

श्रीमन्नारायणीयम्

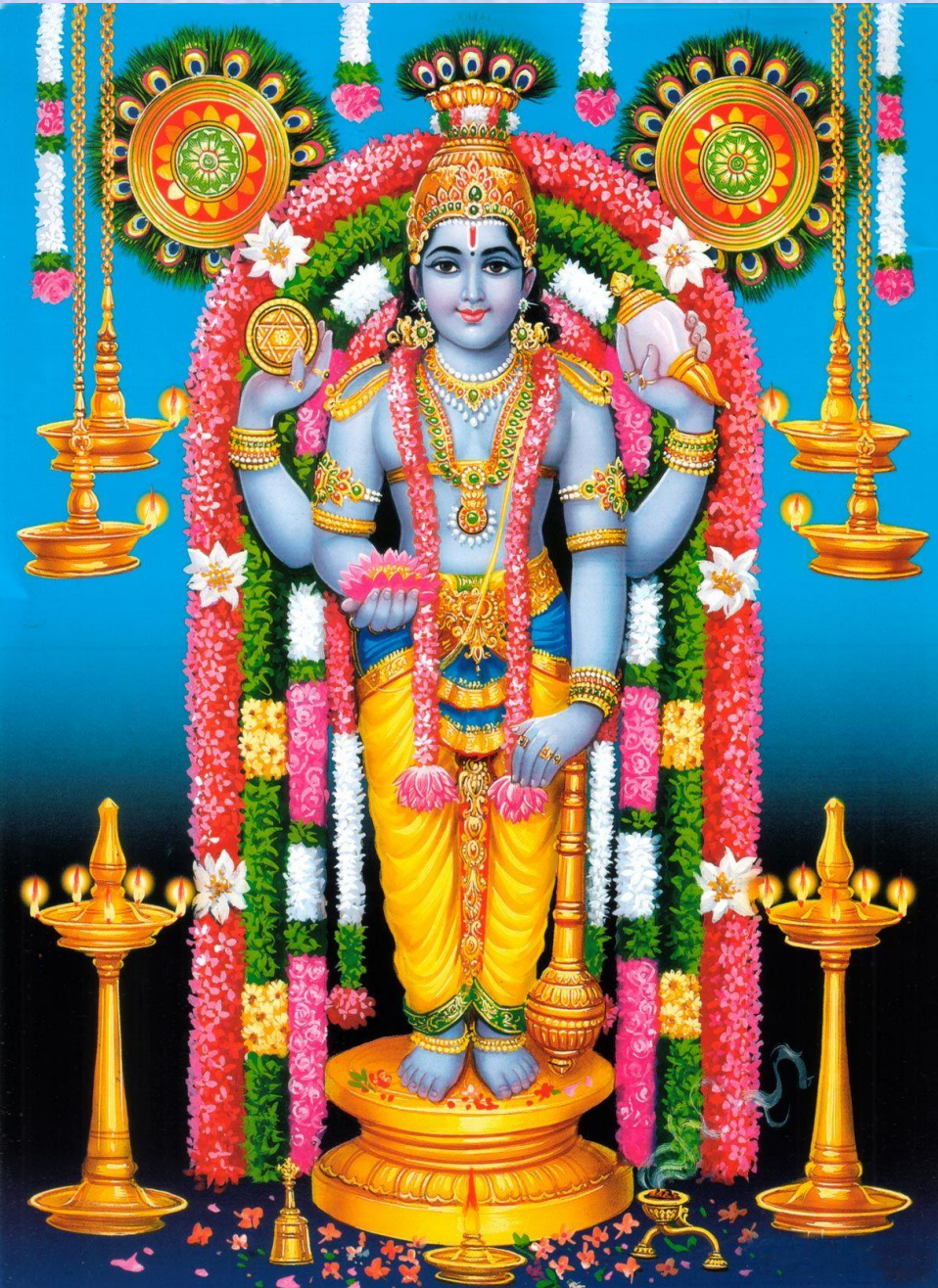
दशकम् - ५२

(॥ ब्रह्मकृतवत्सापहारवर्णनम् ॥)

Shriman Narayaneeyam

Dasakam 52

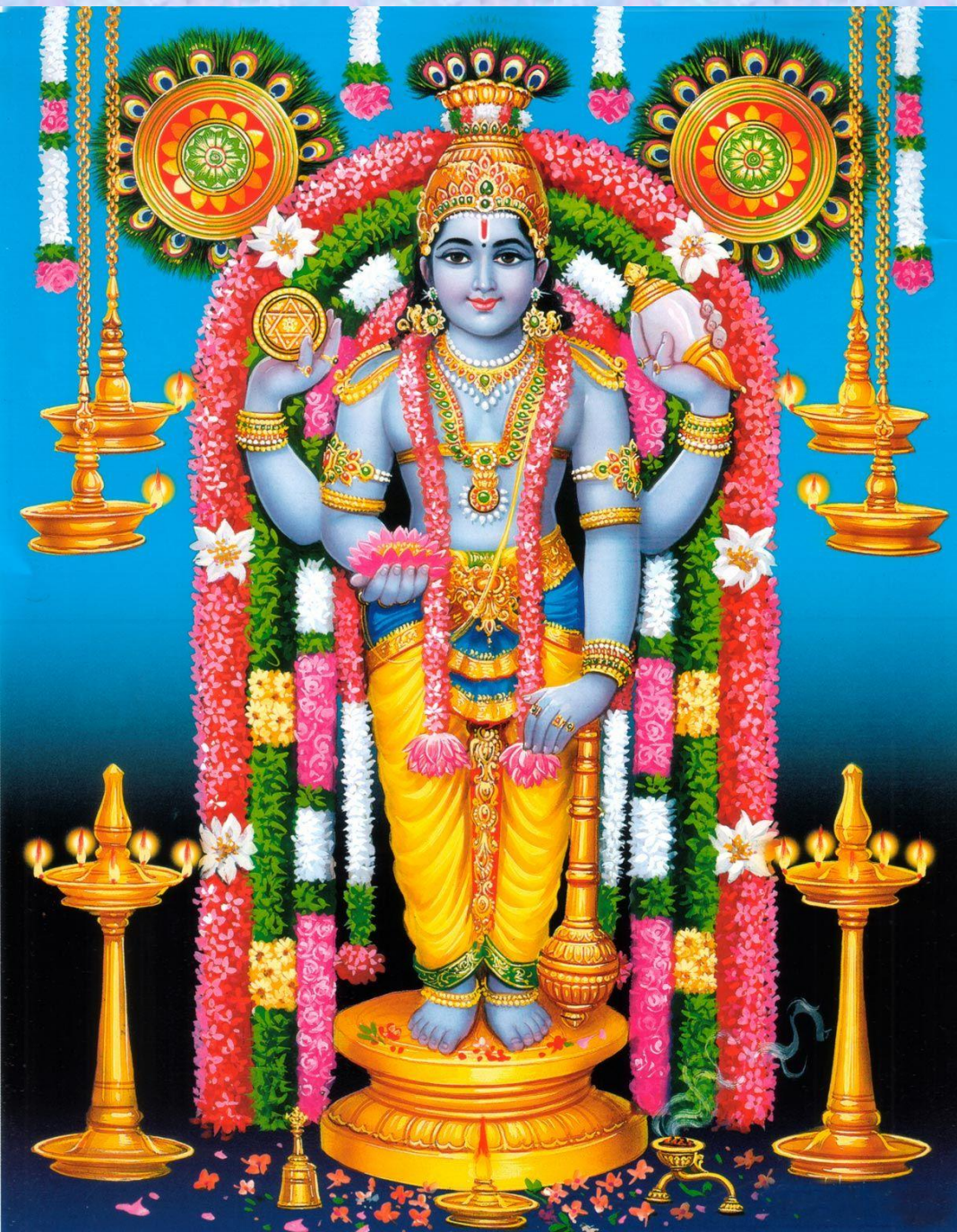
(The Stealing of the calves by Brahma)



अन्यावतारनिकरेष्वनिरीक्षितं ते
भूमातिरेकमभिवीक्ष्य तदाघमोक्षे ।
ब्रह्मा परीक्षितुमनाः स परोक्षभावं
निन्येऽथ वत्सकगणान् प्रवितत्य मायाम् ॥ ५२ - १ ॥

anyaavataaranikareShvaniriikshitaM te
bhuumaatirekamabhiviikshya tadaaghamOkshe |
brahmaa pariikshitumanaaH sa parOkshabhaavaM
ninyetha vatsakagaNaan pravitatya maayaam || 52 - 1 ||

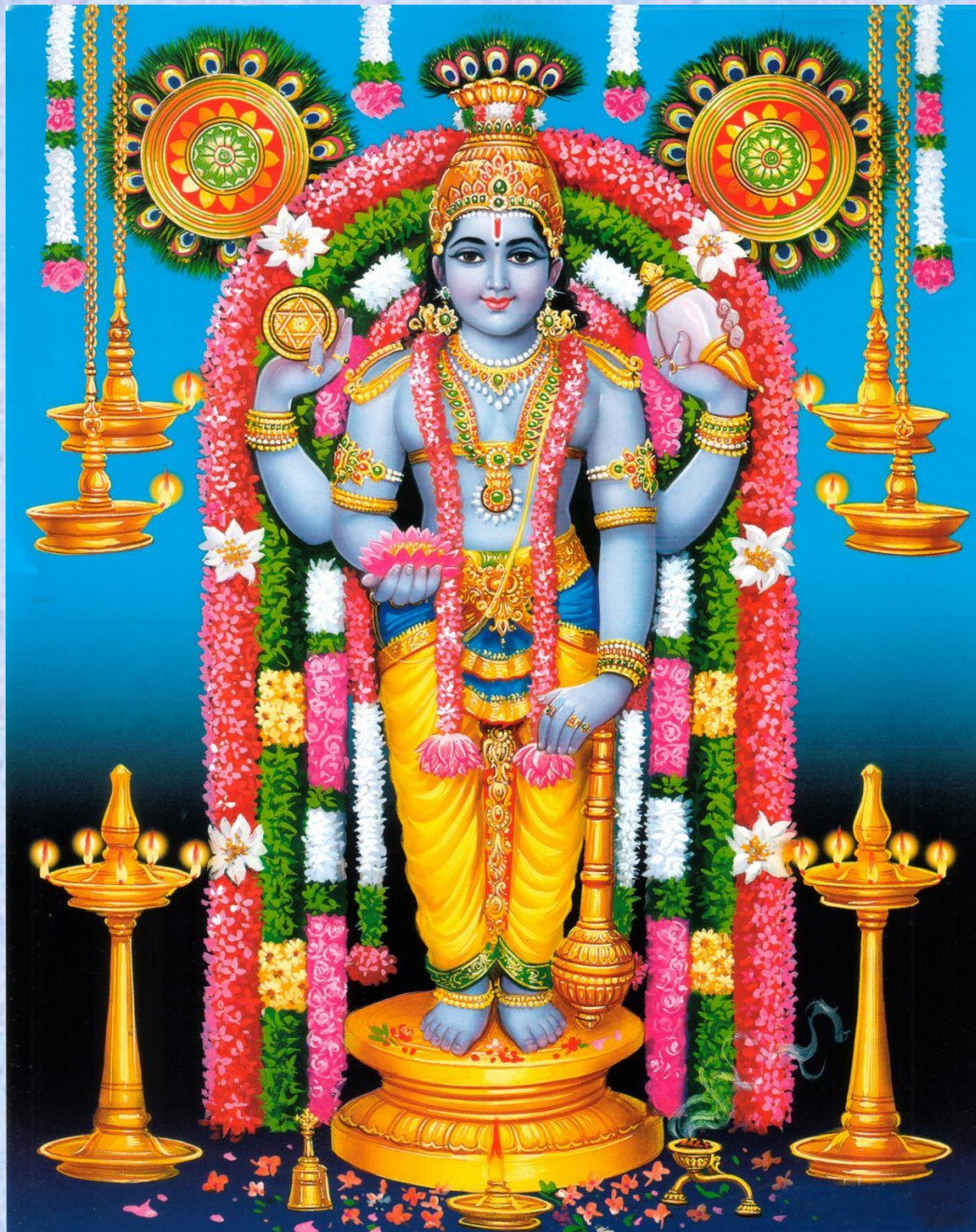
Seeing in the liberation of Aghasura Thy extreme glory which was not seen in any of Thy other incarnations, Brahma wanted to test Thee and so, invoking his power of illusion he made the herd of calves invisible.



वत्सानवीक्ष्य विवशे पशुपोत्करे ता-
नानेतुकाम इव धातृमतानुवर्ती ।
त्वं सामिभुक्तकबलो गतवांस्तदानीं
भुक्तांस्तिरोऽधित सरोजभवः कुमारान् ॥ ५२ - २ ॥

vatsaanaviikshya vivashe pashupOtkaretaan
aanetukaama iva dhaatRimataaanuvartii |
tvaM saamibhukta kabalO gatavaamstadaaniiM
bhuktaamstirOdhita sarOjabhavaH kumaaraan || 52 - 2 ||

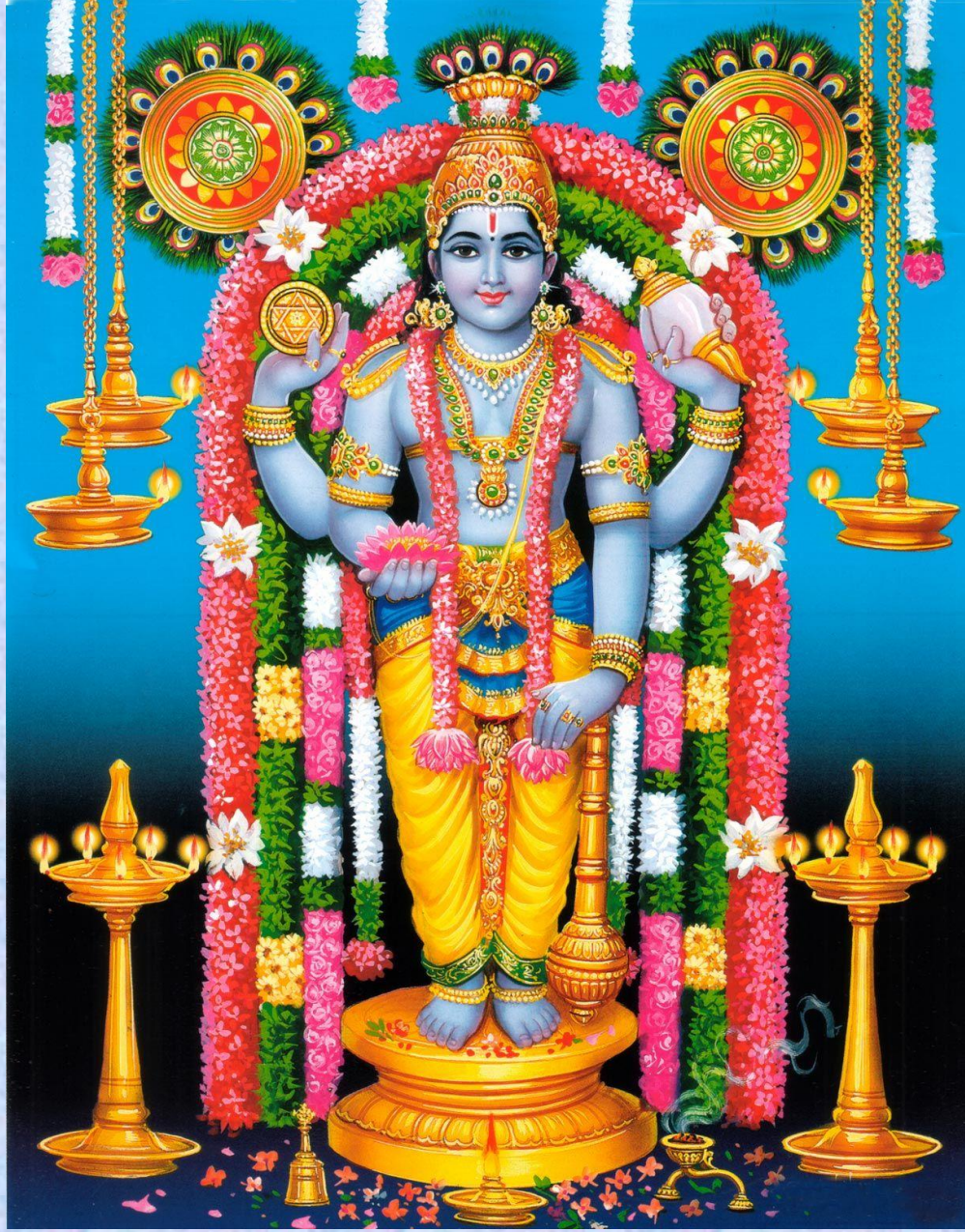
When the cow-herd boys were worried at the disappearance of the calves, Thou, pretending to be trying to bring them back, but in reality acting in such a way as to further Brahma's plan to test Thee, didst go from there with the half-eaten ball of rice in hand. Then Brahma made the boys who were then eating their food also disappear.



वत्सायितस्तदनु गोपगणायितस्त्वं
शिक्यादिभाण्डमुरलीगवलादिरूपः ।
प्राग्वद्विहत्य विपिनेषु चिराय सायं
त्वं माययाऽथ बहुधा व्रजमाययाथ ॥ ५२ - ३ ॥

vatsaayita stadanu gOpagaNaayitastvaM
shikyaadi bhaaNDA muralii gavalaadiruupaH |
praagvadvihRitya vipineShu chiraaya saayaM
tvaM maayayaatha bahudhaa vrajamaayayaatha || 52 - 3 ||

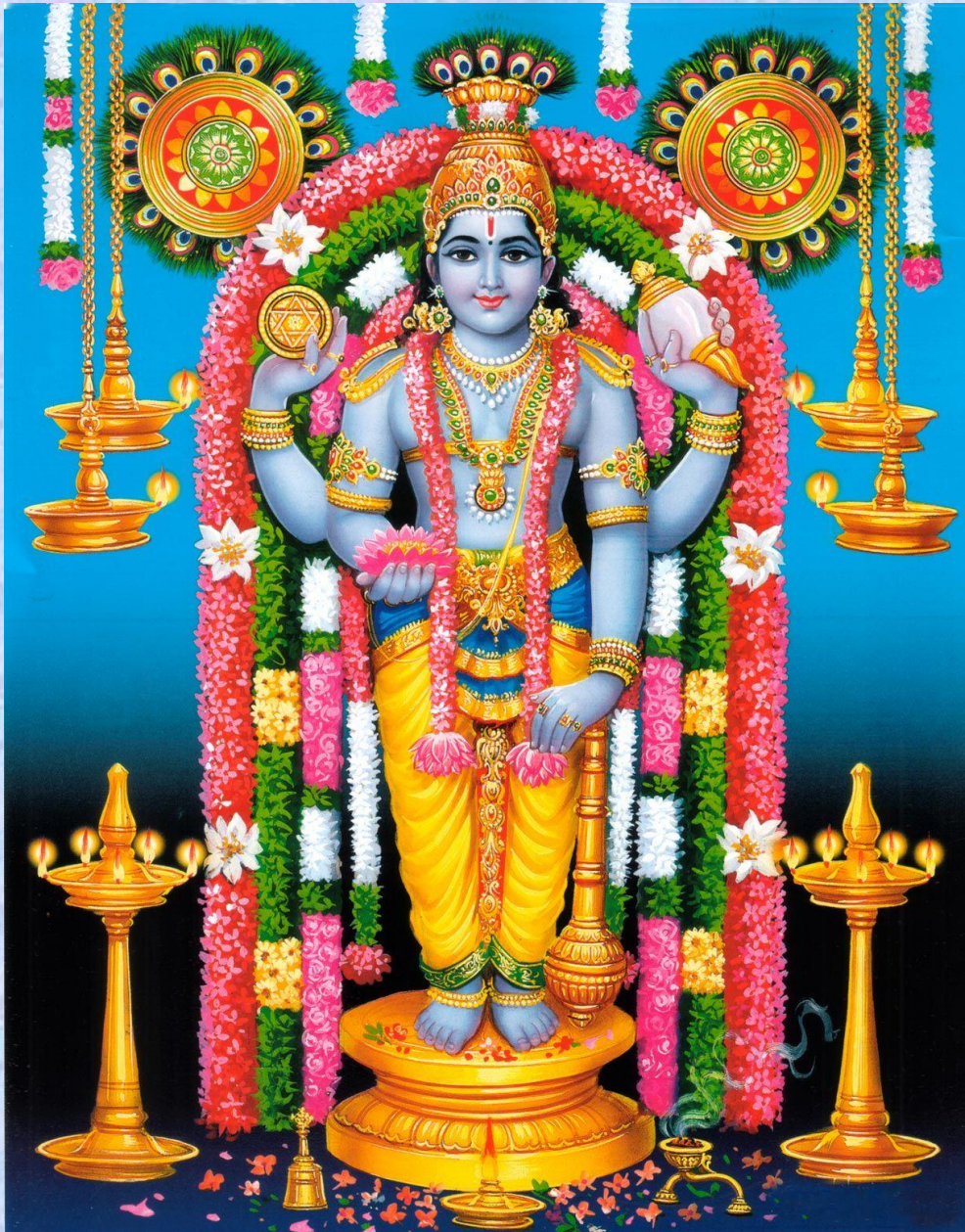
Thereafter, taking, by Thy power of Maya, the forms of all the calves, all the Gopa boys and all the slings, vessels, flutes, horns, etc., and playing for a long time as usual in the forests, Thou didst, in the evening, return to Gokula, in those many forms.



त्वामेव शिष्यगवलादिमयं दधानो
भूयस्त्वमेव पशुवत्सकबालरूपः ।
गोरूपिणीभिरपि गोपवधूमयीभि-
रासादितोऽसि जननीभिरतिप्रहर्षात् ॥ ५२ - ४ ॥

tvaameva shikya gavalaadimayaM dadhaanO
bhuyastvameva pashuvatsaka baalaruupaH |
gOrupiNiibhirapi gOpavadhuumayiibhiH
aasaaditOsi jananiibhiratipraharShaata || 52 - 4 ||

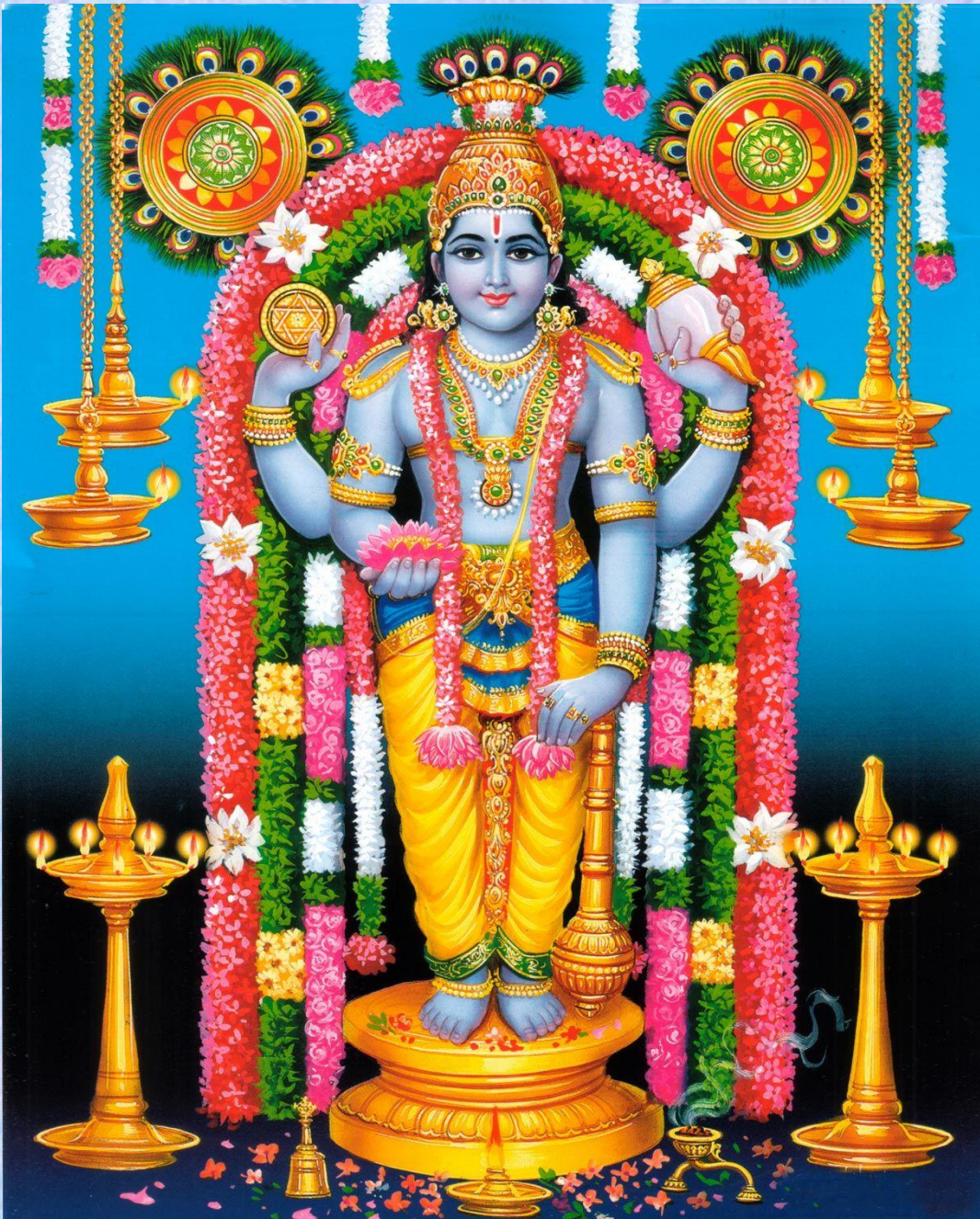
Thou Thyself didst take the form of all the calves and all the boys and didst carry the slings, horns etc. which again were Thyself alone in those forms. The mothers, namely, the Gopikas as well as the cows, received Thee who wert in the form of the calves and the boys with great joy.



जीवं हि कञ्चिदभिमानवशात्स्वकीयं
मत्वा तनूज इति रागभरं वहन्त्यः ।
आत्मानमेव तु भवन्तमवाप्य सूनुं
प्रीतिं ययुर्न कियतीं वनिताश्च गावः ॥ ५२ - ५ ॥

jiivaM hi kanchidabhimaana vashaatsvakiiyaM
matvaa tanuuja iti raagabharaM vahantyaH |
aatmaanameva tu bhavantamavaapya suunuM
priitiM yayurnakiyatiiM vanitaashcha gaavaH || 52 - 5 ||

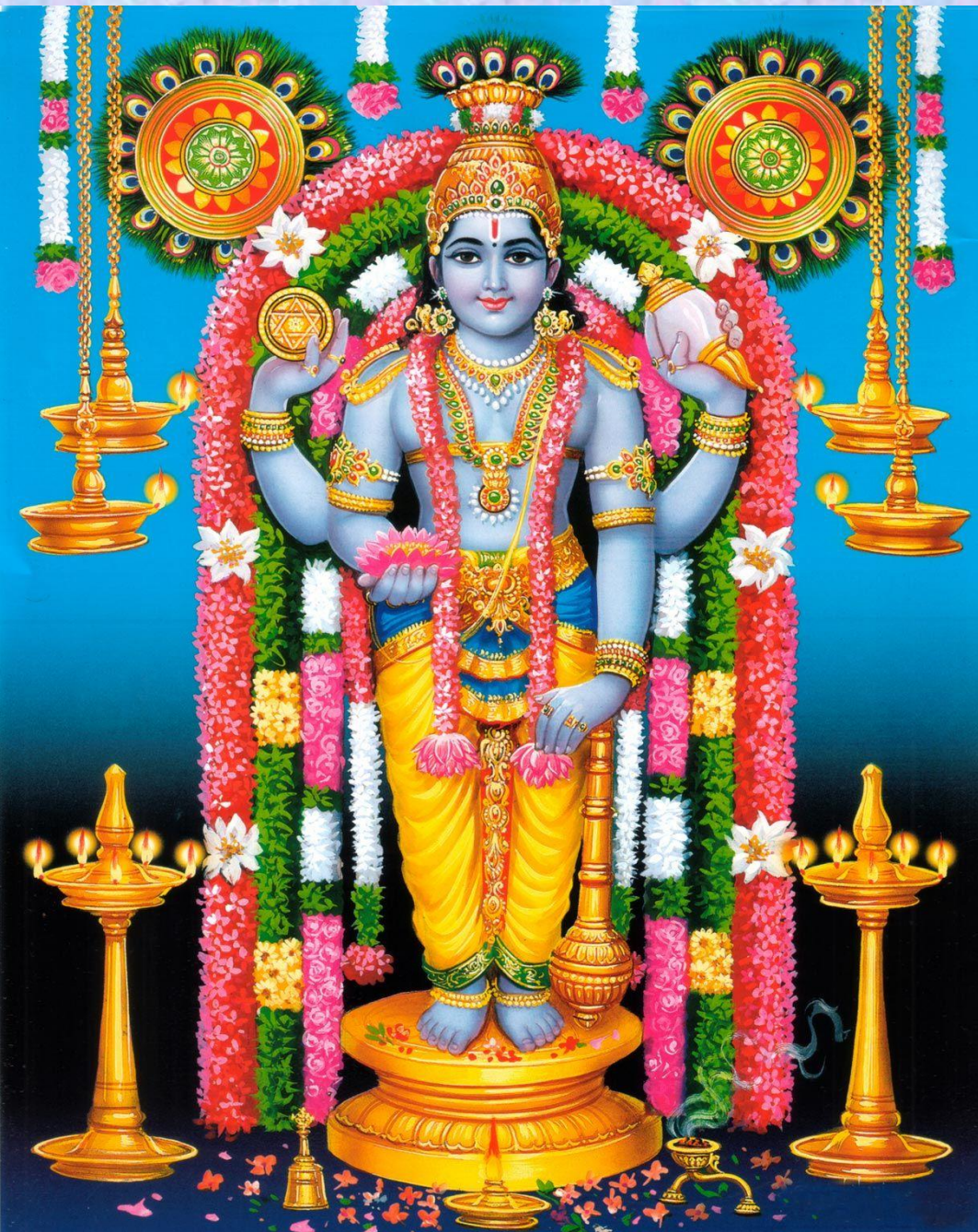
The Gopikas and the cows bore great attachment to some embodied souls, looking upon them as their own offspring, because of the universal notions of 'I'ness and 'mine'ness. When they got Thee, the very Self itself, as their offspring, what extreme happiness would they not have experienced!



एवं प्रतिक्षणविजृम्भितहर्षभार-
निश्शेषगोपगणलालितभूरिमूर्तिम् ।
त्वामग्रजोऽपि बुबुधे किल वत्सरान्ते
ब्रह्मात्मनोरपि महान् युवयोर्विशेषः ॥ ५२- ६ ॥

evaM pratikshaNa vijRimbhita harShabhaara
niHsheSha gOpagaNa laalita bhuuri muurtim |
tvaamagrajOpi bubudhe kila vatsaraante
brahmaatmanOrapi mahaan yuvayOrvisheShaH || 52 - 6 ||

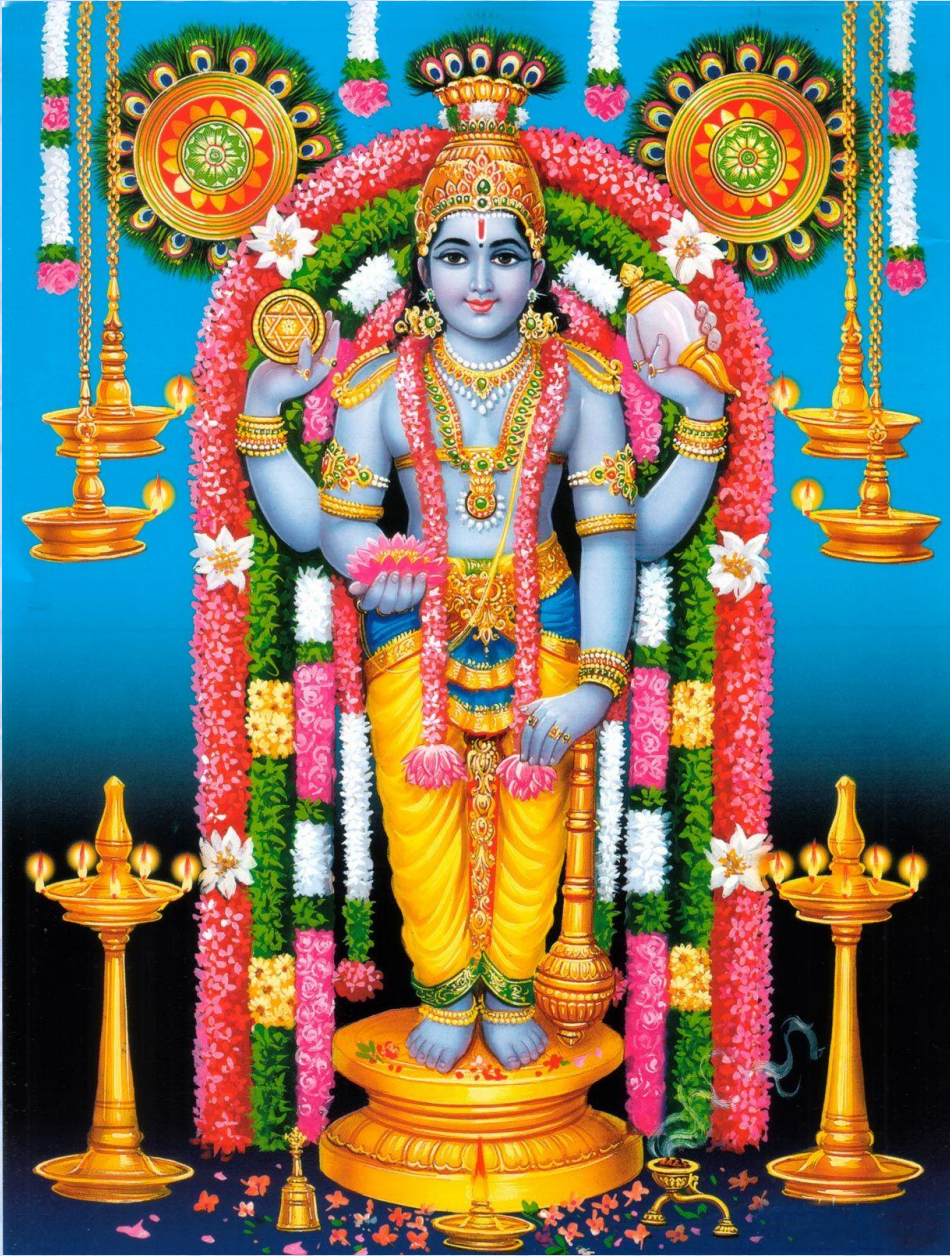
Even Balarama recognised Thee, as the one who had taken the forms of the calves and boys who were fondled by all the Gopas with joy which increased from moment to moment, only at the end of a period of one year. Though both of you are in reality Brahman, there is such a big difference between you two!



वर्षावधौ नवपुरातनवत्सपालान्
दृष्ट्वा विवेकमसृणे द्रुहिणे विमूढे ।
प्रादीदृशः प्रतिनवान् मकुटाङ्गदादि
भूषांश्चतुर्भुजयुजः सजलाम्बुदाभान् ॥ ५२ - ७ ॥

varShaavadhau nava puraatana vatsa paalaan
dRiShTvaa vivekamasRiNe druhiNe vimuuDhe |
praadiidRishaH pratinavaan makuTaangadaadi
bhUUshaamshchaturbhujaya yujaH sajalaambudaabhaan || 52 - 7 ||

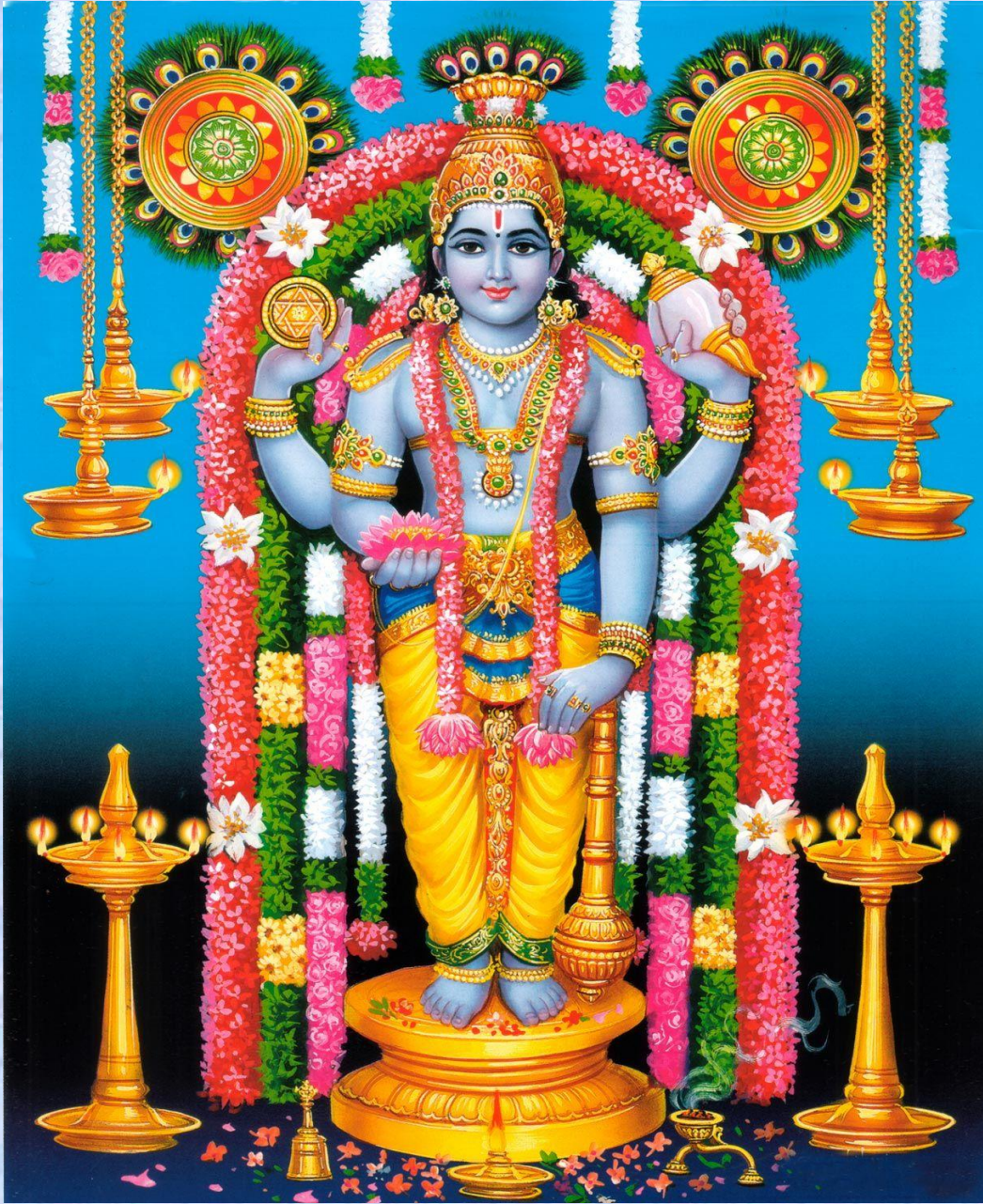
At the end of one year, Brahma, seeing both the old and the new calves and boys, was stupefied and was unable to understand anything. Then Thou didst show him each of the new calves and boys as adorned with diadems, shoulder ornaments, etc., with four arms and the beauty of rain-bearing clouds.



प्रत्येकमेव कमलापरिलालिताङ्गान्
भोगीन्द्रभोगशयनान् नयनाभिरामान् ।
लीलानिमीलितदृशः सनकादियोगि-
व्यासेवितान् कमलभूर्भवतो ददर्श ॥ ५२ - ८ ॥

pratyekameva kamalaa parilaalitaangaan
bhOgiindra bhOgashayanaan nayanaabhiraamaan |
liilaa nimiilitadRishaH sanakaadi yOgi
vyaasevitaan kamalabhूर्bhavatO dadarsha || 52 - 8 ||

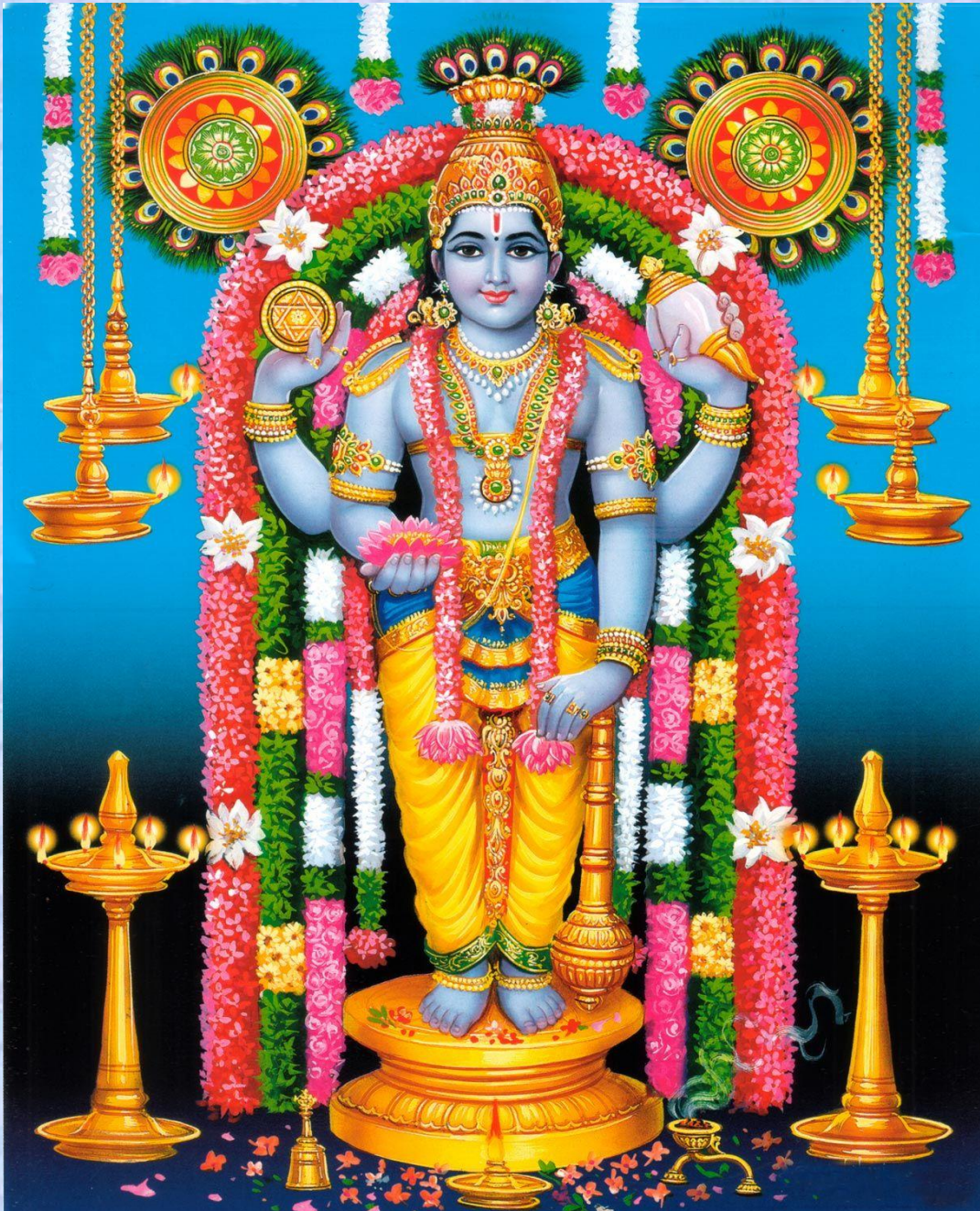
Brahma saw each one of them as Thou Thyself, whose limbs were caressed by Goddess Laksmi, who wert reclining on Adisesa, whose form was delightful to the eyes were closed in Yoganidra, and who wert respectfully attended on by Sanaka and other sages.



नारायणाकृतिमसंख्यतमां निरीक्ष्य
सर्वत्र सेवकमपि स्वमवेक्ष्य धाता ।
मायानिमग्नहृदयो विमुमोह याव-
देको बभूविथ तदा कबलार्धपाणिः ॥ ५२ - ९ ॥

naaraayaNaakRitiM asankhyatamaaM niriikshya
sarvatra sevakamapi svamavekshya dhaataa |
maayaa nimagna hRidayO vimumOha yaavat
ekO babhuuvitha tadaa kabalaardhapaaNiH || 52 - 9 ||

When Brahma, seeing the innumerable forms of Narayana and himself attending on each of them, became completely confused, his mind over-powered by Thy Maya, Thou didst again become only one, holding a half-eaten ball of rice in the hand.



नश्यन्मदे तदनु विश्वपतिं मुहुस्त्वां
नत्वा च नूतवति धातरि धाम याते ।
पोतैः समं प्रमुदितैः प्रविशन् निकेतं
वातालयाधिप विभो परिपाहि रोगात् ॥ ५२ – १० ॥

सदा सर्वत्र गोविन्द नाम सङ्कीर्तनं गोविन्दा गोविन्दा ।
नारायणा अखिल गुरो भगवन् नमस्ते ॥

nashyanmade tadanu vishvapatimmuhustvaaM
natvaa cha nuutavati dhaatari dhaama yaate |
pOtaiH samaM pramuditaiH pravishanniketaM
vaataalayaadhupa vibhO paripaahi rOgaat || 52 - 10 ||

Sada Sarvathra Govinda Naama Sankirtanam Govinda Govinda
Narayana Akhila Guru Bhagavan Namaste

O All-pervading Lord of Guruvayur! Thereafter Brahma, whose pride had been humbled, prostrated before Thee again and again, praising Thee, the Lord of the Universe and returned to his abode. Thou who didst then return home with the overjoyed boys, deign to save me from my ailments!