

SHRIMAN NĀRĀYANEYAM

Dashaka 86

साल्वो भैष्मीविवाहे यदुबलविजितश्चन्द्रचूडाद्विमानं
विन्दन् सौभं स मायी त्वयि वसति कुरुस्त्वत्पुरीमभ्यभाङ्क्षीत् ।
प्रद्युम्नस्तं निरुन्धन्निखिलयदुभटैर्न्यग्रहीदुग्रवीर्यं
तस्यामात्यं द्युमन्तं व्यजनि च समरः सप्तविंशत्यहान्तः ॥१॥

साल्वः भैष्मी-विवाहे	Saalva, in Rukmini's wedding
यदु-बल-विजितः-	by the Yaadava army conquered
चन्द्रचूडात्-विमानं	from Shankara the aerial car
विन्दन् सौभं	getting the Saubha
स मायी त्वयि	that elusive one, when Thou
वसति कुरुन्-	were in Kuru's city (Indraprastha)
त्वत्-पुरीम्-अभ्यभाङ्क्षीत्	Thy city (Dwaarikaa) attacked
प्रद्युम्नः-तं	Pradyumna, him
निरुन्धन्-	resisting
निखिल-यदु-भटैः-	with the entire Yadu army
न्यग्रहीत्-उग्र-वीर्यं	killed very powerful

तस्य-आमात्यं द्युमन्तं	his minister Dyumanta
व्यजनि च समरः	and the battle lasted
सप्त-विंशति-अहान्तः	twenty seven days

Saalva of magical merits, who was defeated by the Yaadava army at the time of Rukmini's abduction, got Saubh the aerial car as a boon from Shiva. When Thou were residing in the city of the Kurus, Indraprastha, Saalva attacked Thy city Dwaarika. Pradyumna resisted him heading the entire army of the Yaadavas, and killed his powerful minister Dyumanta. This battle lasted for 27 days.

तावत्त्वं रामशाली त्वरितमुपगतः खण्डितप्रायसैन्यं
सौभेशं तं न्यरुन्धाः स च किल गदया शार्ङ्गमभ्रंशयत्ते ।
मायातातं व्यहिंसीदपि तव पुरतस्तत्त्वयापि क्षणार्धं
नाज्ञायीत्याहुरेके तदिदमवमतं व्यास एव न्यषेधीत् ॥ २ ॥

तावत्-त्वम् रामशाली	then Thou with Balaram
त्वरितम्-उपगतः	quickly reaching
खण्डित-प्राय-सैन्यं	almost destroying army
सौभेशं तं न्यरुन्धाः	the owner of Saubh, him, confronted
स च किल गदया	and he indeed with his mace
शार्ङ्गम्-अभ्रंशयत्-ते	Sharanga knocked down, Thine
माया-तातं	created by magic, father

व्यहिंसीत्-अपि	killed also
तव-पुरतः-तत्-त्वया-अपि	in front of Thee, that by Thee also
क्षणार्धं न-अज्ञायि-इति	for a second was not understood
आहुः-एके तत्-इदम्-अवयतं	say some that, this difference of opinion
व्यास एव न्यषेधीत्	Vyaas himself refuted

Along with Balaraam Thou quickly reached Dwaarika and confronted Saalva the owner of the aerial car Saubha whose army was almost destroyed. He knocked down Thy bow Shaaranga with a stroke of his mace. He even killed the likeness of Thy father which he had created by his magical abilities. Some say that even Thou were for a moment decieved by this illusion. But sage Vyaas has refuted this opinion.

क्षिप्वा सौभं गदाचूर्णितमुदकनिधौ मङ्क्षु साल्वेऽपि चक्रे-
 णोत्कृत्ते दन्तवक्त्रः प्रसभमभिपतन्नभ्यमुञ्चद्गदां ते ।
 कौमोदक्या हतोऽसावपि सुकृतनिधिश्चैद्यवत्प्रापदैक्यं
 सर्वेषामेष पूर्वं त्वयि धृतमनसां मोक्षणार्थोऽवतारः ॥ ३ ॥

क्षिप्वा सौभं	
गदा-चूर्णितम्-	throwing Saubha
उदकनिधौ मङ्क्षु	by the mace smashed to powder
साल्वे-अपि-चक्रेण-	in the ocean, immediately
उत्कृत्ते दन्तवक्त्रः	(when) Saalva also by (Sudarshana discus)

प्रसभम्-अभिपतन्-	was cut off, Dantavaktra
अभ्यमुञ्चत्-गदां ते	violently attacking
कमोदक्या	hitting with the mace, Thee
हतः-असौ-अपि	by Kaumudaki
सुकृति-निधिः-	killed he also
चैद्य-वत्-प्रापत्--ऐक्यं	the good deeds repository
सर्वेषाम्-एष	like Chedi attained union
पूर्वं त्वयि धृत-मनसां	for all, this
मोक्षण-अर्थः-अवतारः	from long in Thee had fixed their minds

The aerial car Saubha was smashed to pieces with a mace and thrown into the sea, Saalva's head was also cut off by Thy Sudershana discus. Dantavaktra then attacked Thee violently and hit Thee with his mace, thereupon Thou killed him, the repository of good deeds, with Thy mace Kaumodaki. He was fortunate like Shishupal (Chedi) and others who had attained union with Thee. The purpose of this incarnation of Thee was to give liberation to all those who had for long fixed their minds on Thee.

त्वय्यायातेऽथ जाते किल कुरुसदसि द्यूतके संयतायाः

क्रन्दन्त्या याज्ञसेन्याः सकरुणमकृथाश्चेलमालामनन्ताम् ।

अन्नान्तप्राप्तशर्वांशजमुनिचकितद्रौपदीचिन्तितोऽथ

प्राप्तः शाकान्नमश्रन् मुनिगणमकृथास्तृप्तिमन्तं वनान्ते ॥४॥

त्वयि-आयाते-अथ	
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जाते किल कुरुसदसि	(when) Thou went back (to Dwaarika)
द्यूतके संयतायाः	took place indeed (then) in the Kuru assembly
क्रन्दन्त्या याज्ञसेन्याः	in the (fraudulent) game of dice was dragged
सकरुणम्-अकृथाः-	crying Draupadi
चेल-मालाम्-अनन्ताम्	piteously, Thou did
अन्न-अन्त-प्राप्त-	her clothing of length endless
शर्वाशज-मुनि-	(after) the food was over, arriving
चकित्-द्रौपदी-	by a part of Shankara (born), Muni (Durvaasaa)
चिन्तितः-अथ प्राप्तः	by frightened Draupadi
शाक-अन्नम्-अश्वन्	being thought of Thee, then, reaching there
मुनिगणम्-अकृथाः-	some leafy vegetable (left over) eating
त्तिम्-अन्तम् वनान्ते	the sage and his men made

After Thy return to Dwaarikaa, a fraudulent game of dice took place in the assembly of the Kurus. Draupadi was dragged there by her hair. Piteously and helplessly crying she prayed to Thee. With compassion Thou endowed her with endless length of clothing. Further, when living in the forest, Draupadi was very frightened because sage Durvaasaa had come there with his people when the food was over. Draupadi again thought of Thee and Thou came to her rescue and ate a bit of the left over leafy vegetable and thereby satiated fully the hunger of the sage and his retinue.

युद्धोद्योगेऽथ मन्त्रे मिलति सति वृतः फल्गुनेन त्वमेकः
 कौरव्ये दत्तसैन्यः करिपुरमगमो दूत्यकृत् पाण्डवार्थम् ।
 भीष्मद्रोणादिमान्ये तव खलु वचने धिक्कृते कौरवेण
 व्यावृण्वन् विश्वरूपं मुनिसदसि पुरीं क्षोभयित्वागतोऽभूः ॥५॥

युद्ध-उद्योगे-अथ	
मन्त्रे मिलति सति	for the was preparations, then
वृतः फल्गुनेन त्वम्-एकः	strategies were being made
कौरव्ये दत्त-सैन्यः	desired by Arjun Thou alone
करिपुरम्-अगमः	to Duryodhana gave the army
दूत्य-कृत् पाण्डव-अर्थम्	to Hastinaapur went
भीष्म-द्रोण-आदि-मान्ये	in the role of a messenger for the Paandavas
तव खलु वचने	by Bhishma Drona and others (Thou) being honoured
धिक्कृते कौरवेण	(by) Thy indeed by words
व्यावृण्वन् विश्वरूपं	rejected by Duryodhana
मुनि-सदसि	revealing the Cosmic form
पुरीं क्षोभयित्वा-	in the sage's assembly
गतः-अभूः	the city shaking went away

As the preparations of the war were on and strategies were decided, Arjuna asked Thee

alone to be on his side. Agreeing to that, Thou gave Thy army to Duryodhana. Taking on the role of a messenger of the Pandavas, Thou went to Hastinaapur. Indeed Thy words were honoured by Bhishma, Drona and others but Duryodhana rejected them altogether. Revealing Thy Cosmic form in the assembly of the sages Thou shook up the entire Hastinaapur and returned to Dwaarikaa.

जिष्णोस्त्वं कृष्ण सूतः खलु समरमुखे बन्धुघाते दयालुं
 खिन्नं तं वीक्ष्य वीरं किमिदमयि सखे नित्य एकोऽयमात्मा ।
 को वध्यः कोऽत्र हन्ता तदिह वधभियं प्रोज्झ्य मय्यर्पितात्मा
 धर्म्यं युद्धं चरेति प्रकृतिमनयथा दर्शयन् विश्वरूपम् ॥ ६ ॥

जिष्णोः-त्वं	
कृष्ण सूतः खलु	of Arjun Thou
समर-मुखे	O Krishna! Charioteer indeed
बन्धु-घाते दयालुं	in the face of the battle
खिन्नं तं वीक्ष्य वीरं	in the relations' killing ptiful
किम्-इदम्-अयि सखे	saddened him, seeing that warrior
नित्यः-एकः-अयम्-आत्मा	what is this O friend!
कः वध्यः	eternal and one this Aatmaa (self) is
कः-अत्र हन्ता	who is the slain
तत्-इह	who here is the slayer
वध-भियं प्रोज्झ्य	so here

मयि-अर्पित-आत्मा	the killing fear giving up
धर्म्यम् युद्धं चर-इति	in me surrendering yourself
प्रकृतिम्-अनयथाः	the righteous war carry out
दर्शयन् विश्वरूपम्	to a balanced state of mind (thus) brought (him)

In Thy role as Arjuna's charioteer, Thou saw the warrior sad and dejected in the face of the war, with the pitiful thought of having to kill his relations and his own people. Thou said to him 'O Friend! What is this? Aatman is eternal and only one. Who is the slain and who is the slayer here? Therefore giving up all fear of killing, surrender yourself to Me and carry out this righteous war.' By saying so and showing him Thy cosmic form, Thou brought Arjuna back to a balanced state of mind.

भक्तोत्तंसेऽथ भीष्मे तव धरणिभरक्षेपकृत्यैकसक्ते
नित्यं नित्यं विभिन्दत्ययुतसमधिकं प्राप्तसादे च पार्थे ।
निश्शस्त्रत्वप्रतिज्ञां विजहदरिवरं धारयन् क्रोधशाली-
वाधावन् प्राञ्जलिं तं नतशिरसमथो वीक्ष्य मोदादपागाः ॥७॥

भक्त-उत्तंसे-अथ भीष्मे	
तव धरणि-भर-क्षेप-	the leading devotee, then, Bheeshma
कृत्ये-एक-सक्ते	Thy (purpose of) the earth's burden reducing
नित्यं नित्यं विभिन्दति-	in fulfilling alone engaged
अयुत-सम-अधिकं	everyday destroying
प्राप्त-सादे च पार्थे	ten thousand about or more

निश्शस्त्रत्व-प्रतिज्ञां	and coming to exhaustion of Arjuna,
विजहत्-अरिवरं	not taking up arms, the vow
धारयन् क्रोधशाली-	discarding, the great discus
इव-अधावन्	holding, in anger
प्राञ्जलिं तं	as if running
नतशिरसम्-अथ	with joined hands him
वीक्ष्य मोदात्-अपागाः	(and) bowed head then

Bhishma, one of the leading devotees was intent on helping in fulfilling Thy purpose of reducing the burden of the earth, and was killing almost 10,000 warriors everyday. Arjuna had become very exhausted in resisting Bheeshma. Forgetting Thy vow of not taking up arms in the war, Thou rushed towards Bheeshma with Thy great discus in hand as though in great anger. Bheeshma stood with folded hands and bent down his head as Thou approached him. Seeing him thus Thou were full of joy and desisted from attacking him.

युद्धे द्रोणस्य हस्तिस्थिररणभगदत्तेरितं वैष्णवास्त्रं
वक्षस्याधत्त चक्रस्थगितरविमहाः प्रार्दयत्सिन्धुराजम् ।
नागास्त्रे कर्णमुक्ते क्षितिमवनमयन् केवलं कृत्तमौलिं
तत्रे त्रापि पार्थ किमिव नहि भवान् पाण्डवानामकार्षीत् ॥८॥

युद्धे द्रोणस्य	
हस्ति-स्थिर-	in the fight with Drona
रण-भगदत्त-ईरितं	on an elephant firmly seated

वैष्णव-अस्त्रं	the fighting Bhagadatta discharged
वक्षसि-आधत्त	the Vaishnava (Naaraayana) missile
चक्र-स्थगित-	on (Thy) chest took
रवि-महाः	in (Thy) Sudarshana discushiding
प्रार्दयत्-सिन्धुराजं	the sun's rays
नाग-अस्त्रे कर्ण-मुक्ते	got killed Jayadratha
क्षितिम्-अवनमयन्	the Naaga missile discharged by Karna
केवलं कृत्त-मौलिं	the earth, by lowering it down
तत्रे तत्र-अपि पार्थ	only was cut off the crown
किम्-इव नहि भवान्	saved there also was Arjuna
पाण्डवानाम्-अकार्षीत्	what all did not Thou

When the fight with Drona was going on Bhagadatta who was firmly seated on an elephant discharged the Vaishnava missile which Thou attracted towards Thy own chest and saved Arjuna. Arjuna was able to kill Jayadratha when Thy Sudarshana discus hid the rays of the sun. Again when Karna discharged the Naaga missile towards Arjuna, Thou lowered the earth by the pressure of Thy toe, so that only Arjun's crown got cut off and Arjuna was saved here also. What all did Thou not do for the benefit of the Paandavas.

युद्धादौ तीर्थगामी स खलु हलधरो नैमिशक्षेत्रमृच्छ-
 न्नप्रत्युत्थायिसूतक्षयकृदथ सुतं तत्पदे कल्पयित्वा ।
 यज्ञघ्नं वल्कलं पर्वणि परिदलयन् स्नाततीर्थो रणान्ते
 सम्प्राप्तो भीमदुर्योधनरणमशमं वीक्ष्य यातः पुरीं ते ॥९॥

युद्ध-आदौ तीर्थ-गामी	
स खलु हलधरः	at the beginning Of the battle, going for pilgrimage
नैमिश-क्षेत्रम्-ऋच्छन्-	that indeed Balaraama
अप्रत्युत्थायि-सूत-	the Naimishyaaranya area covering
क्षय-कृत्-अथ	who had not stood up in respect, that Suta
सुतं तत्-पदे	killing then
कल्पयित्वा	his son on his seat
यज्ञघ्नं वल्कलं	installing
पर्वणि परिदलयन्	the destroyer of the Yangyas, Valkala (an Asura)
स्नात-तीर्थः	during the full moon and new moon days, killing
रण-अन्ते सम्प्राप्तः	completing the pilgrimage
भीम-दुर्योधन-रणम्-	towards the end of the war returning
अशमं वीक्ष्य यातः	the Bheema and Duryodhana fight

पुरीं ते

prolonged, seeing went away

Just when the war was to begin Balaraama had gone away on a pilgrimage. He first covered the holy area of Naimishaaranya. Then he killed Suta for not having got up to honour him and installed his son in his place. Then he destroyed the Asura Valkala, who used to destroy the Yagnyas carried out on the full moon and new moon days. Completing his pilgrimage he returned to Kurukshetra. There when he saw the prolonged fight between Bheema and Duryodhana, he went away to Thy city of Dwaarika.

संसुप्तद्रौपदेयक्षपणहतधियं द्रौणिमेत्य त्वदुक्त्या

तन्मुक्तं ब्राह्मस्रं समहृत विजयो मौलिरत्नं च जहे ।

उच्छ्रित्यै पाण्डवानां पुनरपि च विशत्युत्तरागर्भमस्त्रे

रक्षन्नङ्गुष्ठमात्रः किल जठरमगाश्चक्रपाणिर्विभो त्वम् ॥१०॥

संसुप्त-द्रौपदेय	
क्षपण-हत-धियं	deep in sleep, the sons of Draupadi
द्रौणिम्-एत्य	having killed, the evil minded
त्वत्-उक्त्या	Drona's son (Ashwatthaamaa) approaching
तत्-मुक्तं ब्राह्मम्- अस्त्रं	by Thy saying
समहृत विजयः	discharged by him the Brahamaastra
मौलिरत्नम् च जहे	retracted Arjuna
उच्छ्रितै पाण्डवानां	and clipped off his crest jewel

पुनः-अपि च	to cut off the line of Paandavas
विशति-उत्तरा-गर्भम्-	and again also
अस्त्रे रक्षन्-	entering Uttara's womb
अङ्गुष्ठ-मात्रः किल	by the weapon protecting
जठरम्-अगाः-	thumb sized merely indeed
चक्रपाणिः-विभो त्वम्	in her womb Thou went

Drona's son, the evil minded Ashwatthama had killed the sons of Draupadi when they were fast asleep. On Thy command Arjuna approached him and retracted the Brahmastra discharged by him and clipped off his crest jewel. To cut off the line of the Paandavas, Ashwatthama again sent the weapon into Uttara's womb to kill the foetus in there. To protect the foetus Thou entered her womb in the size of a thumb with Thy Sudarshana discus in hand.

धर्मौघं धर्मसूनोरभिदधदखिलं छन्दमृत्युस्स भीष्म-
स्त्वां पश्यन् भक्तिभूम्नैव हि सपदि ययौ निष्कलब्रह्मभूयम् ।
संयाज्याथाश्वमेधैस्त्रिभिरतिमहितैर्धर्मजं पूर्णकामं
सम्प्राप्तो द्वरकां त्वं पवनपुरपते पाहि मां सर्वरोगात् ॥११॥

धर्मौघं धर्मसूनोः-	
अभिदधत्-अखिलं	the great Dharmas to Yudhishtira
छन्द-मृत्युः-स भीष्मः-	teaching in totality
त्वां पश्यन्	moment of death, who could decide, he Bheeshma

भक्ति-भूम्ना-एव हि	Thee seeing
सपदि ययौ	by the devotional intensity alone
निष्कल-ब्रह्म-भूयम्	soon attained to undivisible Brahma state
संयाज्य-अथ-	accomplishing then
अश्व-मेधैः-त्रिभिः-	Ashwamedha three
अति-महितैः-	very great Yangysa
धर्मजं पूर्णकामं	Yudhishtira was fulfilled of aspirations
सम्प्राप्तः द्वारकां त्वं	returned to Dwaarikaa Thou
पवनपुरपते	O Lord of Guruvaayur!
पाहि मां सर्वरोगात्	save me from all diseases

The entire great Dharmas were taught to Yudhishtira by Bheeshm who could decide the moment of his death. On seeing Thee, by his devotional intensity alone he attained the undivisible state of Brahman. Thou enabled Yudhishtira to perform three great Ashwamedha Yangyas by which all his aspirations were fulfilled. Then Thou returned to Dwaarikaa. O Lord of Guruvaayur! save me from all diseases.

