

# SHRIMAN NĀRĀYANEYAM

## Dashaka 45

अयि सबल मुरारे पाणिजानुप्रचारैः  
किमपि भवनभागान् भूषयन्तौ भवन्तौ ।  
चलितचरणकञ्जौ मञ्जुमञ्जीरशिञ्जा-  
श्रवणकुतुकभाजौ चेरतुश्चारुवेगात् ॥१॥

अयि सबल मुरारे	O Thou! Along with Balaraam, O Muraari!
पाणि-जानु-प्रचारैः	on hands and knees moving
किम्-अपि	where not also
भवन-भागान्	in the various parts of the house
भूषयन्तौ भवन्तौ	adorning, the two of Thou
चलित-चरण-कञ्जौ	moving Thy two lotus feet
मञ्जु-मञ्जीर-शिञ्जा	the pleasing anklet tinkling (sound)
श्रवण-कुतुक-भाजौ	eager to hear, the two of Thou
चेरतुः-चारु-वेगात्	moved about charmingly fast

O Lord Muraari! Thou and Thy brother Balaraam soon moved about on Thy hands and knees. When Thou moved about, Thou looked so beautiful that it was like your movements adorned the various parts of the house. With Thy movements, Thy ankle trinkets tinkled pleasingly, and so to increase the pleasing sound Thou charmingly moved about with more

briskness.

मृदु मृदु विहसन्तावुन्मिषदन्तवन्तौ  
वदनपतितकेशौ दृश्यपादाब्जदेशौ ।  
भुजगलितकरान्तव्यालगत्कङ्कणाङ्कौ  
मतिमहरतमुच्चैः पश्यतां विश्वनृणाम् ॥२॥

मृदु मृदु विहसन्तौ-	very gently smiling
उन्मिषत्-दन्तवन्तौ	(thereby) revealing the teeth
वदन-पतित-केशौ	with hair falling on the face
दृश्य-पादाब्ज-देशौ	with the lovely sight of the lotus feet
भुज-गलित-कर-अन्त-	from the arms, slipped down to the hands' end
व्याल-गत्-कङ्कण-अङ्कौ	and marked by the bracelets
मतिम्-अहरतम्-उच्चैः	the minds intensely captivating
पश्यतां विश्वनृणाम्	of the onlookers (and) of all the people of the world

Thy very gentle smile revealed the newly cut teeth. Thy lustruous locks of hair streamed around Thy face. It was a lovely sight to look at Thy lotus feet, and Thy arms, with armlets having slipped down to the wrists which were marked with bracelets. Thou and Thy brother intensely captivated the minds of all the onlookers and also of all the people of the world.

अनुसरति जनौघे कौतुकव्याकुलाक्षे  
किमपि कृतनिनादं व्याहसन्तौ द्रवन्तौ ।  
वलितवदनपद्मं पृष्ठतो दत्तदृष्टी  
किमिव न विदधाथे कौतुकं वासुदेव ॥३॥

अनुसरति जनौघे	being followed by all the people
कौतुक-व्याकुल-आक्षे	with extremely eager eyes (set on Thee)
किम्-अपि	some sort of
कृत-निनादम्	sound (the two of Thou) made
व्याहसन्तौ द्रवन्तौ	(then) laughed (then) started running
वलित-वदन-पद्मम्	(then) turning (Thy) lotus face
पृष्ठतः दत्त-दृष्टी	casting a look behind
किम्-इव न	what also did not
विदधाथे कौतुकम्	(Thou) cause joyful excitements
वासुदेव	O Vaasudeva!

O Vaasudeva! All the people followed Thee with their eager affectionate eyes set on Thee. As the two of Thou ran, Thou made some screaming sounds, then laughed and ran as Thou turned Thy lotus like faces casting a look at the people behind. What incredible joyful excitement Thou caused when Thou did so!

द्रुतगतिषु पतन्तावुत्थितौ लिप्तपङ्कौ  
दिवि मुनिभिरपङ्कैः सस्मितं वन्द्यमानौ ।  
द्रुतमथ जननीभ्यां सानुकम्पं गृहीतौ  
मुहुरपि परिरब्धौ द्राग्युवां चुम्बितौ च ॥४॥

द्रुतगतिषु	in moving fast
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पतन्तौ-उत्थितौ	falling down, then getting up
लिप्त-पङ्कौ	smeared (stained) with dust (mud)
दिवि	in the heavens
मुनिभिः-अपङ्कैः	by the taintless sages
सस्मितं वन्द्यमानौ	with a smile (watching the two of Thou) being saluted
द्रुतम्-अथ	quickly then
जननीभ्यां सानुकम्पं	by the two mothers with great care
गृहीतौ	being picked up
मुहुःअपि परिरब्धौ	and again and again were embraced
द्राक्-युवां चुम्बितौ च	soon Thou two were kissed also

As Thou two moved fast, Thou fell and got up and were smeared and tainted by mud. The taintless sages in heaven, saw these pranks and smiled at Thee and saluted Thee worshipfully. Then Thou two would be with great care quickly picked up by the two mothers and would be embraced and kissed again and again.

स्नुतकुचभरमङ्के धारयन्ती भवन्तं  
तरलमति यशोदा स्तन्यदा धन्यधन्या ।  
कपटपशुप मध्ये मुग्धहासाङ्कुरं ते  
दशनमुकुलहृदयं वीक्ष्य वक्त्रं जहर्ष ॥५॥

स्नुत-स्नुत-कुचभरम्-	with overflowing and full breasts
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अङ्के धारयन्ती भवन्तं	in the lap holding Thee
तरलमति यशोदा	tender hearted Yashodaa
स्तन्यदा धन्यधन्या	breast feeding (Thee) was extremely fortunate
कपट-पशुप मध्ये	O Thou! The seeming cowherd boy! In the middle
मुग्ध-हास-अङ्कुरं	the bewitching smile sprouting
ते दशन-मुकुल-हृद्यं	Thy teeth buds-like charming
वीक्ष्य वक्त्रं जहर्ष	seeing (Thy) face was filled with delight

The tender hearted Yashodaa with overflowing and full breasts, held Thee in her lap and fed Thee. How extremely fortunate and blessed she was as she did so. O Thou! The seeming cowherd boy! In between the feeding Thou smiled bewitchingly, revealing the charming jasmine buds like teeth, and seeing Thy face she was filled with delight.

तदनुचरणचारी दारकैस्साकमारा-

न्निलयततिषु खेलन् बालचापल्यशाली ।

भवनशुकविडालान् वत्सकांश्चानुधावन्

कथमपि कृतहासैर्गोपकैर्वारितोऽभूः ॥६॥

तदनु-चरण-चारी	next (when Thou started) on feet walking about
दारकैः-साकम्-	with the other boys
आरात्-निलयततिषु	in the nearby houses and compounds
खेलन्	playing

बाल-चापल्य-शाली	(with) the natural childish restlessness
भवन-शुक-विडालान्	the domestic parrots and cats
वत्सकान्-च-	and the calves
अनुधावन् कथम्-अपि	chasing somehow
कृत-हासैः-गोपकैः-	by the gopaas who were laughing
वारितः-अभूः	(Thou) were restrained

Next, as Thou started to walk about, Thou played with the other boys in the neighbouring houses and compounds with the natural childlike restlessness. The Gopaas witnessed with joyful laughter asThou also chased the pet parrots, cats and calves of the household and they somehow restrained Thee from doing so.

हलधरसहितस्त्वं यत्र यत्रोपयातो  
विवशपतितनेत्रास्तत्र तत्रैव गोप्यः ।  
विगलितगृहकृत्या विस्मृतापत्यभृत्या  
मुरहर मुहुरत्यन्ताकुला नित्यमासन् ॥७॥

हलधर-सहितः-त्वं	along with Haladhara (Balaraam), Thou
यत्र यत्र-उपयातः	where-ever went
विवश-पतित-नेत्राः-	with helpless (spell bound) watching
तत्र तत्र-एव गोप्यः	there there the Gopis
विगलित-गृह-कृत्या	negelecting their household duties

विस्मृत-अपत्य-भृत्या	forgetting their children and servants
मुरहर	O Slayer of Mura!
मुहुः-अत्यन्त-	again and again, very much
आकुला नित्यम्-आसन्	excited always were

Where so ever that Thou went with Thy elder brother Haldhar, the Gopis helplessly and spell bound kept watching Thee. They even neglected their household chores and forgot all about their children and servants. O Slayer of Mura! They were always so very much excited as this happened again and again.

प्रतिनवनवनीतं गोपिकादत्तमिच्छन्  
 कलपदमुपगायन् कोमलं क्वापि नृत्यन् ।  
 सदययुवतिलोकैरर्पितं सर्पिरश्नन्  
 क्वचन नवविपक्वं दुग्धमप्यापिबस्त्वम् ॥८॥

प्रतिनव-नवनीतं	fresh butter
गोपिका-दत्तम्-	by the Gopikas given
इच्छन् कलपदम्-	desiring sweet songs
उपगायन्	singing
कोमलं क्व-अपि	charmingly sometimes
नृत्यन्	dancing
सदय-युवति-लोकैः	by the affectionate young women folk

अर्पितं सर्पिः-अश्नन्	offered butter, eating
क्वचन नव- विपक्वं	sometimes freshly boiled
दुग्धम्-अपि-	milk also
अपिबः-त्वम्	drank Thou

Thou would sweetly sing and sometimes charmingly dance about with the desire of getting fresh butter. The young women full of affection gave Thee butter which Thou ate and also gave freshly boiled milk which Thou drank with delight.

मम खलु बलिगेहे याचनं जातमास्ता-  
मिह पुनरबलानामग्रतो नैव कुर्वे ।  
इति विहितमतिः किं देव सन्त्यज्य याच्नां  
दधिघृतमहरस्त्वं चारुणा चोरणेन ॥९॥

मम खलु बलि-गेहे	indeed my, in the house of Mahaabali
याचनं जातम्-आस्ताम्	begging was done, let that be
इह पुनः-	here, again
अबलानाम्-अग्रतः	in front of the ladies
न-एव कुर्वे	I will not do so
इति विहित-मतिः	thus deciding
किं देव	did Thou O Lord!
सन्त्यज्य याच्नां	giving up begging



दधि-घृतम्-	curd ghee etc
अहरः-त्वं	took Thou
चारुणा चोरणेन	by pleasant stealing

In the house of Mahaabali I had to go begging. Let that be. Here now in front of these ladies I am not going to do so again.' O Lord! Thus deciding Thou gave up begging for curd and ghee etc and resorted to pleasantly stealing in clever delightful ways.

तव दधिघृतमोषे घोषयोषाजनाना-  
मभजत हृदि रोषो नावकाशं न शोकः ।  
हृदयमपि मुषित्वा हर्षसिन्धौ न्यधास्त्वं  
स मम शमय रोगान् वातगेहाधिनाथ ॥१०॥

तव दधि-घृतम्-ओषे	Thy, in the curd and ghee stealing
घोष-योषा-जनानाम्-	in the cowherds' colony's women folk
अभजत हृदि रोषः	did not entertain in their hearts, anger
न-अवकाशं न शोकः	neither dearth nor sorrow
हृदयम्-अपि मुषित्वा	(their) hearts also stealing
हर्ष-सिन्धौ	in the ocean of bliss
न्यधाः-त्वं	put them in, Thou
स	That Thou
मम शमय रोगान्	my eradicate ailments

वातगेहाधिनाथ

O Lord of Guruvaayur!

In the cowherds' colony the Gopikas did not have place in their hearts for either anger or sorrow by Thy stealing of butter and ghee etc. They did not even feel any dearth for its being stolen. It was because Thou also stole their hearts and immersed them in the ocean of Bliss. Such Thou O Lord of Guruvaayur! May Thou eradicate my ailments.

शाखाग्रे विधुं विलोक्य फलमित्यम्बां च तातं मुहुः  
संप्रार्थ्यथ तदा तदीयवचसा प्रोत्क्षिप्तबाहौ त्वयि।  
चित्रं देव शशी स ते कर्मगात् किं ब्रूमहे संपतः  
ज्योतिर्मण्डलपूरिताखिलवपुः प्रागा विराङ्गपताम् ॥ ११ ॥

शाखा-अग्रे-अथ	(at) the branches's front (end) then
विधुम् विलोक्य	the moon seeing
फलम्-इति-अम्बाम्	fruit it is, (to) mother
च तातम् मुहुः	and to father again and again
संप्रार्थ्य-अथ	requesting, then
तदा तदीय-वचसा	at that time, by his (father's)saying
प्रोत्क्षिप्त-बाहौ त्वयि	were flung up the two arms by Thee
चित्रम्	amazing
देव शशी स	deity moon that
ते करम्-अगात्	in Thy hands came

किम् ब्रूमहे संपतः	what do we say of (Thy) lordliness
ज्योतिः-मण्डल-	the luminous aura
पूरित-अखिल-वपुः	covering the whole body
प्रागा विराट-रूपम्	attained cosmic form

On the front end of the branch of a tree, watching the moon, Thou asked Thy mother and father again and again for it, saying that it was a fruit. At that time, then, going by Thy father's words, when Thou flung Thy two arms, amazingly, the diety moon came into Thy hands! What can we say of Thy splendorous lordliness? Thy whole body was covered by luminous light and Thou attained Thy cosmic form!

किं किं बतेदमिति संभ्रम भाजमेनं  
 ब्रह्मार्णवे क्षणममुं परिमज्ज्य तातम् ।  
 मायां पुनस्तनय-मोहमयीं वितन्वन्  
 आनन्दचिन्मय जगन्मय पाहि रोगात् ॥१२॥

किम् किम् बत-	what what, indeed
इदम्-इति संभ्रम्	this (is) thus confusion
भाजम्-एनम्	contained him (father)
ब्रह्म-अर्णवे	in the cosmic ocean
क्षणम्-अमुम्	for a moment him
परिमज्ज्य तातम्	immersing father
मायाम् पुनः-तनय-	the Maayaa again, of son's

मोहमयीम् वितन्वन्	enchanting, drawing
आनन्द-चिन्मय	bliss, supreme consciousness
जगन्मय	O Universal form!
पाहि रोगात्	save from disease

'What is all this! indeed!' thus Thy father was a vessel of amazement. Thou immersed him in the cosmic ocean for a moment, then again extended Thy Maayaa, and Thou brought about Thy enchanting form of a son. That, Bliss incarnate, Supreme Consciousness, Cosmic form, O Krishna! save me from disease!

