

श्रीमन्नारायणीयम्

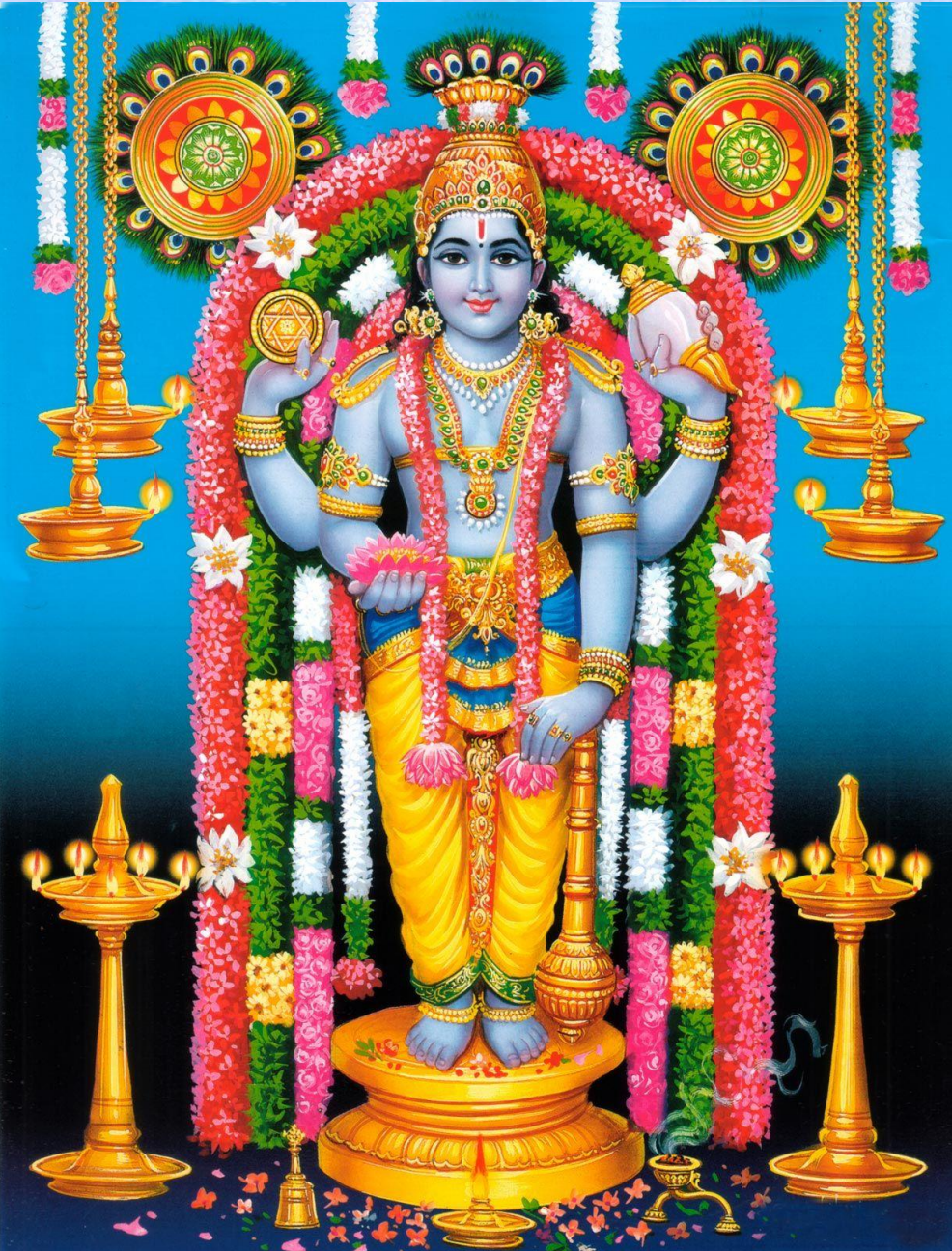
दशकम् - ५९

(॥ वेणुगानवर्णनम् ॥)

Shriman Narayaneeyam

Dasakam 59

(Krsna playing the flute)

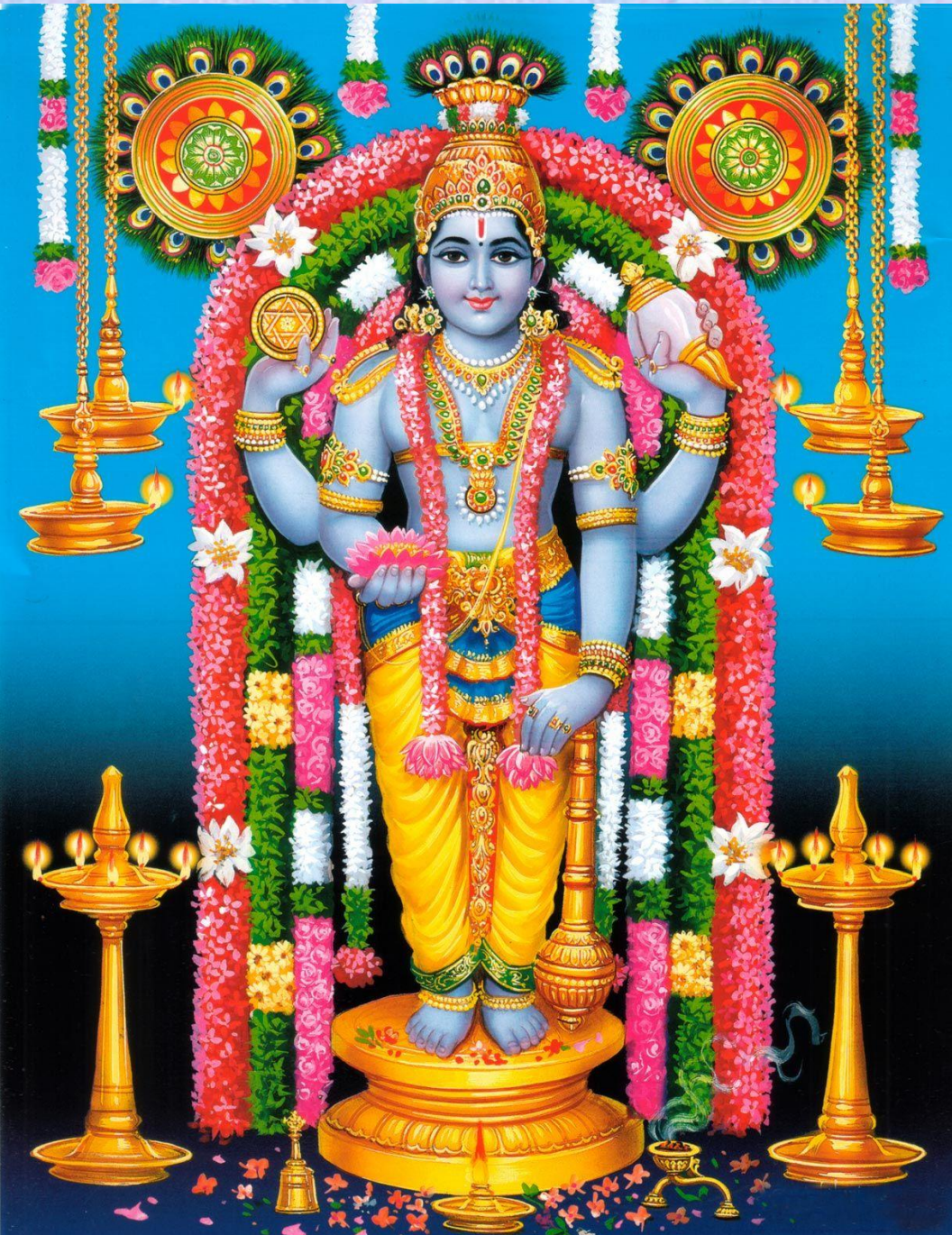


त्वद्वपुर्नवकलायकोमलं प्रेमदोहनमशेषमोहनम् ।

ब्रह्म तत्त्वपरचिन्मुदात्मकं वीक्ष्य सम्मुमुहुरन्वहं स्त्रियः ॥ ५९ - १ ॥

tvadvapurnava kalaaya kOmalaM premadOhana masheShamOhanam |
brahmatattva parachinmudaatmakaM viikshya sammumuhuranvahaM sitrayaH || 59 - 1 ||

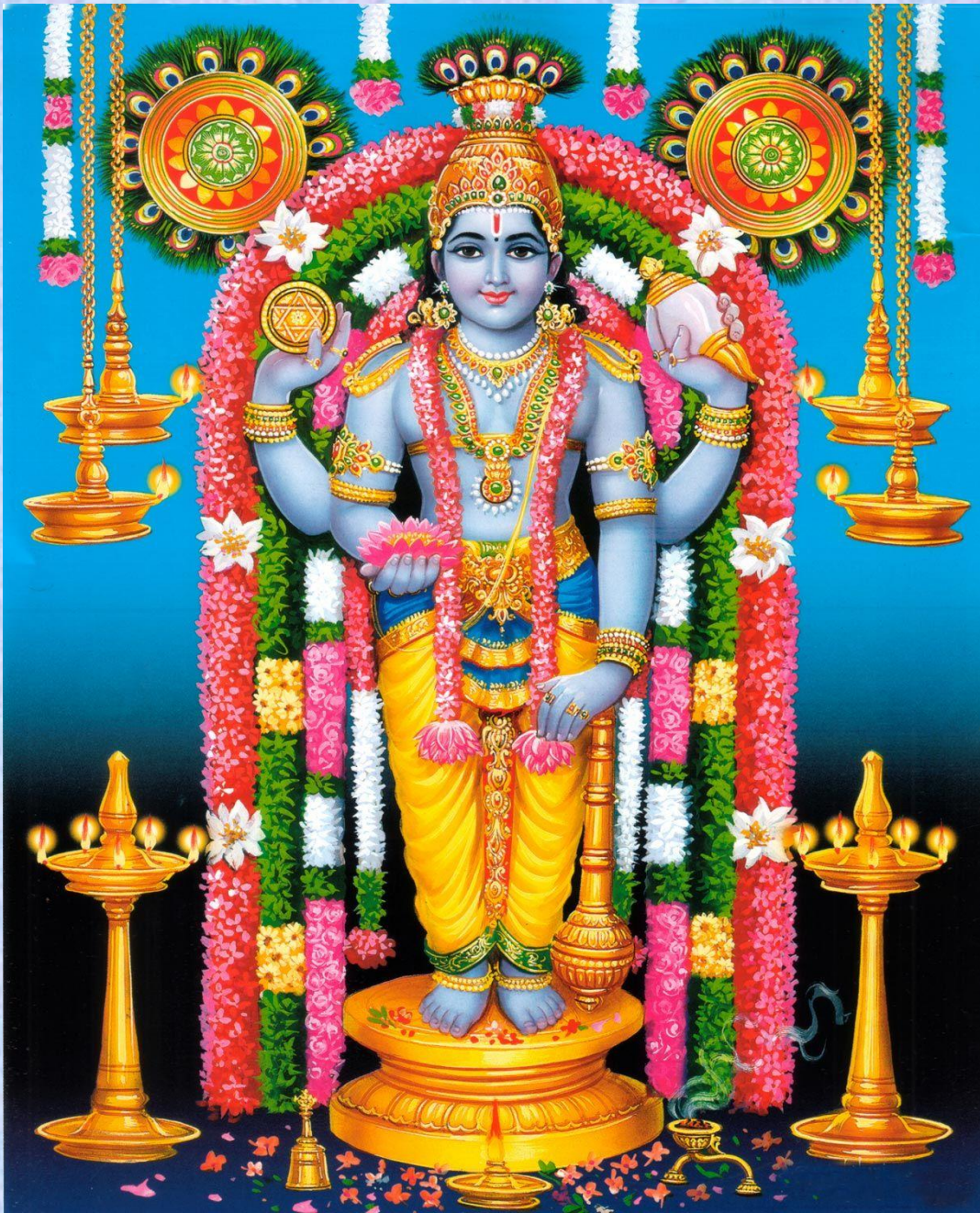
*Seeing everyday Thy form which was as soft as a fresh Kalaya flower,
which evoked love and enchanted everyone, which was Sat-Cit-Ananda
Brahman itself, the Gopikas were captivated.*



मन्मथोन्मथितमानसाः क्रमात्त्वद्विलोकनरतास्ततस्ततः ।
गोपिकास्तव न सेहिरे हरे काननोपगतिमप्यहर्मुखेडन् ॥ ५९ - २ ॥

manmathOnmathita maanasaaH kramaattvadvilOkanarataa statastataH |
gOpikaastava na sehire hare kaananOpagati mapyaharmukhe || 59 - 2 ||

O Hari! The Gopikas, whose minds were filled with love for Thee and who were therefore eager to see Thee always, gradually became unable to bear even Thy departure for the forest at day-break.

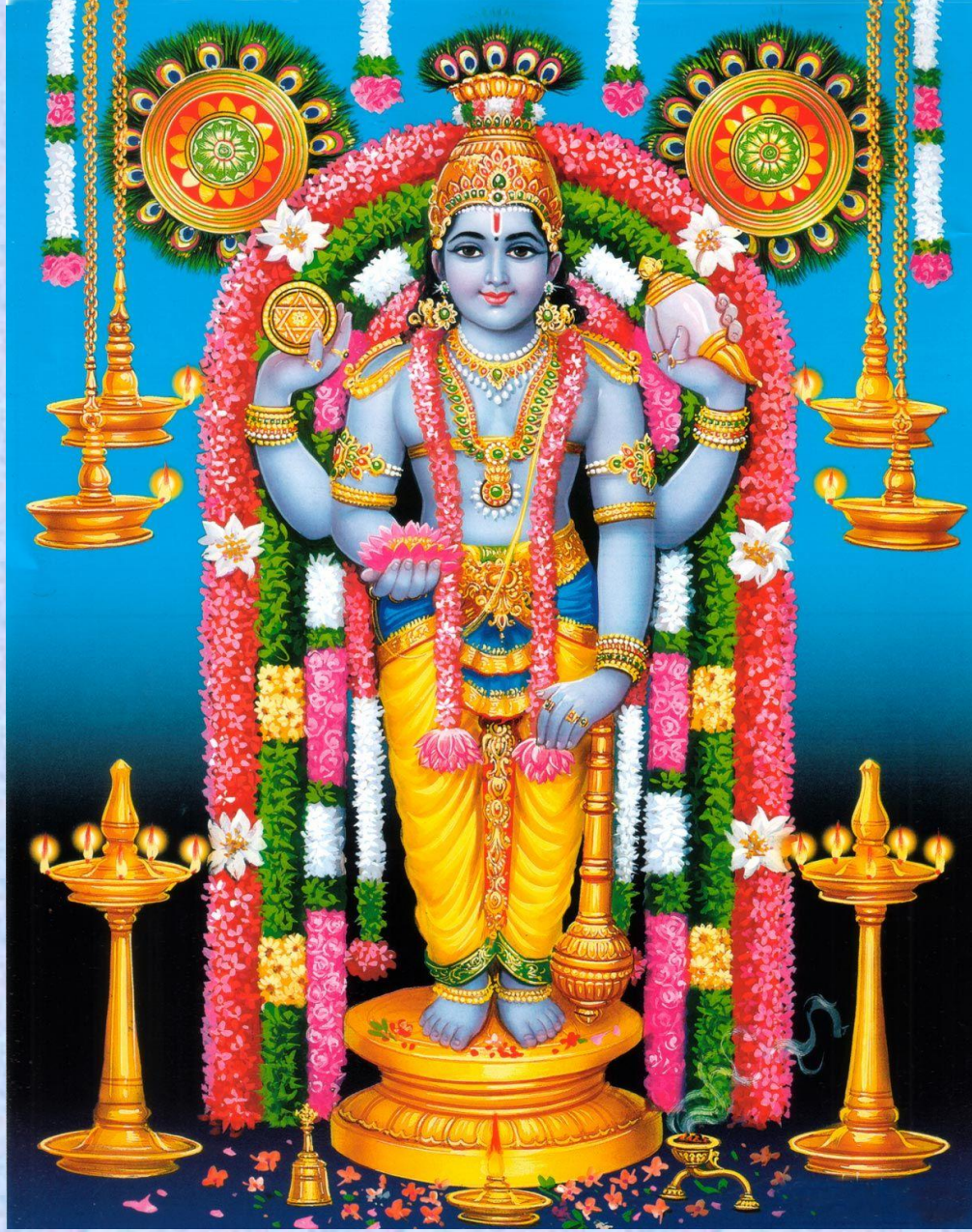


निर्गते भवति दत्तदृष्टयस्त्वद्गतेन मनसा मृगेक्षणाः ।

वेणुनादमुपकर्ण्य दूरतस्त्वद्विलासकथयाऽभिरेमिरे ॥ ५९ - ३ ॥

nirgate bhavati dattadRiShTayaH tvadgatenamanasaa mRigekshaNaaH |
veNunaada-mupakarNya duurataH tvadvilaasa kathayaabhiremire || 59 - 3 ||

The gazelle-eyed Gopikas would, when Thou didst leave for the forest, keep their gaze fixed on Thee, with their minds absorbed in Thee. When Thou hadst gone out of sight, they would listen to the sound of Thy flute coming from far away and would enjoy narrating Thy sporting activities (to one another).

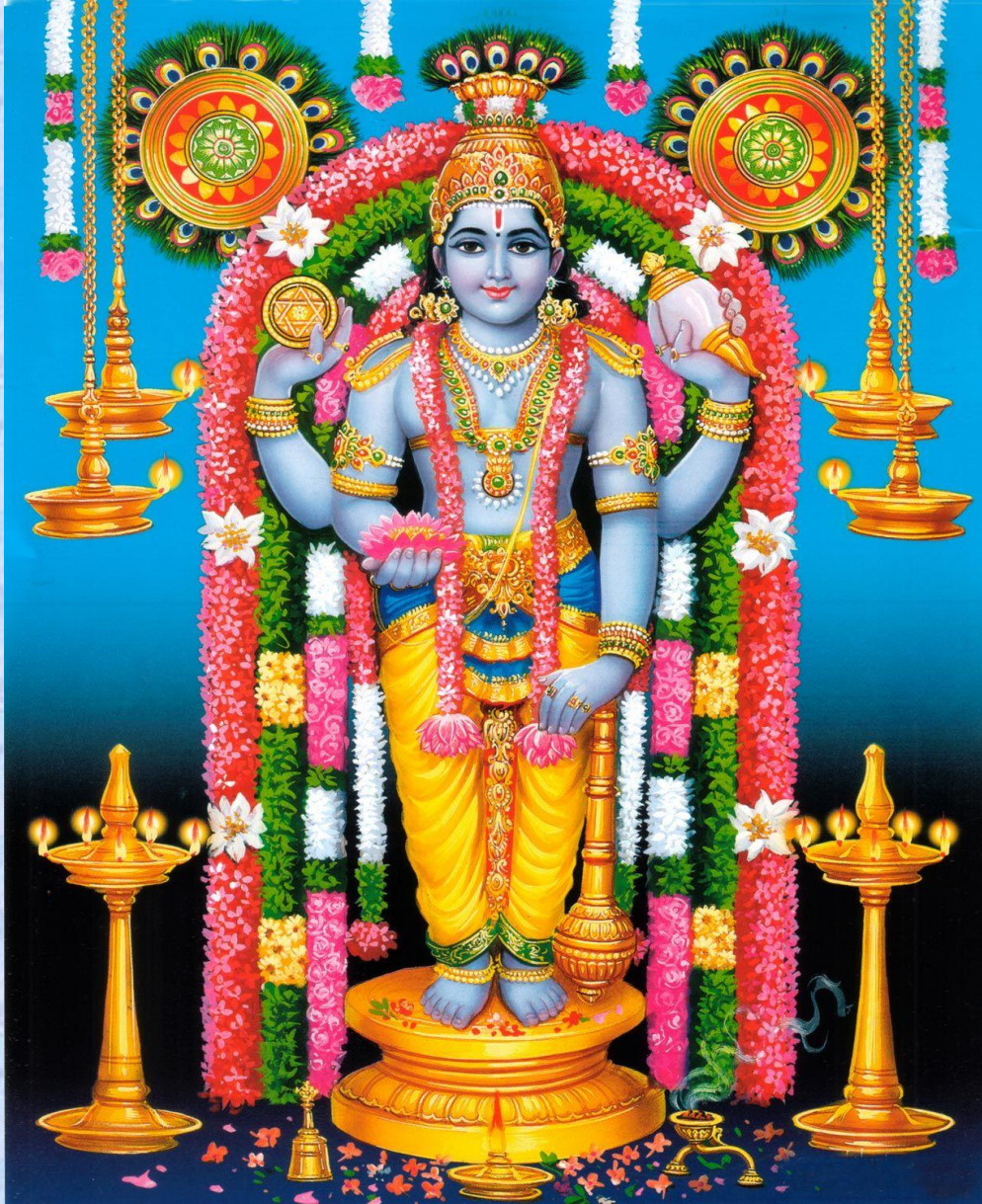


काननान्तमितवान् भवानपि स्निग्धपादपतले मनोरमे ।

व्यत्याकलितपादमास्थितः प्रत्यपूरयत वेणुनालिकाम् ॥ ५९ - ४ ॥

kaananaanta-mitavaan bhavaanapi snigdhapadapatale manOrame |
vyatyayaakalita paadamaasthitaH pratyapuurrayata veNunaalikaam || 59 - 4 ||

*Thou, having gone into the forest wouldst stand cross-legged in
the beautiful shade of a tree and play the flute.*

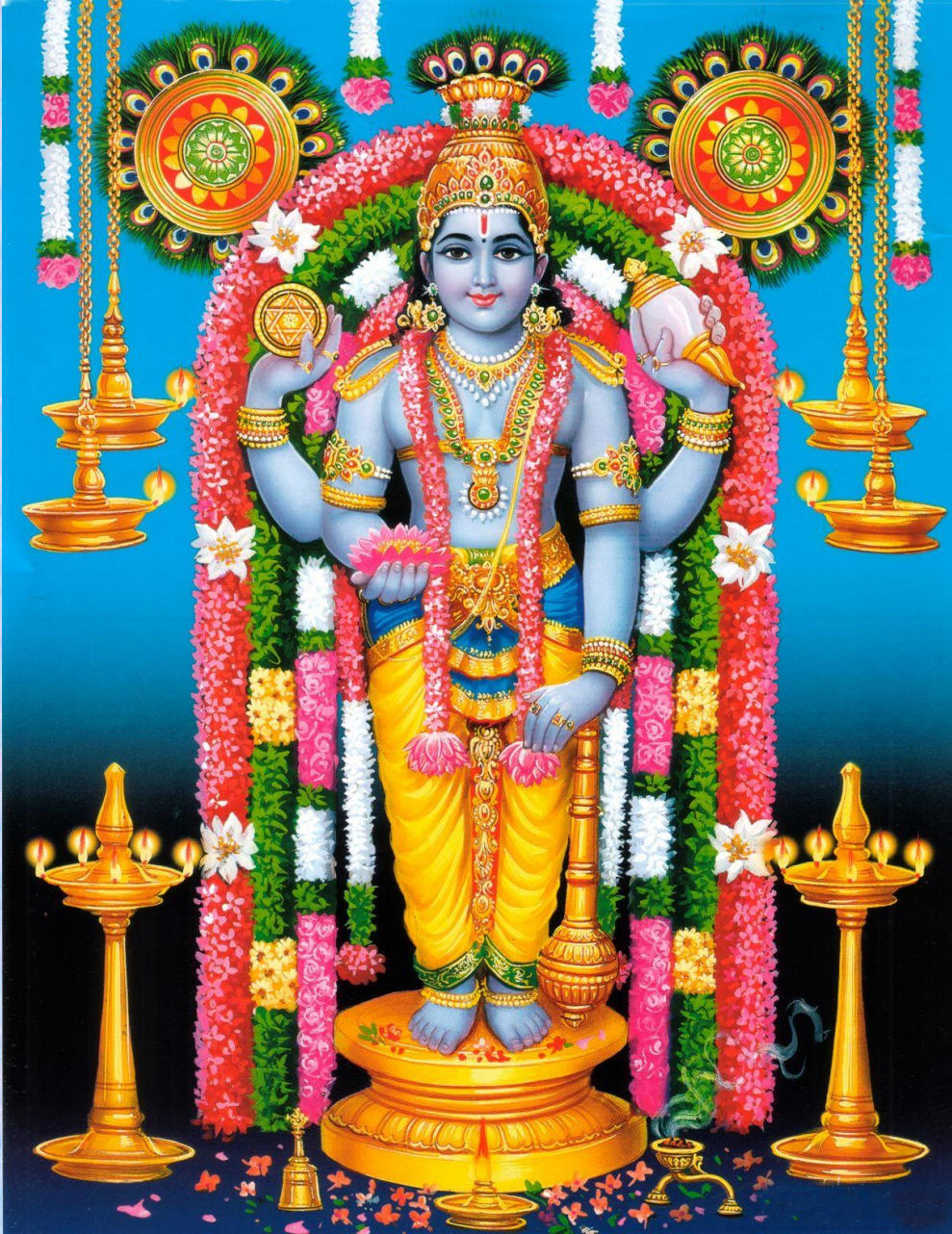


मारबाणधुतखेचरीकुलं निर्विकारपशुपक्षिमण्डलम् ।

द्रावणं च दृषदामपि प्रभो तावकं व्यजनि वेणुकूजितम् ॥ ५९ - ५ ॥

maarabaaNadhuta khechhariikulaM nirvikaara pashupakshi maNDalam |
draavaNaM cha dRiShadaamapi prabhO taavakaM vyajani veNukuujitam || 59 - 5 ||

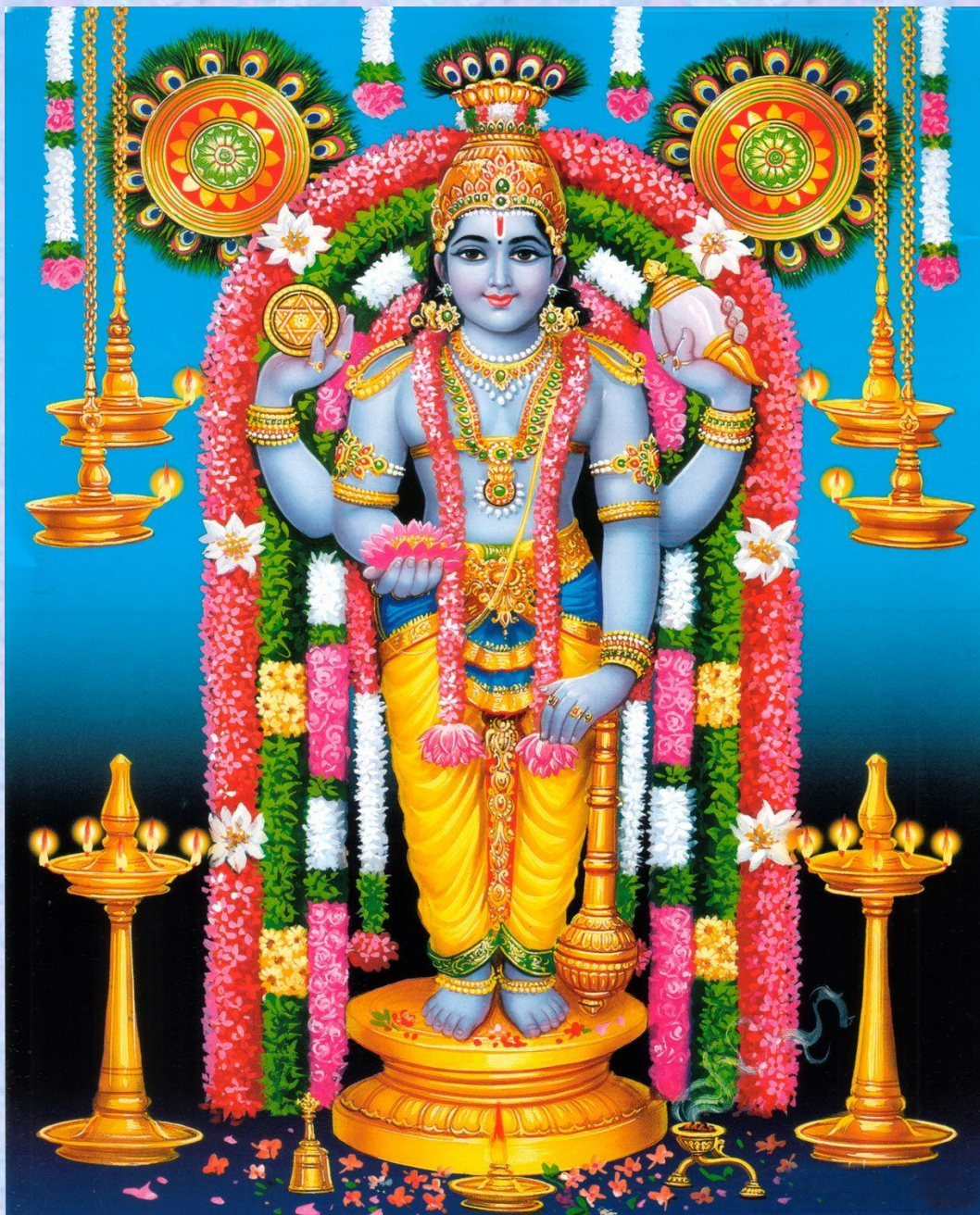
O Lord! The music which came out of Thy flute could make even the divine damsels feel the effect of Cupid's arrows, it could make even animals and birds stand motionless and could melt even stones.



वेणुरन्ध्रतरलाङ्गुलीदलं तालसञ्चलितपादपल्लवम् ।
तत् स्थितं तव परोक्षमप्यहो संविचिन्त्य मुमुहूर्त्रजाङ्गनाःयन् ॥ ५९ - ६ ॥

veNurandhra taralaanguliidalaM taalasanchalita paadapallavam |
tatisthataM tava parOkshamapyahO sanvichintya mumuhurvrajaanganaaH || 59 - 6 ||

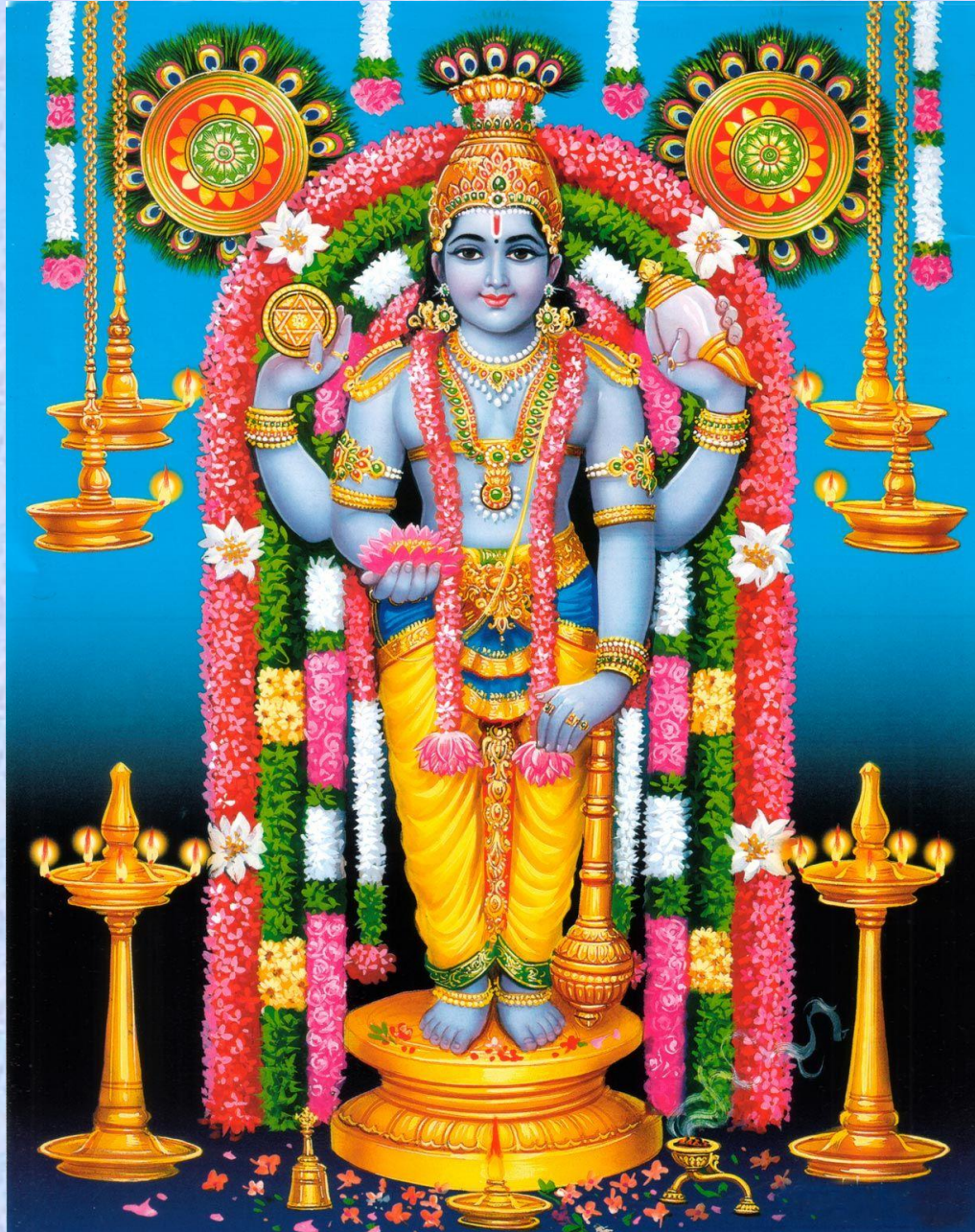
Thinking again and again about that posture of Thine, with Thy tender finger tips moving over the stops of the flute and Thy tender feet moving to keep time, the Gopikas fell into a state of ecstasy, even when Thou wert not before them. What a wonder!



निर्विशङ्कभवदङ्गदर्शिनीः खेचरीः खगमृगान् पशूनपि ।
त्वत्पदप्रणयि काननं च ताः धन्यधन्यमिति नन्वमानयन् ॥ ५९ - ७ ॥

nirvishanka bhavadanga darshiniiH khechariiH khagamRigaan pashuunapi |
tvatpadapraNayi kaananaM cha taaH dhanyadhanyamiti nanvamaanayan || 59 - 7 ||

The Gopikas respected the celestial damsels, the birds, the animals and also the cows, who could see Thy form without any inhibition (or hindrance) and also the forest which is always in contact with Thy feet, considering them as extremely fortunate.

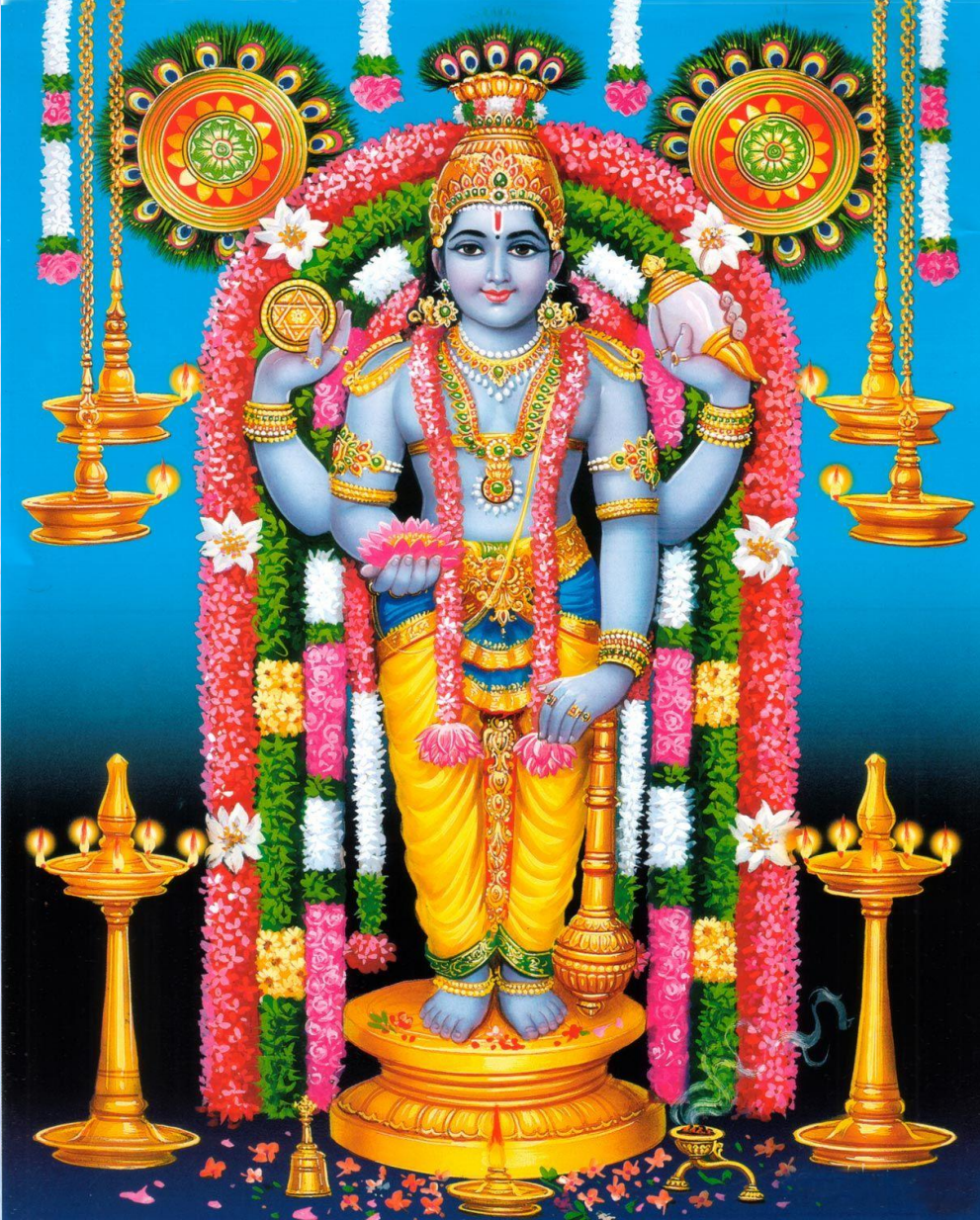


आपिबेयमधरामृतं कदा वेणुभुक्तरसशेषमेकदा ।

दूरतो बत कृतं दुराशयेत्याकुला मुहुरिमाः समामुहन् ॥ ५९ - ८ ॥

aapibeyamadharaamRitaM kadaa veNubhuktarasasheShamekadaa |
duuratO bata kRitaM duraashaye-tyaakulaa muhurimaaH samaamuhan || 59 - 8 ||

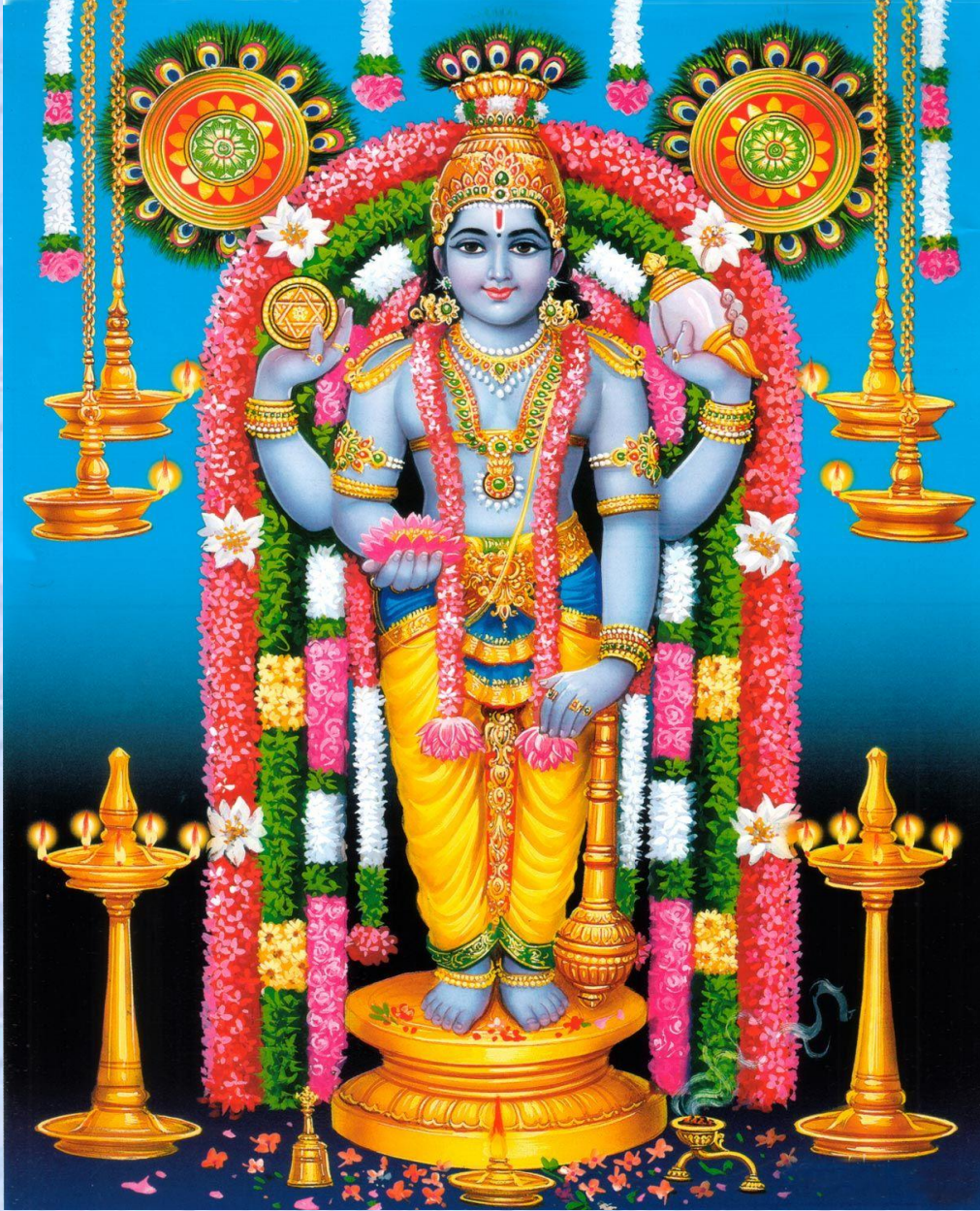
"When shall we, at least once, imbibe the balance of the nectar of thy lips, after it has been enjoyed by the flute? That opportunity is very distant indeed. Alas! Enough of this greed" --- thus thinking, again and again, the Gopikas, overcome by love for Thee, were in great distress.



प्रत्यहं च पुनरित्थमङ्गनाश्चित्तयोनिजनितादनुग्रहात् ।
बद्धरागविवशास्त्वयि प्रभो नित्यमापुरिह कृत्यमूढताम् ॥ ५९ - ९ ॥

pratyahancha punaritthamanganaaH chittayOni janitaa danugrahaat |
baddharaagavivashaaH tvayi prabhO nityamaapuriha kRityamuuDhataam || 59 - 9 ||

O Lord! The Gopikas who were thus overcome by attachment towards Thee, which was due to the blessing of Kamadeva, became indifferent to all worldly actions.



रागस्तावज्जायते हि स्वभावा-

न्मोक्षोपायो यत्नतः स्यान्न वा स्यात् ।

तासां त्वेकं तद्वयं लब्धमासीत्

भाग्यं भाग्यं पाहि मां मारुतेश ॥ ५९ – १० ॥

सदा सर्वत्र गोविन्द नाम सङ्कीर्तनं गोविन्दा गोविन्दा ।
नारायणा अखिल गुरो भगवन् नमस्ते ॥

raagastaavajjaayate hi svabhaavaa--
nmOkshOpaayO yatnataH syaannavaasyaat |
taasaantvekaM taddvayaM labdhamaasiit
bhaagyaM bhaagyaM paahi marutesha || 59 - 10 ||

Sada Sarvathra Govinda Naama Sankirtanam Govinda Govinda
Narayana Akhila Guru Bhagavan Namaste

Attachment (to persons and objects) comes naturally to everyone. But the way to liberation may or may not come even with effort. For the Gopikas, however, both these (attachment and way to liberation) became one. They are very fortunate indeed. O Lord of Guruvayur, protect me!