Dashaka 41

व्रजेश्वरै: शौरिवचो निशम्य समाव्रजन्नध्वनि भीतचेता: ।
निष्पिष्टनिश्शेषतरुं निरीक्ष्य कञ्चित्पदार्थं शरणं गतस्वाम् ॥१॥

व्रजेश्वर:	the chieftain of Vraja (Nanda Gopa)
शौरि-वच: निशम्य	the words of Vasudeva having heard
समाव्रजन्-अध्वनि	returning on the way
भीत-चेता:	in utter fear (seeing)
निष्पिष्ट-निश्शेष-तरुम्	crushed all the trees
निरीक्ष्य किञ्चित्-पदार्थम्	seeing (by) some undescribable object
शरणम् गत:-त्वाम्	took refuge in Thee (prayed to Thee)

The chieftain of Vraja, Nanda Gopa, having heard the words of Vasudeva, was returning home in a hurry. On the way he saw an undescribable form falling down and crushing all the trees around. In utter fear he took refuge in Thee and prayed to Thee.

निशम्य गोपीवचनादुदन्तं सर्वेऽपि गोपा भयविस्मयान्धा: ।
त्वत्पातितं घोरपिशाचदेहं देहुर्विदूरेऽथ कुठारकृत्तम् ॥२॥

निशम्य गोपी-वचनात्	hearing, by the words of the Gopikas

उदन्तम्	the news (story of Pootanaa)
सर्वे-अपि गोपा:	all the Gopas
भय-विस्मय-अन्धा:	by fear and wonder dumbfounded
त्वत्-पातितम्	felled by Thee
घोर-पिशाच-देहम्	the terrible monster's (Pootanaa's) body
देहु:-विदूरे-अथ	burnt far away, then,
कुठार-कृत्तम्	(the body) by axes cut (into pieces)

The Gopas came to know of the whole incident of Pootanaa from the Gopikas and they were dumbfounded with fear and wonder. They then proceeded to cut the body of the terrible monster who was killed by Thee, into pieces with axes and burnt it at a distance.

त्वत्पीतपूतस्तनतच्छरीरात् समुच्चलन्नुच्चतरो हि धूम: ।
शङ्कामधादागरव: किमेष किं चान्दनो गौल्गुलवोऽथवेति ॥३॥

त्वत्-पीत-पूत-स्तन-	by Thee sucked, the purified breasts, from (them)
तत्-शरीरात् समुच्चलन्-	(from that body) rising up profusely
उच्चतर: हि धूम:	high up indeed the smoke
शङ्काम्-अधात्-	(made) doubt to arise
अगरव: किम्-एष	(smell) of agaru is this,
किम् चान्दन:	(or) is it sandalwood

गौल्गुलव:-अथवा-	or from gulgulu (frankincense)
इति	thus (the doubt)

The breasts of Pootanaa were made pure by Thy having sucked them. Therefore, when her body was burnt, huge volumes of smoke rose in the sky, so fragrant that it produced doubt in the minds of the people as to what it was - agaru, sandalwood, or gulgulu (frankincense) incense.

मदङ्गसङ्गस्य फलं न दूरे क्षणेन तावत् भवतामपि स्यात् ।
इत्युल्लपन् वल्लवतल्लजेभ्य: त्वं पूतनामातनुथा: सुगन्धिम् ॥४॥

मत्-अङ्ग-सङ्गस्य	of my body's contact
फलं न दूरे	the fruit is not far
क्षणेन तावत्	in no time then
भवताम्-अपि स्यात्	to you also will be (given)
इति-उल्लपन्	thus saying (declaring)
वल्लव-तल्लजेभ्य:	to the higher ones of the cow-herds
त्वम्	Thou
पूतनाम्-अतनुथा:	on Pootanaa conferred
सुगन्धिम्	fragrance (punya) (blessings)

Thou declared to the higher ones of the cowherd clan that the fruits of the contact with Thy body were not far behind, and that they too would get them soon. The conferring of

fragrance / blessings on Pootanaa was, as though, to prove that.

चित्रं पिशाच्या न हत: कुमार: चित्रं पुरैवाकथि शौरिणेदम् ।
इति प्रशंसन् किल गोपलोको भवन्मुखालोकरसे न्यमाङ्क्षीत् ॥५॥

चित्रं पिशाच्या	what a wonder, by the demoness
न हत: कुमार:	was not killed the boy
चित्रं पुरा-एव-	what a wonder earlier itself
अकथि शौरिणा-इदम्	it was said by Shauri (Vasudeva), this
इति प्रशंसन्	thus praising
किल गोपलोक:	the cowherd people
भवत्-मुख-आलोक-रसे	in the joy of looking at Thy face
न्यमाङ्क्षीत्	immersed

The cowherd people were wonder struck that the boy was not killed by the demoness. They also marvelled at the events foretold by Shauri Vasudeva. Realising this, they were fully immersed in the joy of looking at Thy face.

दिनेदिनेऽथ प्रतिवृद्धलक्ष्मीरक्षीणमाङ्गल्यशतो व्रजोऽयम् ।
भवन्निवासादयि वासुदेव प्रमोदसान्द्र: परितो विरेजे ॥६॥

दिने-दिने-अथ	day by day then
प्रति-वृद्ध-लक्ष्मी:-	increasing in prosperity

अक्षीण-माङ्गल्य-शत:	(and) undiminished in neumerous auspiciousness
व्रज:-अयम्	Gokul this
भवत्-निवासात्-	by Thy living there
अयि वासुदेव	O Vaasudeva!
प्रमोद-सान्द्र:	full of happiness
परित: विरेजे	every where shone

O Vaasudeva! Day by day this Gokul developed with prosperity and undiminished auspiciousness as a result of Thy living there. Happiness and undecaying virtue shone everywhere.

गृहेषु ते कोमलरूपहासमिथ:कथासङ्कुलिता: कमन्य: ।
वृत्तेषु कृत्येषु भवन्निरीक्षासमागता: प्रत्यहमत्यनन्दन् ॥७॥

गृहेषु	in (their) house
ते कोमल-रूप-हास-	Thy delicate form and smile
मिथ:-कथा-सङ्कुलिता:	mutually narrated, gathering together
कमन्य:	the beautiful (Gopikas)
वृत्तेषु कृत्येषु	having completed their daily chores
भवत्-निरीक्षा-समागता:	to watch Thee, assembled
प्रति-अहन्-अति-अनन्दन्	every day, in great joy

In their houses the beautiful Gopikas kept talking to each other about Thy charming form and smile. Having completed their daily chores they assembled in great joy to watch Thee.

अहो कुमारो मयि दत्तदृष्टि: स्मितं कृतं मां प्रति वत्सकेन ।
एह्येहि मामित्युपसार्य पाणी त्वयीश किं किं न कृतं वधूभि: ॥८॥

अहो कुमार:	O! the boy
मयि दत्त-दृष्टि:	at me looked
स्मितं कृतं मां प्रति	smile was made in my direction
वत्सकेन	by the child
एहि-एहि माम्-इति	come come to me, thus
उपसार्य पाणी	streching out the hands
त्वयि-ईश	towards Thee O Lord!
किं किं न कृतं वधूभि:	what all was not done by the women

O the boy is looking at me,' 'his smile is directed towards me', 'come, come to me', thus remarking they streched out their hands to hold Thee. O Lord! What all was not done by the Gopikas endearingly.

भवद्वपु:स्पर्शनकौतुकेन करात्करं गोपवधूजनेन ।
नीतस्त्वमाताम्रसरोजमालाव्यालम्बिलोलम्बतुलामलासी: ॥९॥

भवत्-वपु:-	Thy body

स्पर्शन-कौतुकेन	in the eagerness to touch
करात्-करं	from hand to hand
गोप-वधू-जनेन	by the Gopika women
नीत:-त्वम्-	were taken Thou
आताम्र-सरोज-माला-	very red lotus garland
व्यालम्बि-लोलम्ब-	(as though on it) moving about, a beetle
तुलाम्-अलासी:	resemblance Thou took on

They passed Thee from hand to hand, each one of them eager to touch Thy body. As they did so, Thou looked like a honey beetle moving from one very red lotus to another strung together in a garland.

निपाययन्ती स्तनमङ्कगं त्वां विलोकयन्ती वदनं हसन्ती ।
दशां यशोदा कतमां न भेजे स तादृश: पाहि हरे गदान्माम् ॥१०॥

निपाययन्ती स्तनम्-	feeding the breasts
अङ्कगं त्वाम्	to who were in the lap, Thee
विलोकयन्ती वदनम्	admiring the face
हसन्ती	(and) smiling
दशां यशोदा कतमां	states (of joy), Yashodaa, what all
न भेजे	did not attain

स तादृश: पाहि	That (Thee) who are such, save
हरे गदान्-माम्	O Lord Hari! Me from dieases

O ! What states of joy did Yashodaa, Nanda's wife, not attain as she took Thee in her lap and suckled Thee, with her eyes fixed on Thy smiling face. O Lord Hari! Who are thus! May Thou save me from all ailments.