Dashaka 84

क्वचिदथ तपनोपरागकाले पुरि निदधत् कृतवर्मकामसूनू ।
यदुकुलमहिलावृत: सुतीर्थं समुपगतोऽसि समन्तपञ्चकाख्यम् ॥१॥

क्वचित्-अथ	once then
तपन-उपराग-काले	in the solar eclipse time
पुरि निदधत्	in the city leaving
कृतवर्म-कामसूनू	Kritavarma and Aniruddha
यदुकुल्-महिला-आवृत:	the Yadus and their women folk along with
सुतीर्थं समुपगत:-असि	to the holy spot (Thou) went
समन्तपञ्चक-आख्यम्	Samantapanchaka known as

Once then during the time of Solar eclipse, leaving behind Kritvarma and Anirudhdha in charge of Dwaarika, Thou went to the holy spot known as Samantapanchaka, along with the Yaadava clan and their womenfolk.

बहुतरजनताहिताय तत्र त्वमपि पुनन् विनिमज्य तीर्थतोयम् ।
द्विजगणपरिमुक्तवित्तराशि: सममिलथा: कुरुपाण्डवादिमित्रै: ॥२॥

बहुतर-जनता-हिताय	for the large number of peoples benefit

तत्र त्वम्-अपि	there Thou also
पुनन्	sanctifying
विनिमज्य तीर्थ-तोयम्	dipping into the holy waters
द्विज-गण-परिमुक्त-	for the Braahmin groups giving away
वित्त-राशि:	money in large quantity
सममिलथा:	(Thou) interacted
कुरु-पाण्डव-आदि-मित्रै:	with the Kauravas and Pandavas and other friends

Thou also took a dip in the holy waters and thereby sanctified the waters for the benefit of the large number of people. Thou also gave away money in good amount to the group of the Braahmins. Then Thou interacted with Thy friends the Kauravas and the Paandavas and others.

तव खलु दयिताजनै: समेता द्रुपदसुता त्वयि गाढभक्तिभारा ।
तदुदितभवदाहृतिप्रकारै: अतिमुमुदे सममन्यभामिनीभि: ॥३॥

तव खलु दयिता-जनै:	Thy indeed with the wives
समेता	mixing
द्रुपदसुता त्वयि	Draupadi in Thee
गाढ-भक्ति-भारा	deep devotion carrying
तत्-उदित-	by them said

भवत्-आहृति-प्रकारै:	Thy carrying (them) away methods
अति-मुमुदे	was very delighted
समम्-अन्य-भामिनीभि:	with other women

Draupadi who was deeply devoted to Thee, freely mixed with Thy wives. She was very much delighted when they narrated the various methods by which they were abducted and married by Thee. The other women also enjoyed the narrations.

तदनु च भगवन् निरीक्ष्य गोपानतिकुतुकादुपगम्य मानयित्वा।
चिरतरविरहातुराङ्गरेखा: पशुपवधू: सरसं त्वमन्वयासी: ॥४॥

तदनु च भगवन्	and after that O Lord!
निरीक्ष्य गोपान्-	seeing the gopas
अति-कुतुकात्-	with great joy
उपगम्य मानयित्वा	approaching and honoring them
चिरतर-विरह-आतुर-	for very long seperation (from Thee) suffering
अङ्ग-रेखा:	body frailed
पशुप-वधू:	the gopikas
सरसं त्वम्-अन्वयासी:	joyfully Thee approached

After that O Lord! Seeing the gopas Thou approached and honoured them with great joy. The gopikas had become frail in body due to the sorrow of seperation from Thee for a very long time. Thou joyfully went to them also.

सपदि च भवदीक्षणोत्सवेन प्रमुषितमानहृदां नितम्बिनीनाम् ।
अतिरसपरिमुक्तकञ्चुलीके परिचयहृद्यतरे कुचे न्यलैषी: ॥५॥

सपदि च	and soon
भवत्-ईक्षण-उत्सवेन	Thee seein celebration
प्रमुषित-मान-हृदाम्	wiped away the complaints from their hearts
नितम्बिनीनाम्	of the beautiful women
अति-रस-परिमुक्त-	intense love giving away
कञ्चुलीके	their bodices
परिचय-हृद्यतरे	in the familiar and very dear
कुचे न्यलैषी:	breasts (Thou) got absorbed

Instantly then, celebrating the joy of Thy sight all complaints from the hearts of the beautiful women were wiped away. With the intense love welled up, their bodices burst open revealing their very dear familiar breasts where Thou got absorbed.

रिपुजनकलहै: पुन: पुनर्मे समुपगतैरियती विलम्बनाऽभूत् ।
इति कृतपरिरम्भणेत्वयि द्राक् अतिविवशा खलु राधिका निलिल्ये ॥६॥

रिपु-जन-कलहै:	enemies in conflict
पुन: पुन:-	again and again
मे समुपगतै:-	my, by happening

इयती विलम्बना-	so much delay
अभूत्	became
इति कृत-परिरम्भणे-	thus making embrace
त्वयि द्राक्	by Thee immediately
अतिविवशा	very overwhelmed
खलु राधिका	indeed Raadhika
निलिल्ये	became absorbed

Raadhikaa was totally absorbed in Thee when Thou embraced her and told her that so much delay was caused in meeting her and the gopikas because of frequent clashes with the enemies.

अपगतविरहव्यथास्तदा ता रहसि विधाय ददाथ तत्त्वबोधम् ।
परमसुखचिदात्मकोऽहमात्मेत्युदयतु व: स्फुटमेव चेतसीति ॥७॥

अपगत-विरह-व्यथा:-	(who were) free of the seperation pangs
तदा ता:	then they (the gopikas)
रहसि विधाय	privately making
ददाथ तत्त्व-बोधम्	gave the knowledge of Reality
परम-सुख-चित्-	Supreme Bliss Conciousness
आत्मक:-अहम्-आत्मा-	Brahamana am I, the self

इति-उदयतु व:	thus may dawn in you
स्फुटम्-एव	very clearly only
चेतसि-इति	in your hearts, thus

Then the gopikas were rendered free from the pangs of seperation as Thou gave them the knowledge of Supreme self privately. Thou instilled into their hearts that Thou were the Supreme Bliss Consciousness and the Supreme Brahaman, their inner most self.

सुखरसपरिमिश्रितो वियोग: किमपि पुराऽभवदुद्धवोपदेशै: ।
समभवदमुत: परं तु तासां परमसुखैक्यमयी भवद्विचिन्ता ॥८॥

सुख-रस-परिमिश्रित:	with joy mixed
वियोग: किम्-अपि	seperarion somehow
पुरा-अभवत्-	formerly happened
उद्धव-उपदेशै:	by Uddhava's preachings
समभवत्-अमुत:	(but0 happened by this
परं तु तासाम्	after (this) indeed to them
परम्-सुख-ऐक्यमयी	Supreme Blissful Union
भवत्-विचिन्ता	(with Thee by) Thy (mere) thought

There remained a feeling of joy mixed with the sorrow of seperation when long back the gopikas were adviced by Uddhava. But after this instruction by Thee, they indeed were experiencing Supreme Blissful Union with Thee by a mere thought of Thee.

मुनिवरनिवहैस्तवाथ पित्रा दुरितशमाय शुभानि पृच्छ्यमानै: ।
त्वयि सति किमिदं शुभान्तरै: रित्युरुहसितैरपि याजितस्तदाऽसौ ॥९॥

मुनि-वर-निवहै:-	by the great sages groups
तव-अथ पित्रा	Thy then father
दुरित-शमाय	for son's atonement
शुभानि	auspicious rites
पृच्छ्यमानै:	were being asked
त्वयि सति	Thou being there
किम्-इदम्-शुभ-अन्तरै:-	what this auspicious rite others
इति-उरु-हसितै:-अपि	thus loudly laughing also
याजित:-तदा-असौ	made to perform sacrifices then he (Vasudeva)

Vasudeva asked the assembly of the great sages about the auspicious rites to be performed for the atonement for the sins. Even though the sages were very amused and laughed at such an enquiry, because having Thee as a son there was no need for any atonements. But they made him perform the required rites all the same.

सुमहति यजने वितायमाने प्रमुदितमित्रजने सहैव गोपा: ।
यदुजनमहितास्त्रिमासमात्रं भवदनुषङ्गरसं पुरेव भेजु : ॥१०॥

सुमहति यजने	during the very big sacrifice

वितायमाने	which was being performed
प्रमुदित-मित्र-जने	with the delighted friends
सह-एव गोपा:	also along with the gopas
यदु-जन-महिता:	by the Yaadavas honoured
त्रि-मास-मात्रं	for three months
भवत्-अनुषङ्ग-रसं	Thy company's pleasure
पुरा-एव भेजु:	like the olden times enjoyed

The very big sacrifice was performed which lasted for three months. During that time Thy friends and the gopas were honoured by the Yaadavas and they enjoyed Thy company's pleasure like in the olden days.

व्यपगमसमये समेत्य राधां दृढमुपगूह्य निरीक्ष्य वीतखेदाम् ।
प्रमुदितहृदय: पुरं प्रयात: पवनपुरेश्वर पाहि मां गदेभ्य: ॥११॥

व्यपगम-समये	at the departing time
समेत्य राधाम्	approaching Raadhaa
दृढम्-उपगूह्य	tightly embracing
निरीक्ष्य वीत-खेदाम्	seeing (her) free from sorrow
प्रमुदित-हृदय:	with a happy heart
पुरम्-प्रयात:	Thou went back (to Dwaarika)

पवनपुरेश्वर	O Lord of Guruvaayur!
पाहि मां गदेभ्य:	save me from ailments

At the time of departing Thou approached Raadhaa. As Thou held her in a tight embrace Thou were happy to see her free from all sorrow of separation or otherwise. Thou returned to Dwaarikaa with a happy heart. O Lord of Guruvaayur! Save me from all ailments.