

SHRIMAN NĀRĀYANEYAM

Dashaka 58

त्वयि विहरणलोले बालजालैः प्रलम्ब-

प्रमथनसविलम्बे धेनवः स्वैरचाराः ।

तृणकुतुकनिविष्टा दूरदूरं चरन्त्यः

किमपि विपिनमैषीकाख्यमीषांबभूवुः ॥ १ ॥

त्वयि विहरण-लोले	(when) Thou (were) engaged in playing
बाल-जालैः	with the boys' group
प्रलम्ब-प्रमथन-	in the Pralambaasura killing
सविलम्बे	(and) were delayed
धेनवः स्वैर-चाराः	the cows of their own will
तृण-कुतुक-निविष्टा	eager to eat grass
दूर-दूरं चरन्त्यः	far and far moving
किमपि विपिनम्-	(to) some forest
ऐषीक-आख्यम्-	Aishika (also a grass) named
ईषां बभूवुः	came near

As Thou were engaged in playing with the group of boys and were held up in the distruction of Pralambaasura, the cows moved far ahead in their eagerness to eat grass. They reached

a nearby forest named Aishika.

अनधिगतनिदाघक्रौर्यवृन्दावनान्तात्
बहिरिदमुपयाताः काननं धेनवस्ताः ।
तव विरहविषण्णा ऊष्मलग्रीष्मताप-
प्रसरविसरदम्भस्याकुलाः स्तम्भमापुः ॥ २ ॥

अनधिगत	(which was) not felt
निदाघ-क्रौर्य-	the summer heat cruel (intensity)
वृन्दावन-अन्तात्	at Vrindaavana's outer end
बहिः-इदम्-उपयाताः	outside this (who had) reached
काननं धेनवः-ताः	the forest, those cows
तव विरह-विषण्णा	(by) Thy seperation tormented
ऊष्मल-ग्रीष्म-ताप-	(and) the intensely hot the summer heat
प्रसर-विसरत्-	increasing and spreading
अम्भस्य-आकुलाः	for want of water suffering
स्तम्भम्-आपुः	motionless became

The cruel summer heat was not felt in the Vrindaavana forest. But when the cows reached the outskirts of the forest, they were tormented by the intensely hot summer heat which was increasing and spreading. Exhausted by the heat and for the want of water and also out of grief at the seperation from Thee, they stood stunned and motionless.

तदनु सह सहायैर्दूरमन्विष्य शौरे
गलितसरणिमुञ्जारण्यसञ्जातखेदम् ।
पशुकुलमभिवीक्ष्य क्षिप्रमानेतुमारा-
त्वयि गतवति ही ही सर्वतोऽग्निर्जृम्भे ॥ ३ ॥

तदनु सह सहायैः-	then with Thy helpers
दूरम्-अन्विष्य	till far searching
शौरे	O Krishna
गलित-सरणि-	loosing the way
मुञ्ज-अरण्य-	(reaching) the Munja forest
सजात-खेदम्	overcome by exhaustion
पशुकुलम्-अभिवीक्ष्य	the cattle seeing
क्षिप्रम्-आनेतुम्-	quickly to bring
आरात्-त्वयि गतवति	near (when) Thou went
ही ही सर्वतः-	alas, alas, all around
अग्निः-जृम्भे	a fire broke out

O Krishna! Along with Thy mates, Thou ventured far in search of the cattle and having lost the way, Thou reached the Munja forest. There Thou discovered the cows standing in distress and as Thou were nearing them to bring them back, alas a wild fire broke out and

spread.

सकलहरिति दीप्ते घोरभाङ्कारभीमे
शिखिनि विहतमार्गा अर्धदग्धा इवार्ताः ।
अहह भुवनबन्धो पाहि पाहीति सर्वे
शरणमुपगतास्त्वां तापहर्तारमेकम् ॥४॥

सकल-हरिति दीप्ते	(when) all the directions were blazing
घोर-भाङ्कार-भीमे	(with) terrific roars frightening
शिखिनि	the fire
विहत-मार्गा	obstructed the ways
अर्ध-दग्धाः	half burnt
इव-आर्ताः	like tormented
अहह भुवनबन्धो	O Friend of all!
पाहि पाहि-इति	save, save us, thus
सर्वे शरणम्-उपगताः-	all of them took refuge
त्वां ताप-हर्तारम्-एकम्	in Thee, from all sorrows the saviour, the Only One

All the directions were blazing with the outrageous fire and its terrific frightening roars. All the escape routes were obstructed and all the boys and cows were so tormented as if they were half burnt. They all took refuge in Thee who are a friend of all and called Thee saying, ' O The Only One saviour from all sorrows , save us, save us.'

अलमलमतिभीत्या सर्वतो मीलयध्वं
दृशमिति तव वाचा मीलितक्षेषु तेषु ।
क्व नु दवदहनोऽसौ कुत्र मुञ्जाटवी सा
सपदि ववृतिरे ते हन्त भाण्डीरदेशे ॥५॥

अलम्-अलम्-	enough enough
अति-भीत्या	of so much fright
सर्वतः मीलयध्वं	all of you close
दृशम्-इति	the eyes, thus
तव वाचा	by Thy words
मीलित-अक्षेषु	(when they) had closed the eyes
तेषु क्व नु	when they, where indeed (was)
दव-दहनः-असौ	forest fire that
कुत्र मुञ्जा-अटवी सा	where (was) Munja forest that
सपदि ववृतिरे ते	at once found themselves they
हन्त भाण्डीर-देशे	how wonderful, in Bhaandeera land

Enough, enough of so much fright. Let all completely close their eyes.' Thus on Thy instruction when they had all closed their eyes, where indeed was the forest fire and where was the Munja forest? They instantly found themselves in the Bhaandeera area inside

Vrindaavana. How wonderful!

जय जय तव माया केयमीशेति तेषां
नुतिभिरुदितहासो बद्धनानाविलासः ।
पुनरपि विपिनान्ते प्राचरः पाटलादि-
प्रसवनिकरमात्रग्राह्यघर्मनुभावे ॥ ६ ॥

जय जय	hail hail
तव माया	Thy mysterious ways
का-इयम्	what is it
ईश-	O Lord
इति तेषां	thus by them (the cowherds)
नुतिभिः-उदितहासः	being praised, smilingly
बद्ध-नाना-विलासः	in various ways sporting
पुनः-अपि	again also
विपिन-अन्ते	in the forest's end
प्राचरः पाटलादि-	Thou roamed about, (where) the Paatala etc
प्रसव-निकर-	(flowers) blooming in bunches
मात्र-ग्राह्य-	(were the) only indication
घर्म-अनुभावे	summer season's presence

Hail, hail, Thy mysterious ways, unfathomable, O Lord!' Thus Thou were smilingly praised by them. Thou continued to roam about and sport in various ways, where the Paatala flowers blooming in bunches, were the only indication of the presence of the summer season.

त्वयि विमुखमिवोच्चैस्तापभारं वहन्तं
तव भजनवदन्तः पङ्कमुच्छ्रोषयन्तम् ।
तव भुजवदुदञ्चद्भूरितेजःप्रवाहं
तपसमयमनैषीर्यामुनेषु स्थलेषु ॥७॥

त्वयि विमुखम्-	(when) unto Thee, (one is) indifferent
इव-उच्चैः-	like that, very intense
तापभारं वहन्तम्	the weight of heat, carrying
तव भजन-वदन्तः	Thy praises speaking (worshipping)
पङ्कम्-	the mud/slush
उच्छ्रोषयन्तम्	drying up
तव भुज-वत्-	Thy two arms like
उदञ्चत्-	emitting
भूरि-तेज-प्रवाहं	a great brilliance flow
तप-समयम्-	the summer time
अनैषीः	Thou spend

यामुनेषु स्थलेषु

on the Yamunaa banks

The intense heat of the summer time was like the weight of the heat of passion that people carry in their minds who are indifferent to Thee. It was like the heat which is created by worshipping Thee, which dries up all the mud and slush of Thy devotees. It was like the brilliance flowing from Thy two arms. Such a summer time Thou spent on the banks of the river Yamunaa.

तदनु जलदजालैस्त्वद्रपुस्तुल्यभाभि-

विकसदमलविद्युत्पीतवासोविलासैः ।

सकलभुवनभाजां हर्षदां वर्षवेलां

क्षितिधरकुहरेषु स्वैरवासी व्यनैषीः ॥८॥

तदनु जलद-जालैः-	then with the cloud clusters
त्वत्-वपुः-	Thy body
तुल्य-भाभिः-	like splendorous
विकसत्-अमल-	shining pure
विद्युत्-पीतवासः-	lightening (like Thy) yellow garment
विलासैः	beautifully
सकल-भुवन-भाजां	(to) all the world's inhabitants
हर्षदां वर्षवेलां	joy giving, the rainy season
क्षितिधर-कुहरेषु	(in) the mountain caves

स्वैरवासी व्यनैषीः

at will residing Thou spend

Then, the clusters of clouds in the rainy season were like the hue of Thy splendorous body, the lightening shining was like the lusture of Thy beautiful yellow garment. It gave joy to all the inhabitants of the world. Such a rainy season Thou spent, sporting at will, in the caves of the mountain (Govardhana).

कुहरतलनिविष्टं त्वां गरिष्ठं गिरीन्द्रः

शिखिकुलनवकेकाकाकुभिः स्तोत्रकारी ।

स्फुटकुटजकदम्बस्तोमपुष्पाञ्जलिं च

प्रविदधदनुभेजे देव गोवर्धनोऽसौ ॥९॥

कुहरतल-निविष्टं	in the caves residing
त्वां गरिष्ठं	to Thee, the highly honoured
गिरीन्द्रः	the mountain
शिखि-कुल-	the peacocks'
नव-केका-	pleasant cooings
काकुभिः स्तोत्रकारी	as hymns praising
स्फुट-कुटज-कदम्ब-	blooming Kutaja and Kadamba
स्तोम-पुष्पाञ्जलिं च	heaps and as flower offerings
प्रविदधत्-अनुभेजे	performing worship
देव	O Lord! (To Thee)

गोवर्धनः-असौ	Govardhana this, (the mountain)
--------------	---------------------------------

O Lord! To Thee, the highly honoured One, living in its caves, the mountain king (Govardhana) extended its hospitality. It sang hymns of Thy praise in the form of the pleasant cooings of the peacocks. It worshipped Thee in the form of offering heaps of fully bloomed Kutaja and Kadamba flowers falling from the branches at Thy feet.

अथ शरदमुपेतां तां भवद्भक्तचेतो-

विमलसलिलपूरां मानयन् काननेषु ।

तृणममलवनान्ते चारु सञ्चारयन् गाः

पवनपुरपते त्वं देहि मे देहसौख्यम् ॥ १ ० ॥

अथ शरदम्-उपेतां	then spring season approaching
तां भवत्-भक्त-चेतः-	that (season) (like) Thy devotees' mind
विमल-सलिल-पूरां	with pure water full
मानयन् काननेषु	enjoying in the forests
तृणम्-अमल-वनान्ते	grass in the pleasant forest
चारु सञ्चारयन् गाः	happily grazing the cows
पवनपुरपते	O Lord of Guruvaayur!
त्वं देहि	Thou bestow
मे देह-सौख्यम्	unto me good health

Then the spring season approached. In that season the streams were full of pure water,

like the pure minds of Thy devotees. O Lord of Guruvaayur! Thou spent such a season enjoying in the forests and happily grazing grass to the cattle in the pleasant forests. O Thou! bestow unto me good health.

