

SHRIMAN NĀRĀYANEYAM

Dashaka 43

त्वामेकदा गुरुमरुत्पुरनाथ वोढुं
गाढाधिरूढगरिमाणमपारयन्ती ।
माता निधाय शयने किमिदं बतेति
ध्यायन्त्यचेष्टत गृहेषु निविष्टशङ्का ॥ १ ॥

त्वाम्-एकदा	Thee, once,
गुरुमरुत्पुरनाथ	O Lord of Guruvaayur!
वोढुं	to carry (Thee, who)
गाढ-अधिरूढ-गरिमाणम्-	had very much increased in weight
अपारयन्ती माता	not being able (to carry), Thy mother (Yashoda)
निधाय शयने	placing (Thee) on the bed
किम्-इदं बत-इति	what is it indeed thus
ध्यायन्ती	thinking (of Thee)
अचेष्टत गृहेषु	performed (her duties) in the house
निविष्ट-शङ्का	overcome with doubt

Once, O Lord of Guruvaayur! Thou who had very much increased in weight, Thy mother not being able to carry Thee, placed Thee on the bed. What indeed was the cause of this, thus

overcome with misgivings, she kept busy carrying out her duties in the house. As she did so, she was constantly thinking of Thee and praying for Thy welfare.

तावद्विदूरमुपकर्णितघोरघोष-

व्याजृम्भिपांसुपटलीपरिपूरिताशः ।

वात्यावपुस्स किल दैत्यवरस्तृणाव-

तर्ख्यो जहार जनमानसहारिणं त्वाम् ॥ २॥

तावत्-विदूरम्-	then at a distance
उपकर्णित-घोर-घोष-	was heard a terrific sound
व्याजृम्भि-पांसुपटली-	(with the) rising and spreading of a thick dust
परिपूरित-आशः	filling the quarters
वात्या-वपुः-स	in the form of a whirl wind, he
किल दैत्यवरः-	indeed, the famous Asura
तृणावर्त-आख्यः	Trinaavarta by name
जहार	carried away (Thee)
जनमानस-हारिणं	of the peoples' mind carries away (the one who)
त्वाम्	Thee

Then the well known Asura Trinaavarta, came disguised as a whirl wind. All the quarters were filled with thick dust and a terrific sound arose and spread all around by the impact of his arrival. He carried Thee away, who carries away the minds of people.

उद्दामपांसुतिमिराहतदृष्टिपाते
द्रष्टुं किमप्यकुशले पशुपाललोके ।
हा बालकस्य किमिति त्वदुपान्तमाप्ता
माता भवन्तमविलोक्य भृशं रुरोद ॥ ३ ॥

उद्दाम-पांसु-	intense dust (causing)
तिमिर-आहत-	darkness and so obstructing
दृष्टि-पाते	the vision (when it was so)
द्रष्टुम् किम्-अपि-	to see anything at all
अकुशले	unable
पशुपाल-लोके	(when) the cowherds were
हा बालकस्य किम्-	O what has happened to the child
इति	thus (worrying)
त्वत्-उपान्तम्-आप्ता	near Thee approaching
माता भवन्तम्-	Thy mother, Thee
अविलोक्य	not seeing
भृशं रुरोद	loudly cried

The immense dust caused intense darkness due to which the vision was obstructed. All the cowherds and everyone were unable to see anything. Thy mother was full of worry as to what had happened to Thee. She ran in distress towards Thee and not finding Thee at the

spot, she began to wail and cry loudly.

तावत् स दानववरोऽपि च दीनमूर्ति-

भावत्कभारपरिधारणलूनवेगः ।

सङ्कोचमाप तदनु क्षतपांसुघोषे

घोषे व्यतायत भवज्जननीनिनादः ॥४॥

तावत् स दानववरः-	then the great demon
अपि च दीनमूर्तिः-	also and weakened by
भावत्क-भार-परिधारण-	Thy weight (which he was) carrying
लून-वेगः	(because of which his) speed diminished
सङ्कोचम्-आप	(and he) got shrunk
तत्-अनु	thereafter
क्षत-पांसु-घोषे	subsided the dust and the noise
घोषे व्यतायत	in the cowherd village (Gokula) spread (was heard)
भवत्-जननी-निनाद्	Thy mother's cries

Then that great demon weakened in power, shrank in size and his speed was diminished because of carrying Thy weight. So the dust storm and the fierce whirling sound had also subsided, and so in the cowherd village Gokula, Thy mother's cries were clearly heard everywhere.

रोदोपकर्णनवशादुपगम्य गेहं
 क्रन्दत्सु नन्दमुखगोपकुलेषु दीनः ।
 त्वां दानवस्त्वखिलमुक्तिकरं मुमुक्षु-
 स्त्वय्यप्रमुञ्चति पपात वियत्प्रदेशात् ॥५॥

रोद-उपकर्णन-वशात्-	hearing the wailing and prompted by it
उपगम्य गेहं	reaching the house
क्रन्दत्सु	crying
नन्द-मुख-गोपकुलेषु	(when) Nanda and other gopas and gopis
दीनः	weakened (the Asura)
त्वाम् दानवः-तु	Thee, the Asura
अखिल-मुक्तिकरम्	(Thee) who releases all from bondage
मुमुक्षुः-	wanting to release
त्वयि-अप्रमुञ्चति	(when) Thou did not let go Thy hold
पपात्	fell down
वियत्-प्रदेशात्	from the skies

On hearing the wailings of Yashoda, Nanda and the other gopas rushed inside the house crying. Meanwhile, the Asura who had become weak by carrying Thy weight, wanted to release Thee, who releases everyone's bondages. But when Thou did no let go of Thy hold

of him, he fell down from the skies.

रोदाकुलास्तदनु गोपगणा बहिष्ठ-
पाषाणपृष्ठभुवि देहमतिस्थविष्ठम् ।
प्रैक्षन्त हन्त निपतन्तममुष्य वक्ष-
स्यक्षीणमेव च भवन्तमलं हसन्तम् ॥ ६ ॥

रोदाकुलाः-तत्-अनु	wailing and exhausted, thereafter
गोपगणा बहिष्ठ-	the gopas and gopikas, outside (the house)
पाषाण-पृष्ठ-भुवि	on the rocky land's back (upon it)
देहम्-अतिस्थविष्ठम्	the body, very huge and heavy
प्रैक्षन्त हन्त	saw, what a wonder
निपतन्तम्-	falling down
अमुष्य वक्षसि-	on this (body's) chest
अक्षीणम्-एव	absolutely unscathed
च भवन्तम्	and Thee
अलं हसन्तम्	slightly smiling (saw)

The gopas were exhausted by their crying and wailing. Then outside the house, they saw a huge and heavy body falling on the rock. What a wonder! On the chest of the dead body, they found Thee with a soft smile lying unscathed.

ग्रावप्रपातपरिपिष्टगरिष्ठदेह-
 भ्रष्टासुदुष्टदनुजोपरि धृष्टहासम् ।
 आघ्नानमम्बुजकरेण भवन्तमेत्य
 गोपा दधुर्गिरिवरादिव नीलरत्नम् ॥७॥

ग्राव-प्रपात	(on) the rock (by) falling
परिपिष्ट-गरिष्ठ-देह-	(being) smashed the huge bodied (Asura)
भ्रष्टासु-दुष्ट-दनुज-	(having) died the wicked demon,
उपरि धृष्ट-हासम्	on it, wearing a smile (Thee)
आघ्नानम्-	beating (about, with)
अम्बुकरेण	(Thy) lotus like hands
भवन्तम्-एत्य	Thee approaching
गोपाः दधुः-	the gopas picked up (Thee)
गिरिवरात्-इव	like from a big mountain
नीलरत्नम्	a blue gem (is picked up)

The wicked demon had died by falling on the rock and his huge body was smashed.
 Wearing a smile Thou played on that dead body beating about with Thy lotus like hands.
 The gopas picked Thee up from there as one would pick a blue gem from a big mountain.

एकैकमाशु परिगृह्य निकामनन्द-
 नन्दादिगोपपरिरब्धविचुम्बिताङ्गम् ।
 आदातुकामपरिशङ्कितगोपनारी-
 हस्ताम्बुजप्रपतितं प्रणुमो भवन्तम् ॥८॥

एक-एकम्-आशु	one by one quickly
परिगृह्य	taking hold of
निकाम-नन्दन्	very much rejoicing
नन्द-आदि-गोप-	Nanda and other Gopaas
परिरब्ध-विचुम्बित-	embracing (and) kissing
अङ्गम्	the limbs
आदातु-काम-	desiring to take (but)
परिशङ्कित-गोपनारी-	hesitating (due to shyness) the Gopikaas
हस्त-अम्बुज-	(in) the lotus like hands (of the Gopikaas)
प्रपतितम्	(Thou) jumped into
प्रणुमः भवन्तम्	(we) praise Thee

One by one, Nanda and the other Gopaas with great joy took hold of Thee quickly and embraced and kissed Thy limbs. The Gopikaas were also desirous of taking Thee, but did not do so out of shyness. We praise Thee, who then, as a honey beetle jumped into their

lotus like hands.

भूयोऽपि किन्नु कृणुमः प्रणतार्तिहारी
गोविन्द एव परिपालयतात् सुतं नः ।
इत्यादि मातरपितृप्रमुखैस्तदानीं
सम्प्रार्थितस्त्वदवनाय विभो त्वमेव ॥९॥

भूयः-अपि	again and again
किम्-नु कृणुमः	what should we do'
प्रणतार्तिहारी	The redeemer of the devotees
गोविन्द एव	Govinda only
परिपालयतात्	may protect
सुतं नः	our son
इति-आदि	thus etc.,
मातः-पितृ-	by mother father
प्रमुखैः-तदानीम्	and by others at that time
सम्प्रार्थितः-	prayed
त्वत्-अवनाय	(for) Thy protection
विभो त्वम्-एव	O Lord! To Thee only

Thy mother and father and the others wondered as to what could they do for Thy

protection. Again and again, at that time, they said that only Govinda could protect their son. O Lord! The redeemer of Devotees! So they prayed to Thee alone for Thy wefare.

वातात्मकं दनुजमेवमयि प्रधून्वन्
वातोद्धवान् मम गदान् किमु नो धुनोषि ।
किं वा करोमि पुनरप्यनिलालयेश
निश्शेषरोगशमनं मुहुरर्थये त्वाम् ॥ १० ॥

वातात्मकं दनुजम्-	in the form of wind, the Asura
एवम्-अयि	thus O Thou!
प्रधून्वन्	having killed
वात-उद्धवान्	arising from the winds
मम गदान्	my ailments
किमु नो धुनोषि	why do you not kill (eradicate)
किं वा करोमि	what else can I do
पुनः-अपि-	yet again
अनिलालयेश	O Lord of Guruvaayur!
निश्शेष-रोग-शमनं	for the eradication of all my ailments (internal and external)
मुहुः-अर्थये त्वाम्	(I) again and again beseech Thee

Thus Thou killed the Asura who was in the form of the wind. Why do not Thou kill and remove my ailments which also arise from the wind. What else can I do? O Lord of

Guruvaayur! I again and again beseech Thee for the eradication of all my internal and external ailments.

