

SHRIMAN NĀRĀYANEYAM

Dashaka 85

ततो मगधभूभृता चिरनिरोधसंक्लेशितं
शताष्टकयुतायुतद्वितयमीश भूमीभृताम् ।
अनाथशरणाय ते कमपि पूरुषं प्राहिणो-
दयाचत स मागधक्षपणमेव किं भूयसा ॥ १ ॥

ततः मगध-भूभृता	then by the Magadh king
चिर-निरोध-संक्लेशितं	for long detained (and so) tormented
शत-अष्टक-युत-अयुत-द्वितयम्-	hundred eights along with ten thousand twice (20800)
ईश	O Lord!
भूमीभृताम्	of kings
अनाथ-शरणाय ते	for the helpless the only refuge, Thee
कम्-अपि पूरुषम्	some person
प्राहिणोत्-अयाचत स	sent prayed he
मागध-क्षपणम्-एव	Maagadha's (king of Magadha's) killing only
किम् भूयसा	why say much

O Lord! The Magadha king Jaraasandh had 20800 kings as captives in his prison. The tormented kings sent a person as a messenger to Thee, the only refuge of the helpless. He

prayed to Thee to kill the king of Magadha. What more can be said.

यियासुरभिमागधं तदनु नारदोदीरिता-
युधिष्ठिरमखोद्यमादुभयकार्यपर्याकुलः ।
विरुद्धजयिनोऽध्वरादुभयसिद्धिरित्युद्धवे
शशंसुषि निजैः समं पुरमियेथ यौधिष्ठिरीम् ॥ २॥

यियासुः-	desiring to attack
अभिमागधं	against the king of Magadha
तदनु नारद-उदीरितात्-	after that, by Naarada's saying
युधिष्ठिर-मख-उद्यमात्-	Yudhishtiraa's sacrificial preparations
उभय-कार्य-पर्याकुलः	both the jobs priority (thinking)
विरुद्ध-जयिनः-अध्वरात्-	enemies conquering and the sacrifice
उभय-सिद्धिः-इति-	both undertaken thus
उद्धवे शशंसुषि	by Uddhava being advised
निजैः समं	with Thy people
पुरम्-इयेथ	to the city went
यौधिष्ठिरीम्	of Yudhishtira

Then eager to attack Jaraasandha, the king of Magadha, Thou were informed by Naarada that Yudhishtira was preparing to perform the Raajasooya Yagna. Thou were in a fix as to which of the two Thou should attend to. Uddhava pointed that the sacrifice demanded that

all the enemies be conquered, so by attending the sacrifice both the purposes will be fulfilled. With Thy followers Thou proceeded to attend the Raajsooya Yagna in Yudhishtiraa's city Indraprastha.

अशेषदयितायुते त्वयि समागते धर्मजो
विजित्य सहजैर्महीं भवदपाङ्गसंवर्धितैः ।
श्रियं निरुपमां वहन्नहह भक्तदासायितं
भवन्तमयि मागधे प्रहितवान् सभीमार्जुनम् ॥ ३ ॥

अशेष-दयिता-युते	all the wives along with
त्वयि समागते	Thou having reached
धर्मजः विजित्य	Dharmaputra having conquered
सहजैः-महीं	with the brothers the earth
भवत्-अपाङ्ग-संवर्धितैः	by Thy gracious glances (who had) grown in strength
श्रियं निरुपमां	wealth incomparable
वहन्-अहह	bearing, oh
भक्त-दासायितं	of the devotees, services meeting
भवन्तम्-अयि	Thee Oh Thou
मागधे प्रहितवान्	to Jaraasandh sent
सभीम-अर्जुनम्	along with Bheem and Arjuna

Thou reached Indraprastha along with all Thy wives. Enhanced in strength by Thy gracious

glances, Dharmaputra with his brothers conquered all the opponents and amassed incomparable wealth. Oh Thou who are the servant of Thy devotees was then sent by Yudhishtira to Jaraasandha along with Bheem and Arjuna.

गिरिव्रजपुरं गतास्तदनु देव यूयं त्रयो
ययाच समरोत्सवं द्विजमिषेण तं मागधम् ।
अपूर्णसुकृतं त्वमुं पवनजेन संग्रामयन्
निरीक्ष्य सह जिष्णुना त्वमपि राजयुद्ध्वा स्थितः ॥४॥

गिरिव्रजपुरं	to the city of Girivraja
गताः-तदनु	went then
देव यूयं त्रयः	O Lord Thou three
ययाच समर-उत्सवं	asked for a duel festival
द्विज-मिषेण	in a Braahmina's guise
तं मागधं	to that king of Magadha
अपूर्ण-सुकृतं	short of good deeds
तु-अमुं	indeed him
पवनजेन संग्रामयन्	with Bheem making him fight
निरीक्ष्य सह जिष्णुना	seeing with Arjuna
त्वम्-अपि	Thou also
राज-युद्ध्वा स्थितः	as making two kings fight remained

O Lord! Thou three then went to Girivraja the capital of Jaraasandha. In the guise of Braahmins Thou asked for a festival of dual. Thou made the king of Magadha, Jaraasandha, who was lacking in good deeds, fight with Bheem. Meanwhile, Thou and Arjuna remained as onlookers and 'Raajayudhva' i.e. who make kings fight.

अशान्तसमरोद्धतं बिटपपाटनासंज्ञया
निपात्य जररस्सुतं पवनजेन निष्पाटितम् ।
विमुच्य नृपतीन् मुदा समनुगृह्य भक्तिं परां
दिदेशिथ गतस्पृहानपि च धर्मगुप्त्यै भुवः ॥५॥

अशान्त-समर-उद्धतं	in the fierce fight (who had become) arrogant
बिटप-पाटना-संज्ञया	twig splitting hinting at
निपात्य जरसः-सुतं	felling down Jaraa's son (Jaraasandh)
पवनजेन निष्पाटितम्	by Bheem was split up
विमुच्य नृपतीन्	releasing the kings
मुदा समनुगृह्य	happily blessing them
परां भक्तिं दिदेशिथ	supreme devotion gave
गतः स्पृहान्-अपि	(who had) overcome all desires even
च धर्म-गुप्त्यै भुवः	and for ethically ruling the earth

Arrogant Jaraasandha was fighting ferociously in the battle. Thou gave a hint to Bheema (that Jaraa's son could be killed by splitting) by splitting a twig. Bheema then tore Jaraasandha apart and killed him. The captive kings were then released and Thou happily blessed them with supreme devotion. They were all devoid of all desire, yet Thou engaged

them to rule the earth ethically and as per Dharma.

प्रचक्रुषि युधिष्ठिरे तदनु राजसूयाध्वरं
प्रसन्नभृतकीभवत्सकलराजकव्याकुलम् ।
त्वमप्ययि जगत्पते द्विजपदावनेजादिकं
चकर्त्त किमु कथ्यते नृपवरस्य भाग्योन्नतिः ॥६॥

प्रचक्रुषि	
युधिष्ठिरे	when performing
तदनु	Yudhishtira
राजसूय-अध्वरं	then
प्रसन्न-भृतकी-भवत्-	the Raajasoooya Yagna
सकल-राजक-व्याकुलम्	happily as servants becoming all the kings
व्याकुलम्-त्वम्-अपि-	all the kings
अयि जगत्पते	eagerly Thou also
द्विज-पद-अवनेज-	O Tuou Lord of the world!
आदिकं चकर्त्त	Braahmina's feet washing
किमु कथ्यते	etc performed
नृप-वरस्य	what can be said
भाग्य-उन्नतिः	of the great king's

Yudhishtira was then performing the Raajsooya Yagna during which all the kings were joyfully performing the work allotted to them as servants. Thou O Lord of the Universe! Also were engaged in washing the feet of the holy men and the Braahmins etc. What can be said about the upliftment of the good fortune of the great king Yudhishtira?

ततः सवनकर्मणि प्रवरमग्न्यपूजाविधिं
विचार्य सहदेववागनुगतः स धर्मात्मजः ।
व्यधत्त भवते मुदा सदसि विश्वभूतात्मने
तदा ससुरमानुषं भुवनमेव तृप्तिं दधौ ॥७॥

ततः सवन-कर्मणि	
प्रवरम्-अग्न्य-पूजा-विधिं	then in the sacrificial rite
विचार्य	the important person's worship system
सहदेव-वाक्-अनुगतः	foremost considering
स धर्मात्मजः	Sahadeva's advice following
व्यधत्त भवते	that Dharmaputra Yudhishtira
मुदा सदसि	performed to Thee
विश्वभूतात्मने	in the delighted assembly
तदा स-सुर-मानुषं	to Thee, the Soul of the whole Universe
भुवनम्-एव	then along with the gods and humans
तृप्तिम् दधौ	the entire universe

According to the system of the sacrificial rite the most noteworthy of the guests assembled was honoured and worshipped foremost. While Yudhishtira was considering, he followed Sahadeva's advice and performed this worship to Thee, the Soul of the whole Universe. This gave great satisfaction to everyone, gods and humans alike.

ततः सपदि चेदिपो मुनिनृपेषु तिष्ठत्स्वहो
सभाजयति को जडः पशुपदुर्दूरुटं वटुम् ।
इति त्वयि स दुर्वचोविततिमुद्वमन्नासना-
दुदापतदुदायुधः समपतन्नमुं पाण्डवाः ॥८॥

ततः सपदि चेदिपः	
मुनि-नृपेषु	then at once, the king of Chedi
तिष्ठत्सु-अहो	the sages and kings
सभा-जयति	being present, stangely
कः जडः	the assembly is honouring
पशुप-दुर्दूरुटं वटुम्	which fool
इति त्वयि स	a cowherd corrupt boy
दुर्वचः-विततम्-	thus to Thee he
उद्वमन्-	abusive words' string
आसनात्-उदापतत्-	spitting out
उदायुधः	from his seat sprang up

समपतन्-अमुं	flourishing weapons
पाण्डवाः	confronted him

Just then, at once, the king of Chedi, sprang up from his seat hurling a string of abusive words to Thee, 'In this assembly, in the presence of great sages and kings, which fool is honouring this corrupt cowherd boy?' he exclaimed. Saying so he flourished his weapons and was soon confronted by the Paandavas.

निवार्य निजपक्षगानभिमुखस्यविद्वेषिण-

स्त्वमेव जहृषे शिरो दनुजदारिणा स्वारिणा ।

जनुस्त्रितयलब्धया सततचिन्तया शुद्धधी-

स्त्वया स परमेकतामधृत योगिनां दुर्लभाम् ॥९॥

निवार्य निज-पक्षगान्	
अभिमुखस्य विद्वेषिणः-	detering Thy allies
त्वम्-एव जहृषे शिरः	confronting the adversary
दनुज-दारिणा स्व-अरिणा	Thou alone cut off head
जनुः-त्रितय-लब्धया	the Asura's cutting Thy discus
सतत-चिन्तया	in births three gaining
शुद्ध-धीः-त्वया स	constantly thinking (of Thee)
पर-एकताम्-अधृत	purified minded with Thee he
योगिनां दुर्लभाम्	supreme union attained

Thou deterred Thy allies, the Pandavas and Thyself cut off the head of the advancing adversary with Thy discus which cuts the Asuras. Chedi had gained a purified mind through his three births (as Hiranyakashipu, Raavana and Shishupa), where he was constantly thinking of Thee. Thus he attained the supreme union with Thee which is not easily attained by the Yogis.

ततः सुमहिते त्वया क्रतुवरे निरूढे जनो
ययौ जयति धर्मजो जयति कृष्ण इत्यालपन्।
खलः स तु सुयोधनो धृतमनास्सपत्नश्रिया
मयार्पितसभामुखे स्थलजलभ्रमादभ्रमीत् ॥ १० ॥

ततः सुमहिते	then the great
त्वया क्रतुवरे	by Thee the highest sacrifice
निरूढे जनः-ययौ	being completed, people went away
जयति धर्मजः	victory to Dharmaputra
जयति कृष्ण	victory to Krishna
इति-आलपन्	thus proclaiming
खलः स तु	wicked he indeed
सुयोधन धृतमनाः-	Duryodhana, jealous minded
सपत्न-श्रिया	by the enemy's prosperity
मय-अर्पित-सभा-मुखे	by Maya built the assembly hall in front (of that)

स्थल-जल-भ्रमात्-	floor and water mistaking (for each other)
अभ्रमीत्	was confused

Then the most holy and elaborate sacrifice, the Raajasooya Yagna being completed by Thee, the people returned loudly acclaiming Thee and Yudhishtira. The wicked Duryodhana's mind was full of jealousy at the sight of the enemy's prosperity. He was all the more confused when he mistook the floor for water and water for floor in front of the assembly hall which was built by the Asura's architect Maya, for the Pandavas.

तदा हसितमुत्थितं द्रुपदनन्दनाभीमयो-
रपाङ्गकलया विभो किमपि तावदुज्जृम्भयन् ।
धराभरनिराकृतौ सपदि नाम बीजं वपन्
जनार्दन मरुत्पुरीनिलय पाहि मामामयात् ॥ ११ ॥

तदा हसितम्-उत्थितं	then the laughter which arose
द्रुपदनन्दना-भीमयो:-	of Draupadi and Bheema
अपाङ्ग-कलया	by the corner of the eyes glancing
विभो किमपि तावत-	O Lord! A little then
उज्जृम्भयन्	encouraging
दधरा-भर-निराकृतौ	the earth's burden to remove
सपदि नाम	immediately indeed
बीजं वपन्	seed sowing

जनार्दन	O All pervading Lord!
मरुत्पुरीनिलय	O Lord of Guruvaayur!
पाहि माम्-आमयात्	save me from ailments

O Lord! Then a loud laughter arose from Draupadi and Bheema instigated somewhat by Thy side long glances. O All pervading Lord! Immediately indeed the seed was sown by Thee to rid the earth of its burden. O Lord of Guruvaayur! Save me from my ailments.

