

SHRIMAN NĀRĀYANEYAM

Dashaka 38

आनन्दरूप भगवन्नयि तेऽवतारे
प्राप्ते प्रदीप्तभवदङ्गनिरीयमाणैः ।
कान्तिव्रजैरिव घनाघनमण्डलैर्द्या-
मावृण्वती विरुरुचे किल वर्षवेला ॥ १ ॥

आनन्द-रूप	Bliss personified
भगवन्-अयि	O Lord! Thou
ते-अवतारे प्राप्ते	(when) Thy incarnation approached
प्रदीप्त-भवत्-अङ्ग-	lustrous Thy body
निरीयमाणैः	emanating
कान्ति-व्रजैः-इव	rays of brilliance like
घनाघन-मण्डलैः-	by groups of thick dark clouds
द्याम्-आवृण्वती	the skies covering
विरुरुचे किल वर्षवेला	shone indeed the rainy season

Thou O Lord! Who are Bliss personified, when the time of Thy incarnation approached, the rainy season indeed shone with the lustre of Thy body, which emanated the blue rays of brilliance on the thick dark clouds that covered the skies.

आशासु शीतलतरासु पयोदतोयै-
राशासितासिविवशेषु च सज्जनेषु ।
नैशाकरोदयविधौ निशि मध्यमायां
क्लेशापहस्त्रिजगतां त्वमिहाविरासीः ॥ २ ॥

आशासु	(when) all the directions
शीतलतरासु	had been cooled well
पयोदतोयै:-	by the rain waters
आशासित-	what was desired for
आसि-विवशेषु	(when) it was got, overwhelmed (by it)
च सज्जनेषु	by the good people
नैशाकर-उदय-विधौ	and when the moon was rising
निशि मध्यमायां	at midnight
क्लेशापहः- त्रिजगतां	the Remover of the sorrows of the three worlds
त्वम्-	Thou
इह-आविरासीः	here (on this earth) did appear

When all the directions had been well cooled by the rain waters, when the virtuous people were overwhelmed with the joy of the impending fulfillment of their desires, and the moon was rising at midnight, Thou the remover of all sorrows, appeared here on this earth, embodied as Krishna.

बाल्यस्पृशाऽपि वपुषा दधुषा विभूती-
रुद्यत्किरीटकटकाङ्गदहारभासा ।
शङ्खारिवारिजगदापरिभासितेन
मेघासितेन परिलेसिथ सूतिगेहे ॥ ३ ॥

बाल्य-स्पृशा-अपि	though in the form of a child
वपुषा	by body
दधुषा विभूती:-	Thou adorned the divine majesties
उद्यत्-किरीट-	shining crown
कटक-अङ्गद-	bracelets, shoulder ornaments
हार् भासा	beautiful necklace
शङ्ख-अरि-	conch, discus
वारिज-गदा	lotus mace
परिभासितेन मेघासितेन	beautiful like the hue of rain bearing blue clouds
परिलेसिथ	Thou shone
सूति गेहे	in the birth chamber

Thou shone in the birth chamber, though in the from of a child, with Thy body adorned with the divine majesties, shining crown, bracelets, shoulder ornaments, beautiful necklace, conch, discus, lotus, mace, beautiful as the hue of the rain bearing clouds.

वक्षःस्थलीसुखनिलीनविलासिलक्ष्मी-
मन्दाक्षलक्षितकटाक्षविमोक्षभेदैः ।
तन्मन्दिरस्य खलकंसकृतामलक्ष्मी-
मुन्मार्जयन्निव विरेजिथ वासुदेव ॥४॥

वक्षः-स्थली-	on Thy bosom
सुख-निलीन-	comfortably resting
विलासि-लक्ष्मी-	the glorious Lakshmi
मन्द-अक्ष-लक्षित-	casting with shyful eyes
कटाक्ष-विमोक्ष-भेदैः	the side-glances glancing
तत्-मन्दिरस्य	of that house (the prison)
खल-कंस-कृताम्-अलक्ष्मीम्-	the inauspiciousness caused by the evil Kansa
उन्मार्जयन्-इव	dispersing away ,as though
विरेजिथ वासुदेव	Thou did shine O Vaasudeva!

O Vaasudeva! Thou did shine in that prison house with the glorious Lakshmi Devi comfortably resting on Thy bosom. The side glances of varied graces, with shyful eyes, cast by her, dispersed away the inauspiciousness of the prison caused by the wicked Kansa.

शौरिस्तु धीरमुनिमण्डलचेतसोऽपि
दूरस्थितं वपुरुदीक्ष्य निजेक्षणाभ्याम् ॥
आनन्दवाष्पपुलकोद्गमगद्गदार्द्र-
स्तुष्टाव दृष्टिमकरन्दरसं भवन्तम् ॥५॥

शौरिः-तु	Vasudeva indeed,
धीर-मुनि-मण्डल-	the group of sages
चेतसः-अपि	to their minds also
दूरस्थितं	unapproachable
वपुः-उदीक्ष्य	Thy form, on seeing
निज-ईक्षणाभाम्	by his own eyes
आनन्द-वाष्प-	(with) tears of joy
पुलक-उद्गम-	horripilation
गद-गद-आर्द्रः-	choked and melting voice
तुष्टाव दृष्टि-	sang Thy praises, for the sight (Thou who are)
मकरन्द-रसम् भवन्तम्	nectar-like as for the bee.

Thy form which is unapproachable to the minds of many aspiring sages, when Vasudeva saw with his own eyes, he had horripilation all over his body, his eyes were full of tears of joy and with a choked and melting voice he sang Thy praises, whose sight is like nectar honey for the bee like eyes.

देव प्रसीद परपूरुष तापवल्ली-
 निर्लूनदात्रसमनेत्रकलाविलासिन् ।
 खेदानपाकुरु कृपागुरुभिः कटाक्षै-
 रित्यादि तेन मुदितेन चिरं नुतोऽभूः ॥ ६ ॥

देव प्रसीद	O Lord! Be pleased
परपूरुष	O Supreme being!
तापवल्ली-	the creeper of all sorrows
निर्लून-दात्र-सम-	cutting down with sharp sword like
नेत्र-कला-विलासिन्	with playful eyes
खेदान्-अपाकुरु	remove all sufferings
कृपा-गुरुभिः कटाक्षैः-	laden with compassion, by the side glances
इत्यादि तेन मुदितेन	thus by him (Vasudeva), who was filled with joy
चिरं नुतो-अभूः	for a long time, Thou were praised

Thou were praised with prayers for a long time by Vasudeva who was filled with joy, saying that 'O Lord! cut down the creeper of all my sorrows with Thy sharp sword like playful eyes. O Supreme Being! Remove all my sufferings with Thy side glances laden with compassion.'

मात्रा च नेत्रसलिलास्तृतगात्रवल्या
स्तोत्रैरभिष्टुतगुणः करुणालयस्त्वम् ।
प्राचीनजन्मयुगलं प्रतिबोध्य ताभ्यां
मातुर्गिरा दधित्य मानुषबालवेषम् ॥७॥

मात्रा च नेत्र-सलिल-	and by Thy mother's (Devaki), tears
आस्तृत-गात्र-वल्या	was covered well the body delicate creeper like

स्तोत्रैः-अभिष्टुत-गुणः	by hymns (Thee whose) excellences were praised
करुणालयः- त्वम्	Thou the abode of mercy
प्राचीन-जन्म-युगलं	(about) their two previous births
प्रतिबोध्य ताभ्यां	explained the two of them
मातुः-गिरा दध्निथ	at the request of Thy mother assumed
मानुष-बाल-वेषम्	the form of a human child

And by Thy mother Devaki's tears whose delicate creeper like body was covered and made wet , Thy excellences were praised by hymns. Thou, the abode of mercy, then explained to them,Thy parents, about their two previous births. Then at the request of Thy mother Devaki, Thou assumed the form of a human infant child.

त्वत्प्रेरितस्तदनु नन्दतनूजया ते
व्यत्यासमारचयितुं स हि शूरसूनुः ।
त्वां हस्तयोरधृत चित्तविधार्यमार्यै-
रम्भोरुहस्थकलहंसकिशोररम्यम् ॥८॥

त्वत्-प्रेरितः-तदनु	by Thee prompted, then
नन्द-तनूजया	with the daughter of Nanda
ते व्यत्यासम्-आरचयितुम्	Thy inter-exchange to carry out
स हि शूरसूनुः	indeed, he the son of Shoorasena (Vasudeva)
त्वां हस्थयोः-अधृत	Thee in his two hands took

चित्त-विधार्यम्-आर्यैः-	by the minds of the sages conceivable only (as though)
अम्भोरुह-स्थ-	on a lotus sitting
कल-हंस-किशोर-रम्यम्	a swan young and beautiful

At Thy prompting, in order to bring about Thy inter-exchanging with the daughter of Nanda, the son of Shoorasena Vasudeva took Thee in his two hands. Thou who can only be conceived in the minds of the sages, in Vasudeva's hands looked like an attractive young swan perched on a lotus.

जाता तदा पशुपसद्मनि योगनिद्रा ।
निद्राविमुद्रितमथाकृत पौरलोकम् ।
त्वत्प्रेरणात् किमिव चित्रमचेतनैर्यद्-
द्वारैः स्वयं व्यघटि सङ्घटितैः सुगाढम् ॥ ९ ॥

जाता तदा	was born then
पशुप-सद्मनि	in the house of the cowherd (Nanda)
योग-निद्रा	Yoga-Maayaa
निद्रा-विमुद्रितम्-	in deep slumber
अथ-अकृत पौर-लोकम्	thereafter, caused the people of the region
त्वत्-प्रेरणात्	at Thy behest
किम्-इव चित्रम्-	what is so surprising in this
अचेतनैः-यत्-द्वारैः	when the inanimate doors

स्वयं व्यघटि	opened by themselves
सङ्घटितैः सुगाढम्	which were closed very well

Thereafter, at Thy behest, Yoga-Maayaa, who was born in the house of Nandagopa, caused all the people in the region to fall into deep slumber. This is not at all surprising, considering that the well locked inanimate doors of the prison opened by themselves.

शेषेण भूरिफणवारितवारिणाऽथ

स्वैरं प्रदर्शितपथो मणिदीपितेन ।

त्वां धारयन् स खलु धन्यतमः प्रतस्थे

सोऽयं त्वमीश मम नाशय रोगवेगान् ॥ १० ॥

शेषेण भूरि-फण-वारित	by Aadi Shesha's many hoods the warded off (waters)
वारिणा-अथ स्वैरम्	the waters then comfortably
प्रदर्शित-पथः	led along the way
मणि-दीपितेन	enlightened by the gems (on the hood of Aadi Shesha)
त्वां धारयन्	carrying Thee
स खलु धन्यतमः	indeed he the most blessed one
प्रतस्थे	set out
सः-अयं त्वम्-ईश	That This Thou O Lord!
मम नाशय रोगा-वेगान्	eradicate the force of my ailments

He, Vasudeva, the most blessed one set out carrying Thee in his hands. Aadi Shesha with his many hoods warded off the rain waters and led along the way by him with the gems on his hood s enlightening the way. O Lord! Of such exceeding prowess deign to save me from my forceful ailments.

