

SHRIMAN NĀRĀYANEYAM

Dashaka 53

अतीत्य बाल्यं जगतां पते त्वमुपेत्य पौगण्डवयो मनोज्ञं ।
उपेक्ष्य वत्सावनमुत्सवेन प्रावर्तथा गोगणपालनायाम् ॥ १ ॥

अतीत्य बाल्यम्	passing childhood
जगतां पते	O Lord of the universe
त्वम्-उपेत्य	Thou attained
पौगण्ड-वयः मनोज्ञम्	the boyhood age (which was very) charming
उपेक्ष्य वत्सावनम्-	giving up tending the calves
उत्सवेन प्रावर्तथा	enthusiastically got into
गो-गण-पालनायाम्	the looking after of the herd of cows

O Lord of the universe! Having passed childhood Thou attained the charming age of boyhood (6 to 10 years). Then Thou gave up the tending of the calves and enthusiastically promoted to herding cows and cattle.

उपक्रमस्यानुगुणैव सेयं मरुत्पुराधीश तव प्रवृत्तिः ।
गोत्रापरित्राणकृतेऽवतीर्णस्तदेव देवाऽऽरभथास्तदा यत् ॥ २ ॥

उपक्रमस्य-	for the beginning
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अनुगुण-एव	it was proper indeed
सा-इयं	that this
मरुत्पराधीश	O Lord of Guruvaayur
तव प्रवृत्तिः	Thy occupation (because)
गोत्रा-परित्राण-	(for) the earth's protection
कृते-अवतीर्णः-	as the purpose, was Thy incarnation
तत्-एव	that itself
देव-आरभथाः-	O Lord Thou started
तदा यत्	then because

O Lord! This occupation that Thou took up was the fit and proper beginning for the work which lay ahead. O Lord of Guruvaayur! Thy incarnation was for the protection of 'Gotra', the earth, and tending 'Gotras', the cows, was a first step towards that end.

कदापि रामेण समं वनान्ते वनश्रियं वीक्ष्य चरन् सुखेन ।

श्रीदामनाम्नः स्वसखस्य वाचा मोदादगा धेनुककाननं त्वम् ॥ ३॥

कदापि रामेण समं	once along with Balaraam
वनान्ते	in the end of the woods
वनश्रियं वीक्ष्य	the beauty of the woods admiring
चरन् सुखेन	and roaming about happily

श्रीदाम-नामः	by the name of Shreedamaa
स्वसखस्य वाचा	Thy friend's suggestion
मोदात्-अगाः	with joy went
धेनुक-काननं	to the Dhenuka forest
त्वम्	Thou

Once, with Balaraam, as Thou were happily roaming about in the woods and admiring the beauty of the woods, on Thy friend Sudaama's suggestion, Thou enthusiastically entered the Dhenuka forest.

उत्तालतालीनिवहे त्वदुक्त्या बलेन धूतेऽथ बलेन दोभ्याम् ।
मृदुः खरश्चाभ्यपतत्पुरस्तात् फलोत्करो धेनुकदानवोऽपि ॥४॥

उत्ताल-ताली-निवहे	(when) the tall palm tree clusters
त्वत्-उक्त्या	at Thy words
बलेन धूते-अथ	by Balaraam was shaken, then,
बलेन दोभ्याम्	with the force of both the hands
मृदुः खरः-च-	soft/ripe and hard/unripe
अभ्यपतत्-पुरस्तात्	fell down in front
फल-उत्करः	a bunch of fruits
धेनुक-दानवः-अपि	the Dhenuka demon also

(खरः-च अभ्यपतत्)

(as a donkey appeared)

At Thy words, Balaraam shook the cluster of tall palm trees with the force of both his strong arms. A bunch of soft and ripe and hard and unripe fruits fell in front of Thee. Just then, the demon Dhenukaasura, in the form of a donkey also appeared.

समुद्यतो धैनुकपालनेऽहं कथं वधं धैनुकमद्य कुर्वे ।

इतीव मत्वा ध्रुवमग्रजेन सुरौघयोद्धारमजीघनस्त्वम् ॥५॥

समुद्यतः	engaged in
धैनुक-पालने-अहं	the cows' protection, I
कथं	how
वधं धैनुकम्-अद्य	(can I) kill Dhenuka (even though just a namesake) now
कुर्वे इति-इव	do so , thus like that
मत्वा	thinking
ध्रुवम्-अग्रजेन	certainly by Thy elder brother
सुरौघ-योद्धारम्-	the enemy of the gods
अजीघनः-त्वम्	caused to be killed Thou

I am engaged in protecting the cows (Dhenuka), how can I now kill the Dhenuka (cow) asura?' Thus interpreting, as it were, Thou made Balaraam Thy elder brother kill Dhenukaasura who was an enemy of the gods.

तदीयभृत्यान्पि जम्बुकत्वेनोपागतानग्रजसंयुतस्त्वम् ।
जम्बूफलानीव तदा निरास्थस्तालेषु खेलन् भगवन् निरास्थः ॥६॥

तदीय-भृत्यान्-अपि	his (Dhenukaasura's) servants also
जम्बुकत्वेन-उपागतान्-	(who were) as jackals and had come
अग्रज-संयुतः-त्वम्	along with Thy elder brother Thou
जम्बु-फलानि-इव	like black-berries
तदा निरास्थः-	then smashed
तालेषु खेलन्	on the palm trees as mere play
भगवन्	O Lord
निरास्थः	effortlessly

Dhenukaasura's servants had also come in the form of jackals. O Lord! Thou and Thy elder brother, as if in mere play, smashed them effortlessly against the palm trees as though they were mere black-berries.

विनिघ्नति त्वय्यथ जम्बुकौघं सनामकत्वाद्वरुणस्तदानीम् ।
भयाकुलो जम्बुकनामधेयं श्रुतिप्रसिद्धं व्यधितेति मन्ये ॥७॥

विनिघ्नति	when killing
त्वयि अथ	Thou (were) then
जम्बुक-औघं	the pack of jackals

सनामकत्वात्-	because of having the same name
वरुणः-तदानीम्	Varuna, then
भयाकुलः	out of fear
जम्बुक-नाम-धेयं	his name 'Jambuka'
श्रुति-प्रसिद्धं व्यधित-	famous in the Vedas, hid it (in the Vedas only)
इति मन्ये	this I believe

Then when Thou were killing the pack of jackals, Jambukas, Varuna, the water god, whose name is famous in the Vedas as Jambuka, hid it in the Vedas only, for the fear of being killed. I believe that it is for this reason that Varuna's name as 'Jambuka' is not known.

तवावतारस्य फलं मुरारे सञ्जातमद्येति सुरैर्नुतस्त्वम् ।

सत्यं फलं जातमिहेति हासी बालैः समं तालफलान्यभुङ्क्थाः ॥८॥

तव-अवतारस्य फलं	Thy incarnation's results
मुरारे	O Slayer of Mura!
सञ्जातम्-अद्य-	has appeared now
इति सुरैः-नुतः त्वम्	thus by the gods, being praised, Thou
सत्यं फलं	truly fruit
जातम्-इह-इति	is born here thus
हासी बालैः समं	laughingly (saying) with the boys

ताल फलानि-	the palm fruits
अभुङ्क्थाः	ate

O Slayer of Mura! The gods praised Thee saying that the fruit of Thy incarnation has now appeared. Thou laughingly said that 'indeed the fruits of the palm tree have been got now', and saying so, ate the fruits with the boys.

मधुद्रवस्रुन्ति बृहन्ति तानि फलानि मेदोभरभृन्ति भुक्त्वा ।
तृप्तैश्च दृप्तैर्भवनं फलौघं वहद्विरागाः खलु बालकैस्त्वम् ॥९॥

मधुद्रव-स्रुन्ति	with honey like juice dripping
बृहन्ति तानि फलानि	those large fruits
मेदोभर-भृन्ति	full of flesh
भुक्त्वा तृप्तैः-च	having eaten and satisfied
दृप्तैः-भवनं	and triumphant, to the house
फलौघं वहद्विः-	loads of fruit carrying
आगाः खलु	returned indeed
बालकैः-त्वम्	with the boys, Thou

Thou ate the nectar like juice dripping luscious and fleshy fruits with the boys to Thy heart's content. Fully satisfied and triumphant Thou returned to the house carrying along loads of such fruits.

हतो हतो धेनुक इत्युपेत्य फलान्यददद्भिर्मधुराणि लोकैः ।
जयेति जीवेति नुतो विभो त्वं मरुत्पुराधीश्वर पाहि रोगात् ॥१०॥

हतः हतः धेनुकः	killed killed is Dhenuka
इति-उपेत्य	thus (saying and) approaching
फलानि-अदद्भिः-	the fruits eating
मधुराणि	(which were) sweet
लोकैः जय-इति	by the people, 'Victory to Thee'
जीव-इति	long live' thus
नुतः विभो त्वं	praised O Lord Thou
मरुत्पुराधीश्वर	O Lord of Guruvaayur
पाहि रोगात्	save from ailments

O Omnipresent and Omnipotent Lord! The people approached Thee cheering that Dhenukaasura was killed. They praised Thee saying, 'Victory to Thee', 'May Thou live long', as they ate the sweet fruits. O Lord of Guruvaayur! Do save me from my ailments.

