

# SHRIMAN NĀRĀYANEYAM

## Dashaka 79

बलसमेतबलानुगतो भवान् पुरमगाहत भीष्मकमानितः ।

द्विजसुतं त्वदुपागमवादिनं धृतरसा तरसा प्रणनाम सा ॥१॥

बल-समेत-	along with an army
बल-अनुगतः	by Balaraam followed
भवान्	(were) Thou
पुरम्-अगाहत	the city of (Kundina) entered
भीष्मक-मानितः	Bhishmaka honoured (Thee and Balaraam)
द्विज-सुतं	to the Braahmin boy
त्वत्-उपागम-वादिनं	who Thy coming had announced
धृतरसा तरसा	with joy at once
प्रणनाम सा	prostrated she (Rukmini)

Thou were respectfully received along with Balaraam who had followed Thee with an army, by king Bhishmaka, as Thou entered the city of Kundina. Rukmini at once honoured the Braahmin boy with salutations who gave her the news of Thy arrival in the city.

भुवनकान्तमवेक्ष्य भवद्वपुर्नृपसुतस्य निशम्य च चेष्टितम् ।  
विपुलखेदजुषां पुरवासिनां सरुदितैरुदितैरगमन्निशा ॥ २ ॥

भुवन-कान्तम्-अवेक्ष्य	in the world most beautiful (Thee) seeing
भवत्-वपुः-	Thy form
नृप-सुतस्य	the king's son's (Rukmi's)
निशम्य च चेष्टितम्	hearing the effort
विपुल-खेद-जुषाम्	great sorrow overcome with
पुर-वासिनां	the public (of Kundina)
सरुदितैः-उदितैः-	with tears speaking about
अगमत्-निशा	spent the night

The public of Kundina saw Thy most beautiful form in the world, and heard about the ill effort of Rukmi, the king's son. They were smitten with great sorrow with the state of affairs in the city and spent a sleepless night sadly and tearfully talking about it all.

तदनु वन्दितुमिन्दुमुखी शिवां विहितमङ्गलभूषणभासुरा ।  
निरगमत् भवदर्पितजीविता स्वपुरतः पुरतः सुभटावृता ॥ ३ ॥

तदनु वन्दितुम्-	then to worship
इन्दुमुखी शिवां	the moon faced (Rukmini), Paarvati
विहित-मङ्गल-	adorning auspicious

भूषण-भासुरा	ornaments (and attire) shining
निरगमत्	came out
भवत्-अर्पित-जीविता	to Thee having dedicated her life
स्वपुरतः पुरतः	of her chambers, in front
सुभट-आवृता	by guards surrounded

Then, the next morning, the moon faced beauty Rukmini, who had already dedicated her life to Thee, came out of her chambers to worship Paarvati. She was bedecked with auspicious ornaments and attire and was well surrounded by the guards.

कुलवधूभिरुपेत्य कुमारिका गिरिसुतां परिपूज्य च सादरम् ।  
मुहुरयाचत तत्पदपङ्कजे निपतिता पतितां तव केवलम् ॥४॥

कुल-वधुभिः-उपेत्य	with the noble women reaching
कुमारिका	the princess
गिरिसुतां परिपूज्य	Paarvati worshipped with fervour
च सादरम्	and with reverence
मुहुः-अयाचत	again and again prayed
तत्-पद-पङ्कजे	on her lotus feet
निपतिता	prostrating
पतितां तव केवलं	as husband Thee only

The princess reached the temple of goddess Paarvati in the company of noble women. With great reverence and fervour she worshipped the goddess and prostrated at her feet praying again and again that Thou alone be her husband.

समवलोककुतूहलसङ्कुले नृपकुले निभृतं त्वयि च स्थिते ।  
नृपसुता निरगाद्विरिजालयात् सुरुचिरं रुचिरञ्जितदिङ्मुखा ॥५॥

समवलोक-	the sight (of Rukmini)
कुतूहल-सङ्कुले	expecting (to see) joyfully gathered
नृप-कुले	the assembly of kings
निभृतं त्वयि	silently aloof when Thou
च स्थिते	and were standing
नृप-सुता निरगात्-	the princess came out
गिरिजा-आलयात्	from goddess Paarvati's temple
सुरुचिरं	in a charming manner
रुचिर-रञ्जित-	brilliantly lighting
दिङ्-मुखा	the quarters

The assembly of kings had gathered joyfully with the expectation to see Rukmini. Thou stood among them in a silently aloof manner. Just then the princess came out of the temple of goddess Paarvati, in a charming manner causing the quarters to light up with her brilliance.

भुवनमोहनरूपरुचा तदा विवशिताखिलराजकदम्बया ।  
 त्वमपि देव कटाक्षविमोक्षणैः प्रमदया मदयाञ्चकृषे मनाक् ॥६॥

भुवन-मोहन-	the world enchanting
रूप-रुचा तदा	beauty enthralling then
विवशित-अखिल-	bewitched the entire
राज-कदम्बया	king's assembly
त्वम्-अपि देव	Thou also O Lord!
कटाक्ष-विमोक्षणैः	by sidelong glances casting
प्रमदया	by the enchanting one (Rukmini)
मदयान्-चकृषे	were enchanted
मनाक्	somewhat

Then the enthralling beauty Rukmini bewitched the entire assembly of kings gathered there. Thou also, O Lord! Were somewhat enchanted by her as she cast her sidelong glances.

क्वन्तु गमिष्यसि चन्द्रमुखीति तां सरसमेत्य करेण हरन् क्षणात् ।  
 समधिरोप्य रथं त्वमपाहृथा भुवि ततो विततो निनदो द्विषाम् ॥७॥

क्वन्तु गमिष्यसि	where indeed are you going
चन्द्रमुखी-इति	O Moon faced one! Thus

तां सरसम्-एत्य	her quickly reaching
करेण हरन् क्षणात्	by hand leading away instantly
समधिरोप्य रथं	helping her in the chariot
त्वम्-अपाहृथा	Thou carried away
भुवि ततः विततः	all over the earth then spreading
निनदः द्विषाम्	loud protest among the enemies

Addressing her admiringly, Thou asked her, 'O moon-faced one! where indeed are you going?' Thou hastily reached her and holding her by her arm Thou led her to the chariot and helping her in it, Thou carried her away. Whereupon there spread a loud protest among Thy rivals.

क्व नु गतः पशुपाल इति क्रुधा कृतरणा यदुभिश्च जिता नृपाः ।  
न तु भवानुदचाल्यत तैरहो पिशुनकैः शुनकैरिव केसरी ॥८॥

क्व नु गतः	where indeed has he gone
पशुपाल इति	the cowherd, thus
क्रुधा कृतरणा	enraged (and) fighting
यदुभिः-च	by the Yadus, and
जिताः-नृपाः	won over, the kings
न तु भवान्-	not indeed Thou

उदचाल्यत	were to be swayed
तैः-अहो	by them, O what a wonder!
पिशुनकैः	the wicked ones
शुनकैः-इव केसरी	by dogs, just as, the lion

Where indeed has he gone, the cowherd?' Thus the enraged kings shouted and put up a fight. They were defeated by the Yaadavas. O what a wonder! Thou were not swayed in the least by the wicked ones, just as the lion is not swayed by the barking of the dogs.

तदनु रुक्मिणमागतमाहवे वधमुपेक्ष्य निबध्य विरूपयन् ।  
हृतमदं परिमुच्य बलोक्तिभिः पुरमया रमया सह कान्तया ॥९॥

तदनु रुक्मिणम्-	thereafter Rukmi
आगतम्-आहवे	(who had) come for battle
वधम्-उपेक्ष्य	to kill refraining
निबध्य विरूपयन्	binding and disfiguring (him)
हृत-मदम्	humbling (his) pride
परिमुच्य	(then) releasing (him)
बल-उक्तिभिः	by Balaraam's direction
पुरम्-अयाः	came to town
रमया सह कान्तया	with Ramaa (Thy) wife (Rukmini)

Rukmi then came to battle with Thee. Refraining to kill him, Thou bound him and disfigured him and thus humbled his pride. At the instance of Balaraama Thou released him of his bondage and returned to Thy city Dwaarkaa with Thy wife Rukmini who was Ramaa (Laxmi) herself.

नवसमागमलज्जितमानसां प्रणयकौतुकजृम्भितमन्मथाम् ।

अरमयः खलु नाथ यथासुखं रहसि तां हसितांशुलसन्मुखीम् ॥ १० ॥

नव-समागम	newness of being with her husband
लज्जित-मानसाम्	with a shy mind
प्रणय-कौतुक-	love and joy
जृम्भित-मन्मथाम्	increasing the passion
अरमयः खलु	sported (Thou) indeed
नाथ	O Lord!
यथा-सुखं	so as to (make her) happy
रहसि तां	in private, her
हसित-अंशुल-सन्मुखीम्	smile rays brightening her face

Rukmini was shyly caught between the new experience of being with her husband and the increased passion caused by the joy of experiencing love. O Lord! Thou sported with her in privacy so as to delight her whose face was beaming with the rays of her smile.

विविधनर्मभिरेवमहर्निशं प्रमदमाकलयन् पुनरेकदा ।

ऋजुमतेः किल वक्रगिरा भवान् वरतनोरतनोदतिलोलताम् ॥ ११ ॥



विविध-नर्मभिः-	by various jokes
एवम्-अहः-निशम्	thus day and night
प्रमदम्-आकलयन्	delight creating
पुनः-एकदा	again one day
ऋजु-मतेः	simple minded (her)
किल वक्र-गिरा	certainly with doubtful words
भवान्	Thou
वर-तनोः-अतनोत्-	for the beautiful one created
अति-लोलताम्	severe agitation

Day and night Thou delighted the beautiful Rukmini by various jokes and pleasant talks. Then one day, by Thy doubtful words the simple minded one was very much agitated.

तदधिकैरथ लालनकौशलैः प्रणयिनीमधिकं सुखयन्निमाम् ।

अयि मुकुन्द भवच्चरितानि नः प्रगदतां गदतान्तिमपाकुरु ॥ १२ ॥

तत्-अधिकैः-अथ	then more than before
लालन-कौशलैः	by affection expertises
प्रणयिनीम्-अधिकं	the beloved, evermore
सुखयन्-इमाम्	delighting her

अयि मुकुन्द	O Bestower of liberation!
भवत्-चरितानि	Thy excellences
नः प्रगदतां	we narrating
गद-तान्तिम्-अपाकुरु	(our) disease causing sufferings do remove

More than ever before by Thy affectionate expertises Thou delighted this Thy beloved even more. O Bestower of Liberation! Liberate me from the sufferings caused by the disease, who is always narrating Thy excellences.

