

विंशत्यधिकशततमोऽध्यायः

Chapter - 120

Bāṇa presents his daughter to Aniruddha

नारायण उवाच

अथ कृष्णश्च भगवानुद्धवेन बलेन च।

दूतं प्रस्थापयामास विधाय मन्त्रणं शुभम्॥१॥

Nārāyaṇa said- Śrī Kṛṣṇa after consulting Balarāma and Uddhava dispatched a messenger to Bāṇa .

शिवो गणपतिर्यत्र दुर्गा दुर्गतिनाशिनी।

कार्तिकेयो भद्रकाली चोग्रचण्डा च कोटरी॥२॥

आगत्य नत्वा दूतश्च गणेशं च शिवं शिवाम्।

मानवांश्चापि पूज्यांश्च समुवाच यथोचितम्॥३॥

He went to the place where Śiva, Gaṇeśa, Pārvatī, the destroyer of misfortunes, Kārttikeya, Bhadrakālī, Ugracāṇḍā and Koṭarī were seated. The messenger bowed in reverence to Gaṇeśa, Śiva, Pārvatī and all other respectable people there.

दूत उवाच

बाणमाह्वयते कृष्णः संग्रामार्थं महेश्वर।

किं वाऽनिरुद्धमूर्षां च गृहीत्वा शरणं व्रज॥४॥

रणे निमन्त्रितो यो हि न याति भयकातरः।

परत्र नरकं याति सप्तभिः पितृभिः सहा॥५॥

The messengers said- "O Śiva, Kṛṣṇa is inviting Bāṇa for a battle-field or otherwise he should go and take refuge with Kṛṣṇa together with Aniruddha and Ūṣā. The one who does not face the war when he is invited for the same, he drives his seven generations after death to the hell"

दूतस्य वचनं श्रुत्वा सभामध्ये यथोचितम्।

उवाच पार्वती देवी स्वयं शंकरसंनिधौ॥६॥

On hearing the words of messengers, Pārvatī who was seated beside Śiva spoke the appropriate words.

पार्वत्युवाच

गच्छ बाण महाभाग गृहीत्वा तव कन्यकाम्।

सर्वस्वं यौतकं दत्त्वा श्रीकृष्णं शरणं व्रज॥७॥

सर्वेषामीश्वरं बीजं दातारं सर्वसंपदाम्।

वरं वरेण्यं शरणं कृपालु भक्तवत्सलम्॥८॥

Pārvatī said- O virtuous Bāṇa, you give away everything in dowry and take refuge with Śrī Kṛṣṇa together with your son. He happens to be the lord of all, bestower of all the riches, the best of all the protector of all, is all merciful and is graceful on the devotees.

पार्वतीवचनं श्रुत्वा तमूचुस्ते सुरेश्वराः।

प्रशंसंस्तुःसभामध्ये धन्यधन्येति सर्वदा॥९॥

कोपाविष्टश्च बाणोऽयमुत्तस्यौ सहसाऽसुरः।

सांनाहिको धनुष्पाणिः प्रणम्य शंकरं ययौ॥१०॥

सर्वैर्निषिध्यमानश्च कम्पितो रक्तलोचनः।

सांनाहिकश्च दैत्यानां त्रिकोट्या च महाबलः॥११॥

कुम्भाण्डः कूपकर्णश्च निकुम्भः कुम्भ एव च।

सेनापतीश्वरश्चैते ययुः सांनाहिकास्तथा॥१२॥

On hearing the words of Pārvatī, all the gods and the sages present in the assembly termed her words graceful and praised her. They also advised Bāṇa to act accordingly but Bāṇa started burning in anger and he was trembling with his eyes burning red. The demon then suddenly got up and in spite of the objection by all, he adorned himself, with the *kavaca*, holding a bow in his hand and bowing in reverence to Śiva, the valorous demon moved on with three crores of soldiers of the army. He was followed by Kumbhāṇḍa, Kūpakarṇa, Nikumbha, Kumbha and the commander Īśvara wearing the *kavacas*.

उन्मत्तभैरवश्चैव संहारभैरवस्तथा।

असिताङ्गो भैरवश्च रुरुभैरव एव च॥१३॥

महाभैरवसंज्ञश्च कालभैरव एव च।

प्रचण्डभैरवश्चैव क्रोधभैरव एव च॥१४॥

प्रययुः शक्तिभिः सार्धं सर्वे सांनाहिकाश्च ते।

कालागिरुद्रां भगवान्कद्रैः सांनाहिको ययौ॥१५॥

Thereafter Unmattabhairava, Samhāra-bhairava, Asitāṅgabhairava, Rurubhairava, Mahābhairava, Kālabhairava, Pracāṇḍabhairava and Krodhabhairava also followed him carrying

all the weapons, the lord Kālāgnirudra also followed him with all the Rudras.

उग्रचण्डा प्रचण्डा च चण्डिका चण्डिनायिका।
चण्डेश्वरी च चामुण्डा चण्डी चण्डकपालिका॥
अष्टौ च नायिकाः सर्वा प्रययुः खर्परारविन्ताः।
कोटरी रत्नयानस्था शोणितग्रामदेवता॥१७॥
प्रययौ सा प्रफुल्लास्या खड्गखर्परधारिणी।
इन्द्राणी वैष्णवी शान्ता ब्राह्मणी ब्रह्मवादिनी॥१८॥
कौमारी नारसिंही च वाराही विकटाकृतिः।
माहेश्वरी महामाया भैरवी भीमरूपिणी॥१९॥
अष्टौ च शक्तयः सर्वा रथस्थाः प्रययुर्मुदा।
रत्नेन्द्रसारयानस्था प्रययौ भद्रकालिका॥२०॥
रक्तवर्णा त्रिनयना जिह्वाललनभूषणा।
शूलशक्तिगदाहस्ता खड्गखर्परधारिणी॥२१॥

Ugracaṇḍā, Pracaṇḍā, Caṇḍikā, Caṇḍināyikā, Caṇḍeśvarī, Cāmuṇḍā, Caṇḍī, Caṇḍakapālikā, all the eight of them marched forward holding the skull-cups in their hands. The village deity of Śoṇitpura named Koṭarī also moved on mounted on the gem-studded chariot. She had a smiling face and held a skull-cup and a sword in her hand; all the eight goddesses named Indrāṇī, peaceful Vaiṣṇavī, Brahmāṇī, Kaumārī, Nārasimhī, Vārāhī, of terrible form, Mahāmāyā, Māheśvarī and Bhairavī of terrific form also followed the army mounted over a chariot delightfully. Bhadrakālīkā was mounted over a gem-studded chariot, offered her salutation to the lord. She had a red complexion, three eyes and looked terrific because of her protruding tongue. All of them carried the trident, śakti, gadā, sword and the skull-cup in their hands.

प्रययौ शूलहस्तश्च वृषभस्थो महेश्वरः।
स्कन्दश्च शिखियानस्थः शस्त्रपाणिर्धनुर्धरः॥२२॥
एवं च प्रययुः सर्वे गणेशं पार्वतीं विना।
एभिर्युक्तं महादेवं दृष्ट्वा च भद्रकालिकाम्॥२३॥
प्रचक्रे चक्रपाणिश्च संभाषां च यथोचिताम्।
बाणः शङ्खध्वनिं कृत्वा प्रणम्य पार्वतीश्वरम्॥२४॥
धनुर्दधार सगुणं दिव्यास्त्रेण नियोजितम्।
बाणः समुद्यतं दृष्ट्वा सात्यकिः परवीरहा॥२५॥

निषिध्यमानस्तैः सर्वैः संनाही प्रययौ मुदा।
बाणश्चिक्षेप दिव्यास्त्रमञ्जनं नाम नारद॥२६॥
अव्यर्थं श्रीष्ममध्याहनमार्तण्डाभं सुतीक्ष्णकम्।
दृष्ट्वाऽस्त्रं सात्यकिः साक्षात्किचिन्नम्रो बभूव सः॥

Thereafter Mahādeva holding a trident in his hand was mounted on Nandī and marched on. Kārtikeya holding a terrific weapon in his hand moved on mounted on the peacock. Thus all the gods and goddesses except Gaṇeśa and Pārvatī marched on to the battle-field. Finding Mahādeva and Bhadrakālī there, Kṛṣṇa spoke to them. Bāṇa then blew the conch and bowing at the feet of Śiva, strung his bow and aimed the divine arrow from the bow. Finding Bāṇa getting ready for the war, Sātyaki the killer of the enemy moved forward in spite of being dissuaded by other people. O Nārada, Bāṇa shot a divine weapon named *Añjana* on him. The weapon was infallible, issued the lustre like the mid-day sun of the Summer season and was quite sharp. Finding the weapon Sātyaki himself became quite humble.

किं वा न दग्धः प्रययौ नभोमध्यं सुदारुणम्।
वह्निं चिक्षेप बाणश्च सात्यकिर्वारुणेन च॥२८॥
प्रज्वलन्तं तालमानं निर्वाणं च चकार सः।
चिच्छेद वारुणं घोरं प्रचण्डं भीममुल्बणम्॥२९॥
चिच्छेद सात्यकिश्चैव पार्जन्येनावलीलया।
चिक्षेप पवनं बाणः प्रचण्डं भीममुल्बणम्॥३०॥

As a result of this, he could not be burnt and was flown to the sky. Thereafter Bāṇa shot a fire arrow which was neutralised by Sātyaki with *Varuṇāstra*, extinguishing the flames of the fire which, were rising to the height of a *tāla* tree. Thereafter Bāṇa shot the terrific arrow of the wind.

चिच्छेद सात्यकिश्चैव पर्वतास्त्रेण लीलया।
नारायणास्त्रं चिक्षेप बाणश्च रणमूर्धनि॥३१॥

But Sātyaki neutralised the same with the shooting of a *Parvatāstra*. Bāṇa then used *Nārāyaṇāstra* in the battle-field.

सात्यकिर्दण्डवद्भूमौ यपातार्जुनशिक्षया।

माहेश्वरं प्रचिक्षेप बाणः शस्त्रविदां वरः॥३२॥

But Sātyaki because of the training he received for Arjuna prostrated before it on the ground. Thereafter Bāṇa who was well-known in the warfare shot the Māheśvara arrow.

सात्यकिर्वैष्णवास्त्रेण प्रविच्छेदावलीलया।

ब्रह्मास्त्रं चापि चिक्षेप बाणश्च रणमूर्धनि॥३३॥

Sātyaki destroyed it with the use of *Vaiṣṇava-asthra*. Thereafter Bāṇa shot *Brahmāstra*.

क्षणं चकार निर्वाणं ब्रह्मास्त्रेण च सात्यकिः।

नागास्त्रं चापि चिक्षेप बाणो रणविशारदः॥३४॥

Sātyaki on the other hand destroyed the same with the use of *Brahmāstra*. Bāṇa, who was well-versed in the warfare shot the *Nāgāstra*.

सात्यकिर्गारुडेनैव संजहार क्षणेन च।

जग्राह शूलमव्यर्थं शंकरस्य सुदारुणम्॥३५॥

But Sātyaki destroyed the same with the shooting of *Garuḍāstra* in a moment. Thereafter Bāṇa took up the infallible trident of Śiva.

तुष्टाव सात्यकिर्दुर्गा गले माल्यं बभूव ह।

जग्राह धनुषा बाणो बाणं पाशुपतं तथा॥३६॥

Sātyaki then offered prayer to Durgā. as a result of this, the trident was turned into the garland of flowers adorning his neck. Bāṇa then placed the *Pāśupata* on the bow.

बाणं सबाणं जुम्भं च सात्यकिश्च चकार ह।

बाणं तं जुम्भितं दृष्ट्वा कार्तिकेयो महाबलः॥३७॥

अर्धचन्द्रं च चिक्षेप कामश्चिच्छेद लीलया।

गदां चिक्षेप च स्कन्दः प्रातःसूर्यसमप्रभाम्॥३८॥

But Sātyaki shot an arrow which plunged Bāṇa into a swoon. Finding Bāṇa getting into sleep, the valorous Kārttikeya shot the crescent arrow. But Kāmadeva destroyed it playfully. After this, Kārttikeya shot a *gadā* having the lustre of the rising sun.

वैष्णवास्त्रेण कामश्च निर्वाणं च चकार सः।

नारायणास्त्रं स्कन्दश्च प्राक्षिपच्च त्वरान्वितः॥३९॥

पपात दण्डवद्भूमौ प्रद्युम्नः कृष्णशिक्षया।

स्कन्दः शक्तिं च चिक्षेप प्रलयाग्निसमप्रभाम्॥४०॥

The god of love neutralised it also, Skanda then shot *Nārāyaṇāstra* but Pradyumna because of the training he had received from Kṛṣṇa, prostrated on the ground like a rod. Skanda then shot an another arrow named *śakti*, having the lustre of the fire of dissolution. Kāmadeva on his part neutralised the same by issuing the *Nārāyaṇāstra*; then Kārttikeya took up in anger the *Pāśupata* weapon.

कामो नारायणास्त्रेण निर्वाणं च चकार ताम्।

ब्रह्मास्त्रं च प्रचिक्षेप कार्तिको रणमूर्धनि॥४१॥

ब्रह्मास्त्रेणापि कामश्च निर्वाणं च चकार सः।

जग्राह कार्तिकं कोपाह्वितं पाशुपतं तदा॥४२॥

निद्रास्त्रेणापि मदनो निद्रितं च चकार तम्।

कार्तिकं निद्रितं दृष्ट्वा बाणं च जुम्भितं तथा॥४३॥

कोपात्कामं च सरथं जग्राह भद्रकालिका।

क्रोडे कृत्वा च बाणं च स्कन्दं च जगतां प्रसूः॥

रणस्थलाच्च प्रययौ यत्रैव पार्वती सती।

कार्तिकं बोधयामास बाणं सुस्थं चकार सा॥४५॥

But Kāmadeva with the use of *Nidrāstra* made him unconscious who went to sleep. Finding Kārttikeya having been over-powered by sleep and yawning, Bāṇāsura and Bhadrakālī in anger caught hold of Kāmadeva. She then carried Kāmadeva and Bāṇa in her lap and went to the place where the chaste Pārvaṭī was seated. She woke up Kārttikeya and Bāṇa also regained consciousness.

सहसा सरथः कामो नासारस्त्रेण वर्त्मना।

बहिर्बभूव संत्रस्तः प्रययौ च रणस्थलम्॥४६॥

In the meantime *kāma* left the place from the hole of the nose suddenly and somehow terrorising all, reached the battle-field.

दृष्ट्वा कामं च सरथं जहसुर्यादवास्तदा।

सर्वे शैवाश्च तत्रस्थाः शुष्ककण्ठा भयाकुलाः॥४७॥

At that point of time all the Yādavas finding Kāmadeva there, started laughing. The throat of all the *ganās* of Śiva dried up and they were upset with fear.

अथ बाणः पुनः क्रुद्धो रथमारुह्य कोपतः।

कार्तिकेयश्च भगवान्युद्धाय पुनरागतः॥४८॥

Thereafter Bāṇa again mounted on the chariot and started fighting with Kārttikeya.

बाणः पञ्च शरांश्चैव चिक्षेप रणमूर्धनि
अर्धचन्द्रेण चिच्छेद बलदेवो महाबलः॥४९॥

Bāṇa used five arrows in the battle-field which were neutralised by Baladeva with the use of crescent arrow.

रथं बभञ्ज बाणस्य लाङ्गलेन च लाङ्गली।
जघान सूतमश्वांश्च मुसलेनावलीलया॥५०॥

Haladhara Balarāma then broke the chariot with the use of the plough and with the use of the mortar, he killed the chariot as well as charioteer.

कुर्वन्तमुद्यमं छेतुं हलिनं च महाबलः।
कालाग्निरुद्रो भगवान्वारयामास लीलया॥५१॥

At the time when Bāṇa was about to be killed by Balabhadra, Kālāgnirudra prevented him from doing so.

रथं कालाग्निरुद्रस्य बभञ्ज लाङ्गली रुषा।
हलेन सूतमश्वांश्च जघान रणमूर्धनि॥५२॥
कालाग्निरुद्रः कोपेन चिक्षेप ज्वरमुल्बणम्।
बभूवुर्यादवाः सर्वे ज्वराक्रान्ता हरि विना॥५३॥

Thereafter Balabhadra broke into pieces the chariot of Kālāgnirudra and killed with the use of the plough the horses and broke the chariot. Kālāgnirudra then issued the terrific fever, as a result of which all the Yādavas were over-powered with fever except Kṛṣṇa.

तं दृष्ट्वा भगवान्कृष्णः ससर्ज वैष्णवं ज्वरम्।
तं चिक्षेप ज्वरं हन्तुं माहेशं रणमूर्धनि॥५४॥
बभूव ज्वरयोर्युद्धं मुहूर्तमतिदारुणम्।
वैष्णवज्वरनिष्क्रान्तो रणमूर्ध्नि पपात सः।
परं बभूव निश्चेष्टस्तुष्टाव माधवं पुनः॥५५॥

At that point of time Śrī Kṛṣṇa created the Vaiṣṇava fever and made it spread on the army and neutralised the fever of Kālāgnirudra. Both the fevers were engaged in the battle-filed for sometime. Ultimately the fever of Rudra was over-powered by Vaiṣṇava fever restless. At regaining consciousness he prayed to Śrī Kṛṣṇa.

ज्वर उवाच

प्राणानक्ष जगन्नाथ भक्तानुग्रहवियह।
त्वमात्मा पुरुषः पूर्णः सर्वत्र समता तव॥५६॥

The fever said- O lord of the universe you are the one who takes to the human form to grace your devotees, you are a soul of all and are the complete Puruṣa, you are adored everywhere.

ज्वरस्य वचनं श्रुत्वा संजहार स्वकं ज्वरम्।
माहेश्वरो ज्वरो भीतो रणादेव हि निर्द्यौः॥५७॥

On hearing the words of the fever, Śrī Kṛṣṇa wound up his fever; thereafter the Māheśvara fever getting terrified fled away from the battle-field.

बाणश्च पुनरागत्य बाणानां च सहस्रकम्।
चिक्षेप मन्त्रपूतं च प्रलयाग्निशिखोपमम्॥५८॥
फाल्गुनः शरजालेन वारयामास लीलया।
चिक्षेप शक्तिं बाणश्च ग्रीष्मसूर्यसमप्रभाम्॥५९॥
चिच्छेद लीलया तां च सव्यसाची महाबलः।
स जग्राह पाशुपतं शतसूर्यसमप्रभम्॥६०॥

Bāṇa than again shot thousands of arrows issuing the lustre of the fire of dissolution and were sanctified with the reciting of the *mantras*. Arjuna on the other hand stopped the flow of all the arrows with his own arrow. Bāṇa then shot the terrific *śakti* having the lustre of the mid-day sun of the summer season, which was neutralised by Arjuna quite playfully.

अत्यर्थमतिघोरं च विश्वसंहारकारकम्।
तद्दृष्ट्वा चक्रपाणिश्च चक्रं चिक्षेप दारुणम्॥६१॥

Bāṇa then shot a hundred *Pāśupata* arrow having the lustre of hundred of suns and was quite terrific. It could destroy the entire universe. Finding him so doing Śrī Kṛṣṇa lifted up the *Sudarśana-cakra*.

हस्तानां च सहस्रं च सपाशुपतमुल्यबणम्।
चिच्छेद रणमध्ये च पपाताचलसिंहवत्॥६२॥

The *Sudarśana-cakra* cut off thousand of heads of Bāṇa who he fell down on the ground like a wild lion.

शस्त्रं पाशुपतं चैव ययौ पशुपतेः करम्।
अव्यर्थं दारुणं लोके प्रलयाग्निशिखोपमम्॥६३॥

Thereafter the *Pāśupata* weapon which was infallible and quite terrific like the fire of dissolution, reverted in the hands of Śiva.

बाण रक्तसमूहेन बभूव च महानदः।
बाणः पपात निश्चेष्टो व्यथितो हतचेतनः॥६४॥

A great river was created with the flow of the blood of Bāṇa. He became unconscious and fell on the ground and he lost his senses because of the pain.

तत्राऽऽजगाम भगवान्महादेवो जगद्गुरुः।
रुरोदाऽऽगत्य मोहेन बाणं कृत्वा स्ववक्षसि॥६५॥

In the meantime Śiva, the teacher of the universe arrived there and holding Bāṇa in his arms, he was infested with illusion. He then started crying.

शिवाश्रुपतनेनैव संबभूव सरोवरम्।
चेतर्न कारयामास करुणासागरः प्रभुः॥६६॥
बाणं गृहीत्वा प्रययौ यत्र देवो जनार्दनः।
चक्रे पद्मार्चिते पादपद्मे बाणसमर्पणम्॥६७॥

With the fall of the tears from the eyes of Śiva a lake was created. The all merciful lord then brought him to senses. He then carried Bāṇa in his arm and went to the place of Kṛṣṇa. He then placed Bāṇa at the lotus-like feet of Kṛṣṇa, which were always adored by Lakṣmī.

तुष्टाव जगतां नाथं भक्तेशं चन्द्रशेखरः।
बलिना च स्तुतं येन वेदोक्तेन च तेन च॥६८॥

Śiva then started praising Kṛṣṇa who happens to be the lord of the universe according to the Vedic hymns, in the same way as he was adored by Bali.

हरिमृत्युंजयं ज्ञानं ददौ बाणाय धीमते।
करपद्मं ददौ गात्रे तं चकाराजरामम्॥६९॥

Śrī Kṛṣṇa then bestowed on intelligent Be, the sacred knowledge of over-coming the death and placing his hand on his body made him eternal and indestructible.

बाणः स्तोत्रेण तुष्टाव भक्त्या बलिकृतेन च।
वरां कन्यां समानीय रत्नभूषणभूषिताम्॥७०॥
प्रददौ हरये भक्त्या तत्रैव देवसंसदि।
गजेन्द्राणां पञ्चलक्षमश्वानां तच्चतुर्गुणम्॥७१॥
दासीनां च सहस्रं च रत्नभूषणभूषितम्।
सहस्रं कामधेनूनां वत्सयुक्तं च सर्वदम्॥७२॥
माणिक्यानां च मुक्तानां रत्नानां शतलक्षकम्।
मणीन्द्राणां हीरकाणां शतलक्षं मनोहरम्॥७३॥
जलभाजनपात्राणि सुवर्णनिर्मितानि च।
सहस्राणि ददौ तस्मै भक्तिनग्रात्पकंधरः॥७४॥

Thereafter, Bāṇa adored the lord with the *stotra* recited by Bali with devotion and offered his daughter adorned with all the ornaments to Śrī Kṛṣṇa with devotion. Thereafter, he, bowing in reverence gave away five lakhs of elephants, twenty lakh horses, a thousand slave-girls adorned with all the gem-studded ornaments, a thousand lakh of emeralds, sapphire, gems and the best of diamonds beside thousand of water vases made of gold.

वराणि सूक्ष्मवस्त्राणि वह्निशुद्धांशुकानि च।
ददौ बाणश्च सर्वाणि स्वभक्त्या शंकराज्ञया॥७५॥

At the command of Śiva, Bāṇa presented to Kṛṣṇa the fine costumes which were sanctified by fire.

ताम्बूलानां मधूनां च पूर्णपात्राणि नारद।
सहस्राणि ददौ भक्त्या वराणि विविधानि च॥७६॥

O Nārada, he also gave away to Kṛṣṇa thousands of vases filled with betels and honey.

कन्यां समर्पयामास पादपद्मे हरेरपि।
रुरोदोच्चैः स्वभक्त्या च परिहारं चकार सः॥७७॥

Placing his daughter at the lotus-like feet of Hari, he started crying in land voice. Lord Kari consoled him.

कृष्णस्तस्मै वरं दत्त्वा वेदोक्तं च शुभाशिषम्।
शंकरानुमतेनैव प्रययौ द्वारकां पुरीम्॥७८॥

Thereafter bestowing his blessing according to the Vedas and taking permission from Śiva, he left for Dvārakā.