

# SHRIMAN NĀRĀYANEYAM

## Dashaka 72

कंसोऽथ नारदगिरा व्रजवासिनं त्वा-  
माकर्ण्य दीर्णहृदयः स हि गान्दिनेयम् ।  
आहूय कार्मुकमखच्छलतो भवन्त-  
मानेतुमेनमहिनोदहिनाथशायिन् ॥ १ ॥

कंसः-अथ	Kansa then
नारद-गिरा	from Naarada's speech
व्रजवासिनं त्वां	(who was) residing in Vraja, Thee
आकर्ण्य	hearing (to be Naaraayana)
दीर्ण-हृदयः	with a fearful heart
स हि	he (Kansa) indeed
गान्दिनेयम्	the son of Gaandini (Akrura)
आहूय	called
कार्मुक-मखः-छलतः	(and in) the bow festival (sacrifice) pretext
भवन्तम्-आनेतुम्-	Thee to bring
एनम्-अहिनोत्-	him (Akrura) sent

अहिनाथशायिन्

O Lord resting on the king of srpents

Then when Kansa came to know from Naarada that, Thou, O Lord! resting on the serpent king! Were residing in Vraja, his heart was full of fear. He called for Akrur, the son of Gaandini, and sent him for Thee under the pretext of inviting Thee to witness the bow worshipping festival.

अक्रूर एष भवदंग्घ्रिपरश्चिराय

त्वद्दर्शनाक्षममनाः क्षितिपालभीत्या ।

तस्याज्ञयैव पुनरीक्षितुमुद्यतस्त्वा-

मानन्दभारमतिभूरितरं बभार ॥ २॥

अक्रूर एष	this Akrura
भवत्-अंग्घ्रि-परः-	Thy feet devoted to
चिराय	since long
त्वत्-दर्शन-अक्षम-मनाः	Thy seeing impossible, thinking
क्षितिपाल-भीत्या	because of the king's (Kansa's) fear
तस्य-आज्ञया-एव	by his (king's) orders only
पुनः-	again
ईक्षितुम्-उद्यतः-त्वाम्-	to see (Thee) preparing, Thee
आनन्द-भारम्-अति-	with the joy full and intense
भूरितरं	very highly

बभार	felt
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This Akrura for long was Thy devotee. Owing to the fear of Kansa he felt it was impossible to see Thee. Now he was overwhelmed with intense joy when by the order of the king himself he was preparing to see and meet Thee.

सोऽयं रथेन सुकृती भवतो निवासं  
गच्छन् मनोरथगणांस्त्वयि धार्यमाणान् ।  
आस्वादयन् मुहुरपायभयेन दैवं  
सम्प्रार्थयन् पथि न किञ्चिदपि व्यजानात् ॥ ३ ॥

स-अयं	he this
रथेन	by a chariot
सुकृती	the doer of meritorious deeds
भवतः निवासं	to Thy abode
गच्छन्	(while) going
मनोरथ-गणान्-	thoughts innumerable
त्वयि धार्यमाणान्	in Thee placing
आस्वादयन् मुहुः-	(and) experiencing again and again
अपाय-भयेन दैवं	obstacles fear, to God
सम्प्रार्थयन् पथि	fervently praying, on the way

न किञ्चित्-अपि	did not anything at all
व्यजानत्	notice

This doer of meritorious deed, Akrura, travelled in a chariot to Thy abode. On the way his innumerable thoughts were centered around Thee and so he again and again experienced Thy presence. He feared and fervently prayed for the removal of all possible obstacles to this meeting with Thee and so he did not notice anything on the way.

द्रक्ष्यामि वेदशतगीतगतिं पुमांसं  
 स्प्रक्ष्यामि किंस्विदपि नाम परिष्वजेयम् ।  
 किं वक्ष्यते स खलु मां क्वनु वीक्षितः स्या-  
 दित्थं निनाय स भवन्मयमेव मार्गम् ॥४॥

द्रक्ष्यामि	will see
वेद-शत-गीत-गतिं	in the Vedas (of whom) hundreds of hymns (are sung) that goal
पुमांसं	the Great One
स्प्रक्ष्यामि	will touch
किंस्वित्-अपि	slightly even
नाम परिष्वजेयम्	will at all embrace
किं वक्ष्यते	what will he say
स खलु मां	he indeed to me
क्वनु वीक्षितः स्यात्	where seen will he be

इत्थं निनाय	in this manner, carrying along
स भवन्मयम्-एव	he (Akrura) immersed in Thee only
मार्गम्	in the way (went)

All along the way he was immersed in Thy thoughts alone - 'Shall I be blessed to meet the Supreme Being who is the subject of all Vedic hymns? Will I be able to touch him even slightly? Will he embrace me? What will he say to me? Where will I see him?' He went along the way thinking in this manner.

भूयः क्रमादभिविशन् भवदंग्रिपूतं  
वृन्दावनं हरविरिञ्चसुराभिवन्द्यम् ।  
आनन्दमग्न इव लग्न इव प्रमोहे  
किं किं दशान्तरमवाप न पङ्कजाक्ष ॥५॥

भूयः क्रमात्-	again gradually
अभिविशन्	entering
भवत्-अंग्रि-पूतम्	by Thy feet purified
वृन्दावनम्	Vrindaavana
हर्-विरिञ्च-सुर-	by Shiva Brahma and other gods
अभिवन्द्यम्	honoured
आनन्द-मग्न इव	in bliss immersed as if
लग्न इव प्रमोहे	under as if a spell

किं किं	what what
दशान्तरम्-	states (of ecstasy)
अवाप न	attain not (he)
पङ्कजाक्ष	O Lotus Eyed One!

O Lotus Eyed One! He gradually entered Vrindaavana which is sanctified by Thy feet and revered by Shiva, Brahma and other gods. As Akrura approached Vrindaavana he was as if immersed in bliss or was under a spell. What states of ecstasy did he not attain!

पश्यन्नवन्दत भवद्विहृतिस्थलानि  
पांसुष्ववेष्टत भवच्चरणाङ्कितेषु ।  
किं ब्रूमहे बहुजना हि तदापि जाता  
एवं तु भक्तितरला विरलाः परात्मन् ॥ ६ ॥

पश्यन्-अवन्दत	seeing, he prostrated
भवत्-विहृति-स्थलानि	Thy sporting places
पांसुषु-अवेष्टत	in the dust rolled
भवत्-चरण-अङ्कितेषु	by Thy feet (which was) marked
किं ब्रूमहे	what shall I say
बहुजना हि	many people indeed
तदापि जाता	at that time also were born

एवं तु	like this, but
भक्तिरलाः	devotees intense
विरलाः	were few
परात्मन्	O Lord!

O Lord! Coming to the places where Thou sported, he prostrated. He rolled in the dust which had imprints of Thy feet. O what shall I say! His state is beyond description. At that time also many devotees were born but such ardent devotees were few indeed.

सायं स गोपभवनानि भवच्चरित्र-  
गीतामृतप्रसृतकर्णरसायनानि ।  
पश्यन् प्रमोदसरितेव किलोत्थमानो  
गच्छन् भवद्वनसन्निधिमन्वयासीत् ॥७॥

सायं स	at dusk, he (Akrura)
गोप-भवनानि	(from) the Gopa houses
भवत्-चरित्र-	Thy doings
गीत-अमृत-प्रसृत-	sung (like) nectar flowing
कर्ण-रसायनानि	for the ears, feast (like)
पश्यन्	seeing
प्रमोद-सरिता-इव	bliss river like

किल-उह्यमानः	indeed carried away
गच्छन् भवत्-	going, Thy
भवन-सन्निधिम्-	abodes near to
अन्वयासीत्	reached

Akrura reached the vicinity of Thy residence by dusk. He passed by the houses of the Gopas from where flowed the soothing to the ear, nectar like strains sung about Thy sportive deed. Seeing this he was as though carried away and caught in the current of a river of bliss and spiritual joy.

तावद्दर्श पशुदोहविलोकलोलं  
भक्तोत्तमागतिमिव प्रतिपालयन्तम् ।  
भूमन् भवन्तमयमग्रजवन्तमन्त-  
ब्रह्मानुभूतिरससिन्धुमिवोद्वमन्तम् ॥८॥

तावत्-ददर्श	then (he) saw
पशु-दोह-	the cows milked
विलोक-लोलं	watching eagerly
भक्त-उत्तम-आगतिम्-	the great devotee,s coming
इव प्रतिपालयन्तम्	as if awaiting
भूमन्	O Infinite Lord!
भवन्तम्-अयम्-	Thee, this (Akrura)



अग्रजवन्तम्-	with (Thy) elder brother (saw)
अन्तः-ब्रह्म-अनुभूति-	(his own) internal Brahmic experiences'
रस-सिन्धुम्-इव-उद्धमन्तम्	nectar ocean as if flowing (outwardly)

O Infinite Lord! Then Akrura saw Thee with Thy elder brother Balaraam, eagerly watching the milking of the cows, and it seemed like Thou were awaiting the arrival of a great devotee (Akrura himself). It was as if Akrura's internal Brahmic experience was flowing outwardly like a nectar ocean personified as Thee.

सायन्तनाप्लवविशेषविविक्तगात्रौ  
द्वौ पीतनीलरुचिराम्बरलोभनीयौ ।  
नातिप्रपञ्चधृतभूषणचारुवेषौ  
मन्दस्मितार्द्रवदनौ स युवां ददर्श ॥ ९ ॥

सायन्तन-आप्लव	the evening bath
विशेष-विविक्त-	well cleaned
गात्रौ द्वौ	bodied both (in)
पीत-नील-	yellow and blue
रुचिर-अम्बर-	beautiful garments
लोभनीयौ	attractive
न-अति-प्रपञ्च-	not very clustered
धृत-भूषण	wearing ornaments

चारु-वेषौ	charming appearance
मन्द-स्मित-	soft smiling
आर्द्र-वदनौ	gentle faced
स	he (Akrura)
युवां ददर्श	Thou two saw

Akrura saw Thee and Balaraam, both neat and tidy after the evening bath, dressed in beautiful yellow and blue garments, wearing a few ornaments and looking charming in appearance. A soft smile played on Thy gentle faces.

दूराद्रथात्समवरुह्य नमन्तमेन-

मुत्थाप्य भक्तकुलमौलिमथोपगूहन् ।

हर्षान्मिताक्षरगिरा कुशलानुयोगी

पाणिं प्रगृह्य सबलोऽथ गृहं निनेथ ॥१०॥

दूरात्-रथात्-	from afar, from the chariot
समवरुह्य	getting down
नमन्तम्-एनम्-	(who was) prostrating, him
उत्थाप्य	lifting up
भक्तकुल-मौलिं-	the devotee clan's crown (Akrura)
अथ-उपगूहन्	then embracing

हर्षात्-	joyfully
मित्त-अक्षर-गिरा	with few words speech
कुशल-अनुयोगी	welfare enquiring
पाणिं प्रगृह्य	(his) hands taking
सबलः- अथ	with Balaraam, then
गृहं निनेथ	to the house led

The crown of the devotees Akrura got down from the chariot. Thou lifted him up in great joy as he prostrated before Thee. Thou embraced him and in a few words enquired about his wellbeing. Holding his hand Thou and Balaraam led him to Thy house.

नन्देन साकममितादरमर्चयित्वा  
तं यादवं तदुदितां निशमय्य वार्ताम् ।  
गोपेषु भूपतिनिदेशकथां निवेद्य  
नानाकथाभिरिह तेन निशामनैषीः ॥ ११ ॥

नन्देन साकम्-	Nanda, along with (Thou)
अति-आदरम्-	very respectfully
अर्चयित्वा	honoured
तं यादवं	him, the Yaadava (Akrura)
तत्-उदितां	by him said

निशमय्य वार्ताम्	hearing the message
गोपेषु	to the Gopas
भूपति-निदेश-कथां	the king's command news
निवेद्य	communicating
नाना-कथाभिः-	by various talks
इह तेन	here with him
निशाम्-अनैषीः	the night (Thou) spend

With Nanda Gopa Thou very respectfully honoured the Yaadava Akrura and listened to the message of his mission. Thou communicated to the Gopas about the news of the king's command. That night Thou spent conversing with Akrura on various matters.

चन्द्रागृहे किमुत चन्द्रभगागृहे नु  
राधागृहे नु भवने किमु मैत्रविन्दे ।  
धूर्तो विलम्बत इति प्रमदाभिरुच्चै-  
राशङ्कितो निशि मरुत्पुरनाथ पायाः ॥ १२ ॥

चन्द्रा गृहे	in Chandraa's house
किमुत	or
चन्द्रभगा गृहे	in Chandrabhaagaa's house
नु	is it so

राधा गृहे नु	or in Raadhaa's house is it
किमु मैत्रविन्दे	or in Mitavrindaa's
धूर्तः विलम्बते	the rascal (Krishna) is tarrying
इति प्रमदाभिः-	thus by the ladies
उच्चैः आशङ्कितः	greatly suspected
निशि	in the night
मरुत्पुरनाथ	O Lord of Guruvaayur!
पायाः	protect me

That night Thou failed to meet the Gopikas. The ladies suspected that the rascal that Thou were may be tarrying in the house of Chandra, or Chandrabhaagaa, or Raadhaa or Mitavrindaa, in the night. O Lord of Guruvaayur! Protect me.

