

SHRIMAN NĀRĀYANEYAM

Dashaka 42

कदापि जन्मर्क्षदिने तव प्रभो निमन्त्रितज्ञातिवधूमहीसुरा ।
महानसस्त्वां सविधे निधाय सा महानसादौ ववृते ब्रजेश्वरी ॥ १ ॥

कदापि जन्म-ऋक्ष-दिने	once, on the birth star day
तव प्रभो	of Thee, O Lord!
निमन्त्रित-	having invited
ज्ञाति-वधू-महीसुराः	relatives, their wives and Braahmins
महा-अनसः-त्वां सविधे	a big cart, Thee near it
निधाय सा	placing, she (Yashodaa)
महान-सादौ	in the kitchen
ववृते ब्रजेश्वरी	got busy Yashoda

O Lord! Once on Thy birth star day, Yashoda, the queen of Vraja, who had invited the relatives and their wives and the Braahmins, for the occasion, placed Thee near a big cart and got busy in the kitchen organising the feast.

ततो भवत्प्राणनियुक्तबालकप्रभीतिसङ्क्रन्दनसङ्कुलारवैः ।
विमिश्रमश्रावि भवत्समीपतः परिस्फुटद्गुरुचटच्चटारवः ॥ २ ॥

ततः भवत्-	then, for Thy
त्राण-नियुक्त-	to protect appointed
बालक-प्रभीति-	the boys
सङ्क्रन्दन-	fearfully crying
सङ्कुला-रवैः	the confused voices
विमिश्रम्-अश्रावि	which were mingled (with) , were heard
भवत्-समीपतः	from near Thee
परिस्फुटत्-दारु-	cracking and breaking of wood
चटत्-चटा-रवः	with the crackling sound

Then from near Thee, was heard the fearful cries and confused voices of various boys who were appointed to protect Thee, which was mingled with the sound of the crackling and breaking sound of wood.

ततस्तदाकर्णनसम्भ्रमश्रमप्रकम्पिवक्षोजभरा ब्रजाङ्गनाः ।

भवन्तमन्तर्ददृशुस्समन्ततो विनिष्पतद्दारुणदारुमध्यगम् ॥ ३ ॥

ततः-तत्-आकर्णन-	then that hearing
सम्भ्रम-श्रम-	(with) the fear and the effort
प्रकम्पि-वक्षोज-भराः	heaving with the heavy breasts
ब्रजाङ्गनाः	the Gopikas

भवन्तम्-अन्तः-ददृशुः-	Thee saw amongst
समन्ततः विनिष्पतत्-	all around strewn
दारुण-दारु-मध्यगम्	big pieces of wood, in the midst lying

Then hearing the terrific sound, frightened, the Gopikas came running with their heavy breasts heaving because of the effort and anxiety. They saw Thee lying amongst the frightful big pieces of broken wood strewn all around.

शिशोरहो किं किमभूदिति द्रुतं प्रधाव्य नन्दः पशुपाश्च भूसुराः ।

भवन्तमालोक्य यशोदया धृतं समाश्वसन्नश्रुजलार्द्रलोचनाः ॥४॥

शिशोः-अहो	to the child, Alas!
किं किम्-अभूत्-	what! What has happened
इति द्रुतं प्रधाव्य	thus (saying),swiftly running
नन्दः पशुपाः-च	Nanda Gopa, the cowherds
भूसुराः भवन्तम्-आलोक्य	and the Braahmins, Thee seeing
यशोदया धृतं	(who was) by Yashoda held
समाश्वसन्-	felt relieved
अश्रु-जल-आर्द्र-लोचनाः	(with) eyes wet with tears (of joy)

Alas! What! What has happened to the child!' thus crying, Nanda, the Gopas and the essembled Braahmins rushed to the spot. Finding Thee in Yashoda's arms, they felt relieved and shed tears of joy seeing that the child was safe.

कस्को नु कौतस्कुत एष विस्मयो विशङ्कटं यच्छकटं विपाटितम् ।
न कारणं किञ्चिदिहेति ते स्थिताः स्वनासिकादत्तकरास्त्वदीक्षकाः ॥५॥

कः-कः नु कौतः-कुतः	what! What, indeed how? Where? (did it happen)
एष विस्मयः विशङ्कटम्	this is a wonder, this huge
यत्-शकटम् विपाटितम्	that (this) cart is shattered to pieces
न कारणम्	no reason
किञ्चित्-इह-इति	at all is here, thus
ते स्थिताः	they stood
स्व-नासिका-दत्त-कराः-	on their noses placing their hands
त्वत्-ईक्षकाः	at Thee looking

What ! What happened and how! This is a wonder! This huge cart is shattered! There seems to be no explanation for this', thus exclaiming, they looked at Thee, awstricken, with their fingers placed on their noses.

कुमारकस्यास्य पयोधरार्थिनः प्ररोदने लोलपदाम्बुजाहतम् ।
मया मया दृष्टमनो विपर्यगादितीश ते पालकबालका जगुः ॥६॥

कुमारकस्य-अस्य	of this child
पयोधर-अर्थिनः	of being breast fed desirous
प्ररोदने	while crying

लोल-पद-अम्बुज-	by the movement of the lotus like legs
आहतम्	was hit (the cart)
मया मया दृष्टम्-	I saw, I saw
अनः विपर्यगात्-	the cart overturned
इति-ईश	thus O Lord
ते पालक-बालकाः	the children who were gaurding Thee
जगुः	said

O Lord! The children who were gaurding Thee, declared 'This child who was desirous of being breast fed, moved his lotus like legs, and hit the cart which overturned. I saw, even I saw.'

॥ भिया तदा किञ्चिदजानतामिदं कुमारकाणामतिदुर्घटं वचः ।

भवत्प्रभावाविदुरैरितीरितं मनागिवाशङ्क्यत दृष्टपूतनैः ॥७

भिया तदा	out of fright , then
किञ्चित्-अजानताम्-	anythingthose who did not know (to them)
इदम् कुमारकाणाम्-	the children's
अति-दुर्घटम् वचः	(this was) a very improbable statement
भवत्-प्रभाव-अविदुरैः-	Thy prowess' those not knowing
इति-ईरितं मनाक्-इव-	this statement, a little bit

अशङ्क्यत दृष्ट-पूतनैः

was feared (to be true), who had witnessed (the incident of) Pootanaa

Then to the people who knew nothing of Thy prowess, the words of the frightened children were entirely baseless. But to those who knew of even a bit of Thy prowess and had witnessed the incident of Pootanaa, could not reject their statement altogether.

प्रवालताम्रं किमिदं पदं क्षतं सरोजरम्यौ नु करौ विरोजितौ।

इति प्रसर्पत्करुणातरङ्गितास्त्वदङ्गमापस्पृशुरङ्गनाजनाः ॥८॥

प्रवाल-ताम्रं	tender leaves like pink
किम्-इदं पदं क्षतं	is this (little) foot hurt
सरोज-रम्यौ नु	lotuses like charming indeed
करौ विरोजितौ	(these) hands, have (they) been hurt
इति प्रसर्पत्-करुणा-	thus with overflowing sympathy
तरङ्गिताः-त्वत्-अङ्गम्-	moved by (such concern), Thy body
आपस्पृशुः-अङ्गनाजनाः	stroked gently, the women folk

Pink like tender leaves, these legs, have they been hurt? These hands, charming like the lotuses, have they been injured?' Thus with overflowing sympathy and moved with such concern, the women folk stroked Thy body gently.

अये सुतं देहि जगत्पतेः कृपातरङ्गपातात्परिपातमद्य मे ।

इति स्म सङ्गृह्य पिता त्वदङ्गकं मुहुर्मुहुः श्लिष्यति जातकण्टकः ॥९॥

अये सुतं देहि

O (Yashoda) give (me) my son

जगत्पते: कृपातरङ्ग-पातात्-	by the Lord's showers of mercy
परिपातम्-अद्य मे	(was) saved , today, my son
इति स्म सङ्गृह्य	thus collecting
पिता त्वत्-अङ्गकम्	(Thy) father , Thy body
मुहुः-मुहुः श्लिष्यति	again and again embraces
जात-कण्टकः	with his body full of horripillations

O Yashoda! Give me my son. By the Lord's showers of mercy today my son was saved!' Thus saying and collecting Thee in his arms, Thy father embraced Thee again and again, whose body was full of horripillations.

अनोनिलीनः किल हन्तुमागतः सुरारिरेवं भवता विहिंसितः ।

रजोऽपि नो दृष्टममुष्य तत्कथं स शुद्धसत्त्वे त्वयि लीनवान् ध्रुवम् ॥ १० ॥

अनः-निलीनः	as a cart, disguised
किल हन्तुम्-आगतः	indeed, to kill, had come
सुरारिः-एवं	the Asura, was thus
भवता विहिंसितः	by Thee was killed
रजः-अपि नः दृष्टम्-अमुष्य	even a speck of him (of Rajo Guna) was not seen
तत्-कथं स	how can it be that he
शुद्ध-सत्त्वे त्वयि	who are pure Sattva, in Thee

लीनवान् ध्रुवम्	merged certainly
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The Asura who had come to kill Thee, disguised as a cart, was destroyed by Thee. But even a trace of his body or evil nature (Rajas) was not seen. How can that be? Certainly, he became pure (by coming in contact with Thee) and merged in Thy pure Sattvic Self.

प्रपूजितैस्तत्र ततो द्विजातिभिर्विशेषतो लम्भितमङ्गलाशिषः ।
 व्रजं निजैर्बाल्यरसैर्विमोहयन् मरुत्पुराधीश रुजां जहीहि मे ॥ ११ ॥

प्रपूजितैः-तत्र	well honoured there
ततः द्विजातिभिः-	then by the Braahamins
विशेषतः	specially
लम्भित-मङ्गल-आशिषः	conferred with auspicious blessings
व्रजं	Gokul
निजैः-बाल्य-रसैः-	with Thy childish sweet ways
विमोहयन्	captivating (delighting)
मरुत्पुराधीश	O Lord of Guruvaayur!
रुजां जहीहि मे	suffering, sheer away, mine

The Braahmins who were invited and were well honoured specially conferred their auspicious blessings on Thee. With Thy captivating childish sweet ways, Thou delighted the whole of Vraja. O Lord of Guruvaayur! May Thou sheer away my sufferings.

