

# SHRIMAN NĀRĀYANEYAM

## Dashaka 74

सम्प्राप्तो मथुरां दिनार्धविगमे तत्रान्तरस्मिन् वस-  
न्नारामे विहिताशनः सखिजनैर्यातः पुरीमीक्षितुम् ।  
प्रापो राजपथं चिरश्रुतिधृतव्यालोककौतूहल-  
स्त्रीपुंसोद्यदगण्यपुण्यनिगलैराकृष्यमाणो नु किम् ॥ १ ॥

सम्प्राप्तः मथुरां	reaching Mathura
दिन-अर्ध-विगमे	at the day's half end (noon)
तत्र-अन्तरस्मिन्	there, just outside (the city)
वसन्-आरामे	halting in a garden
विहित-आशनः	having finished eating food
सखि-जनैः-यातः	with friend folks (Thou) went to
पुरीम्-ईक्षितुम्	the city to see (around)
प्रापः राजपथं	(Thou) reached the main road
चिर-श्रुति-धृत-	for long hearing (about Thee, and so) holding
व्यालोक-कौतूहल-	to see (Thee) the eagerness
स्त्री-पुंस-	women and men

उद्यत्-अगण्य-पुण्य-निगलैः-	(whose) arising innumerable merits (in a) chain (like)
आकृष्यमाणः	drawn (towards them)
नु किम्	as if

Thou reached Mathura by noon. Having taken Thy lunch in a garden on the outskirts of Mathura, Thou proceeded to see the city with Thy friends, and reached the main road. Thou were drawn as though by a chain formed by the meritorious people of Mathura who had long heard about Thee and were very eager to see Thee in person.

त्वत्पादद्युतिवत् सरागसुभगाः त्वन्मूर्तिवद्योषितः  
सम्प्राप्ता विलसत्पयोधररुचो लोला भवत् दृष्टिवत् ।  
हारिण्यस्त्वदुरःस्थलीवदयि ते मन्दस्मितप्रौढिव-  
न्नैर्मल्योल्लसिताः कचौघरुचिवद्राजत्कलापाश्रिताः ॥ २॥

त्वत्-पाद्-द्युतिवत्	Thy feet glow like
सराग-सुभगाः	1)with redish tinge beautiful 2)with intense love, radiant
त्वत्-मूर्तिवत्-योषितः	Thy form like, the women
सम्प्राप्ताः	assembled
विलसत्-पयोधर-रुचः	1) sporting the rain bearing cloud lustre 2)having breasts beautiful
लोला	1) moving about 2) desirous (of seeing Thee)
भवत्-दृष्टिवत्	Thy eyes like
हारिण्यः	1) wearing necklaces 2) attractive

त्वत्-उरःस्थलीवत्-	Thy chest area like
अयि ते	O Thou! Thy
मन्द-स्मित-प्रौढिवत्	mild smile's majesty like
नैर्मल्य-उल्लसिताः	(because of) purity, shining
कचौघ-रुचिवत्-	(Thy) clustre of hair beauty like
राजत्-कलाप-आश्रिताः	1) adorned by peacock feather stuck in them 2) adorned by ornaments wearing

The women who came to see Thee were similar to Thee in various respects - Thy feet glow with a redish tinge, they were radiant and glowed with the intense love for Thee. Thou have a lustre of rain bearing clouds, they had beautiful full breasts. Thy eyes always moved about, they had eyes which were always desirous to see Thee. Thy chest is attractive with many necklaces, they were also attractive. Thy mild smile has a majesty of innocence, they had a majesty and they shined due to their purity. Thy clustre of black hair is adorned by a peacock feather stuck in it, their tresses were adorned by wearing ornaments.

तासामाकलयन्नपाङ्गवलनैर्मोदं प्रहर्षाद्भुत-  
व्यालोलेषु जनेषु तत्र रजकं कञ्चित् पटीं प्रार्थयन् ।  
कस्ते दास्यति राजकीयवसनं याहीति तेनोदितः  
सद्यस्तस्य करेण शीर्षमहृथाः सोऽप्याप पुण्यां गतिम् ॥ ३ ॥

तासाम्-आकलयन्-	to them (the women) causing
अपाङ्ग-वलनैः-	by sidelong glances
मोदं	extreme delight

प्रहर्ष-अद्भुत-व्यालोलेषु	(when) with joy and wonder swaying
जनेषु तत्र	the people were there
रजकं कञ्चित्	a washerman some
पटीं प्रार्थयन्	garments (Thou) asking for
कः-ते दास्यति	who to you is going to give
राजकीय-वसनं	royal robes
याहि-इति	go away', thus
तेन-उदितः	by him being said
सद्यः-तस्य	at once his (head)
करेण शीर्षम्-अहृथाः	by hand head (Thou) cut off
सः-अपि-आप	he also attained
पुण्यां गतिं	salvation

Thy sidelong glances gave intense joy to the women and swayed the populace with joy and wonder. There among the people, Thou asked a washerman for clothes to which he retorted saying 'who is going to give you royal robes, go away.' Thou at once cut off his head with Thy hand, whereby he attained salvation.

भूयो वायकमेकमायतमतिं तोषेण वेषोचितं  
 दाश्वांसं स्वपदं निनेथ सुकृतं को वेद जीवात्मनाम् ।  
 मालाभिः स्तवकैः स्तवैरपि पुनर्मालाकृता मानितो  
 भक्तिं तेन वृतां दिदेशिथ परां लक्ष्मीं च लक्ष्मीपते ॥४॥

भूयः	then thereafter
वायकम्-एकम्-	weaver, one
आयत-मतिं	(who was) broad minded
तोषेण वेष-उचितं	with satisfaction, dress suitable
दाश्वांसं स्वपदं	gave, (him to) Thy abode
निनेथ सुकृतं	(Thou) did lead, merits
कः वेद	who can fathom
जीवात्मनाम्	of embodied souls
मालाभिः स्तवकैः	with garlands and bouquets
स्तवैः-अपि	and hymns of praise also
पुनः-मालाकृता	again by a garland maker
मानितः भक्तिं	honoured, Bhakti
तेन वृतां	by him desired

दिदेशिथ	(Thou) gave
परां लक्ष्मीं च	and immense wealth also
लक्ष्मीपते	O Lord of Laxmi!

One broad minded weaver gave to Thee suitable clothes and Thou conferred salvation to him. Who other than Thou can fathom the merits of the jivas. O Lord of Laxmi! Again a garland maker who gave Thee garlands and bouquets and also sung hymns of praises was given Bhakti as desired by him, and also immense wealth.

कुब्जामब्जविलोचनां पथिपुनर्दृष्ट्वाङ्गरागे तया  
दत्ते साधु किलाङ्गरागमददास्तस्या महान्तं हृदि ।  
चित्तस्थामृजुतामथ प्रथयितुं गात्रेऽपि तस्याः स्फुटं  
गृह्णन् मञ्जु करेण तामुदनयस्तावज्जगत्सुन्दरीम् ॥५॥

कुब्जाम्-अब्ज-विलोचनाम्	to the hunched backed woman who was lotus eyed
पथि-पुनः-दृष्ट्वा-	on the way, then, seeing
अङ्गरागे तया दत्ते	and being given unguents by her
साधु किल-	well indeed
अङ्ग	Dear Lord!
रागम्-अददाः-	love (thou) did give
तस्याः महान्तम्	to her intense (love)
हृदि चित्तस्थाम्-	in heart, which was there in her mind (also)

ऋजुताम्-अथ	that s traightness then
प्रथयितुं गात्रे-अपि	to menifest in the body also
तस्याः स्फुटं गृह्णन्	for her clearly holding
मञ्जु करेण	with (Thy) beautiful hand
ताम्-उदनयः-तावत्-	uplifted her , then
जगत्-सुन्दरीम्	to the most beautiful woman

On the way Thou saw a beautiful woman with lotus eyes but with a hunch back. She presented to Thee sandal paste and other unguents and in return Thou created in her heart an intense love for Thee. Then, in order that her straight forward inner mind be reflected in her outer physical appearance also, Thou gave a gentle pull holding her chin by Thy beautiful hand and thus transformed her into one of the most beautiful women in the world.

तावन्निश्चितवैभवास्तव विभो नात्यन्तपापा जना  
यत्किञ्चिद्ददते स्म शक्त्यनुगुणं ताम्बूलमाल्यादिकम् ।  
गृह्णानः कुसुमादि किञ्चन तदा मार्गे निबद्धाञ्जलि-  
नर्तिष्ठं बत हा यतोऽद्य विपुलामार्तिं ब्रजामि प्रभो ॥ ६॥

तावत्	then
निश्चित-वैभवाः-तव	those who had acquired full faith in Thy greatness
विभो	O Lord!
न-अत्यन्त-पापा-जना	and who were not very sinful

यत्-किञ्चित्-ददते-स्म	something or the other were giving (to Thee)
शक्ति-अनुगुणं	according to their capacity
ताम्बूल-माल्य-आदिकम्	betel, garlands etc.,
गृह्णानः कुसुम-आदि	carrying flowers etc
किञ्चन तदा मार्गे	some, at that time, in the path
निबद्ध-अञ्जलिः	with joined palms (in salutation)
न-अतिष्ठं	did not stand (I)
बत हा यतः-अद्य	because of which today
विपुलाम्-आर्तिम्	great sorrow
ब्रजामि प्रभो	I am experiencing O Lord!

O Lord! Then those who were not very sinful and so had acquired full faith in Thy greatness, offered to Thee something or the other according to their capacity, like betel, garlands etc., At that time, in the path, carrying some flowers, alas, I did not stand with joined palms in salutation, because of which, today, I am experiencing great sorrow.

एष्यामीति विमुक्तयाऽपि भगवन्नालेपदात्र्या तया  
दूरात् कातरया निरीक्षितगतिस्त्वं प्राविशो गोपुरम् ।  
आघोषानुमितत्वदागममहाहर्षोल्ललदेवकी-  
वक्षोजप्रगलत्पयोरसमिषात्वत्कीर्तिरन्तर्गता ॥७॥

एष्यामि-इति	I shall come thus
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विमुक्त्या-अपि	though sent away
भगवन्-	O Lord!
आलेपदात्र्या	(by her) who gave Thee unguents
तया दूरात्	by her from far
कातरया	disdainfully
निरीक्षित-गतिः-त्वम्	watching going Thee
प्राविशः गोपुरम्	entered the main gate of the city
आघोष-अनुमित-	from jubilation inferred
त्वत्-आगम-	Thy coming
महा-हर्ष-उल्ललत्-	the great joy stimulating
देवकी-वक्षोज-	from Devaki's breasts
प्रगलत्-पयोरस-	flowing milk
मिषात्-	in the guise of
त्वत्-कीर्तिः-	Thy fame
अन्तःगता	went in (the city)

I will come again', saying so Thou dispersed the woman who had given unguents to Thee, whose gaze followed Thee till as far as Thou could be seen, going away. Then Thou prepared to enter the outer gate of the city (Mathura). Thy coming was preceded by Thy

fame which was like Devaki's (Krishna's mother) breast milk stimulated by the jubilation of Thy arrival.

आविष्टो नगरीं महोत्सववतीं कोदण्डशालां व्रजन्  
माधुर्येण नु तेजसा नु पुरुषैर्दूरेण दत्तान्तरः ।  
स्रग्भिर्भूषितमर्चितं वरधनुर्मा मेति वादात् पुरः  
प्रागृल्लाः समरोपयः किल समाक्राक्षीरभाङ्क्षीरपि ॥८॥

आविष्टः	(Thou) having entered
नगरीं महोत्सववतीं	the city ready for the festival
कोदण्डशालां व्रजन्	to the hall of the great bow going
माधुर्येण नु	whether by charm
तेजसा नु	or by Thy majesty,
पुरुषैः-दूरेण	by the gaurds, standing at a distance
दत्तान्तरः	and allowing Thee to enter,
स्रग्भिः-भूषितम्-	with garlands adorned
अर्चितं वर-धनुः-	and worshipped the great bow
मा मा-इति	do not do not thus
वादात् पुरः	saying, before (that),
प्रागृल्लाः	taking hold of and lifting

समरोपयः किल	strung it, indeed
समाक्राक्षीः-	and drew it
अभाङ्क्षीः-अपि	and broke it also

Having entered the festive city Thou proceeded to the hall of the great bow. Charmed by Thy majesty, the people stood at a distance and the gaurds too gave way to Thee to enter. The great bow lay there decorated with flower garlands and worshipped. Before the gaurds or the caretakers admonished Thee saying 'No no" Thou took hold of the bow, lifted it up, strung it, drew it and also broke it.

श्वः कंसक्षपणोत्सवस्य पुरतः प्रारम्भतूर्योपम-  
 श्वापध्वंसमहाध्वनिस्तव विभो देवानरोमाञ्चयत् ।  
 कंसस्यापि च वेपथुस्तदुदितः कोदण्डखण्डद्वयी-  
 चण्डाभ्याहतरक्षिपूरुषरवैरुत्कूलितोऽभूत् त्वया ॥ ९ ॥

श्वः	tomorrow
कंस-क्षपण-उत्सवस्य	of the Kansa's slaying festival's
पुरतः प्रारम्भ-तूर्य-उपमः-	before, beginning with the initial drum beat like
चाप-ध्वंस-महा-ध्वनिः-	the bow's breaking terrific sound
तव विभो	by Thee O Lord!
देवान्-अरोमाञ्चयत्	in the gods' produced horripilation
कंसस्य-अपि च	and of Kansa also

वेपथुः-तत्-उदितः	trembling from that arose
कोदण्ड-खण्ड-द्वयी-	with the bow's two pieces
चण्ड-अभ्याहत-	severly beaten
रक्षि-पूरुष-रवैः-	the guard's cries
उत्कूलितः-अभूत्	(the sound) was made to overflow (or increased manyfold)
त्वया	by Thee

The breaking of the bow with a terrific sound was like the heralding drum beat to the festival of Kansa's destruction due the next day. O Lord! The sound caused horripilation in the gods. Even Kansa trembled by the sound which increased many fold and overflowed by the shrieks of the gaurds who were severly beaten by Thee with the two pieces of the bow.

शिष्टैर्दुष्टजनैश्च दृष्टमहिमा प्रीत्या च भीत्या ततः

सम्पश्यन् पुरसम्पदं प्रविचरन् सायं गतो वाटिकाम् ।

श्रीदाम्ना सह राधिकाविरहजं खेदं वदन् प्रस्वप-

न्नानन्दन्नवतारकार्यघटनाद्वातेश संरक्ष माम् ॥ १० ॥

शिष्टैः-	by the good people
दुष्ट-जनैः-च	and by the wicked people
दृष्ट-महिमा	was realised the greatness
प्रीत्या च भीत्या	with love and with fear
ततः सम्पश्यन्	then seeing

पुर-सम्पदं प्रविचरन्	the city's prosperity, moving about
सायं गतः वाटिकाम्	in the evening went to the garden
श्रीदाम्ना सह	with Shreedamaa
राधिका-विरहजं खेदं	Raadhika's separation causing sorrow
वदन् प्रस्वपन्-	talking about and then sleeping
आनन्दन्-	and feeling happy
अवतार-कार्य-घटनात्-	at the impending fulfilment of the purpose of Thy incarnation
वातेश संरक्ष माम्	O Lord of Guruvaayur! Protect me

Thy greatness was realised by the good people with love and by the wicked people with fear. Thou moved about the city viewing its prosperity and returned to Thy camp in the garden in the evening. Thou talked to Shreedamaa about Thy sorrow because of the separation from Raadhika. Thou then went to sleep feeling content and happy at the impending fulfilment of the purpose of Thy incarnation. O Lord of Guruvaayur! deign to protect me.

