Dashaka 39

भवन्तमयमुद्वहन् यदुकुलोद्वहो निस्सरन्
ददर्श गगनोच्चलज्जलभरां कलिन्दात्मजाम् ।
अहो सलिलसञ्चय: स पुनरैन्द्रजालोदितो
जलौघ इव तत्क्षणात् प्रपदमेयतामाययौ ॥१॥

भवन्तम्-अयम्-उद्वहन्	Thee he carrying
यदुकुल-उद्वह:	this leader of the Yadu clan
निस्सरन् ददर्श	and setting out saw
गगन-उच्चलत्-जल-भराम्	reaching to the skies the water overflowing
कलिन्द-आत्मजाम्	Kalinda's daughter, Yamuna
अहो सलिल-सञ्चय: स:	Lo! water collection that
पुन:-ऐन्द्रजाल-उदित:	as though caused by Indrajaala, magic
जलौघ:- इव	a flood like
तत्-क्षणात्	in that very moment
प्रपद-मेयताम्-आययौ	to the ankles measuring became

When the leader of the Yadu clan Vasudeva set out carrying Thee, he saw the waters of the Yamuna river flooded to the skies. Lo! As he crossed, the waters were reduced to the

ankles of his feet as if the huge expanse of water was an illusory flood caused by magic.

प्रसुप्तपशुपालिकां निभृतमारुदद्बालिका-
मपावृतकवाटिकां पशुपवाटिकामाविशन् ।
भवन्तमयमर्पयन् प्रसवतल्पके तत्पदा-
द्वहन् कपटकन्यकां स्वपुरमागतो वेगत: ॥२॥

प्रसुप्त-पशुपालिकां	fast asleep, (in which) the cowherd women were
निभृतम्-आरुदद्-बालिकाम्-	gently (where) was crying a girl child
अपावृत-कवाटिकाम्	open were whose doors
पशुप-वाटिकाम्-आविशन्	(that) cowherd's house entering
भवन्तम्-अयम्-अर्पयन्	Thee, he (that Vasudeva) placing
प्रसव-तल्पके	on the labour cot
तत्-पदात्-वहन्	(and) from that place taking
कपट-कन्यकाम्	the seeming female infant
स्वपुरम्-आगत: वेगत:	came back to his city quickly

Vasudeva entered the cowherd chieftan's house, whose doors were open and the cowherd women were all fast asleep, and a baby girl was crying. He gently placed Thee on the labour cot and took the seeming female infant (Yoga Maayaa) in his hands and quickly proceeded to his house, in Mathura.

ततस्त्वदनुजारवक्षपितनिद्रवेगद्रवद्-
भटोत्करनिवेदितप्रसववार्तयैवार्तिमान् ।
विमुक्तचिकुरोत्करस्त्वरितमापतन् भोजरा-
डतुष्ट इव दृष्टवान् भगिनिकाकरे कन्यकाम् ॥३॥

तत:-त्वत्-अनुजा-रव-	then by Thy younger sister's the sound (of crying)
क्षपित-निद्र-वेग-द्रवत्-	awakened and running fast
भट-उत्कर-निवेदित-	the host of attendents informed
प्रसव-वार्तया-	(about) the delivery news
एव-आर्तिमान्	(by which) only agitated
विमुक्त-चिकुर-उत्कर:-	(and with) dishevelled locks of hair
त्वरितम्-आपतन्	hastily reaching
भोज-राज-अतुष्ट	Bhojaraaja (Kansa) dissatisfied
इव दृष्टवान्	as if saw
भगिनिका-करे कन्यकाम्	in his sister's hands the baby girl

Then awakened by the sound of crying of Thy younger sister, the host of attendents ran fast to inform Kansa of the child's birth. Sticken with fear, Kansa, with dishevelled hair, hastily reached the spot and was surprised and confused to see a baby girl in his sister's arms.

ध्रुवं कपटशालिनो मधुहरस्य माया भवे-
दसाविति किशोरिकां भगिनिकाकरालिङ्गिताम् ।
द्विपो नलिनिकान्तरादिव मृणालिकामाक्षिप-
न्नयं त्वदनुजामजामुपलपट्टके पिष्टवान् ॥४॥

ध्रुवम् कपटशालिन:	certainly of the decietful
मधुहरस्य माया भवेत्-	Vishnu's trick this must be
असौ-इति किशोरिकाम्	this (girl) thus (deciding), the girl
भगिनिका-कर-आलिङ्गिताम्	in his sister in her arms held close
द्विप: नलिनि-कान्तरात्-इव	(like) an elephant from the lotus pond
मृणालिकाम्-आक्षिपन्-	a tender lotus stalk plucking out
अयम् त्वत्-अनुजाम्-अजाम्-	this (Kansa), Thy younger sister , the birthless one
उपल-पट्टके पिष्टवान्	on a block of stone dashed

Kansa dcided that certainly this was a trick of the decietful Vishnu that this girl was born. He pulled the infant away from his sister who had held her close in her arms, just as an elephant would pluck out a tender lotus stalk from a pond of lotus, and dashed her, Thy younger sister, the birthless one, on a block of stone.

तत: भवदुपासको झटिति मृत्युपाशादिव
प्रमुच्य तरसैव सा समधिरूढरूपान्तरा ।
अधस्तलमजग्मुषी विकसदष्टबाहुस्फुर-
न्महायुधमहो गता किल विहायसा दिद्युते ॥५॥

तत: भवत्-उपासक:	then (as) Thy devotee
झटिति मृत्युपाशात्-इव	quickly from the clutches of death, like that
प्रमुच्य तरसा-एव	slipping out (of Kansa's clutches) immediately
सा समधिरूढ-रूपान्तरा	she (Yoga Maayaa) assumed another form
अध:-तलम्-अजग्मुषी	below the earth not going (rising above the earth)
विकसत्-अष्ट-बाहु:-	(the form in which) she developed eight arms
स्फुरन्-महा-आयुधम्-	shining with divine weapons
अहो गता किल	what a wonder went away indeed
विहायसा दिद्युते	in the sky shining

Then, just as Thy devotee would quickly free himself from the clutches of death, she, Yoga Maayaa freed herself from the clutches of Kamsa immediately. Not hitting the earth, she rose above the earth in the sky and assumed another form with eight arms shining with divine weapons.

नृशंसतर कंस ते किमु मया विनिष्पिष्टया
बभूव भवदन्तक: क्वचन चिन्त्यतां ते हितम् ।
इति त्वदनुजा विभो खलमुदीर्य तं जग्मुषी
मरुद्गणपणायिता भुवि च मन्दिराण्येयुषी ॥६॥

नृशंसतर कंस	O cruel Kansa!
ते किमु	what is your (gain)

मया विनिष्पिष्टया	by my kiling
बभूव भवत्-अन्तक:	has been (born) your destroyer
क्वचन	elsewhere
चिन्त्यतां ते हितम्	think of your welfare
इति त्वत्-अनुजा	thus Thy sister
विभो खलम्-उदीर्य तं	O Lord! to the wicked onesaying
जग्मुषी मरुद्गण-पणायिता	went away (disappeared), being praised by the Devas
भुवि च मन्दिराणि-एयुषी	and on the earth, in the temples, entered

"O cruel most Kansa! What is your gain by smashing me? Your destroyer has been born elsewhere. Think of your welfare." Thus saying to the wicked one, Thy sister disappeared. The Devas praised her also as she entered the temples on the earth and was worshipped.

प्रगे पुनरगात्मजावचनमीरिता भूभुजा
प्रलम्बबकपूतनाप्रमुखदानवा मानिन: ।
भवन्निधनकाम्यया जगति बभ्रमुर्निर्भया:
कुमारकविमारका: किमिव दुष्करं निष्कृपै: ॥७॥

प्रगे पुन:-	the next morning, again
अगात्मजा-	by the daughter of the mountain (Paarvati-Yoga Maayaa)
वचनम्-ईरिता	the words spoken (which were)

भूभुजा	by the king (being told to)
प्रलम्ब-बक-पूतना-	Pralamba, Baka, Pootanaa,
प्रमुख-दानवा:	the main demons
मानिन:	haughty
भवत्-निधन-काम्यया	with the desire to kill Thee
जगति बभ्रमु:-निर्भया:	all over the land, roamed about fearlessly
कुमारक-विमारका:	killing children
किमिव दुष्करं निष्कृपै:	what is not possible by the merciless people

Thereafter, the next morning, the king told the main haughty demons, Pralamba, Baka and Pootana, what the daughter of the mountain, Paarvati-Yoga Maayaa had said. They then roamed all over the land fearlessly killing the children. Merciless people are capable of doing merciless deeds.

तत: पशुपमन्दिरे त्वयि मुकुन्द नन्दप्रिया-
प्रसूतिशयनेशये रुदति किञ्चिदञ्चत्पदे ।
विबुध्य वनिताजनैस्तनयसम्भवे घोषिते
मुदा किमु वदाम्यहो सकलमाकुलं गोकुलम् ॥८॥

तत: पशुप-मन्दिरे	then in the cowherd's (Nanda's) house
त्वयि मुकुन्द	(when) Thou were O Lord! (Bestower of Liberation)
नन्द प्रिया-प्रसूति-शयने-	on wife of Nanda (Yashoda's) labour-bed

शये रुदति	lying and crying
किञ्चित्-अञ्चत्-पदे	and slightly kicking the legs
विबुध्य वनिता-जनै:-	waking up, by the women folk
तनय-सम्भवे घोषिते	the birth of a boy was announced
मुदा किमु वदामि-अहो	overjoyed, O What can I say
सकलम्-आकुलं गोकुलं	all brimming (with joy), Gokula was

Then, Bestower of Liberation! O Lord! Lying on the labour bed of Yashoda, the cowherd chieftan's wife, Thou raised infant cries as Thou slightly kicked Thy legs. All the women folk were aroused from sleep, and they announced the birth of a boy. O! How can I describe the joy with which the whole of Gokula was brimming.

अहो खलु यशोदया नवकलायचेतोहरं
भवन्तमलमन्तिके प्रथममापिबन्त्या दृशा ।
पुन: स्तनभरं निजं सपदि पाययन्त्या मुदा
मनोहरतनुस्पृशा जगति पुण्यवन्तो जिता: ॥९॥

अहो खलु यशोदया	what a wonder indeed, by Yashoda
नव-कलाय-चेतोहरं	like a fresh Kalaya flower enchanting the mind
भवन्तम्-अलम्-अन्तिके	Thee, very near to herself
प्रथमम्-आपिबन्त्या	at first drinking thoroughly
दृशा पुन:	with the eyes, then

स्तनभरं निजं सपदि	her own breasts immediately
पाययन्त्या मुदा	feeding joyfully
मनोहर-तनु-स्पृशा	(Thy) charming body caressing
जगति पुण्यवन्त:	in the world, the most meritorious ones
जिता:	were surpassed

What a wonder indeed that the most meritorious and holy persons were surpassed by Yashoda by her good fortune as she imbibed with her eyes Thy beautiful form fresh as a Kalaya flower lying by her side. Then she joyfully applied Thee to her breasts feeding Thee, as she also caressed Thy charming body again and again.

भवत्कुशलकाम्यया स खलु नन्दगोपस्तदा
प्रमोदभरसङ्कुलो द्विजकुलाय किन्नाददात् ।
तथैव पशुपालका: किमु न मङ्गलं तेनिरे
जगत्त्रितयमङ्गल त्वमिह पाहि मामामयात् ॥१०॥

भवत्-कुशल-काम्यया	Thy welbeing desiring
स खलु नन्दगोप:-तदा	that, Nanadagopa indeed, then
प्रमोद-भर-सङ्कुल:	with extreme joy overwhelmed
द्विज-कुलाय	to the Braahmin clan (holy men)
किम्-न-अददात्	what did not give
तथा-एव पशु-पालका:	in the same way the cowherds

किमु न मङ्गलं तेनिरे	what auspicious act did not perform
जगत्-त्रितय-मङ्गल त्वम्-	O Lord! The beneficiary of the world! Thou
इह पाहि माम्-आमयात्	here save me from ailments

Nandagopa, overwhlmed with joy,and out of the desire for Thy welbeing gave away limitless gifts to holy men of the Braahmin clan. In the same manner innumerable auspicious rites and observances were performed by the gopas for Thy sake. Thou the harbinger of auspiciousness of the three worlds, deign to save me from my ailments.