

# SHRIMAN NĀRĀYANEYAM

## Dashaka 76

गत्वा सान्दीपनिमथ चतुष्पष्टिमात्रैरहोभिः  
सर्वज्ञस्त्वं सह मुसलिना सर्वविद्या गृहीत्वा ।  
पुत्रं नष्टं यमनिलयनादाहृतं दक्षिणार्थं  
दत्वा तस्मै निजपुरमगा नादयन् पाञ्चजन्यम् ॥ १ ॥

गत्वा सान्दीपनिम्-अथ	going to the sage Saandipani, then
चतुः-षष्टि-मात्रैः-अहोभिः	in 64 days only
सर्वज्ञः-त्वं	Omniscient Thou
सह मुसलिना	along with Balaraama
सर्व-विद्या गृहीत्वा	all knowledge mastering
पुत्रं नष्टं	the dead son
यम-निलयनात्-आहृतं	from Yama's abode bringing
दक्षिणा-अर्थं	by way of dakshinaa (to the teacher Sandipini)
दत्वा तस्मै	giving him
निज-पुरम्-अगा	to Thy city went back
नादयन् पाञ्चजन्यम्	sounding the conch Paanchajanya

Along with Balaraama Thou went to sage Sandipani's aashram and mastered all knowledge in just 64 days. Thou brought back Thy guru Sandipani's dead son from Yama's abode and gave him by way of Guru-dakshinaa. Thou then went back to Thy city sounding the conch Paanchajanya.

स्मृत्वा स्मृत्वा पशुपसुदृशः प्रेमभारप्रणुन्नाः

कारुण्येन त्वमपि विवशः प्राहिणोरुद्धवं तम् ।

किञ्चामुष्मै परमसुहृदे भक्तवर्याय तासां

भक्त्युद्रेकं सकलभुवने दुर्लभं दर्शयिष्यन् ॥ २ ॥

स्मृत्वा स्मृत्वा	remembering again and again
पशुप-सुदृशः	the beautiful Gopikas
प्रेम-भार-प्रणुन्नाः	who were overwhelmed with love for Thee
कारुण्येन	with compassion
त्वम्-अपि विवशः	Thou also were overcome
प्राहिणोः-उद्धवं तम्	(Thou) sent that Uddhava
किम्-च-अमुष्मै	and besides to him
परम-सुहृदे	(Thy) very dear friend
भक्तवर्याय तासां	those great devotees
भक्ति-उद्रेकं	intense devotion
स्कल-भुवने दुर्लभं	rare in the whole world

दर्शयिष्यन्	wishing to show
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Again and again Thou remembered the overwhelming love of the beautiful Gopikas for Thee. Thou were also overpowered with compassion for them. Thou sent Thy very dear friend Uddhava to them with a message. Also with the desire to demonstrate to him the intense devotion of those great devotees which was rare in the whole world.

त्वन्माहात्म्यप्रथिमपिशुनं गोकुलं प्राप्य सायं  
 त्वद्वार्ताभिर्बहु स रमयामास नन्दं यशोदाम् ।  
 प्रातर्दृष्ट्वा मणिमयरथं शङ्किताः पङ्कजाक्ष्यः  
 श्रुत्वा प्राप्तं भवदनुचरं त्यक्तकार्याः समीयुः ॥ ३ ॥

त्वत्-माहात्म्य-	Thy greatness (and)
प्रथिम-पिशुनं	magnitude indicating
गोकुलं प्राप्य सायं	to Gokula reaching in the evening
त्वत्-वार्ताभिः-बहु	with Thy many news
स रमयामास	he (Uddhava) delighted
नन्दं यशोदाम्	Nanda and Yashodaa
प्रातः-दृष्ट्वा	in the morning seeing
मणिमय-रथं	the bejewelled chariot
शङ्किताः पङ्कजाक्ष्यः	suspecting, the lotus eyed women
श्रुत्वा प्राप्तं	hearing (that) had come

भवत्-अनुचरं	Thy emissary (follower)
त्यक्त-कार्याः	abandoning their work
समीयुः	gathered

Gokula's prosperity was an indication of the magnitude of Thy greatness. Reaching there in the evening, Uddhava delighted Nanda and Yashodaa with Thy many news. In the morning the lotus eyed women of Gokula saw the bejewelled chariot and suspected Thy arrival. They came to know that one of Thy emissaries had come. Abandoning their work, they gathered at the house of Nandagopa.

दृष्ट्वा चैनं त्वदुपमलसद्वेषभूषाभिरामं  
स्मृत्वा स्मृत्वा तव विलसितान्युच्चकैस्तानि तानि ।  
रुद्धालापाः कथमपि पुनर्गद्गदां वाचमूचुः  
सौजन्यादीन् निजपरभिदामप्यलं विस्मरन्त्यः ॥४॥

दृष्ट्वा च-एनं	and seeing him
त्वत्-उपम-	similar to Thee
लसत्-वेष-भूषा-अभिरामं	donning cloathes and ornaments charming
स्मृत्वा स्मृत्वा	remembering again and again
तव विलसितानि-	Thy various deeds
उच्चकैः-तानि तानि	thoroughly all of them
रुद्ध-आलापाः	choaking for words

कथम्-अपि	somehow
पुनः-गद्गदां	again with faltering
वाचम्-ऊचुः	words spoke
सौजन्य-आदीन्	behaviour etc.,
निज-पर-भिदाम्-	self and others' difference
अपि-अलं	also completely
विस्मरन्त्यः	forgetting

The Gopikas saw Uddhava donning charming clothes and ornaments similar to Thine. They remembered Thee again and again and Thy various deeds and sports very thoroughly. They were full of emotions and were choking for words, and somehow managed to speak to Uddhava with faltering words. They had forgotten to observe the norms of behaviour and courtesies, and the differences between themselves and others.

श्रीमान् किं त्वं पितृजनकृते प्रेषितो निर्दयेन  
 क्वासौ कान्तो नगरसुदृशां हा हरे नाथ पायाः ।  
 आश्लेषाणाममृतवपुषो हन्त ते चुम्बनाना-  
 मुन्मादानां कुहकवचसां विस्मरेत् कान्त का वा ॥५॥

श्रीमान् किं त्वं	O Sir! Is it (that) you
पितृजन-कृते	for the sake of the parents
प्रेषितः निर्दयेन	are sent by the heart-less one

क्व-असौ कान्तः	where is that (Krishna) beloved
नगर-सुदृशां	of the city beauties
हा हरे नाथ पायाः	O Hari! O Lord! protect us
आश्लेषाणाम्-	of the embraces
अमृत-वपुषः	of that nectarine form
हन्त ते	alas! Of Thee
चुम्बनानाम्	the kisses
उन्मादानां	the intense love
कुहक-वचसां	and sly words
विस्मरेत् कान्त	will forget O beloved
का वा	which one (woman)

O Sir! Is it that you are sent by the heartless Krishna for the sake of his parents? Where is the beloved one of the beauties of the city? O Lord! O Hari! Protect us. Alas which one of us women can forget the embrace of the nectarine form, the kisses of intense love and the frolicsome words of the beloved one?'

रासक्रीडालुलितललितं विक्षथत्केशपाशं  
मन्दोद्भिन्नश्रमजलकणं लोभनीयं त्वदङ्गम् ।  
कारुण्याब्धे सकृदपि समालिङ्गितुं दर्शयेति  
प्रेमोन्मादाद्भुवनमदन त्वत्प्रियास्त्वां विलेपुः ॥६॥

रास-क्रीडा	during the Raasa dance
लुलित-ललितं	which was done up, the beautiful
विश्वथत्-केश-पाशं	dishevelled untied (loosened) hair
मन्द-उद्भिन्न-	the slight appearance (of)
श्रमजल-कणं	of the sweat drops due to exertion
लोभनीयं त्वत्-अङ्गम्	enchanting Thy form
कारुण्य-अब्धे	O Ocean of Compassion!
सकृत्-अपि	at least once
समालिङ्गितुम् दर्शय-	to embrace (kindly) show
इति प्रेम-उन्मादात्-	thus out of intense love
भुवनमदन	O Enchanter of all the worlds!
त्वत्-प्रिया:-	Thy dear ones
त्वां विलेपुः	implored Thee

During the Raasa dance the done up beautiful hair which were dishevelled and had loosened, and with the appearance of sweat drops, Thy form was rendered enchanting. O Ocean of Compassion! Reveal to us once that form, so that we may once more embrace that form of Thee! O Enchanter of all the worlds!', thus Thy dear ones implored Thee out of intense love.

एवंप्रायैर्विवशवचनैराकुला गोपिकास्ता-  
 स्त्वत्सन्देशैः प्रकृतिमनयत् सोऽथ विज्ञानगर्भैः ।  
 भूयस्ताभिर्मुदितमतिभिस्त्वन्मयीभिर्वधूभि-  
 स्तत्तद्वार्तासरसमनयत् कानिचिद्वासराणि ॥७॥

एवं-प्रायैः-	of such kind
विवश-वचनैः-	of despairful words
आकुलाः गोपिकाः-ताः-	overwhelmed with grief, those Gopikaas
त्वत्-सन्देशैः	with Thy messages (of deep knowledge)
प्रकृतिम्-अनयत्	came to their own selves (became normal)
सः-अथ	he (Uddhava) then
विज्ञान-गर्भैः	with knowledge of self full of
भूयः-	thereafter
ताभिः-मुदितमतिभिः-	with them who were delighted
त्वत्-मयीभिः-वधूभिः-	and who were absorbed in Thee, with (those) women
तत्-तत्-वार्ता-	all those tales
सरसम्-अनयत्	happily narrating spent
कानिचित्-वासराणि	some days



The Gopikas bemoaned their fate with such words of despair and were overwhelmed with grief. Uddhava comforted them with Thy message of deep spiritual import. They came to their normal selves and thereafter experienced Thy inner presence. Uddhava spent some days with the totally devoted Gopikas joyfully and happily narrating various incidents about Thee.

त्वत्प्रोद्धानैः सहितमनिशं सर्वतो गेहकृत्यं  
 त्वद्वार्तैव प्रसरति मिथः सैव चोत्स्वापलापाः ।  
 चेष्टाः प्रायस्त्वदनुकृतयस्त्वन्मयं सर्वमेवं  
 दृष्ट्वा तत्र व्यमुहदधिकं विस्मयादुद्धवोऽयम् ॥८॥

त्वत्-प्रोद्धानैः सहितम्-	with songs about Thee
अनिशं सर्वतः	always everywhere
गेह-कृत्यं	household chores
त्वत्-वार्ता-एव	Thy tale alone
प्रसरति	goes on
मिथः सा-एव	amongst them that alone
च-उत्स्व-अपलापाः	in dreams speaking
चेष्टाः प्रायः-	actions mostly
त्वत्-अनुकृतयः-	were Thy imitations
त्वत्-मयं	Thyself personified

सर्वम्-एवं	everything altogether
दृष्ट्वा तत्र	seeing there
व्यमुहत्-अधिकं	was stunned very greatly
विस्मयात्-उद्धवः-अयम्	with wonder.that Uddhava

The Gopikas always sang songs about Thee. Everywhere while doing their household chores, they narrated Thine tales, amongst themselves. They even spoke about Thee in their dreams. Their actions were mostly imitations of Thy actions as they tried to personify Thee. Everything that there, was permeated by Thy presence. Observing all this that great devotee Uddhava was wonderstruck and left stunned.

राधाया मे प्रियतममिदं मत्प्रियैवं ब्रवीति  
 त्वं किं मौनं कलयसि सखे मानिनीमत्प्रियेव।  
 इत्याद्येव प्रवदति सखि त्वत्प्रियो निर्जने मा-  
 मिथ्यंवादैररमदयं त्वत्प्रियामुत्पलाक्षीम् ॥९॥

राधायाः मे	for Raadhaa of Mine
प्रियतमम्-इदं	this is the favourite
मत्-प्रिया-एवं ब्रवीति	my dear one speaks like this
त्वं किं मौनं कलयसि	you are why silence maintaining
सखे	Oh! Friend
मानिनी-मत्-प्रिया-इव	like my dear and proud one (Raadhaa)

इति-आदि-एव	in this way only
प्रवदति सखि	says O friend (Raadhaa)
त्वत्-प्रियः	your beloved (Krishna)
निर्जने माम्-	when alone, to me
इत्थं-वादैः-	with such words
अरमत्-अयं	gladdened he (Uddhava)
त्वत्-प्रियाम्-	Thy dear one (Raadhaa)
उत्पल-आक्षीम्	the lotus eyed

This is my Raadhaa's favourite. My dear one speaks like this. My dear friend! Why are you silent like my dear proud one (Raadhaa)? 'In this way O dear friend (Raadhaa) your beloved (Krishna) speaks to me when we are alone.' With these words Uddhava gladdened Thy dear lotus eyed Raadhaa.

एष्यामि द्रागनुपगमनं केवलं कार्यभारा-

द्विश्लेषेऽपि स्मरणदृढतासम्भवान्मास्तु खेदः ।

ब्रह्मानन्दे मिलति नचिरात् सङ्गमो वा वियोग-

स्तुल्यो वः स्यादिति तव गिरा सोऽकरोन्निर्व्यथास्ताः ॥ १० ॥

एष्यामि द्राक्-	I will come soon
अनुपगमनं	(my) not coming is
केवलं कार्यभारात्-	only due to work pressure

विश्लेषे-अपि	in seperation also
स्मरण-दृढता-सम्भवात्-	because of firm remembrance
मा-अस्तु खेदः	let there be no grief
ब्रह्मानन्दे मिलति	when Brahmaananda is attained
न-चिरात्	without long (soon)
सङ्गमः वा वियोगः-	meeting or seperation
तुल्यः वः स्यात्-	same for you will be
इति तव गिरा	thus by Thy words
सः-अकरोत्-	he made
निर्व्यथाः-ताः	them free of sorrow

I shall come soon. My not coming is only due to work pressure. When there is firm remembrance, in seperation also there is no grief. Before long when Brahmaananda is attained, you will experience the seperation and union equally blissful.' By such words of Thine Uddhava appeased them.

एवं भक्ति सकलभुवने नेक्षिता न श्रुता वा  
किं शास्त्रौघैः किमिह तपसा गोपिकाभ्यो नमोऽस्तु ।  
इत्यानन्दाकुलमुपगतं गोकुलादुद्धवं तं  
दृष्ट्वा हृष्टो गुरुपुरपते पाहि मामामयौघात् ॥११॥

एवं भक्तिः	such devotion
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सकल-भुवने	in the whole world
न-ईक्षिता	is not seen
न श्रुता वा	or is not heard of
किं शास्त्र-औघैः	of what use are so many scriptures
किम्-इह तपसा	of what use here is penance
गोपिकाभ्यः नमः-अस्तु	for the Gopikaas may there be salutations
इति-आदि-	thus and so
आनन्द-आकुलम्-	overwhelmed with joy
उपगतं गोकुलात्-	who had returned from Gokula
उद्धवं तं	that Uddhava
दृष्ट्वा हृष्टः	seeing, very happy (Thou)
गुरुपुरपते पाहि	O Lord of Guruvaayur! Save me
माम्-आमय-औघात्	from my so many afflictions

Such devotion is neither seen nor heard of in the whole world. Of what use is the study of so many scriptures and the practices there in. And what is the use here of all penances. May there be salutations to the Gopikaas.' Thus Uddhava joyfully exclaimed when he returned from Gokula and met Thee. O Lord of Guruvaayur! Who were happy to see Uddhava, save me from so many of my afflictions.

