

SHRIMAN NĀRĀYANEYAM

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Dashaka 83

रामेऽथ गोकुलगते प्रमदाप्रसक्ते
हूतानुपेतयमुनादमने मदान्धे ।
स्वैरं समारमति सेवकवादमूढो
दूतं न्ययुङ्क्त तव पौण्ड्रकवासुदेवः ॥ १ ॥

रामे-अथ	Thou (when) Balaraam
गोकुल-गते	had gone to Gokul
प्रमदा-प्रसक्ते	with the damsels sporting
हूत-अनुपेत-	when called , not coming
यमुना-दमने	Yamunaa to subdue
मदान्धे	intoxicated (Balaraam)
स्वैरं समारमति	at will sporting around
सेवक-वाद्-मूढः	subordinate's advice misled by
दूतं न्ययुङ्क्त	messenger sent
तव	to Thee
पौण्ड्रक-वासुदेव	Paundraka Vaasudeva

Then when intoxicated Balaraam was sporting happily and at will with the damsels, he called over Yamuna to him. When Yamuna did not comply to his wishes he subdued her by turning her course. At that time Paundraka Vaasudeva misled by the ill advice of his subordinates, sent a messenger to Thee.

नारायणोऽहमवतीर्ण इहास्मि भूमौ
धत्से किल त्वमपि मामकलक्षणानि ।
उत्सृज्य तानि शरणं ब्रज मामिति त्वां
दूतो जगाद सकलैर्हसितः सभायाम् ॥ २ ॥

नारायणः-अहम्-	Naaraayana am I
अवतीर्ण इह-अस्मि भूमौ	descended here have I on earth
धत्से किल त्वम्-अपि	bear indeed you also
मामक-लक्षणानि	my emblems
उत्सृज्य तानि	abandon them
शरणं ब्रज माम्-इति	surrender take unto me, thus
त्वां दूतः जगाद	to Thee the messenger said
सकलैः-हसितः	while every one laughed
सभायाम्	in the assembly

I am Naaraayana and have descended here on this earth. It seems you too bear my emblems. Abandon them and surrender unto me.' Thus the messenger said to Thee to the amusement of all in the assembly.

दूतेऽथ यातवति यादवसैनिकैस्त्वं
यातो ददर्शित् वपुः किल पौण्ड्रकीयम् ।
तापेन वक्षसि कृताङ्कमनल्पमूल्य-
श्रीकौस्तुभं मकरकुण्डलपीतचेलम् ॥ ३ ॥

दूते-अथ यातवति	the messenger, when had departed
यावद-सैनिकैः-त्वं	with the Yaadava army Thou
यातः ददर्शित्	went and saw
वपुः किल पौण्ड्रकीयम्	the body indeed of Poundraka
तापेन वक्षसि	by heat on the chest
कृत-अङ्कम्-	was made a mark
अनल्प-मूल्य-	not of little cost
श्री कौस्तुभं	Shri Kaustubha
मकर-कुण्डल	fish shaped ear ornaments
पीत-चेलम्	(and) yellow silk garment

After the messenger had departed, Thou went with the Yaadava army to the capital of Paundraka. There Thou saw the ridiculous form of Paundraka's body marked by a burnt sign (representing Srivatsa) an invaluable gem round his neck (representing the Kaustubha) and wearing also fish shaped ear ornaments and a yellow silk garment.

कालायसं निजसुदर्शनमस्यतोऽस्य
 कालानलोत्करकिरेण सुदर्शनेन ।
 शीर्षं चकर्तिथ ममर्दिथ चास्य सेनां
 तन्मित्रकाशिपशिरोऽपि चकर्थ काश्याम् ॥४॥

काल-आयासं	of black iron
निज-सुदर्शनम्-	his own Sudarshana
अस्यतः-अस्य	throwing, his
काल-अनल-उत्कर-	cosmic fire sparks
किरेण सुदर्शनेन्	emitted by the Sudarshana
शीर्षम् चकर्तिथ	(his) head cut off
ममर्दिथ च अस्य सेनां	and crushed his army
तत्-मित्र-काशिप-	his friend Kaashi's
शिरः-अपि चकर्थ	head also cut off
काश्याम्	(and sent) into Kaashi

Paundraka threw his own Sudershana made of black iron at Thee. Thou then cut off his head by Thy Sudarshana which was emitting sparks of cosmic fire, and crushed his army. Thou also cut off the head of his friend Kaashi and hurled it into Kaashi itself.

जाल्येन बालकगिराऽपि किलाहमेव
 श्रीवासुदेव इति रूढमतिश्चिरं सः ।
 सायुज्यमेव भवदैक्यधिया गतोऽभूत्
 को नाम कस्य सुकृतं कथमित्यवेयात् ॥५॥

जाल्येन्	due to stupidity
बालक-गिरा-अपि	by immature words even
किल-अहम्-एव	indeed I only (am)
श्री-वासुदेव इति	Shree Vaasudeva, thus
रूढमतिः-चिरं सः	firmly believing for long he
सायुज्यम्-एव	union (with Thee) only
भवत्-ऐक्य-धिया	with Thee oneness by thinking
गतः-अभूत्	attained
कः नाम	who indeed (knows)
कस्य सुकृतं	whose good deeds
कथम्-इति-अवेयात्	in which way (come about), knows

It may be due to stupidity or due to believing the immature words of young people that Paundraka for long firmly believed in his mind that he himself was indeed Vaasudeva. This thought made him constantly be in oneness with Thee and so he attained Saayujya (union

with Thee). Who knows whose good deeds lead him where and to what credit?

काशीश्वरस्य तनयोऽथ सुदक्षिणाख्यः

शर्वं प्रपूज्य भवते विहिताभिचारः ।

कृत्यानलं कमपि बाणरणातिभीतै-

भूतैः कथञ्चन वृतैः सममभ्यमुञ्चत् ॥६॥

काशी-ईश्वरस्य	Kaashi king's
तनयः-अथ	son then
सुदक्षिण-आख्यः	Sudakshina by name
शर्वं प्रपूज्य	Shankara worshipping well
भवते विहित-	in The performed
अभिचारः	black magic
कृत्या-अनलं	Krityaa fire
कम्-अपि	some (fierce and evil)
बाण-रण-अति-भीतैः-	in Baana's battle very frightened
भूतैः कथञ्चन वृतैः	by those Bhootas somehow followed by
समम्-अभ्यमुञ्चत्	with thm released

Then the son of the king of Kaashi, called Sudakshina fervently worshipped Shankara. He performed black magic on Thee and released an evil fierce fire named Krityaa. He also somehow mobilised the Bhootas who were frightened during the battle Thou fought with

Baana.

तालप्रमाणचरणामखिलं दहन्तीं
कृत्यां विलोक्य चकितैः कथितोऽपि पौरैः ।
द्यूतोत्सवे किमपि नो चलितो विभो त्वं
पार्श्वस्थमाशु विससर्जिथ कालचक्रम् ॥७॥

ताल-प्रमाण-चरणाम्-	palm trees like long legged
अखिलं दहन्तीं	everything burning
कृत्यां विलोक्य	Krityaa seeing
चकितैः	by the frightened
कथितः-अपि पौरैः	Thou being informed even by citizens
द्यूत-उत्सवे	in the dice game
किम्-अपि नो चलितः	in the least not moving
विभो त्वं	O Lord Thou!
पार्श्वस्थम्-आशु	placed near by immediately
विससर्जिथ	deployed
काल-चक्रम्	Sudarshana discus

The frightened citizens saw the Krityaa fire with long legs like palm trees burning everything and they informed Thee of this. Thou without stirring from Thy seat at the game of dice in which Thou were engrossed, deployed O Lord! Thy Sudarshana discus which was

ready at hand.

अभ्यापतत्यमितधाम्नि भवन्महास्त्रे
हा हेति विद्रुतवती खलु घोरकृत्या।
रोषात् सुदक्षिणमदक्षिणचेष्टितं तं
पुप्लोष चक्रमपि काशिपुरीमधाक्षीत् ॥८॥

अभ्यापतति-	dashing
अमित-धाम्नि	the ever brilliant
भवत्-महा-अस्त्रे	Thy great weapon
हा हा-इति	oh oh thus shouting
विद्रुतवती	running away
खलु घोर-कृत्या	indeed the terrible Krityaa
रोषात् सुदक्षिणम्-	in anger Sudakshina
अदक्षिण-चेष्टितं तं	the impious actioned, him
पुप्लोष चक्रम-अपि	burnt down discus also
काशि-पुरीम्-अधाक्षीत्	the Kaashi city burnt down

Thy ever brilliant great weapon dashed towards Krityaa. The terrible Krityaa ran away shouting in distress and in anger burnt down the impious actioned Sudakshina himself. Thy Sudarshana discus in turn burnt down the city of Kaashi.

स खलु विविदो रक्षोघाते कृतोपकृतिः पुरा
तव तु कलया मृत्युं प्राप्तुं तदा खलतां गतः ।
नरकसचिवो देशक्लेशं सृजन् नगरान्तिके
झटिति हलिना युध्यन्नद्धा पपात तलाहतः ॥९॥

स खलु विविदः	he indeed Vividha
रक्षोघाते	in the Raakshasa's killing
कृत-उपकृतिः पुरा	had given help long ago
तव तु कलया	by Thy part incarnation
मृत्युं प्राप्तुं	death to get
तदा खलतां गतः	then to wickedness took
नरक-सचिवः	Narakaasura's minister
देश-क्लेशं सृजन्	to public suffering causing
नगर-अन्तिके	near the town of Dwaarika
झटिति हलिना	immediately with Balaraama
युध्यन्-अद्धा	fighting with ease
पपात-तल-आहतः	fell down hit by the palm

Long ago Vividha, the monkey who had helped Thee in killing the Raakshasas (during Thy

incarnation as Raama) nursed the desire to be killed by Thy part incarnation. As a minister of Narakaasura, he took to evil ways and started creating sufferings for the people in the vicinity of Dwaarika. In a fight with Balaraama, he was killed with ease by a blow of Balaraam's hand in no time.

साम्बं कौरव्यपुत्रीहरणनियमितं सान्त्वनार्थी कुरूणां
यातस्तद्वाक्यरोषोद्धृतकरिनगरो मोचयामास रामः ।
ते घात्याः पाण्डवेयैरिति यदुपृतनां नामुचस्त्वं तदानीं
तं त्वां दुर्बोधलीलं पवनपुरपते तापशान्त्यै निषेवे ॥ १० ॥

साम्बं	Saamba (who was)
कौरव्य-पुत्री-हरण-	(due to) Kuru's daughter's abducting
नियमितं	in captivity
सान्त्वना-अर्थी	to pacify
कुरूणां यातः-	the Kurus went
तत्-वाक्य-रोष-	by their talks enraged
उद्धृत-करिनगरः	lifted up Hastinaapur
मोचयामास रामः	(and) released (Saamba) Balaraam
ते घात्याः	they, the Kurus should be killed
पाण्डवेयैः-इति	by the Paandavas, thus
यदु-पृतनां	the Yadu army

न-अमुचः-त्वं तदानीं	did not send Thee, then
तं त्वां दुर्बोधलीलं	that Thou of unfathomable sportings
पवनपुरपते	O Lord of Guruvaayur!
ताप-शान्त्यै निषेवे	for the sufferings to be removed (I) worship

Saamba was a captive of the Kurus because he had abducted their daughter. Balaraam went to the Kurus to pacify them but was enraged by their talks and lifted up Hastinaapur and released Saamba. Thou did not send the Yaadava army to confront them, because Thou wanted that the Kurus be killed by the Paandavas. Thou whose sporting ways are unfathomable, O Lord of Guruvaayur! I worship Thee so as to remove my sufferings.

