Dashaka 59

त्वद्वपुर्नवकलायकोमलं प्रेमदोहनमशेषमोहनम् ।
ब्रह्म तत्त्वपरचिन्मुदात्मकं वीक्ष्य सम्मुमुहुरन्वहं स्त्रिय: ॥१॥

त्वत्-वपु:-	Thy form
नव-कलाय-कोमलं	fresh Kalaaya flower like soft
प्रेम-दोहनम्-	evoking love
अशेष-मोहनम्	(and) to everyone charming
ब्रह्म तत्त्व-	Brahman in essence
परचित्-मुद्-आत्मकं	Supreme Consciousness, Bliss personifying
वीक्ष्य सम्मुमुहु:-	seeing, were captivated
अन्वहं स्त्रिय:	day by day, the Gopikas

Day after day the Gopikas saw Thy form and were captivated. Thy form beautiful and fresh and soft like the Kalaaya flower, evoking the sentiment of love. Thy form charmingly enchanting everyone. Thy form, Brahman indeed, the personification of Existence, Reality, Supreme Consciousness and Bliss (Sat-Chit-Aananda).

मन्मथोन्मथितमानसा: क्रमात्त्वद्विलोकनरतास्ततस्तत: ।
गोपिकास्तव न सेहिरे हरे काननोपगतिमप्यहर्मुखे ॥२॥

मन्मथ-उन्मथित-	(by) Cupid churned
मानसा: क्रमात्-	minds, by and by
त्वत्-विलोकन-रता:-	Thee to see eager
तत:-तत:	again and again
गोपिका:-	the Gopikaas
तव	Thy
न सेहिरे	did not bear
हरे	O Lord
कानन-उपगतिम्-	the proceeding to the forest
अपि-अह:-मुखे	also at the beginning of the day

O Lord! The minds of these Gopikaas were oppressed by Cupid and because of their love for Thee, they were always eager to see Thee. O Hari! By and by they were unable to bear the seperation caused by Thy going to the forest early in the morning to tend the cows.

निर्गते भवति दत्तदृष्टयस्त्वद्गतेन मनसा मृगेक्षणा: ।
वेणुनादमुपकर्ण्य दूरतस्त्वद्विलासकथयाऽभिरेमिरे ॥३॥

निर्गते भवति	(when) Thou had set out
दत्त-दृष्टय:-	with fixed gaze (on Thee)
त्वत्-गतेन	Thou unto

मनसा	with (such) minds
मृगेक्षणा:	the gazelle-eyed (women)
वेणु-नादम्-	the flute sound
उपकर्ण्य दूरत:-	hearing from far
त्वत्-	Thy
विलास-कथया-	sportive activities (narrating)
अभिरेमिरे	experienced great joy

When Thou set out, the gazelle-eyed Gopikaas had their eyes fixed on Thee with their minds centred on Thee. They would listen to the sound of Thy flute from afar and revel in narrating and recounting Thy various sportive activities.

काननान्तमितवान् भवानपि स्निग्धपादपतले मनोरमे ।
व्यत्ययाकलितपादमास्थित: प्रत्यपूरयत वेणुनालिकाम् ॥४॥

कानन-अन्तम्-	into the forest
इतवान् भवान्-अपि	having gone, Thou also
स्निग्ध-पादप-तले	under the cool tree
मनोरमे	(which was also) beautiful
व्यत्यय-आकलित-	by crossing placed
पादम्-आस्थित:	legs standing

प्रत्यपूरयत	kept filling
वेणुनालिकाम्	the flute pipe

Having gone to the forest, Thou would stand cross-legged under a shady beautiful tree and kept playing the flute and filling its pipe with life-breath.

मारबाणधुतखेचरीकुलं निर्विकारपशुपक्षिमण्डलम् ।
द्रावणं च दृषदामपि प्रभो तावकं व्यजनि वेणुकूजितम् ॥५॥

मार-बाण-धुत-	by Cupid's arrows shaken
खेचरी-कुलं	the celestial damsels
निर्विकार-	motionless,
पशु-पक्षि-मण्डलम्	animals and birds multitudes
द्रावणं च	melting and
दृषदाम्-अपि	stones even
प्रभो तावकं	O Lord! Thy
व्यजनि	was born
वेणु-कूजितम्	flute music

O Lord! The music born out of Thy flute shook the celestial damsels with Cupid's arrows. It made the multitudes of animals and birds motionless, and even melted the stones and rocks.

वेणुरन्ध्रतरलाङ्गुलीदलं तालसञ्चलितपादपल्लवम् ।
तत् स्थितं तव परोक्षमप्यहो संविचिन्त्य मुमुहुर्व्रजाङ्गना: ॥६॥

वेणु-रन्ध्र-	(on) the stops of the flute
तरल-अङ्गुली-दलं	moving of the tender finger (tips)
ताल-सञ्चलित-	to keep time tapping
पाद-पल्लवम्	the tender feet
तत् स्थितं तव	that pose of Thee
परोक्षम्-अपि-	not directly seen, even though
अहो	what a wonder
संविचिन्त्य	thinking about again and again
मुमुहु:-	fell into a state of ecstacy
व्रजाङ्गना:	the women of Vraja

Thy tender finger tips moved deftly on the stops of the flute, as Thou kept time tapping Thy tender feet. This pose of Thine the Vraja women visualised in their minds again and again and got into a state of ecstacy. Oh how wonderful!

निर्विशङ्कभवदङ्गदर्शिनी: खेचरी: खगमृगान् पशूनपि ।
त्वत्पदप्रणयि काननं च ता: धन्यधन्यमिति नन्वमानयन् ॥७॥

निर्विशङ्क-	without any restrictions

भवत्-अङ्ग-	Thy form
दर्शिनी: खेचरी:	being able to see, the celestial damsels
खग-मृगान्	birds
पशून्-अपि	and animals also
त्वत्-पद-प्रणयि	(with) Thy feet having contact
काननं च ता:	and the forest, they (the Gopikaas)
धन्य-धन्यम्-इति	blessed blessed (they are) thus
ननु-अमानयन्	indeed regarded (them to be)

The celstial damsels were able to see Thy form without restrictions or hinderence. The birds and animals and cows also could see Thy form directly. Even the forest/earth was always having contact with Thy feet and saw Thy form as Thou roamed about. The Gopikaas of Vraja regarded all of them very fortunate and blessed.

आपिबेयमधरामृतं कदा वेणुभुक्तरसशेषमेकदा ।
दूरतो बत कृतं दुराशयेत्याकुला मुहुरिमा: समामुहन् ॥८॥

आपिबेयम्-	(will) imbibe
अधर-अमृतं कदा	the nectar of the lips, when
वेणु-मुक्त-	by the flute left over
रस-शेषम्-	the last of the nectar

एकदा	even once
दूरत: बत	far fetched indeed
कृतं दुराशय-	is made this greed
इति-आकुला	thus lamenting
मुहु:-इमा:	again and again, these (Gopikaas)
समामुहन्	were in great distress

O when for once, we will imbibe the nectar of Thy lips, the last of it left over by the flute? Far fetched indeed is this greed.' Thus the Gopikaas lamented again and again and were in great distress and despair.

प्रत्यहं च पुनरित्थमङ्गनाश्चित्तयोनिजनितादनुग्रहात् ।
बद्धरागविवशास्त्वयि प्रभो नित्यमापुरिह कृत्यमूढताम् ॥९॥

प्रत्यहं च पुन:-	every day and again
इत्थम्-अङ्गना:-	thus the women
चित्तयोनि-जनितात्-	the Cupid's caused
अनुग्रहात्	blessings
बद्ध-राग-विवशा:-	bonding into attachment and so helpless
त्वयि प्रभो	towards Thee O Lord!
नित्यम्-आपु:-	always attained

इह कृत्य-मूढताम्	here (in the worldly) concerns, indifference

Day after day and again and again, in this manner, the Cupid caused promptings to the Gopikaas. This was, in a way, a blessing to them. As it made them so bonded in attachment towards Thee, that they became helpless and so always attained indifference in the worldly concerns.

रागस्तावज्जायते हि स्वभावा-
न्मोक्षोपायो यत्नत: स्यान्न वा स्यात् ।
तासां त्वेकं तद्द्वयं लब्धमासीत्
भाग्यं भाग्यं पाहि मां मारुतेश ॥१०॥

राग:-तावत्-	attachment indeed
जायते हि	comes
स्वभावात्-	in the natural course
मोक्ष-उपाय:	the means of liberation
यत्नत: स्यात्-	even with effort may be
न वा स्यात्	or may not be
तासां तु-	for them (the Gopikaas) indeed
एकं तत्-द्वयं	one that (served as) both
लब्धम्-आसीत्	were attained
भाग्यम् भाग्यम्	fortunate, fortunate, indeed

पाहि मां	save me
मारुतेश	O Lord of Guruvaayur

Indeed, attachment comes in the natural course. In spite of much effort the means of liberation may or may not be achieved. For the Gopikaas attachment to Thee served as both, as they attained liberation as a result. Oh fortunate indeed they were. O Lord of Guruvaayur! save me.