Dashaka 36

अत्रे: पुत्रतया पुरा त्वमनसूयायां हि दत्ताभिधो
जात: शिष्यनिबन्धतन्द्रितमना: स्वस्थश्चरन् कान्तया ।
दृष्टो भक्ततमेन हेहयमहीपालेन तस्मै वरा-
नष्टैश्वर्यमुखान् प्रदाय ददिथ स्वेनैव चान्ते वधम् ॥१॥

अत्रे: पुत्रतया	as the son of the sage Atri
पुरा त्वम्-	long ago, Thou
अनसूयायां हि	to Anasooyaa indeed
दत्त-अभिध: जात:	as Dattatreya was born
शिष्य-निबन्ध	by Thy dsciples' pesterings
तन्द्रित-मना:	mentally tired
स्वस्थ:-चरन् कान्तया	(Thou) peacefully moved about with Thy wife
दृष्ट: भक्ततमेन	seen by the great devotee,
हेहय-महीपालेन तस्मै	the king of Hehayaa, (Kaartaviryaarjuna), to him
वरान्-अष्ट-ऐश्वर्य-मुखान्	the boons of the eight Sidhis
प्रदाय ददिथ	giving, also gave

स्वेन-एव	by thyself alone
च-अन्ते वधम्	in the end, death

Long ago Thou were born as Dattatreya to the sage Atri and Anasooyaa. Mentally tired by the pesterings of Thy various disciples, Thou wandered about with Thy wife immersed in blissful peace. Thus Thou were seen by the great devotee Kaartaviryaarjuna, the king of Hehaya. Pleased, Thou bestowed on him all psychic powers consisting of the eight Sidhis and also promised him death at Thy hands in the end.

सत्यं कर्तुमथार्जुनस्य च वरं तच्छक्तिमात्रानतं
ब्रह्मद्वेषि तदाखिलं नृपकुलं हन्तुं च भूमेर्भरम् ।
सञ्जातो जमदग्नितो भृगुकुले त्वं रेणुकायां हरे
रामो नाम तदात्मजेष्ववरज: पित्रोरधा: सम्मदम् ॥२॥

सत्यं कर्तुम्-	to fulfill
अथ-अर्जुनस्य च वरं	and then the boon given to Kaartviryaarjuna
तत्-शक्ति-मात्रा-नतं	(who were) just a little bit subdued by his valour alone
ब्रह्नद्वेषि तत्-अखिलं	who were impious, that whole
नृपकुलं हन्तुं	the clan of kings to kill
च भूमे:-भरम्	and (who were) burden to the earth
सञ्जात: जमदग्नित:	(Thou) were born of Jamadagni
भृगुकुले	in the line of Bhrigus

त्वं रेणुकायां	Thou to Renuka
हरे	O Lord!
राम: नाम	by the name Raama
तत्-आत्मजेषु	among his (Jamadgni,s) sons
अवरज:	as the youngest
पित्रो:-अधा: सम्मदम्	to the parents gave great joy

To fulfill the boon given to Kaartaviryaarjuna, Thou were born to Jamadagni and Renuka in the line of the Bhrigus, by the name Raama. Thou were the youngest among Jamadagni's sons and gave Thy parents great joy. Thy purpose to be born as Raama was also to kill the whole clan of kings who were very impious and were a burden on the earth, and were partly held in check only by Kaartaviryarjuna's valour.

लब्धाम्नायगणश्चतुर्दशवया गन्धर्वराजे मना-
गासक्तां किल मातरं प्रति पितु: क्रोधाकुलस्याज्ञया ।
ताताज्ञातिगसोदरै: सममिमां छित्वाऽथ शान्तात् पितु-
स्तेषां जीवनयोगमापिथ वरं माता च तेऽदाद्वरान् ॥३॥

लब्ध-आम्नायगण:-	gaining (the knowledge of) all the Vedas
चतुर्दश-वया	by the age of fourteen
गन्धर्वराजे	in Gandharva king (Chitraratha)
मनाक्-आसक्तां किल	a little bit attached, indeed

मातरं प्रति	Thy mother, towards her
पितु: क्रोध-आकुलस्य-आज्ञया	byThy greatly enraged father's command
तात-आज्ञातिग-सोदरै:	who did not carry out the father,s command, Thy brothers
समम्-इमां छित्वा-	along with them, her cutting off
अथ शान्तात् पितु:	then, who had calmed down, Thy father, from him
तेषां जीवन योगम्-आपिथ वरं	their life, to be restored requested the boon
माता च	and Thy mother also
ते-अदात्-वरान्	gave Thee boons

By the age of fourteen years Thou acquiered the knowledge of the Vedas. Thy father was greatly enraged with Thy mother who was a little bit attached to the Gandharva king Chitraratha. By the command of Thy father Thou cut of Thy mother's head and also of Thy brothers' as they had failed to carry out the same order of Thy father. After Thy father had calmed down, as a boon from him, Thou got to restore them to life. Thy mother also being pleased gave Thee boons.

पित्रा मातृमुदे स्तवाहृतवियद्धेनोर्निजादाश्रमात्
प्रस्थायाथ भृगोर्गिरा हिमगिरावाराध्य गौरीपतिम् ।
लब्ध्वा तत्परशुं तदुक्तदनुजच्छेदी महास्त्रादिकं
प्राप्तो मित्रमथाकृतव्रणमुनिं प्राप्यागम: स्वाश्रमम् ॥४॥

पित्रा मातृमुदे	by Thy father, for Thy mother's p[leasure
स्तव-आहृत-	by prayer was brought

वियत्-धेनो:-	the heavenly cow (Kaamdhenu)
निजात्-आश्रमात्	from Thy aashrama
प्रस्थाय-अथ	setting out then,
भृगो:-गिरा	on Bhrigu's words
हिमगिरौ-आराध्य गौरीपतिम्	in the Himaalayaas, worshipping Shiva
लब्ध्वा-तत्-परशुं	got his battle axe
तत्-उक्त-दनुज-छेदी	by him pointed out, that asura (Thou) killed
महा-अस्त्रादिकं प्राप्त:	various divine missiles having got
मित्रम्-अथ-	as a friend
अकृत्-व्रण-मुनिं	Akrit-vrana sage
प्राप्य-अगम: स्व-आश्रमम्	getting, went to Thy aashrama

To please Thy mother Renuka, Thy father Jamadagni, brought by prayer the heavenly cow Kaamdhenu to his aashrama. On the advice of Bhrigu, Thou set out from Thy aashrama to the Himaalayaa and worshipped Shiva. Thou were bestowed with his battle-axe and other various divine missiles, and killed the asura pointed out by him.Then making friends with sage Akritvrana, Thou returned to Thy aashrama.

आखेटोपगतोऽर्जुन: सुरगवीसम्प्राप्तसम्पद्गुणै-
स्त्वत्पित्रा परिपूजित: पुरगतो दुर्मन्त्रिवाचा पुन: ।
गां क्रेतुं सचिवं न्ययुङ्क्त कुधिया तेनापि रुन्धन्मुनि-
प्राणक्षेपसरोषगोहृतचमूचक्रेण वत्सो हृत: ॥५॥

आखेट-उपगत:-अर्जुन:	for hunting who had come, Kaartaveeryaarjuna,
सुरगवी-सम्प्राप्त-सम्पद्गुणै:-	by the celestial cow getting the various riches
त्वत्-पित्रा परिपूजित:	by Thy father well entertained
पुर-गत: दुर्मन्त्रि-वाचा	returned to his town, by the ill advice
पुन: गां क्रेतुं	again, the cow to buy
सचिवं न्ययुङ्क्त	appointed his minister
कुधिया तेन-	by the evil minded him
अपि रुन्धन्-	even as he was obstructing
मुनि-प्राण-क्षेप	the sage was killed
सरोष-गो-	the enraged cow
हत-चमू-चक्रेण	killed (by the soldiers emerging from her) the whole army
वत्स: हृत:	(but) the calf was stolen

The king Kiraatarjuna came hunting to the forest and was treated well by Thy father with the riches and luxaries obtained from the celestial cow Kaamadhenu. When the king returned to his town, he was ill advised by his ministers to buy the cow. The king sent an emmissary for the purpose and as Thy father, the sage tried to resist his taking away of the cow, he was killed. Several warriors emerged from the furious divine cow and destroyed the whole army. But the calf was stolen.

शुक्रोज्जीविततातवाक्यचलितक्रोधोऽथ सख्या समं
बिभ्रद्ध्यातमहोदरोपनिहितं चापं कुठारं शरान् ।
आरूढ: सहवाहयन्तृकरथं माहिष्मतीमाविशन्
वाग्भिर्वत्समदाशुषि क्षितिपतौ सम्प्रास्तुथा: सङ्गरम् ॥६॥

शुक्र-उज्जीवित	by Shukra (who was) brought back to life
तात-वाक्य	by Thy father's words
चलित-क्रोध:-अथ	Thou whose anger increased,then
सख्या समं विभ्रत्	with Thy freinds shining
ध्यात-महोदर-उपनिहितं	meditated upon Mahodara, (from him) brought
चापं कुठारं शरान्	bow, battle-axe and arrows
आरूढ: सह-वाह-यन्तृक रथं	boarding, with horses and the charioteer the chariot
माहिष्मतीम्-आविशन्	Maahishmati entering
वाग्भि:-वत्सम्-	by words, the calf
अदाशुषि क्षितिपतौ	did not give back, when the king
सम्प्रास्तुथा: सङरम्	started the battle

Thy father was brought back to life by Shukraachaarya. When Thy father related the whole incident Thou were very angry. With Thy friend Akritavrana Thou meditated upon Mahodara who then equipped Thee with bow, arrows and the battle axe. Boarding the chariot with the

horses and the charioteer, Thou entered Maahishmati. Even when the king was requested, he did not give the calf back, Thou started the battle.

पुत्राणामयुतेन सप्तदशभिश्चाक्षौहिणीभिर्महा-
सेनानीभिरनेकमित्रनिवहैर्व्याजृम्भितायोधन: ।
सद्यस्त्वत्ककुठारबाणविदलन्निश्शेषसैन्योत्करो
भीतिप्रद्रुतनष्टशिष्टतनयस्त्वामापतत् हेहय: ॥७॥

पुत्राणाम्-अयुतेन	with sons ten thousand sons
सप्तदशभि:-च-अक्षौहिणीभि:-	and seventeen Akshauhini (armies)
महा-सेनानीभि:-	great commanders
अनेक-मित्र-निवहै:-	and numeroous friends
व्याजृम्भित-आयोधन:	fiercely fighting the battle
सद्य:-त्वत्क-	soon by Thy
कुठार-बाण-विदलन्-	battle-axe and arrows destroying
निश्शेष-सैन्य-उत्कर:	(whose) entire army
भीति-प्रद्रुत-	of fear who had fled
नष्ट-शिष्ट-तनय:	and so were saved from being killed, with these left over sons
त्वाम्-आपतत्	Thee attacked
हेहय:	the king of Hehaya, i.e., Kartaveeryaarjuna

Kaartveerya with his ten thousand sons and seventeen Akshauhini armies and numerous friends and great commanders fiercely fought the battle. Soon by Thy battle axe and arrows the entire army was destroyed and all his sons were killed except those who had fled in fright. The king of Hehaya then attacked Thee.

लीलावारितनर्मदाजलवलल्लङ्केशगर्वापह-
श्रीमद्बाहुसहस्रमुक्तबहुशस्त्रास्त्रं निरुन्धन्नमुम् ।
चक्रे त्वय्यथ वैष्णवेऽपि विफले बुद्ध्वा हरिं त्वां मुदा
ध्यायन्तं छितसर्वदोषमवधी: सोऽगात् परं ते पदम् ॥८॥

लीला-वारित	cleverly impounded
नर्मदा जल	the river Narmadaa's waters
वलत्	almost drowning (by releasing the waters suddenly)
लङ्केश-गर्व-अपह-	Raavana, and his pride destroying
श्रीमत्-	O! Thyself
बाहु-सहस्र-मुक्त	by his thousand arms who weilded
बहु-शस्त्र-अस्त्रं	innumerable weapons
निरुन्धन्-अमुम्	blocking him ((Kaartveeryaarjuna)
चक्रे त्वयि-अथ	the discus used on Thee, then
वैष्णवे-अपि विफले	even the Vaishnava (discus) was powerless
बुद्ध्वा हरिं त्वाम्	knowing Thee as Hari

मुदा ध्यायन्तं	with joy, meditating
छित-सर्व-दोषम्-	(he whose) all sins were purified
अवधी: स:-अगात्	Thou killed, and he went
परं ते पदम्	to Thy Supreme abode

Kaartaveerya had once with his thousand arms cleverly impounded the waters of the river Narmadaa, and almost drowning Raavana had destroyed his pride who was meditating on the banks downstream. That Kaartaveerya, weilded various weapons with those thousand arms and finding the Vaishnava discus also powerless agaist Thee, knew Thee to be Hari, and with joy meditated upon Thee. Then, he whose sins were purified, was killed by Thee and he went to Thy Supreme abode.

भूयोऽमर्षितहेहयात्मजगणैस्ताते हते रेणुका-
माघ्नानां हृदयं निरीक्ष्य बहुशो घोरां प्रतिज्ञां वहन् ।
ध्यानानीतरथायुधस्त्वमकृथा विप्रद्रुह: क्षत्रियान्
दिक्चक्रेषु कुठारयन् विशिखयन् नि:क्षत्रियां मेदिनीम् ॥९॥

भूय:-अमर्षित-	thereafter greatly angered
हेहय-आत्मज-गणै:-	by the king of Hehaya's sons
ताते हते	(when) Thy father was killed
रेणुकाम्-आघ्नानां हृदयं	Renuka was beating her breast
निरीक्ष्य बहुश:	seeing many times
घोरां प्रतिज्ञां वहन्	taking a terrible vow

ध्यान-आनीत-	by meditation brought
रथ-आयुध:-त्वम्-अकृथा	chariot and weapons Thou made
विप्र-द्रुह: क्षत्रियान्	the enemies of Brahmins, the Kshatriyas
दिक्-चक्रेषु कुठारयन्	in all the quarters fighting with battle axe
विशिखयन् नि:क्षत्रियाम्	rendering devoid of Kshatriyaas
मेदिनीम्	the earth

Thereafter the sons of the king of Hehaya were in great rage and killed Thy father. Grieved at this Thy mother Renuka was wailing and beating her breast many times, seeing this Thou took a terrible vow. Thou then got the chariot and weapon by meditation and faught against the Kshatriyaas who were enemies of the Brahmins. With the battle axe Thou killed the Kshatriyaas in all the quarters and rendered the earth devoid of them.

तातोज्जीवनकृन्नृपालककुलं त्रिस्सप्तकृत्वो जयन्
सन्तर्प्याथ समन्तपञ्चकमहारक्तह्रदौघे पितृन्
यज्ञे क्ष्मामपि काश्यपादिषु दिशन् साल्वेन युध्यन् पुन:
कृष्णोऽमुं निहनिष्यतीति शमितो युद्धात् कुमारैर्भवान् ॥१०॥

तात-उज्जीवनकृत्-	Thy father reviving
नृपालक-कुलं	the tribe of Kshatriyaas
त्रि:-सप्त-कृत्व: जयन्	thrice seven times (21) defeating
सन्तर्प्य-अथ	performing tarpana then

समन्त-पञ्चक-महारक्त-ह्रदौघे	in Samant-Panchaka, the vast lake of blood,
पितृन् यज्ञे	to the ancestors , in sacrifice
क्ष्माम्-अपि काश्यप-आदिषु	the land also, to Kaashyapa and other Rishis
दिशन् साल्वेन युध्यन् पुन:	giving away, with Saalva fighting again
कृष्ण:-अमुम्-निहनिष्यति-	Krishna will kill him
इति शमित: युद्धात्	thus restrained from the fight
कुमारै: भवान्	by the Sanat kumaaras, Thou (were)

Thy father was revived and Thou defeated the clan of kings twenty one times. Thou then performed tarpana to the ancestors in the vast lake of blood named Samant Panchaka. In the sacrifice Thou also gave away land to Kaashyapa and other Rishis. Thou fighting again with Saalva, refrained, on being restrained by Sanata Kumaars who told Thee that he was destined to be killed by Krishna.

न्यस्यास्त्राणि महेन्द्रभूभृति तपस्तन्वन् पुनर्मज्जितां
गोकर्णावधि सागरेण धरणीं दृष्ट्वार्थितस्तापसै: ।
ध्यातेष्वासधृतानलास्त्रचकितं सिन्धुं स्रुवक्षेपणा-
दुत्सार्योद्धृतकेरलो भृगुपते वातेश संरक्ष माम् ॥११॥

न्यस्य-अस्त्राणि	abondoning all weapons
महेन्द्र-भूभृति	on the Mahendra mountain
तप:-तन्वन्	penance performing

पुन:-मज्जितां	thereafter submerged
गोकर्ण-अवधि	upto Gokarna
सागरेण धरणीं दृष्ट्वा-	by the sea, the earth seeing
अर्थित:-तापसै: ध्यात-	requested by the sages by meditation
इष्वास-धृत-अनल-अस्त्र-	the bow bearing the fire missile
चकितं सिन्धुम्	the frightened ocean
स्रुव-क्षेपणात्-	by the throwing of the ladel
उत्सार्य-उद्धृत-केरल:	pushing back, scooped out Kerala
भृगुपते वातेश	O! Bhrigupati (Parashuraama), the Lord of Guruvaayur!
संरक्ष माम्	protect me

Abondoning all weapons, Thou resorted to the Mahendra mountain for meditation, practicing penance. Finding the land upto Gokarna submerged in the sea, on the request of the sages, who meditated upon Thee, Thou frightened the ocean with the bow bearing fire missile. By throwing a sacrificial ladle Thou pushed back the sea and scooped out the land of Kerala. O Bhrigupati Parashuraama! The Lord of Guruvaayur! Deign to protect me.