

# SHRIMAN NĀRĀYANEYAM

## Dashaka 67

स्फुरत्परानन्दरसात्मकेन त्वया समासादितभोगलीलाः ।  
असीममानन्दभरं प्रपन्ना महान्तमापुर्मदमम्बुजाक्ष्यः ॥ १ ॥

स्फुरत्-परानन्द-	resplendent of the supreme bliss
रसात्मकेन	and the pure Essence embodied
त्वया	with Thee (who were)
समासादित-	made to participate
भोगलीलाः	in the pleasant sport
असीमम्-	(in) boundless
आनन्दभरं	bliss (being)
प्रपन्ना महान्तम्-	immersed (they), great
आपुः-मदम्-	acquired pride
अम्बुज-आक्ष्यः	the lotus eyed (damsels)

The lotus eyed damsels were allowed to participate in the pleasant sport with Thee, the very pure embodied essence of the resplendent supreme bliss. They were immersed in boundless bliss and so they fell victim to great pride and self importance.

निलीयतेऽसौ मयि मय्यमायं रमापतिर्विश्वमनोभिरामः ।  
इति स्म सर्वाः कलिताभिमाना निरीक्ष्य गोविन्द् तिरोहितोऽभूः ॥ २ ॥

निलीयते-	is engrossed
असौ मयि	this (Krishna) in me
मयि-अमायं	in me, without doubt
रमापतिः-	the Consort of Laxmi,
विश्व-मनोभिरामः	the captivator of the entire universe's mind
इति स्म सर्वाः	thus indeed all of them
कलिता-अभिमानाः	full of pride
निरीक्ष्य	seeing (them thus)
गोविन्द्	O Govind!
तिरोहितः-अभूः	(Thou) disappeared

This Krishna the Consort of Laxmi and the captivator of the minds of the whole world, is engrossed in me.' Full of pride, all of them indeed thought thus. O Govinda! Being aware of this, Thou disappeared from their midst.

राधाभिधां तावदजातगर्वामतिप्रियां गोपवधूं मुरारे ।  
भवानुपादाय गतो विदूरं तया सह स्वैरविहारकारी ॥ ३ ॥

राधा-अभिधां	Raadhaa named
तावत्	till then
अजात-गर्वाम्-	(who) did not rear pride
अति-प्रियां	very dear
गोपवधूम्	the Gopikaa
मुरारे	O Slayer of Mura!
भवान्-उपादाय	Thou taking her along
गतः विदूरं	went far away
तया सह	with her
स्वैर-विहार-कारी	at will sporting (with her)

O Slayer of Mura! One of the Gopikaas, Raadhaa by name, till then had reared no pride. Thou took her along with Thee far away and sported with her at will.

तिरोहितेऽथ त्वयि जाततापाः समं समेताः कमलायताक्ष्यः ।

वने वने त्वां परिमार्गयन्त्यो विषादमापुर्भगवन्नपारम् ॥४॥

तिरोहिते-	disappeared
अथ त्वयि	then (when) Thou
जात-तापाः	full of suffering

समं समेताः	together coming
कमलायत-आक्ष्यः	the lotus eyed ones
वने वने त्वां	in the various forests, Thee
परिमार्गयन्त्यः	looking for
विषादम्-आपुः-	great grief felt
भगवन्-	O Lord!
अपारम्	intense

O Lord! When Thou disappeared, the lotus eyed damsels, full of suffering the pangs of separation gathered together, looking around for Thee in the various forests from place to place in intense and utmost grief.

हा चूत हा चम्पक कर्णिकार हा मल्लिके मालति बालवल्यः ।

किं वीक्षितो नो हृदयैकचोरः इत्यादि तास्त्वत्प्रवणा विलेपुः ॥५॥

हा चूत	O mango
हा चम्पक	O champaka
कर्णिकार	Karnikaara
हा मल्लिके	O Mallika
मालति	Maalati
बालवल्यः	O tender creepers

किं वीक्षितः	what has been seen (by you all)
नः-हृदय-एक-चोरः	our hearts' the one stealer
इति-आदि ताः-	thus etc they
त्वत्-प्रवणाः	to Thee totally devoted
विलेपुः	lamented

" O mango, O champaka, O Karnikaar, O Mallika, O maalati, O tender creepers! Did you see the one who has stolen our hearts?' Thus the totally devoted ones asked the fruit and flower trees and lamented.

निरीक्षितोऽयं सखि पङ्कजाक्षः पुरो ममेत्याकुलमालपन्ती ।  
त्वां भावनाचक्षुषि वीक्ष्य काचित्तापं सखीनां द्विगुणीचकार ॥६॥

निरीक्षितः-	is seen
अयं सखि	this, O friend
पङ्कजाक्षः	lotus eyed one (Krishna)
पुरः मम-इति-	in front of me, thus
आकुलम्-	excitedly
आलपन्ती	saying
त्वां	Thee
भावना-चक्षुषि	(in) imaginative vision (eyes)

वीक्ष्य काचित्	seeing, some (women)
तापं सखीनां	sufferings of the friends
द्विगुणी-चकार	double made

O Friend! This lotus eyed Krishna, I see before me,' excitedly declared one of the Gopikas, seeing Thee with her imaginative vision. This only doubled the sufferings of her friends.

त्वदात्मिकास्ता यमुनातटान्ते तवानुचक्रुः किल चेष्टितानि ।

विचित्य भूयोऽपि तथैव मानात्त्वया विमुक्तां ददृशुश्च राधाम् ॥७॥

त्वत्-आत्मिका:-ता	with Thee identified, they
यमुना-तट-अन्ते	on the banks of the Yamunaa
तव-अनुचक्रुः	Thy imitated
किल चेष्टितानि	indeed (Thy) deeds
विचित्य	searching
भूयः-अपि	all over again
तथा-एव मानात्-	and also because of pride
त्वया विमुक्तां	from Thee separated
ददृशुः-च	(they) saw and
राधाम्	Raadhaa

They had completely identified themselves with Thee. So, on the banks of the Yamunaa river they enacted and imitated Thy deeds. They went about searching for Thee all over again and they saw Raadhaa who was also separated from Thee because of pride.

ततः समं ता विपिने समन्तात्तमोवतारावधि मार्गयन्त्यः ।  
पुनर्विमिश्रा यमुनातटान्ते भृशं विलेपुश्च जगुर्गुणांस्ते ॥८॥

ततः समं ताः	then together all of them
विपिने समन्तात्-	in the forest from end to end
तमोवतार-अवधि	till the darkness descending
मार्गयन्त्यः	searching
पुनः-विमिश्रा	again coming together
यमुना-तट-अन्ते	on the banks of the Yamunaa
भृशं विलेपुः-	intensely lamented
च जगुः-	and sang
गुणान्-ते	Thy glories

Together all of them went searching for Thee from end to end in the forest till it was dark. Again coming together on the banks of Yamunaa, they intensely lamented and spoke to each other about Thy glories and excellences.

तथा व्यथासङ्कुलमानसानां ब्रजाङ्गनानां करुणैकसिन्धो ।  
जगत्त्रयीमोहनमोहनात्मा त्वं प्रादुरासीरयि मन्दहासी ॥९॥

तथा व्यथा-सङ्कुल-	thus pain overcome
मानसानाम्	minded
व्रजाङ्गनानाम्	of the Vraja women
करुणैकसिन्धो	O Thou the ocean of mercy!
जगत्-त्रयी-मोहन-	the infatuator of the three world's Cupid
मोहन-आत्मा	(Thee) his captivator
त्वं	Thee
प्रादुः-आसीः-	appeared in front
अयि	O Thou
मन्दहासी	smiling softly

O ocean of mercy! O charmer of Cupid who charms the three worlds! Thou then appeared smiling softly in front of the Vraja women whose minds were overcome by grief and pain.

सन्दिग्धसन्दर्शनमात्मकान्तं त्वां वीक्ष्य तन्व्यः सहसा तदानीम् ।

किं किं न चक्रुः प्रमदातिभारात् स त्वं गदात् पालय मारुतेश ॥ १० ॥

सन्दिग्ध-	doubtful of
सन्दर्शनम्-	seeing (meeting) Thee
आत्म-कान्तम्	their own beloved



त्वां व्रीक्ष्य	Thee seeing
तन्व्यः सहसा	the damsels suddenly
तदानीम्	then
किम् किम्	what what
न चक्रुः	not did
प्रमद-अति-भारात्	by intense joyful state
स त्वम्	that such Thou
गदात् पालय	from misery save me
मारुतेश	O Lord of Guruvaayur

The beautiful women who were doubtful of seeing Thee, when they suddenly saw their own beloved in front, in what all ways did they not show their intensity of joy? That Thou O Lord of Guruvaayur! Save me from misery.

