

SRIMAD BHAGAVATAM

CHAPTER 10, VOLUME 4

THE DEATH OF UTTAMA. DHRUVA FIGHTING WITH YAKSHAS

PREFACE

Srimad Bhagavatam is one such Purana which contains every subject which can be perceived by one and, therefore, it provides for opportunity to all persons of varied interests to enjoy its contents. The ultimate of anything is merging with the source and that is with Shri Krishna, be through any path one chooses. The only requirement is that the path has to be righteous one and towards establishment of proper order for one's conduct and for the sustenance of the society at large which includes humans, other living beings, moving and non moving.

Coming to this particular chapter, one can say that the entire chapter is devoted to conventional warfare and misuse of mystical powers. Having come to know that his brother Uttama was killed by a Yaksha when he had gone for hunting, Dhruva overcomes with anger, revenge and sadness. He proceeds straight to Alkapuri in the region of the Himalayas, mounted on his chariot all alone, as he was very confident of his powers. The one other person who was with him was his charioteer.

What follows there is very fierce battle between him and the army of the Yakshas. The description of the conventional warfare and the use of mystical powers by the Yakshas have been vividly described.

This chapter is a vivid example for those who are interested in subjects of warfare.

The sages, having come to know of the situation in which Dhruva was placed, come forward to him and advises him that it is only the name of Shri Vasudeva which can lead anyone to cross over the difficult situations. This chapter concludes with the advices of the saints to Dhruva. The continuation of further developments is carried forward in the next chapter.

---o0o---

Stanza 1

*maitreya uvāca
prajāpater duhitaram
śiśumārasya vai dhruvaḥ
upayeme bhramiṁ nāma
tat-sutau kalpa-vatsarau*

(dhruvaḥ vai) Dhruva later on (upayeme) got married to (duhitaram) the daughter (prajāpateḥ) of Prajapati (śiśumārasya) Sisumara (bhramiṁ nāma) by name Bhumi. (tat-sutau) They had two sons (kalpa-vatsarau) by name Kapla and Vatsara.

Stanza 2

*ilāyām api bhāryāyām
vāyoḥ putryām mahā-balaḥ
putram utkala-nāmānam
yoṣid-ratnam ajījanat*

(mahā-balaḥ) The most powerful Dhruva, (ajījanat) subsequently begot (bhāryāyām api) through his another wife

(ilāyām) by name Ilaya, (putryām) the daughter (vāyoh) of the Air God, (utkala-nāmānam putram) a son named Utkala (yoṣid-ratnam) and also a beautiful girl child.

Stanza 3

*uttamas tv akṛtodvāho
mṛgayāyām balīyasā
hataḥ puṇya-janenādrau
tan-mātāsya gatim gatā*

(uttamaaḥ tu) As far as Uttama was concerned, (akṛtodvāhaḥ) who was not married, (mṛgayāyām) during the course of his hunting (adrau) in the mountains of Himalayas, (hataḥ) he was killed (balīyasā) by a very powerful (puṇya-janena)

Yaksha.

(tan-mātā) His mother Suruchi, (gatim gatā) also attained the same position (asya) as her dead son.

Stanza 4

*dhruvo bhrātr-vadham śrutvā
kopāmarṣa-śucārpitaḥ
jaitram syandanam āsthāya
gataḥ puṇya-janālayam*

(śrutvā) Having heard (bhrātr-vadham) about the death of his brother, (dhruvaḥ) Dhruva (arpitah) became solely engulfed (kopāmarṣa-śucā) simultaneously with anger, revengeful attitude, and sadness. (gataḥ) He proceeded straight (puṇya-janālayam) to Alkapuri (āsthāya) mounting (syandanam) on his chariot, (jaitram) which was capable of ensuring definite victory for him.

Stanza 5

*gatvodīcīm diśam rājā
rudrānucara-sevitām
dadarśa himavad-droṇyām
purīm guhyaka-saṅkulām*

(rājā) King Dhruva, (gatvā) after his travels (udīcīm diśam) towards the north direction, (himavad-droṇyām) when he reached the bevels of the Himalaya mountains, (dadarśa) could spot (purīm) Alkapuri (rudrānucara-sevitām) which was serviced by the followers of Lord Shiva (guhyaka-saṅkulām) and also filled with the Yakshas.

Stanza 6

*dadhmau śaṅkham bṛhad-bāhuḥ
kham diśaś cānunādayan
yenodvigna-dr̥śaḥ kṣattar
upadevyo 'trasan bhṛśam*

(kṣattar) Hey Vidura ! (bṛhad-bāhuḥ) The greatly valorous emperor Dhruva (śaṅkham dadhmau) vigorously blew his conch shell echoing its sound (kham) all over the sky (diśaś ca) and through all the directions. (yena) Because of this reverberating sound of the conch shell, (upadevyā) the Yaksha women (udvigna-dr̥śaḥ) flurriedly looked around (bhṛśam) and vehemently (atrasan) trembled.

Stanza 7

*tato niṣkramya balina
upadeva-mahā-bhaṭāḥ
asahantas tan-ninādam
abhipetur udāyudhāḥ*

(balinah) The extremely powerful (upadeva-mahā-bhaṭāḥ) soldiers of valour, who protect the Yakshas, (asahantaḥ) could not bear (tan-ninādam) the challenging and reverberating sound of that conch shell, (niṣkrāmya) and they came out (tataḥ) from their positions (udāyudhāḥ) equipped with their weapons (abhipetuḥ) and confronted.

Stanza 8

*sa tān āpatato vīra
ugra-dhanvā mahā-rathaḥ
ekaikaṁ yugapat sarvān
ahan bāṇais tribhis tribhiḥ*

(saḥ vīraḥ) That courageous Dhruva, (ugra-dhanvā) who was holding a giant bow (mahā-rathaḥ) and was seated on a gigantic chariot, (ahan) showered (bāṇaiḥ) arrows (tribhiḥ tribhiḥ) numbering three each (ekaikaṁ) against each of them, (yugapat) all at the same time, (tān sarvān) who all (āpatataḥ) confronted him.

Stanza 9

*te vai lalāṭa-lagnais tair
iṣubhiḥ sarva eva hi
matvā nirastam ātmānam
āśaṁsan karma tasya tat*

(te vai) As far the soldiers were concerned, (sarva eva hi) all of them without exception, (matvā) saw themselves (ātmānam) pushed back (lalāṭa-lagnaiḥ) because of the pierced arrows of Dhruva on their foreheads, (āśaṁsan) and appreciated (tat karma) the deeds (tasya) of Dhruva.

Stanza 10

*te 'pi cāmum amr̥ṣyantah
pāda-sparśam ivoragāḥ
śarair avidhyan yugapad
dvi-guṇam̐ pracikīr̥ṣavaḥ*

(te api ca) Those Yakshas, (uragāḥ pāda-sparśam ica) just like the nature of the serpents who get trampled, (āmum amr̥ṣyantah) could not bear Dhruva patiently. (pracikīr̥ṣavaḥ) They prepared themselves to give back to Dhruva (dvi-guṇam̐) twice the amount of attacks he made on them, (avidhyan) and readied to shoot back (yugapat) simultaneously (śaraiḥ) with plenty of arrows.

Stanza 11

*tataḥ parigha-nistrimśaiḥ
prāsaśūla-paraśvadhaiḥ
śakty-ṛṣṭibhir bhuṣuṇḍībhiś
citra-vājaiḥ śarair api*

Stanza 12

*abhyavar̥ṣan prakupitāḥ
saratham̐ saha-sārathim
icchantas tat pratīkartum
ayutāni trayodaśa*

(tataḥ) Thereafter, (trayodaśa) the Yakshas numbering thirteen multiples of (ayutāni) ten thousands each, (icchantah) with the intention (tat pratīkartum) to retaliate Dhruva, (prakupitāḥ) with intense anger (abhyavar̥ṣan) started showering (saratham̐) upon Dhruva together with his chariot (saha-sārathim) and his charioteer, (parigha-nistrimśaiḥ) with the weapons like

iron rods, swords etc., (*prāsaśūla-paraśvadhaiḥ*) with spears, tridents and axes etc., (*śakty-rṣṭibhiḥ*) with pikes and lances, (*bhuśuṇḍībhiḥ*) with bhusundi weapons, (*śaraiḥ api*) and with plenty of arrows (*citra-vājaiḥ*) carrying colourful feathers at their tail ends.

Stanza 13

*auttānapādiḥ sa tadā
śastra-varṣeṇa bhūriṇā
na upādrśyata channa
āsāreṇa yathā giriḥ*

(*tadā*) At that time, (*sah*) Dhruva, (*auttānapādiḥ*) the son of Uttanapada, (*na upādrśyata*) could not be seen from outside (*channaḥ*) because of getting totally covered (*bhūriṇā*) within the large quantities (*śastra-varṣeṇa*) of weapons showered upon him, (*giriḥ yathā*) just like the mountain goes invisible (*āsāreṇa*) during torrential rains.

Stanza 14

*hāhā-kāras tadaivāsīt
siddhānām divi paśyatām
hato 'yaṁ mānavaḥ sūryo
magnaḥ puṇya-janārṇave*

(*āsīt*) There arose (*tadā eva*) immediately (*hāhā-kāraḥ*) the loud voices (*siddhānām*) of the Siddhas (*paśyatām*) who were looking at the scene (*divi*) from the sky - (*hataḥ*) “He got trapped ! (*ayaṁ sūryaḥ*) This sun (Dhruva) (*mānavaḥ*) of the Manu dynasty (*magnaḥ*) has been drowned (*puṇya-janārṇave*) in the great ocean of the army of Yakshas.”

Stanza 15

*nadatsu yātudhāneṣu
jaya-kāśiṣy atho mṛdhe
udatiṣṭhad rathas tasya
nīhārād iva bhāskaraḥ*

(atho) After a little while later, (yātudhāneṣu) as the Yaksha soldiers (jaya-kāśiṣu) were sounding as if they had won (mṛdhe) the battle (nadatsu) and started shouting and hailing their victory, (rathaḥ) the chariot (tasya) of Dhruva (udatiṣṭhat) came out (bhāskaraḥ iva) just like the sun reappears (nīhārāt) from in between the fog.

Stanza 16

*dhanur visphūrjayan divyaṁ
dviṣatām khedam udvahan
astraughaṁ vyadhamad bāṇair
ghanānīkam ivānilaḥ*

(visphūrjayan) Making high roaring sounds from the string (divyaṁ dhanuḥ) of his splendid bow (udvahan) bringing about (khedam) fearful concerns (dviṣatām) to the enemies, Dhruva (vyadhamat) splattered out (astraughaṁ) the array of their arrows (bāṇaiḥ) with his own arrows (iv) just like (anilaḥ) the wind (ghanānīkam) pushes away the rows of clouds.

Stanza 17

*tasya te cāpa-nirmuktā
bhittvā varmāṇi rakṣasām
kāyān āviviśus tigmā
girīn aśanayo yathā*

(*te tigmāḥ*) Those sharp edged arrows (*cāpa-nirmuktāḥ*)
which were shot out fiercely (*tasya*) from his bow (*bhittvā*)
pierced (*varmāṇi*) the armours worn on their chests (*rakṣasām*)
by those soldiers (*āviviśuḥ*) and entered straight (*kāyān*)
into their bodies, (*yathā*) just like the impacts of (*aśanayaḥ*)
the thunderbolts (*girīn*) on the mountains.

Stanza 18

bhallaiḥ sañchidyamānānām
śirobhiś cāru-kunḍalaiḥ
ūrubhir hema-tālābhair
dorbhir valaya-valgubhiḥ

Stanza 19

hāra-keyūra-mukutair
uṣṇīṣaiś ca mahā-dhanaiḥ
āstrtās tā raṇa-bhuvo
rejur vīra-mano-harāḥ

(*śirobhiḥ*) With their heads (*sañchidyamānānām*) severed
(*bhallaiḥ*) by the specially shaped sharpest arrows
(*cāru-kunḍalaiḥ*) but still holding the beautiful earrings upon
them,
(*ūrubhiḥ*) with their thighs (*hema-tālābhaiḥ*) looking just like
the golden coloured palm trees,
(*dorbhiḥ*) with their hands (*valaya-valgubhiḥ*) still holding very
attractive bangles,
(*hāra-keyūra-mukutaiḥ*) with their pearl garlands, armlets,
crowns looking pretty,
(*mahā-dhanaiḥ*) with their very precious (*uṣṇīṣaiḥ ca*) head
gears,
(*tāḥ raṇa-bhuvāḥ*) the bodies of the soldiers (*āstrtāḥ*)
garnered over there

*(rejur) were shining as suitable attraction (vīra-mano-harāḥ)
to those who are heros in warfare.*

Stanza 20

*hatāvaśiṣṭā itare raṇājirād
rakṣo-gaṇāḥ kṣatriya-varya-sāyakaiḥ
prāyo vivṛkṇāvayavā vidudruvur
mṛgendra-vikrīḍita-yūthapā iva*

*(itare) Some of the (hatāvaśiṣṭāḥ) leftover (rakṣo-gaṇāḥ)
soldiers, who were still alive, (prāyḥ) mostly
(kṣatriya-varya-sāyakaiḥ) were inflicted very badly by the arrows
of the greatest of the Kshatriyas, Dhruva, (vivṛkṇāvayavāḥ)
resulting in the felling down of their body parts,
(vidudruvuh) and they fled away (raṇājirāt) from the
battlefield, (iva) just like (mṛgendra-vikrīḍita-yūthapāḥ) the wild
elephants when faced with attacks of the lion.*

Stanza 21

*apaśyamānaḥ sa tadātātāyinaṁ
mahā-mṛdhe kañcana mānavottamaḥ
purīm didrḁṣann api nāviśad dviṣām
na māyinaṁ veda cikṛṣitaṁ janaḥ*

*(saḥ) When Dhruva, (mānavottamaḥ) the greatest in the Manu
dynasty, (tadā) at that time (kañcana apaśyamānaḥ) saw none
standing before him (mahā-mṛdhe) in the fierce battle field
(ātatāyinaṁ) with their weapons of warfare, (na aviśat) he did
not enter (dviṣām purīm) the land of the enemy, (didrḁṣan api)
though he had the desire to have a look at their habitation.
The reason, he thought was -- (janaḥ) “ordinary people
(na veda) cannot comprehend (māyinaṁ cikṛṣitaṁ) the
intentions of mysticism, if any, of these inhabitants”.*

Stanza 22

*iti bruvanś citra-rathaḥ sva-sārathim
yattaḥ pareṣām pratiyoga-śaṅkitaḥ
śuśrāva śabdāṃ jaladher iveritaṃ
nabhasvato dikṣu rajo 'nvadrśyata*

(citra-rathaḥ) As the emperor Dhruva (bruvan) was saying (iti) these words (sva-sārathim) to his own charioteer (yattaḥ) he was also very alert (śaṅkitaḥ) expecting the possible retaliation (pareṣām) of his enemy. At that time (śuśrāva) he started hearing (śabdāṃ) the sounds (īritaṃ iva) like that of the agitated (jaladheḥ) sea. (adrśyata) One could see (anu) at that time (rajaḥ) the rising of dust storm (nabhasvataḥ) coming up with the wind (dikṣu) in all the directions.

Stanza 23

*kṣaṇenācchāditaṃ vyoma
ghanānīkena sarvataḥ
visphurat-taḍitā dikṣu
trāsayat-stanayitnunā*

(kṣaṇena) Within a fraction of a second, (vyoma) the entire sky (sarvataḥ dikṣuḥ) in all directions (ācchāditaṃ) got covered densely (ghanānīkena) with dark clouds (visphurat-taḍitā) coupled with bright lightning (trāsayat-stanayitnunā) and fear generating thunder.

Stanza 24

*vavrṣū rudhiraughāsṛk-
pūya-viṅ-mūtra-medasaḥ
nipetur gaganād asya*

kabandhāny agrato 'nagha

(anagha) Hey the pure soul Vidura ! (vavr̥ṣūḥ) There showered (rudhiraughāsṛk-pūya-viṅ-mūtra-medasaḥ) blood, pus, polluted water, urine, stool, marrow etc. (kabandhāni) Headless bodies (nipetuḥ) fell down (gaganāt) from the sky (agrataḥ) in front of (asya) Dhruva.

Stanza 25

*tataḥ khe 'dṛśyata girir
nipetuḥ sarvato-diśam
gadā-parigha-nistriṃśa-
musalāḥ sāsma-varṣiṇaḥ*

(tataḥ) Thereafter, (giriḥ) a mountain (adṛśyata) became visible (khe) in the sky. (sarvato-diśam) In all the directions (sāsma-varṣiṇaḥ) hail storms showered (nipetuḥ) bringing along with them (gadā-parigha-nistriṃśa-musalāḥ) weapons like mace, iron rods, swords, pestles etc.

Stanza 26

*ahayo 'śani-niḥśvāsā
vamanto 'gnim ruṣākṣibhiḥ
abhyadhāvan gajā mattāḥ
simha-vyāghrās ca yūthaśaḥ*

('śani-niḥśvāsāḥ) Sizzling like the flash of lightning, (ahayaḥ) the serpents (abhyadhāvan) came charging straight (vamentaḥ) vomiting (ruṣā) angrily (agnim) fire (ākṣibhiḥ) from their eyes. (mattāḥ gajāḥ) The intoxicated wild elephants, (simha-vyāghrāḥ ca) lions and tigers (yūthaśaḥ) came forward in groups (abhyadhāvan) attackingly.

Stanza 28

*samudra ūrmibhir bhīmaḥ
plāvayan sarvato bhuvam
āśasāda mahā-hrādaḥ
kalpānta iva bhīṣaṇaḥ*

*(samudraḥ) The ocean, (bhīṣaṇaḥ) assuming the gigantic form
(iva) as if (kalpānte) in the dissolution period at the end of the
Kalpa, (bhīmaḥ) with its fear generating (ūrmibhiḥ) waves
(mahā-hrādaḥ) and roaring sound, (āśasāda) came forward
very close (plāvayan) immersing within its waters (sarvataḥ)
the entire (bhuvam) earth.*

Stanza 28

*evaṁ-vidhāny anekāni
trāsanāny amanasvinām
sasrjuḥ tigma-gataya
āśuryā māyayāsurāḥ*

*(asurāḥ) The Yakshas, (āśuryā) who were imbued with
demonic nature (because of their Tamas characteristic),
(tigma-gatayaḥ) were capable of doing such evil deeds (māyayā)
through their powers of illusion (trāsanāni) to create terror
(amanasvinām) in the minds of those we do not possess strong
determination (sasrjuḥ) by indulging in (anekāni) various
types of (evaṁ-vidhāni) these kinds of actions.*

Stanza 29

*dhruve prayuktām asurais
tām māyām atidustarām
niśamya tasya munayaḥ
śam āśaṁsan samāgatāḥ*

(munayaḥ) The sages (niśamya) who came to know about (atidustarām) the great and cruel (tām māyām) mystic powers (prayuktām) used (asuraiḥ) by the Yakshas (dhruve) against Dhruva (samāgatāḥ) assembled before Dhruva (śam āśamsan) and comforted (tasya) him.

Stanza 30

*munaya ūcuḥ
auttānapāda bhagavāms tava śārṅgadhanvā
devaḥ kṣiṇotv avanatārti-haro vipakṣān
yan-nāmadheyam abhidhāya niśamya cāddhā
loko 'ñjasā tarati dustaram aṅga mṛtyum*

(munaya ūcuḥ) The saints said to Dhruva :

*(aṅga) Hey our darling ! (auttānapāde) Hey the son of Uttanapada !
(devaḥ) Let that Shri Vasudeva,
(avanatārti-haraḥ) Who removes the miseries of his devotees,
(śārṅgadhanvā) Who adorns with Him the bow called Saarnga,
(bhagavān) Who is complete with all the qualities and prosperities,
(tava vipakṣān) make your enemies (kṣiṇotu) weak!
(lokaḥ) The people (niśamya ca) who listen (abhidhāya) and praise (yan-nāmadheyam) His holy pious names (addhā) definitely (tarati) cross over (añjasā) very easily (dustaram) the most difficult (mṛtyum) circumstances in the worldly life.*

---000---

**This concludes Chapter ten of Volume four of Srimad
Bhagavatam**

Hari Om