chariot is bought for the king, and he is trying to climb it with much difficulty, yet not fully conscious; and look how my husband's shoulder is cut off, and he is bleeding profusely (ऋद्धं-समृद्धं) like the 'lustrous hill of PadmaRaaga' (ruby) that is broken and oozing red liquid.

हा हा धिक्कष्टमेतेन सिन्धुना खड्गधारया जङ्घयोर्म पतिश्छिन्नः क्रकचेनेव पादपः। (50.43,44)

Ha Ha! Alas! What a horrible sight!

My husband's thighs have been cut off by Sindhu, like slicing the tree with a saw.

हा हा हतास्मि दग्धास्मि मृतास्म्युपहतास्मि च। मृणाले इव पत्युर्म लूने द्वे अपि जानुनी" (50.44,45)

"Haa Haa! I am destroyed! I am burnt! I am dead! I am ruined!

My husband's knees are cut off like the lotus stalks";

VIDOORATHA'S LEELAA FAINTS AND FALLS ON THE GROUND

इत्युक्त्वा सा तदालोक्य भर्तृभावभयातुरा लता परशुकृतेव मूर्च्छिता भुवि सापतत्। (50.45,46)

Screaming like this, Vidooratha's wife, shocked by the condition of her husband, fell on the ground like a creeper cut by the axe. (She swoons on the ground, and dies.)

विदूरथोऽपि निर्जानुः प्रहरन्नेव विद्विषि पपात स्यन्दनस्याधश्छिन्नमूल इव द्रुमः।

पतन्नैवेष सूतेन रथेनैवापवाहितः। (50.46,47)

Vidooratha, having broken his knees, fell down from the chariot. Even as he was falling, the charioteer holds him back, and quickly tries to get the chariot away from the battlefield.

यदा तदाहतिं तस्य कण्ठेऽदात्सिन्धुरुद्धतः अर्धविच्छिन्नकण्ठोऽसावनुयातोऽथ सिन्धुना। (50.48)

स्यन्दनेनाविशत्सद्म पद्मं रविकरो यथा, सरस्वत्याः प्रभावाढ्यं

तत्प्रवेष्टुमसौ गृहं नाशकन्मशको मत्तो महाज्वालोदरं यथा। (50.49)

Sindhu enraged, strikes the sword at the king's neck, even as the chariot moves away.

Vidooratha's neck gets sliced half-way and hangs with the blood pouring out like a stream.

Sindhu follows the charioteer, still mad at the dying king. He entered with the chariot into the house of Padma, like the sun-ray entering the lotus. However, because of the power of Sarasvati, he was unable to enter the house, like a mad fly cannot enter inside the blazing-flames.

खड्गावकृत्तगलर्गतगलत्सवातरक्तच्छटाछुरितवस्त्रतनुत्रगात्रम्

तत्याज तं भगवतीमभितो गृहान्तः सूतः प्रवेश्य मृतितल्पतले गतोऽरिः। (50.50)

The charioteer carries inside the house the blood-soaked body of the king, from which the blood and air was oozing out abundantly, with its neck half-cut by the sword, and with the knees broken; and places it on the bare ground in front of the Goddess; and the enemy-king goes off unable to enter that place.

(King Sindhu enters the city and establishes his rule there.

Description of the chaos in the city is described from verses (01 to 22). A few chosen verses are alone given here.)

हतो राजा हतो राजा प्रतिराजेन संयुगे इति शब्दे समुद्रूते राष्ट्रमासीत्भयाकुलम्

भाण्डोपस्करभाराढ्यं विद्रवच्छकटव्रजं साक्रन्दार्तकलत्राढ्यं द्रवन्नागरदुर्गमम् (51.01,02)

'The king has been killed; the king has been killed by the enemy-king in the battle',

even as such shouts arose, the country was filled with anxiety;

carts moved burdened with all sorts of household materials;

the crowds were pathetically running away, with the groups of screaming and weeping womenfolk;

पलायमानसाक्रन्दं मार्गाहतवधूगणं अन्योन्यलुण्ठनव्यग्रलोकलग्नमहाभयम् (51.03)

everywhere, the sound of crying and screaming of the people who were escaping from the enemy soldiers was heard; the women were taken away forcefully on the roads;

every one was frightened of everyone, even as people started looting each other;

परराष्ट्रजनानीकताण्डवोल्लाससारवम् (51.04)

the 'soldiers of the enemy army' were madly dancing and making merry with great noise;

अभिषेकोद्यमादेशपरमन्त्रिपुरःसरम् राजधानीविनिर्माणसारम्भस्थपतीश्वरम् (51.09,10)

the ministers were busy in arranging for the king's consecration;

the architects were getting ready to reconstruct the capital city;

मृतबन्धुजनाक्रन्दैर्मृततूर्यरवैरपि हयेभरथशब्दैश्च पिण्डग्राह्यघनध्वनि। (51.14)

the sound was so dense and thick as if it was solid enough to grab in the hand,

because of the people crying over the dead relatives, and because of the sound of victory drums,

and the sound of the moving horses, elephants, and chariots.

SINDHU TAKES OVER THE COUNTRY AND MAKES HIS OWN RULES AND REGULATIONS

सिन्धुदेवो जयत्येकच्छत्रभूमण्डलाधिपः इत्यनन्तरमारेभे भेर्यः प्रतिपुरं तदा। (51.15)

'Lord Sindhu, the Emperor of the entire Earth-sphere is victorious' - the drums started to announce this in each and every corner of the country;

राजधानीं विवेशाथ सिन्धुरुद्धुरकन्धरः प्रजाः स्रष्टुं युगस्यान्ते मनुर्जगदिवापरः। (51.16)

Sindhu with his held high on his neck with arrogance, entered the capital city,

like Manu getting ready to create another world with people at the end of a Yuga.

निबन्धनानि चिह्नानि शासनानि दिशं प्रति क्षणान्निवेशयामासुर्मण्डलं प्रति मन्त्रिणः। (51.17)

Restraints, symbols, rules, immediately came into vogue by the orders of the ministers, at each and every part of the country.

अथ शेमुर्निमेषेण देशोपप्लवविभ्रमाः प्रशान्तोत्पातपवनाः पदार्थावृत्तयो यथा। (51. 20)

Immediately, all the disturbances in the country subsided, like the objects settling down after getting blown by a heavy wind.

सौम्यतामाजगामाशु देशो दशदिगन्वितः क्षीरोदो क्षुभितावर्तो द्रागिवोद्धृतमन्दरः। (51. 21)

The country attained peace in all the ten directions,

like the turbulent Milk-Ocean becoming calm immediately after the Mandara Mountain was removed.