

SHRIMAN NĀRĀYANEYAM

Dashaka 34

गीर्वाणैरर्थ्यमानो दशमुखनिधनं कोसलेष्वृश्यशृङ्गे
पुत्रीयामिष्टिमिष्ट्वा ददुषि दशरथक्ष्माभृते पायसाग्रयम् ।
तद्भुक्त्या तत्पुरन्ध्रीष्वपि तिसृषु समं जातगर्भासु जातो
रामस्त्वं लक्ष्मणेन स्वयमथ भरतेनापि शत्रुघ्ननाम्ना ॥ १ ॥

गीर्वाणैः-अर्थ्यमानः	by the Devas, (Thou) who were prayed to
दशमुख-निधनं	for the destruction of Raavana
कोसलेषु-ऋश्यशृङ्गे	in (the land of) Kosala, (when) sage Rishyashring
पुत्रीयाम्-इष्टिम्-इष्ट्वा	the Putrakaameshti Yanjya had performed
ददुषि दशरथ-क्ष्माभृते	(he) gave to king Dashratha
पायस-अग्रयम्	the divine Paayasa (pudding)
तत्-भुक्त्या	by eating which
तत्-पुरन्ध्रीषु-अपि तिसृषु	his three wives
समं जातगर्भासु	simultaneously concieved
जातः रामः-त्वं	(then) Thou were born as Raama
लक्ष्मणेन स्वयम्-अथ	then yourself as Lakshmana

भरतेन-अपि	also as Bharat
शत्रुघ्न-नाम्ना	(and) Shatrughna, by names

The Devas prayed to Thee for the distruction of Raavana. In the kingdom of Kosala, the sage Rishyashringa performed the Putrakaameshti Ynjya on the request of the King Dashratha. From the Yanajya emerged the divine paayasa which the king distributed among his three wives, by eating it they concieved simultaneously. Thou were born to them as Raama, then yourself as Lakshmana ,also as Bharat, and Shatrughna, by these names.

कोदण्डी कौशिकस्य क्रतुवरमवितुं लक्ष्मणेनानुयातो
यातोऽभूस्तातवाचा मुनिकथितमनुद्वन्द्वशान्ताध्वखेदः ।
नृणां त्राणाय बाणैर्मुनिवचनबलात्ताटकां पाटयित्वा
लब्ध्वास्मादस्त्रजालं मुनिवनमगमो देव सिद्धाश्रमाख्यम् ॥ २॥

कोदण्डी	carrying the bow Kodanda
कौशिकस्य क्रतुवरम्-अवितुं	Vishwaamitra's great sacrifice to protect
लक्ष्मणेन-अनुयातः	followed by Lakshmana
यातः-अभूः-तात-वाचा	(Thou) proceeded at the bidding of (Thy) father
मुनि-कथित-मनु-द्वन्द्व-	instructed by the muni, the two Mantras (Bala & Atibala)
शान्त-अध्व-खेदः	to remove the fatigue of the way
नृणां त्राणाय बाणैः-	for the protection of the people, with arrows
मुनि-वचन-बलात्-	by the order of the muni

ताटकां पाटयित्वा	slayed Taatakaa
लब्ध्वा-अस्मात्-	received from him (the sage)
अस्त्र-जालं	instructions into the use of several divine missiles
मुनि-वनम्-अगमः	with the sage went to the forest
देव	Thou O Lord!
सिद्धाश्रम-आख्यम्	to the hermitage known as Sidhaashrama

At the bidding of Thy father, followed by Lakshmana, Thou proceeded to protect the great sacrifice of Vishwaamitra, carrying the bow Kodanda. To remove the fatigue of the way, the sage imparted two Mantraas -Bala and Atibala. By the order of the sage, for the relief of the men, Thou destroyed the demoness Taadakaa, with arrows. After receiving from the sage instructions in the use of several divine missiles, Thou went to the forest with the sage and then to the hermitage named Siddhaashrama.

मारीचं द्रावयित्वा मखशिरसि शरैरन्यरक्षांसि निघ्नन्
कल्यां कुर्वन्नहल्यां पथि पदरजसा प्राप्य वैदेहगेहम् ।
भिन्दानश्चान्द्रचूडं धनुरवनिसुतामिन्दिरामेव लब्ध्वा
राज्यं प्रातिष्ठथास्त्वं त्रिभिरपि च समं भ्रातृवीरैस्सदारैः ॥ ३॥

मारीचं द्रावयित्वा	chasing away Maareecha
मख-शिरसि शरैः-	at the beginning of the sacrificial rites, by arrows
अन्य-रक्षांसि निघ्नन्	killed the other Raakhsasa
कल्यां कुर्वन्-अहल्यां	and purified Ahilyaa of her sins

पथि पदरजसा	on the way by the dust of Thy feet
प्राप्य वैदेह-गेहम्	reaching Janaka's palace
भिन्दानः-चान्द्रचूडं धनुः-	(and) breaking the bow of Shiva
अवनि-सुताम्-	the daughter of the Earth (Seetaa)
इन्दिराम्-एव लब्ध्वा	(Who) was Lakshmi herself having won
राज्यं प्रातिष्ठथाः-त्वं	Thou set out for Thy kingdom
त्रिभिः-अपि च समं	along with the three
भ्रातृवीरैः-सदारैः	great brothers and their wives

At the beginning of the sacrificial rites, Thou chased Maareecha and with arrows killed the other Raakshasas. On the way Thou purified Ahilyaa of her sins by the dust of Thy feet. On reaching Janaka's palace and breaking the bow of Shiva, Thou won Seetaa, the daughter of the earth, as Thy consort, who was Lakshmi herself. Along with the three great brothers and their wives Thou set out for Thy kingdom.

आरुन्धाने रुषान्धे भृगुकुल तिलके संक्रमय्य स्वतेजो
याते यातोऽस्ययोध्यां सुखमिह निवसन् कान्तया कान्तमूर्ते ।
शत्रुघ्नेनैकदाथो गतवति भरते मातुलस्याधिवासं
तातारब्धोऽभिषेकस्तव किल विहतः केकयाधीशपुत्र्या ॥४॥

आरुन्धाने रुषान्धे	Thou were confronted, blinded by rage
भृगुकुल तिलके	by the foremost of the Bhrgu clan, Parashuraama

संक्रमय्य स्वतेजः याते	(in the end) transmitted all his powers to Thee and went away
यातः-असि-अयोध्यां	Thou went to Ayodhya
सुखम्-इह निवसन् कान्तया	where Thou lived happily with Thy wife Seetaa
कान्तमूर्ते	O Radiant Lord!
शत्रुघ्नेन-एकदा-अथः	then one day with Shatrughna
गतवति भरते	when Bharat had gone
मातुलस्य-अधिवासं	to his uncle's kingdom
तात-आरब्धः-	started by Thy father
अभिषेकः-तव किल विहतः	Thy coronation was obstructed
केकय-अधीश-पुत्र्या	by the daughter of the king of Kekaya, (Kekayee)

O Radiant Lord! Parashuraama, the foremost of the Bhrigu clan, confronted Thee with great anger and was defeated. He then transmitted all his powers to Thee and went away. Thou went to Ayodhya and lived happily with Thy consort Seetaa. Then one day, when Bharat along with Shatrughna had gone to his uncle's kingdom, Thy father fixed Thy coronation which was obstructed by the daughter of the king Kekaya, i.e., Kekayee.

तातोक्त्या यातुकामो वनमनुजवधूसंयुतश्चापधारः
 पौरानारुध्य मार्गे गुहनिलयगतस्त्वं जटाचीरधारी।
 नावा सन्तीर्य गङ्गामधिपदवि पुनस्तं भरद्वाजमारा-
 न्त्वा तद्वाक्यहेतोरतिसुखमवसश्चित्रकूटे गिरीन्द्रे ॥५॥

तात-उक्त्या	to keep Thy father's words
यातुकामः वनम्-	desirous of going to the forest
अनुज-वधू-संयुतः-	accompanied by Thy younger brother and wife
चाप-धारः	bearing a bow
पौरान्-आरुध्य मार्गे	sending back the citizens on the way
गुह-निलय-गतः-त्वं	Thou went to the residence of Guha
जटा-चीर-धारी	wearing matted hair and bark cloth
नावा सन्तीर्य गङ्गाम्-	crossing the Gangaa in a boat
अधिपदवि पुनः-तं	on the way again, him
भरद्वाजम्-आरात्-नत्वा	to Bharadwaaj who lived near by offered obeisance
तत्-वाक्य-हेतोः-	by his instructions
अति-सुखम्-अवसः-	Thou lived very happily
चित्रकूटे गिरीन्द्रे	on the great mountain Chitrakoot

To keep Thy father's words Thou proceeded to go to the forest accompanied by Thy consort Seetaa, and brother Lakshmana, armed with a bow. The crowd of citizens stricken with grief, who followed Thee, Thou sent back and on the way went to the residence of Guha. In an ascetic garb of bark cloth and matted hair Thou crossed the Gangaa in a boat and paid obeisance to sage Bharadwaaja who lived near by. On the sage's instruction Thou camped on the great mountain Chitrakoota and lived there very happily.

श्रुत्वा पुत्रार्तिखिन्नं खलु भरतमुखात् स्वर्गयातं स्वतातं
तप्तो दत्वाऽम्बु तस्मै निदध्नि भरते पादुकां मेदिनीं च
अत्रिं नत्वाऽथ गत्वा वनमतिविपुलं दण्डकं चण्डकायं
हत्वा दैत्यं विराधं सुगतिमकलयश्चारु भोः शारभङ्गीम् ॥६॥

श्रुत्वा पुत्र-आर्ति-खिन्नं	on hearing (that) saddened by the pain (of separation)of the son
खलु भरत-मुखात्	indeed from Bharat's mouth
स्वर्ग-यातं स्व-तातं	about the death of Thy father
तप्तः दत्वा-अम्बु तस्मै	tormented, (Thou) performed Tarpana for him
निदध्नि भरते	bestowed on Bharata
पादुकां मेदिनीं च	(Thy) sandals and the kingdom
अत्रिं नत्वा-अथ	paying homage to sage Atri, then
गत्वा वनम्-	went to the forest
अति-विपुलं दण्डकं	Dandaka which was very vast
चण्डकायं	the ferocious bodied
हत्वा दैत्यं विराधं	Asura named Viraadha killing
सगतिम्-अकलयः-	salvation bestowed
चारु भोः शारभङ्गीम्	beautifully, O Thou! To (the sage) Shaarabhanga

Hearing from Bharat about Thy father's demise on account of the pangs of separation from

the son (Thee), Thou were tormented and performed Tarpana for him. Then Thou bestowed Thy sandals and the kingdom to Bharata and paid homage to sage Atri. Going into the dense vast forest Dandaka, Thou killed the ferocious bodied demon Viraadha, and Thou graciously gave salvation to sage Shaarabhangee.

नत्वाऽगस्त्यं समस्ताशरनिकरसपत्राकृतिं तापसेभ्यः

प्रत्यश्रौषीः प्रियैषी तदनु च मुनिना वैष्णवे दिव्यचापे ।

ब्रह्मास्त्रे चापि दत्ते पथि पितृसुहृदं वीक्ष्य भूयो जटायुं

मोदात् गोदातटान्ते परिरमसि पुरा पञ्चवट्यां वधूट्या ॥७॥

नत्वा-अगस्त्यं	(after) paying obeisance to sage Agastya
समस्त-आशर-निकर-सपत्राकृतिं	the whole demon multitude will be killed to the core
तापसेभ्यः प्रत्यश्रौषीः	to the sages, promised
प्रियैषी तदनु च	(Thou) the well wisher, and after that
मुनिना वैष्णवे दिव्य-चापे	by the sage the divine Vaishnava bow
ब्रह्मास्त्रे च-अपि	and also the Brahmaastra
दत्ते पथि	was given, on the way
पितृ-सुहृदं वीक्ष्य	seeing Thy father's friend
भूयः जटायुं मोदात्	again Jataayu happily
गोदा-तटान्ते	on the banks of Godaavari river
परिरमसि पुरा	Thou lived then

पञ्चवत्यां वधूत्या

in Panchvati with Thy consort

After paying obeisance to sage Agastya, Thou the well wisher of the sages, promised to destroy the multitude of demons to the core. Then the sage gave Thee the divine Vaishnava bow and also the Brahmaastra. Thou also met Thy father's friend Jataayu and lived happily with Thy consort Seetaa in Panchawati on the banks of the river Godaavaree.

प्राप्तायाः शूर्पणख्या मदनचलधृतेरर्थनैर्निस्सहात्मा

तां सौमित्रौ विसृज्य प्रबलतमरुषा तेन निर्लूननासाम् ।

दृष्ट्वैनानां रुष्टचित्तं खरमभिपतितं दूषणं च त्रिमूर्धं

व्याहिंसीराशरानप्ययुतसमधिकांस्तत्क्षणादक्षतोष्मा ॥८॥

प्राप्तायाः शूर्पणख्या	approached by Shoorpanakhaa
मदन-चल-धृतेः-	(who was) overcome by passion
अर्थनैः-निस्सहात्मा	by (her) entreaties being annoyed
तां सौमित्रौ विसृज्य	sending her away to Lakshmana
प्रबलतम-रुषा तेन	by whom in great rage
निर्लून-नासाम्	(her) nose was cut off
दृष्ट्वा-ऐनां रुष्ट-चित्तं	seeing her (thus) in great anger
खरम्-अभिपतितं	Khar attacked (Thee)
दूषणं च त्रिमूर्धं	Dooshana and Trishiraa
व्याहिंसीः-आशरान्-अपि-	(Thou) destroyed (them) and other Raakshasas also

अयुतसम-अधिकान्-	who were more than ten thousand
तत्-क्षणात्-	then and there
अक्षत-ऊष्मा	Thou! Whose powers know no decline

Shoorpanakhaa approached Thee overcome with passion. Annoyed by her love lorn advances, Thou sent her away to Lakshmana who in great rage cut off her nose. Khar Dooshana and Trishira seeing her state came to attack Thee in great anger. O Thou! Whose powers know no decline, Thou killed them and other more than ten thousand Raakshasas all at once then and there.

सोदर्याप्रोक्तवार्ताविवशदशमुखादिष्टमारीचमाया-
सारङ्ग सारसाक्ष्या स्पृहितमनुगतः प्रावधीर्बाणघातम् ।
तन्मायाक्रन्दनिर्यापितभवदनुजां रावणस्तामहार्षी-
त्तेनार्तोऽपि त्वमन्तः किमपि मुदमधास्तद्वधोपायलाभात् ॥ ९ ॥

सोदर्या-प्रोक्त-वार्ता-	by (his) sister (he was) told the account
विवश-दशमुख-	infatuated Raavana
आदिष्ट-मारीच-	ordered Maareech
माया-सारङ्ग	(to beome) the illusive dear
सारसाक्ष्या	by the lotus-eyed (Seetaa)
स्पृहितम्-अनुगतः	(it was) desired, (Thou) went after
प्रावधीः-बाण-घातम्	(and) killed with an arrow

तत्-माया-क्रन्द-	by him an illusive cry
निर्यापित-भवत्-अनुजां	sent out by her (Seetaa) Thy younger brother
रावणः-ताम्-अहर्षीत्-	Raaavana abducted her
तेन-आर्तः-अपि	because of that even though grieved
त्वम्-अन्तः	Thou inwardly
किम्-अपि-मुदम्-अधाः-	were somewhat pleased
तत्-वध-उपाय-लाभात्	for getting a reason for killing him

Raavana's sister Shurpanakhaa gave an account of Seetaa by which he was infatuated and ordered Maareech to become the illusive deer. The lotus eyed Seetaa, made a desire for the deer and Thou went after it and killed it with an arrow. As Maareech died, he gave an illusive cry imitating Raama. Hearing the cry , Seetaa sent away Thy younger brother Lakshmana after him. Finding her alone Raavana abducted Seetaa. Though Thou were grieved at this, Thou also felt some joy as this gave a good reason to kill Raavana.

भूयस्तन्वीं विचिन्वन्नहत दशमुखस्त्वद्वधूं मद्वधेने-
त्युक्त्वा याते जटायौ दिवमथ सुहृदः प्रातनोः प्रेतकार्यम् ।
गृह्णानं तं कबन्धं जघनिथ शबरीं प्रेक्ष्य पम्पातटे त्वं
सम्प्राप्तो वातसूनुं भृशमुदितमनाः पाहि वातालयेश ॥ १० ॥

भूयः-तन्वीं विचिन्वन्-	thereafter, searching for the beautiful one
अहतः दशमुखः-	Raavana abducted
त्वत्-वधूं मत्-वधेन-	Thy consort by killing me

इति-उक्त्वा याते जटायौ	saying thus (when) Jataayu went to
दिवम्-अथ सुहृदः	heaven, then of his friend (Jataayu)
प्रातनोः प्रेतकार्यम्	(Thou) performed funeral rites
गृह्णानं तं कबन्धं	who had caught hold of Thee that Kabandha
जघनिथ शबरीं प्रेक्ष्य	(Thou) killed, bestowed salvation to Shabari
पम्पातटे त्वं सम्प्राप्तः वातसूनुं	on the banks of Pampaa getting to meet Hanumaan
भृशमुदितमनाः	Thou were greatly delighted
पाहि वातालयेश	protect O Lord of Guruvaayur!

While searching for Seetaa, the dying Jataayu informed Thee that Raavana had abducted Seetaa and also had inflicted fatal wounds on him, when offered resistance. Thou performed the funeral rites of this friend Jataayu. On the way the monster Kabandha obstructed Thee and was killed. Thou then gave salvation to the ascetic woman Shabari and also got to meet Hanumaana on the banks of the river Pampaa, to Thy great delight. O Lord of Guruvaayur! protect me.

