

# SHRIMAN NĀRĀYANEYAM

## Dashaka 71

यत्नेषु सर्वेष्वपि नावकेशी केशी स भोजेशितुरिष्टबन्धुः ।

त्वां सिन्धुजावाप्य इतीव मत्वा सम्प्राप्तवान् सिन्धुजवाजिरूपः ॥१॥

यत्नेषु	in (even all his) attempts
सर्वेषु-अपि	all even
न-अवकेशी	not unsuccessful
केशी स	that Keshi
भोज-ईशितुः-	of the Bhoja king (Kansa's)
इष्ट-बन्धुः	a close friend
त्वाम्	Thee
सिन्धुजा-अवाप्य	by the ocean born Laxmi attainable
इति-इव मत्वा	thus as if thinking
सम्प्राप्तवान्	approached (Thee)
सिन्धुज-	(as) born of the Sindhu land
वाजि-रूपः	in horse form

A close friend of the Bhoja king Kansa, Keshi was never unsuccessful in any of his attempts. He took the form of a horse from the land of Sindhu, thinking that Thou were easily accessible to those born off Sindhu (ocean) as Thou are to Laxmi Devi.

गन्धर्वतामेष गतोऽपि रूक्षैर्नादैः समुद्वेजितसर्वलोकः ।

भवद्विलोकावधि गोपवाटीं प्रमर्द्य पापः पुनरापतत्त्वाम् ॥ २ ॥

गन्धर्वताम्-	(though) the form of a Gandharva (celstial singer)
एष गतः-अपि	this (wicked one) assuming even
रूक्षैः-नादैः	by fierce noises (voices)
समुद्वेजित-सर्व-लोकः	frightening all the worlds
भवत्-विलोक-अवधि	Thee sighting until
गोपवाटीं प्रमर्द्य	Gokula distructing
पापः	the wicked one
पुनः-आपतत्-त्वाम्	then attacked Thee

This wicked Asura, even though he had assumed the form of a Gandharva frightened all the worlds with his fierce voices. Until he set sight on Thee, the evil one distructed Gokula and then rushed to attack Thee.

ताक्ष्यार्पिताङ्घ्रेस्तव ताक्ष्य एष चिक्षेप वक्षोभुवि नाम पादम् ।

भृगोः पदाघातकथां निशम्य स्वेनापि शक्यं तदितीव मोहात् ॥ ३ ॥

ताक्ष्य-अर्पित-	on Garuda placed
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अङ्घ्रेः-तव	feet of Thee
तार्क्ष्य एष चिक्षेप	horse this, threw (kicked)
वक्षोभुवि	on the chest area
नाम पादम्	indeed his foot
भृगोः पद-आघात-	of (sage) Bhrigu, with feet hitting
कथां निशम्य	story having heard
स्वेन-अपि	by himself also
शक्यं तत्-	could be done that
इति-इव मोहात्	thus as if deludedly

Thou, whose feet are placed on Garuda, Thy vehicle, was kicked on the chest by this horse demon by his foot. Perhaps he had heard the story of sage Bhrigu having hit Thee with the foot, he deludedly thought that he too could do so.

प्रवञ्चयन्नस्य खुराञ्चलं द्रागमुञ्च चिक्षेपिथ दूरदूरम्  
सम्मूर्च्छितोऽपि ह्यतिमूर्च्छितेन क्रोधोष्मणा खादितुमाद्रुतस्त्वाम् ॥४॥

प्रवञ्चयन्-अस्य	dodging his
खुराञ्चलं	raised hoofs
द्राक्-अमुं-च	quickly, and him
चिक्षेपिथ	(Thou) flung

दूर-दूरम्	far far away
सम्मूर्च्छितः-अपि	fainting also
हि-अतिमूर्च्छितेन	indeed in much great
क्रोध-उष्मणा	rage burning
खादितुम्-अद्रुतः-	to consume (Thee) rushed
त्वाम्	Thee

Dodging his raised hoofs Thou quickly caught him and flung him far far away. Though he fainted for sometime, with an increased rage as though set afire, he rushed to consume Thee.

त्वं वाहदण्डे कृतधीश्च वाहादण्डं न्यधास्तस्य मुखे तदानीम् ।  
तद् वृद्धिरुद्धश्चसनो गतासुः सतीभवन्नप्ययमैक्यमागात् ॥५॥

त्वं	Thou
वाह-दण्डे	the horse punishing
कृतधीः-च	and deciding
वाहा-दण्डं	(Thy) arm, club (like)
न्यधाः-तस्य	placed into his
मुखे तदानीम्	mouth at that time
तद्-वृद्धि-	(by) its increasing (in size)

रुद्ध-श्वसनः	(by) choking of breath
गतासुः	(he) having died
सप्तीभवन्-अपि-	in a horse form though
अयम्-	this (Asura)
ऐक्यम्-आगात्	oneness (with Thee) attained

Thou decided to punish the horse, and placed Thy strong club like arm into his mouth. At that time the arm increased in size and choked the horse to death. Even though the Asura was in the form of a horse, he attained oneness with Thee.

आलम्भमात्रेण पशोः सुराणां प्रसादके नूत इवाश्वमेधे ।

कृते त्वया हर्षवशात् सुरेन्द्रास्त्वां तुष्टुवुः केशवनामधेयम् ॥ ६ ॥

आलम्भ-	by killing
मात्रेण पशोः	merely, of the animal
सुराणाम् प्रसादके	to the god's pleasure (joy)
नूत इव-	new as if
अश्वमेधे	in the Ashvamedha sacrifice
कृते त्वया	done by Thee
हर्षवशात्	inspired by joy
सुरेन्द्राः-त्वां	the gods Thee

तुष्टुवुः	hailed
केशव-नाम-धेयम्	Keshava name giving (to Thee)

Merely by the killing of the animal the gods were full of joy. This was as if it were a new Ashvamedha sacrifice done by Thee. Delighted, the gods hailed Thee giving Thee the name Keshava, the killer of Keshi.

कंसाय ते शौरिसुतत्वमुक्त्वा तं तद्वधोत्कं प्रतिरुध्य वाचा।  
प्राप्तेन केशिक्षपणावसाने श्रीनारदेन त्वमभिष्टुतोऽभूः ॥७॥

कंसाय ते	to Kansa Thy
शौरि-सुतत्वम्-उक्त्वा	Vasudeva"s son having said
तं तत्-	him (Kansa), his (Vasudeva's)
वध-उत्कं	killing eagerness
प्रतिरुध्य वाचा	dissuading verbally
प्राप्तेन	who had come
केशि-क्षपण-अवसाने	at the end of Keshi's distruction
श्री-नारदेन त्वम्-	by Shri Naarada, Thou
अभिष्टुतः-अभूः	were praised

Sage Naarada had told Kansa that Thou were the son of Vasudeva. Kansa eagerly set out to kill Vasudeva but was verbally dissuaded by Shri Naarada to do so. At the end of Keshi's distruction Naarada came to Thee and sung Thy praises.

कदापि गोपैः सह काननान्ते निलायनक्रीडनलोलुपं त्वाम् ।  
मयात्मजः प्राप दुरन्तमायो व्योमाभिधो व्योमचरोपरोधी ॥८॥

कदापि	once
गोपैः सह	with the Gopas
काननान्ते	in the forest
निलायन-क्रीडन-लोलुपं	hide and seek game engaged in
त्वाम्	Thee
मय-आत्मजः	Maya's son
प्राप	approached
दुरन्त-मायः	(who had) immense magical powers
व्योम-अभिधः	Vyoma named
व्योम-चर-उपरोधी	the gods obstructing

One day Thou were engaged in playing the game of hide and seek with the Gopa boys. Just then the son of Maya, an Asura named Vyoma who had immense magical powers and who was an enemy of the gods, approached Thee.

स चोरपालायितवल्लवेषु चोरायितो गोपशिशून् पशूंश्च  
गुहासु कृत्वा पिदधे शिलाभिस्त्वया च बुद्ध्वा परिमर्दितोऽभूत् ॥९॥

स	he (Vyoma)
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चोर-पालायित-वल्लवेषु	among the thieves and the policemen boys
चोरायितः	(acting) as a thief
गोप-शिशून्	the Gopa boys
पशून्-च	and the cows
गुहासु कृत्वा	in a cave doing (putting)
पिदधे शिलाभिः-	closed (the caves) with stones
त्वया च बुद्ध्वा	and by Thee, understanding (the situation)
परिमर्दितः-अभूत्	killed was

He, in the game, mingled among the boys who were playing as thief and policemen. Vyoma playing as thief put the Gopa boys and the cows in a cave and closed the mouth of the cave with a stone. As Thou understood the situation, Vyoma was killed by Thee.

एवं विधैश्चाद्भुतकेलिभेदैरानन्दमूर्च्छामितुलां व्रजस्य ।  
पदे पदे नूतनयन्नसीमां परात्मरूपिन् पवनेश पायाः ॥ १० ॥

एवं विधैः-च-	this and such like
अद्भुत-	strange
केलि-भेदैः-	sports of different kinds
आनन्द-मूर्च्छाम्-	in bliss swooning (happiness)
अतुलां व्रजस्य	extremely of Vraj



पदे पदे	every now and then
नूतयन्-	renewing
असीमां	unlimitedly
परमात्मरूपिन्	O Supreme Being
पवनेश	O Lord of Guruvaayur
पायाः	protect me

Thou made Vraja swoon in bliss with such strange and different kinds of sports. Thou renewed Thy sports every now and then with unlimited variety. O Supreme Being! O Lord of Guruvaayur! protect me.

