

SHRIMAN NĀRĀYANEYAM

Dashaka 65

गोपीजनाय कथितं नियमावसाने
मारोत्सवं त्वमथ साधयितुं प्रवृत्तः ।
सान्द्रेण चान्द्रमहसा शिशिरीकृताशे
प्रापूरयो मुरलिकां यमुनावनान्ते ॥ १ ॥

गोपीजनाय	for the Gopikaas
कथितं	said (promised)
नियम-अवसाने	(when their) vows had ended
मार-उत्सवं	the love-god festival
त्वम्-अथ	Thou then
साधयितुं प्रवृत्तः	to carry out (fulfill) decided
सान्द्रेण चान्द्रमहसा	with bright light of the full moon
शिशिरी-कृत-आशे	and cooled all the directions
प्रापूरयः मुरलिकां	(Thou) filled well (played) the flute
यमुना-वन-अन्ते	in the forests on the banks of Yamunaa

Thou then decided to carry out the festival of the love god, which Thou had promised to the Gopikaas when their vows had ended. One night, with the bright light of the full moon,

when all the directions were cool, in the forest on the banks of the river Yamunaa, Thou resoundingly played the flute.

सम्मूर्च्छनाभिरुदितस्वरमण्डलाभिः

सम्मूर्च्छयन्तमखिलं भुवनान्तरालम् ।

त्वद्वेणुनादमुपकर्ण्य विभो तरुण्य-

स्तत्तादृशं कमपि चित्तविमोहमापुः ॥ २ ॥

सम्मूर्च्छनाभिः-	by the seven (ascending and descending) notes
उदित-	emerging
स्वरमण्डलाभिः	in a musical strain
सम्मूर्च्छयन्तम्-	enchanting
अखिलं	everything
भुवन-अन्तरालम्	in the world space
त्वत्-वेणु-नादम्-	Thy flute resounding
उपकर्ण्य विभो	hearing (which) O All pervading Lord!
तरुण्यः-तत्-तादृशं	the damsels, that compared to that (uncompareable)
कम्-अपि	some (sort of)
चित्त-विमोहम्-आपुः	mind captivation attained to

O All pervading Lord! In the resounding sound of Thy flute the seven ascending and descending notes emerged in a musical strain and enchanted everything in the world

space. Hearing which the damsels attained an unparalleled and uncomparable captivating state of their mind.

ता गेहकृत्यनिरतास्तनयप्रसक्ताः

कान्तोपसेवनपराश्च सरोरुहाक्ष्यः ।

सर्वं विसृज्य मुरलीरवमोहितास्ते

कान्तारदेशमयि कान्ततनो समेताः ॥ ३ ॥

ताः	they
गेह-कृत्य-निरताः-	who were in household duties engaged
तनय-प्रसक्ताः	(or) were their children tending
कान्त-उपसेवन-पराः-च	and in the husband's service eager
सरोरुह-आक्ष्यः	(they) the lotus eyed damsels
सर्वं विसृज्य	everything abandoning
मुरली-रव-	(by) the flute sound
मोहिताः-ते	captivated they (the damsels)
कान्तार-देशम्-	to the forest place
अयि कान्त-तनो	O Resplendent One!
समेताः	came

O Resplendent One! The lotus eyed damsels were captivated by the sound of Thy flute. They, who were engaged in the household duties, or were taking care of their children, or

were engaged in serving their husbands, abandoned everything and came rushing to the forest place.

काश्चिन्निजाङ्गपरिभूषणमादधाना

वेणुप्रणादमुपकर्ण्य कृतार्धभूषाः ।

त्वामागता ननु तथैव विभूषिताभ्य-

स्ता एव संरुरुचिरे तव लोचनाय ॥४॥

काश्चित्-	some (damsels)
निज-अङ्ग-	their own bodies
परिभूषणम्-	(with) dress and jewels
आदधाना	adorning
वेणु-प्रणादम्-	the resounding flute sound
उपकर्ण्य	hearing
कृत-अर्ध-भूषाः	having adorned half way only
त्वाम्-आगताः	to Thee came
ननु तथा-एव	indeed thus only
विभूषिताभ्यः	than those who were fully adorned
ता एव	they only
संरुरुचिरे	were more pleasing

तव लोचनाय	for Thy eyes
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Some of the damsels were dressing up and adorning their bodies with jewels. As they heard the resounding sound of the flute, they came to Thee having adorned themselves halfway. For Thy eyes they were far more pleasing indeed than those who were fully adorned.

हारं नितम्बभुवि काचन धारयन्ती
 काञ्चीं च कण्ठभुवि देव समागता त्वाम् ।
 हारित्वमात्मजघनस्य मुकुन्द तुभ्यं
 व्यक्तं बभाष इव मुग्धमुखी विशेषात् ॥५॥

हारं नितम्ब-भुवि	necklace on the hip area
काचन धारयन्ती	someone wearing
काञ्चीं च	and the waist band
कण्ठ-भुवि	in the neck area
देव	O Lord!
समागता त्वाम्	came to Thee
हारित्वम्-	the attractiveness
आत्म-जघनस्य	of her own hips
मुकुन्द तुभ्यं	O Mukund for Thee
व्यक्तं बभाष इव	clearly declared as if

मुग्धमुखी	the charming faced one
विशेषात्	in particular

O Lord! One woman, in her haste, came to Thee wearing a necklace on the hips and the waist band in the neck area. O Mukund! It was as if the charming faced one clearly indicated to Thee in particular the attractiveness of her own hips.

काचित् कुचे पुनरसज्जितकञ्चुलीका

व्यामोहतः परवधूभिरलक्ष्यमाणा ।

त्वामाययौ निरुपमप्रणयातिभार-

राज्याभिषेकविधये कलशीधरेव ॥ ६ ॥

काचित् कुचे	some one ,on her breasts
पुनः-असज्जित-	again not wearing
कञ्चुलीका	the upper garment
व्यामोहतः	because of excitement
परवधूभिः-	by other women
अलक्ष्यमाणा	also not noticed
त्वाम्-आययौ	to Thee came
निरुपम-प्रणय-	(as if) unparalleled (intense) love
अतिभार-	intense (weighed down by)

राज्य-अभिषेक-विधये	kingdom coronation celebration
कलशीधर-इव	water pitchers as if

Some another woman, in her excitement came to Thee not wearing any upper garment on her breasts. She was not noticed in such a state by the other women, who were as excited. It was as if she was weighed down by the unparalleled intense love she carried as water pitchers as breasts for the celebration of Thy coronation in the kingdom of love.

काश्चित् गृहात् किल निरेतुमपारयन्त्य-

स्त्वामेव देव हृदये सुदृढं विभाव्य ।

देहं विधूय परचित्सुखरूपमेकं

त्वामाविशन् परमिमा ननु धन्यधन्याः ॥७॥

काश्चित् गृहात्	some one from home
किल निरेतुम्-	indeed to come out
अपारयन्त्यः	being unable
त्वाम्-एव देव	Thee alone O Lord!
हृदये सुदृढं विभाव्य	in heart firmly meditating
देहं विधूय	body giving up
पर-चित्-सुख-	the Supreme conscious bliss
रूपम्-एकं त्वाम्-	form of non-dual, in Thee
आविशन्	merging

परम्-इमाः-ननु	very much these (women) indeed
धन्य-धन्याः	(were) most fortunate

Some of them were indeed unable to come out from home. O Lord! They meditated on Thee firmly in their hearts. With the result, they gave up their bodies and merged with Thy non dual form and attained the Supreme consciousness bliss. These indeed were the most fortunate ones.

जारात्मना न परमात्मतया स्मरन्त्यो
नार्यो गताः परमहंसगतिं क्षणेन ।
तं त्वां प्रकाशपरमात्मतनुं कथञ्चित्-
चित्ते वहन्मृतमश्रममश्रुवीय ॥८॥

जारात्मना	by the feeling of paramour
न परमात्मतया	not by the feeling of godliness
स्मरन्त्यः	thinking of Thee
नार्यः गताः	the women attained
परमहंसगतिं	to the state of liberation
क्षणेन तं त्वां	in a moment, that Thou
प्रकाश-परमात्म-तनुं	resplendent supreme form
कथञ्चित्-	in any manner
चित्ते वहन्-	in the mind holding (meditating)

अमृतम्-	the state of immortality
अश्रमम्-अश्रुवीय	effortlessly may I attain

These women thought of Thee and remembered Thee not with the feeling of godliness, Paramaatmaa, but with the feeling of paramour. In a moment, they attained the state of liberation with Thee. O Supreme Resplendent form! Meditating in the mind in some or the other manner may I attain the state of immortality effortlessly.

अभ्यागताभिरभितो ब्रजसुन्दरीभि-

र्मुग्धस्मितार्द्रवदनः करुणावलोकी ।

निस्सीमकान्तिजलधिस्त्वमवेक्ष्यमाणो

विश्वैकहृद्य हर मे पवनेश रोगान् ॥९॥

अभ्यागताभिः-	by those who had come
अभितः	all around
ब्रजसुन्दरीभिः-	(by) the beautiful women fo Vraja
मुग्ध-स्मित-आर्द्र-वदनः	(with) a captivating smile lit on the face
करुणा-अवलोकी	(Thou) glancing with compassion
निस्सीम-कान्ति-	unbound splendorous
जलधिः-त्वम्-	ocean Thou
अवेक्ष्यमाणः	were looked at (by the women)
विश्वैकहृद्य	O Stealer of the world's heart!

हर मे	rid me of my
पवनेश	O Lord of Guruvaayur!
रोगान्	ailments

The beautiful women of Vraja, who had come and gathered all around Thee, were looking at Thee. Thou had a captivating smile lighting Thy face, glancing with compssion, and Thou who are like an unbound ocean of splendour, O Hari! The stealer of the world's heart! rid me, O Lord of Guruvaayur! of my ailments.

