Dashaka 77

सैरन्ध्यास्तदनु चिरं स्मरातुराया
यातोऽभू: सुललितमुद्धवेन सार्धम् ।
आवासं त्वदुपगमोत्सवं सदैव
ध्यायन्त्या: प्रतिदिनवाससज्जिकाया: ॥१॥

सैरन्ध्या:-	of Sairandhree (the female who gave Thee unguents)
तदनु चिरं	thereafter, since long
स्मर-आतुराया	by Kaama Deva who was afflicted
यात:-अभू:	(Thou) went
सुललितम्-	well adorned
उद्धवेन सार्धम्	with Uddhava
आवासं	to (her) house
त्वत्-उपगम-उत्सवं	Thy arriving festival
सदा-एव	always alone
ध्यायन्त्या:	she was thinking of
प्रतिदिन-वास-सज्जिकाया:	(and so) everyday adorned herself and decorated her house

Thou went well adorned with Uddhava to the house of Sairandhree, the female attendent who had given Thee unguents and was long striken with love for Thee. She was thinking of Thee every day and adorned herself and decorated her house everyday in the expectation of the festive event of meeting Thee.

उपगते त्वयि पूर्णमनोरथां प्रमदसम्भ्रमकम्प्रपयोधराम् ।
विविधमाननमादधतीं मुदा रहसि तां रमयाञ्चकृषे सुखम् ॥२॥

उपगते त्वयि	at Thy arrival
पूर्णमनोरथाम्	her wish fulfilled
प्रमद-सम्भ्रम-	with joy and excitement
कम्प्र-पयोधराम्	whose breasts were quivering
विविध-माननम्-	various honours
आदधतीं मुदा	who was offering joyfully
रहसि तां	secretly to her
रमयान्-चकृषे	(Thou) delighted her
सुखम्	happily

At Thy arrival, all her wishes were fulfilled and she joyfully honoured Thee with various offerings, with her breasts heaving in excitement. Thou happily delighted her in privacy.

पृष्टा वरं पुनरसाववृणोद्वराकी
भूयस्त्वया सुरतमेव निशान्तरेषु ।
सायुज्यमस्त्विति वदेत् बुध एव कामं
सामीप्यमस्त्वनिशमित्यपि नाब्रवीत् किम् ॥३॥

पृष्टा वरं	asked what boon she wanted
पुन:-असौ-	then at that time, this (pitiable woman)
अवृणोत्-वराकी	asked for, the pitiable one
भूय:-त्वया	again with Thee
सुरतम्-एव	enjoyment only
निशा-अन्तरेषु	on other nights
सायुज्यम्-अस्तु-	let me have union with Thee
इति वदेत् बुध एव	thus will say an enlightened one only
कामं	definitely
सामीप्यम्-अस्तु-अनिशम्-	let me have nearness with Thee always
इति-अपि-	thus also
न-अब्रवीत् किम्	did not say, how come (why)

When she was asked by Thee as to what boon she wanted, the stupid woman prayed that

she may get to enjoy in the same manner with Thee on other nights also. Indeed only an enlightened person will ask for 'Saayujya' (becomming one with Thee) liberation. But at least she could ask for 'Saamipya' (being always close to Thee). How come she did not ask for even that!

ततो भवान् देव निशासु कासुचिन्मृगीदृशं तां निभृतं विनोदयन् ।
अदादुपश्लोक इति श्रुतं सुतं स नारदात् सात्त्वततन्त्रविद्बबभौ ॥४॥

तत: भवान् देव	then, Thou O Effulgent One!
निशासु कासुचित्-	on some nights
मृगीदृशं तां निभृतं	her, the doe eyed one, in secret
विनोदयन् अदात्-	giving delight, gave
उपश्लोक इति	Upashloka named
श्रुतं सुतं	well known son
स नारदात्	he (the son) from Naarada
सात्त्वत-तन्त्र-विद् बभौ	in the (knowledge of) Saatvata Tantra became well versed

O Lord! Subsequently Thou on some nights delighted the doe eyed one in secret. Thou gave her a son who came to be well known as Upashloka. He learnt the knowledge in Saattvat Tantra from Naarada and shone as an exponent there of.

अक्रूरमन्दिरमितोऽथ बलोद्धवाभ्या-
मभ्यर्चितो बहु नुतो मुदितेन तेन ।
एनं विसृज्य विपिनागतपाण्डवेय-
वृत्तं विवेदिथ तथा धृतराष्ट्रचेष्टाम् ॥५॥

अक्रूर-मन्दिरम्-	to Akrura's house
इत:-अथ	going then
बल-उद्धवाभ्याम्-	with Balaraama and Uddhava
अभ्यर्चित: बहु नुत:	honoured (and) very much praised
मुदितेन तेन	by him (Akrura) who was very delighted
एनं विसृज्य	him (Akrura) sending away
विपिन-आगत-	from the forest having returned
पाण्डवेय-वृत्तं	the Paandava's news
विवेदिथ तथा	come to know and
धृतराष्ट्र-चेष्टाम्	Dhritaraashtraa's doings

Thou went with Balaraama and Uddhava to Akrura's house. Akrura received Thee with high honours and worshipped Thee with hymns. Thou sent away Akrura to gather the news of the Pandavaas who had returned from the forest and also news about Dhritaraashtra's doings.

विघाताज्जामातु: परमसुहृदो भोजनृपते-
र्जरासन्धे रुन्धत्यनवधिरुषान्धेऽथ मथुराम् ।
रथाद्यैर्द्योर्लब्धै: कतिपयबलस्त्वं बलयुत-
स्त्रयोविंशत्यक्षौहिणि तदुपनीतं समहृथा: ॥६॥

विघातात्-जामातु:	by the slaying of the son in law

परम-सुहृद:	and great friend
भोज-नृपते:-	the king of Bhoja (Kansa)
जरासन्धे रुन्धति-	when Jaraasandha besieged (Mathura)
अनवधि-रुषा-अन्धे-	blinded by unbounded rage
अथ मथुराम्	then Mathura
रथ-आद्यै:-द्यो:-लब्धै:	with the chariot etc.from the heaven obtained
कतिपय-बल:-त्वं	with a few soldiers, Thou
बल-युत:-	along with Balaraama
त्रय:-विंशति-अक्षौहिणि	23 akshauhini (army)
तत्-उपनीतं समहृथा:	brought by him, destroyed

Jaraasandha was blinded with rage when his friend and son in law Kansa was killed. He besieged Mathura. Along with Balaraama, and a few soldiers, chariot and charioteer called from heaven Thou destroyed his army of 23 Akshauhini brought by him.

बद्धं बलादथ बलेन बलोत्तरं त्वं
भूयो बलोद्यमरसेन मुमोचिथैनम् ।
निश्शेषदिग्जयसमाहृतविश्वसैन्यात्
कोऽन्यस्ततो हि बलपौरुषवांस्तदानीम् ॥७॥

बद्धं बलात्-अथ	tied up forcefully then

बलेन बलोत्तरं	by Balaraama (him) who was of extraordinary strength
त्वं भूय:	Thou again
बल-उद्यम-रसेन	wanting (him Jaraasandha) to come back with an army to fight
मुमोचिथ-एनं	released him
निश्शेष-दिक्-	of all the directions
जय-समाहृत-	conquering and obtaining
विश्व-सैन्यात्	the many armies
क:-अन्य:-तत: हि	who else than him indeed
बल-पौरुषवान्-	more strong and powerful
तदानीम्	at that time

Jaraasandha of extraordinary strength was forcefully tied up by Balaraama. Thou wanted him to come back with an army, so Thou released him. At that time there was no one more powerful than him for having conquered all the kings in all the directions and who comandeered their armies.

भग्न: स लग्नहृदयोऽपि नृपै: प्रणुन्नो
युद्धं त्वया व्यधित षोडशकृत्व एवम् ।
अक्षौहिणी: शिव शिवास्य जघन्थ विष्णो
सम्भूय सैकनवतित्रिशतं तदानीम् ॥८॥

भग्न: स	broken, he

लग्न-हृदय:-अपि	and with a defeated heart also
नृपै: प्रणुन्न:	by the kings prompted
युद्धं त्वया व्यधित	battled (he) with Thee
षोडशकृत्व:-एवं	thus 16 times
अक्षौहिणी:	(with) Akshauhini armies
शिव शिव-अस्य	what a wonder, of his
जघन्थ	destroyed
विष्णो	O All Pervading Lord!
सम्भूय	altogether
स-एक-नवति-त्रिशतं	one and three hundred ninty times (391)
तदानीम्	then (in the battles)

He was broken hearted and humiliated by defeat in the battle. He attacked Thee sixteen times prompted by the smaller kings. O Vishnu! Thou destroyed 391 of his Akshauhini armies altogether. What a wonder!

अष्टादशेऽस्य समरे समुपेयुषि त्वं
दृष्ट्वा पुरोऽथ यवनं यवनत्रिकोट्या ।
त्वष्ट्रा विधाप्य पुरमाशु पयोधिमध्ये
तत्राऽथ योगबलत: स्वजनाननैषी: ॥९॥

अष्टादशे-अस्य	eighteenth his
समरे समुपेयुषि	battle (attack) was immenent
त्वं दृष्ट्वा पुर:-अथ	Thou seeing him in front then
यवनं यवन-त्रिकोट्या	the Yavana king with 3 crore Yavanas
त्वष्ट्रा विधाप्य	by Vishwakarma getting built
पुरम्-आशु	a city, soon
पयोधि-मध्ये	in the middle of the sea
तत्र-अथ योग-बलत:	there then, by Thy yogic powers
स्व-जनान्-अनैषी:	Thy people took (there)

The eighteenth attack by Jaraasandha was immenent and Thou saw the Yavana king in front with 3 crore Yavanas. Thou soon got a city built in the middle of the sea by Vishwakarmaa and had Thy people transferred there, by Thy Yogic power.

पदभ्यां त्वां पद्ममाली चकित इव पुरान्निर्गतो धावमानो
म्लेच्छेशेनानुयातो वधसुकृतविहीनेन शैले न्यलैषी: ।
सुप्तेनांघ्र्याहतेन द्रुतमथ मुचुकुन्देन भस्मीकृतेऽस्मिन्
भूपायास्मै गुहान्ते सुललितवपुषा तस्थिषे भक्तिभाजे ॥१०॥

पदभ्यां त्वं	by foot Thou
पद्ममाली	adorning a lotus garland

चकित इव	feigning fright (surprise)
पुरात्-निर्गत: धावमान:	from the city went out running
म्लेच्छ-ईशेन-अनुयात:	by the Yavana king, being followed (persued)
वध-सुकृत-विहीनेन	being killed, of meritorious deeds devoid of
शैले न्यलैषी:	into the mountain was led
सुप्तेन-अंघ्र्या-हतेन	by him who ws sleeping, was with foot kicked
द्रुतम्-अथ मुचुकुन्देन	soon then by Muchukunda
भस्मी-कृते-अस्मिन्	to ashes reduced when he was (Jaraasandha)
भूपाय-अस्मै गुहान्ते	for this king, in the cave
सुललित-वपुषा	with a charming form
तस्थिषे भक्तिभाजे	menifested (Thou) for the devout

Adorned with a lotus garland, Thou ran from the city on foot feigning fright and surprise. The Yavana king who was devoid of meritorious deeds, in order to be blessed by being killed by Thee, persued Thee. Thou then led him into the cave of a mountain, where king Muchukund lay asleep. Mistaking the king for Thee, the Yavana kicked him and was instantly reduced to ashes by the angry look of the awakened king. Thou then manifested Thyself in a charming form for the benefit of the devout king.

ऐक्ष्वाकोऽहं विरक्तोऽस्म्यखिलनृपसुखे त्वत्प्रसादैककाङ्क्षी
हा देवेति स्तुवन्तं वरविततिषु तं निस्पृहं वीक्ष्य हृष्यन् ।
मुक्तेस्तुल्यां च भक्तिं धुतसकलमलां मोक्षमप्याशु दत्वा
कार्यं हिंसाविशुद्ध्यै तप इति च तदा प्रात्थ लोकप्रतीत्यै ॥११॥

ऐक्ष्वाक:-अहं	of the Ikshwaaku dynasty I (am)
विरक्त:-अस्मि-	dispassionate (I) am
अखिल-नृप-सुखे	in the many royal pleasures
त्वत्-प्रसाद-	Thy grace
ऐक-काङ्क्षी	alone am desiring
हा देव-इति	O Lord! Thus
स्तुवन्तम्	him who was praising Thee
वर-विततिषु तं निस्पृहम्	for the multitudes of boons him desireless
वीक्ष्य हृष्यन्	seeing and so gladdened (Thou)
मुक्ते:-तुल्यां च भक्तिं	liberation, like, and Bhakti
धुत-सकल-मलां	(which) washes off all sins
मोक्षम्-अपि-आशु दत्वा	liberation also soon conferred
कार्यं हिंसा-विशुद्ध्यै	should do (penance) for purifying the deed of having caused pain

तप इति च तदा	penance thus and then
प्रात्थ लोक-प्रतीत्यै	(Thou) said for the world's instruction

I am of the Ikshwaaku dynasty, O Lord! I am dispassionate towards the many royal pleasures. My only desire is for Thy grace.' Thus he said praising Thee. Thou were greatly gladdened to see that the king did not seek any of the multitude of boons. Thou conferred on him Bhakti which is as good as or equal to Mukti (liberation). Thou also conferred on him liberation which washes off all sins. Yet to set an example for the world, Thou told him to do penance to purify the deeds of having caused pain to people during his rule.

तदनु मथुरां गत्वा हत्वा चमूं यवनाहृतां
मगधपतिना मार्गे सैन्यै: पुरेव निवारित: ।
चरमविजयं दर्पायास्मै प्रदाय पलायितो
जलधिनगरीं यातो वातालयेश्वर पाहि माम् ॥१२॥

तदनु मथुरां गत्वा	there after going to Mathura
हत्वा चमूं	destroying the army
यवन-आहृतां	brought by the Yavana
मगधपतिना	by the king of Magadha (Jaraasandha)
मार्गे सैन्यै: पुरा-इव	on the way with armies like before
निवारित:	being stopped
चरम-विजयम्	the last victory
दर्पाय-अस्मै	for (his) pride for him

प्रदाय पलायित:	giving (and) fleeing
जलधि-नगरीं यात:	to the ocean city (Dwaarakaa) went
वातालयेश्वर	O Lord of Guruvaayur!
पाहि माम्	save me

After that, going to Mathura Thou destroyed the army brought by the Yavana while on Thy way, like before, the armies of the king of Magadha (Jaraasandha) obstructed Thee. To inflate his pride, Thou gave him the last (eighteenth) victory by fleeing to the ocean city of Dwaarakaa. O Lord of Guruvaayur! save me.