

# SHRIMAN NĀRĀYANEYAM

## Dashaka 52

अन्यावतारनिकरेष्वनिरीक्षितं ते  
भूमातिरेकमभिवीक्ष्य तदाघमोक्षे ।  
ब्रह्मा परीक्षितुमनाः स परोक्षभावं  
नित्येऽथ वत्सकगणान् प्रवितत्य मायाम् ॥ १ ॥

अन्य-अवतार-निकरेषु-	in the other lot of incarnations
अनिरीक्षितं ते	not having seen Thy
भूमातिरेकम्-अभिवीक्ष्य	divine majesties (now) seeing
तदा-अघ-मोक्षे	then (that) in Aghaasura's salvation
ब्रह्मा परीक्षितु-मनाः	Brahmaa to test (Thee) deciding
स परोक्षभावं	he (to) invisibleness
नित्ये-अथ	took then
वत्सक-गणान्	the herds of calves
प्रवितत्य मायाम्	extending (his power) of Maayaa

In all the other incarnations of Thee put together, not having seen such majesties as in the salvation of Aghaasura, Brahmaa decided to test Thy powers. He extended his power of Maayaa, illusion, and took the herds of calves into invisibleness, and hid them.

वत्सानवीक्ष्य विवशे पशुपोत्करे ता-  
नानेतुकाम इव धातृमतानुवर्ती ।  
त्वं सामिभुक्तकबलो गतवांस्तदानीं  
भुक्तांस्तिरोऽधित सरोजभवः कुमारान् ॥ २ ॥

वत्सान्-अनवीक्ष्य	the calves not seeing
विवशे पशुप-उत्करे	worried, when the group of gopa boys were
तान्-आनेतुकाम इव	them trying to bring back as though
धातृ-मत-अनुवर्ती	(but in reality) Brahmaa's intention following
त्वं सामिभुक्त-कबलः	Thou having a half eaten ball of rice
गतवान्-तदानीम्	went ,then
भुक्तान्-तिरोऽधित	while they were eating, made (them) to disappear
सरोजभवः कुमारान्	the lotus -born Brahmaa, the boys

The Gopa boys were worried by the disappearance of the calves. As though trying to bring them back, Thou went away from there with a half eaten ball of rice in hand. In reality, Thou made it convenient for Brahmaa to carry out his intention, who then made the boys also disappear while they were eating food.

वत्सायितस्तदनु गोपगणायितस्त्वं  
शिक्ष्यादिभाण्डमुरलीगवलादिरूपः ।  
प्राग्वद्विहृत्य विपिनेषु चिराय सायं  
त्वं माययाऽथ बहुधा व्रजमाययाथ ॥ ३ ॥

वत्सायितः-तदनु	assuming the form of the calves, thereupon
गोपगणायितः-त्वं	assuming the form of the gopa boys, Thou
शिक्य-आदि-	slings etc.,
भाण्ड-मुरली-	vessels, flutes,
गवल-आदि-रूपः	horns etc., forms taking
प्राक्-वत्-विहृत्य	like before playing around
विपिनेषु चिराय	in the woods for long
सायं त्वं	in the evening Thou
मायया-अथ बहुधा	by Thy power, then, in many forms
ब्रजम्-आययाथ	to Gokula returned

There upon by Maayaa Thou assumed the form of the calves and the boys adorned with slings, vessels, flutes horns etc., and played around in the woods for long. In the evening in those many forms Thou returned to Gokul.

त्वामेव शिक्यगवलादिमयं दधानो  
भूयस्त्वमेव पशुवत्सकबालरूपः ।  
गोरूपिणीभिरपि गोपवधूमयीभि-  
रासादितोऽसि जननीभिरतिप्रहर्षात् ॥४॥

त्वाम्-एव	Thee alone
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शिक्य-गवल-आदि-मयं	in the form of slings and horns
दधानः	holding (carrying)
भूयः-त्वम्-एव	again Thee alone
पशु-वत्सक-बाल-रूपः	in the form of the calves and boys
गो-रूपिणीभिः-अपि	and also (by Thee) in the form of cows
गोप-वधूमयीभिः	and (by Thee) in the form of Gopikas
आसादितः-असि	were received (welcomed)
जननीभिः-	by the mothers
अति-प्रहर्षात्	with great joy

Thou alone were in the form of the slings and horns held by the gopaa boys who were also Thou alone in their form. The cows and calves were also Thy form alone. The mothers, that is, the Gopikas and cows received the gopa boys and the calves with great joy and love.

जीवं हि कञ्चिदभिमानवशात्स्वकीयं  
मत्वा तनूज इति रागभरं वहन्त्यः ।  
आत्मानमेव तु भवन्तमवाप्य सूनुं  
प्रीतिं ययुर्न कियतीं वनिताश्च गावः ॥५॥

जीवं हि किञ्चित्-	some 'jeevas' alone
अभिमान-वशात्-	by the sense of 'Tness

स्वकीयं मत्वा	ones own taking
तनूज इति	as son, thus,
रागभरं वहन्त्यः	attachment enduring
आत्मानम्-एव तु	the self alone indeed
भवन्तम्-अवाप्य	Thyself getting
सूनुं प्रीतिम्	(as) son affection
ययुः-न कियतीं	attained not to what extent
वनिताः-च गावः	the Gopikas and the cows

The Gopikas and the cows were greatly attached to the jeevas born as their issues, because of the sense of 'I'ness and 'mine'ness. This is a universal notion. By getting Thee as their off-springs, sons and calves, what extreme happiness and thrill of joy did they not get!

एवं प्रतिक्षणविजृम्भितहर्षभार-  
निश्शेषगोपगणलालितभूरिमूर्तिम् ।  
त्वामग्रजोऽपि बुबुधे किल वत्सरान्ते  
ब्रह्मात्मनोरपि महान् युवयोर्विशेषः ॥ ६ ॥

एवं प्रतिक्षण-	in this manner every moment
विजृम्भित-हर्षभार-	increased intense joy
निश्शेष-गोपगण-	by all the Gopas

लालित-भूरिमूर्तिम्	served (Thee, in) the multifarious forms
त्वाम्-अग्रजः-अपि	Thee, (Thy) elder brother (Balaraam) also
बुबुधे किल	realised indeed
वत्सर-अन्ते	at the end of a year
ब्रह्मात्मनः-अपि	(the two of Thou) even being of the nature of Brahman
महान् युवयोः	great, in the two of Thou
विशेषः	(Thou) are different, special

In this manner, day by day, every moment the Gopas served Thee in Thy many forms with ever increasing joy. Even Thy elder brother Balaraam could not realise that it was Thou in the various forms till the end of one year. Though Thou two are in reality of the nature of Brahman, there is a vast difference. Thou are special.

वर्षावधौ नवपुरातनवत्सपालान्  
दृष्ट्वा विवेकमसृणे द्रुहिणे विमूढे ।  
प्रादीदृशः प्रतिनवान् मकुटाङ्गदादि  
भूषांश्चतुर्भुजयुजः सजलाम्बुदाभान् ॥७॥

वर्ष-अवधौ	at the end of one year
नव-पुरातन-	new and old
वत्सपालान्	the calves and cowherds
दृष्ट्वा विवेकम्-असृणे	seeing and being unable to distinguish

दुहिणे विमूढे	Brahmaa was stupified
प्रादीदृशः प्रतिनवान्	(Thou) revealed each of the new ones
मकुट-अङ्गद-आदि भूषान्-	with didems, shoulder ornaments and other adornments
चतुर्भुज-युजः	with four arms
सजल-अम्बुद-आभान्	and of water bearing cloud's hue

At the end of one year, Brahmaa was stupified as he could not distinguish which set of cowherds and calves were the old ones and which were the new ones. Thou revealed to him each of the new ones by making him see them with diadems, shoulder ornaments and other adornments. They even had four arms and the hue of water bearing clouds, like Thee.

प्रत्येकमेव कमलापरिलालिताङ्गान्  
भोगीन्द्रभोगशयनान् नयनाभिरामान् ।  
लीलानिमीलितदृशः सनकादियोगि-  
व्यासेवितान् कमलभूर्भवतो ददर्श ॥८॥

प्रत्येकम्-एव	each one of them, (he saw) as
कमला-परिलालित-अङ्गान्	by Lakshmi were caressed (whose) limbs
भोगीन्द्र-भोग-शयनान्	on Aadishesha's hoods who were reclining
नयन-अभिरामान्	the delightful sights
लीला-निमीलित-दृशः	sportingly closing the eyes
सनक-आदि-योगि-	by Sanaka and other sages

व्यासेवितान्	attended upon
कमलभूः-	the lotus born Brahmaa
भवतः ददर्श	as Thee saw

The lotus born Brahmaa saw each one of them as Thee alone. As Him whose limbs were caressed by Goddess Lakshmi, who was reclining on Aadishesha's hoods, a delightful sight to the eyes, as His eyes were sportingly closed as though in Yoga Nidraa. The Sanaka and other sages were attending on Him.

नारायणाकृतिमसंख्यतमां निरीक्ष्य  
सर्वत्र सेवकमपि स्वमवेक्ष्य धाता ।  
मायानिमग्नहृदयो विमुमोह याव-  
देको बभूविथ तदा कबलार्धपाणिः ॥९॥

नारायण-आकृतिम्-	the form of Naaraayana
असंख्यतमां	innumerable
निरीक्ष्य सर्वत्र	seeing every where
सेवकम्-अपि	as an attendant also
स्वम्-अवेक्ष्य धाता	himself seeing Brahmaa
माया-निमग्न-हृदयः	in Maayaa submerged mind
विमुमोह यावत्-	(by Maayaa) totally overpowered, by then
एकः बभूविथ तदा	one (Thou) became then



कबल-अर्ध-पाणिः

with a half eaten ball of rice in hand

Brahmaa saw the innumerable forms of Naaraayana everywhere. He saw himself as an attendant. His mind was totally overpowered by Maayaa and he was completely confused. Then Thou became one, holding a half eaten ball of rice in hand.

नश्यन्मदे तदनु विश्वपतिं मुहुस्त्वां

नत्वा च नूतवति धातरि धाम याते ।

पोतैः समं प्रमुदितैः प्रविशन् निकेतं

वातालयाधिप विभो परिपाहि रोगात् ॥ १ ० ॥

नश्यन्-मदे तदनु	with humbled pride, thereafter
विश्वपतिं मुहुः-	to the Lord of the universe, again and again
त्वाम् नत्वा	to Thee prostrating
च नूतवति धातरि	and praising, Brahmaa
धाम याते	having gone home
पोतैः समं प्रमुदितैः	with the boys rejoicing
प्रविशन् निकेतं	(Thou) entered the house
वातालयाधिप विभो	O Dweller of Guruvaayur and Lord of the Universe
परिपाहि रोगात्	save me from ailments

Brahmaa, whose pride was humbled, prostrated to Thee, the Lord of the Universe, again and again. He praised Thee and went home. Then Thou also entered the house joyfully and

rejoicing with the boys. O Thou the Dweller of Guruvaayur! And the Lord of the Universe!  
save me from my ailments.

