

SHRIMAN NĀRĀYANEYAM

Dashaka 62

कदाचिद्गोपालान् विहितमखसम्भारविभवान्
निरीक्ष्य त्वं शौरे मघवमदमुद्ध्वंसितुमनाः ।
विजानन्नप्येतान् विनयमृदु नन्दादिपशुपा-
नपृच्छः को वाऽयं जनक भवतामुद्यम इति ॥ १ ॥

कदाचित्-	once
गोपालान्	(when) the cowherds
विहित-मख-	(had) collected for the Yagya
सम्भार-विभवान्	the requisite materials many (of them)
निरीक्ष्य त्वं	seeing this, Thou
शौरे	O Shauri!
मघव-मदम्-	Indra's pride
उद्ध्वंसितु-मनाः	to humble, desiring
विजानन-अपि-एतान्	knowing though these (preparations)
विनय-मृदु	politely and softly
नन्द-आदि-पशुपान्-	to Nanda and other cowherds

अपृच्छः	asked
कः वा-अयं	(for) what or this
जनक भवताम्-	O Father! (is) your
उद्यम इति	effort thus

O Shauri! Once the cowherds were collecting the requisite material to perform a Yagya to appease Indra. Thou wanted to humble the pride of Indra. In spite of knowing what the preparations were for, Thou, in full humility and politeness asked Nanda and the other cowherds, 'O Father what is this your effort for?'

बभाषे नन्दस्त्वां सुत ननु विधेयो मघवतो
मखो वर्षे वर्षे सुखयति स वर्षेण पृथिवीम् ।
नृणां वर्षायत्तं निखिलमुपजीव्यं महितले
विशेषादस्माकं तृणसलिलजीवा हि पशवः ॥ २॥

बभाषे नन्दः-त्वाम्	said Nanda to Thee
सुत ननु	O son! Indeed
विधेयः मघवतः	has to be performed for Indra
मखः वर्षे वर्षे	Yagya every year
सुखयति स	gives happiness he
वर्षेण पृथिवीम्	by rain to the earth
नृणाम् वर्षायत्तम्	of human beings, on rain depends

निखिलम्-उपजीव्यम्	all livelyhood
महितले	on the earth
विशेषात्-अस्माकम्	particularly for us
तृण-सलिल-जीवा	(on) grass (and) water live
हि पशवः	indeed the cows

Nanda told Thee, 'O son! A yagya has to be performed for Indra every year. He gives happiness to the earth by rain. The livelyhood of all human beings on earth depends on rain. Especially so for us, because our cattle live on grass and water alone.'

इति श्रुत्वा वाचं पितुरयि भवानाह सरसं
धिगेतन्नो सत्यं मघवजनिता वृष्टिरिति यत् ।
अदृष्टं जीवानां सृजति खलु वृष्टिं समुचितां
महारण्ये वृक्षाः किमिव बलिमिन्द्राय ददते ॥ ३ ॥

इति श्रुत्वा	this hearing
वाचं पितुः-	words of father
अयि भवान्-आह	O Thou said
सरसं	(with) reasoning
धिक्-एतत्-नो सत्यं	oh this is not true
मघव-जनिता	by Indra (is) generated

वृष्टिः-इति यत्	rain, to say so
अदृष्टं जीवानां	unseen (past actions) of the living beings
सृजति खलु	generates indeed
वृष्टिं समुचितां	the rain required
महा-अरण्ये	in the big forest
वृक्षाः किम्-इव	the trees what like
बलिम्-इन्द्राय	offerings for Indra
ददते	(do) give?

O Lord! Hearing this, Thou said with sweet reasoning, 'Oh no, this is not true, to say that the rain is generated by Indra. Rain is generated by the unseen past actions of the living beings, as required. In this big forest, what kind of offerings do the trees give to Indra?'

इदं तावत् सत्यं यदिह पशवो नः कुलधनं
तदाजीव्यायासौ बलिरचलभर्त्रे समुचितः ।
सुरेभ्योऽप्युत्कृष्टा ननु धरणिदेवाः क्षितितले
ततस्तेऽप्याराध्या इति जगदिथ त्वं निजजनान् ॥४॥

इदं तावत् सत्यं	this then is true
यत्-इह पशवः	that here the cows
नः कुल-धनं	(are our) tribe's wealth

तत्-आजीव्याय-	so for their livelihood
असौ-बलिः	this offering
अचल-भर्त्रे	to the great mountain
समुचितः	is appropriate
सुरेभ्यः-अपि-	than the gods also
उत्कृष्टा ननु	greater are indeed
धरणि-देवाः	holy men
क्षितितले ततः-	on the earth, therefore
ते-अपि-आराध्या	they also deserve to be worshipped
इति जगदिथ त्वम्	thus said Thou
निज-जनान्	to Thy people

Thou said to Thy people,'this is true that the cows are the wealth of our tribe. This mountain (Govardhana) provides them with their requisite grass and water. So the offerings should be made to the mountain. The holy men on the earth are indeed more great than the gods, so they also deserve to be worshipped.'

भवद्वाचं श्रुत्वा बहुमतियुतास्तेऽपि पशुपाः

द्विजेन्द्रानर्चन्तो बलिमददुरुच्चैः क्षितिभृते ।

व्यधुः प्रादक्षिण्यं सुभृशमनमन्नादरयुता-

स्त्वमादश्शैलात्मा बलिमखिलमाभीरपुरतः ॥५॥

भवत्-वाचं श्रुत्वा	Thy words hearing
बहु-मति-युताः-	with high regards
ते-अपि पशुपाः	they also, the cowherds
द्विजेन्द्रान्-अर्चन्तः	holy men worshipping
बलिम्-अददुः-	offerings gave
उच्चैः क्षितिभृते	richly / plentifully to the mountain
व्यधुः प्रादक्षिण्यं	performed circumambulation
सुभृशम्-अनमन्-	again and again prostrated
आदरयुताः-	with great reverence
त्वम्-आदः	Thou ate
शैल-आत्मा	(becoming) the mountain's soul
बलिम्-अखिलम्-	the offerings entire
आभीर-पुरतः	in the cowherds' front

Hearing Thy words the cowherds also worshipped the holy men with high regards. They made rich and plentiful offerings to the mountain. They performed circumambulation and prostrated again and again with great reverence. Thou becoming the soul of the mountain ate all the entire offerings in front of the cowherds.

अवोचश्चैवं तान् किमिह वितथं मे निगदितं
गिरीन्द्रो नन्वेष्ट स्वबलिमुपभुङ्क्ते स्ववपुषा ।
अयं गोत्रो गोत्रद्विषि च कुपिते रक्षितुमलं
समस्तानित्युक्ता जहृषुरखिला गोकुलजुषः ॥ ६ ॥

अवोचः-च-एवं तान्	said and thus to them
किम्-इह वितथं मे	what there false by me
निगदितं	was said
गिरीन्द्रः ननु एष	the mountain indeed this
स्व-बलिम्-उपभुङ्क्ते	his offerings (given to him) is eating
स्व-वपुषा	by his own body
अयं गोत्रः	this mountain
गोत्रद्विषि च	(when) the enemy of the mountains (Indra)
कुपिते	gets angry
रक्षितुम्-अलं	to protect is enough
समस्तान्-	everybody
इति-उक्ता	thus being said to
जहृषुः-अखिला	were happy all of them

गोकुल-जुषः

Gokula's inhabitants

Thou told them 'Was I wrong? This mountain has physically consumed all our offerings. Even if the enemy of mountains, Indra is angry, this mountain is capable of protecting everyone.' All the inhabitants of Gokula were happy on hearing this.

परिप्रीता याताः खलु भवदुपेता व्रजजुषो
व्रजं यावत्तावन्निजमखविभङ्गं निशमयन् ।
भवन्तं जानन्नप्यधिकरजसाऽऽक्रान्तहृदयो
न सेहे देवेन्द्रस्त्वदुपरचितात्मोन्नतिरपि ॥७॥

परिप्रीता	in jubilation
याताः खलु	went indeed
भवत्-उपेता	you accompanying
व्रजजुषः व्रजं	the inhabitants of Vraja to Vraja
यावत्-तावत्-	when then
निज-मख-विभङ्गं	(his) own Yagya stoppage
निशमयन्	hearing
भवन्तं जानन्-अपि-	Thee knowing also
अधिक-रजसा-	(because of) preponderance of Rajoguna
आक्रान्त-हृदयः	with an overcome mind

न सेहे देवेन्द्र:-	did not tolerate Indra
त्वत्-उपरचित-	by Thee ordained
आत्म-उन्नति:-अपि	his own exhaltation also

The inhabitants of Vraja, in a jubilant mood returned to Vraja with Thee. Then, when Indra heard of his yagya being stopped he did not tolerate it because his mind was overcome by the preponderance of Rajo Guna. Indra knew Thee well and was also aware that his own high position was ordained by Thee, yet he was enraged.

मनुष्यत्वं यातो मधुभिदपि देवेष्वविनयं
विधत्ते चेन्नष्टस्त्रिदशसदसां कोऽपि महिमा ।
ततश्च ध्वंसिष्ये पशुपहतकस्य श्रियमिति
प्रवृत्तस्त्वां जेतुं स किल मघवा दुर्मदनिधिः ॥८॥

मनुष्यत्वं यातः	human form taking
मधुभिद्-अपि	the destroyer of the demon Madhu (MahaaVishnu) also
देवेषु-अविनयं	towards the gods disrespect
विधत्ते चेत्-	shows if
नष्टः-त्रिदशसदसां	is lost of all the gods
कः-अपि महिमा	what ever prestige
ततः-च ध्वंसिष्ये	and so will destroy
पशुप-हतकस्य	(this) lowly cowherd's

श्रियम्-इति	all prosperity, thus
प्रवृत्तः-त्वां जेतुं	setting out, Thou to win
स किल मघवा	he indeed Indra
दुर्मद-निधिः	false pride full of

Indra was full of false pride and set out to win Thee. He reasoned that even if it was Vishnu himself, the slayer of Madhu, in human form, if he shows disrespect to the gods, what ever their prestige, would be lost. So he made up his mind to destroy the lowly cowherd (Krishna) and all his prosperity, and to win Thee.

त्वदावासं हन्तुं प्रलयजलदानम्बरभुवि
 प्रहिण्वन् बिभ्राणः कुलिशमयमभ्रेभगमनः ।
 प्रतस्थेऽन्यैरन्तर्दहनमरुदाद्यैर्विंहसितो
 भवन्माया नैव त्रिभुवनपते मोहयति कम् ॥९॥

त्वत्-आवासं हन्तुं	Thy residence (Vraja) to destroy
प्रलय-जलदान्-	deluge causing clouds
अम्बर-भुवि	in the skies' surface
प्रहिण्वन्	releasing
बिभ्राणः कुलिशम्-	taking thunderbolt
अयम्-अभ्रेभ-गमनः	this (Indra) Airaavat riding
प्रतस्थे-अन्यैः-अन्तः-	set out with others, inside (in their minds)

दहन-मरुत-आद्यैः-	(like) fire (Agni), wind (Vaayu) etc.,
विहंसितः	being scorned
भवत्-माया	Thy Maayaa
न-एव	does not indeed
त्रिभुवनपते	O Lord of three worlds
मोहयति कम्	delude whom

To destroy Thy residence Vraja, Indra released deluge causing clouds in the skies. He took along thunderbolt and set out riding on his white elephant Airaavata. He was accompanied by other gods, fire(Agni), wind(Vaayu),etc., who slyly scorned him. O Lord of three worlds! whom does not Thy Maayaa afflict?

सुरेन्द्रः क्रुद्धश्चेत् द्विजकरुणया शैलकृपयाऽ-
 प्यनातङ्कोऽस्माकं नियत इति विश्वास्य पशुपान् ।
 अहो किन्नायातो गिरिभिदिति सञ्चिन्त्य निवसन्
 मरुद्देहाधीश प्रणुद मुरवैरिन् मम गदान् ॥१०॥

सुरेन्द्रः क्रुद्धः-चेत्	Indra gets angry, in case
द्विज-करुणया	by the holy men's grace
शैल-कृपया-अपि-	by the mountain's grace also
अनातङ्कः-	fearlessness
अस्माकम्	is ours

नियत इति	certainly thus
विश्वास्य पशुपान्	convincing the cowherds
अहो	O Alas!
किम्-न-आयातः	what, he has not come (yet)
गिरिभिद्-इति	Indra thus
सञ्चिन्त्य निवसन्	thinking ,waiting
मरुद्देहाधीश	O Lord of Guruvaayur!
प्रणुद मुरवैरिन्	eradicate, O Slayer of Mura
मम गदान्	my ailments

Even if Indra is angry, we are fearless by the grace of the holy men and by the grace of the mountain,' saying so Thou certainly convinced the cowherds. Then Thou stood waiting and wondering why Indra had not yet come. O Lord of Guruvaayur! O Slayer of Mura! do eradicate my ailments.

