

# SHRIMAN NĀRĀYANEYAM

## Dashaka 61

ततश्च वृन्दावनतोऽतिदूरतो  
वनं गतस्त्वं खलु गोपगोकुलैः ।  
हृदन्तरे भक्ततरद्विजाङ्गना-  
कदम्बकानुग्रहणाग्रहं वहन् ॥ १ ॥

ततः-च	and then
वृन्दावनतः-	from Vrindaavana
अतिदूरतः	far away
वनं गतः-त्वं	(when) to the forest went Thou
खलु गोप-गोकुलैः	indeed (with) the cowherds and cows
हृदन्तरे	in (Thy) heart
भक्ततर-	(to) the very devoted
द्विजाङ्गनाः-	Braahmin women
कदम्बक-	group
अनुग्रहण-	blessing
आग्रहं वहन्	desire carrying

Once Thou went into the forest far away from Vrindaavana, with the cows and the cowherds. In Thy heart Thou carried the desire of blessing the large group of the very devout Braahmin women.

ततो निरीक्ष्याशरणे वनान्तरे  
किशोरलोकं क्षुधितं तृषाकुलम् ।  
अदूरतो यज्ञपरान् द्विजान् प्रति  
व्यसर्जयो दीदिवियाचनाय तान् ॥ २ ॥

ततः निरीक्ष्य-	then seeing
अशरणे वनान्तरे	without shelter, inside the forest
किशोर-लोकं	the boys
क्षुधितं तृषा-आकुलं	hungry (and) with thirst tormented
अदूरतः	not very far away
यज्ञपरान्	performing yagya
द्विजान् प्रति	Braahmins towards
व्यसर्जयः	sent
दीदिवि-याचनाय	boiled rice to beg
तान्	of them

Then Thou saw that the boys were hungry and were tormented by thirst and the forest was without any dwellings where some food could be got. Not very far away some Braahmins were performing Yagya. Thou sent the boys to them to beg for some boiled rice (food).

गतेष्वथो तेष्वभिधाय तेऽभिधां  
 कुमारकेष्वोदनयाचिषु प्रभो ।  
 श्रुतिस्थिरा अप्यभिनिन्युरश्रुतिं  
 न किञ्चिदूचुश्च महीसुरोत्तमाः ॥ ३ ॥

गतेषु-अथः तेषु-	they had gone ,then they
अभिधाय	mentioning
ते-अभिधां	Thy name
कुमारकेषु-	the boys
ओदन-याचिषु	for food had asked
प्रभो	O Lord!
श्रुति-स्थिरा अपि-	(they) in Srutis firmly established even (though)
अभिनिन्युः-अश्रुतिं	took to not hearing
न किञ्चित्-	anything
ऊचुः-च	said and
महीसुर-उत्तमाः	(they known to be) the Braahmins great

O Lord! The boys then went to the Braahmins and they mentioned Thy name and asked for food. But the great Braahmins who were known to be well versed in Vedas (Shrutis) acted as if they had not heard anything and did not respond in any manner.

अनादरात् खिन्नधियो हि बालकाः ।

समाययुर्युक्तमिदं हि यज्वसु ।

चिरादभक्ताः खलु ते महीसुराः

कथं हि भक्तं त्वयि तैः समर्प्यते ॥४॥

अनादरात्	ignored
खिन्नधियः	sad at heart
हि बालकाः	indeed the boys
समाययुः-	came back
युक्तम्-इदं हि	befitting this (behaviour) indeed
यज्वसु	for ritualists
चिरात्-अभक्ताः	for long being undevoted
खलु ते महीसुराः	indeed they the Braahmins
कथं हि	how indeed
भक्तं त्वयि	food to Thee
तैः समर्प्यते	by them be offered

The boys came back, saddened at heart at being ignored thus. But such an indifferent behaviour was quite expected of such ritualistic Braahmins. Indeed for long they were not devoted to Thee so how was it possible that they would offer food to Thee?

निवेदयध्वं गृहिणीजनाय मां  
दिशेयुरन्नं करुणाकुला इमाः ।  
इति स्मितार्द्रं भवतेरिता गता-  
स्ते दारका दारजनं ययाचिरे ॥५॥

निवेदयध्वं	announce
गृहिणीजनाय	to the housewives
माम्	me
दिशेयुः-अन्नं	will give food
करुणाकुलाः-इमाः	compassion driven these (women)
इति स्मित-आर्द्रम्	thus smiling softly
भवता-ईरिताः	by Thee being said
गताः-ते दारकाः	went they (those) boys
दारजनं ययाचिरे	the wives requested

Thou told the boys to go and announce Thy arrival to the housewives. Thou smilingly told them that those women were full of compassion and that they would give food. Thus being told the boys went to the housewives and requested them.

गृहीतनाम्नि त्वयि सम्भ्रमाकुला-  
 श्रुतुर्विधं भोज्यरसं प्रगृह्य ताः ।  
 चिरंधृतत्वत्प्रविलोकनाग्रहाः  
 स्वकैर्निरुद्धा अपि तूर्णमाययुः ॥ ६ ॥

गृहीत-नाम्नि त्वयि	(when) Thy name was taken
सम्भ्रम-आकुलाः-	in great excitement (and) who were eager (to see Thee)
चतुर्विधं भोज्य-रसं	four types of food
प्रगृह्य-ताः	taking they
चिरं-धृत-त्वत्-	for long holding Thy
प्रविलोकन-आग्रहाः	sight's desire
स्वकैः-निरुद्धाः अपि	by kith and kin being prevented even
तूर्णम्-आययुः	quickly came

As Thy name was mentioned by the boys, the women who were eager to see Thee were very excited. They quickly came to Thee carrying with them four types food. For long they were holding a desire to see Thee, so in spite of being forbidden by their kith and kin, they came quickly.

विलोलपिञ्छं चिकुरे कपोलयोः  
समुल्लसत्कुण्डलमार्द्रमीक्षिते ।  
निधाय बाहुं सुहृदंससीमनि  
स्थितं भवन्तं समलोकयन्त ताः ॥७॥

विलोल-पिञ्छं	quivering peacock feather
चिकुरे कपोलयोः	in the hair, on the two cheeks
समुल्लसत्-	glowing
कुण्डलम्-	earings
आर्द्रम्-ईक्षिते	kindly glance
निधाय बाहुं	placing hand
सुहृत्-अंस-सीमनि	on friend's shoulder
स्थितं भवन्तं	standing (thus) Thee
समलोकयन्त ताः	joyfully saw they (the women)

The peacock feather was quivering in the locks of Thy hair. Thy two cheeks were glowing with the reflection of the earrings. Thy hand was placed on the shoulder of Thy friend. The women joyfully saw Thee standing in this manner in front of them.

तदा च काचित्त्वदुपागमोद्यता  
गृहीतहस्ता दयितेन यज्वना ।  
तदैव सञ्चिन्त्य भवन्तमञ्जसा  
विवेश कैवल्यमहो कृतिन्यसौ ॥८॥

तदा च काचित्-	and then one of them
त्वत्-उपागम-	Thee coming near to
उद्यता गृहीत-हस्ता	eager, caught by the hand
दयितेन यज्वना	by (her) husband (who was) a ritualistic Braahmin
तदा-एव	then only
सञ्चिन्त्य	meditated deeply
भवन्तम्-अञ्जसा	on Thee, easily
विवेश कैवल्यम्-	entered oneness (with Thee)
अहो	what a wonder
कृतिनी-असौ	very fortunate (was) this one

And then, one of them who was eager to come near Thee, was held back by hand by her ritualistic husband. Thus being deterred, she meditated deeply on Thee. O What a wonder! This fortunate one easily entered oneness with Thee, there and then.



आदाय भोज्यान्यनुगृह्य ताः पुन-  
 स्त्वदङ्गसङ्गस्पृहयोज्जतीर्गृहम् ।  
 विलोक्य यज्ञाय विसर्जयन्निमा-  
 श्चकर्थं भर्तृनपि तास्वगर्हणान् ॥९॥

आदाय भोज्यानि-	taking food offerings
अनुगृह्य ताः	blessing them (the women)
पुनः	again
त्वत्-अङ्ग-	Thy physical
सङ्ग-स्पृहया-	contact desiring
उज्जतीः गृहम्	(and so) abandoning the house
विलोक्य यज्ञाय	seeing, for the rituals
विसर्जयन्-	sending back
इमाः-चकर्थं	these women, Thou did
भर्तृन-अपि	the husbands also
तासु-अगर्हणान्	in them (for their wives) had no hard feelings

Accepting their offerings for food, Thou blessed them. They were always desirous of having physical contact with Thee and so abandoned their houses. Seeing this, Thou sent them back to conduct the Yagya rituals properly. Thou also rendered their husbands free from any ill feelings towards them.

निरूप्य दोषं निजमङ्गनाजने  
विलोक्य भक्तिं च पुनर्विचारिभिः  
प्रबुद्धतत्त्वैस्त्वमभिष्टुतो द्विजै-  
मरुत्पुराधीश निरुन्धि मे गदान् ॥१०॥

निरूप्य	realising
दोषं निजम्-	mistake (their) own
अङ्गनाजने	(and) in the women folk
विलोक्य भक्तिं	seeing devotion
च पुनः-	and again
विचारिभिः	by the thinking ones
प्रबुद्ध-तत्त्वैः-	who had understood the reality
त्वम्-अभिष्टुतः	Thou were praised
द्विजैः-	by the Braahmins
मरुत्पुराधीश	O Lord of Guruvaayur!
निरुन्धि मे गदान्	eradicate my sufferings

The Braahmins realized their own mistake. They also recognized the great devotion of their wives. Those of them who reflected thus and then understood the Reality sang Thy praises. O Lord of Guruvaayur! Eradicate my sufferings.

