

# SHRIMAN NĀRĀYANEYAM

## Dashaka 37

सान्द्रानन्दतनो हरे ननु पुरा दैवासुरे सङ्गरे  
त्वत्कृत्ता अपि कर्मशेषवशतो ये ते न याता गतिम् ।  
तेषां भूतलजन्मनां दितिभूवां भारेण दूरार्दिता  
भूमिः प्राप विरिञ्चमाश्रितपदं देवैः पुरैवागतैः ॥१॥

सान्द्र-आनन्द-तनो	condensed bliss incarnate
हरे ननु पुरा	O Lord! Even long ago
दैव-असुरे सङ्गरे	in the battle between the Devas and the Asuras
त्वत्-कृत्ता अपि	even though slain by Thee
कर्म-शेष-वशतः ये	because of their residual Karma, those who
ते न याता गतिम्	they did not attain liberation
तेषां भूतल-जन्मनां	and so on this earth were born
दितिभूवां भारेण	of those Asuras (by their) burden
दूरार्दिता भूमिः	the tormented earth
प्राप विरिञ्चम्-आश्रित-पदं	approached Brahmaa and sought refuge
देवैः पुरा-एव-आगतैः	the Devas had already reached (there)

O Lord Hari! Condensed bliss incarnate! Long ago, in the battle between the Devas and Asuras, some of the Asuras, even though slain by Thee, did not get liberation because of their residual Karmas. So they were born again on the earth. Mother earth being very much tormented by their burden sought refuge in Brahmaa and reached his abode, where the Devas had already gone.

हा हा दुर्जनभूरिभारमथितां पाथोनिधौ पातुका-  
मेतां पालय हन्त मे विवशतां सम्पृच्छ देवानिमान् ।  
इत्यादिप्रचुरप्रलापविवशामालोक्य धाता महीं  
देवानां वदनानि वीक्ष्य परितो दध्यौ भवन्तं हरे ॥ २ ॥

हा हा	Alas!
दुर्जन-भूरि-भार-मथितां	by the wicked peoples' immense weight, crushed
पाथोनिधौ पातुकाम्-	into the ocean , about to fall
एतां पालय हन्त	this (me) protect, pray!
मे विवशतां सम्पृच्छ	(about) my helplessness ask
देवान्-इमान् इति-आदि	these Devas, in this manner
प्रचुर-प्रलाप-विवशाम्-	much lamenting and helpless
आलोक्य धाता महीं	seeing the earth, Brahmaa
देवानाम् वदनानि वीक्ष्य	and also of the Devas' faces, seeing
परितः	(who had) essembled all around

दध्यौ भवन्तं	meditated on Thee
हरे	O Lord!

Crushed by the immense weight of the evil minded people and about to fall in the ocean of the causal waters, this me please protect. Ask the Devas here of my plight,' the Earth lamented. O Lord! Seeing the Earth in such a helpless state and also looking at the faces of the Devas, who had assembled there, Brahmaa meditated on Thee.

ऊचे चाम्बुजभूरमूनयि सुराः सत्यं धरित्र्या वचो  
नन्वस्या भवतां च रक्षणविधौ दक्षो हि लक्ष्मीपतिः ।  
सर्वे शर्वपुरस्सरा वयमितो गत्वा पयोवारिधिं  
नत्वा तं स्तुमहे जवादिति ययुः साकं तवाकेतनम् ॥ ३॥

ऊचे च-अम्बुजभूः-	and said Brahmaa
अमून्-अयि सुराः	to them , O Devas
सत्यं धरित्र्या वचः	true are the Earth's words
ननु-अस्या भवतां च	indeed hers and yours
रक्षण-विधौ	in the matter of protection
दक्षः हि लक्ष्मीपतिः	capable alone is Maha Vishnu
सर्वे शर्व-पुरः-सरा	all of us led by Shiva
वयम्-इतः गत्वा	we, from here going
पयः-वारिधिं	to the Milk Ocean

नत्वा तं स्तुमहे जवात्-	will prostrate before him and sing his praises, quickly
इति ययुः साकं	together (they) went
तव-आकेतनम्	to Thy abode

Presently, the lotus born Brahmaa said to the Devas that what the Mother Earth was saying was indeed true. In the matter of the protection of the Devas and the Earth, Maha Vishnu alone was capable. So all of them and Brahmaa, led by Shiva would quickly go from there to the Milk Ocean and prostrate before Him and sing hymns of his praise. So together they went to Thy abode.

ते मुग्धानिलशालिदुग्धजलधेस्तीरं गताः सङ्गता  
यावत्त्वत्पदचिन्तनैकमनसस्तावत् स पाथोजभूः ।  
त्वद्वाचं हृदये निशम्य सकलानानन्दयन्नुचिवा-  
नाख्यातः परमात्मना स्वयमहं वाक्यं तदाकर्ण्यताम् ॥४॥

ते	they
मुग्ध-अनिल-शालि-	(to the ocean) a pleasant breeze comprising of
दुग्ध-जलधेः तीरं	to the Milk Ocean's shores
गताः सङ्गता यावत्-	went, (and when they were) together standing
त्वत्-पद-चिन्तन-एक-मनसः-	and when on Thy feet their minds were fixed and meditaing
तावत् स पाथोजभूः	then that lotus born Brahmaa
त्वत्-वाचम् हृदये निशम्य	Thy words, in his own heart, hearing

सकलान्-आनन्दयन्-	making everyone happy,
ऊचिवान्-आख्यातः	said, '(I) have been told
परमात्मना स्वयम्-	by the supreme Lord Himself
अहं वाक्यं	I (have been told) the words,
तत्-आकर्ण्यताम्	which please listen'

They together went to the shore of the Milk Ocean where a pleasant breeze was blowing. As they stood there with their minds fixed on Thy feet, meditating, the lotus born Brahmaa in his own heart heard Thy words. Making everyone happy, he told them that he had been spoken to by the Supreme Lord Himself, and asked them to listen to those words.

जाने दीनदशामहं दिविषदां भूमेश्च भीमैर्नृपै-  
स्तत्क्षेपाय भवामि यादवकुले सोऽहं समग्रात्मना ।  
देवा वृष्णिकुले भवन्तु कलया देवाङ्गनाश्चावनौ  
मत्सेवार्थमिति त्वदीयवचनं पाथोजभूरुचिवान् ॥५॥

जाने दीन-दशाम्-अहं	(I) know the sad state
दिविषदां भूमेः-च	of the gods and of the earth
भीमैः-नृपैः-	(caused) by cruel kings
तत्-क्षेपाय	for its removal
भवामि यादव-कुले	(I) shall be born in the Yaadava clan
सः-अहम् समग्र-आत्मना	that Me with all My powers

देवाः वृष्णिकुले भवन्तु	the gods, in the Vrishni clan, may be born
कलया	as part incarnation
देवाङ्गनाः-च-अवनौ	and also the wives of the Devas, on the earth
मत्-सेवा-अर्थम्-	to serve me
इति त्वदीय-वचनम्	thus Thy words
पाथोजभूः-ऊचिवान्	Brahmaa told

"I know the sad state of the gods and of the Earth caused by the cruel kings. For its removal I shall be born in the Yaadava clan with all My powers (as a complete incarnation). The gods may be born in the Vrishni clan as part incarnation, and the wives of the Devas also will be born on the Earth to serve me." Thus Thy words Brahmaa told to the Devas and the Earth.

श्रुत्वा कर्णरसायनं तव वचः सर्वेषु निर्वापित-  
स्वान्तेष्वीश गतेषु तावककृपापीयूषतृप्तात्मसु ।  
विख्याते मधुरापुरे किल भवत्सान्निध्यपुण्योत्तरे  
धन्यां देवकनन्दनामुदवहद्राजा स शूरात्मजः ॥ ६ ॥

श्रुत्वा कर्ण-रसायनम्	hearing the (words), to the ears nectar like
तव वचः सर्वेषु	Thy words
निर्वापित-स्वान्तेषु-	all of them whose minds were freed from sorrow
ईश गतेषु	O Lord! (they) having gone

तावक-कृपा-	Thy compassion
पीयूष-तृप्त-आत्मसु	nectar like satiated them
विख्याते मधुरापुरे किल	in the famous city of Mathura, it is said,
भवत्-सान्निध्य-पुण्य-उत्तरे	by Thy presence made more sacred
धन्यां देवकनन्दनाम्-	the virtuous daughter of Devak
उद्वहत्-राजा स	married that king
शूरात्मजः	the son of Shoorasena

Hearing Thy compassionate message which was like nectar to their ears they all went away with their minds freed from sorrow, highly delighted and satiated with Thy sweet words. In the famous city of Mathura which is said to be made more sacred by Thy ever presence there, Devaki, the virtuous daughter of Devaka married the king Vasudeva, the son of Shoorasena.

उद्वाहावसितौ तदीयसहजः कंसोऽथ सम्मानय-  
 नेतौ सूततया गतः पथि रथे व्योमोत्थया त्वद्विरा ।  
 अस्यास्त्वामतिदुष्टमष्टमसुतो हन्तेति हन्तेरितः  
 सन्त्रासात् स तु हन्तुमन्तिकगतां तन्वीं कृपाणीमधात् ॥७॥

उद्वाह-अवसितौ	when the marriage ceremony was over
तदीय-सहजः कंसः-अथ	her (Devaki's) brother, Kansa then
सम्मानयन्-एतौ	honouring these two (the couple)

सूततया गतः पथि रथे	as a charioteer went on the road, in the chariot
व्योम-उत्थया त्वत्-गिरा	rising in the sky, by Thy voice
अस्याः-त्वाम्-अति-दुष्टम्-	her, you who are very wicked
अष्टम-सुतः हन्ता-इति	eighth son will be the killer, thus
हन्त-ईरितः	alas, was spoken
सन्त्रासत् स तु	out of great fear, he then
हन्तुम्-अन्तिकगतां तन्वीं	to kill, who was near by, the beautiful lady
कृपाणीम्-अधात्	the sword , took

When the marriage ceremony was over Devaki's brother Kansa, in order to honour the couple became their charioteer and took to the road in the chariot. Rising from the sky Thy voice said, "You who are very wicked will be killed by her eighth son." Alas! Thus spoken, out of great fear, he then drew his sword to kill the beautiful lady who was near by.

गृह्णानश्चिकुरेषु तां खलमतिः शौरेश्चिरं सान्त्वनै-

र्नो मुञ्चन् पुनरात्मजार्पणगिरा प्रीतोऽथ यातो गृहान् ।

आद्यं त्वत्सहजं तथाऽर्पितमपि स्नेहेन नाहन्नसौ

दुष्टानामपि देव पुष्टकरुणा दृष्टा हि धीरेकदा ॥८॥

गृह्णानः-चिकुरेषु ताम्	catching hold of her by the hair
खलमतिः	the evil minded one (Kansa)
शौरेः-चिरं सान्त्वनैः	by Shauri's (Vasudeva's) repeated conciliatory words



नो मुञ्चन् पुनः-	not releasing, again then
आत्मज-अर्पण-गिरा	his children offering to surrender, by these words
प्रीतः-अथ यातः गृहान्	satisfied (he) then went home
आद्यं त्वत्-सहजम्	the first born, Thy brother
तथा-अर्पितम्-अपि	accordingly, though surrendered
स्नेहेन न-अहन्-असौ	out of love,did not kill, this (Kansa)
दुष्टानम्-अपि देव	even in the wicked (people), O Lord!
पुष्ट-करुणा	great compassion
दृष्टा हि धीः-एकदा	is indeed seen in the heart, once in a while

The evil minded Kansa who had caught hold of Devaki by her hair did not release her inspite of the repeated conciliatory words of Shauri (Vasudeva). Then at the offer of Vasudeva to surrender his children, he was satisfied and went home. The first born Thy brother, though handed over to Kansa as promised, he did not kill the child out of love. For, O Lord! even wicked people are found to be very compassionate in the heart, once in a while.

तावत्त्वन्मनसैव नारदमुनिः प्रोचे स भोजेश्वरं  
यूयं नन्वसुराः सुराश्च यदवो जानासि किं न प्रभो ।  
मायावी स हरिर्भवद्वधकृते भावी सुरप्रार्थना-  
दित्याकर्ण्य यदूनदूधुनदसौ शौरेश्च सूनूनहन् ॥ ९ ॥

तावत्-त्वत्-मनसा-एव	at that time by Thy will alone
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नारद मुनिः	sage Naarada
प्रोचे स भोजेश्वरं	he told the king of Bhoja (Kansa)
यूयं ननु-असुराः	you all are indeed Asuras
सुराः-च यादवः	and Yaadavas are Devas
जानासि किं न प्रभो	do you not know O King!
मायावी स हरिः-	that master of Maayaa, Hari,
भवत्-वध कृते	for your killing
भावी सुर-प्रार्थनात्-	will be born by Devas' prayer
इति-आकर्ण्य	this hearing
यदून्-अदूधुनत्-असौ	the Yadus, drove out that (Kansa)
शौरैः-च सूनून्-अहन्	and Vasudeva's sons killed

At that time, prompted by Thy will alone Naarada Muni told to the king of Bhoja, Kansa, that did he not know that his clan was of Asuras, whereas, the Yaadavas were Devas. Hari, the master of the Maayaa, will be born to kill him, as result of the prayers of the Devas. Hearing this, Kansa drove out the Yadavaas and killed the sons of Vasudeva.

प्राप्ते सप्तमगर्भतामहिपतौ त्वत्प्रेरणान्मायया  
नीते माधव रोहिणीं त्वमपि भोःसञ्चित्सुखैकात्मकः ।  
देवक्या जठरं विवेशिथ विभो संस्तूयमानः सुरैः  
स त्वं कृष्ण विधूय रोगपटलीं भक्तिं परां देहि मे ॥१०॥

प्राप्ते सप्तम-गर्भताम्-	entered (the womb of Devaki) at the seventh pregnancy
अहिपतौ	when the king of serpents (Aadishesha)
त्वत्-प्रेरणात्-	by Thy prompting
मायया नीते	by Yoga Maayaa was taken away
माधव रोहिणीं	O Maadhava! To Rohini's (womb)
त्वम्-अपि भो:-	Thou also O!
सत्-चित्-सुख-एक-आत्मकः	who are Existence Conciousness and Bliss in one soul
देवक्या जठरं विवेशिथ	in Devaki's womb entered
विभो संस्तूयमानः सुरैः	O Lord! Being well praised by the Devas
स त्वं कृष्ण	That Thou O Krishna
विधूय रोग-पटलीम्	removing the host of ailments
भक्तिं परां देहि मे	supreme devotion bestow to me

At the seventh pregnancy when the king of serpants, Aadishesha entered the womb of Devaki, by Thy prompting, the foetus was transferred to the womb of Rohini by Yoga Maaya. O Maadhava, Thou also who are Existence Conciousness and Bliss alone, entered in Devaki's womb, being well prised by the Devas. O Lord! That Thou O Krishna! removing the host of ailments, bestow to me supreme devotion.

