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Dashaka 75

प्रातः सन्त्रस्तभोजक्षितिपतिवचसा प्रस्तुते मल्लतूर्ये
सङ्घे राज्ञां च मञ्चानभिययुषि गते नन्दगोपेऽपि हर्म्यम् ।
कंसे सौधाधिरूढे त्वमपि सहबलः सानुगश्चारुवेषो
रङ्गद्वारं गतोऽभूः कुपितकुवल्यापीडनागावलीढम् ॥ १ ॥

प्रातः	early next morning
सन्त्रस्त-भोज-	at the frightened Kansa
क्षितिपति-वचसा	king's command
प्रस्तुते मल्ल-तूर्ये	was commenced the wrestling by the beating of the drums
सङ्घे राज्ञां च	and the assembly of kings
मञ्चान्-अभिययुषि	to their seats had ascended
गते नन्दगोपे-	Nandagopa had gone
अपि हर्म्यम्	also to the palace
कंसे-सौध-अधिरूढे	and Kansa had climbed to the top balcony of his palace
त्वम्-अपि सह-बलः	Thou also along with Balaraam
सानुगः-चारु-वेषः	and with friends, attractively dressed

रङ्ग-द्वारं गतः-अभूः	to the gate of the arena went (which was)
कुपित-कुवल्यापीड-	by the angered Kuvalayaapeeda
नाग-अवलीढम्	the elephant obstructed

Early the next morning, the frightened king Kansa commanded the commencement of the wrestling by the beating of the drums. The assembly of the kings ascended their respective seats to witness the wrestling. Nandagopa had also gone to the palace, and Kansa had also climbed to the top balcony of his palace. Thou along with Balarama and Thy friends, dressed attractively approached the gates of the arena which was obstructed by the angered great elephant Kuvalayaapeeda.

पापिष्ठापेहि मार्गाद्द्रुतमिति वचसा निष्ठुरक्रुद्धबुद्धे-
 रम्बष्ठस्य प्रणोदादधिकजवजुषा हस्तिना गृह्यमाणः ।
 केलीमुक्तोऽथ गोपीकुचकलशचिरस्पर्धिनं कुम्भमस्य
 व्याहृत्यालीयथास्त्वं चरणभुवि पुनर्निर्गतो बल्लुहासी ॥ २॥

पापिष्ठ-अपेहि	O wicked one, move away
मार्गात्-द्रुतम्-	from the way quickly
इति वचसा	thus saying
निष्ठुर-क्रुद्ध-बुद्धे-	the cruel and angry minded
अम्बष्ठस्य प्रणोदात्-	mahout's prompting
अधिक-जव-जुषा	more speed taking
हस्तिना गृह्यमाणः	by the elephant (Thou) being caught

केली-मुक्तः-अथ	playfully releasing Thyself, then
गोपी-कुच-कलश-	the Gopikas' pot like breasts
चिर-स्पर्धिनं	who was always competing
कुम्भम्-अस्य व्याहृत्य-	on this (elephant's) forehead striking a blow
अलीयथाः-त्वं	hid Thou
चरण-भुवि	between its (elephant's) legs
पुनः-निर्गतः	(Thou) again came out
वल्गु-हासी	sweetly smiling

Thou said 'O wicked one move away from the way quickly'. At this the cruel and angry minded mahout prompted the elephant, who taking great speed caught Thee in its tusks. As though in play Thou released Thyself and struck a blow on the elephant's bulging forehead which rivalled with the Gopikas' pot like breasts. Thou then hid between the elephant's legs for sometime and then came out smiling sweetly.

हस्तप्राप्योऽप्यगम्यो झटिति मुनिजनस्येव धावन् गजेन्द्रं
क्रीडन्नापात्य भूमौ पुनरपिपततस्तस्य दन्तं सजीवम् ।
मूलादुन्मूल्य तन्मूलगमहितमहामौक्तिकान्यात्ममित्रे
प्रादास्त्वं हारमेभिर्ललितविरचितं राधिकायै दिशेति ॥ ३ ॥

हस्त-प्राप्यः-अपि-	in the hands grasped also
अगम्यः झटिति	unattainable hastily

मुनिजनस्य-	of the sages
इव धावन्	in the same manner, the running
गजेन्द्रं क्रीडन्-	elephant playfully
आपात्य भूमौ	throwing down on the ground
पुनः-अभिपततः-तस्य	again when charging he was
दन्तं सजीवम्	the tooth, live
मूलात्-उन्मूल्य	from its roots pulling out
तत्-मूलग-	off its (the tusks') root
महित-महा-	priceless large
मौक्तिकानि-	pearls
आत्म-मित्रे	to Thy friend
प्रादाः-त्वम्	Thou gave (saying)
हारम्-एभिः-	necklace with these
ललित-विरचितं	beautifully made
राधिकायै	to Raadhaa
दिश-इति	give, thus

To the sages who meditate, just as Thou seem to be in their grasp but suddenly elude

them, so also Thou escaped even when Thou were in the grasp of the elephant, running away just when it seemed to catch hold of Thee. Thou then playfully threw him on the ground. As he again rushed towards Thee, Thou pulled out its tooth from the root of its tusk. From there emerged priceless large pearls which Thou gave to Thy friend asking him to get them made into a beautiful necklace and give it to Raadhaa.

गृह्णानं दन्तमंसे युतमथ हलिना रङ्गमङ्गाविशन्तं
 त्वां मङ्गल्याङ्गभङ्गीरभसहृतमनोलोचना वीक्ष्य लोकाः ।
 हंहो धन्यो हि नन्दो नहि नहि पशुपालाङ्गना नो यशोदा
 नो नो धन्येक्षणाः स्मस्त्रिजगति वयमेवेति सर्वे शशंसुः ॥४॥

गृह्णानं दन्तम्-अंसे	carrying the tusk on the shoulder
युतम्-अथ हलिना	with Balaraam then
रङ्गम्-अङ्ग-	the arena, O Lord!
आविशन्तम्	entering
त्वां मङ्गल्य-अङ्ग-भङ्गी-	Thee with auspicious beautiful form
रभस-हृत-मनः-लोचना	forcefully drawing the mind and eyes
वीक्ष्य लोकाः	seeing, the people (exclaimed)
हंहो धन्य हि नन्दः	Oh! Fortunate indeed is Nanda
नहि नहि पशुपाल-अङ्गना	no no the Gopa women
नो यशोदा	no Yashodaa
नो नो धन्य-ईक्षणाः स्मः-	no no fortunate are we the onlookers

त्रिजगति	in the three worlds
वयम्-एव-इति	we alone (are fortunate) thus
सर्वे शशंसुः	everyone declared

O Lord! Carrying the tusk on the shoulder, as Thou entered the arena with Balaraama, everyone's eyes and minds were forcefully drawn towards Thy auspicious form. The people exclaimed 'O fortunate indeed is Nanda, no no the Gopikaas, no Yashodaa, no no we the onlookers are fortunate, we alone are fortunate indeed in the three worlds.' Thus everyone declared.

पूर्णं ब्रह्मैव साक्षान्निरवधि परमानन्दसान्द्रप्रकाशं
गोपेषु त्वं व्यलासीर्न खलु बहुजनैस्तावदावेदितोऽभूः ।
दृष्ट्वाऽथ त्वां तदेदं प्रथममुपगते पुण्यकाले जनौघाः
पूर्णानन्दा विपापाः सरसमभिजगुस्त्वत्कृतानि स्मृतानि ॥५॥

पूर्णं ब्रह्म-एव	The Complete Brahman Itself That Thou are
साक्षात्-निरवधि	right in front, free from all limitations
परम-आनन्द-सान्द्र-प्रकाशं	of the nature of supreme bliss and pure consciousness
गोपेषु त्वं व्यलासीः-	among the Gopas Thou shone
न खलु बहु-जनैः-	not indeed by many people
तावत्-आविदेतः-अभूः	then (Thou) were known (as Brahman)
दृष्ट्वा-अथ त्वां	then seeing Thee

तत्-इदम्-प्रथमम्-	that this for the first time
उपगते पुण्यकाले	arising of the auspicious time
जन-औघाः	hordes of people
पूर्णानन्दा विपापाः	full of bliss, becoming free from sin
सरसम्-अभिजगुः-	joyfully narrated
त्वत्-कृतानि स्मृतानि	Thy deeds, which they remembered

Not many people had the knowledge that Thou who shone and lived among the Gopas were Brahman incarnate and the essence of Supreme Bliss and Pure consciousness, free from all limitations. For many of them the auspicious time had arisen that they saw Thee for the first time and were full of bliss and became free from sin and joyfully narrated Thy deeds which they remembered.

चाणूरो मल्लवीरस्तदनु नृपगिरा मुष्टिको मुष्टिशाली
त्वां रामं चाभिपेदे झटझटिति मिथो मुष्टिपातातिरूक्षम् ।
उत्पातापातनाकर्षणविविधरणान्यासतां तत्र चित्रं
मृत्योः प्रागेव मल्लप्रभुरगमदयं भूरिशो बन्धमोक्षान् ॥ ६ ॥

चाणूरः मल्लवीरः-	Chaanoora, the champion wrestler
तदनु नृप-गिरा	thereafter, at the king's command
मुष्टिकः मुष्टिशाली	Mushtika, the boxer
त्वां रामं च-अभिपेदे	Thee and Balaraama attacked

झटझटिति मिथः	loudly and mutually
मुष्टि-पात-अति-रूक्षम्	with fists and blows fierce
उत्पात-आपातन-आकर्षण-	throwing up, pushing down and dragging
विविध-रणानि-	(such) various methods of fight
आसतां तत्र चित्रं	which were there, what a wonder
मृत्योः प्राक्-एव	even before death
मल्लप्रभुः-अगमत्-अयं	this champion of wrestling attained
भूरिशः बन्ध-मोक्षान्	many times bondage and release

At the king's command the champion wrestler Chaanoor and the boxer Mushtika attacked Thee and Balaraama. There were mutual and loud and fierce blows of fists, throwing up, pushing down and dragging and various such methods of fight were used. What a wonder it is that the leading wrestler Chaanoor, even before his death attained bondage and release many times at Thy hands.

हा धिक् कष्टं कुमारौ सुललितवपुषौ मल्लवीरौ कठोरौ
न द्रक्ष्यामो ब्रजामस्त्वरितमिति जने भाषमाणे तदानीम् ।
चाणूरं तं करोद्धामणविगलदसुं पोथयामासिथोर्व्या
पिष्टोऽभून्मुष्टिकोऽपि द्रुतमथ हलिना नष्टशिष्टैर्दधावे ॥७॥

हा धिक् कष्टं	alas! How bad!
कुमारौ सुललित-वपुषौ	the two boys, tender bodied

मल्लवीरौ कठोरौ	the (two) wrestlers are tough
न द्रक्ष्यामः	(we will) not see (this fight)
व्रजामः-त्वरितम्-	will go away quickly
इति जने भाषमाणे	thus when people were talking
तदानीम् चाणूरं तं	then that Chaanoor
कर-उद्धामण-	(who was) by hand whirled around (by Thee)
विगलत्-असुं	(and so) whose life slipped away (he died)
पोथयामासिथ-उर्व्यां	(Thou) threw him on the earth
पिष्टः-अभूत्-मुष्टिकः-अपि	crushed was Mushtika also
द्रुतम्-अथ हलिना	quickly then by Balaraama
नष्ट-शिष्टैः-दधावे	other than the (two) killed ran away

Alas! How bad! The two boys are tender bodied and the two wrestelers are tough. We will go away quickly and not see this unequal contest,' thus the people were talking among themselves. Just then Thou caught hold of Chaanoor's arm and whirled him round and round and threw him dead on the ground. Mushtika was also quickly crushed to death by Balaraama. The remaining wrestlers ran away out of fear.

कंस संवार्य तूर्यं खलमतिरविदन् कार्यमार्यान् पितुंस्ता-
नाहन्तुं व्याप्तमूर्तेस्तव च समशिषद्दूरमुत्सारणाय ।
रुष्टो दुष्टोक्तिभिस्त्वं गरुड इव गिरिं मञ्चमञ्चनुदञ्चत्-
खड्गव्यावल्गदुस्संग्रहमपि च हठात् प्राग्रहीरौग्रसेनिम् ॥८॥

कंस संवार्य तूर्य	Kansa, stopping the drums
खल-मतिः-अविदन्	(he) the wicked not knowing
कार्यम्-	what to do
आर्यान्-पितृन्-तान्-आहन्तुं	those respected parents to be killed
व्याप्तमूर्तेः-तव	O Omniscient Lord! Thine (the parents)
च समशिषत्-	and ordered
दूरम्-उत्सारणाय	to drive far away
रुष्टः दुष्ट-उक्तिभिः -त्वं	annoyed by wicked words Thou
गरुडः-इव गिरिं	like Garuda flying to (the top of a) mountain
मञ्चम्-अञ्चन्-	jumping to the throne (of Kansa)
उदञ्चत्-खड्ग-व्यावल्ग-	raised up sword brandishing
दुस्संग्रहम्-अपि	(so) difficult to catch hold of (such Kansa)
च हठात् प्राग्रहीः-	with determination (Thou) caught hold of
औग्रसेनिम्	that son of Ugrasena

Kansa asked for the drums to be stopped. Then the wicked one not knowing what to do ordered for Thy respected parents to be killed. O Omnipresent Lord! He also ordered that Thou be driven away to a remote place. Thou were very annoyed at his wicked words. Thou leaped with determination to the throne of Kansa to the highest balcony of his palace, like a Garuda ascends to the top of the mountain, and gripped him, the son of Ugrasena,

though he was difficult to catch hold of because he resisted with brandishing a sword.

सद्यो निष्पिष्टसन्धिं भुवि नरपतिमापात्य तस्योपरिस्टा-

त्वय्यापात्ये तदैव त्वदुपरि पतिता नाकिनां पुष्पवृष्टिः ।

किं किं ब्रूमस्तदानीं सततमपि भिया त्वदूतात्मा स भेजे

सायुज्यं त्वद्वधोत्था परम परमियं वासना कालनेमेः ॥९॥

सद्यः निष्पिष्ट-सन्धिं	immediately crushing his joints
भुवि नरपतिम्-आपात्य	on the ground the king hurling
तस्य-उपरिष्टात्-	on top of him
त्वयि-आपात्ये तदा-एव	Thou falling at that very moment
त्वत्-उपरि पतिता	on Thee fell
नाकिनां पुष्प वृष्टिः	from the gods, shower of flowers
किं किं ब्रूमः-तदानीं	what all should I say, at that time
सततम्-अपि भिया	always out of fear
त्वत्-गत-आत्मा स भेजे	thinking of you he attained
सायुज्यं त्वत्-वध-उत्था	union with Thee, arising from Thee killing him
परम परम-इयं	O Supreme Being! This alone
वासना कालनेमेः	was the vaasanaa (past life's tendency), of Kaalanemi

Immediately crushing his joints Thou hurled the king on the ground and jumped on his

body. At that very moment the gods in heaven showered flowers on Thee. What shall I say! O Supreme Being! Though Kansa always remembered Thee out of fear, he attained union with Thee as a result of Thou killing him. This was due to his vaasanaa (past life's tendency) as Kaalanemi (in his previous birth) who was killed by Thee.

तद्भातृनष्ट पिष्ट्वा द्रुतमथ पितरौ सन्नमन्नुग्रसेनं
 कृत्वा राजानमुच्चैर्यदुकुलमखिलं मोदयन् कामदानैः ।
 भक्तानामुत्तमं चोद्धवममरगुरोराप्तनीतिं सखायं
 लब्ध्वा तुष्टो नगर्यां पवनपुरपते रुन्धि मे सर्वरोगान् ॥ १० ॥

तत्-भातृन्-अष्ट पिष्ट्वा	his eight brothers killing
द्रुतम्-अथ	quickly then
पितरौ सन्नमन्-	prostrating before the parents
उग्रसेनं कृत्वा राजानम्-	Ugrasena making the king
उच्चैः-यदुकुलम्-अखिलं	greatly the whole of the Yaadava clan
मोदयन् कामदानैः	making happy by giving what they desired
भक्तानाम्-उत्तमं	and the greatest of devotees
च-उद्धवम्-	Uddhava
अमरगुरोः-आप्त-नीतिं	who had received the ethics from the preceptors of gods (Brahaspati)
सखायं लब्ध्वा	getting as friend
तुष्टः नगर्यां	satisfied (resided) in the capital city

पवनपुरपते	O Lord of Guruvaayur!
रुन्धि मे सर्व-रोगान्	remove my all afflictions

Quickly then Thou killed Kansa's eight brothers. Prostrating before Thy parents, Thou made Ugrasena the king and made the whole Yaadava clan greatly happy by giving them what they desired. Thou then got Uddhava as friend who was the greatest of devotees and had recieved instructions into the laws of ethics from the preceptor of gods, Brihaspati. Thou resided in the capital with satisfaction. O Lord of Guruvaayur! deign to remove all my afflictions.

