SHRIMAN NĀRĀYANEEYAM

Dashaka 50

तरलमधुकृत् वृन्दे वृन्दावनेऽथ मनोहरे
पशुपशिशुभि: साकं वत्सानुपालनलोलुप: ।
हलधरसखो देव श्रीमन् विचेरिथ धारयन्
गवलमुरलीवेत्रं नेत्राभिरामतनुद्युति: ॥१॥

तरल-मधुकृत्-वृन्दे	with fleeting honey bee swarms
वृन्दावने-अथ	in Vrindaavana, then
मनोहरे	the beautiful one
पशुप-शिशुभि: साकं	with the cowherd boys
वत्स-अनुपालन-लोलुप:	in tending the calves engrossed
हलधर-सख:	accompanied by Haladhara
देव श्रीमन्	O Lord! Consort of Laxmi!
विचेरिथ धारयन्	(Thou) moved about carrying
गवल-मुरली-वेत्रं	a horn flute and cane
नेत्र-अभिराम-तनु-द्युति:	pleasing to the eyes (with Thy) radiant form

In the beautiful Vrindaavana swarms of honey bees would fleet around. There, O Auspicious Lord! Consort of Laxmi! Accompanied by Haladhara and other cowherd boys, Thou moved about with Thy radiant form pleasing to the eyes. Keen on tending the cows, Thou carried a horn, flute and a cane.

विहितजगतीरक्षं लक्ष्मीकराम्बुजलालितं
ददति चरणद्वन्द्वं वृन्दावने त्वयि पावने ।
किमिव न बभौ सम्पत्सम्पूरितं तरुवल्लरी-
सलिलधरणीगोत्रक्षेत्रादिकं कमलापते ॥२॥

विहित-जगती-रक्षं	infused with the protection of the world
लक्ष्मी-कर-अम्बुज-लालितं	by Laxmi's lotus like hands caressed
ददति चरण-द्वन्द्वम्	(when Thou) places (Thy) two feet
वृन्दावने त्वयि पावने	in Vrindaavana, by Thee, in the holy (Vrindaavana)
किम्-इव न बभौ	what all did not take place
सम्पत्-सम्पूरितं	with prosperity full of
तरु-वल्लरी-सलिल-	the trees, creepers, waters
धरणी-गोत्र-क्षेत्र-आदिकं	land, hills, and fields etc
कमलापते	O Consort of Laxmi!

O Consort of Laxmi! Thou set Thy two feet, which are caressed by Laxmi's lotus hands and which are infused with the protection of the world, in Vrindaavana. When Thou did so, the trees, creepers, waters, lands, hills and fields and what all was not full of prosperity!

विलसदुलपे कान्तारान्ते समीरणशीतले
विपुलयमुनातीरे गोवर्धनाचलमूर्धसु ।
ललितमुरलीनाद: सञ्चारयन् खलु वात्सकं
क्वचन दिवसे दैत्यं वत्साकृतिं त्वमुदैक्षथा: ॥३॥

विलसत्-उलपे	in the lavish grass meadows
कान्तार-अन्ते	at the forests' end
समीरण-शीतले	with cool breeze (blowing)
विपुल-यमुना-तीरे	on the vast banks of Yamunaa
गोवर्धन-अचल-मूर्धसु	on the Govardhana mountain peaks
ललित-मुरली-नाद:	with the gentle flute sound
सञ्चारयन् खलु वात्सकं	(leading) to graze the calves, indeed
क्वचन दिवसे	one day
दैत्यं वत्स-आकृतिम्	an Asura in the form of a calf
त्वम्-उदैक्षथा:	Thou saw

In the lavish grass meadows at the end of the forests, the cool breeze was blowing on the vast banks of the Yamunaa river, on the peaks of the Govardhana mountain, Thou were playing the flute softly as Thou lead the calves to graze. One day, Thou saw an Asura in the form of a calf.

रभसविलसत्पुच्छं विच्छायतोऽस्य विलोकयन्
किमपि वलितस्कन्धं रन्ध्रप्रतीक्षमुदीक्षितम् ।
तमथ चरणे बिभ्रद्विभ्रामयन् मुहुरुच्चकै:
कुहचन महावृक्षे चिक्षेपिथ क्षतजीवितम् ॥४॥

रभस-विलसत्-पुच्छं	with force wagging the tail
विच्छायत:-	while walking
अस्य विलोकयन्	his (calf's) gaze
किम्-अपि वलित-स्कन्धं	with somewhat turning his neck
रन्ध्र-प्रतीक्षम्-उदीक्षितम्	for a loop hole waiting to see
तम्-अथ चरणे	him, then with two legs
विभ्रत्-विभ्रामयन्	catching hold of and swirling
मुहु:-उच्चकै:	again and again very fast
कुहचन महावृक्षे	on a big tree
चिक्षेपिथ क्षत-जीवितम्	(Thou) threw, as he lost his life

As the Asura walked about, wagging its tail briskly and forcefully, it turned its head in a strange way looking for a loop hole (an opportunity) to strike. Thou caught him by his two legs and swirling him very fast again and again, threw him on a big tree just as he lost his life.

निपतति महादैत्ये जात्या दुरात्मनि तत्क्षणं
निपतनजवक्षुण्णक्षोणीरुहक्षतकानने ।
दिवि परिमिलत् वृन्दा वृन्दारका: कुसुमोत्करै:
शिरसि भवतो हर्षाद्वर्षन्ति नाम तदा हरे ॥५॥

निपतति महा-दैत्ये	(when) killed was the mighty Asura
जात्या दुरात्मनि	(who) by birth was evil minded
तत्-क्षणम्	then at that time
निपतन-जव-	(because of) the falling force
क्षुण्ण-क्षोणी:-	by breaking of the top of
उह-क्षत-कानने	the trees (and so) destroyed the forests
दिवि परिमिलत् वृन्दा	in the skies, the assembled groups
वृन्दारका:	of gods
कुसुम-उत्करै:	with flowers' heaps
शिरसि भवत:	on Thy head
हर्षात्-वर्षन्ति	with joy, showering
नाम तदा हरे	indeed, then, O God!

By the impact of the fall of the Asura who was evil minded by birth, the tops of the trees were broken and the forests were destroyed. O God! The gods then assembling in the skies showered heaps of flowers on Thy head, in joy.

सुरभिलतमा मूर्धन्यूर्ध्वं कुत: कुसुमावली
निपतति तवेत्युक्तो बालै: सहेलमुदैरय: ।
झटिति दनुजक्षेपेणोर्ध्वं गतस्तरुमण्डलात्
कुसुमनिकर: सोऽयं नूनं समेति शनैरिति ॥६॥

सुरभिलतमा	most fragrant
मूर्धनि-ऊर्ध्वं	on top of (Thy) head
कुत: कुसुमावली	from where cluster of flowers
निपतति तव-	is falling (on) Thy (head)
इति-उक्त: बालै:	thus was said by the children
सहेलम्-उदैरय:	jokingly (Thou) said
झटिति	suddenly
दनुज-क्षेपेण-	by the Asura's throwing
ऊर्ध्वं गत:-	rising upward
तरु-मण्डलात्	from the clusters of the trees
कुसुम-निकर:	the heaps of flowers
स:-अयं नूनं	that this indeed
समेति शनै:-इति	is coming down slowly, thus

The cowherd children asked Thee as to from where the extremely fragrant heap of flowers

were falling on the top of Thy head. Thou jokingly told them that when the Asura was thrown , the flowers blooming on the clusters of the trees rose up and indeed those flowers were coming down slowly now.

क्वचन दिवसे भूयो भूयस्तरे परुषातपे
तपनतनयापाथ: पातुं गता भवदादय: ।
चलितगरुतं प्रेक्षामासुर्बकं खलु विस्मृतं
क्षितिधरगरुच्छेदे कैलासशैलमिवापरम् ॥७॥

क्वचन दिवसे	on another day
भूय: भूयस्तरे	again, again very much
परुष-आतपे	(when) it was very hot
तपन-तनया-पाथ:	the sun daughter's waters (waters of Yamunaa)
पातुं गता	to drink went
भवत्-आदय:	Thou and others
चलित-गरुतम्	moving very quickly (the wings)
प्रेक्षामासु:-बकं	(Thou) saw a crane
खलु विस्मृतं	indeed forgotten
क्षितिधर-गरुत्-छेदे	(when) the mountains' wings were cut (by Indra)
कैलास-शैलम्-इव-अपरम्	Kailaash mountain like another

Again on another day, when it was extremely hot, Thou and the others went to drink the

water of river Yamunaa who is the daughter of the Sun. Thou saw a crane flapping its wings very quickly, which looked like the mountain Kailaash whose wings Indra forgot to cut when he was cutting off the wings of the mountains.

पिबति सलिलं गोपव्राते भवन्तमभिद्रुत:
स किल निगिलन्नग्निप्रख्यं पुनर्द्रुतमुद्वमन् ।
दलयितुमगात्त्रोट्या: कोट्या तदाऽऽशु भवान् विभो
खलजनभिदाचुञ्चुश्चञ्चू प्रगृह्य ददार तम् ॥८॥

पिबति सलिलं	drinking the water (when)
गोपव्राते	the cowherd boys were,
भवन्तम्-अभिद्रुत:	towards Thee charging
स किल निगिलन्-	he indeed swallowing Thee
अग्नि-प्रख्यम्	fire-like (Thee)
पुन:-द्रुतम्-उद्वमन्	again hastily spitting out
दलयितुम्-अगात्-	to tear (Thee) came
त्रोट्या: कोट्या	by the beaks point
तदा-आशु	then quickly
भवान् विभो	Thou O Lord!
खल-जन-भिदा-चुञ्चु:-	in the evil people destroying expert
चञ्चू प्रगृह्य	(his Asura's) beak, catching hold of

ददार तम्	tore him apart

When the cowherd boys were drinking water, he charged towardsThee and swallowed Thee and again hastily spit Thee out like a ball of fire. He then came to tear Thee by the point of its beak. O Lord! Thou who are adapt at destroying the evil people, catching hold of his beak, tore him apart.

सपदि सहजां सन्द्रष्टुं वा मृतां खलु पूतना-
मनुजमघमप्यग्रे गत्वा प्रतीक्षितुमेव वा ।
शमननिलयं याते तस्मिन् बके सुमनोगणे
किरति सुमनोवृन्दं वृन्दावनात् गृहमैयथा: ॥९॥

सपदि सहजां	hastily, (his) sister
सन्द्रष्टुं वा मृतां	to see or the dead
खलु पूतनाम्-	indeed Pootanaa
अनुजम्-अघम्-अपि-	(Or) the younger brother Agha also
अग्रे गत्वा	ahead going
प्रतीक्षितुम्-एव वा	or awaiting him only
शमन-निलयं	to the abode of death
याते तस्मिन् बके	his having gone, the crane's
सुमनोगणे	(when) the host of gods
किरति सुमन-वृन्दं	was showering heaps of flowers

वृन्दावनात्	from Vrindaavana
गृहम्-ऐयथा:	to home (Thou) went

In no time the crane demon reached the abode of death as if to see his dead sister Pootanaa or as if to welcome his younger brother Aghaasura who was to follow him. As the host of gods were showering heaps of flowers, Thou went home from the woods of Vrindaavana.

ललितमुरलीनादं दूरान्निशम्य वधूजनै-
स्त्वरितमुपगम्यारादारूढमोदमुदीक्षित: ।
जनितजननीनन्दानन्द: समीरणमन्दिर-
प्रथितवसते शौरे दूरीकुरुष्व ममामयान् ॥१०॥

ललित-मुरली-नादं	the sweet sound of the flute
दूरात्-निशम्य	from far hearing
वधूजनै:-	by the Gopikas
त्वरितम्-उपगम्य-आरात्-	hastily approaching near
आरूढ-मोदम्-उदीक्षित:	in extreme joy (they) saw (Thee)
जनित-जननी-नन्द-आनन्द:	causing joy to (Thy) mother and Nanda
समीरण-मन्दिर-प्रथित-वसते	in the Guruvaayur temple, famous, living
शौरे	O Shauri! (Vaasudeva)
दूरी कुरुष्व	expell

मम-आमयान्	my ailments

The Gopikaas heard the sweet sound of Thy flute and rushed with great joy to have a glimpse of Thee. Thy parents Yashoda and Nanda were also very delighted to see Thee. O Thou Shauri! (Vaasudeva) Who are well known to be residing in the famous temple of Guruvaayur, be pleased to expell my ailments.