

# SHRIMAN NĀRĀYANEYAM

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## Dashaka 70

इति त्वयि रसाकुलं रमितवल्लभे वल्लवाः  
कदापि पुरमम्बिकामितुरम्बिकाकानने ।  
समेत्य भवता समं निशि निषेव्य दिव्योत्सवं  
सुखं सुषुपुःसीद्ब्रजपमुग्रनागस्तदा ॥ १ ॥

इति त्वयि	in this manner (when) Thou
रस-आकुलं	in bliss immersed
रमित-वल्लभे	were entertaining the Gopikaas
वल्लवाः कदापि	(at that time) the Gopas once
पुरम्-अम्बिका-कमितुः-	(to) the temple of Ambikaa's husband (Shiva)
अम्बिका-कानने	in the Ambika (named) forest
समेत्य भवता समं	going along with Thee
निशि निषेव्य	in the night having performed
दिव्य-उत्सवं	the divine festival
सुखं सुषुपुः-	happily slept
अग्रसीत्-ब्रजपम्-	swallowed Nanda Gopa

उग्रनागः-तदा	a fierce snake then
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In this manner, as Thou were entertaining the Gopikaas and they were immersed in bliss, the Gopas went to the temple of Lord Shiva, Ambikaa's (Paarvati's) husband. Thou went along with them to the temple which was in the forest named Ambikaa. After the divine festival had been performed, they all slept happily in the night. Then a fierce snake swallowed Nanda Gopa.

समुन्मुखमथोल्मुकैरभिहतेऽपि तस्मिन् बला-  
दमुञ्चति भवत्पदे न्यपति पाहि पाहीति तैः ।  
तदा खलु पदा भवान् समुपगम्य पस्पर्श तं  
बभौ स च निजां तनुं समुपसाद्य वैद्यधरीम् ॥ २॥

समुन्मुखम्-	who was looking up
अथ-उल्मुकैः-	then with burning logs of wood
अभिहते-अपि-तस्मिन्	being thrashed even, he
बलात्-अमुञ्चति	from his hold did not release
भवत्-पदे न्यपति	on Thy feet fell (the Gopas)
पाहि पाहि-इति तैः	save save, thus by them (was said)
तदा खलु	then indeed
पदा भवान्	by foot Thou
समुपगम्य	going near

पस्पर्श तं	touched him
बभौ स च	became he and
निजां तनुं	his own body
समुपसाद्य	attaining
वैद्यधरीम्	Vidyaadharee (form)

The fierce snake was looking up. In spite of being thrashed with burning logs of wood, it did not loose hold of his prey. The Gopas fell on Thy feet and prayed for protection. Then indeed Thou went near and touched him with Thy foot, and he became his own body and attained the former form of Vidyaadharee.

सुदर्शनधर प्रभो ननु सुदर्शनाख्योऽस्म्यहं  
मुनीन् क्वचिदपाहसं त इह मां व्यधुर्वाहसम् ।  
भवत्पदसमर्पणादमलतां गतोऽस्मीत्यसौ  
स्तुवन् निजपदं ययौ ब्रजपदं च गोपा मुदा ॥ ३॥

सुदर्शनधर प्रभो	Weilder of Sudarshana, O Lord!
ननु सुदर्शन-आख्यः-	indeed Sudarshana named
अस्मि-अहं	am I
मुनीन् क्वचित्-	the sages once
अपाहसं	(I) ridiculed
ते-इह मां	they here me

व्यधुः-वाहसम्	made a python
भवत्-पद-	Thy feet
समर्पणात्-	by contact
अमलतां गतः-अस्मि	purification reached (have) I
इति-असौ स्तुवन्	thus he praising
निजपदं ययौ	(to) his own abode went
व्रजपदं च	and to Vraja
गोपा मुदा	the Gopas (went) happily

O Lord! Weilder of Sudarshana! I am Sudarshana by name. Having sinned the sages for ridiculing them, they cursed me to remain here as a python. I have reached purification by the touch of Thy feet.' Thus praising Thee, he went back to his abode, while the Gopas also happily returned to Vraja.

कदापि खलु सीरिणा विहरति त्वयि स्त्रीजनै-

र्जहार धनदानुगः स किल शङ्खचूडोऽबलाः ।

अतिद्रुतमनुद्रुतस्तमथ मुक्तनारीजनं

रुरोजिथ शिरोमणिं हलभृते च तस्याददाः ॥४॥

कदापि खलु	once indeed
सीरिणा विहरति	with Balaraam strolling about
त्वयि स्त्रीजनैः-	when Thou were (and) with the women folk

जहार धनद-अनुगः	kidnapped, Kuber's emissary
स किल	he indeed
शङ्खचूडः-	Shankhachooda
अबलाः	the women
अतिद्रुतम्-	very hastily
अनुद्रुतः-तम्-अथ	(Thou) persuing him, then
मुक्त-नारी-जनम्	releasing the women folk
रुरोजिथ	(Thou) killed him
शिरोमणिम्	(and) the crest pearl
हलभृते च	to Balaraam and
तस्य-अददाः	his (Shankhacooda's) gave

Once indeed in Balaraam's company and with the women folk Thou were strolling about. Shankhachooda, an emmissary of Kubera, kidnapped the women. Thou hastily persued him and killed him and liberated the women. Thou gave the crest pearl of Shankhachooda to Thy brother Balaraam.

दिनेषु च सुहृज्जनैस्सह वनेषु लीलापरं  
मनोभवमनोहरं रसितवेणुनादामृतम् ।  
भवन्तममरीदृशामृतपारणादायिनं  
विचिन्त्य किमु नालपन् विरहतापिता गोपिकाः ॥५॥

दिनेषु च	and all during the day
सुहृत्-जनैः-सह	with the friends
वनेषु लीलापरं	in the forest engaged in play
मनोभव-मनोहरं	enchanting Cupid
रसित-वेणु-	luciously, the flute's
नाद-अमृतम्	notes flowing like nectar
भवन्तम्-	Thee
अमरी-दृशाम्-	to the celestial damsels' sight
अमृत-पारणा-दायिनं	nectar drink giving
विचिन्त्य	thinking about (all this)
किमु न-आलपन्	what all did not lament
विरह-तापिता	seperation pangs suffering
गोपिकाः	the Gopikaas

During the day Thou were engaged in play with friends in the forest. Enchanting even Cupid, Thou played the flute with lucious notes flowing like nectar. Thy sight was like a drink of nectar to the eyes of the celestial damsels. Thinking about all this the Gopikaas suffered pangs of seperation and what all lamentations did they not give in to.

भोजराजभृतकस्त्वथ कश्चित् कष्टदुष्टपथदृष्टिररिष्टः ।

निष्ठुराकृतिरपष्ठुनिनादस्तिष्ठते स्म भवते वृषरूपी ॥ ६ ॥

भोजराज-भृतकः-	Kamsaa'a emmissary
तु-अथ कश्चित्	then some one
कष्ट-दुष्ट-	cruel and evil
पथ-दृष्टिः-अरिष्टः	ways looking for, (named) Arishta
निष्ठुर-आकृतिः-	terrific in appearance
अपष्टु-निनादः-	(and) horrible bellowings
तिष्ठते स्म भवते	stood before Thee
वृषरूपी	in the form of a bull

Once, some emissary of Kansa, always looking for ways to do cruel and evil deeds, Arishta by name, terrific in appearance, bellowing horribly, in the form of a bull stood before Thee.

शाकरोऽथ जगतीधृतिहारी मूर्तिमेष बृहतीं प्रदधानः ।

पङ्क्तिमाशु परिघूर्ण्य पशूनां छन्दसां निधिमवाप भवन्तम् ॥७॥

शाकुरः-अथ	(this) bull then
जगती-धृति-हारी	(who was) the world's peace plunderer
मूर्तिम्-एष	in a form, he
बृहतीं प्रदधानः	(which was) huge assumed
पङ्क्तिम्-आशु	the herd soon

परिघूर्ण्य	driving away
पशूनां	of the cows
छन्दसाम् निधिम्-	of the Veda's repository (Thee)
अवाप भवन्तम्	approached Thee

Then this bull who was the plunderer of the peace of the world, he assumed a form which was huge and driving away the herds of cows, soon approached Thee who are repository of Vedas.

तुङ्गशृङ्गमुखमाश्रुभियन्तं संगृह्य रभसादभियं तम् ।  
भद्ररूपमपि दैत्यमभद्रं मर्दयन्नमदयः सुरलोकम् ॥८॥

तुङ्ग-शृङ्ग-मुखम्-	raising the horns and head
आशु-अभियन्तं	hastily rushing
संगृह्य रभसात्-	catching swiftly
अभियं तम्	fearlessly, him
भद्र-रूपम्-अपि	(who was) in an auspicious form, though
दैत्यम्-अभद्रम्	(he was) an Asura inauspicious
मर्दयन्-अमदयः	killing, (Thou) delighted
सुरलोकम्	the gods

Raising his horns and head he was rushing hastily towards Thee. Thou caught hold of him



swiftly and fearlessly who was an inauspicious Asura, though he was in an auspicious form of a bull. Thou then crushed him to death and so delighted the gods.

चित्रमद्य भगवन् वृषघातात् सुस्थिराऽजनि वृषस्थितिरुर्व्याम् ।  
वर्धते च वृषचेतसि भूयान् मोद इत्यभिनुतोऽसि सुरैस्त्वम् ॥९॥

चित्रम्-अद्य	surprisingly now (today)
भगवन्	O Lord!
वृष-घातात्	by the bull's killing
सुस्थिरा-अजनि	very firm has become
वृष-स्थितिः-	the righteousness (Dharma's) status
उर्व्याम्	on the earth
वर्धते च	and is increasing
वृष-चेतसि	in Indra's mind
भूयान् मोद	great joy
इति-अभिनुतः-असि	thus praised were
सुरैः-त्वम्	by the gods Thou

"O Lord! It is amazing that today by the killing of the bull, the status of righteousness (Dharma) is strengthened on the earth. The great joy in Indra's mind is also enhanced." Thus Thou were praised by the gods.

औक्षकाणि परिधावत दूरं वीक्ष्यतामयमिहोक्षविभेदी ।  
इत्थमात्तहसितैः सह गोपैर्गेहगस्त्वमव वातपुरेश ॥१०॥

औक्षकाणि	O bulls
परिधावत दूरं	run away far
वीक्ष्यताम्-	see
अयम्-इह-	this here
उक्षविभेदी	the bull slayer
इत्थम्-आत्त-हसितैः	thus making jokes
सह गोपैः-	with the Gopas
गेहगः-त्वम्-	went home Thou
अव वातपुरेश	save me O Lord of Guruvaayur

O bulls! Run far away. See here is this slayer of bulls.' Thou went home with the Gopas who were joking in this manner. O Lord of Guruvaayur! Save me.

