

SUMMARY OF THE UṢĀHARAṆAKĀVYA

Canto I : Lord Kṛṣṇa's Incarnation

With a view to glorify the supremacy of Lord Kṛṣṇa in the frame of a poetry, the great poet-cum-philosopher, Trivikrama Paṇḍita, has composed the *Uṣāharaṇakāvya* in nine cantos. The **first canto** runs into one hundred and fourteen verses.

In the beginning, the poet offers his salutation to Lord Hari in the form of Kṛṣṇa, whose eyes-like-vessels drink the nectar in the form of lustre of goddess Lakṣmī, whose complexion is as charming as that of black clouds, and who is endowed with the endless qualities like *Aiśvarya* etc.¹ Then, poet pays respects to Subrahmaṇya Paṇḍita who was his father and the preceptor as well.² Further, the poet promises that he composes a poem full of all sentiments with the help of knowledge given by the Lord for sake of scholars. He is a tree called Likuca. The travellers take rest in the shade of this tree, take their food and then they move. In order to welcome those guests to the best of his capacity, the poet produces a sweet fruit.³ The poet further tells that he does not stick himself like others to a particular style like *Vaidarbhi*, *Gauḍī* or *Pāñcālī*, but he picks up that particular style which suits more to the delineation of the subject-matter.⁴ Thus, the verses from **one** to **seven** give a clear picture of the unique nature and style of the poetry.

1. लक्ष्मीलावण्यपीयूषपानपात्रायितेक्षणः ।
सनीरनीरदश्यामः पातु वो भगवान्हरिः ॥

Uṣāharaṇam, Gurusārvabhōma Śrīrāghavendrathirapratīṣṭhānam, Dharwad, 1990, p.1., I.1

2. यत्पादपद्मयुगरेणुनिषेवणेन सद्यः प्रभूतमतयो भविनो भवन्ति ।
स्कन्दाभिधानगदितं गुरुमद्य मूर्ध्ना ज्ञानामृतोपनिधिभूमिममुं नमामि ॥ *Ibid.*, (I.2)

3. विज्ञानपाथेयवतां विपश्चिदागंतुकानामहमात्मशक्त्या ।
आतिथ्यकार्याय फलं रसाद्रं काव्याभिधानं लिकुच प्रसोष्ये ॥ *Ibid.*, (I.3)

4. वैदर्भमार्गानुगताः कवीन्द्राः केचित्परे गौडपथप्रवीणाः ।
प्रायेण तेषामनुवृत्त्यभावादद्भयानभिज्ञस्त्वपथेन यामि ॥ *Ibid.*, (I.6)

Narration of the story begins from the eighth verse : Once, all gods intended to see Lord Viṣṇu; as such under the leadership of Brahmā, they started to Milk ocean. On the way, they started eulogizing the supreme glory of Lord Nārāyaṇa : “He is the subtler Entity than the subtlest, yet He is perceived by the yogis in their meditation. He is the Prime-impeller of all individual souls beginning from Brahmā. He is the Creator, Sustainer and Destroyer of the universe. Lord Hari of such immutable glory, is ever served by His consort, goddess Lakṣmī.⁵

Then, follows a lengthy beautiful description of the Milk ocean; the brilliance of which is increased due to the effulgent Ādiśeṣa : The ocean is the core of all jewels like Indranīla etc. Because of the black-glowing of *Indranīla* jewels spread over in the bottom of the ocean, the sky appeared as being covered by black-clouds. As such, being mistaken for black-clouds in the sky, the pea-cocks in the forest along the shore, started dancing in great joy.⁶ Having seen the Milk ocean of innumerable wonders, the gods forgot the joys of heaven and immersed in seeing the ocean with no let up.⁷

Being intent on direct-vision of Lord Hari, Brahmā and other gods started eulogizing Him through his all four faces. Brahmā describes at

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5. श्रीमंतः श्रीपतिं देवं देवाः सेंद्रा विदूक्षवः ।
 क्षीरोदधिमुपाजग्मुः पुरोधाय प्रजापतिम् ॥
 यत्तत्त्वं योगिभिः सूक्ष्मं प्रत्यक्षमनुभूयते ।
 विशदे हृदयांभोजे मुखवन्मणिदर्पणे ॥
 यः साक्षात्कुरुते नित्यं जंतूनां वृत्तिमांतरीम् ।
 बाह्यां चाब्रह्मगुल्मांतं स्वातंत्र्यादिगुणात्मकः ॥
 यन्माया जगतः सृष्टिस्थितिसंहारकारिणी ।
 रजः सत्त्वं तम इति त्रिभिरेतैरलंकृता ॥
 नीलोत्पलदलश्याममिंदिरा यमनिदिता ।
 सेवते सुंदरी वंद्या क्षणद्युतिरिवांबुदम् ॥ *Ibid.*, (I.8-12)
6. अंतस्थेंद्रमणिश्रेणिश्रिया श्यामलितेंबरे ।
 प्रावृडाशंकया नृत्यद्वेलावनकलापिनम् ॥ *Ibid.*, (I.18)
7. विस्मयाद्विस्मृतस्वर्गविभ्रमेणांतरात्मना ।
 तमिमं जलधि श्रेष्ठं ददृशुस्त्रिदशा मुहुः ॥ *Ibid.*, (I.29)

length the glory of Vāmanāvatāra of Lord Nārāyaṇa. Being pleased, Lord Nārāyaṇa manifested before the gods and asked the purpose of their arrival.

Brahmā explained to the Lord about the obstructions brought upon by the demon-kings: “The demons in guise of princely forms, have abundant physical strength, enjoy administrative posts, snatch away huge prosperity from other kings and the subjects. They obstruct the religious performances and physically punish the people engaged in such performances. They claim for the oblations offered in the *Yajñas*. Thus these demon-kings have made the entire earth immersed in grief.⁸ Having said thus, Brahmā earnestly asked Lord Nārāyaṇa to incarnate on the earth to protect the earth. Lord Hari too gave them an assurance of protecting the earth, incarnating as Lord Kṛṣṇa in the clan of Yādavas. Goddess Earth was very glad to know that her Lord would incarnate on the earth and lessen the weight of demon-kings.⁹

Accordingly, Lord Nārāyaṇa willed to incarnate on the earth.¹⁰ Devakī bore the lustre of the Lord in her womb, And Lord Nārāyaṇa manifested through her. Having seen Lord Nārāyaṇa’s manifestation as Vāsudeva, Brahmā and other gods were overjoyed and showered the flowers on Him.¹¹ At this, the heaven became ecstatic. Out of joy, gods

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8. अभिषिक्ताश्च राज्येषु सप्रभावास्तरस्विनः ।
सुवेधा इव ते योषाः सर्वतो गृह्णते श्रियम् ॥
मोहापादकसंपातैः सुदुर्दर्शजवैः शरैः ।
युगपत्सकलं लोकं वशीकुर्वत्यनंगवत् ॥
आनृशंस्यं परित्यज्य परं धर्मममी बत ।
यज्ञादीनसुरोद्देश्यान्मन्वते बद्धमन्यवः ॥
आलोडयन्ति ते पृथ्वीं भगवन्बलगर्विताः ।
निदाघसमये यद्वन्मदांधाः कुंजरा नदीम् ॥ *Ibid.*, (I.72,73,75,76)
9. तत्र भारसहे भूमिभारमावेद्य भर्तरि ।
कुर्वती स्वैरमाशवासं दुर्बला निर्ववार सा ॥ *Ibid.*, (I.82)
10. भगवानप्यथांशेन भुवि कार्यस्य सिद्धये ।
आविर्भवितुमुद्युक्तो द्रुहिणोक्तिमनुस्मरन् ॥ *Ibid.*, (I.83)
11. शंसन्त्यः शर्मपात्रत्वं मधुरा मधुरापुरः ।
ववृषुर्देवताः पुष्पैर्जायमाने जनादने ॥ *Ibid.*, (I.87)

began playing on the musical instruments, heavenly damsels started dancing.¹²

Devakī too was overwhelmed with joy to see extra-brilliance of her son Vāsudeva. Because of the fear from Kaṁsa, the child Kṛṣṇa was brought to Nandagopa at Gokula.¹³ Lord Kṛṣṇa even as a young lad, started exhibiting His supernatural powers. Sportively young Kṛṣṇa destroyed all wicked demons sent by Kaṁsa to kill him.¹⁴ Kṛṣṇa made the Gopis joyous in Vṛndāvanam.¹⁵

Having planned to kill Balarāma and Kṛṣṇa, Kaṁsa invited them for a festival of bow. Accordingly, there started fist-fight. Being commanded by Kaṁsa, Cāṇūra and Muṣṭika were to fight against Balarāma and Kṛṣṇa. At the end, both the fist-fighters were easily killed by the latter.¹⁶

Kṛṣṇa killed Kaṁsa. Kālanemi, hiding within Kaṁsa, went to hell (and the good soul i.e. Bhṛgu gained higher region). Lord Kṛṣṇa cut asunder the bondage of imprisonment of Vāsudeva and Devakī, who then expressed their joy to see their son. Then, king Ugrasena was crowned on throne as the lord of Yādavas by Kṛṣṇa.¹⁷

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12. सृजंतस्तरसाऽऽरावं देवदुंदुभयः स्वयम् ।
निहंतृणां मुदं चक्रुर्नित्याघातालसात्मनाम् ॥
आश्रावि द्युसदां गीतं विपंचीनां कलस्वनैः ।
आहतानां च तालानां उपरक्तं मनोहरम् ॥
क्वणत्कंकणकिंकिण्यो गीर्वाणगणिकांगनाः ।
लसल्लास्यं पदे विष्णोर्विष्णोः प्रीत्यै वितेनिरे ॥ *Ibid.*, (I.88-90)
13. ननंद वसुदेवोऽपि कथंचिद्विगतव्यथः ।
गोविंदं गोकुलं नीत्वा भोजराजभयार्दितः ॥ *Ibid.*, (I.102)
14. ये ये याता हरेः पार्श्वं कंसदासा महौजसः ।
ते ते विनिहतास्तेन पतंगा इव वह्निना ॥ *Ibid.*, (I.106)
15. सुवेषा मृदुभाषिण्य प्रणयात्परिव्रिरे ।
नवनीतमुषं यद्वत्कलभं करिणीगणाः ॥ *Ibid.*, (I.108)
16. चाणूरमुष्टिकौ ताभ्यां नृत्यद्भ्यां रणमंडले ।
निहतौ कृष्णरामाभ्यां व्याघ्राभ्यामिव जंबुकौ ॥ *Ibid.*, (I.111)
17. नित्यं निदन्मुकुंदं तं मंचतः पातितो भुवि ।
पंचतामापितः कंसस्तेनांधं च तमोऽसुरः ॥ →

Canto II : Kālayavana gets Burnt

Listening to the loss of Kāmsa (son-in-law of Jarāsandha)¹⁸ got incensed at Kṛṣṇa, and violently attacked him. But he was defeated at the hands of Kṛṣṇa for seventeen times. On the other side, king Kālayavana was moving around in search of his equals in prowess.¹⁹ As Kālayavana was very haughty, he caused much uproar by smashing the kings whomsoever he saw on his march in various directions.

Kālayavana who had grown much haughty due to the boon acquired by Śiva, came to know about valiant Balarāma and Kṛṣṇa as being very powerful leaders of Yādavas. Therefore, with a desire to fight against Balarāma and Kṛṣṇa, Kālayavana caused them to be his enemies.²⁰ Yādavas however came to know about Kālayavana's plan of attacking them. Kṛṣṇa wished to give counsel to Yādavas at this juncture. Lord Kṛṣṇa and Yādava-ministers versed in the science of polity, met in Sudharmā hall.

Yādavas in the beginning praised the glory of Kṛṣṇa. They expressed whole-heartedly that Yaduvaṁśa was sanctified by Kṛṣṇa. They felt themselves proud as being the relatives of Kṛṣṇa. They knew that their

—> तौ शृंखलात्कंसभयादिवासौ विमोक्ष्य मातापितरौ वन्दे ।
 आलिंगितश्चाश्रुजलाभिषिक्तस्ताभ्यामतिस्नेहरसातुराभ्याम् ॥
 यदुकुलतिलकः कुले प्रवृद्धं गुरुतरविक्रममुग्रसेनमेषः ।
 च्युतनिजपदमात्मजापराधात्पुनरकरोदधिपं मुदा यदूनाम् ॥ *Ibid.*, (I.112-114)

18. Jarāsandha king of Magadha had two daughters-Asti and Prāpti who were given in marriage to Kāmsa. When Kāmsa was killed by Kṛṣṇa, both daughters reported to Jarāsandha all that contributed to their widowhood. (*Bhāgavata Purāṇa*, X Skandha, Uttarārdha, 50th. Adh., 1-4 verses)

19. कृष्णेन कंसाल्ययजातकोपे जिते जरासन्धनृपे सुखेन ।
 अन्वेषयामास समग्रसैन्यः प्रत्यर्थिलोकं यवनाधिराजः ॥ *Ibid.*, (II.1)

20. प्राप्तः प्रभावं वरतः पुरारेः प्रागल्भ्यवान्प्राज्यमनल्पवीर्यान् ।
 आकर्ष्य वृष्णीन्बलकृष्णगुप्तान्बन्धवैरं मधुपुंगवेषु ॥ *Ibid.*, (II.3)

contented life, protection etc. was due to Kṛṣṇa. They did not hesitate to say that they were ever grateful to Kṛṣṇa.²¹

In response to Yādavas' request, Kṛṣṇa declared "just as, though the light of the lamp removes on its own the darkness and spreads light everywhere, it needs other things like oil, wick, oil-container etc., so too although Kṛṣṇa alone could achieve everything, yet he needs co-operation of Yādavas in the present situation."²² Kṛṣṇa as a statesman then unfolded the secrets of the science of polity :

Stratagic action is always desirable for a valiant person to win over the enemies. Action without proper discrimination of knowledge, against the enemies does not yield any fruit.²³ Despite the best efforts put in, person would not get expected fruit. In such case, it is evident that destiny plays an important role. It is more powerful than physical efforts.²⁴ If destiny joins its hands with efforts then acquisition of the fruit is no difficult. If destiny turns its face to the opposite direction, then all efforts render fruitless. Fate indeed is superior. Yet those who are averse to the right path, and who are proud of their silly arm-strength, would not attain eternal prosperity but perish in no time.²⁵

That person could make more efforts without any hinderances and would reach the goal who inculcates in his action the required qualities such as *Sandhi*, *Vigraha*, *Yāna*, *Āsana*, *Dvaidhībhāva*, *Samāśraya*, who

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21. तदत्र वाच्यं करणीयतत्त्वं यथा जनोऽयं परिपालनीयः ।
वृत्तानुकूलस्तव पुण्यकीर्तेः सर्वोप्ययस्कांतमणेर्यथाऽयः ॥ *Ibid.*, (II.22)
22. यदप्यहं जैत्रगुणस्वभावस्तथापि युष्मत्सख एव जेता ।
दीपः स्वकार्यं स्वयमेव कर्तुं शक्तोऽपि वर्त्यादिमपेक्षते हि ॥ *Ibid.*, (II.24)
23. सुपौरुषाणामपि सन्निरूप्यः शत्रुक्षयायौपयिकोऽभ्युपायः ।
आकस्मिकी मार्गविमर्शहीना नैवाभिभूतिः प्रबलेषु शक्या ॥ *Ibid.*, (II.25)
24. मन्ये प्रयत्नादपि दैवमग्यं यत्प्रेरितो वै यतते क्रियासु ।
यस्मादिहामुत्र च संपदापन्नान्यन्निमित्तं प्रवदंति संतः ॥ *Ibid.*, (II.26)
25. तथापि ये साधुपथात्प्रमुक्ता निरूढमाना भुजवीर्यलेशात् ।
न शाश्वतीं संपदमाश्रयन्ते प्रक्षीणतैला इव ते प्रदीपाः ॥ *Ibid.*, (II.28)

abandons laziness, and who is careful at his dealings.²⁶ A person desirous of fame, should possess three types powers, such as *Prabhuśakti*, *Utsāhaśakti* and *Mantraśakti*, also like a royal swan he should accept a pure-hearted one as his friend and abandon from distance the vile person.²⁷ The persons versed in the science of polity advise to bring into practice the four means of achieving the goal (i.e. *Sāma*, *Dāna*, *Bheda* and *Daṇḍa*) for making the enemies flee away. But, in case of enemy like Kālayavana, the application of first-three means yields no fruit, and rather make the enemy more haughty. Hence *Daṇḍa* has to be employed against him.²⁸

While employing *Daṇḍa* against enemies, one should essentially protect oneself first in due manner. Otherwise wicked enemies become more powerful and seek weak points and consequently win over.²⁹

Addressing to Yādavas, Kṛṣṇa said: “Mathurā city has been inhabited by you since long time. And this city is quite convenient for all purposes. So too, enemies can easily enter this city. This is an experience gained by the past event. Therefore, Yādavas should not remain in this place for more time. Resorting to a place which is quite inaccessible to the enemies, is advisable in this situation.³⁰

Kṛṣṇa put his suggestion before Yādavas that an irresistible big city be constructed in the middle of the ocean; so that all Yādavas would remain there with all protection. For, Kṛṣṇa sought for Yādavas’ consent.

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26. तत्रास्तिकः कर्मसु वैदिकेषु व्यपेततंद्रो विदधीत यत्नम् ।
दैवानुरोधेन मनोरथेषु प्रधानतन्त्रोभिगुणप्रयोगम् ॥ *Ibid.*, (II.29)
27. विविच्य वर्गत्रयमप्रमत्तो गृह्णीत मित्रं स्वजनं परं वा ।
त्यजेच्च दूरादितरत्समस्तं पयो यथा वारि च राजहंसः ॥ *Ibid.*, (II.30)
28. त्यागप्रकारांश्चतुरो वदन्ति न्यायप्रवीणा रिपुषु क्रमेण ।
मानावकाशं त्रितयं तु पूर्वं मन्ये महारौ यवनेश्वरेऽस्मिन् ॥ *Ibid.*, (II.31)
29. दंडप्रयोगाश्च कृतात्मरक्षैः कार्यो नरैर्देशदशावशेन ।
पराभवं रंभ्रमवेक्ष्य पापाः कुर्वन्ति रौद्रास्तरसा सपत्नाः ॥ *Ibid.*, (II.32)
30. तत्स्थानमेतत्सुगमं जनानां बलप्रदं चारिगणस्य नूनम् ।
चिरं तु न स्थेयमिहाविशंकं जयो हि दुर्गास्थितिनीतिभाजः ॥ *Ibid.*, (II.33)

All buildings were set with pure crystal stones. And young women with red-lips, were walking here and there in the houses. The redness of their lips was seen reflected in the crystals. Because of the movements of young women, the reflections too in the crystal-walls appeared moving. With this charm, the royal houses were appearing quite beautiful.

Having made all requisite arrangements for safety and contented life of all Yādavas, Kṛṣṇa left for Mathurā lonely without being known to them.

As soon as Kṛṣṇa reached Mathurā, he saw the city encircled by the army of Kālayavana. And Kālayavana was awaiting Kṛṣṇa for fight. In this tumultous time, Kālayavana saw Kṛṣṇa coming to that place lonely. Kṛṣṇa too saw fierceful Kālayavana and thought of killing him stratagically. As such, Kṛṣṇa started running away from him and entered the cave where the king Mucukunda had slept. Here the poet describes the episode of Mucukunda in three verses :

Mucukunda, a king of the Ikśvāku dynasty, once went to Devaloka on the invitation of Indra. In the fight between the Devas and Asuras, Mucukunda helped Indra, and the Asuras were defeated. Indra was pleased and asked Mucukunda what boon he wanted. Mucukunda asked for a boon which would give him long and sound sleep. Indra granted it and in addition, declared that anyone who disturbed Mucukunda's sleep would be reduced to ashes. After that, Mucukunda went asleep in a cave in the middle of a dense forest.

However Kṛṣṇa drove Kālayavana into the cave. Kālayavana mistook Mucukunda for Kṛṣṇa and forcibly kicked him. As a result, Mucukunda suddenly woke up from his sleep and looked at him with great anger. Consequently Kālayavana was at once reduced to ashes.³⁴

34. यस्यानुभावं नृपतेरमोघं श्रान्तः समाश्रित्य पुरामरेंद्रः ।
प्रच्याव्य कृत्स्नं दनुजारिसंघं पदं स्वकीयं कथमप्यवाप ॥ —→

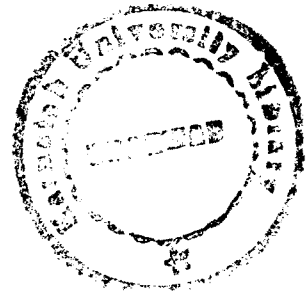
Then Mucukunda expressed his joy to see the most Resplendent Divine Personality Lord Kṛṣṇa. Being delighted, Mucukunda paid profound respects to Kṛṣṇa, and having known the arrival of *Kaliyuga*, he left for the Himālaya to perform penance. Kṛṣṇa then joined His relative-folk of Yādavas, amidst whom He shone like the moon in the glimpse of stars.³⁵

Canto III : Espousal of Rukmiṇī by Kṛṣṇa

Yādavas were gratified to know Kṛṣṇa's victory over Kālayavana. Subsequently, they saw Kṛṣṇa as of marriagable age, and thought that Bhīṣmaka's daughter, Rukmiṇī would be a worthy match for Him.³⁶ They promoted in Kṛṣṇa the feelings of attraction for Rukmiṇī. Being pleased, Kṛṣṇa too willed to marry Rukmiṇī in an appropriate manner. Kṛṣṇa came to know through a messenger that he should secure Rukmiṇī during the time of her marriage-festivity. So he decided to go to Vidarbha kingdom without any delay, to secure Rukmiṇī. Being endowed with His *Sudarśana* disc, *Pāñcajanya* conch, *Nandaka* sword, *Śārṅga* bow and

—> वरोऽपि येन त्रिदिवालयेभ्यो वृतः कृतप्रत्युपकारकृद्भ्यः ।
दह्येत दृष्ट्यैव पुरः पुमान्यो निद्रांतरायं कुरुते ममेति ॥
संमानितो यो मुनिभिस्तपस्वी कृत्वाऽप्रतर्क्यं व्यवसायमन्यैः ।
भक्तश्च शाङ्गिण्यतिदीर्घकालं निद्रातुरः सुप्तिसुखं प्रपेदे ॥
अमुष्य बंधोर्निभृते मुरारौ निमीलिताक्षस्य शिरःप्रदेशम् ।
प्राप्ते समाप्तायुरनुद्रवंस्तं दुद्राव तामेव गुहां स नीचः ॥
दस्यो हरिष्यामि तवाधुनाऽसूनित्यात्तजल्पेन मुकुन्दबुद्ध्या ।
अनेन गाढाभितः पदेन स आदिराजः प्रतिबोधितोऽभूत् ॥
तेन स्फुटोन्मीलितलोचनेन म्लेच्छाधिनाथस्य शरीर्यष्टिः ।
भस्मीकृता भस्मविभूषणेन क्षणेन यद्वन्मकरध्वजस्य ॥ *Ibid.*, (II.67-72)

35. उपमृद्य कालयवनं स लीलया सदुपायविन्नरकभित्स्वमंदिरम् ।
प्रतिपद्य दीप्तिमदुलामुपाददे सहबांधवैरुदुगणैरिवोदुराट् ॥ *Ibid.*, (II.75)
36. अथ शुश्रुवुरूर्जितश्रियो मुदिता द्वारवतीनिवासिनः ।
वसुदेवसुतानुरागिणो वरयोग्यामिह भीष्मकात्मजाम् ॥ *Ibid.*, (III.1)



with irresistible armour, Lord Kṛṣṇa mounted the chariot and left Dwāarakā for Vidarbha.³⁷

As Kṛṣṇa was entering Vidarbha, the trees and creepers in the gardens grown on the either sides of roads, showered the flowers on Him. On the way, Kṛṣṇa was very much pleased to see a lovely scene: Trees were embracing the creepers, so as to protect them from falling to the ground. But the bees intent on sucking the juice, were sitting on the creepers and flowers. This scene brings to the mind a picture of the young couple engrossed in amorous sports.³⁸ In similar manner, a beautiful and lively description of nature follows. Enjoying the beauty of the nature, Kṛṣṇa came near Kuṇḍināpura, the capital of Vidarbha.

Kṛṣṇa was well received by silent breezes carrying perfumed smoke produced by offerings made in the fire by brahmins; and another breeze was carrying the fragrance of Kastūri and sandal-paste worn on her breasts by Rukmiṇī. He further heard auspicious songs sung by women and men, and the musical sound of musical instruments on the eve of marriage festivity.³⁹ Having read the mind of Kṛṣṇa, Dārūka, His charioteer stopped the chariot in front of the temple of goddess Durgā.

Though Rukmī was greatly enraged, full of indignation and sharply opposing Rukmiṇī's marriage with Kṛṣṇa, the flags raised on the tops of the mansions in the city, were seen as if calling Kṛṣṇa for the marriage.⁴⁰

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37. अभिकांक्षितसिद्धिकारिणीं विदधे साधु स मंगलस्मृतिम् ।
धृतचक्रदरासिकार्मुको दृढवर्मा रथमारुह च ॥
यदुनायकनिर्गमे पुरादधिधानं व्यदधाद्भविष्यतः ।
विदुषाममृषार्थभाषिणां वदनेभ्यो गलिता सरस्वती ॥ *Ibid.*, (III, 5 & 6)
38. निबिडस्तबकस्तनोपरि प्रचुरामोदविशेषसंपदः ।
प्रतिलोभनशिक्षिका नृणां मनसः स्वावयवैस्सविभ्रमैः ॥ *Ibid.*, (III.16)
39. समदानुसृतालिरुक्मिणीकुचभारार्जितगंधबंधुरः ।
सुहुताभ्युदयानलालयादनिलः प्रत्युदियाय केशवम् ॥
स्पृहणीयमहामहोन्मुखैः पुरनारीपुरुषैः ससंभ्रमम् ।
उदितान्कलमंगलध्वनीनशृणोदेष नभस्थलस्पृशः ॥ *Ibid.*, (III.21 & 22)
40. अपि रुक्मिणि रुक्मिणीपतावतिसंभनिबद्धमत्सरे ।
पवनोद्धतया पताकया तमिहैवाजुहुवुर्महाध्वजाः ॥ *Ibid.*, (III.24)

However, king Bhīṣmaka counselled with Jarāsandha who had having tough enmity with Kṛṣṇa, and took a decision regarding the choice-marriage (*Svayamvara*) of Rukmiṇī. In this context, Bhīṣmaka consulted Pauṇḍraka Vāsudeva too, whose nature was imitating Vāsudeva Kṛṣṇa, the destroyer of Narakāśura, by holding *Sudarśana*, *Pāñcajanya*, *Nandaka*, *Śārṅga* and *Kaumodakī*, who had huge strenght of army and who was haughty of his prowess. Further, Bhīṣmaka said to his son - Rukmī regarding the preparation of Rukmiṇī's choice-marriage. With a view to increase the strength of his army and to pursue enmity with Kṛṣṇa, Rukmī suggested that his sister - Rukmiṇī should be given in marriage to Śiśupāla who too was an enemy of Kṛṣṇa.⁴¹

Thus, as all arrangements were being done for marriage festivity, Rukmiṇī, the very nature of Goddess Lakṣmī manifested through the milky ocean, contemplated herself on Kṛṣṇa. Finding an opportunity to bring in a descriptive element, the poet elaborates at length (from 30th to 45th verse) various types of Rukmiṇī's longings for her beloved Lord Kṛṣṇa. Rukmiṇī's mind was deeply rooted in Kṛṣṇa. Therefore, she did not give a room for thinking of choosing any other person. Having neglected the full moon, does moonlight resort to any star?⁴²

As the day of marriage-ceremony was close by, princess Rukmiṇī went to the shrine of goddess Durgā her family deity. She offered salutation and worshipped Durgā in due manner, and earnestly asked Her to secure Lord Kṛṣṇa alone as her husband. Then, as Rukmiṇī with her mind being very much applied to Kṛṣṇa, was coming out of the temple, she was surprised to see with her own eyes Lord Kṛṣṇa. She became ecstatic. Immediately, Kṛṣṇa held Rukmiṇī's hand got her into

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41. अकरोदमुना च भीष्मकस्तनयेनायतनीतिवर्त्मना ।
दमघोषसुतं पतिंवरा वरयेन्मे दुहितेति निश्चयम् ॥ *Ibid.*, (III.28)
42. इति तत्रविषक्तमानसा वरमन्यं चकमे न रुक्मिणी ।
परिपूर्णमपास्य चंद्रिका रजनीशं किमुपाश्रयेदुदुम् ॥ *Ibid.*, (III.45)

the chariot. At that time, Kṛṣṇa did not behave like a coward. He made his taking away Rukmiṇī known to one and all by means of blowing His *Pāñcajanya* conch; He twanged the *Śārṅga* bow. This tumultuous sound of the conch and the bow created an uproar atmosphere of the battle all over Kuṇḍināpura.⁴³ The poet here notes that Kṛṣṇa in presence of all, takes away the jewel of young women as an award to His valour.

Having heard the inviting sound of the conch and the bow, Jarāsandha rushed to contend with Kṛṣṇa. There took place the fight between Jarāsandha and Balarāma accompanied by Kṛṣṇa. Balarāma made him stained in blood with the help of his weapon i.e plough. From the other side, having come to know about Kṛṣṇa's carrying away Rukmiṇī, her brother - Rukmī (the well-wisher of Śiśupāla) hastened to the place where Kṛṣṇa could be. Enraged and full of indignation, the mighty armed Rukmī encountered Kṛṣṇa.

Before attacking with weapons, Rukmī started denouncing Kṛṣṇa with unworthy words : "O evil-minded cowherd, now, I will make you fall to the ground by my arrows. It is improper for you to kidnap my sister who is tender-hearted one and whose gait resembles that of the kind of elephants. The royal swan never desires the company of a crow."⁴⁴ Lord Kṛṣṇa did not speak to that dull Rukmī ; but rained a volley of arrows on him. Finding himself unable to face Kṛṣṇa's arrows, Rukmī jumped out of the chariot and picked up sharp-edged sword.

For some time, Lord Kṛṣṇa played a game of fight with Rukmī by jumping afar sometimes, running towards him sometimes, being not fully perceived sometimes, being seen but unclear sometimes, being seen very

43. परिहर्तुमलं जुगुप्सितां वनितातस्करतां यदूत्तमः ।
निजशंखमपूरयद्दृढं न हि मानी खलवृत्तिमृच्छति ॥ *Ibid.*, (III.53)

44. तदियं गजराजगामिनी तव गोपाल न धर्षणोचिता ।
वरटा कलहंसमध्यगा न हि काकस्य वशं गता भुवि ॥ *Ibid.*, (III.61)

small sometimes and very big some times. Thus, He appeared before Rukmī in various forms. At last wishing to kill Rukmi, Kṛṣṇa held His *Sudarśana* disc. Overwhelmed with fear to behold this endeavour on the part of Kṛṣṇa to dispose of her brother, the virtuous Rukmiṇī fell at the feet of her Lord and pitifully prayed as below⁴⁵ : “O Lord, of the universe, you ought not to kill my brother although he had done great injustice to you. I beg pardon on his behalf”.⁴⁶ At the request of Rukmiṇī, the merciful Kṛṣṇa desisted from His purpose and allowed Rukmī to escape with life.⁴⁷

Rukmī realised himself that he was released because of his sister Rukmiṇī, and went to his kingdom just like a creature being freed from the mouth of Garuḍa.⁴⁸ In the consequence of this, Śiśupāla who was brooding over his marriage with Rukmiṇī, was reduced to pitiable condition.⁴⁹ Then in the presence of all kings like Jarāsandha, Lord Kṛṣṇa accompanied by Rukmiṇī, went to Dwāarakā.⁵⁰

Canto IV : Story of Pradyumna & Birth of Aniruddha

The **fourth canto** of the *Uṣāharaṇa* describes the union of Kṛṣṇa and Rukmiṇī, the birth of Pradyumna and of the Aniruddha from former.

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45. अथ जैत्ररथाधिरोपिता स्वजनस्नेहरसार्द्रमानसा ।
दयिता प्रणयादयाचत प्रणता भ्रातृवधोद्यतं प्रियम् ॥ *Ibid.*, (III. 69)
46. क्षमयाम्यखिलेश विप्रियं चरितं यत्त्वयि दीर्घसूत्रिणा ।
करुणाविषयेऽत्र साहसं बहुमूर्खं न हि कर्तुमर्हसि ॥ *Ibid.*, (III. 70)
47. उदिते वचसीति भीरुणा विनिवर्त्यायुधमाह माधवः ।
सुमुखि ब्रजतादपेतभीस्तव सौहार्दवशादसाविति ॥ *Ibid.*, (III. 71)
48. प्रतिपद्य धियं पुनस्तया सह सोदर्यबलावलंबनात् ।
कथमप्यगमद्विलंबयन्नगरं गारुडतुंडमोक्षितः ॥ *Ibid.*, (III. 72)
49. प्रतिपालयतो नृपात्मजां शिशुपालस्य हतो मनोरथः ।
हरिणा जलदर्तुना यथा मधुपस्यांबुजिनीरसार्थिनः ॥ *Ibid.*, (III. 73)
50. इत्थं हतायां नरदेवपुत्र्यां पश्यत्सु राजप्रवरेषु तेषु ।
धुरन्धराणामिव नीतिहीनं मनो न शोभां नगरं बभार ॥ *Ibid.*, (III. 75)

As Lord Kṛṣṇa accompanied by Rukmiṇī moving towards His place, all subjects were filled with great joy to see the Divine couple.⁵¹ Both Devakī and Vasudeva also eagerly received their son-Kṛṣṇa and daughter-in-law Rukmiṇī with great festivity. They blessed the Divine couple in due manner. However, Kṛṣṇa and Rukmiṇī worshipped their parents. Thereafter, the entire folk of young ladies happily greeted Rukmiṇī and closely embraced her with much love and affection.⁵²

Being prime in her youth, Rukmiṇī appeared very charming with her innate splendour. Seeing ^{her} this extra-ordinary beauty ^{of her}, Kṛṣṇa entertained a desire of uniting with her. At this juncture, the god of Love, Vasanta arrived there and served Kṛṣṇa by producing in His mind the longings of love for Rukmiṇī.⁵³

In due course, a son by name Pradyumna was born to the Divine couple. As Pradyumna was none but an incarnation of Manmatha, he spread his influence all over.⁵⁴

The demon-king Śambara came to know about Pradyumna as his future enemy. He carried off the baby from the lying-in-chamber while it was just seven days old. Śambarāśura decided that he himself should kill the baby now itself. Holding that lustrous baby Pradyumna, he fled into

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51. कांतिमंतमथ कांतया तया यांतमात्मभुवमांतरं पुरम् ।
आकिरत्रगरसुंदरीजनास्साधुलाजनिचयैस्समंततः ॥ *Ibid.*, (IV.1)
52. सस्नुषास्फुरणसंमदोच्चलत्कंधरं प्रणतिमत्कृताशिषम् ।
प्रीतिमान्पितरमभ्यपूजयन्मातरं च रचितांजलिर्वरः ॥
योषितस्समुपगूहनोद्यता दूषिता मनसि तामसूयया ।
आलिलिंगुरपि जातयौवनाः को जहाति पुर आगतां श्रियम् ॥ *Ibid.*, (IV. 3 & 6)
53. सेवनावसरविन्मधुस्तदा द्वारकागतमुपाचरद्धरम् ।
आत्मचिह्नकुसुमैरुपायनं हारयन्नुपवनाद्रिकिकरैः ॥ *Ibid.*, (IV.8)
54. जात एष हृदयानि केवलं प्राणिनामहरदित्यविस्मयः ।
प्रागपि स्ववशमानयज्जगत्का कथा सति शरीरसंग्रहे ॥ *Ibid.*, (IV.14)

the sky and cast the baby into the sea.⁵⁵ Nevertheless, Pradyumna in the baby form, cast by Śambara, was well received with regard by the Ocean just as a servant accepts favour or remnants of food stuff as *Prasādam* from his king. And a mighty fish swallowed that baby.⁵⁶ In fact high-souled persons do not find any discrimination between the exalted position and degraded position. They remain unchanged with their innate lustre. As such, the divine soul Pradyumna in a baby form did not feel any uneasiness being in the stomach of a might fish.⁵⁷

Then that fish was enmeshed in a huge net by a fisherman. He brought it as a present to the king Śambarāsura. And that was sent for preparation of food. However, that fish was handed over to Māyāvati ^{Sho} supervising the kitchen. Māyāvati was no other than the illustrious consort of Kāma, Rati by name. She was eagerly awaiting all the while, the reincarnation of the ^{her} spouse. When she got this nice baby out of the stomach of the fish, and understood that it was Kāma, her own husband, she naturally took charge of him and with great affection to bathe him.⁵⁸ As goddess Rātrī of bright-fortnight takes care of the moon and makes him grow fully till the full-moon-day (though she is the beloved wife of the Moon), Rati in the form of Māyāvati fostered the child Pradyumna without being known to Śambara.⁵⁹

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55. सप्तमेऽथ दिवसे कुमारकं तं जहार कुहकश्च कश्चन ।
नंदनद्रुमनवांकुरं यथा मारुतो भुवनलोपलंपटः ॥ *Ibid.*, (IV.15)
56. शंबरेण कुटिलांतरात्मना पातितं कुवलयामलच्छविम् ।
वीर्यसारमुदधिर्मुदा हरेराग्रहेण जगृहे भुजिष्यवत् ॥ *Ibid.*, (IV.19)
57. तत्र मीनजठरं गतोऽबुधौ मीनकेतुरुदभासतौजसा ।
स्थूलसूक्ष्मवपुषोरिवांतरश्चिद्गुणेन पुरुषः स्वयंप्रभः ॥ *Ibid.*, (IV.20)
58. छेदिते जलचरे यदृच्छया भास्करोदय इवांबुजन्मनि ।
प्रत्यदृश्यत पुरस्स कांतया भृंगराज इव भर्तृकामया ॥ *Ibid.*, (IV.23)
59. प्रत्यहं रहसि तं कुमारकं निर्व्वलीकमचिरादवर्धयत् ।
त्रासिनी दिनकृदोजसोऽसुराच्छुक्लपक्ष इव यामिनी विधुम् ॥ *Ibid.*, (IV.24)

At no distant date, miraculously the baby very swiftly grew up, and within a very short period, he attained prime youth. Seeing Pradyumna in prime youth, Māyāvati (originally Rati) placed him in the temple of her heart. She gradually became captivated and lusty. She was smiling before him with a feminine attractiveness expressing her amorous gestures. Observing Māyāvati, he inquired from her “O Mother, I find that your affection towards me has got perverted in as much as having abandoned your motherly sentiment, you behave as a lusty woman. How is it that you do not see the discrimination between the son and husband ?”⁶⁰

On hearing the words of Pradyumna, Rati replied: “O high-minded my Lord, you need not show motherly affection and regard to me; there is a reason for my being amorously attached to you. You are indeed my husband in the previous birth. I have been following you since the previous birth just as the moonlight follows autumn-moon, the sea-the shore, the wise person-wisdom, the shade and its object. You are a close friend of Indra. You have the pleasure of having half-seat on the throne of Indra. Just as Cakrāvaka couple get separated due to the arrival of night, both of us were separated because of Lord Śiva. As a creeper loses its support due to a fall of the tree to which it clings, I too feel resortless as soon as you were burnt to ashes by the fire emitted from the third eye of Śiva.”⁶¹

I, the same Rati, (being told by Nārada) came to know about your arrival to the residence of wicked Śambarāsura; and being entrusted with the work of cooking, I have been living in his house only with the purpose of looking after you. In your absence, the entire heaven has been void.

60. तामुवाच विनयान्नयान्वितो मातृबुद्धिबहुमानबंधुरः ।
आत्मवक्त्रसरसावलोकनच्छेदकातरविकासिलोचनाम् ॥
किं न वेत्सि विहितं स्थितिक्रमं भेदितं च पतिपुत्रबंधुषु ।
येन मां स्मितयुतेन चक्षुषा वीक्षसे स्वतनयं प्रियं यथा ॥ *Ibid.*, (IV.28 & 30)

61. मा कृथा बहुमतिं महामते पुत्रवन्मयि रसं कुरुष्व च ।
अस्ति ते मदनुरागकारणं श्रूयतां मदन यन्निवेद्यते ॥ →

In course of time, you are born as the son of Kṛṣṇa and Rukmiṇī. You should act in such a manner that your mother would be credited by the honour of *Viramātā*. While you were just seven days old, this great demon Śambara threw into the sea, where a fish swallowed you; and from the bowels of that, you have reached this residence of Śambara; therefore I could see you.⁶² Now you are to attend to your duty of destroying your enemy Śambarāsura, and gratify your mother Rukmiṇī who is very affectionate towards you.⁶³

Listening to the words of Māyāvati, Pradyumna realized his duty. Being empowered by his wife, Pradyumna immediately went before Śambara, and challenged him to a combat. Pradyumna was able to counteract Śambara's strength. When Śambarāsura was defeated in

—> अंचयन्विरहिणं च पंचतां पंचबाण इति यः प्रपंच्यते ।
 सत्यमेव किल माधवप्रियः पूर्वजन्मनि जनानुरंजनः ॥
 ज्योत्सनेयेव शरदिंदुरबुधिर्वेलयेव च धियेव कोविदः ।
 छायेव पुरुषस्तदा मुदा त्वं मया दयितयाऽन्वगम्यथाः ॥
 त्वां सखायममरावतीपतेरात्मविष्टरवार्थभोगिनम् ।
 सेवकामरशिरश्शिखामणिश्रेणिशोणकिरणा व्यरोचयन् ॥
 मामशेषजगदंगनाजनो नाभ्यसूयति सरूपतोऽधिकाम् ।
 सेव्यमेव हृदयं सृजन् स्त्रिया मय्यनुग्रहमिव व्यधाद्विधिः ॥
 इत्थमुत्थितविभूतिकाष्ठयोरावयोरतिरतोपरक्तयोः ।
 हंत विप्रकृतिमातनोद्धरश्चक्रवाकवयसोः प्रदोषवत् ॥
 आस्थिते त्वयि तदा दशांतरं म्लानतामहमहो मुहुर्गता ।
 पाटिते द्रुमवरे यथा लता पातिता स्वयमियं निराश्रया ॥ *Ibid.*, (IV.33,34,36-40)

62. साऽसुरस्य गृहिणी गृहेऽभवं वंचकं तमपि वंचयन्त्यहम् ।
 मायिनी तव सती प्रतीक्षणं चातकीव जलदस्य कुर्वती ॥
 निष्प्रभा सुरपुरी त्वया विना मंडिता त्रिदशमंडलैरभूत् ।
 हृद्यहेमवलया ह्यलंकृता भाति नैव विगतांशुका वधूः ॥
 गच्छता विधिबलादनेहसा द्वारकापतितनूजतां गतः ।
 रुक्मिणीं प्रियतमां गदाभृतो वीरसूरिति जगत्स्ववापिथाः ॥
 जातमात्रमपनीय मायया प्राक्षिपज्जलनिधौ महासुरः ।
 त्वामदृश्य इव शुश्रुमः श्रियः को ह्यदृश्य इह माधवस्य कः ॥
 त्वं कथंचिदिह दैवयोगतो जालिकैर्जलनिधेरिहाहतः ।
 पीयसे स्म सरसं दृशा मया चंद्रमा इव चकोरकन्यया ॥ *Ibid.*, (IV. 41,42,44,45,46)
63. तत्कुरुष्व शमनं सुरद्विषो मायया सकलया समाहितः ।
 मोदयाशु जननीं निजामजां नित्यतुष्टिमपि पुत्रवत्सलाम् ॥ *Ibid.*, (IV.48)

every respect Pradyumna took his sharpened sword and immediately cut off his head. Pradyumna then went to Dwāarakā together with his consort Māyāvati.⁶⁴

Rukmiṇī was greatly amazed to find his son Pradyumna who was approaching the inner-section of the palace of Lord Kṛṣṇa.⁶⁵ Then Pradyumna married Rukmavati, daughter of Rukmi. In course of time, Aniruddha was born to the couple Pradyumna-Rukmavati. Having seen His similarities in valour, strenght, splendour etc. with Aniruddha, Lord Kṛṣṇa was overjoyed. Aniruddha attained prime youth, and advanced in utmost beauty, and became the centre of attraction for all young ladies in Dwāarakā.⁶⁶

Canto V : The Meeting of Uṣā and Aniruddha

The **fifth canto** in its first part (upto 58th verse), includes various descriptive aspects regarding garden-sport, water-sport, sun-rise, moon-rise etc., and in the second part, covers the story of the meeting of Uṣā and Aniruddha. This canto begins with Aniruddha's garden-sport with his companions.

At the outset, the poet introduces two elements of Lord Kṛṣṇa's victory. One is, Lord Kṛṣṇa's victory over Narakāśura who had grown much tormenting (to) the gods and high-souled men. Kṛṣṇa along with Satyabhāmā killed Narakāśura and restored royal umbrella to Indra and the ear-rings to Aditi. On their way back home, Kṛṣṇa as desired by Satyabhāmā, plucked the Pārijāta tree from heaven, at which Indra fought Kṛṣṇa, but got defeated. The Pārijāta was brought to Dwāarakā.

64. तं निहत्य दनुजं तमस्समं तामुपेत्य रमणीमुपोपमाम् ।

द्वारकामुदयवेदिकाशुचिं प्राप्तवान्हरिसुतो रविद्युतिः ॥ *Ibid.*, (IV.50)

65. आपतंतमिभराजगामिनं मंदिरं भगवतोऽतिसुंदरम् ।

रुक्मिणी सुखचिदात्मिकाऽप्यमुं वीक्ष्य तत्क्षणमिवातिमोहिता ॥ *Ibid.*, (IV.51)

66. तदनु मकरकेतोरैरसस्योरुकीर्तेरविकलरुचिरोद्यद्यौवनस्यात्मजस्य ।

यदुकुलयुवतीनामाकुलभ्रूलतानां नयनसुखविलासस्थानमासीन्मुखश्रीः ॥ *Ibid.*, (IV.57)

Thus being overjoyed at his grand-father's victory over Narakāśura and Indra, Aniruddha went to pleasure-garden with his companions to celebrate the festival of victory of Lord Kṛṣṇa.⁶⁷ The garden was very beautiful with full-blown trees. On the way, Aniruddha was followed by young ladies who were moving slowly beholding their slender waist heavy due to the plumpy breasts.⁶⁸ Having seen the captivating beauty of the young ladies, even the trees in the pleasure-garden lost their own charm. Thus even insentient trees too, had to have changes in their natural state in the presence of these graceful young ladies.⁶⁹

Furthermore, these young women enjoyed the company of Aniruddha in a swing-play.⁷⁰ Being prompted by Manmatha, the young ladies expressed their amorous feeling before Aniruddha. All women showed their selfish attitude to one another in enjoying the amorous company with Aniruddha.⁷¹ Being incapable of experiencing the pangs of separation for awhile, one young lady declared fie upon perishable

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67. अथासुरेन्द्रे नरके निपातिते जिते शचिभर्तरि चक्रपाणिना ।
मुदानिरुद्धः सखिभिः प्रियैः समं समाजगामोपवनं रिरंसया ॥ *Ibid.*, (V.1)
68. सुगन्धपुष्पद्रुमषण्डमण्डितं वनं व्रजन्तं तमनङ्गचोदिताः ।
अनुपपेतुः प्रमदा मदालसा बृहन्नितम्बस्तनभिन्नरंहसः ॥ *Ibid.*, (V.2)
69. नितम्बिनीनामधरोष्ठरागतो विवर्णतामीयुरमी वनद्रुमाः ।
स्थिरा अपि स्वैरमहो शरीरिणो विकारवन्तो वनितासमागमे ॥ *Ibid.*, (V.4)
70. महामहीरुट्सितकोटियुग्मिकाः प्रलम्बिमध्यां मृदुलां महालताम् ।
सखेलमुच्चैरधिरोष्य कामुकः समन्दमान्दोलयति स्म कामपि ॥
विलोळिता द्रागवशादिव प्रिये कृताभिपाता परिरभ्य चाकुलम् ।
सखीं तु पश्चात्सहसोपगृह्णतीं पदेन पाणौ चलयाञ्चकार सा ॥ *Ibid.*, (V. 8&9)
71. लताधिरोपो मृदुचालनं पुनः प्रियोऽगसङ्गश्च परोपरोधकः ।
मदालसायाः पुनरङ्गलालनं शनैश्शनैर्वीजनमार्द्रपल्लवैः ॥
इति व्यलीकानि सुदुस्सहानि मे तितिक्षितानि क्षणसौहृदे प्रिये ।
इदं च शृण्वालि तयोपदेशितं मुहुः करस्थस्य शुकस्य भर्त्सितम् ॥
इति प्रवृद्धेर्ष्यमुदश्रुगद्गदं निगद्य तस्मादपसारिणीं सखी ।
रहस्यमेनामनुनीय मानिनीमवाप तन्माल्यकृतं वधूवहम् ॥
गुणाधिकान्यप्रसवापदेशतस्ततो वियोज्याशु पटुस्तमूचुषी ।
उदारकीर्ते स्वमुदस्यतां यशो न मानिनीहास्यतया सदस्सु ते ॥ *Ibid.*, (V.10-13)

physical happiness. She surrendered herself unto Kṛṣṇa and asked for eternal happiness of Mokṣa.⁷²

It was the summer season. The flowers in the garden faded away. Heat of the Sun was scorching. Drops of perspiration were slipping down from the body of young ladies. Having observed this, Aniruddha expressed his desire for water-sport.⁷³

There was a river nearby the garden wherein clear water was flowing making melodious voice. The river is here identified with an young beautiful woman. The river-lady is described as calling Aniruddha for water-sport with its currents like hands. The stone-beds on the bank, appeared as prepared seats for beloveds.⁷⁴ Lovely young women were sporting and swimming in the river as if to win over one another. As a result, being churned by water-currents, perfumed unguents applied to the breasts of the ladies got mixed in the water and the river water turned into red.⁷⁵ In this manner, the description of water-sport runs upto 33rd stanza.

The young ladies, after the water-sport, wore fine garments, adorned with valuable ornaments, and returned to Dwāarakā. It was the time of evening twilight. As observed by the young ladies, the twilight sometimes decorated the tops of the mansions in Dwāarakā and sometimes the peaks

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72. सुदुस्सहत्वं सुतनोर्मनोयुजो हृदि स्थितो वेद भवत्पितामहः ।
तमेव बाला शरणं गता गुरुं पुरैव नूनं समुपैति निर्वृतिम् ॥
नमोऽस्तु तस्मै जनवृत्तिसाक्षिणे क्रियानुरूपं फलभेददायिने ।
सदासकामाय धिगस्तु मानितां परं पराधीनसुखत्वमप्यतः ॥ *Ibid.*, (V.18 & 19)
73. अवेक्ष्य शोषं कुसुमेषु तीक्ष्णतामहस्सु पूष्णः क्लमवारिपूर्णताम् ।
वधूशरीरेषु शरीरजात्मजो विहर्तुमैच्छत्सलिलेषु सादरम् ॥ *Ibid.*, (V.24)
74. सुफेन मन्दस्मितसाधुसत्कृतिः सरित्सखीदत्ततोपलासना ।
प्रभञ्जनप्रेरितमन्दवीचिभिश्चकार तासां मृदुपादशोधनम् ॥ *Ibid.*, (V.25)
75. वराङ्गानां प्लवनेन पीडिते जिगीषया वेगजुषामुरस्स्थले ।
बभूव वक्षोरुहमण्डलश्लथन्नत्रवाङ्गरागारुणितं सरोजलम् ॥ *Ibid.*, (V.28)

of *Astācala* (setting or western mountain). Thus the twilight after sunset turned shining with golden lustre.⁷⁶

At that time, brahmins were chanting *Gāyatrī* mantra and offering *Arghya* to Lord Nārāyaṇa dwelling in the orb of the Sun.⁷⁷ The moon who was produced from the ocean no doubt, is lustrous. Yet, he gets his light reduced on the rise of the Sun. Therefore the ocean, father of the moon, out of anger forcibly swallowed the Sun (i.e. the Sun set down).⁷⁸

In this context, the poet describes graceful atmosphere at the time of moon-rise which is verily a part and parcel of a *Mahākāvya*.

Rise of the moon as well as moonlight gave much delight to the entire world of love-lorn people during the night hours. As the moon was rising in the east, the tender beams of the moon from the peak of *Udayācala* (rising or eastern mountain) started spreading upwards, and the moon was seen clearly; thereby the darkness gradually disappeared. This visibility of the moon and disappearance of darkness are compared to the direct-vision of the Supreme Brahman and removal of ignorance brought about by acquiring the knowledge of the Upaniṣads, the crest-jewels of the Vedas.⁷⁹

The moon is considered on par with Manmatha, inasmuch as his majestic power is concerned. Soon after his birth, the moon was made as the lord of all luminaries. Manmatha too in all the three worlds, enjoys

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76. स्फुरत्पुरीगोपुरशृङ्गसंझिनं क्षणे परित्यक्तमहाद्रिमस्तकम् ।
सुवर्णपूर्णैरविशेषमातपं विलोकयामा सुरधीरलोचनाः ॥ *Ibid.*, (V.37)
77. बभुर्गृहीताहतचारुवाससः सुधौतमुक्ताभरणा वराङ्गनाः ।
पुरं विशन्त्यः शुचिकाशसंवृताः सहसमाला इव सिन्धवोऽर्णवम् ॥ *Ibid.*, (V.34)
78. निजात्मजस्फूर्तिविरोधिनं रविं रुषाम्बुराशिर्प्रसते हठादिति ।
शरीरभाजामुदियाय सम्भ्रमः प्रयाति लोकान्तरमंशुमालिनि ॥ *Ibid.*, (V.40)
79. अथोदयाद्रेः शिरसः श्रुतेरिव प्रकाशितात्मा प्रततप्रभः शशी ।
तमो निरस्यन्नपरोक्षतां ययौ क्रमात्पुमान् सन्मनसीव खेचरः ॥ *Ibid.*, (V.48)

the satisfaction of having seated in the hearts of love-lorn people.⁸⁰ The moon every day appears in a new form; Manmatha also causes fresh longings in the hearts of lovers. The moon and Manmatha produce affliction to the separated lovers, and happiness to coupled lovers. Thus the rise of the moon in the sky is described as a resultant of the manifestation of Manmatha in the hearts of young lovers.⁸¹

In a pleasing atmosphere of the moon-light, Aniruddha had the pleasure of drinking Madhu, in the company of young amorous ladies.⁸² Then all people including Aniruddha and his companions went asleep during that delightful night time.

At this juncture, the poet connects the story with Aniruddha's abduction : There was a city called Śoṇitapura ruled over by the demon king Bāṇa. He had a very beautiful daughter whose name was Uṣā. One night, she saw Aniruddha in her dream and had the pleasure of his company, though she had never seen or heard of him before. After Uṣā awoke, she asked her intimate friend Citralekhā to secure and to bring

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80. अवाससाम्राज्यपदौ जगत्त्रये वियुक्तचित्तव्यथकौ पुनर्नवौ ।
क्रमेण यूनां हृदयान्तरिक्षयोरुदीयतुः कामहिमद्युती समम् ॥ *Ibid.*, (V.49)
81. सुसौरभस्वस्तरुसूनभासुरे प्रभूतकालागरुधूममेचके ।
इहास्तरत्नोज्ज्वलवल्लभावृतः ससुस्मितश्चन्दनचर्चिताकृतिः ॥
विकीर्णतारस्फुरदम्बरोदितं स दक्षकन्यारमणं विडम्बयन् ।
बभूव काले सकलेन्दुलालिते कृताभिलाषो मदिरानिषेवणे ॥
अलं प्रपञ्चेन विलासिनीजनः सहामुना द्वारवतीपुरे पपौ ।
सुरां सुवेषः सुरराजमन्दिरे सुधां जयन्तेन यथाप्सरोगणः ॥
सवारुणीपानविवृत्तदृष्टिभिः सुदृष्टिभिः पिष्टतनुः पयोधरैः ।
जगाम सम्मोहमयीं महायशा दशां प्रभूतप्रमदानुभाविनीम् ॥
गृहे गृहे चित्तभुवो वराङ्गना निदेशवश्यास्तरुणैरुपागमन् ।
परामवस्थामलसाङ्गयष्टयः सुखस्य सीमानमिहावनौ सतः ॥
अरीरमत्सा रमणीः सुरूपिणीरनेकजानिर्जगदेकनायकः ।
समं सुबह्वीरपि विश्वरूपवाननामरूपस्य नमोऽस्य शक्तये ॥ *Ibid.*, (V.52-57)
82. एकान्ततः कान्तमचोदयद्यामाहर्तुमात्मसममिष्टमुषा सुवेषा ।
सा योगसिद्धा स्तिमिते जनेऽस्मिन्नभ्यागता नगरमप्सरसां प्रथानम् ॥ *Ibid.*, (V.59)

her desired lord. Citralekhā with her yogic power entered Dwāarakā that night when all people had slept.⁸³

She started searching for Aniruddha in each and every house. She also saw Lord Kṛṣṇa in manifold forms sleeping as it were with His sixteen thousand one hundred and eight wives. Citralekhā was very happy to feel that her eyes were contented.⁸⁴ Then Citralekhā found Aniruddha whom Uṣā desired to secure. She saw him as was embraced by an young beautiful lady, as his lotus-like-face was reflected in the jewelled ear-rings of that lady, as was closely resembling Lord Kṛṣṇa, as being fanned by dallying women, as being applied with sandal-paste and as being rubbed their limbs with those of Aniruddha.⁸⁵

For awhile Citralekhā stood still seeing the extra-ordinary beauty of Aniruddha.⁸⁶ Then with yogic power, she immediately took off Aniruddha in that sleeping condition and brought to Śonitapura so that Uṣā might see her desired lord.⁸⁷ Uṣā immediately bloomed in happiness and enjoyed the company of Aniruddha with great satisfaction. Thus ends the fifth Canto with fine description of the meeting of Uṣā and Aniruddha in the profuse flow of love sentiment.

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83. सा षट्सहस्राण्ययुतं तताष्टौ विष्णोर्वपूष्यनुभवन्त्यनुभावभाज्जि ।
सुसान्यसुसाम्बुजपत्रनेत्राण्यक्ष्णोः स्वयोरजननमर्थवदेव मेने ॥ *Ibid.*, (V.61)
84. बिभ्राणमभ्रासितमाननाब्जं प्रद्युम्नसूनुमपि दृष्टवती सुदृष्टिः ।
आलिङ्गितेष्टामणिकर्णिकायामुद्भासितप्रतिकृतिं प्रततप्रमोदा ॥
लीलावतीचालितचामरोद्यच्चण्डेतरानिलविहारविरेचितौष्ण्यम् ।
श्रीखण्डसारद्रवमण्डिताङ्गं पिण्डीकृतं युवतिभी रतिपण्डिताभिः ॥ *Ibid.*, (V.62 & 63)
85. कुर्वाणमानन्दममुष्य रूपं दृष्ट्वातिविस्मयकृदङ्गुलिनासिकाग्रा ।
तस्थौ मुहूर्तं किल चित्रलेखालोकान्तरं सुकृतमित्यवयात्युषायाः ॥ *Ibid.*, (V.64)
86. प्रद्युम्नदायादमुपाददाना बाह्योर्युगेन नवपल्लवकोमलेन ।
अज्ञातवृत्तिः पुरसुस्थजीवैर्वाणात्मजाप्रियसखी दिवमुत्पपात ॥
क्षणागता गूढरसाममोदयन्मृदूपनीतासुरामामृतद्युतिः ।
निरस्तखेदा भुवि चित्रलेखिका दिनान्तसन्ध्येयमुषाकुमुद्वतीम् ॥ *Ibid.*, (V.65 & 66)

Canto VI : Aniruddha's being : Nārada unveils

The **sixth canto** of the *Uṣāharaṇa* begins with lively description of disgraceful atmosphere spread all over Dwārakā, due to the absence of Aniruddha for long time.

The absence of Aniruddha in the inner apartment of the palace was first noticed by young beautiful ladies, after they woke up from the sleep in the company of Aniruddha. They became much anxious for not finding him anywhere in the palace.¹ Overwhelmed with grief, young women started emitting the tear-drops, as much their lotus-like-face became destitute of splendour.² Lamentation of these ladies was heard by the leader of the Yādavas.³ Lord Kṛṣṇa was very much annoyed to know it. Yādavas then assembled at one place to hold a meeting. Among the leaders of the Yādavas, a minister called Anādhṛsti, who was very much perturbed due to the absence of Aniruddha said that, this devilish act should have been done by an unmodest person.⁴ Continuing his view, Anādhṛsti said, “Oh, Kṛṣṇa, your fame is ever and everywhere, infallible. Probably Aniruddha must have been carried away in night by heavenly damsels being captivated by extra-ordinary beauty of Aniruddha. And once Indra was defeated in the context *Pārijātaḥaraṇa*.

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1. यदा यदूनां प्रवरः प्रणीतो मायाजुषोषामतमूर्जयन्त्या |
अन्वीषुरेनं प्रतिबुद्ध्य मुग्धा निद्रान्तराश्लेषसुखाय तावत् ॥
उन्मील्य सम्यङ्गनयनानि विष्वग्व्यापारयन्त्यः प्रियवक्त्रचन्द्रम् |
अगोचरीकर्तुमलं तरुण्यः स्वाप्नी दशासाविति शङ्कमानाः ॥ *Ibid.*, (VI.1&2)
 2. न शोशुभत्यत्र मुखानि तासां पर्युद्गलद्वाष्पजलाविलानि |
नीहारधारपरिषेचितानि सरोरुहाणीव विजृम्भितानि ॥ *Ibid.*, (VI.3)
 3. अश्रावि निद्राजडितश्रवोभिः कथञ्चिदुच्चैर्यदुवंशमुख्यैः |
उद्धोधवीणारवशङ्क्यासां विलापनादः करुणाप्रसूतिः ॥ *Ibid.*, (VI.4)
 4. उद्योतिताशेषदिशि प्रदीप्ते खद्योतबुद्ध्यत्र पतङ्गचेष्टः |
को न्वेष ते कोपमरुत्वृद्धे प्रतापतीव्रानल उत्पतिष्णुः ॥ *Ibid.*, (VI.9)

Therefore, in order to take revenge against you, he must have done this deceitful act. If it comes true, he should be dethroned.”⁵

Lord Kṛṣṇa then replied “it is not proper to find fault with any man or woman without knowing it perfectly. It is not Indra who has done this act; because he is our well-wisher, and I have incarnated on the earth to protect him. In such case, he is not that fool who can disregard. They are not worthy of honour having abandoned the path of righteousness, who would kick away their family deity. Moreover, Indra can never forget the pains caused by the arrows hit at him by Satyabhāmā, when he had obstructed me in the event of *Pārijātaḥaraṇa*. Therefore, Indra cannot do this act. But I say, this act must have been done by a demoness. [*Asuradūti*].” Usually women possessing *Māyāśakti*, though lacking knowledge of discrimination, do such mischievous deeds.”⁶

As Lord Kṛṣṇa was speaking thus, the Sun made his pleasing appearance on the horizon. Having seen this, Kṛṣṇa described the rising of the Sun.⁷ Kṛṣṇa further said thus : “the rising and setting of the Sun

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5. सौन्दर्यसन्दर्भनिधानपात्रैर्गत्रैरवज्ञातरुचं द्युभाजाम् ।
विमानवत्यो वनितास्तु नूनं रिरंसया निन्युरमोधकीर्ते ॥
जितः सुरेन्द्रः कृतमत्सरः स्वित् करोति भावं कुहकानुरूपम् ।
तथाहि नान्येन कृतात्मनासौ पराभवोऽस्मासु वितर्कणीयः ॥
अपि प्रपन्नो भवतः प्रसादात् त्रैलोक्यभर्तृत्वमनन्यगम्यम् ।
यद्येतदिन्द्रः कृतवानलीकमधः क्रियेत प्रसभेन मूढः ॥ *Ibid.*, (VI.10-12)
6. आकर्ण्य वाणीमिति यादवेन्द्रः सृष्टामनाधृष्टिमुखादितीमाम् ।
उवाच वाग्मिन्निरूपणीया कृतानुरूप्येण गतिर्नराणाम् ॥
नेयं हरेर्वृत्तिरमुष्य बन्धोः कार्याय नो भूमितलावतारः ।
सत्यप्रमत्ताश्चरणेन मान्या न ताडयन्तः कुलदेवतां स्वाम् ॥
स सत्यभामाभुजसक्तशार्ङ्गप्रमुक्तबाणव्रणकर्कशाङ्गः ।
जानाति चापाहतपारिजातः शचीपतिर्युद्धरसोत्सवं मे ॥
प्रायः कयाचित्सुरवैरिदूत्या नीतः स तास्कर्यपटुत्वभाजा ।
विवेकशून्याः स्त्रिय एव दक्षा मायाभृतः साहसकर्मणीह ॥ *Ibid.*, (VI.13-16)
7. पादास्त्रतारारुतरोदनोऽसौ क्षीणप्रभामण्डलचन्द्रवक्त्रः ।
कालस्तुषारास्रजलाभिपातः सशोकमस्मानुपतिष्ठतीव ॥
कष्टं विनष्टद्युतितारमेतद्दिशां पस्त्रिस्ततमोऽञ्जनानाम् ।
आसन्नगूढोज्ज्वलतापपाण्डु मुखं वधूनामिव नागरीणाम् ॥ →

take place one after the other at particular timings; even so, disappearance of Aniruddha does follow the appearance of him at certain time. Till then we have to wait.” Then, Lord Kṛṣṇa too declared that he would properly punish the person whosoever, he could be, who had carried away Aniruddha. Kṛṣṇa made a pledge that he would shatter into pieces by his arrows, the person who had done this act.⁸

Then, all Yādavas went back to their homes in the morning to perform their obligatory duties. Lord Kṛṣṇa too performed this daily rites. All Yādava-leaders again got together in the royal assembly hall, including Lord Kṛṣṇa. At that moment, divine sage Nārada appeared there in the hall. He was well received by Lord Kṛṣṇa with due hospitality. He described the merits of sage Nārada.⁹ Then, he asked Nārada regarding the whereabouts of His grandson, Aniruddha.¹⁰

Nārada said : “O Lord Kṛṣṇa you are the Prime Impeller of all living beings. As you are Omniscient, You are free from all blemishes. You have no taint of sorrow. You are Blissful. The greatness of Lord Kṛṣṇa is unperceptible to mind, and to speech. You want me to speak out the truth regarding Aniruddha’s being.”¹¹ Saying thus, Nārada briefed the incident of Aniruddha’s abduction by Citralekhā.

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- > लीनोऽपि मन्दं दिवि चेतसीव प्रकाशयन् प्रीतिकरीं स्वलक्ष्मीम् ।
तिरोभवन्नप्यतिरे भवन्वा कुमारवत्सम्प्रति भाति भानुः ॥
अत्युग्रधाम्नो मृदुतेजसोऽद्य बालस्य कालादुदयं यियासोः ।
समन्त्रकं नः करमुक्तकाण्डमाप्यायितौजः प्रणुदेदशर्म ॥ *Ibid.*, (VI.18-21)
8. स किं सुराणामथवासुराणां येषां वशे तिष्ठति सन्निरुद्धः ।
तान् पाटयाम्याशु शरैः शिताग्रैरिति प्रतिज्ञां भगवान् व्यधत् ॥ *Ibid.*, (VI.23)
9. अनन्यगम्यो भवदागमोऽयं जगत्पवित्रीकरणैकहेतुः ।
उत्कृष्टपुण्योपचितेर्विपाको जानाति नो नारद लोकसाम्यम् ॥ *Ibid.*, (VI.35)
10. तन्मार्गणेनालमनेन यत्नात्प्रद्युम्नसूनोस्त्वयि सन्निकृष्टे ।
सन्दृश्यते नैव तमःप्रहाणे सहस्रदीप्तौ सति दीपकृत्यम् ॥ *Ibid.*, (VI.39)
11. विवित्ससि त्वं विदितं हि मत्तः प्रसीद मन्ये मदनुग्रहाय ।
सम्बोध्य मामेव मुहुः प्रजल्पञ्छ्रेयो लभेतेति परार्थवृत्तिः ॥ *Ibid.*, (VI.45)

The demon king Bāṇa of Śonitapura, once, entertained a desire of securing unattainable and imperishable prosperity. For, he started performing penance to please Lord Śiva. After long time, Lord Śiva being pleased, made his appearance before Bāṇa.¹² Bāṇa was overjoyed to see Lord Śiva with all brilliance at this juncture. The poet describes the glory of Lord Śiva.¹³ As per the desire of Bāṇa, Lord Śiva bestowed a boon in the form of constant presence of Himself as a guardian of the city. Once, Uṣā, daughter of Bāṇa possessing advanced beauty, saw in the garden Pārvatī sporting with Lord Śiva.¹⁴ Uṣā expressed her desire of enjoying the company of a youth who would be her husband. Having read Uṣā's heart, Pārvatī said that she would enjoy the company of a youth similar to Manmatha in a dream, and that person would become her husband.¹⁵

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12. चिरात्समुन्मीलितलोचनोऽसौ निशामयामास बहिर्महेशम् ।
संहारहेतुं जगताममीषां यमादिमं वेदविदो वदन्ति ॥ *Ibid.*, (VI.49)
13. वपुशिश्रयाह्लादकरं जटाभिरुद्भासिनीभिः कपिशूकताशम् ।
अत्यायताभिर्बडबामुखाग्नेर्ज्वालाभिरुग्राभिरिवाम्बुराशम् ॥
तृतीयनेत्राख्यकलङ्कवत्या ललाटलक्ष्म्या तुलितेन्दुकान्त्या ।
पूर्तिं नयन्तं रजनीकरस्य ज्योत्स्नां कलायाः शिरसि स्थितायाः ॥
जटावलीनां प्रतिबिम्बितानां बिभ्राणमपिङ्गलमूर्तिमग्नैः ।
मन्दाकिनीं मौलिंगतां सपत्नीप्रेयस्यमर्षात् कलुषामिवास्मिन् ॥
मुखेन्दुदृष्टौ गिरिराजपुत्र्या विलोचनानां मुहुरैकमत्यात् ।
शंसन्तमन्तः कुसुमायुधस्य द्वितीयजन्मप्रभुतानुकूल्यम् ॥
कुर्वाणमानन्दमनुत्तमेन स्मितेन चित्तेक्षणयोजनानाम् ।
गौरीकटाक्षाद्रिनिपातवश्यं सुधारसेनेव पयोम्बुराशम् ॥
यदृच्छया च प्रहितैः कदाचिन्निमीलितार्धेक्षणदृष्टिलेशैः ।
सम्भावयन्तं विपुलस्तनीनां नभस्सदोत्तविलासयत्नम् ॥
कर्णप्रकोष्ठांघ्रिकपर्दभारप्रसाधनानां भुजगेश्वराणाम् ।
फणामणिश्रेणिघृणिप्रणुन्नक्षीरान्धकारं प्रणतं गणेन ॥
संरम्भनिर्भिन्नसुराहितासृक्स्वर्गाधतुरागाञ्चिततुङ्गशृङ्गम् ।
सञ्चारिणं रौप्यमिवाचलेन्द्रं पतिं पशूनामधिरूढमुच्चैः ॥
तस्मिन्नुपासीदति तस्य देवे दोष्णामथाली मुकुलीभवन्ती ।
सहस्रगोरागममीलिताग्रां कुमुद्वतीं कान्तिमतीं जिगाय ॥
सम्पूज्य पाद्यादिभिराद्यमाशु श्रद्धाविशुद्धः प्रणिपातपूर्वम् ।
कोटीरसंश्लिष्टहरांप्रिरेणुः कृतार्थबुद्ध्या सकलः पुपूरे ॥ *Ibid.*, (VI.51-60)
14. उद्यानमुत्सौरभमाविशन्त्या क्रीडादशायां वशगः शिवायाः ।
अभ्याशदेशे शरदभ्रशुभ्रः शशाङ्कमौलिर्ददृशे शरण्यः ॥ *Ibid.*, (VI.73)
15. कालेन बाले मदनग्रहात्वामल्पेन सङ्कल्पजकल्पवर्ष्मा ।
सेविष्यते यस्तव चित्तधैर्यं मुष्णन् स मुग्धे पुरुषः स्वपन्त्याः ॥ *Ibid.*, (VI.76)

After this, Uṣā left for her home. Accordingly, in the dream Uṣā saw a youth whose very vision made Uṣā bloomed with joy. That youth also fell in love with Uṣā. Hence, the hearts of the couple became closer to each other. Uṣā enjoyed the company of the youth at that moment. She woke up from sleep. Being very much disturbed at her mind, Uṣā said to her friend Citralekhā about the dream. She did understand that Uṣā's love was deep-rooted in her heart for that youth. With a view to find out and identify the person whom Uṣā liked, Citralekhā painted the pictures of all princess, gods, demons, and showed them to Uṣā. Putting aside all portraits, Uṣā modestly everted her eyes towards the pictures of Kṛṣṇa, Balarāma and Pradyumna. Having read the heart of Uṣā, Citralekhā beheld the portrait of Aniruddha. Seeing that picture, Uṣā expressed her pangs of separation from Aniruddha.¹⁶ Thus, Citralekhā decided that it was Aniruddha who had captivated the heart of Uṣā. Then Citralekhā, being prepared to fulfil the desire of Uṣā, told her that Aniruddha would be brought before her within no time. Saying thus, Citralekhā with her yogic power took off in air.¹⁷ Citralekhā reached Dwāraka and carried away Aniruddha to Uṣā.

Bāṇāsura was shocked to understand about Uṣā's being in the company of her lover Aniruddha, and he was much agitated. Bāṇāsura could not get any information regarding the person with whom Uṣā fell in love. He considered that youth to be an unworthy match to his daughter. Also Bāṇa thought of making him a target of his arrow.¹⁸ He then approached Aniruddha. In response to Bāṇa's enraged approach Aniruddha too exhibited his valiant form to strike at him. But Aniruddha

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16. प्रद्युम्नसूनोरनुकारि चित्रं तन्नेत्रपात्रेण मुहुः पिबन्ती ।
तत्प्राप्तिवैधुर्यभुवं न सोढुं शशाक शोकं हृदि वेदिमध्या ॥ *Ibid.*, (VI.92)
17. निश्वासवैवश्यकृशां निशायामाशवास्य विश्वासवशात्सुकेशीम् ।
पुरोगतं विद्धि तवानिरुद्धमित्युद्धतात्मा दिवमुत्पपात ॥ *Ibid.*, (VI.94)
18. कः खल्वयं कापुरुषोऽप्ययोग्यो लक्ष्मीबुभूषुर्मम मार्गणस्य ।
परिक्षितं येन यशोऽभिगुप्तं गूढेन मूढेन शुनेव हव्यम् ॥ *Ibid.*, (VI.98)

was bound with the cord of serpent by Bāṇa.¹⁹ Having learnt Aniruddha's bondage with serpent-cord, his beloved Uṣā got very much afflicted. All this was narrated by sage Nārada to Lord Kṛṣṇa in the assembly hall, where all Yādava-ministers and other leaders were present. Then all Yādavas started thinking about the means of releasing Aniruddha from the clutches of Bāṇa.²⁰

Canto VII : Encounter between Kṛṣṇa and Śiva

Having heard from Nārada the whole story as to how Aniruddha had been imprisoned, Lord Kṛṣṇa decided to march against Śoṇitapura.²¹ And at that moment, drums were beaten to indicate the victory of Lord Kṛṣṇa. Further Kṛṣṇa assigned Sātyaki the responsibility of looking after Dwāarakā; He held His weapons such as *Sudarśana*, *Pañcajanya*, *Śārṅga* and *Kaumodakī* and proceeded to Śoṇitapura seated on Garuḍa together with Balarāma and Pradyumna.²²

While Lord Kṛṣṇa, Balarāma and Pradyumna seated on Garuḍa, moving through the air, they with their innate lustre, shone like the three fires - *Āhavanīya*, *Gārhapatya* and *Dākṣiṇāgni*.²³ Perhaps the glorious

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19. मायाविना तेन जितेन जन्येऽतिरोहितात्मात्मजयैषिणैः |
न्यबद्धतोद्भिन्नविषैः पृषत्कैर्नागास्त्रसम्पर्कसमृद्धवेगैः ॥ *Ibid.*, (VI.102)
20. हृदयनिहितनिर्वितर्ककृत्यः सुविदितरुग्मवतीसुतप्रवृत्तिः |
कृतमिव करणीयमेष मेने नहि महतां मतयो मुधा भवन्ति ॥ *Ibid.*, (VI.107)
21. सम्यञ्चं तदनु परिक्वणत्सुवीणं सत्कुर्वन्नमरमुनिं मुदा मुकुन्दः |
सानुज्ञो मतिमकरोदमोघकामः कालज्ञो रिपुनगरं प्रति प्रयाणे ॥ *Ibid.*, (VII.1)
22. सस्नेहं सदसि समीक्ष्य सात्यकिं सः प्रेक्षावान् पुरपरिपालने प्रयोज्य |
सङ्कल्पक्षणविदमादरात्सुपर्णीसूनुं सुप्रणतिमुपेतमारुरोह ॥
आरूढे तमनु गतानुजे विराजं बिभ्राणे हलमुसले हलायुधे च |
प्रद्युम्नो दधदिषुकार्मुकासिचर्माण्यन्वास्त स्फुरदुरुनीलशैलशोभः ॥ *Ibid.*, (VII.4&5)
23. आदित्यारिपराभवोन्मुखमुखा हेतीर्वहन्तो मुहुः
शुश्रूषारतमानसद्विजवरश्रेयस्कराः संस्कृताः |
निर्यान्तो नगरारणेः स्तुतिमयब्रह्मोक्तिभिः प्रेरिता
भान्ति स्म ज्वलना इव त्रय इमे नाकौकसां तृप्तिदाः ॥ *Ibid.*, (VII.7)

vehicle of Lord Kṛṣṇa i.e., Garuḍa with great speed, crossed the long distance and reached the city of Śoṇitapura within no time. Moreover, having seen Lord Kṛṣṇa Balarāma and Pradyumna, full of resplendence, the demigods roaming about in *Antarikṣa*, came under a delusion that the Meru mountain inherited with various jewels, on its own was moving to decorate the pleasure-garden of Bāṇa due to fear from him.²⁴

Having entered Śoṇitapura, Lord Kṛṣṇa blew His *Pāñcajanya* conch as a furious call to the fight. This sound of the *Pāñcajanya* pervaded all over the earth and entered all seven nether worlds too.²⁵ The security demon-army at the fort-door was very much frightened by the sound of the conch. As such, all demons in rage, rushed to the place wherefrom Kṛṣṇa was entering. And the demon-army surrounded Kṛṣṇa from all sides and hit with their weapons. Lord Kṛṣṇa accompanied by Balarāma and Pradyumna discharged sharp ablazing arrows at them. In consequence of this, a part of Bāṇa's army fled away, some enemies were screaming out as their bodies shattered but only life remained, some were stained in urine.²⁶

At that moment, Lord Śiva guarding Bāṇa's city emanated out of his fierce form, *Mahājvara* in the form of his attendant possessing three heads. It attacked Lord Kṛṣṇa which appeared like Rāhu swallowing the

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24. स्कन्धारेपितरेवतीरतिरमाकान्तं समन्तादमुं
दृष्ट्वा दृष्टिविघातकद्युतिचयं खे खेचराणां भ्रमः ।
नानारत्ननगं सुमेरुशिखरं प्रायः प्रभावाद्भिभो-
र्बाणस्योपवनस्थलीं स्वयमलङ्कृतुं प्रयातीत्यभूत् ॥ *Ibid.*, (VII.10)
25. निर्यत्रूर्ध्वाण्डोपलास्फालदाढर्या-
दागच्छन्त्या स्वप्रतिध्वानवृत्त्या ।
शब्दः सद्यस्सानुगस्तन्मुखोत्थः
पृथ्वीं भित्त्वा सप्त चाष्टाशु (न्य ?) लोकान् ॥ *Ibid.*, (VII.14)
26. केचिद्याताः प्राणमात्रावशेषाः स्नस्ता गात्रैः प्रस्नवन्मूत्रदिग्धैः ।
आर्तारावव्याप्तविश्वादिगन्तान्युद्धारम्भोद्घोषणायैव विष्णोः ॥ *Ibid.*, (VII.26)

full moon.²⁷ Though Balarāma made it disappear in the cavity of his shoulders, it did not cease to exist. Therefore Kṛṣṇa with His tender hands crushed *Mahājvara* down, and said to it thus : “Oh, you, tormenting to the universe, you have come here on your own. You possessing three heads, by nature full of demerits, are censurable. You are fit to be abandoned.”²⁸ Saying thus, Lord Kṛṣṇa forcibly stroke on *Mahājvara* with His tight fist. But it found its place in Kṛṣṇa’s stomach. As a result, He felt Himself pained a bit due to the scorching heat of the *Mahājvara*.²⁹

With the purpose of lessening the tormenting power of *Mahājvara* hid in Kṛṣṇa’s stomach, Lord Kṛṣṇa emanated out of Himself *Vaiṣṇavajvara*. Beholding *Mahājvara*, Lord Kṛṣṇa sent forth His own *jvara*, and both the *Jvaras*, the one belonging to Śiva and the other belonging to Kṛṣṇa, began to grapple with each other. Beaten with violence by *Vaiṣṇavajvara* commanded by Kṛṣṇa, the *Mahājvara* commanded by Śiva loudly screamed and submitted to the feet of Lord Kṛṣṇa³⁰ Seeking shelter with Lord Kṛṣṇa, the *Mahājvara* glorified Him with joined palms. Being pleased, Lord Kṛṣṇa favoured him with security from fear.³¹

Then a most tumultuous and astounding encounter took place between Lord Kṛṣṇa and Lord Śiva - an encounter which made one’s hair

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27. अथाग्रतो ग्रसितुमिवोग्रविग्रहः परिग्रहस्त्रिपुररिपोः कृताग्रहः ।
समग्ररुग्रह इव राहुरग्रणीर्जगदृहामिह ददृशे महागदः ॥ *Ibid.*, (VII.27)
28. जुगुप्सितं दुरितमयाच्छिरस्त्रयं शरीरतो रहयितुमुद्यतोऽद्य ते ।
भुजस्तु मे भवतु तथा महत्फलं भवन्तु भोर्जगति जना निरामयाः ॥ *Ibid.*, (VII.35)
29. तमीरयन्निति स जघान बाहुना पुरा हतः प्रहरदनिष्टमुष्टिभिः ।
स विष्टरश्रवसमथ प्रविष्टवानरिष्टकृद्घनघनमुष्टिपिष्टहत् ॥ *Ibid.*, (VII.36)
30. कस्जानुघर्षणविनीतविग्रहः प्रसभान्निगृह्य गलनालके परः ।
करुणाकरस्य चरणाग्रसन्निधौ प्रणिपातितः प्रणतमूर्तिनामुना ॥ *Ibid.*, (VII.45)
31. मुखरं मुखैः स्वगुणगौरवेरणप्रवणैः प्रसादसुमुखस्तमुन्मुखः ।
अभयं भयस्खलितसंस्तुतस्तवं स ततान मानमिव मन्मथद्विषः ॥ *Ibid.*, (VII.46)

stand on end. Kṛṣṇa and Śiva holding their *Śārṅga* and *Pināka* respectively employed the volleys of arrows on each other.³²

On the other side, the demon-enemies attacked the leader of Yādavas, Lord Kṛṣṇa. But, they were engulfed in the continuous waves-like-arrows discharged by the latter. Thus, Lord Kṛṣṇa caused a noisy and violent atmosphere all over the battle-field.³³

Here ends the seventh Canto.

Canto VIII : Lord Kṛṣṇa's victory over Lord Śiva & Bāṇāsura

The poet continues to describe a picturesque view of the battle-field.

Lord Kṛṣṇa in the battle-field appeared most resplendent as endowed with the brilliant *Sudarśana*.³⁴ He prepared His *Śārṅga*-bow for discharging the arrows. At that time, Kṛṣṇa blew His glorious *Pāñcajanya*-conch. The poet describes that Lord Kṛṣṇa was endowed with brilliant black complexion like that of water-laden-clouds. As such, shining *Nandaka* sword held by Kṛṣṇa, shone like lightning flashed in a heap of black clouds.³⁵ Those who perceived Lord Kṛṣṇa the very form of divine-splendour, felt themselves blessed. Such Kṛṣṇa was seen as friend by Yādavas, god of Death by the demons, Lord by the gods, Highest Brahman by the ordinary people, and as Supreme Person by the sages. Then Kṛṣṇa told Pradyumna about strength of Bāṇāsura's army including Guha and Śiva. "Bāṇa's army looks like river belt covered by

32. उत्कामुकौ कनकनिर्मितवर्मवीतौ निर्मुक्तबाणनिकरौ द्युतिमादधाते |
सन्ध्याम्बुदाविव निरन्तरवृष्टिमन्तावुल्काशतैः सुरदनुशकलाकुलौ तौ || *Ibid.*, (VII.67)

33. ध्वनतां गभीरमभितः प्रसर्पतामुपरि श्रिया समभिशिश्रिये हरिः |
बहुपात्पलाशशयनो महीयसि प्रलये महाब्धिपयसामिवोच्छ्रये || *Ibid.*, (VII.70)

34. ततः करस्तलस्थस्य सहस्रारस्य चक्रधृक् |
सहस्रकिरणात्यच्छतेजसस्तेजसा ततः || *Ibid.*, (VIII.1)

35. नन्दकोज्ज्वलितो रेजे किरीटाङ्गदकुण्डलैः |
श्यामो विद्युद्भिरुद्भित्रो धृताशनिरिवाम्बुदः || *Ibid.*, (VIII.5)

tremulous trees on either sides i.e., army appears much frightened and has lost the sense of duty to be attended to at proper timings.³⁶ Just as the rivers disappear in the sea, even so, all enemies being overpowered by our brilliant sharp arrows losing their existence.³⁷ The horse-limb of their army has reached pitiable condition.³⁸ The heap of the dust arising from wheels of the chariots, veils elephants' temples exuding ichor in rut. The dreadful swords held by the enemies are shaking out of fear. The wounded heads of the enemies are stained in blood. Having seen this plightful condition of the army, the minister Kumbhāṇḍa dissuades Bāṇa from his going to battle-field.

“Bāṇa who has grown haughty by riches by the support of Śiva, Pārvatī as well as Guha, and by intoxication of youth, is now not in a position to understand what to do.³⁹ Moreover, during Nṛsimha incarnation of Mine, the belly of the demon king Hiranyakaśipu was torn opened by me. And his son Prahlāda was my ardent devotee.⁴⁰ Moreover during Vāmana incarnation of Mine, Bali though grandson of Prahlāda, could not secure heaven; but placing My foot on his head I thrust him down to Pātala. And now, it is for me no task to defeat Bali's son, Bāṇāsura endowed with a thousand arms.⁴¹ And ‘Śakti’ weapon of Ṣaṇmukha is not at all terrifying one to us. Moreover; Śiva is not in a position to protect his devotee Bāṇa. Because the glory of Śiva, with

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36. पश्य बाणाम्बुवाहिन्यो भीरुतीरदुमदुहः ।
व्याकुलं बाणवाहिन्य आपतन्त्यापगा इव ॥ *Ibid.*, (VIII.10)
37. अतिवेलोज्ज्वलैरसैरभिभूता इवोर्मिभिः ।
अस्तं गच्छन्ति चास्मासु प्रायशः सागरेष्विव ॥ *Ibid.*, (VIII.11)
38. अक्षता खुरविक्षेपैः क्षितिरस्पर्शनादिव ।
अहो लाघवमेतेषामश्वानां पततामिव ॥ *Ibid.*, (VIII.12)
39. ऐश्वर्यादप्रतीकाराद्वीर्यादार्यासुतेशयोः ।
तारुण्याच्चापराद् दृप्तो न विजानात्युपस्थितम् ॥ *Ibid.*, (VIII.18)
40. अवतारान्तरे यस्य निरभेदि नखैरुः ।
हिरण्यकशिपोस्तस्य प्रह्लादो मत्परः सुतः ॥ *Ibid.*, (VIII.19)
41. तस्य पौत्रो बलिः स्वर्गात्र चान्येनाप विच्युतिम् ।
सहस्रबाहोस्तत्सूनोः सुकरो मे पराभवः ॥ *Ibid.*, (VIII.20)

which he attacks us as enemies, is due to Me only.⁴² Such army of Bāṇa will disappear in no time, hit by scorching heat of the flames of the arrows discharged, just as ice disappears by Sun's rays."

Thus in order to ward off the fear from the enemies, Kṛṣṇa degraded the strength of Bāṇa's army. Being much propelled by Kṛṣṇa and Balarāma, Pradyumna got his steadiness broke open; and having seen the enemy-army, he spoke in great rage. O Lord Kṛṣṇa, the very form of Bliss, all soldiers around us, wish to know the your unsurpassable glory. O God, You are the supreme cause of creation and dissolution of the universe. This is the work of mere Your will-power. And does such unfathomable will-power remain idle in making Bāṇa defeated? Never!⁴³ O God, Your power is increased by the addition of that of Your elder brother Balarāma, the incarnation of Ādiśeṣa, whose venomous breath in wrath, through his thousand mouths makes the universe burnt to ashes.⁴⁴ In wrath, Balarāma has grown like an intoxicated elephant, terrible due to valour like a lion, deep-hearted like the ocean, and burning like fire in summer season. Balarāma even not being influenced by anger, can destroy the enemies easily, just as *Dāvāgni* burns a heap of dry-grass. O God, a person though having less knowledge of discrimination, if remains in the company of Your devotees, he would secure knowledge, devotion and all his mundane relations would perish. O Lord, Your obedient servant, Garuḍa who can achieve impossible things, would make the army of Bāṇa, accompanied by Śiva, scatter.⁴⁵ The battle-field, though fierceful, does not cause any fear in me.

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42. अविजित्य हरः शत्रून् भक्तं न त्रातुमर्हति ।
अपाक्रियायां चास्मासु किमैश्वर्यं महेश्वरे ॥ *Ibid.*, (VIII.22)
43. भावं करोषि वाभावं यया विश्वस्य मायया ।
शान्नवानामनीशात्र भवेत्सा किं पराभवे ॥ *Ibid.*, (VIII.31)
44. यस्योच्छ्वासास्त्रवात्सर्वमुज्ज्वलिष्यति रूष्यतः ।
सहस्रशिरसः सोऽयमनन्तस्त्वदनन्तरः ॥ *Ibid.*, (VIII.32)
45. गरुडात्मानमात्मासौ किङ्करोऽतिबलेरितः ।
सूने सेनात्रतेऽसाध्यं किं करोति बलेऽरितः ॥ *Ibid.*, (VIII.36)

By the favour of you two - Lord Kṛṣṇa and Balarāma, I certainly destroy the army of Bāṇa ⁴⁶ O Lord Kṛṣṇa, who else in the three worlds can stand before me in fight ? i.e. None. Even if, Bāṇa being afraid of us, were to give back our son Aniruddha, I would not let Bāṇa free. As Bāṇa has bound my son Aniruddha through foul means, the former is unfit to be pardoned. If Śiva protects such wicked and deceitful demon, then Bāṇa's offence will accure to Śiva, And in such case, I will attack Śiva too.⁴⁷ I do not care for Skanda, son of Lord Śiva, and Bāṇāsura having thousand arms in the battle-field." Such agitated Pradyumna was cooled down by Kṛṣṇa. At the same time, all enemy-soldiers including the attendants of Śiva started discharging their weapons against Balarāma, Kṛṣṇa and Pradyumna. It caused fierceful atmosphere in the battle-field. The arrows discharged by the army on the both sides appeared like birds flying in the sky. Being hit by the arrows, the soldiers became destitute of power like the birds with the wings cut off. At this moment, Lord Kṛṣṇa placed the arrows on his *Śārṅga*-bow to discharge at enemies. The weapons of Balarāma, Kṛṣṇa and Pradyumna were infalliable. Garuḍa also helped these three divine valiant personages in a befitting manner. The enemies in the battle-field being hit by the well known weapons of Lord Kṛṣṇa such as *Kaumodakī*, *Nandaka*, were stained in blood, and some fell in swoon and some were disposed off their lives.

Also, the invincible plough of Balarāma was struck at the enemies, as such, their heads were rolled down to the ground.⁴⁸ Lord Kṛṣṇa's display of His weapons caused wonder to Pradyumna. Since the enemies were pained, wounded, handicapped, and killed, in the battle-field,

46. अयमद्य प्रसादाद्दामेकः सम्पादयाम्यहम् ।
निरसूनसुरान् सर्वास्त्वरया निशितैः शरैः ॥ *Ibid.*, (VIII.38)

47. अपि विश्वेशमीशानमन्वीतममरासुरैः ।
प्रत्ययात्प्रत्यवस्थाने युद्धाय विजयोत्सुकम् ॥ *Ibid.*, (VIII.42)

48. गण्डशैलघनोन्मूर्धो निष्पिषन् मुसली हलम् ।
प्राहिणोदहिताङ्गेषु पृथुष्वसुविकर्षणम् ॥ *Ibid.*, (VIII.59)

the land of Śoṇitapura appeared as if covered by the blood.⁴⁹ Thus, in the uproar atmosphere of the battle-field, the blood was flowing all over earth. As a result, it appeared like a river of blood. And in this river, the tremulous eyes in the faces cut off, were seen like fishes. The arms of the soldiers detached from their bodies were looked like crocodiles. The faces stained in blood appeared like lotuses. The hair were seen as moss along the river bed; and in such furious waves of blood the chariots were looked like boats floating on the river surface.⁵⁰ Seeing pitiable condition of Bāṇa's army, Śiva got enraged and approached Lord Kṛṣṇa and showed his agitated prowess before Kṛṣṇa. Both Śiva and Kṛṣṇa started discharging the arrows at each other. This fight between Śiva and Kṛṣṇa was witnessed by the demigods, Siddhas, divine sage Nārada etc. in the *Antarikṣa*. All these divine beings in the *Antarikṣa* became anxious to see this fierce fight. They earnestly asked both Lord Śiva and Lord Kṛṣṇa to stop the fight causing much destruction to the universe.⁵¹

In order to put an end to the fight and to calm down the fierce form of Śiva, Lord Kṛṣṇa discharged *Jṛmbhaṇa* missile at him.⁵² Consequently, the enthusiasm of fighting in the minds of all enemies and in the mind of Śiva disappeared. All enemies fell on the ground infatuated.⁵³ Knowing this plight of his army, the demon-king Bāṇa,

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49. शोणितपूरणरागितरोर्वी वैरिविदारणकारणभूतैः ।
शोणितपूरणरागितरोर्वीभर्तृपतत्रिभिरत्र बभूव ॥ *Ibid.*, (VIII.68)
50. नेत्रेर्दीर्घैर्विजितशफरीविभ्रमैः सम्भ्रमद्भिः
बाहुग्राहे वदनकमले केशशैवालमाले ।
रक्तौघेऽस्मिन् सरिदुपमिते सान्द्रमस्तिष्कपङ्के
मन्दं मन्दं दधुरुदुपतां स्यन्दनाः स्यन्दमानाः ॥ *Ibid.*, (VIII.69)
51. वक्षस्स्थलक्ष्मीप्रिय पक्षिकेतो दाक्षायणीमिश्रशरीर शम्भो ।
प्रसीदतं संहरतं विहारं विक्षोभिकाया जगतः स्वशक्तेः ॥ *Ibid.*, (VIII.82)
52. इत्थं मुनीन्द्रैर्महितो मुकुन्दो महान्महिम्ना रममाण आजौ ।
स जृम्भणास्त्रप्रहितोरुवीर्यं मुमोच बाणं हरमोहनाय ॥ *Ibid.*, (VIII.85)
53. ध्वस्तरसपरासुरतः समुदयलीलास तत्र सपरासुरतः ।
मोहमयान्मनसिभवद्वेषी तस्मात्प्रभामयान्मनसिभवः ॥ *Ibid.*, (VIII.87)

raging in the fire of anger with fierceful red eyes, came to the battle-field. Lord Kṛṣṇa without a second thought, cut off all thousand arms of Bāṇāsura by His *Sudarśana* disc.⁵⁴

Proclaiming the words of victory, all gods in great joy, approached Śiva and Kṛṣṇa, then worshipped them in due manner. As a token of great honour, flowers were showered from heaven on Lord Kṛṣṇa. And, witnessing Lord Kṛṣṇa's victorious sports like cutting off thousand arms of Bāṇa, winning over Śiva etc. all divine beings-gods, Gandharvas, Yakṣas sang the glory of Lord Kṛṣṇa.

Canto IX : Aniruddha's Return to Dwārakā

As the arms of Bāṇa were being lopped off, Śiva taking compassion on his devotee, approached Lord Kṛṣṇa, the Wielder of the *Sudarśana*, and submitted to Him⁵⁵ as below :

“O Victorious Lord, indeed You are the Supreme Effulgence which is now witnessed by all. For the ignorant persons, it is a matter of great surprise. Your supreme power is beyond the limitation of space and time. And even the men of purified intellect are greatly delighted to realize your endless power, which is sung in the Vedas. O the Destroyer of demons, You are verily the Supreme God. Your ever consort goddess Lakṣmī has given birth to Brahmā; and we all - Śeṣa, Garuḍa myself etc. are Brahmā's sons. Therefore, we adore You, Lakṣmī and Brahmā as well.⁵⁶

54. सहस्रमस्माद्बृहतां भुजानां पृथक्कृतं चक्रभृता बभूव ।
वात्याहतान्तेन यथा युगानां महाद्रिशृङ्गादद्भुमसन्निपातः ॥ *Ibid.*, (VIII.90)

55. श्रीमन्तमान्तरमनुज्झितकोपकेतुं
दैत्येश्वराभिमुखमुद्भृकुटीक्षणेन ।
भूयोऽभिवीक्ष्य समरोद्यतचक्रपाणिं
भूतेश्वरः स्तुतिमयं निजगाद वाक्यम् ॥ *Ibid.*, (IX.1)

56. इच्छानुगा तव रमा रमणीषु रम्या सूते सुतासुर पितामहमादिदेव ।
तत्सूनवो वयमनन्तगरुत्मदाद्यास्तद्वो गुरुनुरुगुणान् प्रणुमः शरण्यान् ॥ *Ibid.*, (IX.4)



O Lord, all fourteen worlds have taken refuge in You, because You are the supreme support to us. You are the bestower of bliss to the persons meditating on You. You have come over here to protect the gods lustrous in order of their innate capacity, who are very much afflicted due to overpower of the demons. O Mukunda, You are the bestower of bliss to goddess Lakṣmī and to the four-faced Brahmā. You are the dearest Supreme Being to Bṛhaspati, Mukhya Vāyu, Garuḍa etc. You grant the things desired by us and remove the sins if committed.⁵⁷

“The gods in the heaven worship You in due manner. Gandharvas experience joy in singing Your imperishable glory. The heavenly damsels dance in great amusement; and the high-souled persons have become contented following the disappearance of demoniac spirit.⁵⁸ O Lord, indeed, lopping off the strong arms of Bāṇa is praise-worthy act of Yours. Just as a goad to the elephant, so too punishment to the wicked souls, is very essential to silence their haughtiness.⁵⁹ O Lord, this Bāṇa is beloved devotee of mine; I have assured him of my protection. Therefore, kindly pardon his misdeeds and extend Your favour to him”.⁶⁰

Being pleased at Śiva’s prayer, Lord Kṛṣṇa withdrew His disc and said to him : “O dearer to the devotees, as per your request, I assure that Bāṇa will henceforward have nothing to fear from any quarter. He will be the foremost among your attendants.”⁶¹

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57. रूपं तवेदमति सुन्दरमिन्दिरायाः स्वानन्ददायि सुखदं च पयोजयोनेः ।
वागीशवायुविपवल्लभमस्मदिष्टं दृष्टं मुकुन्द सदयं दुरितं दूनोति ॥ *Ibid.*, (IX.7)
58. आराध्यन्ति रमयन्ति समं ततस्त्वां नृत्यन्ति यान्ति शरणं जयिनं जगत्सु ।
स्वर्गौकसोऽम्बरचरा गुणगीतनित्या दिव्यस्त्रियः समुदिताश्च हतावशेषाः ॥ *Ibid.*, (IX.8)
59. सत्यं प्रभो प्रखरमुद्गरकर्कराणां दोष्णां निकर्तनमवर्णरतस्य साधु ।
दण्डेन मार्दवमसत्सु समर्थयन्ते सन्तो मतङ्गभुवि मत्त इवाङ्कुशेन ॥ *Ibid.*, (IX.9)
60. दत्ताभयोऽयमसुरः सपरिग्रहो मे पाल्यः स कारणवशात् सदयं तवातः ।
भृत्येषु शिष्टिरवधेन विधानयोग्या तत्क्षम्यतां यदपराधमनेन मोहात् ॥ *Ibid.*, (IX.10)
61. तद्भक्तवत्सल भवेद्भद्रदाग्रहेण निर्भीतिरेष तव भूतवरः प्रभूतः ।
श्रेयस्विनां पृथुगुणाः प्रथमे प्रथन्तां तेऽप्यस्मदीहितमिदं बहुमन्वते ये ॥ *Ibid.*, (IX.12)

Afterwards, Kṛṣṇa willed to depart from that place. Lord Kṛṣṇa together with Balarāma and Pradyumna came to the inner apartment; and Garuḍa made Aniruddha free from serpent-cord with the wind blown by his wings.⁶²

Then Lord Kṛṣṇa, Balarāma and Pradyumna closely embraced Aniruddha in great joy. In embrace, Aniruddha shone like the full moon adorned with all sixteen spots. Aniruddha paid them his homage in due manner. Being suggested by Kṛṣṇa, Aniruddha along with his beloved wife Uṣā, mounted Kṛṣṇa's vehicle, Garuḍa.

While Aniruddha was placing Uṣā on Garuḍa, he was filled with joy because of lovely and soft touch of Uṣā's hand. In a way, Garuḍa's moving in the air with great speed, caused much delight to Aniruddha as he could enjoy the embrace with his consort Uṣā.⁶³ Being blown by the wind, the upper garment of Uṣā was slipped down. Drops of perspiration mixed with *Aṅgarāga* started dripping from her limbs, and the plumpy breasts of Uṣā were seen dancing. Such Uṣā was tightly embraced by Aniruddha.⁶⁴

Then, poet continues to describe extra-ordinary beauty of Uṣā with rich application of love-sentiment.⁶⁵ On the way to Dwārakā, they saw

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62. कन्यापुरं पुरुजवो जितकाशिनस्तानासादयन्नतिदुरासदमादरेण ।
पक्षानिलापहतवीर्यमहाहिबन्धस्ताक्षर्योऽनिरुद्धरुजमाशु समुद्धाव ॥ *Ibid.*, (IX.15)
63. लौल्यादमुष्य सहसा पततः पतङ्गा-
दुद्वेजितां गुरुजनेष्वपि लज्जमानाम् ।
आलिङ्गतः क्षणमुषामुपकार आसी
द्यात्राजवोऽपि सुकृतामखिलं मुदे स्यात् ॥ *Ibid.*, (IX.22)
64. सस्तोत्तरीयवसनश्वसनावरुद्धं स्वेदाम्बुबिन्दुनिकराकुलिताङ्गरगम् ।
सालस्यनिश्वसितनृत्यदुरोजमङ्गं नैवेक्षणं व्यरमदस्य तदावगाढम् ॥ *Ibid.*, (IX.23)
65. पर्यस्यमानरुचिरोरुचिरनिषण्णां नीवीविलम्बनविकासिकलत्रभाराम् ।
अत्युच्चयानभयसंहतदृष्टिपातामध्यूरु तामपिदधे मणिमेखलार्चिः ॥
यादृच्छिकोदितकथान्तरहासबद्धव्रीळां स्वकीयजनतामतिशङ्क्य दृष्ट्वा ।
सद्भावनां जडमुखीमभिनन्द्य भर्ता सोत्कण्ठचित्तमगमत्सरसातिरेकम् ॥
कान्तावलोकनमिवातपसन्निकर्षात्रीलालकावलिविसारविकीर्णविषम् ।
पश्यन्निदाघजलबिन्दुकणोपगूढं मुग्धामुखं किमपि निश्वसितैः स दध्यौ ॥ →

the Raivataka mountain. Again follows the description of this mountain.⁶⁶

Till then, all Yādavas in Dwārakā were eagerly awaiting the victor Kṛṣṇa. Knowing the arrival of their Lord along with Aniruddha and Uṣā, all Yādavas rushed to welcome them. Lord Kṛṣṇa was received in great honour at Dwārakā. Then following the words of Lord Kṛṣṇa, His wives

—→ बद्धाञ्जलिप्रणतयः प्रतिपाद्य सेवां देवस्य दिव्यवपुषश्चरितानुयाताः ।
 अन्योन्यमुत्पलदृशः प्रतिलक्ष्यलक्ष्मीमाचख्युरम्बरचरा इति ह्यप्सरोभिः ॥
 यद्धि ब्रुवन्ति कुहचित्फलतारतम्यं विश्रान्तमित्युपरिकर्मसु जन्मभाजाम् ।
 दृष्टं तदत्र सुकृतेन ततः परं स्यात् सौभाग्यदं यदनयाचरितं सुदत्या ॥
 शोभाप्रदे स्वयमसक्तमभिप्रसक्तजात्या सुगन्धिनि वधूकबरीभरेऽस्मिन् ।
 कल्पद्रुमप्रसवदामनिवेष्टनास्थामर्थेन योजयति बन्धनमेव नूनम् ॥
 उन्मेषमैष्यदनिशं यदि वारविन्दं पूर्णेन्दुबिम्बमभविष्यदथाकलङ्कम् ।
 आह्लादयन्नयनमन्वकरिष्यदच्छमच्छिन्नसौरभरसं मुखमेतदीयम् ॥
 मृदायताङ्गुलिदलं विमलं सुजातापादद्वयं प्रविलसन्नखराजिरक्तम् ।
 लाक्षालवच्छुरितमृच्छति षट्पदाली सत्केसरारुणविनिद्रपयोजबुद्ध्या ॥
 श्रोणीरथाङ्गमहितं सदपाङ्गबाणं भूकार्मुकं सुतिलकाख्यपताकमेनाम् ।
 आरोहधूस्तलजुषः सविलासहेतिं मन्ये रथं विजयिनः कुसुमायुधस्य ॥
 तत्रास्परस्वभिनुतं तरुणैरुषाया रूपं निरूप्य धृतमत्सरया कयाचित् ।
 सौहार्दपात्रमपि हार्दरुजा मुखं स्वमुद्यम्यमानमनिशं विपरीयते स्म ॥
 आबधन्तीमभिलसत्यबलामभीक्षणमंसावलम्बिनि कचे निहितेक्षणायाः ।
 केशः स्वकस्तुलितचामरचारुवालो लज्जातिरेकमकरोत्सुकरं सुकेश्याः ॥
 सल्लापघोषतृषितश्रवसामुषाया निर्भर्त्सनाद्विचरतां दिवि मञ्जुघोषा ।
 आकस्मिकप्रकटितात्स्वयमेव जाड्यादुद्रीतकौशलकृताद्विरराम पूर्वम् ॥
 तस्या घनस्तनमुरः स्पृहणीयमक्ष्णोः सौन्दर्यसीमसुमनोवनिता विलोक्य ।
 दिव्यांशुकेन कृतसंवृतिनाध्युरोजं पीनस्तनी किल कृतोपकृतिर्बभूव ॥
 आश्चर्यदां मृगदृशां नवरोमराजिं मध्ये तनुं दिवि रुचाभ्यधिकामवेक्ष्य ।
 तस्थावनाकुलितमप्सरसां वरान्या धैर्येण मत्सरजयादतिभेदबुद्ध्या ॥
 इत्याकुलभिरनुयाति सहाप्सरोभिस्तद्दर्शनाय परितो द्युसदां निकाये ।
 न्यस्येक्षणं विहितसत्कृतिरात्तसेवस्तालध्वजेन जगदे वचनं मुरद्विट् ॥
 निर्याय शोणितपुरादधुनैव बह्वीरत्येयुषो दशशतीर्बहुयोजनानाम् ।
 उन्नेतुमस्य पततः सहते न वेगं चेतो मम स्वयमतीव कृताभ्यसूयम् ॥ *Ibid.*, (IX.24-39)

66. देशः क एष विदुषां वर दृष्टिमार्गं दूरेऽप्यनर्गलतया कथमप्युपैति ।
 गोविन्द मन्दरमहेन्द्रमहाद्रिशृङ्गतुङ्गे सुरेन्द्रजिति नः सुखमास्थितानाम् ॥
 इत्थं सुरैरहरर्निगृहीतचन्द्रश्रीसूर्यचन्द्रविभवाभिभवाभिलाषात् ।
 श्रेणयोद्गतैरहनि शत्रुभयाल्पगूढैरब्दैरकालमलिनः किमयं द्युभागः ॥
 वेलावलेपविलसल्लहरीविहारासंहारसङ्गतनवोन्नतफेनचूडः ।
 उच्छ्रीयते मुहुरपामधिपो दिदृक्षुः कौतूहलात्किमुत लब्धजयश्रियोऽस्मान् ॥ —→

Rukmiṇī etc. took Aniruddha and Uṣā to the inner apartment for celebrating their marriage festival.⁶⁷ At this moment, the gods led by Indra in their vehicles arrived there praising the infallible glory of Lord Kṛṣṇa on His victory over Bāṇa.⁶⁸ Thus, being extolled by all gods and other individuals, Lord Kṛṣṇa, who is full of endless auspicious qualities,

→ पाषाणसन्धिगलनाधिकशीतलाम्भोगम्भीरनिर्झरविलोभितहंसहृद्यः ।
 स्यात्पाण्डराण्डरुहमण्डलमण्डितान्तप्रान्तद्रुमः किमुत रैवतकोऽयमद्विः ॥
 निर्णीयते गिरिवरः स तथाप्युदारसञ्चारनागनिलयस्सरितामिवेशः ।
 उद्यत्प्रवालरुचिरक्तवनान्तदुर्गस्फीतस्तटान्तपतितैः पयसां प्रवाहैः ॥
 आलिङ्गितेन शिशिरः सरसोऽमृतेन व्याजृम्भितेन सगणोऽम्बुरुहा धृतेन ।
 आलोलितेन च वनेन जवी गतेन वातेन तेन पवनानुमते हिते नः ॥
 खं व्याप्नुवन्नयमनन्यभवेन धाम्ना श्रीमानधीरमनसा मनसापि दुर्गः ।
 शुच्योपपत्तिदृढया निरवद्यदृष्ट्या सुव्यक्तमौपनिषदोऽर्थ इवाभ्युपैति ॥
 स द्वारकानगरगोपुरतुङ्गश्रृङ्गश्रेणीनिषङ्गिणि गणे गणिकाङ्गानाम् ।
 सान्त्वानि कान्तरचितानि निरीक्षते यो जालान्तरे शिखरसन्मणिरत्नभासा ॥
 पौरस्त्रियां भृतशिरोरुहमेव नाहो विस्रस्य चोलवसने अपि निर्विशन्तः ।
 जारापराधजनोऽधिवसन्ति काममाशवासिता इव सदागतयः सदामुम् ॥
 पौष्पं रजः सुरभिगन्धवहाय दत्त्वा गन्धं ततः पुरवधूपरिपीतशेषात् ।
 आनीतशेषमधुनः सुमहानपेयात् क्रीणाति किं न कुरुते विषयाभिलाषः ॥
 दत्तेक्षणेन विकलैः कुसुमैः प्रवालैराजुहता तुलितपाणितलैश्चलद्भिः ।
 मत्तालनादकुशलोक्तिमता विधत्ते सत्कारमेष विनमदद्मकिङ्करेण ॥
 उत्तुङ्गशृङ्गनिपतद्दह्दिनीतरङ्गैः स्थूलोपलस्खलनवेगविवृत्तपातैः ।
 स स्वागताभिवदनश्च गभीरघोषैरस्मन्मुदे ध्रुवमयं मधुकैटभारे ॥
 उद्भासिगारुडगरुत्पृथुलातपत्रमुद्यच्छिरोमणिरुचाद्य विचित्रयन्तम् ।
 एनं सखायमिव सन्तमनन्तमूर्ते नापेक्षते विरतिमक्षि पुनर्दिदृक्षुः ॥ *Ibid.*, (IX.40-52)

67. तं पारिजातसुमनस्सुहितावतंससौरभ्यलुब्धमधुपानुगतां वरं च ।
 पत्युर्निदेशमनुरुध्य निशान्तमन्तर्दारा हरेः कृतमहं गमयाम्बभूवुः ॥ *Ibid.*, (IX.60)

68. त्वदन्तिके किञ्चन जल्पितुं मनः समुत्सुकं लज्जयतीहनः प्रभो ।
 अथास्तु भक्तिस्फुरितं वचो भवत्प्रसादनेनानपवादमर्थवत् ॥
 त्वमस्यतिक्रान्तगुणत्रयो गुणैः प्रवर्तयन् संसृतियन्त्रमात्मनाम् ।
 स्वतन्त्रसृष्टिस्थितभङ्गमिच्छया तवैव गोविन्द जयन्ति यान्ति हि ॥
 समः प्रतिप्राणि ददासि तत्फलं यदुक्तमम्भोद इवापि सन्वशी ।
 नहि प्रभोऽप्रभुतानुजीविनां कृतानुरोधेन फलं प्रदास्यतः ॥
 अबुद्धतत्त्वात्तशुचां विचिन्वतां विजानतां निर्वृतिमातनोषि च ।
 अमन्दमानन्दकरं करार्पितं यथा च कार्तस्वरचारुभूषणम् ॥
 पुरासुरेभ्यो व्यपनीय मायया य एव पीयूषमपाययः सुरान् ।
 ब्रजाङ्गनानां भगवन्नचूचुरुः स एष चित्तं नवनीतलक्षणम् ॥
 अयत्ननिशेषितविश्वविद्विषा समीकविस्मापित नैपुणेन नः ।
 भगवतारश्च समर्थितस्त्वया यदर्थमभ्यर्थितवान् पितामहः ॥ →

who is the Supreme Person, ruled over Dwāarakā and shone like the full moon amidst the stars in the sky.⁶⁹

In fine, the poet concludes his composition of the *Uṣāharaṇakāvya* describing the supremacy of Lord Kṛṣṇa as the Supreme Person, Remover of affliction of His devotees, and as being worshipped by all gods and other beings.⁷⁰



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- प्रमापणारम्भमरेश्च कुर्वता प्रणामितो गद्गदगीरुमापतिः ।
 अमित्रनिर्वापणनिर्वृतात्मना कृतश्च कन्याहरणोत्सवस्त्वया ॥
 परस्परस्पर्धिभवत्कथारसैः सभासुगन्धर्वगणे च गायति ।
 त्रिविष्टपे नः समयोऽयमायतः क्षणायते सम्भ्रमसौख्यसम्पदाम् ॥ *Ibid.*, (IX.65-72)
69. इत्थन्नुतीन् बुधगणान् स्वगुणैः प्रतीतैः पूर्णः पुराणपुरुषः परमन्वशासत् ।
 ज्योतिर्गणानिव गवां जगदेकदीपो जालैरिवेन्दुरमलैरतिसुन्दरश्रीः ॥ *Ibid.*, (IX.73)
70. परिततनिजतेजोऽपास्तसन्तापबीजः प्रशमितमतिभेदैः सेवितं स्वैः सुहृद्भिः ।
 अमृतमयमगाह्यं विश्वहृद्यं स्ववेद्यं स्वपदमुरुसुखं तत्सोऽध्यतिष्ठन् महिष्ठः ॥ *Ibid.*, (IX.74)