

SHRIMAN NĀRĀYANEYAM

Dashaka 54

त्वत्सेवोत्कस्सौभरिर्नाम पूर्वं
कालिन्द्यन्तद्वादशाब्दम् तपस्यन् ।
मीनव्राते स्नेहवान् भोगलोले
ताक्षर्यं साक्षादैक्षताग्रे कदाचित् ॥ १ ॥

त्वत्-सेव-उत्क:-	in serving Thee (who was) eager
सौभरि:-नाम	Saubhari named (sage)
पूर्वं कालिन्दि-अन्त:-	long ago, in the Kaalindi (Yamuna)
द्वादश-आब्दम्	for twelve years
तपस्यन्	performing austerities
मीनव्राते	to the fish
स्नेहवान् भोगलोले	became attached (who were) sporting
ताक्षर्यम्	Garuda
साक्षात्-ऐक्षत-अग्रे	with his own eyes saw right in front
कदाचित्	once

Long ago, the sage named Saubhari who was eager to serve Thee, remained submerged in the waters of Kaalindi, for twelve years, performing austerities. He became attached to the

fish who kept sporting there. Once he saw Garuda right in front of his eyes.

त्वद्वाहं तं सक्षुधं तृक्षसूनुं

मीनं कञ्चिज्जक्षतं लक्षयन् सः ।

तप्तश्चित्ते शप्तवानत्र चेत्त्वं

जन्तून् भोक्ता जीवितं चापि मोक्ता ॥ २ ॥

त्वत्-वाहं	Thy mount
तं सक्षुधं तृक्षसूनुं	him (who was) hungry (that) Garuda
मीनं कञ्चित्-	a fish
जक्षतं लक्षयन्	eating having seen
स तप्तः- चित्ते	that (Saubhari) with agitated mind
शप्तवान्-	cursed
अत्र चेत्-त्वं	here if you
जन्तून् भोक्ता	creatures eat
जीवितं च-अपि	life and also
मोक्ता	(will) lose

Thy mount that Garuda who was hungry and was eating a fish. Seeing that, Saubhari was mentally very agitated and cursed Garuda saying that he would lose his life if he ate any creatures there.

तस्मिन् काले कालियः क्ष्वेलदर्पात्
सर्पारातेः कल्पितं भागमश्नन् ।
तेन क्रोधात्त्वत्पदाम्भोजभाजा
पक्षक्षिप्तस्तद्दुरापं पयोऽगात् ॥ ३ ॥

तस्मिन् काले	at that time
कालियः क्ष्वेल-दर्पात्	Kaaliya (the serpent) for his powerful venom's pride
सर्प-आरातेः कल्पितं	for the enemy of the serpents (Gaduda) set apart
भागम्-अश्नन्	portion, eating
तेन क्रोधात्-	by him in anger
त्वत्-पद-अम्भोज-भाजा	to Thy lotus feet devoted
पक्ष-क्षिप्तः-	smitten by the wings
तत्-दुरापम्	to him (inexcessible)
पयः-अगात्	waters of Yamuna entered

At that time, Kaaliya the serpent was full of pride due to the power of his poison. He ate away the offerings set apart for Garuda, the enemy of serpents. Angered at this Garuda who is devoted to Thy lotus feet, smote Kaaliya with his wings. Kaaliya took refuge in the waters of Yamuna (Kaalindi), which had become prohibited for Garuda because of a curse of a sage.

घोरे तस्मिन् सूरजानीरवासे
तीरे वृक्षा विक्षताः क्ष्वेलवेगात् ।
पक्षिव्राताः पेतुरभ्रे पतन्तः
कारुण्यार्द्रं त्वन्मनस्तेन जातम् ॥ ४ ॥

घोरे तस्मिन्	(when) that cruel one
सूरजा-नीर-वासे	in the Yamuna waters was living
तीरे वृक्षा	on the banks, the trees
विक्षताः क्ष्वेल-वेगात्	dried up due to the power of the poison
पक्षिव्राताः पेतुः-	the birds fell
अभ्रे पतन्तः	(when) in the skies flying
कारुण्य-आर्द्रम्	melted in compassion
त्वत्-मनः-	Thy heart
तेन जातम्	by this became

As the cruel one was living in the waters of Yamuna, the daughter of the sun, the trees on the banks of the river dried up due to the power of the poison. The birds who flew in the sky above, dropped down dead. Thy heart melted in compassion and was moved with pity seeing the plight of the creatures.

काले तस्मिन्नेकदा सीरपाणिं
मुक्त्वा याते यामुनं काननान्तम् ।
त्वय्युद्धामग्रीष्मभीष्मोष्मतप्ता
गोगोपाला व्यापिबन् क्ष्वेलतोयम् ॥५॥

काले तस्मिन्-	at that time
एकदा	once
सरिपाणिं मुक्त्वा	Balaraam leaving behind
याते यामुनं	(Thou) had gone to Yamuna
कानन-अन्तम् त्वयि-	at the forest's end Thou (had gone)
उद्धाम-ग्रीष्म-	intense summer (causing)
भीष्म-ऊष्म-तप्ता	great heat (by which) parched
गो-गोपाला	cows and cowherds
व्यापिबन्	drank
क्ष्वेल-तोयम्	the poisoned water

At that time, once Thou had gone to the wood's end near the Yamuna , unaccompanied by Balaraam. In the intense summer heat, the throats of the cattle and the cowherds were parched. So they happened to drink the water of the river which was poisoned.

नश्यज्जीवान् विच्युतान् क्ष्मातले तान्
विश्वान् पश्यन्नच्युत त्वं दयार्द्रः ।
प्राप्योपान्तं जीवयामासिथ द्राक्
पीयूषाम्भोवर्षिभिः श्रीकटकैः ॥ ६ ॥

नश्यत्-जीवान्	with lost lives
विच्युतान् क्ष्मातले	fallen on the ground
तान् विश्वान् पश्यन्-	them all seeing
अच्युत त्वं दयार्द्रः	O Changeless One! Thou overcome with pity
प्राप्य-उपान्तं	going near
जीवयामासिथ	revived them
द्राक्	soon
पीयूष-अम्भो-वर्षिभिः	nectar like water showering
श्रीकटकैः	(with Thy) auspicious glances

They had all lost their lives and had fallen on the ground. O Changeless One! Thou were overcome with pity and approached them. Thou shed Thy auspicious glances on them which were like showering nectar, which soon revived them.

किं किं जातो हर्षवर्षातिरेकः
सर्वाङ्गेष्वित्युत्थिता गोपसङ्घाः ।
दृष्ट्वाऽग्रे त्वां त्वत्कृतं तद्विदन्त-
स्त्वामालिङ्गन् दृष्टनानाप्रभावाः ॥७॥

किं किं जातः	what, what happened
हर्ष-वर्षा-अतिरेकः	bliss showering profusely
सर्व-अङ्गेषु-	in all the limbs
इति-उत्थिता	thus being revived (and saying)
गोपसङ्घाः	the group of Gopas
दृष्ट्वा-अग्रे त्वां	seeing in front Thee
त्वत्-कृतं	Thy accomplishments
तत्-विदन्तः-	that realising
त्वाम्-आलिङ्गन्	embracing Thee
दृष्ट-नाना-प्रभावाः	(who) had seen various glories of Thee

The Gopas were revived and experienced a profuse showering of bliss in all their limbs, and exclaimed saying 'O what, what has happened?' Then seeing Thee in front they realised that this strange bliss was Thy doing, because they had seen Thy glorious deeds before.

गावश्चैवं लब्धजीवाः क्षणेन
स्फीतानन्दास्त्वां च दृष्ट्वा पुरस्तात् ।
द्रागावव्रुः सर्वतो हर्षबाष्पं
व्यामुञ्चन्त्यो मन्दमुद्यन्निनादाः ॥८॥

गावः-च-एवं	and cows also
लब्ध-जीवाः	revived
क्षणेन	in an instant
स्फीत-आनन्दाः-	very joyfully
त्वां च दृष्ट्वा	and Thee seeing
पुरस्तात् द्राक्	in front quickly
आवव्रुः सर्वतः	surrounded Thee every where
हर्ष-वाष्पं	joyful tears
व्यामुञ्चन्त्यः	shedding
मन्दम्-उद्यन्-निनादाः	softly raising a sound (lowing)

In the same manner the cows also were revived very quickly. Seeing Thee in front they gathered around Thee affectionately and shed joyful tears as they were also lowing.

रोमाञ्चोऽयं सर्वतो नः शरीरे
भूयस्यन्तः काचिदानन्दमूर्छा ।
आश्चर्योऽयं क्ष्वेलवेगो मुकुन्दे-
त्युक्तो गोपैर्नन्दितो वन्दितोऽभूः ॥ ९ ॥

रोमाञ्चः-अयं	horripilation this
सर्वतः नः शरीरे	all over our bodies
भूयसी-अन्तः	intense inside
कदाचित्-आनन्द-मूर्छा	in some wonderful bliss intoxication
आश्चर्यः-अयं	this is wonderful
क्ष्वेलवेगः	the poison action
मुकुन्द-	O Mukund
इति-उक्तः	thus (Thou being) told
गोपैः-नन्दितः	by the Gopas (Thou were) congratulated
वन्दितः-अभूः	(and) Thou were praised

O Mukunda! We have horripilation all over our bodies. There is intense intoxication of bliss inside. The action of this poison is wonderful!' As they said so, the Gopas congratulated Thee and worshipped Thee.

एवं भक्तान् मुक्तजीवानपि त्वं
मुग्धापाङ्गैरस्तरोगांस्तनोषि ।
तादृग्भूतस्फीतकारुण्यभूमा
रोगात् पाया वायुगेहाधिवास ॥१०॥

एवं भक्तान्	in this manner (Thy) devotees
मुक्त-जीवान्-अपि	even though they had lost their lives
त्वं	Thou
मुग्ध-अपाङ्गैः-	by (Thy) charming glances
अस्तरोगान्-	were (made) devoid of diseases
तनोषि	made
तादृक्-भूत-	such becoming
स्फीत-कारुण्य-भूमा	O Thou full of merciful greatness!
रोगात् पाया	from disease release (me)
वायुगेहाधिवास	O Lord of Guruvaayur!

In this manner, by Thy charming glances, the devotees who had lost their lives were revived and were rendered devoid of diseases. O Lord of Guruvaayur! Who are full of such merciful greatness, release me from disease.

