

SHRIMAN NĀRĀYANEYAM

Dashaka 64

आलोक्य शैलोद्धरणादिरूपं प्रभावमुच्चैस्तव गोपलोकाः ।

विश्वेश्वरं त्वामभिमत्य विश्वे नन्दं भवज्जातकमन्वपृच्छन् ॥ १ ॥

आलोक्य	seeing
शैल-उद्धरण-	the lifting of the mountain
आदि-रूपं	and other feats (of Thee)
प्रभावम्-उच्चैः-	the great powers
तव	of Thee
गोप-लोकाः	the cowherds,
विश्वेश्वरं	the Lord of the Universe
त्वाम्-अभिमत्य	Thee considering
विश्वे नन्दं	all of them to Nanda
भवत्-जातकम्-	Thy horoscope
अन्वपृच्छन्	asked again and again

The Gopaalakas witnessed Thy tremendous feats such as the lifting of the mountain and Thy great powers. They considered Thee to be the Lord of the Universe. All of them asked

Nanda again and again about Thy horoscope.

गर्गोदितो निर्गदितो निजाय वर्गाय तातेन तव प्रभावः ।

पूर्वाधिकस्त्वय्यनुराग एषामैधिष्ठ तावत् बहुमानभारः ॥ २ ॥

गर्ग-उदितः	as Garg Muni had said
निर्गदितः	was told
निजाय वर्गाय	for his own clansmen
तातेन तव प्रभावः	by Thy father, Thy greatness
पूर्वाधिकः	more than before
त्वयि-अनुराग	in Thee love
एषाम्-ऐधिष्ठ	for these (people) increased
तावत् बहुमानभारः	thereafter, also great respect

Thy father told his clansmen of what sage Garg had prophesied about Thy greatness. Thence forward their love and also great respect for Thee increased much more than before.

ततोऽवमानोदिततत्त्वबोधः सुराधिराजः सह दिव्यगव्या।

उपेत्य तुष्टाव स नष्टगर्वः स्पृष्ट्वा पदाब्जं मणिमौलिना ते ॥ ३ ॥

ततः-अवमान-उदित-	then by disgrace caused
तत्त्व-बोधः	truth realising

सुराधिराजः	the lord of the gods, Indra
सह दिव्य-गव्या	with the celestial cow (Kaamadhenu)
उपेत्य तुष्टाव	coming (to Thee) praised
स नष्टगर्वः	he whose pride was shattered
स्पृष्ट्वा पदाब्जं	touching Thy lotus feet
मणिमौलिना	(by his) bejewelled crown
ते	Thy (feet)

Then as a result of being disgraced his pride was shattered and the lord of the gods, Indra realised the truth about Thee. He came to Thee with the divine cow Kaamadhenu, and sang Thy praises. He touched Thy lotus feet with his bejewelled crowned head.

स्नेहस्रुतैस्त्वां सुरभिः पयोभिर्गोविन्दनामाङ्कितमभ्यषिञ्चत् ।
ऐरावतोपाहृतदिव्यगङ्गापाथोभिरिन्द्रोऽपि च जातहर्षः ॥४॥

स्नेह-स्रुतैः-	with love overflowing (as milk)
त्वां सुरभिः पयोभिः-	Thee, Surabhi (Kaamadhenu) with milk
गोविन्द-नाम-	(Thee) with the name Govind
अङ्कितम्-अभ्यषिञ्चत्	marked and anointed
ऐरावत-उपाहृत-	(and) by Airaavata brought
दिव्य-गङ्गा-	with the celestial Ganges

पाथोभिः-इन्द्रः-अपि	waters Indra also
च (अभिषिञ्चत्)	and (annointed) (Thee)
जात-हर्षः	delightfully

The divine cow Kaamadhenu annointed Thee with her milk overflowing with love for Thee and so Thou were named 'Govinda', the Lord of cows. Airaavata the elephant of Indra brought the waters of the celestial Ganges and Indra also annointed Thee with it delightfully.

जगत्त्रयेशे त्वयि गोकुलेशे तथाऽभिषिक्ते सति गोपवाटः ।

नाकेऽपि वैकुण्ठपदेऽप्यलभ्यां श्रियं प्रपेदे भवतः प्रभावात् ॥५॥

जगत्त्रय-ईशे	O Lord of the three Worlds
त्वयि गोकुलेशे	(when) Thou as the Lord of Gokula
तथा-अभिषिक्ते सति	thus were annointed
गोपवाटः	Gokula,
नाके-अपि	in heaven also
वैकुण्ठपदे-अपि-	in Vaikuntha also
अलभ्यां श्रियं	unattaainable, (such) prosperity
प्रपेदे भवतः प्रभावात्	attained by Thy grace

O Lord of the three worlds! Thou were annointed as the Lord of Gokula. By Thy grace and glory, Gokula attained a prosperity unknown and unheard of in either the heavens or even

in Vaikuntha.

कदाचिदन्तर्यमुनं प्रभाते स्नायन् पिता वारुणपूरुषेण ।

नीतस्तमानेतुमगाः पुरीं त्वं तां वारुणीं कारणमर्त्यरूपः ॥६॥

कदाचित्-	once
अन्तर्-यमुनं	in the river Yamunaa
प्रभाते स्नायन् पिता	very early in the morning bathing, (Thy) father
वारुण-पूरुषेण	by Varuna's emissary
नीतः-तम्-आनेतुम्-	was taken away, him to bring back
अगाः पुरीं	(Thou) went to the city
त्वं तां वारुणीं	Thou ,of Varuna
कारण-मर्त्य-रूपः	(to fulfill the) purpose of human form

Once very early in the morning, Thy father was bathing in the river Yamunaa. He was taken away by the emissary of Varuna. To bring him back and also to fulfill the purpose of Thy taking human form, Thou went to the city of Varuna .

ससम्भ्रमं तेन जलाधिपेन प्रपूजितस्त्वं प्रतिगृह्य तातम् ।

उपागतस्तत्क्षणमात्मगेहं पिताऽवदत्तच्चरितं निजेभ्यः ॥७॥

ससम्भ्रमं	with great surprise
तेन जलाधिपेन	by him, the Lord of the waters

प्रपूजितः-त्वं	was well worshipped Thou
प्रतिगृह्य तातम्	taking (Thy) father
उपागतः-	returned
तत्-क्षणम्-	at once
आत्म-गेहं	to Thy own house
पिता-अवदत्-	father said
तत्-चरितं	that incident
निजेभ्यः	to his clansmen

The Lord of the waters, Varuna, was taken by surprise at Thy unexpected appearance. Thou were well worshipped by him. Thou immediately returned home with Thy father. Thy father, Nanda, later narrated this incident to his clansmen.

हरिं विनिश्चित्य भवन्तमेतान् भवत्पदालोकनबद्धतृष्णान् ॥
निरीक्ष्य विष्णो परमं पदं तद्दुरापमन्यैस्त्वमदीदृशस्तान् ॥८॥

हरिं विनिश्चित्य	as Hari knowing with certainty
भवन्तम्-एतान्	Thee, to them
भवत्-पद-आलोकन-	Thy state (of bliss) to see
बद्ध-तृष्णान्	tied by (such a) thirst
निरीक्ष्य विष्णो	seeing, O All pervading Lord!

परमं पदं तत्-	supreme state that
दुरापम्-अन्यैः-	not easily attainable by others
त्वम्-अदीदृशः-तान्	Thou showed to them

The Gopas were convinced that Thou were definitely Hari Himself. O All pervading Lord! They were tied with the intense thirst of having a direct experience of Thy Supreme State. Thou showed them that state which is not attainable to men without devotion.

स्फुरत्परानन्दरसप्रवाहप्रपूर्णकैवल्यमहापयोधौ ।

चिरं निमग्नाः खलु गोपसङ्घास्त्वयैव भूमन् पुनरुद्धृतास्ते ॥९॥

स्फुरत्-	shining
परानन्दरस-	(with) supreme bliss nectar
प्रवाह-प्रपूर्ण-	flow, full of it
कैवल्य-महापयोधौ	(in the) liberation's great ocean
चिरं निमग्नाः	for long immersed
खलु गोपसङ्घाः-	indeed the Gopas
त्वया-एव भूमन्	by Thee only, O Infinite One!
पुनः-उद्धृताः-ते	again were taken out, they

The great ocean of liberation was full and overflowing and lustruous with the supreme blissful nectar. The groups of Gopas were indeed immersed in it for long. O Infinite One! By Thee alone they were drawn back to their worldly state of consciousness.

करबदरवदेवं देव कुत्रावतारे
निजपदमनवाप्यं दर्शितं भक्तिभाजाम् ।
तदिह पशुपरूपी त्वं हि साक्षात् परात्मा
पवनपुरनिवासिन् पाहि मामामयेभ्यः ॥ १० ॥

कर-बदर-वत्-एवं	in hand a berry like thus
देव कुत्र-अवतारे	O Lord! In which incarnation
निज-पदम्-अनवाप्यम्	Thy own abode (which is) unattainable
दर्शितं भक्तिभाजाम्	is shown to the devotees
तत्-इह पशुपरूपी	so here, in the cowherd form
त्वं हि साक्षात्	Thou indeed, in reality are
परात्मा	Supreme Lord!
पवनपुरनिवासिन्	O Dweller of Guruvaayura!
पाहि माम्-	save me
आमयेभ्यः	from ailments

O Lord! Thy unattainable abode was revealed to the devotees with such ease and clearly as a berry in one's palm. In which other incarnation of Thee has such a thing happened? So, it is certain that here in the form of a cowherd, Thou are the Supreme Self. O Dweller of Guruvaayur! save me from ailments.

