

# Narayaneeyam

## First Step

ASHA MURARKA

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This book has been published with all reasonable efforts taken to make the material error-free.

*With deep humbleness and high gratitude, I dedicate this small endeavour to Late Shri N. S. Venkatakrishnan, who introduced me to this great stotra. I also extend my homage to Late Shri C. S. Nair, who, with great confidence entrusted this work to me. My salutations to both of them and my parents.*



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# About This Book

A This is a venture to give the Sanskrit word meanings in the order of the Shlokas, and not in अन्वय form. For this the two references are:

- 1) Shriman Narayaneeyam by Shri S. N. Sastri, published by CCMT, Mumbai
- 2) Narayaneeyam - translated by Swami Tapasyananda, published by Sri Ramakrishna Math, Chennai

The need for this was voiced by a ladies study group, where Late Shri C. S. Nair was teaching Narayaneeyam. I invite readers to point out any mistakes, shortcomings or suggestions.

This work is also available as a website at

<http://narayaneeyam-firststep.org>

~ Asha Murarka

# Introduction

Narayaneeyam is a highly devotional text. The author, Sri Meppattur Narayana Bhattathiri, was cured of his Vatha Roga (rheumatism), attained great devotion and the vision of the Lord, by composing and singing Narayaneeyam in front of the Lord at the temple of Guruvayur.

There are eighteen main Purarnas, in the Hindu scriptures. The most important is Sreemad Bhagavatham. It has 18000 slokas. Narayaneeyam is a condensation of this vast Purana, and contains only 1036 slokas, with its philosophical and devotional contents intact.

Narayan Bhattathiri was born in 1560 AD and mastered the scriptures at the age of 16. However, he was not very devoted at that age. Once when he was rebuked by his Guru Achutha Pisharodi, he became very repentant and devoted to his Guru.

He became an ardent scholar. About ten years later his Guru was affected by rheumatism and Naraynan Bhattathiri prayed to the Lord to relieve his Guru of the disease and transfer it to him. His prayer was heard. His Guru regained health and instead the disease came to Narayan Bhattathiri. He had the deep faith that his prayer will be heard and he will be relieved of the disease. Hence he decided to surrender himself at the feet of Lord Krishna in the temple of Guruvayur, and seek His Grace.

Bhattathiri requested the guidance of the philosopher and devotee of that time Thunchant (Thunjath Ramanuja) Ezhuthachan. The mahatma instructed him to Start with fish. Bhattathiri was quick to take the indication of glorifying the Lord with the various avatars starting with Matsyavatara (the incarnation as fish). The 10 avatars (10 incarnations) of Lord Vishnu are extolled in the Bhaagavata Purana. This prompted him to compose the abridged version of the Purana in the form of Shriman Naarayaneeyam Stotram.

In his acute rheumatism Bhattathiri somehow reached the temple of Guruvaayur and fully surrendered himself at the feet of the Lord. He prostrated in deep devotion and started to pray, singing His glory and worship him everyday. He composed and rendered one Dashakam each day to the Lord. Thus, in 100 days of sincere worship, Narayaneeyam consisting of 100 Dashakam was composed.

These verses written in pain and agony of the author invoiced the sympathy and grace of the Lord. At the end of each Dasakam, each day, he would pray for the mercy and kindness of the Lord to cure his disease. Soon the Lord's grace showered on him and on the 100th day the Lord blessed him with His vision. Bhattathiri was overwhelmed with ecstasy and in the 100th Daskakam he cries out "Agre Pashyami" (here I see him in front of me) and he gives a vivid description of the most enchanting form of the Lord he saw 'from head to foot' Keshaadi Paadam. From that day his ailments vanished and he got totally cured.

Narayaneeyam Bhattathiri composed Narayaneeyam at the age of 27 years. With the Lord's grace showering on him, he lived as a respected philosopher, poet and saint to the age of 96 years. He has to his credit many masterly compositions of poetry, essays and books on philosophy and Sanskrit grammar.

The unique features of Narayananeyam, which endear it to devotees, are -- firstly it has been written in great pain and agony and so echoes the poet's heart felt prayer and high devotion. Secondly it is written in first person singular as a direct conversation with the Lord. So anybody reading it would also be addressing the Lord directly in person. This has a magnetic effect of the devotee's nearness to the Lord. Thirdly, since this hymn has practically demonstrated the cure of the poet's disease, tonic for "Aayu, Aarogya, Sauchyam" longevity, health and happiness, for all those who approach it with sincerity of faith and devotion.

॥ ॐ नमो भगवते वासुदेवाय ॥  
॥ ॐ श्रीकृष्णाय परब्रह्मणे नमः ॥

# Dashaka 1

सान्द्रानन्दावबोधात्मकमनुपमितं कालदेशावधिभ्यां  
 निर्मुक्तं नित्यमुक्तं निगमशतसहस्रेण निर्भास्यमानम् ।  
 अस्पष्टं दृष्टमात्रे पुनरुरुषार्थात्मकं ब्रह्म तत्वं  
 तत्तावद्भाति साक्षाद् गुरुपवनपुरे हन्त भाग्यं जनानाम् ॥ १ ॥

|                                 |   |
|---------------------------------|---|
| सान्द्र-आनन्द-<br>अवबोधात्मकं   | Which is of the nature of intense Bliss and Supreme Consciousness |
| अनुपमितं                        | without comparison  |
| काल-देश-अवधिभ्यां<br>निर्मुक्तं | totally free from the limitations of time and space               |
| नित्यमुक्तं                     | ever free (from the control of Maya-the unmanifest Prakriti)      |
| निगम-शतसहस्रेण                  | (whose nature) innumerable scriptural texts                       |
| निर्भास्यमानं                   | try to reveal   |
| अस्पष्टं                        | (and yet) is not easy to grasp (in the beginning)                 |
| दृष्टमात्रे पुनः                | but then immediately on realisation                               |
| उरु-पुरुषार्थात्मकं             | becomes the highest purushartha (i.e. moksha, liberation)         |
| ब्रह्म तत्वं                    | Brahman, the Reality  |
| तत् तावत्                       | that very (Reality), then   |
| भाति साक्षात्<br>गुरुपवनपुरे    | shines right in front (in concrete form) at Guruvayur             |
| हन्त भाग्यं जनानाम्             | Oh! What good fortune for the people                              |

The Supreme Reality-The Brahma Tatwa ,which is dense concentrated Bliss, which is of the nature of the Pure Consciousness, which is without parallel or comparison, and is totally free of time and space limitations, and is always free (of

Maya) which hundreds and thousands of the Upanishadic statements seek to explain, and yet, is not clear. This Brahma Tatwa which is not easy to grasp in the beginning, but the realisation of which, is the highest purusharth (i.e. liberation), that (very Reality) shines right in front (in concrete form), (as an Image of Shri Krishna) in the Guruvaayur temple. Oh (wonderful indeed) is the good fortune of the people (who seek Thy Grace).

एवंदुर्लभ्यवस्तुन्यपि सुलभतया हस्तलब्धे यदन्यत्  
 तन्वा वाचा धिया वा भजति बत जनः क्षुद्रतैव स्फुटेयम् ।  
 एते तावद्वयं तु स्थिरतरमनसा विश्वपीडापहत्यै  
 निश्शेषात्मानमेनं गुरुपवनपुराधीशमेवाश्रयामः ॥ २ ॥

|                        |   |
|------------------------|---|
| एवं                    | thus  |
| दुर्लभ्य-वस्तुनि अपि   | very rare things too (are)                          |
| सुलभतया                | so easily   |
| हस्त-लब्धे             | is accessible (to all)                              |
| यत्-अन्यत्             | yet , other things (worldly pleasures)              |
| तन्वा वाचा धिया वा     | (with their) body speech and mind                   |
| भजति बत जनः            | alas people pursue                                  |
| क्षुद्रता-एव स्फुट-इयं | this is clearly pitiable                            |
| एते तावत्-वयं तु       | but we here (Thy devotees) however                  |
| स्थिर-तर-मनसा          | with mind fully resolved                            |
| विश्व-पीडा-अपहत्यै     | for the total eradication of all (our) sufferings   |
| निश्शेष-आत्मानम्-एनं   | Lord, who is the soul of all beings in the universe |
| गुरुपवनपुराधीशम्-      | to that Lord of Guruvaayur                          |
| एव-आश्रयामः            | alone we surrender                                  |

In this manner, such rare things are so easily accessible to all. Alas, people, pursue other worldly things with their body speech and mind. This, is pitiable indeed. However, we Thy devotees, surrender , to Thee, O Lord of Guruvaayur who is the embodiment of the entire soul of all beings of the universe, with fully resolved minds for the eradication of all worldly sufferings.

सत्त्वं यत्तत् पराभ्यामपरिकलनतो निर्मलं तेन तावत्  
 भूतैभूतेन्द्रियैस्ते वपुरिति बहुशः श्रूयते व्यासवाक्यम्।  
 तत् स्वच्छत्वाद्यदाच्छादितपरसुखचिद्र्भिन्निर्भासिरूपं  
 तस्मिन् धन्या रमन्ते श्रुतिमतिमधुरे सुग्रहे विग्रहे ते ॥ ३ ॥

|  |   |
|--|---|
| सत्त्वं यत्- तत्                                 | that pure Satwa guna which  |
| पराभ्याम्-                                       | compared with the other two (Rajas and Tamas)   |
| अपरिकलनतः:                                       | being not mixed (and so)  |
| निर्मलं  | absolutely pure   |
| तेन तावत् भूतैः -                                | from it (shuddha satva) was born  |
| भूतेन्द्रियैः - ते वपुः -                        | Thy form constituted of the subtle elements and organs of sense and action                                |
| इति बहुशः श्रूयते                                | thus is repeatedly heard  |
| व्यासवाक्यं                                      | from the words of (sage) Vyasa  |
| तत् स्वच्छत्वात्-                                | that (form) because of its purity   |
| यत्-आच्छादित-<br>परसुखचित्-गर्भ-<br>निर्भासिरूपं | which, because of unobstructed supreme bliss and consciousness within, is supremely resplendent (Brahman) |
| तस्मिन् धन्या रमन्ते                             | in that form the fortunate ones (who have good deeds to their credit) revel                               |
| श्रुति-मति-मधुरे                                 | which is delightful to the ears and the mind  |
| सुग्रहे विग्रहे ते                               | (devotees can) easily attain (grasp) in Thy image.  |

That Satva Guna, which compared to the other two Gunas (Rajas and Tamas) is absolutely pure and not tainted by them. From such pure Satva guna, Thy form was born, constituted of subtle elements and organs of senses and actions. It is thus stated by sage Vyaasa, again and again, in many scriptures. Thy form, because of such purity, totally reveals the Supreme Bliss and Consciousness within (which is the resplendent Brahman) without any obstruction. In that form, the fortunate ones (who have good deeds to their credit) revel. That form is delightful to the mind and ears, which the devotees can easily grasp in Thy image.

निष्कम्पे नित्यपूर्णे निरवधिपरमानन्दपीयूषरूपे  
 निर्लीनानेकमुक्तावलिसुभगतमे निर्मलब्रह्मसिन्धौ ।  
 कल्लोललासतुल्यं खलु विमलतरं सत्त्वमाहुस्तदात्मा  
 कस्मान्नो निष्कलस्त्वं सकल इति वचस्त्वलास्वेव भूमन् ॥ ४ ॥

|  |   |
|--|---|
| निष्कम्पे                              | (in the) vibrationless (changeless)   |
| नित्य-पूर्णे                           | (and in the) ever full  |
| निरवधि-<br>परमानन्द-पीयूष-<br>रूपे     | unlimited nectarine Bliss personified   |
| निर्लीन-अनेक-<br>मुक्तावलि-<br>सुभगतमे | (in which) many liberated ones having merged<br>and hence is extremely resplendent (or<br>resplendent because of many pearls in the<br>ocean) |
| निर्मल-ब्रह्म-सिन्धौ                   | in the pure ocean of Brahman  |
| कल्लोल-<br>उल्लास-तुल्यं               | like waves rising   |
| खलु विमलतरं<br>सत्त्वम्-आहुः -         | (so) indeed (Thy form) of extremely pure<br>Shuddha Satwa it is said (to have risen from<br>Brahman)  |
| तत्-आत्मा                              | that form of Thine  |

|                             |   |
|-----------------------------|---|
| कस्मात्-न<br>निष्कलः - त्वं | why not it be called Nishkala (or without any kala or Purn-avataara) Thou |
| सकल इति वचः -               | because Sakala (Ansha-avataara), the term                                 |
| त्वत्-कलासु-एव              | is for Thy (other) part incarnations only                                 |
| भूमन्                       | Oh Infinite One!  |

Oh Infinite Lord! Thou are the pure Brahman like the mighty ocean, changeless, ever full, and of the nature of unlimited nectarine bliss. Like many pearls in the ocean, innumerable liberated souls are absorbed in Thy Brahmic bliss and hence it is extremely resplendent. Just like the waves rise in the ocean, it is said that Thy Shuddha Satwa form has risen from the Brahman. Since the term Ansha-avataar (Sakalaa) is meant only for Thy other part incarnations. Hence why cannot Thou be called as Poorna-avataar (Nishkalaa)?

निर्व्यापारोऽपि निष्कारणमज भजसे यक्षियामीक्षणाख्यां  
तेनैवोदेति लीना प्रकृतिरसतिकल्पाऽपि कल्पादिकाले।  
तस्याः संशुद्धमंशं कमपि तमतिरोधायकं सत्त्वरूपं  
स त्वं धृत्वा दधासि स्वमहिमविभवाकुण्ठ वैकुण्ठरूपं॥५॥

|                                |   |
|--------------------------------|---|
| निर्व्यापारः - अपि             | though not bound by any activities  |
| निष्कारणम्-                    | without any motive  |
| अज भजसे                        | Oh Birthless One! Thou do resort to   |
| यत्-क्रियाम्-ईक्षणा-<br>आख्यां | that activity known as 'eekshanaa' (the will to create)                               |
| तेन-एव-उदेति लीना<br>प्रकृतिः- | because of that only came to manifest the latent 'Prakriti'                           |
| असति-कल्पा-अपि<br>कल्पादि-काले | (which abides in Thee) as if non existent in the beginning of a new cycle of creation |
| तस्याः संशुद्धम्-अंशं          | of that (Prakriti) an absolutely pure part  |

|                                       |  |
|---------------------------------------|--|
| कमपि तम्-<br>अतिरोधायकं सत्वरूपं      | which does not obstruct (Thy glory of) the Saatvic form                  |
| स त्वं धृत्वा दधासि                   | that Thou did take and assume  |
| स्व-महिम-विभव-<br>अकुण्ठ वैकुण्ठ रूपं | O Lord of Vaikuntha! a majestic form which does not obstruct Thy glories |

Oh Birthless Lord! Even though Thou are not bound by any activities, and Thou are without any motive, Thou do resort to that activity known as 'eekshanaa' - the will to create. Because of that only 'Prakriti' manifests itself. Prakriti, which is latent in Thee, as if non existent in the beginning of a new cycle of creation. Then, from the pure Saatvik portion of 'Prakriti' (Maya) which does not in any way obstruct Thy Brahmic effulgence, Oh Lord of Vaikunth, Thou manifest Thyself, in full glory, with a Divine form.

तते प्रत्यग्रधाराधरललितकलायावलीकेलिकारं  
लावण्यस्यैकसारं सुकृतिजनदशां पूर्णपुण्यावतारम्।  
लक्ष्मीनिशशङ्कःलीलानिलयनममृतस्यन्दसन्दोहमन्तः  
सिञ्चत् सञ्चिन्तकानां वपुरनुकलये मारुतागारनाथ ॥६॥

|                                    |  |
|------------------------------------|--|
| तत् ते                             | that Thy (form)  |
| प्रत्यग्र-धारा-धर-                 | excels in beauty of fresh rain bearing clouds                            |
| ललित-कलाय-अवली-<br>केलिकारं        | and even a bunch of beautiful blue lotuses                               |
| लावण्यस्य-ऐकसारं                   | (Thou are) an embodiment of beauty                                       |
| सुकृति-जन-दशां                     | in the eyes of the virtuous  |
| पूर्ण-पुण्य-अवतारं                 | (as a) complete incarnation for all the good deeds (they have done)      |
| लक्ष्मी-निशशङ्कः-लीला-<br>निलयनम्- | (Thou art) the abode where Goddess Laxmi delights without any inhibition |

|                       |  |
|-----------------------|--|
| अमृत-स्यन्द-सन्दोहम्- | (that form) becomes the source for<br>torrential flow of nectarine Bliss |
| अन्तः सिज्ज्वत्       | soaking the hearts   |
| सञ्चिन्तकानां         | of people who meditate   |
| वपुः - अनुकलये        | (that) form (I) continuously meditate upon                               |
| मारुतागारनाथ          | O Lord of Guruvaayur!  |

Thy form excels in the beauty of the fresh rain bearing clouds, and of a beautiful bunch of blue lotuses. Thy form is an embodiment of beauty, in the eyes of the people who have done meritorious deeds, and is a complete incarnation of all their good deeds. Thou are the abode where Goddess Laxmi delights without inhibition. Thou are the source of a torrential flow of nectarine Bliss, soaking the hearts of people who meditate. On that form of Thine I continuously meditate, O Lord of Guruvayur!

कष्टा ते सृष्टि-चेष्टा बहुतरभवखेदावहा जीवभाजा-  
मित्येवं पूर्वमालोचितमजित मया नैवमद्याभिजाने।  
नोचेज्जीवाः कथं वा मधुरतरमिदं तद्वपुश्चिद्रसार्द्धं  
नेत्रैः श्रोत्रैश्च पीत्वा परमरससुधाम्भोधिपूरे रमेन्॥७॥

|                     |   |
|---------------------|---|
| कष्टा               | cruel   |
| ते सृष्टि-चेष्टा    | (is) Thy activity of creation                         |
| बहुतर-भव-खेद-आवहा   | (because) various kinds of sorrows it<br>brings along |
| जीवभाजाम्-          | to all living beings                                  |
| इति-एवं             | so thus   |
| पूर्वम्-आलोचितम्-   | earlier was thought                                   |
| अजित                | O Invincible One!                                     |
| मया                 | by me   |
| न-एवम्-अद्य-अभिजाने | (but) now I do not think so                           |

|                              |  |
|------------------------------|--|
| नो-चेत्-जीवाः कथं वा         | otherwise how could human beings                 |
| मधुरतरम्-इदं                 | this very delightful                             |
| त्वत्-वपुः -                 | form of Thine                                    |
| चित्-रस-आर्द्धं              | (which is) supreme bliss consciousness saturated |
| नेत्रैः श्रोत्रैः - च पीत्वा | by the eyes and ears drinking                    |
| परम-रस-सुधा-अम्भोधिपूरे      | in full measure, in the ocean of nectarine Bliss |
| रमेरन्                       | revel  |

O Invincible Lord! Thy activity of creation is indeed a tragic sport, as it causes a lot of sufferings to the living beings. This is what I used to think, but now I do not think so. For if there were no creation, how could human beings enjoy the beauty and sweetness of Thy form which is so delightful to hear and ecstatic to behold, and thus revel in the ocean of Supreme-Bliss-Consciousness.

नम्राणां सन्निधत्ते सततमपि पुरस्तैरनभ्यर्थितान् -  
 अर्थान् कामानजसं वितरति परमानन्दसान्द्रां गतिं च।  
 इत्थं निशेषलभ्यो निरवधिकफलः पारिजातो हरे त्वं  
 क्षुद्रं तं शक्रवाटीद्रुममभिलषति व्यर्थमर्थिव्रजोऽयम्॥८॥

|                                 |   |
|---------------------------------|---|
| नम्राणां                        | (to) those who worship Thee                     |
| सन्निधत्ते                      | Thou appear                                     |
| सततम्-अपि                       | always also                                     |
| पुरः - तैः - अनभ्यर्थितान्-अपि- | in front of them, even without being asked also |
| अर्थान् कामान्-अजसं वितरति      | wealth and innumerable desires give away        |
| परमानन्द-सान्द्रां गतिं च       | and the state of Supreme Bliss                  |
| इत्थं                           | thus  |

|   |   |
|---|---|
| निश्चेषलभ्यः                            | (Thou are) accessible to all                                  |
| निरवधिकफलः                              | (and are) the bestower of limitless blessings                 |
| पारिजातः हरे त्वं                       | O Lord Vishnu! (Thou are) the Paarijaata tree                 |
| क्षुद्रं तं शक्रवाटीद्रुमम्-<br>अभिलषति | (but they) wish for that insignificant tree in Indra's garden |
| व्यर्थम्-अर्थिक्रजः - अर्यं             | in vain, these hoards of desire prompted men                  |

O Lord Vishnu! for the devotees who surrender to Thee, Thou always confer, unasked for, not only wealth and other desires, but also liberation. Thus being accessible to every one and bestower of unlimited boons, Thou are the unique Paarijaata tree [parijaata: a heavenly flower]. Alas, the desire prompted hoards of people, in vain, long for trivial blessings from the Kalpaka tree of the garden of Indra. [Kalpaka: a wish fulfilling tree]

कारुण्याकाममयं ददति खलु परे स्वात्मदस्त्वं विशेषा-  
दैश्वर्यादीशतेऽन्ये जगति परजने स्वात्मनोऽपीश्वरस्त्वम्।  
त्वयुच्चैरारमन्ति प्रतिपदमधुरे चेतनाः स्फीतभाग्या-  
स्त्वं चात्माराम एवेत्यतुलगुणगणाधार शौरै नमस्ते॥९॥

|                                |  |
|--------------------------------|--|
| कारुण्यात्-कामम्-अर्यं         | out of compassion,other desired things         |
| ददति खलु परे                   | are given indeed by other gods                 |
| स्व आत्मदः - त्वं              | (whereas) Thou offer Thyself (give liberation) |
| विशेषात्-                      | out of special compassion                      |
| ऐश्वर्यात्-ईशते-अन्ये          | by their powers, other gods rule               |
| जगति परजने                     | in the world over others                       |
| स्व-आत्मनः - अपि-ईश्वरः - त्वं | Thou art the ruler of Thyself (and others too) |

|                        |  |
|------------------------|--|
| त्वयि-उच्चैः - आरमन्ति | in Thee deeply revel                                 |
| प्रतिपदमधुरे           | O Lord! Who dost confer Bliss every moment           |
| चेतनाः स्फीतभाग्याः -  | (to those) enlightened souls who are very fortunate  |
| त्वं च आत्मारामः एव-   | and Thou revel in Thyself alone                      |
| इति-अतुलगुणगणाधार      | thus O Abode of Immense and incomparable attributes! |
| शौरे                   | O Shauri!  |
| नमः ते                 | prostrations to Thee                                 |

O Lord Shri Krishna! while other gods out of compassion, fulfill the desires of their devotees, Thou out of Thy unique compassion, offer Thyself (liberation) to Thy devotees. While other gods rule over the world with the powers invested in them, Thou are the very inner controller of all and rule over all beings and other gods as well as Thyself. Hence all fortunate jeevas [souls] take immense delight in the inexhaustible bliss that Thou are. As for Thee, Thou are ever satisfied in Thyself and are the abode of incomparable attributes. O Lord! prostrations to Thee.

ऐश्वर्यं शङ्करादीश्वरविनियमनं विश्वतेजोहराणां  
 तेजससंहारि वीर्यं विमलमपि यशो निस्पृहैश्चोपगीतम्।  
 अज्ञासज्ञा सदा श्रीरखिलविदसि न कापि ते सङ्गवार्ता  
 तद्वातागारवासिन् मुरहर भगवच्छब्दमुख्याश्रयोऽसि॥१०॥

|                         |  |
|-------------------------|--|
| ऐश्वर्यं                | Thy lordliness                                       |
| शङ्करादि-ईश्वर-विनियमनं | is the control over all gods beginning with Shankara |
| विश्व-तेजोहराणां        | (amongst) the most powerful in the whole world       |
| तेजः - संहारि वीर्यं    | (Thy) prowess can contain (them)                     |
| विमलम्-अपि यशः          | Thy pure fame indeed                                 |

|                        |   |
|------------------------|---|
| निस्पृहैः - च-उपगीतं   | is sung even by the desireless sages                        |
| अङ्गासङ्गा सदा श्रीः - | Goddess Laxmi always resides in Thy bosom                   |
| अखिल-विदसि             | Thou are omniscient   |
| न क्वापि ते सङ्गवार्ता | there is not even the slightest trace of attachment in Thee |
| तत्-वातागारवासिन्      | therefore, O Lord residing in Guruvaayur!                   |
| मुरहर                  | O Slayer of demon Mura!                                     |
| भगवत्-शब्दमुख्य-       | the term Bhagvan mainly                                     |
| आश्रयः - असि           | finds support in Thee                                       |

O Lord of Guruvaayur! Thy lordliness consists in being the controller of all gods from Lord Shankara onwards. Thy prowess overcomes that of those who excel the whole world in prowess. Thy pure fame is sung by even the most desireless sages. Laxmi Devi always resides in Thy bosom. Thou are omniscient and there is not the slightest trace of attachment in Thee. Therefore, the term 'Bhagavan' is applicable to Thee alone.

## Dashaka 2

सूर्यस्पर्धिकिरीटमूर्ध्वतिलकप्रोद्धासिफालान्तरं  
 कारुण्याकुलनेत्रमाद्रहसितोल्लासं सुनासापुटम्।  
 गण्डोद्यन्मकराभकुण्डलयुगं कण्ठोज्जवलत्कौस्तुभं  
 त्वद्वपं वनमाल्यहारपटलश्रीवत्सदीप्रं भजे ॥१॥

|                                      |   |
|--------------------------------------|---|
| सूर्य-स्पर्धि-किरीटम्-               | with a crown which rivals the Sun (in brilliance)   |
| ऊर्ध्वतिलक-<br>प्रोद्धासि-फालान्तरम् | by the upright mark (tilak of sandal paste) whose forehead is made more resplendent,                                      |
| कारुण्य-<br>आकुलनेत्रम्-             | whose eyes are brimming with mercy  |
| आद्र-हसित-<br>उल्लासम्               | (whose face) is lit up with a benevolent smile  |
| सुनासापुटम्                          | with a shapely nose   |
| गण्डोद्यन्मकर-<br>आभ-कुण्डल-युगम्    | with cheeks shining due to the brilliance of a pair of fish shaped ear pendants   |
| कण्ठोज्जवलत्-<br>कौस्तुभम्           | with the Kaustubh jewel shining on the neck   |
| त्वत्-रूपम्                          | Thy form  |
| वनमाल्य-हार-पटल-<br>श्रीवत्सदीप्रम्  | (and Thy bosom) resplendent with garlands of flowers (and tulsi) necklaces ( of pearls and gems) and the mark of Srivatsa |
| भजे                                  | I meditate upon   |

O Lord! I meditate upon Thy form: wearing a crown that rivals the sun in brilliance, the forehead adorned with the upright sandal paste mark (tilak), the all merciful eyes, the sweet smile, shapely nose, with cheeks reflecting the fish shaped pendants adorning Thy ears, the neck shining due to the lustre of Kaustubha gem, Thy

chest bedecked with the Vanamaala, necklaces of gold and precious stones and the auspicious mark of Sreevatsa.

केयूराङ्गदकङ्कणोत्तममहारनाड़गुलीयाङ्कित-  
श्रीमद्वाहुचतुष्कसङ्गतगदाशड़खारिपङ्केरुहाम् ।  
काञ्चित् काञ्चनकाञ्चिलाञ्छितलसत्पीताम्बरालम्बिनी-  
मालम्बे विमलाम्बुजद्युतिपदां मूर्ति तवार्तिच्छिदम् ॥२॥

|   |   |
|---|---|
| केयूराङ्ग-द-कङ्कणोत्तम-<br>महारत-आड़गुलीय-<br>अङ्कित-   | (ornaments such as) Keyur (epaulets)<br>Angada (armlets) Kankana<br>(bracelets)and finger rings, studded with<br>gems |
| श्रीमद्वाहु-चतुष्कसङ्गत-<br>गदा-शड़ख-अरि-<br>पङ्केरुहां | adorning the sacred four arms, holding<br>the mace, the conch, the discus and the<br>lotus                            |
| काञ्चित्  | Indescribable (form)  |
| काञ्चन-काञ्चि-<br>लाञ्छित-लसत्-<br>पीताम्बर-आलम्बिनीम्- | wearing a yellow resplendent silk cloth,<br>fastened by a golden waist band   |
| आलम्बे  | I take refuge in (Thy form)   |
| विमल-अम्बुज-द्युति-<br>पदां                             | with pure lotuses like lustrous feet  |
| मूर्ति तव-  | Thy form  |
| आर्तिच्छिदं   | which removes the woes (of devotees)  |

O Lord! Thy four sacred arms are adorned with ornaments namely, Keyur (epaulets) Angada (armlets) Kankana (bracelets) and finger rings studded with gems. The arms holding in each hand the Gadaa (mace), Shankha (conch), Chakra (discus),Padma (lotus); and Thy waist adorned with the yellow silk fastened by a golden waist-band. Lord, Thy feet are like beautiful pure lotuses. I seek refuge in this, Thy enchanting form, which is the remover of all sorrows.

यत्त्वैलोक्यमहीयसोऽपि महितं सम्मोहनं मोहनात्  
 कान्तं कान्तिनिधानतोऽपि मधुरं माधुर्यधुर्यादपि ।  
 सौन्दर्योत्तरतोऽपि सुन्दरतरं लवदूपमाश्रयतोऽ-  
 प्याश्र्य भुवने न कस्य कुतुकं पुष्णाति विष्णो विभो ॥३॥

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|---|--|
| यत्-त्रैलोक्य-<br>महीयसः - अपि<br>महितं | that which is superior to (what is considered<br>to be) the greatest in all the three worlds |
| सम्मोहनं मोहनात्                        | more charming than the most charming   |
| कान्तं कान्ति-<br>निधानतः - अपि         | more brilliant than the most brilliant even  |
| मधुरम् माधुर्य-<br>धुर्यात्-अपि         | sweeter than the sweetest even   |
| सौन्दर्य-उत्तरतः -<br>अपि सुन्दरतरं     | more beautiful than even the most beautiful  |
| त्वत्-रूपम्-                            | Thy form,  |
| आश्र्यतः - अपि-<br>आश्र्य               | (which is) the wonder of wonders   |
| भुवने                                   | in this world  |
| न कस्य कुतुकं<br>पुष्णाति               | (is there any one) whose entrancement (to<br>Thee) is not aroused                            |
| विष्णो विभो                             | O All Pervading Lord Vishnu!   |

O all pervading Lord Vishnu! Will there be any one in this world who will not be enchanted by this splendid form of Thine; which is superior to what is considered the most glorious in all the three worlds; which is charming than the most charming entities; which is more attractive than the most attractive; whose sweetness excels the sweetest; whose beauty rivals the most beautiful and is a wonder of all wonders.

तत्ताद्वङ्घुरात्मकं तव वपुः सम्प्राय सम्पन्मयी  
 सा देवी परमोत्सुका चिरतरं नास्ते स्वभक्तेष्वपि ।  
 तेनास्या बत कष्टमच्युत विभो त्वद्वृपमानोज्ञक -  
 प्रेमस्थैर्यमयादचापलबलाच्चापल्यवार्तोदभूत् ॥४॥

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|--|--|
| तत्-ताद्वक्-मधुर-आत्मकं                | (of) that such incomparable beauty                                   |
| तव वपुः                                | Thy form   |
| सम्प्राय                               | having got (in marriage)   |
| सम्पन्मयी                              | the embodiment of prosperity and auspiciousness                      |
| सा देवी                                | that Devi (Laxmi)  |
| परम-उत्सुका                            | (who) became very much attached (to Thee)                            |
| चिरतरं न-आस्ते                         | does not stay for long   |
| स्व-भक्तेषु-अपि                        | even with her own devotees   |
| तेन-अस्या                              | because of that, her   |
| बत कष्टम-                              | but alas   |
| अच्युत विभो                            | O changeless One,O Lord!   |
| त्वत्-रूप-मानोज्ञक-प्रेम-स्थैर्यमयात्- | because of the unwavering love for the enchanting beauty of Thy form |
| अचापल-बलात्-                           | because of the power of (her) firm (love for Thee)                   |
| चापल्य-वार्ता-                         | as fickle (goddess), the reputation                                  |
| उदभूत                                  | has risen  |

O changeless One! what a pity. Thy consort Laxmi Devi, the Goddess of prosperity and auspiciousness,having attained Thee in marriage, became so attached to Thy enchanting form, and was so much in love with Thee, that she was not inclined to be with even her own devotees. Alas, O Lord! due to her attachment to Thee,

she acquired the reputation of being fickle minded towards her own devotees.

लक्ष्मीस्तावकरामणीयकहृतैवेयं परेष्वस्थिरे-  
त्यस्मिन्नन्यदपि प्रमाणमधुना वक्ष्यामि लक्ष्मीपते ।  
ये त्वद्व्यानगुणानुकीर्तनरसासक्ता हि भक्ता जना-  
स्तेष्वेषा वसति स्थिरैव दयितप्रस्तावदत्तादरा ॥५॥

|  |  |
|--|--|
| लक्ष्मीः -                                 | Laxmi  |
| तावक-रामणीयकहृता-एव-इयं                    | being thus captivated by Thy beauty only, she                    |
| परेषु-अस्थिर-इति-                          | is unstable with others  |
| अस्मिन्-अन्यत्-अपि<br>प्रमाणम्-अधुना       | in this respect, another proof also ,now,                        |
| वक्ष्यामि                                  | I will state   |
| लक्ष्मीपते                                 | O Consort of Laxmi!  |
| ये त्वत्-ध्यान-गुण-<br>अनुकीर्तन-रस-आस्कता | those who meditate and are always engrossed in singing Thy glory |
| हि भक्ता जनाः -                            | certainly (with) such devotees                                   |
| तेषु-एषा वसति स्थिरैव                      | with them she stays always                                       |
| दयित-प्रस्ताव-दत्त-आदरा                    | (being) listening attentively to the praises of her beloved Lord |

O Lord! Consort of Laxmi! In support of my statement that Laxmi being attached to Thy enchantment is fickle with others, I will now give another proof. She stays permanently with those devotees (of Thine) who always meditate and blissfully sing Thy glory. She remains there because she is keen to listen attentively to the praises of her beloved Lord.

एवंभूतमनोज्ञतानवसुधानिष्ठन्दसन्दोहनं  
त्वद्वूपं परचिद्रसायनमयं चेतोहरं शृण्वताम् ।

सद्यः प्रेरयते मतिं मदयते रोमाञ्चयत्यङ्गकं  
व्यासिञ्चत्यपि शीतवाष्पविसरैरानन्दमूर्छोद्धवैः ॥६॥

|                      |  |
|----------------------|--|
| एवं-भूत-             | (Thy form) of such celestial beauty which is                             |
| मनोशता-              | fascinating  |
| नव-सुधा-             | (from which) pure nectar   |
| निष्पन्द-सन्दोहनं    | is constantly showering  |
| त्वत् रूपं           | Thy form   |
| पर-चित्-             | which is combination of supreme  |
| रसायनमयं             | consciousness and bliss  |
| चेतोहरं              | which captivates the mind  |
| शृणवताम्             | of those who (devotedly) hear (the recitals of<br>accounts of Thy deeds) |
| सद्यः प्रेरयते       | (and) immediately stimulates   |
| मतिं मदयते           | (and) fills the mind with joy  |
| रोमाञ्चयति-          | excites horripilation in all the limbs                                   |
| अङ्गकं               |  |
| व्यासिञ्चति-अपि      | bathes also (their bodies)   |
| शीत वाष्प-विसरैः-    | with the flood of cool tears   |
| आनन्द-मूर्छा-उद्धवैः | produced from ecstasy of joy   |

O Lord! Thy captivating form which continuously showers pure nectar, which is itself the Supreme Bliss-Consciousness holds the minds of those who hear Thy glories. Their minds are immediately stimulated and filled with joy. They experience horripilation all over their body and are bathed in the cool tears produced from ecstasy of joy.

एवंभूततया हि भक्त्यभिहितो योगस्स योगद्वयात्  
 कर्मज्ञानमयात् भृशोत्तमतरो योगीश्वरैर्गीयते ।  
 सौन्दर्येकरसात्मके त्वयि खलु प्रेमप्रकर्षात्मिका  
 भक्तिर्निश्चममेव विश्वपुरुषैर्लभ्या रमावल्लभ ॥७॥

|                                |  |
|--------------------------------|--|
| एवं भूततया हि                  | it is because of these reasons only                  |
| भक्ति-अभिहितः योगः -स          | that the yoga known as Bhakti (devotion), that       |
| योगद्वयात् कर्म-ज्ञानमयात्     | (in comparison to) the two yogas of Karma and Gyaana |
| भृशोत्तमतरः                    | is indeed superior                                   |
| योगीश्वरैः - गीयते             | so has been extolled by great sages                  |
| सौन्दर्येक-रस-आत्मके त्वयि खलु | indeed in Thee, who are pure beauty incarnate,       |
| प्रेमप्रकर्ष-आत्मिका भक्तिः -  | devotion which emanates from intense love            |
| निश्रमम्-एव                    | effortlessly   |
| विश्वपुरुषैः -                 | by all human beings                                  |
| लभ्या                          | is attainable  |
| रमावल्लभ्                      | O Consort of Laxmi!                                  |

O consort of Goddess Lakshmi! Thy enchanting form automatically captures the minds of the devotees. Hence Bhakti yoga is considered a far easier path compared to the other two paths of Karma yoga and Gyaana yoga. It has thus been extolled by the great sages. All human beings can effortlessly attain Thee through Bhakti, which is intense love to Thee.

निष्कामं नियतस्वधर्मचरणं यत् कर्मयोगाभिधं  
 तद्दूरेत्यफलं यदौपनिषदज्ञानोपलभ्यं पुनः ।  
 तत्त्वव्यक्ततया सुदुर्गमितरं चित्तस्य तस्माद्विभो  
 त्वत्प्रेमात्मकभक्तिरेव सततं स्वादीयसी श्रेयसी ॥८॥

|                                |  |
|--------------------------------|--|
| निष्कामं                       | without selfish desire   |
| नियत-स्वधर्म-चरणं              | which consists in the performance of one's duties  |
| यत् कर्मयोग-अभिधं              | that which is called Karma yoga  |
| तत्-दूरेत्य-फलं                | that becomes fruitful only in a distant future   |
| यत्-उपनिषद्-ज्ञान-उपलभ्यं पुनः | (again) that which consists in attaining knowledge of Brahman as described in the Upanishads |
| तत्-तु-अव्यक्ततया              | that indeed being abstract   |
| सुदुर्गमतरं चित्तस्य           | is very difficult for the mind to pursue   |
| तस्मात्-विभो                   | hence, O All pervading Lord  |
| त्वत्-प्रेमात्मक-भक्तिःएव      | the Bhakti yoga which consists only in love for Thee   |
| सततं                           | (is) always  |
| स्वादीयसी                      | the sweetest   |
| श्रेपसी                        | (and) most beneficial  |

O All pervading Lord! The path of Karma yoga which consists of performing one's duties without expectation of fruits, needs to be practiced for a long time to get results. The path of Gyaana yoga which consists of knowing the Brahman, as explained in the Upanishads, is very difficult for the mind to pursue because of its abstract nature. Therefore, O Lord! Bhakti yoga which is of the nature of pure love to Thee is the sweetest and the noblest and hence most beneficial.

अत्यायासकराणि कर्मपटलान्याचर्य निर्यन्मला  
 बोधे भक्तिपथेऽथवाऽप्युचिततामायान्ति किं तावता ।  
 किलष्टा तर्कपथे परं तत्र वपुर्ब्रह्माख्यमन्ये पुन-  
 श्वितार्द्वित्वमृते विचिन्त्य बहुभिस्सिद्ध्यन्ति जन्मान्तरैः ॥९॥

|                |                        |
|----------------|------------------------|
| अति-आयास-कराणि | demanding great effort |
|----------------|------------------------|

|                              |   |
|------------------------------|---|
| कर्मपटलानि-                  | the disciplines of Karma (yoga)                             |
| आचर्य                        | by performing   |
| निर्यन्मला                   | become purified (in mind)                                   |
| बोधे                         | (required) for following the path of Gyaana (yoga)          |
| भक्तिपथे-अथवा-अपि-           | and also for the path of Bhakti (yoga)                      |
| उचितताम्-आयान्ति             | (one) gains fitness   |
| किं तावता                    | what is the use (after spending so much effort)             |
| क्लिष्टा तर्कपथे             | of straining in the path of logical reasoning (Gyaana yoga) |
| परं तव वपुः - ब्रह्म-आख्यम्- | (because) Thy unmanifested aspect known as Supreme Brahman  |
| अन्ये पुनः -                 | others, however   |
| चित्त-आद्रत्वम्-ऋते          | without melting of the heart (in love)                      |
| विचिन्त्य                    | pondering over (trying to fathom)                           |
| बहुभिः -                     | (take) a lot of (time)                                      |
| सिद्ध्यन्ति                  | attain  |
| जन्मान्तरैः                  | after many lives  |

O Lord! Some people follow the path of Karma Yoga, and perform the various disciplines for long and attain mental purity. This only entitles them to become fit for the practice of Gyaana or Bhakti yoga. Some others strive hard pondering over the attributeless Supreme Brahman, based on logic and reason. They, without melting their hearts in love for Thee, take a long time to reach their goal of perfection.

तद्विक्तिस्तु कथारसामृतझरीनिर्मज्जनेन स्वयं  
सिद्ध्यन्ति विमलप्रबोधपदवीमक्लेशतस्तन्वती ।

सद्यसिद्धिकरी जयत्ययि विभो सैवास्तु मे त्वत्पद-  
प्रेमप्रौढिरसार्द्रता द्रुततरं वातालयाधीश्वर ॥१०॥

|                                       |  |
|---------------------------------------|--|
| त्वत्-भक्तिः - तु                     | devotion to Thee, indeed   |
| कथारस-अमृतज्ञरी-                      | in the flow of nectar showering from Thy stories                                 |
| निर्मज्जनेन                           | by submerging in its bliss   |
| स्वयं सिद्ध्यन्ती                     | is self attainable, directly   |
| विमल-प्रबोध-पदवीम्-                   | the state of pure knowledge and enlightenment                                    |
| अक्लेशतः -                            | without any effort   |
| तन्वती                                | bestows (because it gives)   |
| सद्यः - सिद्धिकरी                     | instant achievement  |
| जयति-                                 | (and) is superior (to the other two paths)                                       |
| अयि विभो                              | O Thou Universal Lord!   |
| सा-एव-अस्तु मे                        | may I have that (Bhakti)   |
| त्वत्-पद-प्रेम-प्रौढि-<br>रस-आर्द्रता | the state of melting of the heart from the<br>bliss of intense love for Thy feet |
| द्रुततरं                              | very soon  |
| वातालयाधीश्वर                         | O Lord of Guruvaayur!  |

O all pervading Lord! Devotion to Thee is easily attainable just by submerging oneself in the nectarine flood of Thy stories. This can be done without much effort and it instantly leads to pure Knowledge - Bliss. O Lord of Guruvaayur! May I soon experience that state of melting of the heart in intense love for Thy lotus feet.

## Dashaka 3

पठन्तो नामानि प्रमदभरसिन्धौ निपतिताः  
 स्मरन्तो रूपं ते वरद कथयन्तो गुणकथाः ।  
 चरन्तो ये भक्तास्त्वयि खलु रमन्ते परममू-  
 नहं धन्यान् मन्ये समधिगतसर्वाभिलषितान् ॥१॥

|                            |  |
|----------------------------|--|
| पठन्तः:                    | repeating  |
| नामानि                     | (Thy) names  |
| प्रमदभर सिन्धौ             | in the ocean of Bliss  |
| निपतिताः                   | submerged  |
| स्मरन्तः:                  | meditating on  |
| रूपं ते                    | Thy form   |
| वरद                        | O Bestower of boons!   |
| कथयन्तः:                   | narrating (to one another)   |
| गुणकथाः:                   | (Thy) deeds and excellences  |
| चरन्तः:                    | moving about freely  |
| ये भक्ताः:                 | those devotees (who)   |
| त्वयि खलु रमन्ते<br>परं    | in Thee, indeed, immersed in the Supreme<br>Bliss  |
| अमून् अहं                  | such (devotees) I  |
| धन्यान् मन्ये              | consider to be really blessed  |
| समधिगत-सर्व-<br>अभिलषितान् | (they who) have attained fulfilment of all<br>desires (i.e. who have no other desire other<br>than the Lord) |

O Bestower of Boons! I consider those devotees of Thine most fortunate, who always chant Thy sacred names, and so revel in the ocean of Bliss. Contemplating on Thy divine form they are engaged in narrating Thy divine stories. Moving about freely, they

are immersed in the joy of Thy thoughts. They, indeed, have fulfilled all their desires in life.

गदकिलष्टं कष्टं तव चरणसेवारसभरेऽ-  
 घ्नासक्तं चित्तं भवति बत विष्णो कुरु दयाम् ।  
 भवत्पादाभ्योजस्मरणरसिको नामनिवहा-  
 नहं गायं गायं कुहचन विवत्यामि विजने ॥२॥

|                                 |  |
|---------------------------------|--|
| गद किलष्टं                      | by diseases tormented                                  |
| कष्टं                           | what a pity  |
| तव चरण                          | Thy feet   |
| सेवा-रस-भरे अपि                 | even for the intense joy of serving                    |
| अनासक्तं चित्तं भवति            | my mind does not feel interested                       |
| बत                              | alas   |
| विष्णो                          | O All-pervading Being!                                 |
| कुरु दयां                       | be merciful (to me)                                    |
| भवत्-पाद-अभ्योज-<br>स्मरण-रसिकः | (I) becoming immersed in worshipping<br>Thy lotus feet |
| नाम-निवहान्-अहं गायं<br>गायं    | I will keep singing Thy countless<br>names             |
| कुहचन विवत्यामि विजने           | in some secluded place, (I) will dwell                 |

O Lord Vishnu! tormented by this painful disease, what a pity, my mind is not inclined to revel in the joy of worshipping at Thy lotus feet. Be merciful to me, so that I may retire to a secluded beautiful place and enjoy the bliss of meditating on Thy lotus feet immersed in chanting Thy innumerable names.

कृपा ते जाता चेल्किमिव न हि लभ्यं तनुभृतां  
 मदीयकलेशौघप्रशमनदशा नाम कियती ।  
 न के के लोकेऽस्मिन्ननिशमयि शोकाभिरहिता  
 भवद्वक्ता मुक्ताः सुखगतिमसक्ता विदधते ॥३॥

|                          |  |
|--------------------------|--|
| कृपा ते जाता चेत्-       | if Thy grace is achieved                       |
| किम्-इव न हि लभ्यं       | what is there that cannot be achieved?         |
| तनुभूतां                 | by all embodied beings                         |
| मदीय क्लोश-औघ-प्रशमन-दशा | the task of eradicating my afflictions         |
| नाम कियती                | how insignificant it is                        |
| न के के लोके-अस्मिन्-    | are there not several (devotees) in this world |
| अनिशम्-अयि शोक-अभिरहिताः | always, O Lord, who are free of sorrows        |
| भवत् भक्ताः              | Thy devotees                                   |
| मुक्ताः                  | who are liberated                              |
| सुख-गतिम्-असक्ता         | have pure bliss and are unattached             |
| विदधते                   | and also moving about freely                   |

O Lord! if Thy grace is present, is there anything in this world which man cannot attain? The curing of my disease is just a very insignificant matter for Thee. There are many devotees of Thine, in this world, who having been liberated from sufferings and are moving about freely without any attachment.

मुनिप्रौढा रूढा जगति खलु गूढात्मगतयो  
 भवत्पादाम्भोजस्मरणविरुजो नारदमुखाः ।  
 चरन्तीश स्वैरं सततपरिनिर्भातपरचि -  
 त्सदानन्दाद्वैतप्रसरपरिमग्नाः किमपरम् ॥४॥

|                |  |
|----------------|--|
| मुनि प्रौढा    | great sages                              |
| रूढा: जगति खलु | (who)are well known in the world, indeed |
| गूढात्मगतयः    | move about freely unnoticed              |

|                                     |   |
|-------------------------------------|---|
| भवत्-पाद-अम्भोज-स्मरणविरुजः         | by constant contemplation of Thy lotus feet have become free from all sorrows |
| नारद-मुखाः                          | Naarada leading   |
| चरन्ति-ईश स्वैरं                    | move about, O Lord, at will   |
| सतत-परिनिर्भात-                     | being ever immersed   |
| परचित्-आनन्द-अद्वैत-प्रसर-परिमग्नाः | in the unabating and indivisible flow of Bliss-Consciousness                  |
| किम् अपरम्                          | what more than this (is desirable in life?)                                   |

O Lord! Great sages like Naarada move about freely at will without being noticed. They are free of all sorrows because of their constant contemplation on Thy lotus feet. They have attained the eternal knowledge and are always immersed in Thy non-dual Self, which is of the nature of supreme Bliss-Consciousness. What more can one desire to attain in life?

भवद्वक्तिः स्फीता भवतु मम सैव प्रशमये-  
दशेषकलेशोघं न खलु हृदि सन्देहकणिका ।  
न चेद्यासस्योक्तिस्तव च वचनं नैगमवचो  
भवेन्मिथ्या रथ्यापुरुषवचनप्रायमखिलम् ॥५॥

|                |                                |
|----------------|--------------------------------|
| भवत् भक्तिः    | devotion to Thee               |
| स्फीता भवतु    | may it reach perfection        |
| मम             | my (devotion to Thee)          |
| स एव प्रशमयेत् | that alone will eradicate      |
| अशेष-क्लेश-औघं | endless sorrows and sufferings |
| न खलु हृदि     | not, indeed, in my heart       |
| सन्देह कणिका   | is there the slightest doubt   |
| न चेत्         | if it were not so              |
| व्यासस्य-उक्ति | the words of Sage Vyaasa       |

|                         |   |
|-------------------------|---|
| तव च वचनं               | Thy own words                             |
| ैगम-वचः                 | (and) the statements of the Vedas         |
| भवेत्-मिथ्या            | would become untrue                       |
| रथ्या-पुरुष-वचन-प्रायम् | like the street urchins' casual utterings |
| अखिलम्                  | all of them                               |

O Lord! May my devotion to Thee grow intense, so that all my sufferings may automatically subside. I do not have the slightest doubt in my heart that devotion to Thee will bear this fruit. For if it were not so, the words of sage Vyaasa, Thy own words and the declarations of the Vedaas would prove to be untrue, like the casual mutterings of street urchins.

भवद्भक्तिस्तावत् प्रमुखमधुरा त्वत् गुणरसात्  
 किमप्यारूढा चेदखिलपरितापप्रशमनी ।  
 पुनश्चान्ते स्वान्ते विमलपरिबोधोदयमिल-  
 न्महानन्दाद्वैतं दिशति किमतः प्रार्थमपरम् ॥६॥

|                           |  |
|---------------------------|--|
| भवत्-भक्तिः - तावत्       | devotion to Thee, indeed                       |
| प्रमुख-मधुरा              | in the beginning itself is sweet               |
| त्वत्-गुण-रसात्           | because of Thy excellent attributes            |
| किम्-अपि-आरूढा चेत्-      | even with a little progress                    |
| अखिल-परिताप-प्रशमनी       | it destroys all sorrows completely             |
| पुनः-च-अन्ते              | and besides, at the end also                   |
| स्व-अन्ते                 | in the mind                                    |
| विमल-परिबोध-उदय-<br>मिलत् | arising from the pure knowledge of<br>identity |
| महा-आनन्द-अद्वैतं         | (with Brahman),the non-dual supreme<br>bliss   |
| दिशति                     | (It i.e. devotion) confers                     |

|                          |                                       |
|--------------------------|---------------------------------------|
| किम्-अतः प्रार्थम्-अपरम् | other than this what is there to seek |
|--------------------------|---------------------------------------|

O Lord! devotion to Thee is sweet right from the beginning because of Thy glorious attributes. When such devotion becomes intense, it removes all sorrows of the devotee. At the final stage of devotion, the devotee experiences pure absolute Bliss coupled with knowledge of the Self. What more is there for one to seek?

विधूय क्लेशान्मे कुरु चरणयुग्मं धृतरसं  
 भवत्क्षेत्रप्राप्तौ करमपि च ते पूजनविधौ ।  
 भवन्मूर्त्यलोके नयनमथ ते पादतुलसी-  
 परिघ्राणे घ्राणं श्रवणमपि ते चारुचरिते ॥७॥

|                              |   |
|------------------------------|---|
| विधूय क्लेशान्-मे            | removing all my sufferings                                    |
| कुरु                         | (please) conduct in such manner (that)                        |
| चरण-युग्मम्                  | (my) pair of feet   |
| धृत-रसम्                     | (may) be delighted  |
| भवत्-क्षेत्र-प्राप्तौ        | in reaching Thy temple  |
| करम्-अपि च                   | and my hands  |
| ते पूजन-विधौ                 | in worshipping Thee with rituals                              |
| भवत्-मूर्ति-आलोके            | thy(auspicious) form, in seeing                               |
| नयनम्-                       | (my) eyes   |
| अथ ते पादतुलसी-<br>परिघ्राणे | then, at Thy feet the offered tulsi fragrance,<br>in smelling |
| घ्राणम्                      | (my) nose   |
| श्रवणम्-अपि                  | and also my ears  |
| ते चारु-चरिते                | (in hearing) Thy charming deeds and<br>excellences            |

O Lord! Be graceful to remove all my afflictions so that my two feet will take delight in reaching Thy temple, my hands in

performing worship to Thee, my eyes in seeing Thy enchanting form, my nose in enjoying the fragrance of the Tulsi leaves offered at Thy feet and my ears in hearing the stories of Thy glories and great deeds.

प्रभूताधिव्याधिप्रसभचलिते मामकहृदि  
त्वदीयं तद्रूपं परमसुखचिद्रूपमुदियात् ।  
उदञ्चद्रोमाञ्चो गलितबहुहर्षश्रुनिवहो  
यथा विस्मर्यासं दुरुपशमपीडापरिभवान् ॥८॥

|  |   |
|--|---|
| प्रभूत-आधि-व्याधि-<br>प्रसभ-चलिते        | troubled by the incessant mental and physical sufferings            |
| मामक-हृदि                                | in my mind  |
| त्वदीयं तत्-रूपं परम-<br>सुख-चित्-रूपम्- | Thy that form which is of the nature of Supreme Bliss Consciousness |
| उदियात्                                  | may it manifest itself  |
| उदञ्चत-रोमाञ्चः                          | (with) exciting horripilation                                       |
| गलित-बहु-हर्ष-अश्रु-<br>निवहः            | with tears of joy (of ecstasy) flowing profusely                    |
| यथा विस्मर्यासं                          | so that I may forget completely (without effort)                    |
| दुरुपशम-पीडा-<br>परिभवान्                | all (my) endless woes caused by incurable ailments                  |

O Lord! In my mind, which is now very agitated due to mental and physical afflictions, may Thy beautiful form manifest, which is of the nature of Knowledge-Bliss absolute. This will excite me with supreme devotion causing horripilation all over the body and tears flowing in ecstasy and in such a thrill, my endless sorrows will melt into insignificance.

मरुद्रेहाधीश त्वयि खलु पराञ्चोऽपि सुखिनो  
भवत्स्वेही सोऽहं सुबहु परितये च किमिदम् ।

अकीर्तिस्ते मा भूद्वरद गदभारं प्रशमयन्  
भवत् भक्तोत्तंसं झटिति कुरु मां कंसदमन ॥९॥

|                                 |   |
|---------------------------------|---|
| मरुत्-गेह-अधीश                  | O Lord of Guruvayur   |
| त्वयि खलु पराञ्चः-अपि<br>सुखिनः | in Thee, even those who are indifferent<br>are (living) happily |
| भवत्-स्नेही सः-अहं              | (whereas) a devotee of Thine like me                            |
| सुबहु परितप्ये च                | (am) suffering too much   |
| किम्-इदम्                       | what is this! (how come)  |
| अकीर्तिः-ते मा भूत्             | let no disrepute come to Thee (because of<br>this anomaly)      |
| वरद                             | O Bestower of boons!  |
| गदभारं प्रशमयन्                 | eradicate (my) afflictions                                      |
| भवत्-भक्त-उत्तंसं               | (make me) the best of Thy devotees                              |
| झटिति कुरु मां                  | quickly make me   |
| कंसदमन                          | O Slayer of Kamsa!  |

O Lord of Guruvaayur! I find that even those who are indifferent to Thee are leading a happy life. O Bestower of boons! Even though I am an ardent devotee of Thine, I am undergoing various sufferings. Why is this so? O Lord! Will this not bring disrepute to Thee? Hence, O slayer of Kamsa! Kindly eradicate my diseases and soon make me one of your foremost devotees.

किमुक्तैर्भूयोभिस्तव हि करुणा यावदुदिया-  
दहं तावद्वेव प्रहितविविधार्तप्रलपितः ।  
पुरः क्लृप्ते पादे वरद तव नेष्यामि दिवसा-  
न्यथाशक्ति व्यक्तं नतिनुतिनिषेवा विरचयन् ॥१०॥

|                         |  |
|-------------------------|--|
| किम्-उक्तौः - भूयोभिः:- | what is the use of mere talking again and<br>again |
|-------------------------|--|

|                                |   |
|--------------------------------|---|
| तव हि करुणा                    | Thy compassion, indeed                                  |
| यावत्-उदियात्-                 | till (it) arises (descends)                             |
| अहं तावत्-                     | till then I   |
| देव                            | O Lord!   |
| प्रहित-विविध-आर्त-<br>प्रलपितः | (I will be) giving up lamentations of all kinds         |
| पुरः क्लृप्ते पादे             | At (Thy) feet which are in front of me                  |
| वरद तव                         | O Bestower of Boons! (at) Thy (feet)                    |
| नेष्यामि दिवसान्-              | I shall spend my days                                   |
| यथाशक्ति                       | to the best of my ability                               |
| व्यक्तं                        | obviously (certainly)                                   |
| नति-नुति-निषेवा                | prostrating, singing Thy praises and worshipping (Thee) |
| विरचयन्                        | performing (Thy worship)                                |

O Lord! What is the use of my mere prattling? O Bestower of boons! I have resolved that till Thy Grace descends on me, giving up all my lamentations, I shall do prostration at Thy holy feet which are in front of me, sing Thy glories and do service to Thee as best as I can. Thus worship Thee.

## Dashaka 4

कल्यतां मम कुरुष्व तावतीं कल्यते भवदुपासनं यया ।  
स्पष्टमष्टविधयोगचर्यया पुष्ट्याशु तव तुष्टिमाप्नुयाम् ॥१॥

|                         |  |
|-------------------------|--|
| कल्यतां                 | health   |
| मम                      | for me   |
| कुरुष्व                 | kindly bestow  |
| तावतीं                  | (at least) that much                                   |
| कल्यते                  | (by which) I can perform                               |
| भवत्-उपासनं             | worship of Thee  |
| यया                     | by which   |
| स्पष्टम्-               | definitely   |
| अष्ट-विध-योग-<br>चर्यया | by practicing the eight limbed yoga (Ashtanga<br>Yoga) |
| पुष्ट्य-आशु             | (I will) be nourished soon                             |
| तव तुष्टिम्             | (with) Thy grace                                       |
| आप्नुयाम्               | I will attain it                                       |

O Lord! Bestow on me just that much of health necessary to worship Thee. Then I shall practice the eight-limbed yoga (Ashtanga Yoga) and earn Thy grace.

ब्रह्मचर्यदृढतादिभिर्मैराप्लवादिनियमैश्च पाविताः ।  
कुर्महे दृढममी सुखासनं पङ्कजाद्यमपि वा भवत्पराः ॥२॥

|                                   |  |
|-----------------------------------|--|
| ब्रह्मचर्य-दृढता-<br>आदिभि:-यमै:- | through the observances of disciplines of self control like strict continence etc. |
| आप्लव-आदि-<br>नियमै:-च            | and daily bath like rules of right conduct   |

|                        |                         |
|------------------------|-------------------------|
| पाविता:                | purified thus           |
| कुर्महि                | (I) we shall practice   |
| दृढम्-अमी              | firmly, these           |
| सुखासनम्               | the sukhasana           |
| पङ्कज-आद्यम्-अपि<br>वा | or the lotus poses etc. |
| भवत्-परा:              | for meditation on Thee  |

O Lord! I (we all (the devotees) will strictly follow the discipline of Yama (self control) by practice of Brahmcharya etc. and also the discipline of Niyama (rules of right conduct) through routines of daily bath etc. and attain purity of body and mind. I (we) will then practice steady postures (Asanaa) like Sukhaasanaa and Padmaasanaa etc. for meditating on Thee.

तारमन्तरनुचिन्त्य सन्ततं प्राणवायुमभियम्य निर्मला: ।  
इन्द्रियाणि विषयादथापहृत्यास्महे भवदुपासनोन्मुखाः ॥३॥

|                          |                                     |
|--------------------------|-------------------------------------|
| तारम्-अन्तरम्-अनुचिन्त्य | Pranava (Om) in the mind repeating  |
| सन्ततं                   | continuously                        |
| प्राण-वायुम्-अभियम्य     | the breath thus regulating          |
| निर्मला:                 | and being purified                  |
| इन्द्रियाणि विषयात्-     | sense organs from the sense objects |
| अथ-अपहृत्य               | then withdrawing                    |
| आस्महे                   | (I) we will be                      |
| भवत् उपासन-उन्मुखाः      | for meditating on Thee, prepared    |

O Lord! by regulating my breath through Pranayama and having purified myself I will continuously chant the Pranava (Om) mantra mentally. Thus, withdrawing my senses from the sense objects, and being purified, I will prepare myself for meditation on Thee.

अस्फुटे वपुषि ते प्रयत्नतो धारयेम धिषणां मुहुर्मुहुः ।  
तेन भक्तिरसमन्तराद्र्वतामुद्घेम भवदङ्गिचिन्तका ॥४॥

|                                |   |
|--------------------------------|---|
| अस्फुटे वपुषि ते               | on the hazily perceived form of Thine                 |
| प्रयत्नतः                      | with great effort                                     |
| धारयेम                         | (I) we shall fix                                      |
| धिषणां                         | the mind  |
| मुहुः मुहुः                    | again and again                                       |
| तेन                            | by (doing) this                                       |
| भक्तिरसम्-अन्तः -<br>आद्रताम्- | melting of the heart through the bliss of<br>devotion |
| उद्घेम                         | shall attain  |
| भवत्-अङ्गिचिन्तका:             | (I) (we who) meditate on Thy holy feet                |

O Lord! I will then start meditating on Thee. Initially with great effort I shall try to fix my mind on Thy form, which will be vague in the beginning. Practicing thus again and again I shall attain bliss of devotion and tenderness of heart.

विस्फुटावयवभेदसुन्दरं त्वद्वपुः सुचिरशीलनावशात् ।  
अश्रमं मनसि चिन्तयामहे ध्यानयोगनिरतास्त्वदाश्रयाः ॥५॥

|                              |   |
|------------------------------|---|
| विस्फुट-अवयव-भेद-<br>सुन्दरं | with distinctly clear limbs and very<br>beautiful |
| त्वत्-वपुः                   | Thy form  |
| सुचिर-शीलनावशात्             | by long practice                                  |
| अश्रमं मनसि                  | without any effort in the mind                    |
| चिन्तयामहे                   | (I) we shall contemplate                          |
| ध्यान-योग-निरताः-            | intent on meditation                              |
| त्वत्-आश्रयाः                | (I) we who have taken refuge in Thee              |

O Lord! I, Thy devotee, by long practice will be able to visualize in my mind Thy beautiful form with all limbs clear and vivid. So I will devote myself to meditation, without any effort, always surrendering to Thee.

ध्यायतां सकलमूर्तिमीदशीमुन्मिषनमधुरताहतात्मनाम् ।  
सान्द्रमोदरसरूपमान्तरं ब्रह्म रूपमयि तेऽवभासते ॥६॥

|                                  |   |
|----------------------------------|---|
| ध्यायतां                         | to those who meditate (on)                                    |
| सकल-मूर्तिम्-ईदशीम्-             | such a formful aspect (the Saguna form)                       |
| उन्मिषन्-मधुरता-हत्-<br>आत्मनाम् | (and so) experiencing sweetness whose<br>minds are captivated |
| सान्द्र-मोद-रस-रूपम्-            | (of that) form which is concentrated<br>inward joy and bliss  |
| अन्तरम्                          | introvert (not based on contacts with<br>external objects)    |
| ब्रह्म रूपम्-अयि ते-             | O Lord! Thy (Nirguna) aspect as Brahman                       |
| अवभासते                          | (then) shines   |

O Lord! By thus performing dhyaana on Thee and getting captivated by the sweetness of Thy formful aspect (Saguna), I shall enjoy the concentrated bliss of Thy impersonal aspect (Nirguna), which shines as the Brahman.

तत्समास्वदनरूपिणीं स्थितिं त्वत्समाधिमयि विश्वनायक ।  
आश्रिताः पुनरतः परिच्युतावारभेमहि च धारणादिकम् ॥७॥

|                                  |   |
|----------------------------------|---|
| तत्-समास्वदन-रूपिणीम्<br>स्थितिं | the state of immediate experience of<br>Brahman |
| त्वत्-समाधिम्-                   | (thus established in) Samadhi in Thee           |
| अयि विश्वनायक                    | O Lord of the Universe!                         |
| आश्रिताः                         | having attained (that Samadhi)                  |

|              |  |
|--------------|--|
| पुनः-अतः     | again from there                       |
| परिच्छूतौ    | (when ever my mind) slips down from it |
| आरभेमहि च    | then I shall resort (again)            |
| धारणा-आदिकम् | (from) the practice of Dhaarna etc.    |

O Lord of the Universe! When I have attained that state of experiencing Thee as the Brahman, i.e. Nirvikalpa Samaadhi, if I slip down from that state, I shall again start the meditation process from Dhaarana onwards.

इत्यमभ्यसननिर्भरोल्लसत्त्वत्परात्मसुखकल्पितोत्सवाः ।  
मुक्तभक्तकुलमौलितां गताः सञ्चरेम शुकनारदादिवत् ॥८॥

|                      |   |
|----------------------|---|
| इत्यम्-अभ्यसन्-      | in this manner practicing                                     |
| अनिर्भर-<br>उल्लसन्- | self-supportively (freely) enjoying                           |
| त्वत्-परात्म-सुख-    | Thy Supreme bliss   |
| कल्पित्-उत्सवाः      | resulting from the experience (of Brahman) and reveling in it |
| मुक्त-भक्त-कुल       | amongst the clan of the liberated devotees,                   |
| मौलितां गताः         | attaining supremacy   |
| सञ्चरेम              | (will) move about freely (free of attachments)                |
| शुक-नारद-आदि-<br>वत् | like Shuka, Naarada and others                                |

Thus having attained the joy of experiencing Thy Supreme Blissful state, O Lord! May I be the foremost of the liberated devotees and move about freely like Sri Shuka, Naarada and others.

तत्समाधिविजये तु यः पुनर्मङ्ग्लक्षु मोक्षरसिकः क्रमेण वा ।  
योगवश्यमनिलं षडाश्रयैरुन्नयत्यज सुषुम्न्या शनैः ॥९॥

|                      |  |
|----------------------|--|
| त्वत्-समाधि-विजये    | on attaining Samaadhi in Thee          |
| तु यः पुनः-          | indeed, he again                       |
| मङ्ग्लकृ मोक्ष-रसिकः | (whether) desires immediate liberation |
| क्रमेण वा            | or gradual (liberation) (he)           |
| योगवश्यम्-           | by power of yoga                       |
| अनिलं                | (controls) breath (vital energy)       |
| षड्-आश्रयैः-         | through the six centres                |
| उत्त्रयति-           | raises up (vital energy)               |
| अज                   | O Birthless One!                       |
| सुषुम्न्या           | along with the Sushumnaa Naadi         |
| शनैः                 | slowly                                 |

O Birthless Lord! After one achieves Thee in Samaadhi, he can opt for immediate liberation or gradual liberation. Accordingly through the power of yoga he raises up his vital breath through the six centres along the Sushumnaa Naadi.

लिङ्गंदेहमपि सन्त्यजन्नथो लीयते त्वयि परे निराग्रहः ।  
ऊर्ध्वलोककुतुकी तु मूर्धतः सार्धमेव करणैर्निरीयते ॥१०॥

|                          |   |
|--------------------------|---|
| लिङ्गं-देहम्-अपि         | even the subtle body  |
| सन्त्यजन्-अथः            | giving up, then   |
| लीयते                    | merges  |
| त्वयि परे                | in Thee, the Supreme Brahman                                |
| निराग्रहः                | the one who is desireless                                   |
| ऊर्ध्व-लोक-<br>कुतुकी तु | but the one who desires to go to higher<br>spiritual worlds |
| मूर्धतः                  | through the orifice in the head (Brahmarandhra)             |

|                   |                            |
|-------------------|----------------------------|
| सार्धम्-एव करणैः- | along with the subtle body |
| निरीयते           | goes out                   |

One who is desireless of visiting the other heavenly worlds, gives up (through his Aagya chakra) his gross body as well as the subtle bodies and merges in Thee. The one who desires to visit the heavenly regions before attaining liberation, goes out through the orifice in the crown of the head ( the Brahmarandhra).

अग्निवासरवलक्ष्मपक्षगैरुत्तरायणजुषा च दैवतैः ।  
प्रापितो रविपदं भवत्परो मोदवान् ध्रुवपदान्तमीयते ॥११॥

|                                  |  |
|----------------------------------|--|
| अग्नि-वासर-वलक्ष्म-<br>पक्षगैः - | Agni (fire), Vaasara (daytime), Valaraksh<br>paksha (the bright fortnight-Shukla Paksha) |
| उत्तरायणजुषा                     | and the Uttaraayanaa   |
| दैवतैः                           | presided over by the respective deities  |
| प्रापितो रविपदं                  | (then) being led to the plane of the Sun   |
| भवत्-परः                         | he who is devoted to Thee  |
| मोदवान्                          | while enjoying (the facilities of the various<br>higher realms)                          |
| ध्रुवपदान्तम् ईयते               | is next led to the sphere of Dhruvaloka  |

O Lord! Thy devotee who follows the Krama Mukti path is led by the presiding deities of fire, day time, the bright fortnight, and Uttaraayana to the plane of the sun and enjoying in each of these spheres reaches the realm of Dhruva.

आस्थितोऽथ महरालये यदा शेषवक्त्रदहनोष्मणार्दिते ।  
ईयते भवदुपाश्रयस्तदा वेधसः पदमतः पुरैव वा ॥१२॥

|                       |   |
|-----------------------|---|
| आस्थितः अथ<br>महरालये | residing there (in Dhruvaloka), then in<br>Maharloka, |
|-----------------------|---|

|                               |   |
|-------------------------------|---|
| यदा शेषवक्त्र-<br>दहन-ऊष्मणा- | when, by the heat emanating from the mouth of Aadishesha ( at the approach of the cosmic dissolution) |
| आद्यते                        | (he) is tormented   |
| ईयते                          | (he) reaches  |
| भवत्-उपाश्रयः -               | taking refuge in Thee alone   |
| तदा                           | then  |
| वेधसः पदम्-                   | the world of Brahmaa (Brahmaloka)   |
| अतः पुरा-एव वा                | or even before that (before the fire)   |

Reaching the abode of Dhruva, he proceeds to Maharloka. When, at the approach of cosmic dissolution, fire emanates from the mouth of Aadishesh, and when he is tormented by the fire, he takes refuge in Thee and goes to the world of Brahma. He may choose to go to the world of Brahma even before the fire starts.

तत्र वा तत्र पदे॒थवा वसन् प्राकृतप्रलय एति मुक्तताम् ।  
स्वेच्छ्या खलु पुरा विमुच्यते संविभिद्य जगदण्डमोजसा ॥१३॥

|                     |                                       |
|---------------------|---------------------------------------|
| तत्र वा             | either there (in Brahma-loka)         |
| तत्र पदे॒-अथवा      | or in Thy world (Vaikuntha)           |
| वसन्                | residing                              |
| प्राकृतप्रलये       | at the time of Prakrita pralaya       |
| एति मुक्तताम्       | he attains liberation                 |
| स्वेच्छ्या खलु पुरा | (or) at his will even earlier, indeed |
| विमुच्यते           | he becomes liberated                  |
| संविभिद्य           | piercing through                      |
| जगत्-अण्डम्         | the Brahmaanda (the cosmic sphere)    |
| ओजसा                | by his yogic power                    |

Residing there in Brahma-loka or in Thy abode, Vaikuntha, he is liberated at the time of Maha Pralaya. Or, if he so desires, he is liberated even earlier by piercing through the Brahmaanda and releasing himself by his yogic power.

तस्य च क्षितिपयोमहोऽनिलद्योमहत्प्रकृतिसप्तकावृतीः ।  
तत्तदात्मकतया विशन् सुखी याति ते पदमनावृतं विभो ॥१४॥

|  |  |
|--|--|
| तस्य च   | and of that (Brahmaanda)   |
| क्षिति-पयो-महः-<br>अनिल-द्यो-महत्-<br>प्रकृति- | the spheres namely - earth, water, fire air, space, cosmic intelligence, and the primordial nature |
| सप्तक-आवृतीः                                   | the seven barriers (of the cosmic sphere)  |
| तत्-तत्-आत्मकतया<br>विशन्                      | transcending by realising his identity with each one of them                                       |
| सुखी   | enjoying bliss   |
| याति   | reaches  |
| ते पदम्-अनावृतं                                | The unobstructed state (beyond all barriers)   |
| विभो   | O All Pervading Lord!  |

O All Pervading Lord! Thy devotee enters each of the seven sheaths of the cosmic sphere,i.e. earth, water, fire, air, space, the cosmic intelligence, and primordial nature. He enjoys the bliss thereof and transcends them to reach Thy unobstructed state -the merger in Thee, The Supreme Brahman.

अर्चिरादिगतिमीदृशीं क्रजन् विच्युतिं न भजते जगत्पते ।  
सच्चिदात्मक भवत् गुणोदयानुच्चरन्तमनिलेश पाहि माम् ॥१५॥

|                         |                       |
|-------------------------|-----------------------|
| अर्चि: - आदि-<br>गतिम्- | the path of light etc |
| ईदृशीं                  | of this kind          |

|                 |  |
|-----------------|--|
| व्रजन्          | passing through which                        |
| विच्युति        | downfall (return to Sansaara)                |
| न भजते          | (the yogi) does not suffer                   |
| जगत्पते         | O Lord of the Universe!                      |
| सच्चिदात्मक     | O Embodiment of pure existence consciousness |
| भवत्-गुण-उदयान् | the glory of Thy excellences                 |
| उच्चरन्तम्      | (me who am) always singing                   |
| अनिलेश          | O Lord of Guruvaayur                         |
| पाहि माम्       | protect me                                   |

O Lord of the Universe! The devotee who thus goes through the luminous path does not fall any more to the netherworlds. O Lord of Guruvaayur! The embodiment of pure consciousness absolute, please protect me, Thy devotee, who is ever singing Thy glories.

## Dashaka 5

व्यक्ताव्यक्तमिदं न किञ्चिदभवत्प्राकृतप्रक्षये  
 मायायाम् गुणसाम्यरुद्धविकृतौ त्वयागतायां लयम् ।  
 नो मृत्युश्च तदाऽमृतं च समभूत्वाहो न रात्रेः स्थिति-  
 स्तत्रैकस्त्वमशिष्यथाः किल परानन्दप्रकाशात्मना ॥१॥

|                         |   |
|-------------------------|---|
| व्यक्त-अव्यक्तम्-इदं    | this (universe) made up of the gross and the subtle (manifested and unmanifested) |
| न किञ्चित्-अभवत्-       | nothing existed   |
| प्राक्-प्राकृत-प्रक्षये | before Praakrita Pralaya  |
| मायायाम्                | (when) Maayaa (Thy cosmic creative power)   |
| गुण-साम्य-रुद्ध-विकृतौ  | whose modifications were neutralised by the equipoise of the three Gunaas         |
| त्वयि आगतायां लयम्      | and had become latent in Thee,  |
| नो मृत्युः च            | neither death   |
| तदा-अमृतं च             | and then nor liberation   |
| समभूत-                  | (did) exist   |
| न-अहः:                  | neither day   |
| न रात्रेः               | or night  |
| स्थितिः                 | was in existence  |
| तत्र-एकः - त्वम्-       | then Thou as the Only One (without another)                                       |
| अशिष्यथाः किल           | did remain, certainly   |
| परानन्द-प्रकाश-आत्मना   | as Supreme Bliss Consciousness  |

This world consisting of the manifest and the unmanifest worlds (gross and the subtle) did not exist at all, before and during the total dissolution. The three Gunaas (Satwa, Rajas and Tamas) of Maya were in equilibrium, preventing any modification and so had become latent in Thee. At that time neither death nor liberation existed. Day and night also did not exist. Thou alone remained at that time as the Supreme Bliss Consciousness.

कालः कर्म गुणाश्च जीवनिवहा विश्वं च कार्यं विभो  
चिल्लीलारतिमेयुषि त्वयि तदा निर्लीनितामाययुः ।  
तेषां नैव वदन्त्यसत्त्वमयि भोः शक्त्यात्मना तिष्ठतां  
नो चेत् किं गगनप्रसूनसदृशां भूयो भवेत्संभवः ॥२॥

|                            |  |
|----------------------------|--|
| कालः                       | Time   |
| कर्म                       | Karma (effects of actions of Jivas)                    |
| गुणाः - च                  | and the three Gunas                                    |
| जीवनिवहा:                  | and all the Jivas                                      |
| विश्वं च कार्यं            | and the universe which is an effect (of Maya)          |
| विभो                       | O All pervading Lord!                                  |
| चित्-लीलारतिम्-एयुषि त्वयि | in Thy own nature of pure Consciousness, were absorbed |
| तदा                        | at that time (of Maha Pralaya)                         |
| निर्लीनिताम्-आययुः         | and had become completely merged (in Thee)             |
| तेषां न-एव वदन्ति-         | of them (the Srutis) do not declare                    |
| असत्त्वम्-                 | absolute non existence                                 |
| अयि भोः                    | O Lord!  |
| शक्त्यात्मना तिष्ठतां      | in the form of causal entities they remained           |
| नो चेत् किं                | otherwise how  |
| गगन-प्रसून-सदृशां          | like the sky flower                                    |

|                  |   |
|------------------|---|
| भूयः भवेत्-संभवः | is manifestation again possible (in the new creative cycle) |
|------------------|---|

O All pervading Lord! Then, Time, Karmas (effects of good and bad actions), Gunas (Satwa, Rajas and Tamas), all the Jivas and the entire universe (born out of Maayaa) were all merged in Thee and Thou were absorbed in Thy own nature of pure Consciousness Bliss. However, O Lord! the Srutis do not declare them as being non existent. They remained in causal form. Otherwise, like the non existence of the flowers in the sky, how could they come into existence again.

एवं च द्विपरार्धकालविगतावीक्षां सिसृक्षात्मिकां  
 बिभ्राणे त्वयि चुक्षुभे त्रिभुवनीभावाय माया स्वयम् ।  
 मायातः खलु कालशक्तिरखिलादृष्टं स्वभावोऽपि च  
 प्रादुर्भूय गुणान्विकास्य विदधुस्तस्यास्सहायक्रियाम् ॥३॥

|                        |  |
|------------------------|--|
| एवं च                  | and in this manner   |
| द्वि-परार्ध-काल-विगतौ- | the period of two Parardhas having ended                   |
| ईक्षां सिसृक्षात्मिकां | (when) the glance with the will to create                  |
| बिभ्राणे त्वयि         | was cast by Thee   |
| चुक्षुभे               | got activated  |
| त्रिभुवनी-भावाय        | for the creation of the three worlds                       |
| माया स्वयम्            | Maayaa (bestirred) herself                                 |
| मायातः खलु             | from Maayaa indeed   |
| काल-शक्तिः -           | the power known as Time,                                   |
| अखिल-अदृष्टं           | all that is latent (the effects of the deeds of the Jivas) |
| स्वभावः -अपि च         | and the resulting tendencies (innate nature)               |
| प्रादुर्भूय            | emerging   |

|                      |                             |
|----------------------|-----------------------------|
| गुणान्-विकास्य       | activating the three Gunaas |
| विदधुः -             | acted (so as to)            |
| तस्या: -सहायक्रियाम् | support her (Maayaa's) work |

Thus when a period of two Paraardhaas ended, Thou cast Thy glance, which was with the will to create the three worlds. Then Maayaa (Thy creative power) got activated and from it emerged the power of time, the impressions of karma and the resulting tendencies. These supported Maayaa by disturbing the balance of the three Gunaas and diversified as the manifested universe.

मायासन्निहितोऽप्रविष्टवपुषा साक्षीति गीतो भवान्  
 भेदैस्तां प्रतिबिंबतो विविशिवान् जीवोऽपि नैवापरः ।  
 कालादिप्रतिबोधिताऽथ भवता संचोदिता च स्वयं  
 माया सा खलु बुद्धितत्त्वमसृजद्योऽसौ महानुच्यते ॥४॥

|                          |  |
|--------------------------|--|
| माया-सन्निहितः -         | having Maayaa as adjunct only                          |
| अप्रविष्ट-वपुषा          | but without getting influenced by it (untainted by it) |
| साक्षी-इति गीतः<br>भवान् | Thou are mere witness, it is proclaimed (in the Vedas) |
| भेदैः -तां               | in diverse appearances in that Maayaa                  |
| प्रतिबिंबतः              | as reflections   |
| विविशिवान् जीवः -<br>अपि | Thou entered as individual soul also                   |
| न-एव-अपरः                | (which) is not at all different from (Thee)            |
| काल-आदि-<br>प्रतिबोधिता- | being aroused by Time etc.                             |
| अथ भवता संचोदिता<br>च    | then also well prompted by Thee                        |
| स्वयं माया सा खलु        | that Maayaa itself indeed                              |

|                         |   |
|-------------------------|---|
| बुद्धि-तत्त्वम्-असृजत्- | projected the principle of Intelligence |
| यः -असौ                 | which (buddhi tatva)                    |
| महान्-उच्यते            | is called Mahat                         |

O Lord! Thou has Maayaa by Thy side, but are not influenced by it. The scriptures declare Thee as mere witness. Thy appearances in the diverse forms of Maayaa are mere reflections called Jivas which are not different from Thee. Maayaa being aroused by time and prompted by Thee, projected the principle of Intelligence, which is called Mahat.

तत्रासौ त्रिगुणात्मकोऽपि च महान् सत्त्वप्रधानः स्वयं  
जीवेऽस्मिन् खलु निर्विकल्पमहग्निद्वोधनिष्पादकः ।  
चक्रेऽस्मिन् सविकल्पबोधकमहन्तत्त्वं महान् खल्वसौ  
सम्पूर्णं त्रिगुणैस्तमोऽतिबहुलं विष्णो भवत्प्रेरणात् ॥५॥

|                              |   |
|------------------------------|---|
| तत्र-                        | there (among the effects of Maayaa)   |
| असौ त्रिगुणात्मकः -<br>अपि च | that (Mahat) though comprising of all the three Gunaas                      |
| महान्                        | Mahat   |
| सत्त्वप्रधानः स्वयं          | being itself predominantly Saatwic  |
| जीवे-अस्मिन् खलु             | in the collective Jiva, indeed  |
| निर्विकल्पम्-अहम्-<br>इति-   | as the total 'T' sense, without the sense of plurality causes the cognition |
| उद्घोध-निष्पादकः             | created in the Jiva   |
| चक्रे - अस्मिन्              | that which causes the awareness of  |
| सविकल्प-बोधक-                | separate individuality  |
| महत्-तत्त्वं                 | Ahankaara (Ego)   |
| महान् खलु-असौ                | this same Mahat indeed  |
| सम्पूर्णं त्रिगुणैः -        | though having all the three Gunaas in full measure                          |

|                |                          |
|----------------|--------------------------|
| तमः - अतिबहुलं | being dominated by Tamas |
| विष्णो         | O All pervading Lord     |
| भवत् प्रेरणात् | by Thy prompting         |

O All pervading Lord! Even though this Mahat Tatwa is made up of three Gunaas, it is predominated by Satwa. Hence it recognizes the collective Jivas as macro "I". (As cosmic whole and not as individual entities). But the same Mahat Tatwa, when predominated by Tamas and Rajas, creates by Thy will the feeling of individual "I" called Aham Tatwa.

सोऽहं च त्रिगुणक्रमात् त्रिविधतामासाद्य वैकारिको  
 भूयस्तैजसतामसाविति भवन्नाद्येन सत्त्वात्मना  
 देवानिन्द्रियमानिनोऽकृत दिशावातार्कपाश्यश्विनो  
 वह्नीन्द्राच्युतमित्रकान् विधुविधिश्रीरुद्रशारीरकान् ॥६॥

|                                     |   |
|-------------------------------------|---|
| सः - अहं च                          | and that Ahankaara  |
| त्रिगुण-क्रमात्                     | in accordance with the three Gunaas   |
| त्रिविधताम्-<br>आसाद्य              | divided into three  |
| वैकारिकः                            | as Vaikaarika (the Saatwik part)  |
| भूयः तैजस-<br>तामसौ-                | further as Tejas (Raajasic part) and as Tamas<br>(the Taamasic part)                                    |
| इति भवन्-                           | thus became   |
| आद्येन सत्त्व-<br>आत्मना            | by means of the first, which is predominantly<br>Saatwic  |
| देवान्-<br>इन्द्रियमानिनः -<br>अकृत | created the gods who presided over the sense<br>organs, organs of action and the mind<br>(Anthahkarana) |

|                               |   |
|-------------------------------|---|
| दिशा-वात-अर्क-पाशि-अश्विनः    | the directions (Dik) -air (Vaayu), sun (Soorya), water (Varuna), the gods presiding over the 5sense organs (Ashavini devas) |
| वह्नि-इन्द्र-अच्युत-मित्रकान् | Agni, Indra, Upendra, Mitra, Prajaapati (presiding over the 5 organs of action)   |
| विधु-विधि-श्रीरुद्र-शारीरकान् | the Moon, Brahma, Sri Rudra, Kshetrajna (presiding over the Antahkarana)  |

This Aham Tatwa (Ahamkaara) further categorized itself,based on the three Gunaas as Vaikarika (Satwa), Tejas (Rajas) and Tamas (Tamas).From Satwa were created the presiding deities of : Gyanendriyaas -(organs of knowledge) which are Dik Devata (of hearing), Vaayu (of touch), Soorya (of seeing), Varuna (of taste) and Ashwini Devatas (of smell). Karmendriyaas - (organs of action) which are Agni (of speech), Indra (of hands), Vishnu (of the legs), Mitra (of excretion) and Prajaapati (of reproduction). Antahkarana -(Inner equipment consisting of Mana, Buddhi, Ahankaara and Chit) which are Moon (of mind), Brahma (of Buddhi- the intellect), Rudra (of Ahamkaara) and Kshetrajna (of Chitt -memory).

भूमन् मानसबुद्ध्यहंकृतिमिलच्चित्ताख्यवृत्त्यन्वितं  
तच्चान्तःकरणं विभो तव बलात् सत्त्वांश एवासृजत् ।  
जातस्तैजसतो दशेन्द्रियगणस्तत्तामसांशात्पुन-  
स्तन्मात्रं नभसो मरुत्पुरपते शब्दोऽजनि त्वद्वलात् ॥७॥

|                           |                                       |
|---------------------------|---------------------------------------|
| भूमन्                     | O Infinite One!                       |
| मानस-बुद्धि-अहंकृति-मिलत- | the mind, intellect and ego including |
| चित्ताख्य-वृत्ति-अन्वितं  | memory, these modes constituting      |
| तत्-च-अन्तः - करणं        | the ( inner instrument ) Antahkarana  |
| विभो                      | O All pervading Lord!                 |
| तव बलात्                  | by Thy will (power)                   |

|                  |   |
|------------------|---|
| सत्त्वांशः एव-   | the Satwic aspect (of Ahankaara) itself |
| असृजत्           | created (the Antahkarana)               |
| जातः - तैजसतः:   | from the Taijasa aspect was born        |
| दश-इन्द्रिय-गणः: | the group of ten indriyaas              |
| तत्-तामस-अंशात्- | from the Tamas aspect                   |
| पुनः:            | again                                   |
| तन्मात्रं नभसः:  | the subtle essence (Tanmaatra) of space |
| मरुत्पुरपते      | O Lord of Guruvaayur!                   |
| शब्दः -अजनि      | sound was born                          |
| त्वत्-बलात्      | by Thy will (power)                     |

O Infinite One! By Thy will, from the Saatwic aspect of Ahankaara, the inner equipment of Antahkarana was born, consisting of, Manas, Buddhi, Ahankaara and Chitta. From the Raajasic aspect of the Ahankaara the ten Indriyaas were born (5 Karmendriyaas and 5 Jnanendriyaas). O Lord! by Thy will, from the Taamasic aspect of the Ahankaara was born, the sound (Sabda) which is the subtle essence (Tanmaatra) of space (Aakaash).

शब्दाद्योम ततः ससर्जिथ विभो स्पर्शं ततो मारुतं  
 तस्माद्गुपमतो महोऽथ च रसं तोयं च गन्धं महीम् ।  
 एवं माधव पूर्वपूर्वकलनादाद्याद्यधर्मान्वितं  
 भूतग्राममिमं त्वमेव भगवन् प्राकाशयस्तामसात् ॥८॥

|               |                        |
|---------------|------------------------|
| शब्दात्-व्योम | from sound, space      |
| ततः ससर्जिथ   | then, Thou created     |
| विभो          | O All pervading Lord ! |
| स्पर्शं       | touch                  |
| ततो मारुतं    | then air               |

|                            |   |
|----------------------------|---|
| तस्मात्-रूपम्-             | from that (air) form                                |
| अतः महः -                  | then fire   |
| अथ च रसं                   | and after that taste                                |
| तोयं च गङ्घं महीम्         | then water smell and earth (were born)              |
| एवं माधव                   | in this manner O Maadhava!                          |
| पूर्व-पूर्व-कलनात्-        | because of association with the preceding (product) |
| आद्य-आद्य-धर्म-<br>अन्वितं | having the qualities of the earlier products        |
| भूत-ग्रामम्-इमम्           | this group of subtle elements                       |
| त्वमेव भगवन्               | Thou alone O Lord!                                  |
| प्राकाशयः                  | did bring into existence                            |
| तामसात्                    | from the Tamasa Ahankaara                           |

O All pervading Lord! From the Tanmaatra of (Shabda) the subtle element of sound, came the element (Aakaash) Space and from it touch (Sparsh). From touch (Sparsh) came the element Air (Vaayu) and from it form (Roopa). From form (Roopa) came the element Fire (Agni) and from it Taste (Rasa). From the Tanmaatra of Taste (Rasa) came the element Water (Jala) and from it smell (Gandha). From smell (Gandha) came the element Earth (Bhoomi). O Maadhava! By Thy will, thus from the Tamasa aspect of Ahankaara, were born the five Tanmaatras and the five Pancha Bhootas each element having the qualities of the preceding one.

एते भूतगणास्तथेन्द्रियगणा देवाश्च जाताः पृथड्-  
नो शोकुर्भुवनाण्डनिर्मितिविधौ देवैरमीभिस्तदा ।  
त्वं नानाविधसूक्तिभिर्नुतगुणस्तत्त्वान्यमूल्याविशं-  
श्वेषाशक्तिमुदीर्य तानि घटयन् हैरण्यमण्डं व्यधाः ॥९॥

|               |                    |
|---------------|--------------------|
| एते भूतगणाः - | all these elements |
|---------------|--------------------|

|                                       |  |
|---------------------------------------|--|
| तथा-इन्द्रियगणाः                      | and the sense organs and the organs of action  |
| देवाः च                               | and their presiding deities                    |
| जाताः                                 | which had come into existence                  |
| पृथक् नो शेकुः -                      | were not capable by themselves                 |
| भुवन-अण्ड-निर्मिति-विधौ               | of creating the Brahmaand (the cosmic whole)   |
| देवैः अमीभिः तदा                      | therefore these presiding deities, then        |
| त्वं नाना-विध-सूक्तिभिः-<br>नुत-गुणः- | sung Thy excellences by means of various hymns |
| तत्त्वानि-अमूनि-आविशन्-               | (then Thou) entering these categories          |
| चेष्टा-शक्तिम्-उदीर्य                 | and activating them                            |
| तानि घटयन्                            | and combining them                             |
| हैरण्यम्-अण्डम्                       | the Golden Egg (the potential universe)        |
| व्यधाः                                | created  |

O Lord! Even though all these elements, sense organs , the organs of action, and their presiding deities came into existence, they could not by themselves create the Brahmaanda. Then the presiding deities glorified Thee by various hymns and Thou entered into all of them, activated them and combining them, created the Hiranya Andam (the Golden Egg).

अण्डं तत्खलु पूर्वसृष्टसलिलेऽतिष्ठत् सहस्रं समाः  
 निर्भिन्दन्नकृथाश्वर्तुर्दशजगद्ग्रूपं विराङ्गाह्यम् ।  
 साहसैः करपादमूर्धनिवैर्णिर्शेषजीवात्मको  
 निर्भातोऽसि मरुत्पुराधिप स मां त्रायस्व सर्वमयात् ॥१०॥

|                    |                                      |
|--------------------|--------------------------------------|
| अण्डं तत्-खलु      | that Brahamanda, indeed              |
| पुर्व-सृष्ट-सलिले- | in the already created Cosmic Waters |

|                                 |  |
|---------------------------------|--|
| अतिष्ठत्                        | (which) remained   |
| सहस्रं समाः                     | for a thousand years                                     |
| निर्भिन्दन्-                    | (Thou) breaking it open                                  |
| अकृथाः -                        | Thou did make (it)                                       |
| चतुर्दश-जगत्-रूपं               | in the form of the fourteen worlds                       |
| विराट-अह्रयम्                   | known as 'Virat Swarupa'                                 |
| साहस्रैः:<br>करपादमूर्धनिवहैः - | with thousands of hands, feet and heads                  |
| निश्शेष जीवात्मकः               | as all beings (Samashti - total life form of all beings) |
| निर्भतः असि                     | Thou did shine (manifest Thyself)                        |
| मरुत्पुराधिप                    | O Lord of Guruvayur!                                     |
| स मां त्रायस्व                  | That Thou (of such nature) protect me                    |
| सर्व-आमयात्                     | from all ailments  |

This Golden Egg or Brahmada remained in the already created cosmic waters for a thousand years. Thereafter, breaking it Thou made it into 14 spheres (worlds), which is known as Thy Viraat Roopa (cosmic form); in which Thou shone as all beings with thousands of hands, feet, heads etc. O Lord of Guruvaayur, who thus manifested in cosmic form, please protect me from all my ailments.

## Dashaka 6

एवं चतुर्दशजगन्मयतां गतस्य  
 पातालमीश तव पादतलं वदन्ति ।  
 पादोर्ध्वदेशमपि देव रसातलं ते  
 गुल्फद्वयं खलु महातलमदभुतात्मन् ॥१॥

|                             |  |
|-----------------------------|--|
| एवं                         | in this manner   |
| चतुर्दश-जगत्-मयतां<br>गतस्य | (of Thee) who had manifested as the<br>fourteen worlds |
| पातालम्-                    | Paataal  |
| ईश                          | O Lord!  |
| तव पादतलं                   | soles (lower part) of Thy feet                         |
| वदन्ति                      | is said to be  |
| पाद-ऊर्ध्व-देशम्-अपि        | the upper surface of (Thy) feet                        |
| देव                         | O Effulgent One!                                       |
| रसातलं                      | (is) Rasaatala   |
| ते गुल्फद्वयं खलु           | Thy two ankles, indeed                                 |
| महातलम्-                    | (are) Mahaatala  |
| अदभुत-आत्मन्                | O Lord of wondrous form                                |

O Lord! Thou took the wonderful form of the fourteen worlds as Thy Viraat Swaroopa : The lower worlds - Paataala -is the lower portion of Thy feet. Rasaatala - is the upper portion of Thy feet. Mahaatala is Thy two ankles.

जङ्घे तलातलमथो सुतलं च जानू  
 किञ्चोरुभागयुगलं वितलातले द्वे ।  
 क्षोणीतलं जघनम्बरमङ्गं नाभि-  
 र्वक्षश्च शक्रनिलयस्तव चक्रपाणे ॥२॥

|                       |   |
|-----------------------|---|
| जङ्घे तलातलम्-        | (Thy) shins Talaatal                    |
| अथः सुतलं च जानू      | then, Sutala (are Thy) knees            |
| किञ्च-उरु-भाग-युगलं   | moreover, the two thighs (are)          |
| वितल-अतले द्वे        | the two (worlds) Vitala and Atala       |
| क्षोणीतलं जघनम्-      | the earth is (Thy) hip                  |
| आम्बरम्-अङ्गं नाभिः - | sky is O Lord! the navel                |
| वक्षः - च             | and the chest                           |
| शक्र-निलयः तव         | of Thine is the abode of Indra (swarga) |
| चक्रपाणे              | O Wielder of the discus!                |

O Wielder of the discus! Talaatala is Thy shins (lower part of leg between knee and ankle). Sutala is Thy knees. Vitala and Atala are the two thighs. The higher worlds: Bhoomi (earth) is Thy hip; Bhava (sky) is Thy navel; Swarga (heaven) is Thy chest which is the abode of Indra.

ग्रीवा महस्तव मुखं च जनस्तपस्तु  
 फालं शिरस्तव समस्तमयस्य सत्यम् ।  
 एवं जगन्मयतनो जगदाश्रितैर-  
 घ्यन्यैर्निर्बद्धवपुषे भगवन्नमस्ते ॥३॥

|                 |                               |
|-----------------|-------------------------------|
| ग्रीवा महः - तव | Thy neck is Maharloka         |
| मुखं च जनः -    | and face is Janaloka          |
| तपः - तु फालं   | Tapoloka, indeed, is forehead |
| शिरः -          | head                          |
| तव समस्तमयस्य   | of Thee who are everything    |
| सत्यम्          | is Satyaloka                  |
| एवं             | in this manner                |
| जगन्मयतनो       | whose body is the universe!   |

|                            |  |
|----------------------------|--|
| जगदाश्रितैः-अपि-<br>अन्यैः | of all other things forming the universe       |
| निबद्धवपुषे                | whose body is conceived as being made up<br>of |
| भगवन् नमः - ते             | O Lord! Salutations to Thee!                   |

O Lord! Thy body is the whole universe. Maharloka is Thy neck. Janaloka is Thy face. Tapoloka is Thy forehead. Satyaloka is Thy head. Of all the other things of which the universe is made, Thy body is also conceived of being made up of all that. O Lord! salutations to Thee.

तद्वह्नरन्धपदमीश्वर विश्वकन्द  
 छन्दांसि केशव घनास्तव केशपाशः ।  
 उल्लासिचिल्लियुगलं द्रुहिणस्य गेहं  
 पक्ष्माणि रात्रिदिवसौ सविता च नेत्रै ॥४॥

|                           |  |
|---------------------------|--|
| त्वत्-<br>ब्रह्मरन्धपदम्- | Thy Brahmarandhra area (the psychic orifice<br>on the crown of the head) |
| ईश्वर विश्वकन्द           | O Lord! Thou the source of the universe!                                 |
| छन्दांसि                  | (are) the Vedas  |
| केशव                      | O Keshava!   |
| घनाः तव<br>केशपाशः        | the dark clouds are Thy locks of hair                                    |
| उल्लासि-चिल्लि-<br>युगलं  | the delightful two eyebrows  |
| द्रुहिणस्य गेहं           | are the abode of Brahma  |
| पक्ष्माणि                 | the eyelashes  |
| रात्रि-दिविसौ             | are night and day  |
| सविता च नेत्रे            | and the eyes are the Sun   |

O Lord! The very cause of the universe,O Keshava! Thy  
Brahmarandhra are the Vedas. The clouds are Thy beautiful locks  
of hair. The abode of Brahma are Thy two eyebrows.Thy eyelashes  
are the night and the day, and Thy eyes is the Sun.

निशेषविश्वरचना च कटाक्षमोक्षः  
कर्णौ दिशोऽश्वियुगलं तव नासिके द्वे ।  
लोभत्रपे च भगवत्रधरोत्तरोष्टौ  
तारागणाश्व दशनाः शमनश्व दंष्ट्रा ॥५॥

|                    |  |
|--------------------|--|
| निशेष-विश्व-रचना च | the creation of the whole universe       |
| कटाक्ष-मोक्षः      | is by extending a glance of Thy eye      |
| कर्णौ दिशः -       | (Thy) ears are the directions (quarters) |
| अश्वियुगलम्        | the two Ashvinidevas                     |
| तव नासिके द्वे     | are Thy two nostrils                     |
| लोभत्रपे च         | greed and modesty                        |
| भगवन्              | O Lord!                                  |
| अधर-उत्तर-ओष्टौ    | (are Thy) lower and upper lips           |
| तारा-गणाः - च      | and the galaxy of stars                  |
| दशनाः              | are Thy teeth                            |
| शमनः च दंष्ट्रा    | the molars are Yama (the god of death)   |

O Lord! The whole of the creation is the extension of Thy one  
glance. The different directions are Thy ears. The Ashwini  
devataas are Thy two nostrils. Greed and modesty are Thy lower  
lip and the upper lip.The stars are Thy teeth, and Yama (death) is  
Thy molars.

माया विलासहसितं श्वसितं समीरो  
जिह्वा जलं वचनमीश शकुन्तपड़क्तिः ।  
सिद्धादयः स्वरगणा मुखरन्धमग्नि-  
देवा भुजाः स्तनयुगं तव धमदेवः ॥६॥

|                          |  |
|--------------------------|--|
| माया                     | Maayaa (Thy cosmic creative power)                       |
| विलास-हसितं              | is (Thy) charming smile                                  |
| श्वसितं समीरः            | (Thy) breath is the wind                                 |
| जिह्वा जलं               | (Thy) tongue is water                                    |
| वचनम्-                   | speech   |
| ईश                       | O Lord !   |
| शकुन्त-पड़किति           | is the birds' chirping in formation                      |
| सिद्ध-आदयः:<br>स्वरगणाः: | (Thy) voice is the Sidhdhaas (and other divine artists)  |
| मुख-रन्ध्रम्-अग्निः:-    | (Thy) mouth is fire                                      |
| देवा भुजाः               | (Thy) arms are the gods (Devaas)                         |
| स्तनयुगं तव<br>धर्मदेवः  | Thy breasts is the Dharmadeva (the god of righteousness) |

O Lord! Maayaa is Thy charming smile and Thy breath is the wind. Water is Thy tongue. The birds' chirpings, as they fly in formation, are Thy speech and Thy voice are the Sidhdhaas and divine artists. Fire is Thy mouth and the gods are Thy arms. Thy breasts are the Dharma devas.

पृष्ठं त्वधर्म इह देव मनः सुधांशु -  
रव्यक्तमेव हृदयं बुजमम्बुजाक्ष ।  
कुक्षिः समुद्रनिवहा वसनं तु सन्ध्ये  
शोफः प्रजापतिरसौ वृषणौ च मित्रः ॥७॥

|                 |   |
|-----------------|---|
| पृष्ठं तु-अधर्म | (Thy) back is Adharma (unrighteousness) |
| इह              | of this (cosmic world)                  |
| देव             | O Lord!                                 |
| मनः सुधांशुः -  | mind is the moon                        |
| अव्यक्तम्-एव    | the unmanifest                          |

|                         |   |
|-------------------------|---|
| हृदय-अम्बुजम्           | (is Thy) heart lotus                                      |
| अम्बुजाक्षि             | O Lotus eyed One!   |
| कुक्षिः<br>समुद्रनिवहाः | (Thy) abdomen is the ocean                                |
| वसनं तु सन्ध्ये         | (Thy) garments are the two sandhyaas (dawn and dusk)      |
| शोफः प्रजापतिः-         | (Thy) generative organ is Prajaapati (god of procreation) |
| असौ वृषणौ च<br>मित्रः   | and (Thy) testicles are god Mitra                         |

O Lord! Adharma is Thy back and the moon is Thy mind. O lotus eyed One! The unmanifest is Thy heart lotus and the oceans are Thy abdomen. The sandhyaas are Thy garments , Prajaapati is Thy generative organ and Thy testicles is god Mitra.

श्रोणीस्थलं मृगगणाः पदयोर्नखास्ते  
 हस्त्युष्टैसैच्यवमुखा गमनं तु कालः ।  
 विप्रादिवर्णभवनं वदनाभ्जबाहु-  
 चारुरुयुग्मचरणं करुणांबुधे ते ॥८॥

|                                       |   |
|---------------------------------------|---|
| श्रोणीः -स्थलं                        | (Thy) lower-back                                    |
| मृगगणाः                               | forms the animal world                              |
| पदयोः - नखाः - ते                     | the nails of Thy feet                               |
| हस्ति-उष्टृ-सैच्यव-मुखाः              | are the animals like elephants, camels, horses etc. |
| गमनं तु कालः                          | (Thy) movement is Time                              |
| विप्र-आदि-वर्ण-भवनं                   | Brahmins and the other Varnas ensue from            |
| वदन-आञ्ज-बाहु-चारु-उरु-<br>युग्म-चरणं | (Thy) lotus face,arms, charming thighs and feet     |

O Ocean of mercy! The animal world is Thy lower-back and the elephants camels and horses are the nails of Thy feet. Time is Thy movement. The four varnas -Brahmins, Kshatriyaa, Vaishyaa and Shoodraas originated from Thy lotus face, hands, charming thighs and feet, respectively.

संसारचक्रमयि चक्रधर क्रियास्ते  
 वीर्य महासुरगणोऽस्थिकुलानि शैलाः ।  
 नाड्यसरित्समुदयस्तरवश्च रोम  
 जीयादिदं वपुरनिर्वचनीयमीश ॥१॥

|                             |   |
|-----------------------------|---|
| संसार-चक्रम्-               | the wheel of Samsaara ( the cycle of birth and death) |
| अयि चक्रधर                  | O Thou wielder of the discus!                         |
| क्रिया: -ते                 | is Thy activity                                       |
| वीर्य महा-असुर-गणः -        | (Thy) prowess is the host of powerful Asuraas         |
| अस्थि-कुलानि शैलाः          | (Thy) bones are the mountains                         |
| नाड्यः -सरित्- समुदयः -     | (Thy) blood vessels are the many rivers               |
| तरवः -च रोम                 | and the trees are Thy hair                            |
| जीयात्-                     | May it always shine (in me)                           |
| इदं वपुः -<br>अनिर्वचनीयम्- | this indescribable form                               |
| ईश                          | O Lord!   |

O Thou wielder of the discus! Thy activity is the wheel of Samsaara and the host of Asuras are Thy prowess. The mountains are Thy bones, the many rivers are Thy blood streams and the trees are Thy hair. May this indescribable form always shine in me.

ईद्वजगन्मयवपुस्तव कर्मभाजां  
 कर्मविसानसमये स्मरणीयमाहुः ।  
 तस्यान्तरात्मवपुषे विमलात्मने ते  
 वातालयाधिप नमोऽस्तु निरुन्धि रोगान् ॥१०॥

|                            |   |
|----------------------------|---|
| ईद्वक्-जगन्मय-वपुः -<br>तव | such cosmic (Viraat) form of Thee                         |
| कर्मभाजां                  | by all human beings (who are subject to the law of Karma) |
| कर्म-अवसान-समये            | at the end of all vedic karmas and at the time of death   |
| स्मरणीयम्-आहुः             | should be remembered, it is said                          |
| तस्य-अन्तर-आत्म-<br>वपुषे  | (Thou) who are the Indweller of that Viraat form          |
| विमलात्मने ते              | (and) Thou who are of the nature of pure Sattva           |
| वातालयाधिप                 | O Lord of Guruvaayur!                                     |
| नमः -अस्तु                 | my salutations be to Thee                                 |
| निरुन्धि रोगान्            | may my ailments be eradicated                             |

Human beings who are bound by the law of Karma should remember this Viraat (cosmic) form of Thine, which is of the nature of pure Sattva, at the end of all rituals, and when desirous of liberation and at the time of death. O Lord of Guruvaayur! My salutations to Thee. Please eradicate my ailments.

## Dashaka 7

एवं देव चतुर्दशात्मकजगद्गुपेण जातः पुन-  
स्तस्योर्ध्वं खलु सत्यलोकनिलये जातोऽसि धाता स्वयम् ।  
यं शंसन्ति हिरण्यगर्भमखिलत्रैलोक्यजीवात्मकं  
योऽभूत् स्फीतरजोविकारविकसनानासिसृक्षारसः ॥१॥

|                          |  |
|--------------------------|--|
| एवं देव                  | in this manner O Lord!                                       |
| चतुर्दश-आत्मक-जगत्-रूपेण | in the form of the fourteen worlds                           |
| जातः पुनः -              | manifesting (Thyself) again                                  |
| तस्य-ऊर्ध्वं खलु         | at the head (peak) of that (the worlds)                      |
| सत्य-लोक-निलये           | in the abode of Satyaloka                                    |
| जातः -असि धाता स्वयं     | manifested as Brahma (the Creator)<br>Thyself                |
| यं शंसन्ति               | whom (Brahma) (the Srutis) describe                          |
| हिरण्यगर्भम्-            | (as) Hiranyagarbh  |
| अखिल-त्रैलोक्य-जीवात्मकं | of all the beings in the three worlds as the collective soul |
| यः -अभूत्                | who became   |
| स्फीत-रजः-विकार-विकसन्-  | because of the upsurge of Rajoguna                           |
| नाना-सिसृक्षा-रसः        | desirous of creating various beings                          |

Thus O Lord! Thou who manifested in the form of the fourteen worlds, again by Thy own will, manifested as Brahma, in Satyaloka, which is the highest and loftiest of all the worlds. This Brahma is known as Hiranya Garbh (the golden egg) the cosmic intelligence of all the beings of the three worlds. With the upsurge of Rajoguna, Thou as this Hiranya Garbha became desirous of creating various beings.

सोऽयं विश्वविसर्गदत्तहृदयः सम्पश्यमानः स्वयं  
 बोधं खल्वनवाप्य विश्वविषयं चिन्ताकुलस्तस्थिवान् ।  
 तावत्त्वं जगतां पते तप तपेत्येवं हि वैहायसीं  
 वाणीमेनमशिश्रवः श्रुतिसुखां कुर्वस्तपःप्रेरणाम् ॥२॥

|                             |   |
|-----------------------------|---|
| सः -अयं                     | that this (Brahma)                                    |
| विश्व-विसर्ग-दत्त-हृदयः     | to create the universe resolving in the heart         |
| सम्पश्यमानः स्वयं           | trying to contemplate by himself                      |
| बोधं खलु-अनवाप्य            | the knowledge (required to create) indeed not getting |
| विश्वविषयं                  | about the subject universe                            |
| चिन्ता-आकुलः -<br>तस्थिवान् | worried remained                                      |
| तावत्-त्वं जगतां पते        | then Thou O Lord of the universe!                     |
| तप तप-इति-एवं हि            | Do penance, do penance' thus indeed                   |
| वैहायसीं वाणीं-             | by a voice from the sky                               |
| एनम्-अशिश्रवः               | to him (Brahma) made (him) hear                       |
| श्रुति-सुखां                | (which was) pleasing to the ears                      |
| कुर्वन्-तपः प्रेरणाम्       | (and) prompted him to do penance                      |

O Lord of the universe! Brahma intent on creating, wanted to have the knowledge of creating. In spite of his best efforts he could not do so on his own and hence he got worried. Then O Lord! willed by Thee, Brahma heard two pleasant words 'Tapa,Tapa' coming from nowhere, which prompted him to do penance.

कोऽसौ मामवदत् पुमानिति जलापूर्णे जगन्मण्डले  
 दिक्षूद्वीक्ष्य किमप्यनीक्षितवता वाक्यार्थमुत्पश्यता ।  
 दिव्यं वर्षसहस्रमात्ततपसा तेन त्वमाराधित -  
 स्तस्मै दर्शितवानसि स्वनिलयं वैकुण्ठमेकाद्भुतम् ॥३॥

|                          |  |
|--------------------------|--|
| कः -असौ                  | who is it                                      |
| माम्-अवदत् पुमान्-       | (who) spoke to me, the revered person          |
| इति                      | thus (thinking)                                |
| जल-आपूर्णे<br>जगन्मण्डले | in the worlds fully engulfed in water          |
| दिक्षु-उद्धीक्ष्य        | in all the directions looking around           |
| किम्-अपि-<br>अनीक्षितवता | anything not seeing                            |
| वाक्य-अर्थम्-उत्पश्यता   | the meaning of the words then<br>understanding |
| दिव्यं वर्ष-सहस्रम्-     | for a thousand divine years                    |
| आत्त-तपसा                | doing penance                                  |
| तेन त्वम्-आराधितः -      | by him (Brahma) Thou were worshipped           |
| तस्मै दर्शितवान्-असि     | to him (Brahma) Thou revealed                  |
| स्व-निलयं                | Thy own abode                                  |
| वैकुण्ठम्-एक-अद्भुतं     | the Vaikunthloka wonderful                     |

Brahma looked around in all the directions to look for the revered person who spoke those words. The world was engulfed in water and there was no one to be seen. Then the meaning of the words dawned on him and for a thousand divine years he did penance and worshipped Thee. Thou , then revealed Thy wonderful abode Vaikunth to Brahma.

माया यत्र कदापि नो विकुरुते भाते जगद्ध्यो बहिः  
 शोकक्रोधविमोहसाध्वसमुखा भावास्तु दूरं गताः ।  
 सान्द्रानन्दझरी च यत्र परमज्योतिःप्रकाशात्मके  
 तते धाम विभावितं विजयते वैकुण्ठरूपं विभो ॥४॥

|                   |                              |
|-------------------|------------------------------|
| माया यत्र         | Maayaa where                 |
| कदापि नो विकुरुते | never produces modifications |

|                               |  |
|-------------------------------|--|
| भाते जगद्ध्यः बहिः:           | (which) shines beyond all the fourteen worlds                      |
| शोक-क्रोध-विमोह-साध्वसमुखाः:  | sorrow, anger, delusion, fear etc.                                 |
| भावाः-तु दूरं गताः:           | (such) mental modifications are far beyond                         |
| सान्द्रानन्दज्ञरी च           | and the torrent of supreme bliss                                   |
| यत्र परम-ज्योतिः-प्रकाशात्मके | where there is the splendour of the supreme light of consciousness |
| तत्-ते धाम                    | that abode of Thine  |
| विभावितं                      | (was) shown (to Brahmaa)   |
| विजयते                        | shining  |
| वैकुण्ठरूपं                   | as the Vaikunthloka  |
| विभो                          | O All pervading Lord!  |

O All pervading Lord! Where Maayaa has no influence and which is located beyond the fourteen worlds, where the modifications of the mind, like sorrow, anger, delusion, fear are left far behind, such is Thy abode Vaikunth. It is full of supreme bliss and is engulfed with the constant flow of bright effulgence. That shining divine abode Thou showed to Brahmaa.

यस्मिन्नाम चतुर्भुजा हरिमणिश्यामावदातत्विषो  
नानाभूषणरत्नदीपितदिशो राजद्विमानालयाः ।  
भक्तिप्राप्ततथाविधोन्नतपदा दीव्यन्ति दिव्या जना-  
तते धाम निरस्तसर्वशमलं वैकुण्ठरूपं जयेत् ॥५॥

|                            |  |
|----------------------------|--|
| यस्मिन्-नाम                | in which verily  |
| चतुर्भुजाः                 | the four armed (divine beings)   |
| हरि-मणि-श्यामा-अवदातत्विषः | the brilliant deep blue color of the sapphire like (whose) complexion (is) |

|                                  |   |
|----------------------------------|---|
| नाना-भूषण-रत्न-दीपित-दिशः        | adorned with various ornaments studded with lustrous gems (which) light up the quarters |
| राजत्-विमान-आलयाः                | residing in aerial cars   |
| भक्ति-प्राप्त-तथा-विध-उन्नत-पदाः | (who have) by devotion (to Thee) attained such high state                               |
| दीव्यन्ति                        | shine   |
| दिव्याः जनाः                     | the divine beings   |
| तत्-ते धाम                       | (in) that abode of Thine  |
| निरस्त-सर्व-शमलं                 | which is free from all taint (sin)  |
| वैकुण्ठ-रूपं                     | (which is) known as Vaikunth  |
| जयेत्                            | may it be victorious  |

In Thy abode which is known as Vaikunth, live the divine beings who have four arms and their complexion is like deep blue lustre of sapphire. They are adorned with various jewels which are studded with gems which enlighten the quarters. They reside in aerial cars. They have achieved this high state by the merit of intense devotion to Thee. Hail to that abode of Thine which is pure and sinless.

नानादिव्यवधूजनैरभिवृता विद्युल्लतातुल्यया  
 विश्वोन्मादनहृद्यग्रत्रलतया विद्योतिताशान्तरा ।  
 त्वत्पादांबुजसौरभैककुतुकालक्ष्मीः स्वयं लक्ष्यते  
 यस्मिन् विस्मयनीयदिव्यविभवं तत्ते पदं देहि मे ॥६॥

|                       |                                     |
|-----------------------|-------------------------------------|
| नाना-दिव्य-वधू-जनैः - | by various divine damsels           |
| अभिवृता               | (who is) attended                   |
| विद्युत्-लता-तुल्यया  | (who is) like a streak of lightning |

|                                       |   |
|---------------------------------------|---|
| विश्व-उन्मादन-हृदय-<br>गात्र-लतया     | the world is enchanted and captivated by<br>(whose) slender and charming form |
| विद्योतित-आशान्तरा                    | (who) illumines the quarters  |
| त्वत्-पाद-अम्बुज-<br>सौरभैक-कुतुकात्- | to Thy lotus feet fragrance being attached<br>to                              |
| लक्ष्मीः स्वयं लक्ष्यते               | where Laxmi herself is seen   |
| यस्मिन्                               | in which (Vaikunth)   |
| विसम्यनीय-दिव्य-<br>विभवं             | in astounding divine riches (which)<br>abound                                 |
| तत्-ते पदं देहि मे                    | that Thy abode grant me   |

O Lord! That abode of Thine Vaikunth, where Laxmi Thy consort resides, is attended to by various celestial damsels. Her, Laxmi's, slender and beautiful form is like the streak of lightening which enchanters and captivates the whole world and enlightens the quarters. She being deeply attached to the fragrance of Thy lotus feet is herself always there, in Vaikunth, which abounds in astounding divine riches. O Lord that abode of Thine grant to me.

तत्रैवं प्रतिदर्शिते निजपदे रत्नासनाध्यासितं  
भास्वल्कोटिलसल्किरीटकटकाद्याकल्पदीप्राकृति ।  
श्रीवत्साङ्किंतमात्तकौस्तुभमणिच्छायारुणं कारणं  
विश्वेषां तव रूपमैक्षत विधिस्तते विभो भातु मे ॥७॥

|                               |   |
|-------------------------------|---|
| तत्र एवं                      | there thus  |
| प्रतिदर्शिते निजपदे           | having shown Thy abode (to Brahmaa)                           |
| रत्न-आसन-आध्यासितं            | on a throne studded with gems, seated                         |
| भास्वत्-कोटि-लसत्-<br>किरीट-  | shining like innumerable suns, adorned<br>with such a crown   |
| कटक-आदि-आकल्प-<br>दीप्र-आकृति | (and) bracelets etc. other ornaments of<br>splendorous shapes |

|                                |  |
|--------------------------------|--|
| श्रीवत्स-अङ्कितम्-             | bearing the Shreevatsa mark (on Thy chest)                 |
| आत्-कौस्तुभ-मणि-<br>छाया-अरुणं | (which) is rendered, by the kaustubh gem's lustre, crimson |
| कारणं विश्वेषां                | the source of all creation                                 |
| तव रूपम्-                      | Thy form   |
| ऐक्षत विधिः                    | saw Brahmaa  |
| तत्-ते विभो भातु मे            | that Thy ( form) O Lord ! May be revealed to me            |

There thus revealed to Brahma, he saw Thee seated on a gem bedecked throne, adorned with golden crown, bracelets and other ornaments which were shining like innumerable suns.Thy chest bore the Shrivatsa mark, and the kaustubh jewel's lustre gave Thy form a crimson hue. O All pervading Lord! the source of all creation, may that divine form be revealed to me.

कालांभोदकलायकोमलरुचीचक्रेण चक्रं दिशा -  
 मावृण्वानमुदारमन्दहसितस्यन्दप्रसन्नाननम् ।  
 राजत्कम्बुगदारिपङ्कजधरश्रीमद्भुजामण्डलं  
 सष्टुस्तुष्टिकरं वपुस्तव विभो मद्रोगमुद्वासयेत् ॥८॥

|                                  |  |
|----------------------------------|--|
| काल-अभोद-                        | like dark clouds                                       |
| कलाय-कोमल-रुची-<br>चक्रेण        | (and) delicate blue lily flowers, the splendorous halo |
| चक्रं दिशाम्-आवृण्वानम्-         | (Thy form) illuminating all the quarters               |
| उदार-मन्द-हसित                   | by a charming benevolent smile                         |
| स्यन्द-प्रसन्न-आननम्             | (Thy) face brightened                                  |
| राजत्-कम्बुगदा-अरि-<br>पङ्कज-धर- | adorned with the conch, mace, discus, and lotus        |
| श्रीमद्भुजामण्डलं                | held in Thy divine four arms                           |

|                      |   |
|----------------------|---|
| स्रष्टुः - तुष्टिकरं | to Brahmaa (which) gave great contentment |
| वपुः - तव विभो       | Thy form, Oh All pervading Lord           |
| मत्-रोगम्-उद्घासयेत् | my ailments (may it) eradicate            |

O Lord! Beautiful like the dark clouds, with a hue like that of delicate blue lotus flowers, and with a splendid halo, Thy form enlightens all the quarters. A charming benevolent smile is sported on Thy pleasant face. Thy four arms are adorned with the sacred conch, discus, mace and lotus. That form of Thine gave immense pleasure to Brahmaa. May that form deign to eradicate my ailments.

दृष्टा समृतसम्प्रमः कमलभूस्त्वत्पादपाथोरुहे  
 हर्षविशवशंवदो निपतितः प्रीत्या कृतार्थीभवन् ।  
 जानास्येव मनीषितं मम विभो ज्ञानं तदापादय  
 द्वैताद्वैतभवत्स्वरूपपरमित्याचष्ट तं त्वां भजे ॥९॥

|                                    |  |
|------------------------------------|--|
| दृष्टा                             | having had (Thy) vision                                  |
| समृत-सम्प्रमः<br>कमलभूः -          | overwhelmed with astonishment, the lotus born ( Brahmaa) |
| त्वत्-पाद-पाथोरुहे                 | at Thy lotus feet  |
| हर्ष-आवेश-वशंवदः                   | overflowing with ecstasy of joy                          |
| निपतितः                            | fell and prostrated                                      |
| प्रीत्या कृतार्थी-भवन्             | with love and sense of fulfilment                        |
| जानासि-एव                          | Thou does surely know                                    |
| मनीषितं मम                         | my desire  |
| विभो                               | O Lord!  |
| ज्ञानं तत्-आपादय                   | that knowledge give to me                                |
| द्वैत-अद्वैत-भवत्-<br>स्वरूप-परम्- | (about) Thy unique dual and non-dual aspects             |

|               |                           |
|---------------|---------------------------|
| इति आचष्ट     | thus prayed (Brahmaa)     |
| तम् त्वां भजे | That Being Thou I pray to |

O Lord of the Universe! Brahmaa was wonderstruck by Thy vision. He was overwhelmed with the ecstasy of joy and with love and a sense of fulfilment . He fell at Thy lotus feet and prostrated. He prayed to Thee that Thou surely knew his desire to create, and so he asked for the required knowledge. He also prayed to be given the knowledge of the unique dual and the non-dual aspect of Thee. I pray to That Thee.

आताम्रे चरणे विनम्रमथ तं हस्तेन हस्ते स्पृशन्  
 बोधस्ते भविता न सर्गविधिभिर्बन्धोऽपि सञ्चायते ।  
 इत्याभाष्य गिरं प्रतोष्य नितरां तच्चित्तगृदः स्वयं  
 सृष्टौ तं समुदैरयः स भगवन्नुलासयोल्लाघताम् ॥१०॥

|                      |  |
|----------------------|--|
| आताम्रे चरणे         | at (Thy) crimson feet                    |
| विनम्रम्-अथ तं       | (who was) humble, then, to him (Brahmaa) |
| हस्तेन हस्ते स्पृशन् | with Thy hands his hand touching         |
| बोधः -ते भविता       | (said) you will have that knowledge      |
| न सर्ग-विधिभिः-      | and not by the act of creation           |
| बन्धः -अपि-सञ्चायते  | bondage also will result                 |
| इति-आभाष्य गिरं      | uttering these words                     |
| प्रतोष्य नितरां      | making him extremely happy               |
| तत्-चित्त-गृदः स्वयं | in his heart remaining concealed Thyself |
| सृष्टौ तं समुदैरयः   | prompted him to create                   |
| स भगवन्-             | (Thou) such O Lord!                      |
| उल्लासय              | hasten                                   |
| उल्लाघताम्           | (my) recovery                            |

Brahmaa was with full humbleness prostrating at Thy crimson feet. Thou touched his hand with Thy hands and said to him that he would get the knowledge required for creation, and also that he will not be tainted by the act of creation.Giving him this assurance and pleasing him extremely, Thou ,remaining in his heart, prompted him in the act of creation. O Lord! of such benevolence, kindly hasten my recovery.

## Dashaka 8

एवं तावत् प्राकृतप्रक्षयान्ते  
 ब्राह्मे कल्पे ह्यादिमे लब्धजन्मा ।  
 ब्रह्मा भूयस्त्वत् एवाप्य वेदान्  
 सृष्टिं चक्रे पूर्वकल्पोपमानाम् ॥१॥

|                            |   |
|----------------------------|---|
| एवं तावत्                  | in this manner then                                     |
| प्राकृत-प्रक्षय-अन्ते      | at the close of the Prakrit Pralaya (total dissolution) |
| ब्राह्मे कल्पे हि<br>आदिमे | in Braahmakalpa which is the very first                 |
| लब्ध-जन्मा ब्रह्मा         | having come into existence a new Brahmaa                |
| भूयः - त्वत्ः:             | again, from Thee alone                                  |
| एव-आप्य वेदान्             | receiving the knowledge of the Vedas                    |
| सृष्टिं चक्रे              | started creation  |
| पूर्व-कल्प-<br>उपमानाम्    | in the same way as in the previous Kalpa                |

At the end of the Prakrit Pralaya, in the first Kalpa which is known as Brahma Kalpa, Brahmaa came into existence. He got the knowledge of the Vedas from Thee alone and began creation in the same way as in the previous Kalpas.

सोऽयं चतुर्युगसहस्रमितान्यहानि  
 तावन्मिताश्व रजनीर्बहुशो निनाय ।  
 निद्रात्यसौ त्वयि निलीय समं स्वसृष्टै-  
 नैमित्तिकप्रलयमाहुरतोऽस्य रात्रिम् ॥२॥

|                         |                                   |
|-------------------------|-----------------------------------|
| सः -अयं                 | that this (Brahmaa)               |
| चतुः -युग-सहस्र-मितानि- | over a period of 1000 chaturyugas |

|                          |  |
|--------------------------|--|
| अहानि                    | (which are his) day                        |
| तावत्-मिता:-             | and as many                                |
| च रजनीः                  | nights                                     |
| बहुशः निनाय              | many times having spent                    |
| निद्रति-असौ              | he sleeps                                  |
| त्वयि निलीय              | merging in Thee                            |
| समं स्वसृष्टैः-          | along with all his creation                |
| नैमित्तिक-प्रलयम्-आहुः - | (this period) is called Naimittika Pralaya |
| अतः -अस्य रात्रिम्       | which is his night time                    |

One thousand Chaturyugaas make one day for this Brahma, and an equal duration is his night. During his day time he creates and at night he sleeps. His night is called the Naimittika Pralaya, when along with his creation he merges in Thee. Thus he spent many days and nights.

अस्मादशां पुनरहमुखकृत्यतुल्यां  
 सृष्टिं करोत्यनुदिनं स भवत्प्रसादात् ।  
 प्राग्ब्राह्मकल्पजनुषां च परायुषां तु  
 सुप्तप्रबोधनसमास्ति तदाऽपि सृष्टिः ॥३॥

|                               |   |
|-------------------------------|---|
| अस्मादशां पुनः -              | like we people (the mortals) again                  |
| अहः -मुख-कृत्य-<br>तुल्यां    | at the beginning of the day's morning duties        |
| सृष्टिं करोति-अनुदिनं<br>स    | he (Brahmaa) does the work of creation<br>every day |
| भवत्-प्रसादात्                | by Thy grace  |
| प्राक्-ब्राह्मकल्प-<br>जनुषां | earlier than the BrahmaKalpa those who<br>were born |
| च पर-आयुषां तु                | and for the eternal souls, however                  |

|                             |   |
|-----------------------------|---|
| सुप्त-प्रबोधन-समा-<br>अस्ति | (creation) is like waking up from sleep |
| तदा-अपि सृष्टिः             | even when it is creation                |

Brahmaa, by Thy grace performs creation every day just as humans like us wake up in the morning and start our daily duties. For those who were born before the Brahma Kalpa, and for the eternal souls, being born in the new Kalpa is like getting up from sleep.

पञ्चाशदद्वमधुना स्ववयोर्धर्स्त्वं-  
मेकं परार्धमतिवृत्य हि वर्तते इसौ ।  
तत्रान्त्यरात्रिजनितान् कथयामि भूमन्  
पश्चाद्दिनावतरणे च भवद्विलासान् ॥४॥

|                                |   |
|--------------------------------|---|
| पञ्चाशत्-अब्दम्-<br>अधुना      | fifty years now                                       |
| स्व-वयः -अर्ध-रूपम्-           | his half life span                                    |
| एकं परार्धम्-                  | (which is) one paraardha                              |
| अतिवृत्य हि वर्तते-<br>असौ     | having crossed, indeed, remains he<br>(Brahmaa)       |
| तत्र-अन्त्य-रात्रि-<br>जनितान् | there, at the last of those nights, what took place   |
| कथयामि                         | I will narrate  |
| भूमन्                          | O Infinite Being!                                     |
| पश्चात्-दिन-अवतरणे<br>च        | and after that, at the beginning of the (next)<br>day |
| भवत्-विलासान्                  | (regarding) Thy sportive activities (I shall narrate) |

O Infinite Being! Brahmaa ruling over the present cycle has now completed fifty years of his life, which is known as one paraardha. I

shall now narrate Thy sportive activities during the previous night of Brahma and at the beginning of the next morning of the present paraardha.

दिनावसानेऽथ सरोजयोनि:  
सुषुप्तिकामस्त्वयि सत्रिलिल्ये ।  
जगन्ति च त्वज्जठरं समीयु-  
स्तदेदमेकार्णवमास विश्वम् ॥५॥

|                                   |                                     |
|-----------------------------------|-------------------------------------|
| दिन-अवसाने-अथ                     | then, at the end of the day         |
| सरोजयोनि:                         | the lotus born (Brahmaa)            |
| सुषुप्ति-कामः -                   | to sleep desiring                   |
| त्वयि सत्रिलिल्ये                 | in Thee merged                      |
| जगन्ति च                          | and the worlds (also)               |
| त्वत्-जठरं समीयुः -               | in Thy abdomen, merged              |
| तत्-इदम्-एक-अर्णवम्-आस<br>विश्वम् | that this universe became one ocean |

O Lord! At the end of a creative day of Brahmaa, desirous of sleep, he along with the world merged in Thy abdomen in subtle form. At that time the whole universe became one big ocean.

तवैव वेषे फणिराजि शेषे  
जलैकशेषे भुवने स्म शेषे ।  
आनन्दसान्द्रानुभवस्वरूपः  
स्वयोगनिद्रापरिमुद्रितात्मा ॥६॥

|                  |  |
|------------------|--|
| तव-एव वेषे       | in Thy form alone                          |
| फणिराजि शेषे     | (who is) on the king of serpents, sleeping |
| जल-एक-शेषे भुवने | with nothing but waters as the universe    |
| स्म शेषे         | (Thou) reclined (on the serpent bed)       |

|                                     |   |
|-------------------------------------|---|
| आनन्द-सान्द्र-अनुभव-<br>स्वरूपः     | of the nature of giving experience<br>saturated bliss |
| स्व-योग-निद्रा-परिमुद्रित-<br>आत्मा | (Thou) in yoga slumber engaging<br>Thyself            |

O Lord! At the time when the whole universe was reduced to causal waters, Thou reclined on Aadi Shesha, the king of serpents who is also one of Thy manifestations. Thou were absorbed in yoga nidraa, in a state of pure bliss.

कालाख्यशक्तिं प्रलयावसाने  
प्रबोधयेत्यादिशता किलादौ ।  
त्वया प्रसुप्तं परिसुप्तशक्ति-  
व्रजेन तत्राखिलजीवधाम्ना ॥७॥

|                                |   |
|--------------------------------|---|
| काल-आख्य-शक्तिं                | (Thy) power called Time                                     |
| प्रलय-अवसाने<br>प्रबोधय-       | at the end of the deluge awaken me'                         |
| इति-आदिशता                     | thus commanding, it is said                                 |
| किल-आदौ                        | at the beginning of (the pralaya)                           |
| त्वया प्रसुप्तं                | Thou slept  |
| परिसुप्त-शक्ति-<br>व्रजेन तत्र | in whom all the energies had become latent,<br>at that time |
| अखिल जीवधाम्ना                 | (and who is) the abode of all jivas                         |

Thou commanded Thy power which is called Time to awaken Thee at the end of the deluge (Pralaya). Then, at the beginning of the Pralaya Thou resorted to sleep with all the various energies and the jeevas merged in Thee.

चतुर्युगाणां च सहस्रमेव  
त्वयि प्रसुप्ते पुनरद्वितीये ।

कालाख्यशक्तिः प्रथमप्रबुद्धा  
प्राबोधयत्वां किल विश्वनाथ ॥८॥

|                         |                                    |
|-------------------------|------------------------------------|
| चतुर्युगाणां च सहस्रम्- | and for a thousand chaturygas      |
| एवं त्वयि प्रसुप्ते     | thus Thou having slept             |
| पुनः -अद्वितीये         | then with no one else besides Thou |
| काल-आख्य-शक्तिः         | the power of Time                  |
| प्रथम-प्रबुद्धा         | first waking up                    |
| प्रबोधयत्-त्वां किल     | awakened Thee, it is said          |
| विश्वनाथ                | O Lord of the Universe!            |

O Unparalleled Lord of the universe! When thus during the Naimittika Pralaya consisting of a thousand chaturyugas, Thou had slept, the power of time (Kaala Shakti) woke up first and awakened Thee from Thy slumber.

विबुध्य च त्वं जलगर्भशायिन्  
विलोक्य लोकानखिलान् प्रलीनान् ।  
तेष्वेव सूक्ष्मात्मतया निजान्तः -  
स्थितेषु विश्वेषु ददाथ दृष्टिम् ॥९॥

|                             |   |
|-----------------------------|---|
| विबुध्य च त्वं              | and after waking up Thou                      |
| जल-गर्भ-शायिन्              | who were reclining in the causal waters       |
| विलोक्य                     | beholding                                     |
| लोकान्-अखिलान्<br>प्रलीनान् | all the worlds merged (in Thee)               |
| तेषु-एव सूक्ष्म-आत्मतया     | on those (worlds) (which were )in subtle form |
| निजान्तः - स्थितेषु         | inside Thee only residing                     |
| विश्वेषु                    | on all of them                                |

ददाथ दृष्टिं

(Thou) cast Thy glance

O Lord! Thou who were reclining in the causal waters, on waking up saw all the worlds merged in Thyself in subtle form. Thou then cast Thy glance on all of them.

ततस्त्वदीयादयि नाभिरन्धा-  
दुदञ्चितं किंचन दिव्यपद्मम् ।  
निलीननिश्चेषपदार्थमाला-  
संक्षेपरूपं मुकुलायमानम् ॥१०॥

|                                |   |
|--------------------------------|---|
| ततः त्वदीयात्-                 | then, from Thy                                      |
| अयि                            | O Lord!   |
| नाभिरन्धात्-                   | navel hole  |
| उदञ्चितं                       | emerged   |
| किञ्चन दिव्य-पद्मम्            | a wonderful brilliant lotus                         |
| निलीन-निश्चेष-पदार्थ-<br>माला- | all the things which had remained<br>merged in Thee |
| संक्षेप-रूपं                   | contained in subtle form                            |
| मुकुलायमानम्                   | which was in the shape of a bud                     |

Then, O Lord! There emerged from Thy naval hole a wonderful divine lotus in the form of a bud, containing in subtle form all the worlds that remained merged in Thee.

तदेतदंभोरुहकुडमलं ते  
कलेवरात् तोयपथे प्ररूढम् ।  
बहिर्निरीतं परितः स्फुरन्दिः  
स्वधामभिर्धन्तमलं न्यकृन्तत् ॥११॥

|                          |                                     |
|--------------------------|-------------------------------------|
| तत्-एतद्-अम्बोरुह-कुडमलं | that aforesaid lotus bud            |
| ते कलेवरात्              | (originating from) Thy body (navel) |

|                             |  |
|-----------------------------|--|
| तोय-पथे प्रसूदम्            | rising in the causal waters            |
| बहिः - निरीतं               | and coming out above (the waters)      |
| परितः स्फुरन्दिः स्वधामभिः- | by its brilliance spreading all around |
| ध्वान्तम्-अलं न्यकृन्तत्    | completely removed the darkness        |

O Lord! that divine lotus bud, which originated from Thy body, rose above the causal waters and with its brilliance, removed the surrounding darkness completely.

संफुल्लपत्रे नितरां विचित्रे  
तस्मिन् भवद्वीर्यधृते सरोजे ।  
स पद्मजन्मा विधिराविरासीत्  
स्वयंप्रबुद्धाखिलवेदराशि: ॥१२॥

|                               |  |
|-------------------------------|--|
| संफुल्ल-पत्रे                 | in the fully blossomed petals              |
| नितरां विचित्रे               | of the most wonderful                      |
| तस्मिन्                       | in that                                    |
| भवत्-वीर्यधृते                | (which was) supported by Thy yogic prowess |
| सरोजे                         | in that lotus                              |
| स पद्मजन्मा विधिः -           | the lotus born Brahmaa (the creator)       |
| आविरासीत्                     | appeared                                   |
| स्वयं-प्रबुद्ध-अखिल-वेद-राशि: | with all the Vedas self manifested in him  |

O Lord! In the fully blossomed petals of the wonderful lotus, which was supported by Thy yogic prowess, the lotus born Brahmaa (the creator) appeared with all the Vedas self manifested in him.

अस्मिन् परात्मन् ननु पाद्मकल्पे  
त्वमित्यमुत्थापितपद्मयोनि: ।

अनन्तभूमा मम रोगराशिं  
निरुन्धि वातालयवास विष्णो ॥१३॥

|                      |  |
|----------------------|--|
| अस्मिन्              | in this                                    |
| परात्मन्             | O Supreme Being                            |
| ननु पाद्मकल्पे       | Paadma Kalpa                               |
| त्वम्-इत्यम्-        | Thou in this manner                        |
| उत्थापित-पद्मयोनिः   | caused to originate the lotus born Brahmaa |
| अनन्तभूमा            | O Thou of infinite glory!                  |
| मम रोगराशिं निरुन्धि | pray, eradicate my hoards of ailments      |
| वातालयवास विष्णो     | O Vishnu Dweller of Guruvaayur!            |

O Supreme Lord of incomprehensible powers, in this age known as the Paadma Kalpa, Thou thus brought into existence the Creator Brahmaa. O Lord Vishnu! who has manifested in the temple of Guruvaayur, please eradicate my ailments.

## Dashaka 9

स्थितस्स कमलोद्भवस्तव हि नाभिपङ्क्तेरुहे  
 कुतः स्विदिदमभ्युधावुदितमित्यनालोकयन् ।  
 तदीक्षणकुतूहलात् प्रतिदिशं विवृत्तानन-  
 श्वतुर्वदनतामगाद्विकसदष्टृष्ट्यम्बुजाम् ॥१॥

|                                  |   |
|----------------------------------|---|
| स्थितः -                         | seated  |
| स कमलोद्भवः -                    | he, the lotus born (Brahmaa)                        |
| तव हि नाभिपङ्क्तेरुहे            | in Thy navel lotus itself                           |
| कुतः स्वित्-                     | from where indeed                                   |
| इदम्-अम्बुधौ-उदितम्-             | this (lotus) in the ocean has come up               |
| इति-अनालोकयन्                    | this not comprehending                              |
| तत्-ईक्षण-कुतूहलात्              | out of eagerness to find the source                 |
| प्रतिदिशं विवृत्त-आननः -         | in all directions (he) turned his face              |
| चतुः-वदनताम्-अगात्-              | (and thus) became endowed with four faces           |
| विकसत्-अष्ट-दृष्टि-<br>अम्बुजाम् | with eight eyes (beautiful) like full blown lotuses |

Brahma sitting on the full blown lotus emerging from Thy lotus-like navel, and wondering about its origin looked all around by turning his face in all the directions. He was thus endowed with four faces and lotus-like eight beautiful eyes.

महार्णवविघूर्णितं कमलमेव तत्केवलं  
 विलोक्य तदुपाश्रयं तव तनुं तु नालोकयन् ।  
 क एष कमलोदरे महति निस्सहायो ह्यहं  
 कुतः स्विदिदम्बुजं समजनीति चिन्तामगात् ॥२॥

|                    |                           |
|--------------------|---------------------------|
| महार्णव-विघूर्णितं | tossing in the vast ocean |
|--------------------|---------------------------|

|                      |                                     |
|----------------------|-------------------------------------|
| कमलम्-एव तत्-केवलं   | that lotus all alone                |
| विलोक्य तत्-उपाश्रयं | seeing its support (the stem)       |
| तव तनुं तु न-आलोकयन् | and not seeing Thy body             |
| कः एष                | who is this (me)                    |
| कमल-उदरे महति        | inside this huge lotus              |
| निस्सहायः हि-अहं     | without any support (helpless) am I |
| कुतः स्वित्-         | from where                          |
| इदम्-अम्बुजम् समजनि- | did this lotus originate            |
| इति चिन्ताम्-अगात्   | (he) was immersed in such thoughts  |

Brahmaa found himself to be all alone in the huge lotus which was tossing about in the vast ocean of causal waters. He saw the stem supporting the lotus but was unable to see Thy body and wondered as to who he was helpless and all alone and also of the source of the lotus.

अमुष्य हि सरोरुहः किमपि कारणं सम्बै-  
दिति स्म कृतनिश्चयस्स खलु नालरन्ध्राध्वना ।  
स्वयोगबलविद्यया समवरूढवान् प्रौढधी -  
स्त्वदीयमतिमोहनं न तु कलेवरं दृष्टवान् ॥३॥

|                              |  |
|------------------------------|--|
| अमुष्य हि सरोरुहः:           | certainly for this lotus                   |
| किम्-अपि कारणम्<br>सम्भवेत्- | there must be some cause (place) of origin |
| इति स्म कृतनिश्चयः -         | thus having concluded                      |
| स खलु                        | he (Brahmaa) indeed                        |
| नाल-रन्ध्र-अध्वना            | through the hollow in the lotus stem       |
| स्व-योग-बल-विद्यया           | with the power of his yogic knowledge      |
| स्मवरूढवान्                  | descended                                  |
| प्रौढधीः -                   | he of mighty intellect                     |

|                       |                             |
|-----------------------|-----------------------------|
| त्वदीयम्-अति-मोहनं    | Thy this most enchanting    |
| न तु कलेवरं दृष्टवान् | form but could not perceive |

Brahmaa who was of mighty intellect, decided that there must definitely be some source of this lotus. Using his yogic power he descended through the hollow of the lotus stem to look for the cause. He, however could not see Thy most enchanting form.

ततः सकलनालिकाविवरमार्गगो मार्गयन्  
प्रयस्य शतवस्तरं किमपि नैव संदृष्टवान् ।  
निवृत्य कमलोदरे सुखनिषण्ण एकाग्रधीः  
समाधिबलमादधे भवदनुग्रहैकाग्रही ॥४॥

|                           |  |
|---------------------------|--|
| ततः:                      | then   |
| सकल-नालिका-विवर-मार्गः:   | going through all the orifices of the stem     |
| मार्गयन्                  | searching                                      |
| प्रयस्य शतवस्तरं          | striving for hundred divine years              |
| किम्-अपि न-एव संदृष्टवान् | could not see anything at all                  |
| निवृत्य कमल-उदरे          | (he then) returned inside the lotus            |
| सुखनिषण्ण एकाग्रधीः       | sitting comfortably with one pointed intellect |
| समाधि-बलम्-आदधे           | resorted to deep samaadhi                      |
| भवत्-अनुग्रह-एक-आग्रही    | solely desirous of Thy grace                   |

Brahmaa spent a hundred divine years strenuously searching through all the orifices of the lotus stem but he could not see anything. He returned to the lotus and sat calmly with one pointed concentration and resorted to deep samaadhi solely desirous of Thy grace.

शतेन परिवत्सरैदृढसमाधिबन्धोल्लसत्-  
 प्रबोधविशदीकृतः स खलु पद्मिनीसम्भवः ।  
 अदृष्टचरमदभुतं तव हि रूपमन्तर्दशा  
 व्यचष्ट परितुष्टधीर्भुजगभोगभागाश्रयम् ॥५॥

|                             |  |
|-----------------------------|--|
| शतेन परिवत्सरैः -           | for a hundred (divine) years                           |
| दृढ-समाधि-बन्ध-<br>उल्लसत्- | of practising of undisturbed samaadhi,<br>resulted     |
| प्रबोध-विशदीकृतः            | (and ) the knowledge dawned (in him)                   |
| स खलु पद्मिनीसम्भवः         | he, indeed, the lotus born (Brahmaa)                   |
| अदृष्टचरम्-अद्भुतं          | not seen by humans, the wonderful                      |
| तव हि रूपम्-                | Thy divine form  |
| अन्तर्दशा व्यचष्ट           | in his inner vision saw                                |
| परितुष्टधीः-                | (with) heart full of contentment                       |
| भुजग-भोगभाग-आश्रयं          | on a part of the body of the great serpent,<br>resting |

The lotus born Brahmaa was absorbed in undisturbed samaadhi for a hundred divine years. The knowledge of Reality then dawned on him. He then had the vision of Thy wonderful form which humans cannot easily see, resting on a part of Aadishesha's (the great serpent's), body. So he was full of happiness and contentment.

किरीटमुकुटोल्लसक्लटकहारकेयूरयुड-  
 मणिस्फुरितमेखलं सुपरिवीतपीताम्बरम् ।  
 कलायकुसुमप्रभं गलतलोल्लसक्लौस्तुभं  
 वपुस्तदयि भावये कमलजन्मे दर्शितम् ॥६॥

|                          |   |
|--------------------------|---|
| किरीट-मुकुट-<br>उल्लसत्- | a crown,with a diadem shining                       |
| कटक-हार-केयूर-<br>युक्-  | with bracelets, necklaces and shoulder<br>ornaments |

|                        |   |
|------------------------|---|
| मणि-स्फुरित-मेखलं      | with gems studded waist band                                    |
| सुपरिवीत-पीताम्बरम्    | with beautifully worn yellow silk cloth                         |
| कलाय-कुसुम-प्रभं       | like the Kalaaya flower (blue lily) brilliant (blue complexion) |
| गल-तल-उल्लस्त-कौस्तुभं | (with) around the neck the shining Kaustubha jewel              |
| वपुः -तत्-अयि भावये    | on that form of Thine, O Lord! I meditate                       |
| कमलजन्मने दर्शितं      | to the lotus born (Brahmaa) which was revealed                  |

O Lord! That divine form of Thine with the golden crown, with a brilliant blue complexion like the beautiful Kalaaya flower (blue lily), with the shining Kaustubh jewel adorning Thy neck, with shoulder ornaments and bracelets , and with studded golden waistband and beautifully wearing a yellow silk garment (Peetaambara). This Thy form was revealed to the lotus born Brahmaa , on which I meditate.

श्रुतिप्रकरदर्शितप्रचुरवैभव श्रीपते  
हरे जय जय प्रभो पदमुपैषि दिष्ट्या दृशोः ।  
कुरुष्व धियमाशु मे भुवननिर्मितौ कर्मठा-  
मिति द्रुहिणवर्णितस्वगुणबंहिमा पाहि माम् ॥७॥

|                              |  |
|------------------------------|--|
| श्रुति-प्रकर-                | in several Vedic texts                                 |
| दर्शित-प्रचुर-वैभव           | declared, the abundant glory                           |
| श्रीपते                      | O Consort of Laxmi!                                    |
| हरे                          | O Destroyer of all sorrows                             |
| जय जय प्रभो                  | Hail O Lord!   |
| पदम्-उपैषि दिष्ट्या<br>दृशोः | Thou have appeared, by good fortune,<br>before my eyes |
| कुरुष्व                      | make   |

|                            |   |
|----------------------------|---|
| धियम्-आशु मे               | my intellect, soon                      |
| भुवन-निर्मितौ<br>कर्मठाम्- | in the creation of the world, capable   |
| इति द्रुहिण-वर्णित-        | thus, described by Brahmaa              |
| स्वगुण-बंहिमा              | (Thou possessing) countless excellences |
| पाहि मास्                  | please protect me                       |

"O Consort of Laxmi! Thy abundant glories have been sung of in the Vedaas. Hail O all-powerful Lord and remover of sorrows! It is my good fortune that Thou have revealed Thy sacred form to me. O Lord! Make my intelligence capable of creating the world." Thou, whose innumerable excellences were thus praised by Brahma, please be merciful to protect me.

लभस्व भुवनत्रयीरचनदक्षतामक्षतां  
 गृहाण मदनुग्रहं कुरु तपश्च भूयो विधे ।  
 भवत्वखिलसाधनी मयि च भक्तिरत्युक्लटे-  
 त्युदीर्य गिरमादधा मुदितचेतसं वेधसम् ॥८॥

|                                    |  |
|------------------------------------|--|
| लभस्व                              | may you attain                                   |
| भुवनत्रयी-रचन-दक्षताम्-<br>अक्षतां | in creating the three worlds, expertise unending |
| गृहाण मत्-अनुग्रहं                 | receive My blessings                             |
| कुरु तपः -च भूयः -विधे             | and do Tapa (penance) again O Brahmaa            |
| भवतु-अखिल-साधनी                    | may that accomplish everything                   |
| मयि च भक्तिः -अति-<br>उक्लटा-      | and intense devotion to me                       |
| इति-उदीर्य गिरम्-                  | saying these words                               |
| आदधा मुदित-चेतसं<br>विधसम्         | rendered a happy mind to Brahmaa                 |

O Brahmaa, may you be endowed with unending capability and expertise in the creation of the three worlds. May your devotion excel. Do penance again by which you will accomplish everything.' So saying Thou made Brahmaa's mind immensely happy.

शतं कृततपास्ततः स खलु दिव्यसंवत्सरा-  
नवाप्य च तपोबलं मतिबलं च पूर्वाधिकम् ।  
उदीक्ष्य किल कम्पितं पयसि पङ्कजं वायुना  
भवद्वलविजृम्भितः पवनपाथसी पीतवान् ॥९॥

|                             |   |
|-----------------------------|---|
| शतं कृत-तपा:-ततः:           | for a hundred years having done penance, then |
| स खलु दिव्य-<br>संवत्सरान्- | he (Brahmaa) indeed for hundred divine years  |
| अवाप्य च तपोबलं<br>मतिबलं   | attained spiritual powers and mental powers   |
| च पूर्व-अधिकम्              | more than ever before                         |
| उदीक्ष्य किल                | and seeing indeed                             |
| कम्पितं पयसि पङ्कजं         | the lotus swaying in the waters               |
| वायुना                      | by the wind                                   |
| भवत्-बल विजृम्भितः          | by Thy prowess strengthened                   |
| पवनपाथसी पीतवान्            | the wind and the waters (he) drank up         |

Brahmaa then did penance for another hundred divine years, by which he attained spiritual and mental powers even more than before. He saw the lotus on which he was seated, swaying in the causal waters. He, with the powers given by Thee, drank the wind and the waters.

तवैव कृपया पुनस्सरसिजेन तेनैव सः  
प्रकल्प्य भुवनत्रयीं प्रववृते प्रजानिर्मितौ ।

तथाविधकृपाभरो गुरुमरुत्पुराधीश्वर  
त्वमाशु परिपाहि मा गुरुदयाक्षितेरीक्षितैः ॥१०॥

|                              |   |
|------------------------------|---|
| तव-एव कृपया                  | by Thy grace alone                                    |
| पुनः -                       | then  |
| सरसिजेन तेन-एव               | out of that lotus itself                              |
| सः                           | Brahmaa   |
| प्रकल्प्य भुवनत्रयीं         | created the three worlds                              |
| प्रवकृते प्रजानिर्मितौ       | engaged himself in creating various species of beings |
| तथा-विध-कृपाभरः              | (O Thou!) who abound in such compassion               |
| गुरुमरुत्पुराधीश्वर          | O Lord of Guruvaayur!                                 |
| त्वम्-आशु परिपाहि<br>मा      | Thou soon protect me                                  |
| गुरु-दया-उक्षितः<br>ईक्षितैः | great mercy overflowing Thy glances                   |

Brahmaa, then, by Thy grace created the three worlds out of that lotus itself and got engaged in creating the various species of beings. O Lord of Guruvaayur! Full of such compassion please cast Thy glance overflowing with great mercy on me and protect me soon.

## Dashaka 10

वैकुण्ठ वर्धितबलोऽथ भवत्प्रसादा-  
 दम्भोजयोनिरसृजत् किल जीवदेहान् ।  
 स्थासूनि भूरुहमयानि तथा तिरश्चां  
 जातिं मनुष्यनिवहानपि देवभेदान् ॥१॥

|                        |  |
|------------------------|--|
| वैकुण्ठ                | O Lord of Vaikuntha loka !                 |
| वर्धित-बलः -अथ         | (Brahmaa) whose strength had enhanced then |
| भवत्-प्रसादात्-        | by Thy grace                               |
| असृजत् किल             | the lotus born (Brahmaa)                   |
| असृजत् किल             | created it is said                         |
| जीवदेहान्              | bodies for jeevas                          |
| स्थानूनि               | the non-moving entities (trees etc.)       |
| भूरुहमयानि             | which grow on the earth                    |
| तथा तिरश्चां जातिं     | and animals, birds etc.                    |
| मनुष्य-निवहान्-<br>अपि | and also human kind                        |
| देवभेदान्              | and various divine beings                  |

O Lord of Vaikuntha! by Thy grace, with increased spiritual powers, Brahmaa started creation. He created varieties of beings, those that grow on earth and are non-moving like trees etc., as well as the moving, like animals birds etc., human beings and various divine beings. These serve as bodies for the jeevas to enter into.

मिथ्याग्रहास्मिमतिरागविकोपभीति-  
 रज्ञानवृत्तिमिति पञ्चविधां स सृष्टा ।  
 उद्घामतामसपदार्थविधानदून -  
 स्तेने त्वदीयचरणस्मरणं विशुद्धै ॥२॥

|                     |  |
|---------------------|--|
| मिथ्या-आग्रह-       | false apprehension                     |
| अस्मिमति-राग-       | egoism, attachment                     |
| विकोप-भीतिः-        | anger and fear                         |
| अज्ञानवृत्तिम्-इति  | effects of ignorance, these            |
| पञ्चविधां           | of five kinds                          |
| स सृष्टा            | Brahmaa having created                 |
| उद्भाम-तामस-पदार्थ- | and repenting for having created these |
| विधान्-अदूनः-       | extremely taamasic qualities           |
| तेने                | resorted to                            |
| त्वदीय-चरण-स्मरणं   | on Thy lotus feet contemplation        |
| विशुद्ध्यै          | for self purification                  |

Brahma then created the five-fold effects of ignorance, which are wrong apprehension, egoism, attachment, anger and fear. Having created these extremely negative qualities and repenting for doing so, he resorted to meditate on Thy lotus feet for self purification.

तावत् ससर्ज मनसा सनकं सनन्दं  
 भूयः सनातनमुनिं च सनक्लुमारम् ।  
 ते सृष्टिकर्मणि तु तेन नियुज्यमाना-  
 स्त्वत्पादभक्तिरसिका जगृहर्न वाणीम् ॥३॥

|                                 |  |
|---------------------------------|--|
| तावत् ससर्ज मनसा                | then he created from his mind                              |
| सनकं सनन्दं                     | (sages) Sanaka, Sananda                                    |
| भूयः सनातनमुनिं च<br>सनक्लुमारं | also Sanaatana Muni and Sanat kumara                       |
| ते सृष्टिकर्मणि तु              | they , in the job of creation                              |
| तेन नियुज्यमानाः -              | by Brahmaa, though asked to engage                         |
| त्वत्-पाद-भक्ति-रसिका           | (these sages) who were immersed in<br>devotion to Thy feet |

जगृहुः - न वाणीम्

did not heed (his) words

Brahmaa then from his mind created Sanaka, Sananda, Sanaatana Muni and Sanat Kumaras. Even though they were directed by Brahmaa to engage in the work of creation, they did not heed his words because they were highly devoted to Thy feet.

तावत् प्रकोपमुदितं प्रतिरुद्धतोऽस्य  
भूमध्यतोऽजनि मृडो भवदेकदेशः ।  
नामानि मे कुरु पदानि च हा विरिञ्चे-  
त्यादौ रुरोद किल तेन स रुद्रनामा ॥४॥

|                        |   |
|------------------------|---|
| तावत्                  | then  |
| प्रकोपम्-उदितं         | the anger which arose in him                    |
| प्रतिरुद्धतः -         | and who was suppressing it                      |
| अस्य भूमध्यतः -        | from his (Brahmaa's) middle of the eyebrows     |
| अजनि मृडः:             | was born Mrida                                  |
| भवत्-एक-देशः           | who was a part incarnation of Thine             |
| नामानि मे कुरु         | provide me with names                           |
| पदानि च                | and abodes                                      |
| हा विरिञ्च-            | O Brahmaa                                       |
| इति-आदौ रुरोद          | thus at once he cried out                       |
| किल तेन स<br>रुद्रनामा | because of that he came to be known as<br>Rudra |

A great anger arose in Brahma, because he was refused his bidding by his mental sons, which he tried to suppress. This caused the birth of Mrida from between his eyebrows, who is a part incarnation of Thine. Mrida at once cried out and told Brahmaa to provide him with names and abodes. Thus Mrida came to be known as Rudra.

एकादशाह्वयतया च विभिन्नरूपं  
रुद्रं विधाय दयिता वनिताश्च दत्वा ।  
तावन्त्यदत्त च पदानि भवत्प्रणुत्रः  
प्राह प्रजाविरचनाय च सादरं तम् ॥५॥

|                           |  |
|---------------------------|--|
| एकादश-आह्वयतया            | with eleven names                              |
| च विभिन्न-रूपं            | and different forms                            |
| रुद्रं विधाय              | to Rudra giving                                |
| दयिता: वनिता: -च<br>दत्वा | and also giving eleven dear wives              |
| तावन्ति-अदत्त च<br>पदानि  | and as many abodes were also given             |
| भवत्-प्रणुत्रः            | (then) impelled by Thee                        |
| प्राह प्रजा-विरचनाय       | (Brahmaa) requested for the creation of beings |
| च सादरं तम्               | to him (Rudra) humbly                          |

Brahmaa then prompted by Thee, gave Rudra eleven names, forms, abodes and as many wives and humbly requested him to help in the creative process.

रुद्राभिसृष्टभयदाकृतिरुद्रसंघ-  
सम्पूर्यमाणभुवनत्रयभीतचेताः ।  
मा मा प्रजाः सृज तपश्चर मङ्गलाये-  
त्याचष्ट तं कमलभूर्भवदीरितात्मा ॥६॥

|                         |   |
|-------------------------|---|
| रुद्र-अभिसृष्ट-         | Rudra's creation                                |
| भयद-आकृति-<br>रुद्रसंघ- | (consisting) of fierce looking hosts of Rudraas |
| सम्पूर्यमाण-भुवनत्रय-   | filling up the three worlds                     |
| भीत-चेताः               | and getting frightened by them                  |

|                          |   |
|--------------------------|---|
| मा मा प्रजाः सृज         | (Brahmaa said) do not, do not procreate any more beings |
| तपः -चर                  | do penance  |
| मङ्गलाय-                 | for the welfare (of the world)                          |
| इति-आचष्ट तं<br>कमलभूः - | thus said the lotus born Brahmaa to him                 |
| भवत्-ईरितात्मा           | by Thee being prompted from within                      |

Rudraa's creation consisted of fierce looking Rudras, which were filling up the three worlds. Brahmaa was frightened by them, and from within being prompted by Thee, told Rudra not to create any more beings, and asked him to do penance for the benefit of the world.

तस्याथ सर्गरसिकस्य मरीचिरत्रि-  
 स्तत्राडिगरा: क्रतुमुनिः पुलहः पुलस्त्यः ।  
 अङ्गदजायत भृगुश्च वसिष्ठदक्षौ  
 श्रीनारदश्च भगवन् भवदंग्रिदासः ॥७॥

|                            |                                   |
|----------------------------|-----------------------------------|
| तस्य-अथ                    | thereafter, from him (Brahmaa)    |
| सर्ग-रसिकस्य               | who was intent on creation        |
| मरीचि: -अत्रि: -           | Mareechi, Atri                    |
| तत्र-आडिंगरा:              | and also Angiraas                 |
| क्रतुमुनिः पुलहः पुलस्त्यः | Kratumuni, Pulaha, Pulastya       |
| अङ्गात्-अजायत              | from his body were born           |
| भृगुः-च वसिष्ठ-दक्षौ       | also Bhrgu, Vasishtha and Dakshas |
| श्री-नारदः -च              | and Shri Naarada                  |
| भगवन्                      | O Lord!                           |
| भवत्-अंग्रि-दासः           | who is devoted to Thy lotus feet  |

Brahmaa, who was intent on creation, from his own body created (the sages) Mareechi, Atri, Angiraas, Kratumuni, Pulaha, Pulastya, Bhrigu, Vasishtha, the Dakshas and also Shri Naarada, who is a devotee of Thy lotus feet.

धर्मादिकानभिसृजन्नथ कर्दमं च  
वाणीं विधाय विधिरङ्गं जसंकुलोऽभूत् ।  
त्वद्वोधितैसनकदक्षमुखैस्तनूजै-  
रुद्वोधितश्च विराम तमो विमुच्न् ॥८॥

|                     |                                |
|---------------------|--------------------------------|
| धर्म-आदिकान-        | Dharma devas and others having |
| अभिसृजन्-           | created                        |
| अथ कर्दमं च         | and also Kardama               |
| वाणीं विधाय         | then after creating Saraswati  |
| विधिः -             | Brahmaa                        |
| अङ्गं-संकुलः -अभूत् | was afflicted by desire        |
| त्वत्-बोधितैः -     | (then) prompted by Thee        |
| सनक-दक्ष-मुखैः -    | by Sanaka, Daksha and others   |
| तनूजैः-उद्वोधितः -च | by his own sons enlightened    |
| विराम               | refrained                      |
| तमः विमुच्न्        | and gave up ignorance          |

Brahmaa further created Dharmadeva, sage Kardama and then Saraswati. He was then overcome with desire for her, his own creation. However, prompted by Thee, Sanaka Daksha and his other sons enlightened him and he gave up desire, being disillusioned.

वेदान् पुराणनिवहानपि सर्वविद्या:  
कुर्वन् निजाननगणाच्चतुराननोऽसौ ।  
पुत्रेषु तेषु विनिधाय स सर्गवृद्धि-  
मप्राप्नुवंस्तव पदाम्बुजमाश्रितोभूत् ॥९॥

|                                  |   |
|----------------------------------|---|
| वेदान् पुराण-निवहान्-            | the Vedas and all the Puraanas          |
| अपि सर्व-विद्या:                 | also all the other branches of learning |
| कुर्वन् निज-आनन-गणात्-           | bringing out from all his faces         |
| चतुः-आनन-असौ                     | that four faced (Brahmaa)               |
| पुत्रेषु तेषु विनिधाय            | to his those sons having imparted       |
| स सर्ग-वृद्धिम्-अप्राप्नुवन्-    | and he unable to further the creation   |
| तव पदाम्बुजम्-आश्रितः -<br>अभूत् | at Thy lotus feet took refuge           |

Brahmaa then brought out the Vedas and all the Puraanas and all the other branches of learning, from his four faces and taught them to his sons. He then found himself unable to further the process of creation and so he took refuge at Thy lotus feet.

जानन्नुपायमथ देहमजो विभज्य  
 स्त्रीपुंसभावमभजन्मनुतद्वधूभ्याम् ।  
 ताभ्यां च मानुषकुलानि विवर्धयस्त्वं  
 गोविन्द मारुतपुरेश निरुन्धि रोगान् ॥१०॥

|                          |                                      |
|--------------------------|--------------------------------------|
| जानन्-उपायम्-अथ          | knowing the technique then           |
| देहम्-अजः विभज्य         | Brahmaa, dividing his body into two  |
| स्त्री-पुंस-भावम्-अभजत्- | assumed the forms of female and male |
| मनु-तत्-वधूभ्याम्        | as Manu and his wife (Shataroopaa)   |
| ताभ्यां च                | through them                         |
| मानुष-कुलानि विवर्धयन्-  | then multiplying the human race      |
| त्वं गोविन्द मारुतपुरेश  | Thou O Govind! Lord of Guruvaayur!   |
| निरुन्धि रोगान्          | (kindly) eradicate my ailments       |

Then prompted by Thee and knowing the technique Brahmaa, from the two sides of his body created the male and the female, named

Manu and his wife Shataroopa. Through them he then multiplied the human race. Thou O Govinda! Lord of Guruvaayur! kindly eradicate my ailments.

## Dashaka 11

क्रमेण सर्गे परिवर्धमाने  
 कदापि दिव्याः सनकादयस्ते ।  
 भवद्विलोकाय विकुण्ठलोकं  
 प्रपेदिरे मारुतमन्दिरेश ॥१॥

|                       |  |
|-----------------------|--|
| क्रमेण सर्गे          | gradually,as creation                  |
| परिवर्धमाने           | was progressing                        |
| कदापि                 | once                                   |
| दिव्याः सनकादयः ते    | those divine (sages) Sanaka and others |
| भवत्-विलोकाय          | to see Thee                            |
| विकुण्ठलोकं प्रपेदिरे | reached Vaikunthloka                   |
| मारुतमन्दिरेश         | O Lord of Guruvaayur                   |

O Lord of Guruvaayur! as creation progressed, the divine sages Sanaka and the others wanting to pay their respects to Thee went to Vaikuntha loka.

मनोज्ञनैश्रेयसकाननाद्य-  
 रनेकवापीमणिमन्दिरैश्च ।  
 अनोपमं तं भवतो निकेतं  
 मुनीश्वराः प्रापुरतीतकक्ष्याः ॥२॥

|                       |  |
|-----------------------|--|
| मनोज्ञ-               | the enchanting   |
| नैश्रेयस-कानन-आद्यः - | Naishreyasha Kaanana (the garden by that name) and other |
| अनेक-वापी             | with many lakes  |
| मणिमन्दिरैः - च       | and gems studded mansions                                |
| अनोपमं तं             | that incomparable  |

|                      |                                   |
|----------------------|-----------------------------------|
| भवतः निकेतं          | Thy abode                         |
| मुनीश्वराः प्रापुः - | the sages reached                 |
| अतीत-कक्ष्याः        | having crossed the (six) ramparts |

Crossing the six ramparts, the sages reached Thy unmatched abode with the Naishreyasha garden, many lakes and many mansions studded with gems.

भवद्दिदृक्षून्भवनं विविक्षून्  
द्वाःस्थौ जयस्तान् विजयोऽप्यरुच्याम् ।  
तेषां च चित्ते पदमाप कोपः  
सर्वं भवत्प्रेरण्यैव भूमन् ॥३॥

|                         |                                 |
|-------------------------|---------------------------------|
| भवत्-दिदृक्षून्-        | desirous of seeing Thee         |
| भवनं विविक्षून्         | and about to enter (Thy) abode  |
| द्वाःस्थौ               | two gatekeepers                 |
| जयः - तान्              | Jaya, them (the sages)          |
| विजयः -अपि-अरुच्याम्    | also Vijaya, stopped            |
| तेषां च चित्ते          | and in their (sages') minds     |
| पदम्-आप कोपः            | entered anger                   |
| सर्वं भवत्-प्रेरण्या-एव | all this by Thy prompting alone |
| भूमन्                   | O Infinite One!                 |

The sages were about to enter Thy abode to see Thee, when two gatekeepers, Jaya and Vijaya stopped them. This made the sages angry. All this happened by Thy prompting only.

वैकुण्ठलोकानुचितप्रचेष्टै  
कष्टौ युवां दैत्यगतिं भजेतम् ।  
इति प्रशप्तौ भवदाश्रयौ तौ  
हरिस्मृतिर्नोऽस्त्विति नेमतुस्तान् ॥४॥

|                                 |  |
|---------------------------------|--|
| वैकुण्ठलोक-अनुचित-<br>प्रचेष्टौ | for Vaikunthloka, is not fit, whose<br>conduct |
| कष्टौ युवां                     | wicked ones you two                            |
| दैत्य-गतिं भजेतम्               | state of Asuraas will attain                   |
| इति प्रशप्तौ                    | thus cursed                                    |
| भवत्-आश्रयौ तौ                  | Thy servants they                              |
| हरि:-स्मृतिः-नः-अस्तु-          | may we remember Hari (God)                     |
| इति नेमतुः-तान्                 | thus beseeching prostrated before them         |

The two gatekeepers were cursed by the sages that as their conduct was not befitting for them to be in Vaikunthloka, they may be embodied as Asuraas. Jaya and Vijaya, Thy servants, beseeched the sages that their devotion to Thee may not falter. So saying, they prostrated to the sages.

तदेतदाज्ञाय भवनवाप्तः  
सहैव लक्ष्म्या बहिरम्बुजाक्ष ।  
खगेश्वरांसार्पितचारुबाहु-  
रानन्दयंस्तानभिराममूर्त्य ॥५॥

|                    |                             |
|--------------------|-----------------------------|
| तत्-एतत्-आज्ञाय    | that this knowing           |
| भवन्-अवाप्तः       | Thou coming (out)           |
| सह-एव लक्ष्म्या    | along with Laxmi            |
| बहिः-अम्बुजाक्ष    | out, O Lotus eyed Lord!     |
| खगेश्वर-अंस-       | on Garuda's shoulder        |
| अर्पित-चारु-बाहुः- | placing Thy charming arm    |
| आनन्दयन्-तान्-     | delighting them (the sages) |
| अभिराम-मूर्त्य     | by Thy beautiful form       |

O Lotus-eyed Lord! Knowing all what had happened, Thou came out along with Laxmi, with Thy charming arm resting on Garuda. The sages were delighted to see Thy beautiful form.

प्रसाद्य गीर्भिः स्तुवतो मुनीन्द्रा-  
ननन्यनाथावथ पार्षदौ तौ ।  
संरम्भयोगेन भवैस्तिभिर्मा-  
मुपेतमित्यात्कृपं न्यगादीः ॥६॥

|                               |   |
|-------------------------------|---|
| प्रसाद्य गीर्भिः              | with pleasing words                                 |
| स्तुवतः मुनीन्द्रान्-         | to the sages as they were praising Thee,            |
| अनन्य-नाथौ-                   | who did not have any other refuge (other than Thee) |
| अथ पार्षदौ तौ                 | to those two attendants                             |
| संरम्भयोगेन भवैः-<br>त्रिभिः- | by the path of confrontation, in three lives        |
| माम्-उपेतम्-                  | attain me   |
| इति-आत्त-कृपम्                | thus overcome by compassion                         |
| न्यगादीः                      | Thou said   |

As the sages were praising Thee with pleasing words, Thou told the two attendants, who had no refuge but Thee, to confront three lives as Asuras on earth. Overcome by compassion, then Thou granted them Thy attainment.

त्वदीयभूत्यावथ काश्यपात्तौ  
सुरारिवीरावुदितौ दितौ द्वौ ।  
सन्ध्यासमुत्पादनकष्ट्चेष्टौ  
यमौ च लोकस्य यमाविवान्यौ ॥७॥

|                 |                                    |
|-----------------|------------------------------------|
| त्वदीय-भूत्यौ-  | Thy two attendants                 |
| अथ काश्यपात्-तौ | then from sage Kashyapa, they both |

|                     |  |
|---------------------|--|
| सुरारि-वीरौ-        | as the gods' powerful enemies                        |
| उदितौ दितौ द्वौ     | were born of Diti the two                            |
| सम्या-समुत्पादन-    | being begotten at evening                            |
| कष्ट-चेष्टै         | having cruel nature                                  |
| यमौ च               | and the twins (became)                               |
| लोकस्य यमौ-इव-अन्यौ | for the worlds, like other two Yamas (the death god) |

Thereafter, Thy two attendants took birth as great Asuras through Diti and her husband sage Kashyapa. They being begotten in the evening twilight, the twins became cruel in nature as if they were the gods of death for the world.

हिरण्यपूर्वः कशिपुः किलैकः  
परो हिरण्याक्ष इति प्रतीतः ।  
उभौ भवन्नाथमशेषलोकं  
रुषा न्यरुन्धां निजवासनान्धौ ॥८॥

|                                 |  |
|---------------------------------|--|
| हिरण्य-पूर्वः कशिपुः<br>किल-एकः | (the name) Hiranya preceding Kashipu, i.e.<br>Hiranyakashipu was one |
| परः हिरण्याक्ष इति<br>प्रतीतः   | the other Hiranyaaksha thus was known                                |
| उभौ                             | both   |
| भवत्-नाथम्-अशेष-<br>लोकं        | the whole world which has Thee as the master                         |
| रुषा                            | in anger   |
| न्यरुन्धां                      | (they) tormented   |
| निज-वासना-अन्धौ                 | by their own vaasanaas being blinded                                 |

One son was known by the name of Hiranyakashipu and the other was known as Hiranyaaksha. They tormented the whole world,

which has Thee as the master, in anger and blinded by their inherent evil tendencies.

तयोर्हिरण्याक्षमहासुरेन्द्रो  
रणाय धावनवाप्तवैरी ।  
भवत्प्रियां क्षमां सलिले निमज्य  
चचार गर्वाद्विनदन् गदावान् ॥९॥

|                          |                                    |
|--------------------------|------------------------------------|
| तयोः -                   | of them                            |
| हिरण्याक्ष-महासुरेन्द्रः | Hiranyaaksha the great Asura       |
| रणाय धावन्-              | a fight seeking                    |
| अनवाप्त-वैरी             | not getting any opponent           |
| भवत्-प्रियां क्षमां      | Thy dear earth                     |
| सलिले निमज्य             | immersing in water                 |
| चचार गर्वत्-विनदन्       | roamed about, roaring in arrogance |
| गदावान्                  | carrying a mace                    |

Of the two of them, Hiranyaaksha, the great Asura, seeking a fight and not getting an opponent, immersed Thy dear earth into the water. He then roamed about roaring arrogantly, carrying a mace.

ततो जलेशात् सदृशं भवन्तं  
निशम्य बभ्राम गवेषयस्त्वाम् ।  
भक्तैकदश्यः स कृपानिधे त्वं  
निरुन्धि रोगान् मरुदालयेश ॥१०॥

|              |                                  |
|--------------|----------------------------------|
| ततः          | then                             |
| जलेशात्      | from the Lord of Waters (Varuna) |
| सदृशं भवन्तं | as his equal Thee (are)          |
| निशम्य       | hearing (thus)                   |
| बभ्राम       | (he) roamed about                |

|                 |   |
|-----------------|---|
| गवेषयन् त्वाम्  | searching for Thee                            |
| भक्तौक-दश्यः    | (O Thou) who can be seen only by Thy devotees |
| स कृपानिधे त्वं | That Abode of Compassion,Thou                 |
| निरुच्चि रोगान् | eradicate my ailments                         |
| मरुदालयेश       | O Lord of Guruvaayur!                         |

Then coming to know from the god of the waters, Varuna, that Thou are the only match for him, Hiranyaaksha roamed about searching for Thee. O Thou, who can be attained only by Thy devotees, Thou the abode of Compassion, kindly eradicate my ailments, O Lord of Guruvaayur!.

## Dashaka 12

स्वायम्भुवो मनुरथो जनसर्गशीलो  
 दृष्ट्वा महीमसमये सलिले निमग्नाम् ।  
 स्रष्टारमाप शरणं भवदङ्गिसेवा-  
 तुष्टाशयं मुनिजनैः सह सत्यलोके ॥१॥

|                       |  |
|-----------------------|--|
| स्वायम्भुवः मनुः      | Swaayambhuva Manu                        |
| अथः जनसर्गशीलः        | then, who was engaged in creation        |
| दृष्ट्वा महीम्-       | seeing the earth,                        |
| असमये सलिले निमग्नाम् | at a wrong time, being immersed in water |
| स्रष्टारम्-आप शरणं    | in the creator, Brahmaa, sought refuge   |
| भवत्-अङ्गि-सेवा       | in the service of Thy lotus feet         |
| तुष्ट-आशयं            | whose heart delighted                    |
| मुनिजनैः सह           | along with the other sages               |
| सत्यलोके              | in Satyaloka                             |

Then Swaayambhuva Manu who was engaged in the work of creation, saw the earth emerged in water, untimely (when there was no Pralaya). He went to Satyaloka, in supplication to Brahmaa, the creator, whose heart delighted in the service of Thy lotus feet, along with the other sages.

कष्टं प्रजाः सृजति मय्यवनिर्निमग्ना  
 स्थानं सरोजभव कल्पय तत् प्रजानाम् ।  
 इत्येवमेष कथितो मनुना स्वयंभूः -  
 रम्भोरुहाक्ष तव पादयुगं व्यचिन्तीत् ॥ २ ॥

|                   |                            |
|-------------------|----------------------------|
| कष्टं             | alas!                      |
| प्रजाः सृजति मयि- | while I am creating beings |

|                        |                                  |
|------------------------|----------------------------------|
| अवनि:-निमग्ना          | the earth is immersed            |
| स्थानं                 | place                            |
| सरोजभव                 | O Lotus Born! (Brahmaa)          |
| कल्पय तत्-प्रजानाम्    | provide therefore for the beings |
| इति-एवम्-एष            | thus he (Brahmaa)                |
| कथितः मनुना स्वयंभूः - | being told by Manu Swaayambhu    |
| अम्बोरुहाक्ष           | O Lotus eyed Lord!               |
| तव पादयुगं             | Thy two feet                     |
| व्यचिन्तीत्            | (he) contemplated on             |

Swaayambhuva Manu told the lotus born Brahmaa that it was a pity that the earth was submerged as he was creating beings. He asked for a place to be created for the beings. Hearing this Brahmaa started to contemplate on Thy two lotus feet, for a solution to the problem.

हा हा विभो जलमहं न्यपिबं पुरस्ता-  
दद्यापि मज्जति मही किमहं करोमि ।  
इत्थं त्वदड़ग्नियुगलं शरणं यतोऽस्य  
नासापुटात् समभवः शिशुकोलरूपी ॥३॥

|                     |                               |
|---------------------|-------------------------------|
| हा हा विभो          | Oh! Oh! Lord!                 |
| जलम्-अहं न्यपिबं    | I drank the waters            |
| पुरस्तात्-          | previously also               |
| अद्य-अपि मज्जति मही | (yet) the earth is submerging |
| किम्-अहं करोमि      | what shall I do               |
| इत्थं               | saying so                     |
| त्वत्-अड़ग्नि-युगलं | at Thy pair of feet           |
| शरणं यतः -          | who had taken refuge          |

|                 |                               |
|-----------------|-------------------------------|
| अस्य नासापुटात् | from his (Brahmaa's) nostrils |
| समभवः           | Thou emerged                  |
| शिशु-कोल-रूपी   | in a child boar's form        |

Brahmaa took refuge at Thy pair of lotus feet saying that he had earlier also drunk the waters and that the earth was still submerging and he did not know what to do. From Brahmaa's nostrils, who was saying thus, Thou emerged in the form of a child boar.

अङ्गुष्ठमात्रवपुरुत्पतिः पुरस्तात्  
 भोयोऽथ कुम्भिसदृशः समजृम्भास्त्वम् ।  
 अभे तथाविधमुदीक्ष्य भवन्तमुच्चै -  
 विस्मेरतां विधिरगात् सह सूनुभिः स्वैः ॥४॥

|                         |                                    |
|-------------------------|------------------------------------|
| अङ्गुष्ठ-मात्र-वपुः-    | with a body of the size of a thumb |
| उत्पतिः:                | emerged                            |
| पुरस्तात्               | at first                           |
| भूयः -अथ                | gradually then                     |
| कुम्भि-सदृशः:           | an elephant in size                |
| समजृम्भाः - त्वम्       | did Thou grow                      |
| अभे                     | in the sky                         |
| तथा-विधम्-उदीक्ष्य      | in that form seeing                |
| भवन्तम्-उच्चैः          | Thou so big                        |
| विस्मेरतां विधिः -अगात् | wonder struck Brahmaa was          |
| सह सूनुभिः स्वैः:       | with his own sons                  |

At first Thy size was of a thumb, then it gradually grew to the size of an elephant. Brahmaa and his sons were wonder struck seeing Thy huge form in the sky.

कोऽसावचिन्त्यमहिमा किटिरुथितो मे  
 नासापुटात् किमु भवेदजितस्य माया ।  
 इत्थं विचिन्तयति धातरि शैलमात्रः  
 सद्यो भवन् किल जगर्जिथ घोरघोरम् ॥५॥

|                  |                                     |
|------------------|-------------------------------------|
| कः -असौ-         | who is this                         |
| अचिन्त्य-महिमा   | of unconceivable glory              |
| किटिः -उथितः-    | this boar which has emerged         |
| मे नासापुटात्    | from my nostrils                    |
| किमु भवेत्-      | or is it                            |
| अजितस्य माया     | the Invincible Lord's Maaya         |
| इत्थं विचिन्तयति | thus (as Brahmaa was) contemplating |
| धातरि            | Brahmaa,                            |
| शैलमात्रः        | the size of a mountain              |
| सद्यः भवन्       | soon becoming (Thou)                |
| किल जगर्जिथ      | indeed roared                       |
| घोरघोरं          | in a terrific manner                |

Brahmaa was wondering as to who the glorious boar was which had come out from his nostrils. As he was trying to reflect if it was the work of the Invincible Lord's Maayaa, Thee in the form of the boar became the size of a mountain and roared fiercely.

तं ते निनादमुपकर्ण्य जनस्तपःस्था:  
 सत्यस्थिताश्च मुनयो नुनुवर्भवन्तम् ।  
 तत्स्तोत्रहर्षुलमनाः परिणद्य भूय-  
 स्तोयाशयं विपुलमूर्तिरवातरस्त्वम् ॥६॥

|                |                 |
|----------------|-----------------|
| तं ते निनादम्- | that Thine roar |
| उपकर्ण्य       | hearing         |

|                         |  |
|-------------------------|--|
| जनः-तपः-स्थाः           | the inhabitants of the Jana and Tapa lokas |
| सत्य-स्थिताः - च        | and those in the Satyaloka                 |
| मुनयः                   | sages                                      |
| नुनुवुः - भवन्तम्       | praised Thee                               |
| तत्-स्तोत्र-हर्षुल-मनाः | by their praises pleased                   |
| परिणद्य भूयः            | roaring again                              |
| तौयाशयं                 | in the ocean                               |
| विपुल-मूर्तिः -         | assuming a huge form                       |
| अवातरः - त्वम्          | Thou jumped                                |

Hearing that fierce roar of Thine, the resident sages of the Jana, Tapa and Satya loka praised Thee. Pleased by their praises, Thou assumed a huge form and roaring again jumped into the ocean.

ऊर्ध्वप्रसारिपरिधूम्रविधूतरोमा  
 प्रोक्षिप्तवालधिरवाङ्मुखघोरघोणः ।  
 तूर्णप्रदीर्णजलदः परिघूर्णदक्षणा  
 स्तोतृन् मुनीन् शिशिरयन्नवतेरिथ त्वम् ॥७॥

|                     |                                       |
|---------------------|---------------------------------------|
| ऊर्ध्व-प्रसारि-     | (with) standing erect                 |
| परिधूम्र-विधूत-रोमा | dark red colored shivering hair       |
| प्रोक्षिप्त-वालधिः  | lifted up tail                        |
| अवाङ्मुख-घोर-घोणः   | pointing downwards the fierce snout   |
| तूर्ण-प्रदीर्ण-जलदः | with ease breaking through the clouds |
| परिघूर्णत्-अक्षणा   | rolling eyes                          |
| स्तोतृन् मुनीन्     | the praising sages                    |
| शिशिरयन्-           | delighting                            |
| अवतेरिथ त्वम्       | jumped down Thou                      |

With Thy twitching and erect reddish hair, tail lifted up and the fierce snout pointing down and the eyes rolling, delighting the sages who were praising Thee, Thou easily broke through the clouds and jumped.

अन्तर्जलं तदनुसंकुलनक्रचक्रं  
 भ्रायत्तिमिङ्गिलकुलं कलुषोर्मिमालम् ।  
 आविश्य भीषणरवेण रसातलस्था -  
 नाकम्पयन् वसुमतीमगवेष्यस्त्वम् ॥८॥

|                         |                                      |
|-------------------------|--------------------------------------|
| अन्तर्जलं               | the waters' insides                  |
| तदनु-                   | then                                 |
| संकुल-नक्र-चक्रं        | with moving about crocodiles         |
| भ्रायत्-तिमिङ्गि-ल-कुलं | with whirling around whales          |
| कलुष-उर्मि-मालम्        | with turbulent waters                |
| आविश्य                  | entering                             |
| भीषण-रवेण               | with a fierce roar                   |
| रसातलस्थान्-            | the inhabitants of the nether worlds |
| आकम्पयन्                | shaking                              |
| वसुमतीम्-               | the earth                            |
| अगवेष्यः -              | searched for                         |
| त्वम्                   | Thou                                 |

Thou entered the insides of the waters where the crocodiles were moving about, whales were whirling around and which was full of turbulent waves. The inhabitants of the nether worlds shook with fear as with a fierce roar Thou searched for the earth.

दृष्टाऽथ दैत्यहतकेन रसातलान्ते  
 संवेशितां ज्ञाटिति कूटकिरिर्विभो त्वम् ।

आपातुकानविगण्य सुरारिखेटान्  
दंष्ट्रङ्कुरेण वसुधामदधाः सलीलम् ॥९॥

|                   |  |
|-------------------|--|
| दृष्टा-अथ         | seeing then (the earth)                            |
| दैत्य-हतकेन       | by the wicked Asura                                |
| रसातल-अन्ते       | at the bottom of the Rasaatala                     |
| संवेशितां         | concealed  |
| झटिति             | in no time   |
| कूट-किटि: -       | (Thou who had by Maaya) assumed the form of a boar |
| विभो त्वम्        | O Lord! Thou,                                      |
| आपातुकान्-        | the rushing (Asuras)                               |
| अविगण्य           | neglecting   |
| सुरारि-खेटान्     | the wretched Asuraas                               |
| दंष्ट्र-अड्कुरेण  | with the tusk's tip                                |
| वसुधाम्-<br>अदधाः | the earth lifted up                                |
| सलीलम्            | as if in sport                                     |

O Lord! Then seeing the earth concealed at the bottom of the Rasaatal, by the wretched Asura, Thou hastily lifted it up with the tip of the tusk of the boar, a form which Thou had asummed by Maaya. Treating the Asura with disdain who was rushing at Thee. All this was a mere sport for Thee.

अभ्युद्धरन्नथ धरां दशनाग्रलग्न  
मुस्ताङ्कुराङ्कित इवाधिकपीवरात्मा ।  
उद्धूतघोरसलिलाज्जलधेरुदञ्चन्  
क्रीडावराहवपुरीश्वर पाहि रोगात् ॥१०॥

|                |                  |
|----------------|------------------|
| अभ्युद्धरन्-अथ | lifting up, then |
|----------------|------------------|

|                               |  |
|-------------------------------|--|
| धरां                          | the earth  |
| दशन-अग्र-लग्नं                | in the tooth front stuck                             |
| मुस्त-अङ्ग-कुर-अङ्कित<br>इव   | a blade of grass as if                               |
| अधिक-पीवर-आत्मा               | with a gigantic body                                 |
| उद्धूत-घोर-सलिलात्-<br>जलधे:- | from the fiercely shaken up waters of the ocean,     |
| उदञ्चन्                       | emerging   |
| क्रीडा-वराह-वपुः -ईश्वर       | sportingly (taking the form) of a boar body, O Lord! |
| पाहि रोगात्                   | save me from disease                                 |

Thou who had sportingly assumed the body of a boar, lifted the earth from the frightening turbulent waters of the ocean. On Thy gigantic body, the earth looked like a blade of grass stuck on the tip Thy tusk. O Lord! Save me from the disease.

## Dashaka 13

हिरण्याक्षं तावद्वरद भवदन्वेषणपरं  
 चरन्तं सांवर्ते पयसि निजजङ्घापरिमिते ।  
 भवद्वक्तो गत्वा कपटपटुधीरादमुनिः  
 शनैरूचे नन्दन् दनुजमपि निन्दंस्तव बलम् ॥१॥

|                          |  |
|--------------------------|--|
| हिरण्याक्षम् तावत्-      | to Hiranyaaksha, then                          |
| वरद                      | O Bestower of boons!                           |
| भवत्-अपवेषणपरम्          | who was searching for Thee (and)               |
| चरन्तम् सांवर्ते पयसि    | who was running around in the waters of deluge |
| निज-जङ्घा-परिमिते        | which was reaching his thighs                  |
| भवत्-भक्तः गत्वा         | Thy devotee approaching (Hiranyaaksha)         |
| कपटपटुधीः:-<br>नारदमुनिः | Naarada muni who was a diplomatic missionary   |
| शनैः-ऊचे                 | calmly spoke (to Hiranyaaksha)                 |
| नन्दन् दनुजम्-अपि        | pleasing the Asura                             |
| निन्दन्-तव बलम्          | and denigrating Thy prowess                    |

O Bestower of Boons! Then Thy devotee, the sage Naarada who is skillfully diplomatic in furthering Thy purposes, approached Hiranyaaksha, who was running about searching for Thee, in the cosmic waters which barely reached his knees. Naarada calmly spoke to him, praising him and undermining Thy prowess.

स मायावी विष्णुहरति भवदीयां वसुमर्तीं  
 प्रभो कष्टं कष्टं किमिदमिति तेनाभिगदितः ।  
 नदन् क्वासौ क्वासविति स मुनिना दर्शितपथो  
 भवन्तं सम्प्रापद्वरणिधरमुद्यन्तमुदकात् ॥२॥

|                           |                                     |
|---------------------------|-------------------------------------|
| सः मायावी विष्णुः-        | "that deceitful Vishnu              |
| हरति भवदीयां वसुमतीं      | is stealing away your own earth     |
| प्रभो                     | O Mighty One!                       |
| कष्टं कष्टं किम्-इदम्-इति | what a pity, how is it so", thus    |
| तेन-अभिगदितः              | by him (Naarada) was said           |
| नदन् कृ-असौ               | roaring "Where is he                |
| कृ-असौ-इति                | where is he", thus                  |
| स मुनिना                  | he (the Asura) by the Muni          |
| दर्शित-पथः                | was shown the way                   |
| भवन्तं सम्प्राप्त-        | reached Thee                        |
| धरणि-धरम्-                | (Thee who was) holding up the earth |
| उद्यन्तम्-उदकात्          | coming up from the waters           |

When Naarada told the mighty Hiranyaaksh that the deceitful Vishnu was stealing away his own earth and how was it so , Hiranyaaksha with a roar asked where he was, where he was. Thus, following the direction given by the sage, he reached Thee, as Thou were rising up from the waters with the earth.

अहो आरण्योऽयं मृग इति हसन्तं बहुतरै-  
 दुरुक्तौर्विधन्तं दितिसुतमवज्ञाय भगवन् ।  
 महीं दृष्ट्वा दंष्ट्राशिरसि चकितां स्वेन महसा  
 पयोधावाधाय प्रसभमुदयुड़क्था मृधविधौ ॥३॥

|                           |                                |
|---------------------------|--------------------------------|
| अहो आरण्यः-अयं मृग        | "O this is only a wild animal" |
| इति हसन्तं                | thus ridiculing with           |
| बहुतरैः-दुरुक्तौः-विधन्तं | and many abuses lashing out    |
| दितिसुतम्-                | the son of Diti (the Asura)    |
| अवज्ञाय भगवन्             | ignoring (Thee) O Lord         |

|               |   |
|---------------|---|
| महीं दृष्टा   | seeing the earth                        |
| दंष्ट्राशिरसि | at the tip of the tusks                 |
| चकितां        | (the earth) trembling                   |
| स्वेन महसा    | by Thy power                            |
| पयोधौ-आधाय    | (then) placing (the earth) in the ocean |
| प्रसभम्-      | at once                                 |
| उदयुडङ्क्था   | (Thou) did prepare                      |
| मृधविधौ       | for a fight                             |

O Lord! Thou ignored the ridiculing words of the Asura that this is only a wild animal and the many abuses hurled by him. Thou saw the earth trembling in fear at the tip of Thy tusk and so placed her firmly on the ocean by Thy power. Then Thou at once were ready for a fight.

गदापाणौ दैत्ये त्वमपि हि गृहीतोन्नतगदो  
 नियुद्धेन क्रीडन् घटघटरवोद्घुष्टवियता ।  
 रणालोकौत्सुक्यान्मिलति सुरसङ्घे द्रुतममुं  
 निरुच्याः सन्ध्यातः प्रथममिति धात्रा जगदिषे ॥४॥

|                         |  |
|-------------------------|--|
| गदापाणौ दैत्ये          | the Asura armed with a mace                                  |
| त्वम्-अपि हि            | Thou also indeed   |
| गृहीत-उन्नत-गदः         | flourishing a mighty mace                                    |
| नियुद्धेन क्रीडन्       | by a dual (fight) as though sporting (the clashing of maces) |
| घट-घट-रव-उद्घुष्ट-वियता | resounding the sky with fierce sound                         |
| रण-आलोक-औत्सुक्यात्-    | with the eagerness to see the fight                          |
| मिलति सुरसङ्घे          | when the hosts of gods assembled                             |

|                           |                                     |
|---------------------------|-------------------------------------|
| द्रुतम्-अमुम् निरुन्ध्या: | quickly kill this (Asura)           |
| सन्ध्यातः प्रथमम्-        | before evening                      |
| इति धात्रा जगदिषे         | thus Thou were requested by Brahmaa |

As the Asura was armed with a mace, Thou too flourished a mighty mace and sportingly gave him battle. As the clang of the clashing maces resounded in the sky, the hosts of gods assembled eagerly to see the dual. Brahmaa cried out requesting Thee to kill the Asura before nightfall.

गदोन्मर्दे तस्मिंस्तव खलु गदायां दितिभुवो  
 गदाघातादभूमौ झटिति पतितायामहह! भोः ।  
 मृदुस्मेरास्यस्त्वं दनुजकुलनिर्मूलनचणं  
 महाचक्रं स्मृत्वा करभुवि दधानो रुरुचिषे ॥५॥

|                          |  |
|--------------------------|--|
| गदोन्मर्दे तस्मिन्-      | in that fight with the maces                     |
| तव खलु गदायां            | (when) Thy mace indeed                           |
| दितिभुवः                 | (and) of the Asura's                             |
| गदा-घातात्-              | by a blow of the mace                            |
| भूमौ झटिति<br>पतितायाम्- | on the ground suddenly fell                      |
| अहह भोः                  | what a wonder O Lord!                            |
| मृदुस्मेर-आस्यः-त्वम्    | with a gentle smile on Thy face, Thou            |
| दनुजकुल-निर्मूलचणम्      | famous as the destroyer of the entire Asura race |
| महाचक्रम् स्मृत्वा       | (that) great discus invoking (Sudarshana)        |
| करभुवि दधानो             | in the palms of Thy hands holding                |
| रुरुचिषे                 | looked magnificent                               |

During that combat, the Asura's stroke suddenly knocked down Thy mace to the ground. With a smile on Thy face Thou invoked

Thy discus (Sudarshana) which is well known for slaying of the race of the Asuras. Thou looked magnificent as the invoked discus placed itself in Thy hands.

ततः शूलं कालप्रतिमरुषि दैत्ये विसृजति  
त्वयि छिन्दत्येनत् करकलितचक्रप्रहरणात् ।  
समारुषो मुष्ट्या स खलु वितुदंस्त्वां समतनोत्  
गलन्माये मायास्त्वयि किल जगन्मोहनकरीः ॥६॥

|                            |  |
|----------------------------|--|
| ततः शूलम्                  | then, a trident  |
| कालप्रतिम्-अरुषि<br>दैत्ये | angry like Rudra the Destroyer, when the Asura               |
| विसृजति                    | threw (the trident)  |
| त्वयि छिन्दति-             | Thou broke   |
| एनत्                       | this (trident)   |
| कर-कलित-चक्र-<br>प्रहरणात् | by the blow of the discus held in Thy hand                   |
| समारुषः                    | greatly enraged  |
| मुष्ट्या स खलु             | with (his) fist he indeed                                    |
| वितुदन्-त्वाम्             | hitting Thee   |
| समतनोत् गलन्माये           | did employ against Thee, who are beyond, the effects of Maya |
| मायाः त्वयि किल            | Maaya on Thee indeed   |
| जगत्-मोहनकरीः              | (Maya) whose tricks can deceive the whole world              |

The Asura who was angry as the Destroyer Rudra, threw his trident at Thee, and Thou broke it with the discus in Thy hands. Greatly enraged he hit Thee with his fist and also employed tricks of Maya against Thee, which may deceive the whole world but does not effect Thee who are above all Maya.

भवच्क्रज्योतिष्कणलवनिपातेन विधुते  
 ततो मायाचक्रे विततघनरोषान्धमनसम् ।  
 गरिष्ठाभिमुष्टिप्रहतिभिरभिघ्न्तमसुरं  
 स्वपादाङ्गुष्ठेन श्रवणपदमूले निरवधीः ॥७॥

|                                      |   |
|--------------------------------------|---|
| भवत्-चक्र-ज्योतिष्-कण-<br>लव-निपातेन | being hit by a powerful spark of Thy<br>divine discus |
| विधुते                               | were destroyed  |
| ततः माया-चक्रे                       | then (when) the illusion created by<br>the Asura      |
| वितत-घन-रोष-अन्ध-मनसम्               | whose mind was blinded by intense<br>rage             |
| गरिष्ठाभिः-मुष्टि-प्रहतिभिः-         | with strong blows of his fist                         |
| अभिघ्न्तम्-असुरम्                    | the Asura who was hitting Thee                        |
| स्व-पाद-अङ्गुष्ठेन                   | with Thy big toe                                      |
| श्रवण-पद-मूले                        | at the base of (his) ear                              |
| निरवधीः                              | Thou did strike                                       |

When the illusions created by the Asura were all dispersed being hit by a powerful spark of Thy divine discus, the Asura's mind was overcome by intense rage. He then attacked Thee with strong blows of his heavy fists, whereupon Thou struck him with a powerful blow with Thy big toe at the base of his ear.

महाकायः सौऽयं तव चरणपातप्रमथितो  
 गलद्रक्तो वक्त्रादपतदषिभिः श्लाघितहतिः ।  
 तदा त्वामुद्दामप्रमदभरविद्योतिहृदया  
 मुनीन्द्राः सान्द्राभिः स्तुतिभिरनुवन्नध्वरतनुम् ॥८॥

|                       |                                     |
|-----------------------|-------------------------------------|
| महाकायः सः-अयम्       | that Asura of gigantic proportions  |
| तव चरण-पात-प्रमथितः   | by the blow of Thy foot crushed     |
| गलत्-रक्तः वक्त्रात्- | with blood flowing out of his mouth |

|                                   |   |
|-----------------------------------|---|
| अपतत्-                            | fell  |
| ऋषिभिः श्लाघित-हतिः               | the sages praised his slaying                   |
| तदा त्वाम्-                       | then to Thee                                    |
| उद्दाम-प्रमदभर-विद्योति-<br>हृदया | with their hearts full and brimming<br>with joy |
| मुनीन्द्राः                       | the great sages                                 |
| सान्द्राभिः स्तुतिभिः-            | with verses full of deep meaning                |
| अनुवन्-                           | praised   |
| अध्वर-तनुम्                       | O Thou! The Embodiment of Yajna                 |

That gigantic Asura crushed by the powerful blow of Thy foot, fell down with blood flowing out of his mouth. The sages praised his slaying. O Thou! Who are the embodiment of Yajna! As they did so their hearts were full and brimming with joy. They sang hymns with deep meaning.

त्वचि छन्दो रोमस्वपि कुशगणश्कृषि घृतं  
 चतुर्होत्तारोऽङ्ग्रौ स्तुगपि वदने चोदर इडा ।  
 ग्रहा जिह्वायां ते परपुरुष कर्णं च चमसा  
 विभो सोमो वीर्यं वरद गलदेशोऽप्युपसदः ॥९॥

|                           |  |
|---------------------------|--|
| त्वचि छन्दः               | in Thy skin are the Vedic Metres   |
| रोमसु-अपि<br>कुशगणः-      | Thy hair are the Kush grass  |
| चक्षुषि घृतम्             | Thy eyes are ghee  |
| चतुर्होत्तारः-<br>अङ्ग्रौ | Thy feet are the four sacrificing priests  |
| स्तुग-अपि वदने            | Thy face is 'sruk' (the ladle used for offering)                                     |
| च-उदर इडा                 | and Thy stomach the 'ida' (the vessel used for keeping the ingredients for offering) |

|                    |  |
|--------------------|--|
| ग्रहा जिह्वायां ते | Thy tongue the soma pot  |
| परपुरुष            | O Infinite Lord!   |
| कर्णं च चमसा       | Thy ears are the chamasas (vessel used for keeping the sacrificial remnants) |
| विभो               | O Lord!  |
| सोमो वीर्यम्       | Thy virility is Soma   |
| वरद                | O Bestower of Boons!   |
| गलदेशे-अपि-उपसदः   | in Thy neck are the sacrifices called 'Upasat' (the subsidiary rites)        |

O Infinite Lord! In Thy skin are the Vedic Mantras, Thy hair are the 'kush' grass, Thy eyes are the ghee, Thy feet are the four sacrificing priests, Thy face is 'sruk',( the ladle for sacrifice) and Thy stomach is the 'Ida' (the vessel which holds the sacrificial ingredients), Thy tongue is the soma pot. O Lord! Thy ears are the chamasas (the vessel which holds the sacrificial remnants) and Thy virility is soma. O Bestower of Boons! in Thy neck are the sacrifices called Upasat, (the subsidiary rites). Thou are the embodiment of the holy Yagna.

मुनीन्द्रैरित्यादिस्तवनमुखरैर्मोदितमना  
 महीयस्या मूर्त्या विमलतरकीर्त्या च विलसन् ।  
 स्वधिष्ठयं सम्प्राप्तः सुखरसविहारी मधुरिपो  
 निरुन्ध्या रोगं मे सकलमपि वातालयपते ॥१०॥

|                        |                               |
|------------------------|-------------------------------|
| मुनीन्द्रैः-इत्यादि-   | by the various great sages    |
| स्तवन-मुखरैः-मोदित-मना | who were intoning such hymns, |
| मोदित-मना              | being delighted               |
| महीयस्या मूर्त्या      | with a splendid form and      |
| विमलतर-कीर्त्या च      | with unblemished glory        |
| विलसन्                 | shining                       |

|                        |                                    |
|------------------------|------------------------------------|
| स्वधिष्ठयं सम्प्राप्तः | reaching Thy abode of Vaikunth     |
| सुख-रस-विहारी          | O Thee! Reveling in Thy own Bliss! |
| मधुरिपो                | O Destroyer of Madhu!              |
| निरुन्ध्या रोगम् मे    | destroy ailments of mine           |
| सकलम्-अपि              | all of them                        |
| वातालयपते              | O Lord of Guruvaayur!              |

O Lord of Guruvaayur! O Destroyer of Madhu! Delighted with the hymns of the sages Thou shone with Thy huge and adorable form and taintless glory and retired to Thy abode of Vaikunth, revelling in Thy innate Bliss. May Thou be pleased to eradicate all my ailments.

## Dashaka 14

समनुस्मृततावकाङ्गियुग्मः  
 स मनुः पङ्कजसम्भवाङ्गं जन्मा ।  
 निजमन्तरमन्तरायहीनं  
 चरितं ते कथयन् सुखं निनाय ॥१॥

|                            |   |
|----------------------------|---|
| समनुस्मृत-तावक-अङ्गियुग्मः | meditating properly on Thy pair of lotus feet |
| सः मनुः                    | that Manu (Swayambhuva)                       |
| पङ्कजसम्भव-अङ्गं-जन्मा     | the son of Brahmaa                            |
| निजम्-अन्तरम्-             | his own Manvantara                            |
| अन्तराय-हीनम्              | free from all hindrances                      |
| चरितम् ते कथयन्            | recounting Thy glories                        |
| सुखं निनाय                 | passed peacefully                             |

That Swayambhuva Manu, the son of Brahmaa, spent his own Manvantara peacefully, free from all hindrances, meditating on Thy pair of lotus feet and recounting Thy glories.

समये खलु तत्र कर्दमाख्यो  
 द्वुहिणच्छायभवस्तदीयवाचा ।  
 धृतसर्गरसो निसर्गरम्यं  
 भगवंस्त्वामयुतं समाः सिषेवे ॥२॥

|                    |                                 |
|--------------------|---------------------------------|
| समये खलु तत्र      | at that very time               |
| कर्दम-आख्यः        | (the Prajaapati) named Kardama  |
| द्वुहिण-च्छाय-भवः- | born from the shadow of Brahmaa |
| तदीय-वाचा          | following his (Brahmaa's) words |
| धृत-सर्ग-रसः       | keenly interested in creation   |

|                            |                                    |
|----------------------------|------------------------------------|
| निसर्ग-रम्यं भगवन्-त्वाम्- | O Lord! Who are naturally charming |
| अयुतम् समा:                | for ten thousand years             |
| सिषेवे                     | worshipped (Thee)                  |

During that time the Prajaapati named Kardama who was born from the shadow of Brahmaa, following his (Brahmaa's) words became keenly interested in creation. He worshipped Thee who are naturally charming, for ten thousand years.

गरुडोपरि कालमेघक्रमं  
 विलसत्केलिसरोजपाणिपद्मम् ।  
 हसितोल्लासिताननं विभो त्वं  
 वपुराविष्कुरुषे स्म कर्दमाय ॥३॥

|                              |   |
|------------------------------|---|
| गरुड-उपरि                    | on Garuda                                 |
| काल-मेघ-क्रमम्               | as beautiful as a dark rain-bearing cloud |
| विलसत्-केलि-सरोज-पाणि-पद्मम् | holding in Thy hand a lustrous lotus      |
| हसित-उल्लासित-आननम्          | (with Thy) face lit up with a smile       |
| विभो त्वं                    | O Lord! Thou                              |
| वपुः-आविष्कुरुषे स्म         | (Thy) form did manifest                   |
| कर्दमाय                      | for Kardama                               |

O Lord! Thou manifested Thy form for Kardama, sitting on Garuda, as beautiful as a dark rain-bearing cloud, holding a lustrous lotus in Thy hand, with your face lit up with a smile.

स्तुवते पुलकावृताय तस्मै  
 मनुपुत्रीं दयितां नवापि पुत्रीः ।  
 कपिलं च सुतं स्वमेव पश्चात्  
 स्वगतिं चाप्यनुगृह्य निर्गतोऽभूः ॥४॥

|                  |                                     |
|------------------|-------------------------------------|
| स्तुवते पुलक-    | with horripilation over his body,   |
| आवृताय तस्मै     | who was praising (Thee) to him      |
| मनुपुत्रीम्      | the daughter of Manu (Devahooti)    |
| दयिताम्          | as wife                             |
| नव-अपि पुत्रीः   | also nine daughters                 |
| कपिलं च सुतम्    | and Kapil as son                    |
| स्वम्-एव पश्चात् | Thyself finally                     |
| स्वगतिं च-अपि-   | and union with Thee also conferring |
| अनुगृह्ण         |                                     |
| निर्गतः-अभूः     | Thou disappeared                    |

Kardama was praising Thee thrilled with devotion. Thou blessed that he would have Manu's daughter Devahooti as wife. Thou also blessed that he would have nine daughters, that Thou Thyself will be born as his son Kapil and also that he (Kadarma) would finally attain union with Thee.

स मनुः शतरूपया महिष्या  
 गुणवत्या सुतया च देवहृत्या ।  
 भवदीरितनारदोपदिष्टः  
 समग्रात् कर्दममागतिप्रतीक्षम् ॥५॥

|                            |   |
|----------------------------|---|
| सः मनुः                    | that Manu                                   |
| शतरूपया महिष्या            | (along with) queen Shatarupaa               |
| गुणवत्या सुतया देवहृत्या च | and the virtuous daughter Devahooti         |
| भवत्-ईरित-नारद-उपदिष्टः    | advised by Naarada who was prompted by Thee |
| समग्रात् कर्दमम्-          | approached Kardama                          |
| आगति-प्रतीक्षं             | (who was) awaiting (their) arrival          |

Manu along with his queen wife Shatarupa and the virtuous daughter Devahooti, as advised by Naarada who was prompted by Thee, approached Kardama who was awaiting their arrival.

मनुनोपहृतां च देवहृतिं  
तरुणीरत्नमवाप्य कर्दमोऽसौ ।  
भवदर्चननिरृतोऽपि तस्यां  
दृढशुश्रूषण्या दधौ प्रसादम् ॥६॥

|                        |                                       |
|------------------------|---------------------------------------|
| मनुना-उपहृताम् च       | and given respectfully by Manu        |
| देवहृतिं तरुणी-रत्नम्- | Devahooti, a jewel among damsels      |
| अवाप्य कर्दमः-असौ      | having got, that Kardama              |
| भवत्-अर्चन-निरृतः-अपि  | though content with worshipping Thee, |
| तस्यां दृढ-शुश्रूषण्या | by her dedicated service              |
| दधौ प्रसादम्           | (was) pleased with her                |

Devahooti who was a gem among women was respectfully given by Manu to Kardama. Kardama, though solely delighted in worshipping Thee, was pleased with her by her dedicated service to him.

स पुनस्त्वदुपासनप्रभावा-  
द्ययिताकामकृते कृते विमाने ।  
वनिताकुलसङ्कुलो नवात्मा  
व्यहरद्देवपथेषु देवहृत्या ॥७॥

|                        |   |
|------------------------|---|
| सः पुनः-               | he (Kardama)                                  |
| त्वत्-उपासन-प्रभावात्- | because of the glory of Thy worship           |
| दयिता-काम-कृते         | for fulfilling the desires of his loving wife |
| कृते विमाने            | in the aerial vehicle which was made          |
| वनिता-कुल-सङ्कुलः      | full of female attendants                     |

|                  |                                   |
|------------------|-----------------------------------|
| नव-आत्मा         | taking on a new body              |
| व्यहरत्-देवपथेषु | sported in the garden of the gods |
| देवहृत्या        | (with) Devahooti                  |

Thereafter Kardama by the glory of worshipping Thee, to fulfill the desires of his loving wife, took on a new body, got an aerial vehicle made, which was full of female attendants, and sported in the garden of the gods along with Devahooti.

शतवर्षमध्य व्यतीत्य सोऽयं  
 नव कन्याः समवाप्य धन्यरूपाः ।  
 वनयानसमुद्यतोऽपि कान्ता-  
 हितकृत्वज्जननोत्सुको न्यवात्सीत् ॥८॥

|                          |  |
|--------------------------|--|
| शत-वर्षम्-अथ<br>व्यतीत्य | then after spending a hundred years                |
| सः-अयम्                  | that this (Kardama)                                |
| नव कन्याः समवाप्य        | nine daughters begetting                           |
| धन्य-रूपाः               | who were very beautiful                            |
| वन-यान-समुद्यतः-<br>अपि  | though preparing to go to the forest               |
| कान्ता-हित-कृत्-         | wishing to fulfill the desire of his wife<br>(and) |
| त्वत्-जनन-उत्सुकः        | eager for Thy birth (as his son)                   |
| न्यवात्सीत्              | stayed on (at home)                                |

After spending a hundred years thus and begetting nine very beautiful daughters, Kardama wanted to take up the ascetic life and retire to the forest. Yielding to his wife's wishes and eagerly awaiting Thy birth as their son, he continued to stay on at home.

निजभर्तृगिरा भवन्निषेवा-  
 निरतायामथ देव देवहूत्याम् ।  
 कपिलस्त्वमजायथा जनानां  
 प्रथयिष्यन् परमात्मतत्त्वविद्याम् ॥९॥

|                              |   |
|------------------------------|---|
| निज-भर्तृ-गिरा               | at the words of her husband                     |
| भवत्-निषेवा-<br>निरतायाम्-   | who was ever intent on Thy worship              |
| अथ देव                       | then, O Lord!                                   |
| देवहूत्याम्                  | to Devahooti                                    |
| कपिल-त्वम्-अजायथा            | as Kapil Thou were born                         |
| जनानाम्                      | amongst the people                              |
| प्रथयिष्यन्                  | to proclaim                                     |
| परम-आत्म-तत्त्व-<br>विद्याम् | the knowledge of the truth of the Supreme Being |

O Lord! To Devahooti who, on the advise of her husband was ever engaged in worshipping Thee, Thou were born as Kapil in order to teach mankind the means for the attainment of the Supreme Reality.

वनमेयुषि कर्दमे प्रसन्ने  
 मतसर्वस्वमुपादिशन् जनन्यै ।  
 कपिलात्मक वायुमन्दिरेश  
 त्वरितं त्वं परिपाहि मां गदौघात् ॥१०॥

|                            |  |
|----------------------------|--|
| वनम्-एयुषि कर्दमे प्रसन्ने | when Kardama left for the forest happily |
| मत-सर्वस्वम्-              | the entire philosophy (of Thine)         |
| उपादिशन् जनन्यै            | (Thou) imparted to (Thy) mother          |
| कपिल-आत्मक                 | O Thou incarnate as Kapil!               |
| वायु-मन्दिर-ईश             | O Lord of Guruvaayur!                    |

|               |                          |
|---------------|--------------------------|
| त्वरितम्      | hastily                  |
| त्वं परिपाहि  | Thou relieve             |
| माम् गद-औघात् | me from my many miseries |

O Lord of Guruvaayur! Who were incarnate as Kapil, when Kardama left for the forest with a sense of fulfillment, Thou imparted the whole of Thy philosophy to Thy mother. Deign to hastily save me from my many ailments.

## Dashaka 15

मतिरिह गुणसक्ता बन्धकृतेष्वसक्ता  
 त्वमृतकृदुपरुन्धे भक्तियोगस्तु सक्तिम् ।  
 महदनुगमलभ्या भक्तिरेवात्र साध्या  
 कपिलतनुरिति त्वं देवहूत्यै न्यगादीः ॥१॥

|                             |   |
|-----------------------------|---|
| मतिः इह                     | the intellect, here (in this world)                               |
| गुण-सक्ता                   | which is attached to the Gunas (and so to the sense objects)      |
| बन्धकृत्-                   | is the cause of bondage   |
| तेषु-असक्ता तु-             | if it (the intellect) is not attached to them (the sense objects) |
| अमृत-कृत्-                  | (then) it is the cause of liberation                              |
| उपरुन्धे                    | (but) prevents  |
| भक्तियोगः-तु                | the path of devotion, indeed                                      |
| सक्तिम्                     | (whereas) attachment  |
| महत्-अनुगम-लभ्या<br>भक्तिः- | devotion which arises from following holy men                     |
| एव-अत्र साध्या              | alone should be sought here                                       |
| कपिल-तनुः-इति त्वं          | Thou incarnate as Kapil, thus                                     |
| देवहूत्यै न्यगादीः          | instructed Devahooti  |

In this world when the intellect gets attached to the sense objects, which are the product of the three Gunas, it becomes the cause of bondage. Otherwise, it leads to liberation. The path of devotion indeed prevents attachment. Devotion which arises from following holy men alone should be sought after. Thou incarnate as Kapila thus instructed Devahooti.

प्रकृतिमहदहङ्काराश्च मात्राश्च भूता-  
 न्यपि हृदपि दशाक्षी पूरुषः पञ्चविंशः ।  
 इति विदितविभागो मुच्यतेऽसौ प्रकृत्या  
 कपिलतनुरिति त्वं देवहृत्यै न्यगादीः ॥२॥

|                          |                                 |
|--------------------------|---------------------------------|
| प्रकृति-महत्-अहङ्काराः-च | Prakriti, Mahat, Ahankaar and   |
| मात्राः-च                | the five Tanmaatraas            |
| भूतानि-अपि               | and also the five elements      |
| हृत्-अपि                 | and the mind                    |
| दश-आक्षी                 | the ten Indriyaas               |
| पूरुषः पञ्चविंश          | the Purusha as the twenty fifth |
| इति विदित-विभागः         | knowing these divisions         |
| मुच्यते-असौ प्रकृत्या    | he is released from Prakriti    |
| कपिल-तनुः-इति त्वं       | incarnate as Kapil, Thou        |
| देवहृत्यै न्यगादीः       | instructed Devahooti            |

Prakriti, (Primordial Nature), Mahat-tatva (the great Spirit), Ahankaara (I sense), the five Tanmaatraas (sound, smell, touch, form, taste), the five Bhootaas (subtle elements-space, air, fire, water, earth), Antahkarana (mind and its various modes), the ten Indriyaas (Organs, five of knowledge-hearing, seeing, touch, taste smell, and five of action-speech, hands, legs, anus, genitals), and Purush (Atman), these are the twentyfive categories. When the Purusha realizes the distinctiveness of these categories, he is liberated from the bondage of Prakriti. Thus Thou incarnate as Kapila, instructed Devahooti.

प्रकृतिगतगुणौधैर्नज्यते पूरुषोऽयं  
 यदि तु सजति तस्यां तत् गुणास्तं भजेरन् ।  
 मदनुभजनतत्त्वालोचनैः साऽप्यपेयात्  
 कपिलतनुरिति त्वं देवहृत्यै न्यगादीः ॥३॥

|   |   |
|---|---|
| प्रकृति-गत-गुण-<br>आद्ये:-                | by the many attributes of Prakriti  |
| न-आज्यते पूरुषः:-<br>अयं                  | this Purusha is not tainted   |
| यदि तु सजति तस्यां<br>तत् गुणाः-तं भजेरन् | but if he becomes attached to Prakriti<br>the attributes of Prakriti attach themselves to him |
| मत्-अनुभजन-<br>तत्-तु-आलोचनैः             | by constant worship to me<br>and by enquiring into My real nature                             |
| सा-अपि-अपेयात्<br>कपिलतनुः-इति त्वं       | that Prakriti also will leave (her hold)<br>a human descent as Kapil Thou                     |
| देवहृत्यै न्यगादीः                        | instructed Devahooti  |

The Purusha, by itself, is free from the attributes of Prakriti, but if he identifies himself with Prakriti, then the attributes of Prakriti attach themselves to him. Prakriti will leave its hold on Purusha if he constantly worships Me and enquires into My real nature. Thou incarnate as Kapila thus instructed Devahooti.

विमलमतिरूपात्तैरासनाद्यैर्मदङ्गं  
गरुडसमधिरूढं दिव्यभूषायुधाङ्गम् ।  
रुचितुलिततमालं शीलयेतानुवेलं  
कपिलतनुरिति त्वं देवहृत्यै न्यगादीः ॥४॥

|                               |  |
|-------------------------------|--|
| विमल-मति:-                    | one who has purified his mind                    |
| उपात्तैः-आसन-आद्ये:-          | by control of the senses by meditative postures  |
| मत्-अङ्गम् गरुड-<br>समधिरूढम् | should, (meditate on) My form mounted on Garuda  |
| दिव्य-भूषा-आयुध-अङ्गम्        | adorned with divine ornaments and divine weapons |

|                    |                                     |
|--------------------|-------------------------------------|
| रुचि-तुलित-तमालम्  | resembling a Tamaala tree in lustre |
| शीलयेत्-अनुवेलं    | should meditate on constantly       |
| कपिल-तनुः इति त्वं | a human descent as Kapila, Thou     |
| देवहूत्यै न्यगादीः | instructed Devahooti                |

Having purified the mind by control of the senses and by meditative postures, one should constantly meditate on My form, adorned with divine ornaments and weapons, seated on Garuda and blue and lustrous like the Tamaala tree. Thus ,Thou instructed Devahooti incarnate as Kapila.

मम गुणगणलीलाकर्णनैः कीर्तनादै-  
र्मयि सुरसरिदोघप्रख्यचित्तानुवृत्तिः ।  
भवति परमभक्तिः सा हि मृत्योर्विजेत्री  
कपिलतनुरिति त्वं देवहूत्यै न्यगादीः ॥५॥

|                                     |   |
|-------------------------------------|---|
| मम-गुण-गण-लीला-आकर्णनैः             | by listening to My many excellences and sportive activities       |
| कीर्तन-आदैः                         | (and) by chanting My name etc.                                    |
| मर्मयि                              | in Me,  |
| सुर-सरित-ओघ-प्रख्य-चित्त-अनुवृत्तिः | in which the mind flows in a continuous stream like that of Ganga |
| भवति परम-भक्तिः                     | is born that supreme devotion                                     |
| सा हि                               | that (devotion) alone   |
| मृत्योः-विजेत्री                    | is the conqueror of the cycle of birth and death                  |
| कपिल-तनुः-इति त्वं                  | a human descent as Kapil Thou                                     |
| देवहूत्यै न्यगादीः                  | instructed Devahooti  |

By regularly listening to My excellences and My sportive deeds and by chanting My name, the supreme devotion is born. This

devotion in which the mind flows in an uninterrupted stream towards Me, like the Ganga flows towards the sea, alone can conquer the cycle of birth and death. Thus, Thou incarnate as Kapil, instructed Devahooti.

अहह बहुलहिंसासञ्चितार्थैः कुटुम्बं  
 प्रतिदिनमनुपुष्णन् स्त्रीजितो बाललाली ।  
 विशति हि गृहसक्तो यातनां मय्यभक्तः  
 कपिलतनुरितिलं देवहूत्यै न्यगादीः ॥६॥

|                              |  |
|------------------------------|--|
| अहह                          | Alas!  |
| बहुल-हिंसा-सञ्चित-<br>अर्थैः | with wealth earned by many cruel and<br>unfair means |
| कुटुम्बं                     | ones family  |
| प्रतिदिनम्-अनुपुष्णन्        | everyday feeding                                     |
| स्त्रीजितः                   | controlled over by wife                              |
| बाललाली                      | fondly loving the children                           |
| विशति हि                     | attains indeed                                       |
| गृहसक्तः                     | intensely attached to his house                      |
| यातनां                       | sufferings (of hell)                                 |
| मयि-अभक्तः                   | one who is not devoted to Me                         |
| कपिल-तनुः-इति त्वं           | a human descent as Kapil, Thou                       |
| देवहूत्यै न्यगादीः           | instructed Devahooti                                 |

Alas! Men acquire wealth by unfair and cruel means for the support of their own families and are in subservience to women's charms and love of children. Being devoid of devotion to Me, intensely attached to the worldly possessions, they are led to the sufferings of hell. Thus, Thou instructed Devahooti, as Kapil incarnate.

युवतिजठरखिन्नो जातबोधोऽप्यकाण्डे  
 प्रसवगलितबोधः पीडयोल्लङ्घ्य बाल्यम् ।  
 पुनरपि बत मुहृत्येव तारुण्यकाले  
 कपिलतनुरिति त्वं देवहूत्यै न्यगादीः ॥७॥

|                           |   |
|---------------------------|---|
| युवति-जठर-खिन्नः          | suffering in the womb of a young woman (mother)       |
| जात-बोधः-अपि-<br>अकाण्डे  | even though suddenly getting the knowledge of Reality |
| प्रसव-गलित-बोधः           | losing that knowledge immediately on birth            |
| पीडया-उल्लङ्घ्य<br>बाल्यं | spending childhood afflicted with ailments            |
| पुनः-अपि बत<br>मुहृति-एव  | again is infatuated alas!                             |
| तारुण्य-काले              | during youth  |
| कपिल-तनुः-इति त्वं        | a human descent as Kapil, Thou                        |
| देवहूत्यै न्यगादीः        | instructed Devahooti                                  |

Repeatedly entering the womb for rebirth, the Jiva though retains the memory of the Supreme Reality, he loses it during the travails of birth. After going through various sufferings of childhood, he enters the stage of youth, when he once again is overcome by the infatuation of sense life. Thus, Thou incarnate as Kapil, instructed Devahooti.

पितृसुरगणयाजी धार्मिको यो गृहस्थः  
 स च निपतति काले दक्षिणाध्वोपगामी ।  
 मयि निहितमकामं कर्म तूदक्पथार्थं  
 कपिलतनुरिति त्वं देवहूत्यै न्यगादीः ॥८॥

|                  |   |
|------------------|---|
| पितृ-सुर-गण-याजी | one who performs sacrifices to ancestors and gods |
|------------------|---|

|                     |   |
|---------------------|---|
| धार्मिकः यः गृहस्थः | a householder who performs righteous deeds      |
| स च निपतति काले     | and he comes back (to this earth) in due course |
| दक्षिण-अध्व-उपगामी  | going (led by) the Southern path                |
| मयि निहितम्-        | dedicated to Me                                 |
| अकामं कर्म तु-      | (doing) desireless actions, however             |
| उदकृ-पथार्थ         | is led by the Northern path                     |
| कपिल-तनुः-इति त्वं  | a human descent as Kapila, Thou ,thus           |
| देवहूत्यै यगादीः    | instructed Devahooti                            |

A virtuous householder who makes sacrificial offerings to forefathers (Pitris) and gods (Devas), goes by the Southern path after death, and is born again when he has enjoyed the fruits of his meritorious deeds. Those who live by performing desireless actions as offerings to Me, go by the Northern path, after death. Thus Thou instructed Devahooti, incarnate as Kapila.

इति सुविदितवेद्यां देव हे देवहूतिं  
 कृतनुतिमनुगृह्य त्वं गतो योगिसङ्घैः ।  
 विमलमतिरथाऽसौ भक्तियोगेन मुक्ता  
 त्वमपि जनहितार्थं वर्तसे प्रागुदीच्याम् ॥९॥

|                     |   |
|---------------------|---|
| इति सुविदित-वेद्यां | thus who had known well what is to be known |
| देव हे              | O Lord!                                     |
| देवहूतिं कृतनुतिम्- | to Devahooti who was praising Thee          |
| अनुगृह्य त्वं गतः   | having blessed, Thou departed               |
| योगि-सङ्घैः         | along with a group of Yogis                 |
| विमल-मति:-अथ-असौ    | she (Devahooti) who had become pure in mind |

|                         |                                       |
|-------------------------|---------------------------------------|
| भक्ति-योगेन मुक्ता      | was liberated by the path of devotion |
| त्वम्-अपि जन-हित-अर्थम् | Thou also for the good of the people  |
| वर्तसे                  | do stay                               |
| प्राक्-उदीच्याम्        | in the North East                     |

O Lord! Having thus known all that was to be known, Thou blessed Devahooti, who was singing Thy praise. She had attained the purity of mind and was liberated by following the path of devotion. Thou also left with a group of ascetics and Thou do stay even now, in the North East for the good of the people.

परम किमु बहूक्त्या त्वत्पदाभ्योजभक्तिं  
 सकलभयविनेत्रीं सर्वकामोपनेत्रीम् ।  
 वदसि खलु दृढं त्वं तद्विधूयामयान् मे  
 गुरुपवनपुरेश त्वयुपाधत्स्व भक्तिम् ॥१०॥

|                         |   |
|-------------------------|---|
| परम                     | O Supreme Lord!                         |
| किमु बहूक्त्या          | what more to say                        |
| त्वत्-पद्-अभ्योज-भक्तिं | devotion to Thy lotus feet              |
| सकल-भय-विनेत्रीम्       | removes all fears                       |
| सर्व-काम-उपनेत्रीम्     | and fulfills all desires                |
| वदसि खलु दृढं त्वं      | Thou (Thyself) do firmly declare indeed |
| तत्-विधूय-आमयान् मे     | therefore eradicating my ailments       |
| गुरुपवनपुरेश            | O Lord of Guruvaayur!                   |
| त्वयि-उपाधत्स्व भक्तिम् | endow me with devotion to Thee          |

O Supreme Lord! What more do I say? Thou have firmly declared that devotion to Thy lotus feet removes all fears and fulfills all desires. O Lord of Guruvaayur! Therefore, eradicating all my ailments, endow me with devotion to Thee.

## Dashaka 16

दक्षो विरिञ्चतनयोऽथ मनोस्तनूजां  
 लब्ध्वा प्रसूतिमिह षोडश चाप कन्याः ।  
 धर्मे त्रयोदश ददौ पितृषु स्वधां च  
 स्वाहां हविर्भुजि सतीं गिरिशे त्वदंशे ॥१॥

|                                    |  |
|------------------------------------|--|
| दक्षः विरिञ्च-तनयः अथ              | Daksha, the son of Brahmaa, then                     |
| मनोः-तनूजाम् लब्ध्वा<br>प्रसूतिम्- | getting Manu's daughter Prasooti, in marriage        |
| इह                                 | through her  |
| षोडश च-आप कन्याः                   | begot sixteen daughters                              |
| धर्मे त्रयोदश ददौ                  | to Dharma he gave thirteen                           |
| पितृषु स्वधां च                    | (he gave) Swadhaa to the Pitrис                      |
| स्वाहां हविर्भुजि                  | (and) Swaha to Agni                                  |
| सतीं गिरिशे त्वत्-अंशे             | Sati (he gave to) Shiva, who is an aspect of Thyself |

Daksha Prajaapati, the son of Brahmaa married Prasooti, the daughter of Manu and begot sixteen daughters off her. He gave thirteen of them to Dharmaa deva, Swadhaa to the Pitrис, Swaahaa to Agni and Sati to Shiva who is an aspect of Thyself.

मूर्तिर्हि धर्मगृहिणी सुषुवे भवन्तं  
 नारायणं नरसखं महितानुभावम् ।  
 यज्जन्मनि प्रमुदिताः कृततूर्यघोषाः  
 पुष्पोत्करान् प्रववृष्टुन्तुवः सुरौघाः ॥२॥

|                        |                                  |
|------------------------|----------------------------------|
| मूर्तिः-हि धर्म-गृहिणी | Murti the wife of Dharmadeva     |
| सुषुवे भवन्तं नारायणं  | gave birth to Thee as Naaraayana |

|                               |   |
|-------------------------------|---|
| नरसखं महित-<br>अनुभावं        | along with Nara of great glory              |
| यत्-जन्मनि                    | at whose birth                              |
| प्रमुदिता:                    | extremely delighted                         |
| कृत-तूर्य-घोषा:               | sounding musical instruments                |
| पुष्प-उल्करान्<br>प्रवृष्टुः- | (and) showering heaps of celestial flowers  |
| नुनुवुः सुरौघा:               | that host of Devas sang hymns in Thy praise |

Murti the wife of Dharmadeva gave birth to Thee as her most glorious son Naaraayana, along with Nara as inseparable companion. The gods in the heavens rejoiced at this birth, they sang hymns in Thy praise, in accompaniment of musical instruments, and showered heaps of flowers.

दैत्यं सहस्रकवचं कवचैः परीतं  
 साहस्रवत्सरतपस्समराभिलव्यैः ।  
 पर्यायनिर्मिततपस्समरौ भवन्तौ  
 शिष्टैककङ्कटममुं च्यहतां सलीलम् ॥३॥

|                                    |  |
|------------------------------------|--|
| दैत्यम्                            | the Asura  |
| सहस्र-कवचम्<br>कवचैः परीतम्        | known as Sahasrakavacha, who was covered by a thousand coat of arms                              |
| साहस्र-वत्सर-तपः-<br>समर-अभिलव्यैः | which could be pierced only by penance for one thousand years and fighting for the same duration |
| पर्याय-निर्मित-तपः-<br>समरौ        | taking turns in doing penance and fighting   |
| भवन्तौ                             | Thou two   |
| शिष्ट-ऐक-कङ्कटम्-<br>अमुम्         | (one who was) left with only one coat of armour, this Asura                                      |

|          |                     |
|----------|---------------------|
| न्यहताम् | killed effortlessly |
| सलीलम्   | as a sport          |

The Asura known as Sahasrakavacha, had one thousand coats of armour. One who did penance for a thousand years and also fought with the Asura for a thousand years, simultaneously, only could pierce the armors. Thou as Naaraayan along with Nara did the required in turns and all the coats of the Asura were destroyed but one remained. Then Thou killed him effortlessly, as a sport.

अन्वाचरन्त्रुपदिशन्नपि मोक्षधर्मं  
त्वं भ्रातृमान् बदरिकाश्रममध्यवासीः ।  
शक्रोऽथ ते शमतपोबलनिस्सहात्मा  
दिव्याङ्गंनापरिवृतं प्रजिघाय मारम् ॥४॥

|                        |  |
|------------------------|--|
| अन्वाचरन्-             | practicing                                     |
| उपदिशन्-अपि            | and also preaching                             |
| मोक्ष-धर्मम्           | the path of liberation                         |
| त्वं भ्रातृमान्        | Thou along with Thy brother (Nara)             |
| बदरिकाश्रमम्-          | dwelt in Badarikaashrama                       |
| अध्यवासीः              |  |
| शक्रः-अथ               | Indra then                                     |
| ते शम-तपः-बल-          | unable to bear because of jealousy             |
| निस्सह-आत्मा           | Thy prowess acquired by discipline and penance |
| दिव्याङ्गं-ना-परिवृतम् | surrounded by celestial beauties               |
| प्रजिघाय               | sent   |
| मारम्                  | cupid  |

Practicing and teaching the path of disciplines, leading to liberation, Thou with Nara Thy brother, dwelt in Badarikaashrama. Indra who was jealous of Thy spiritual powers, which Thou had

acquired by penance and discipline, sent cupid along with celestial beauties to disturb Thee.

कामो वसन्तमलयानिलबन्धुशाली  
 कान्ताकटाक्षविशिखैर्विकसद्विलासैः ।  
 विध्यन्मुहुर्मुहुरकम्पमुदीक्ष्य च त्वां  
 भीरुस्त्वयाऽथ जगदे मृदुहासभाजा ॥५॥

|                              |   |
|------------------------------|---|
| कामः:                        | Cupid   |
| वसन्त-मलय-अनिल               | with Vasant (spring) and Malaya breeze                    |
| बन्धुशाली                    | as his friends (associates)                               |
| कान्ता-कटाक्ष-<br>विशिखैः-   | with the arrows in the sidelong glances of<br>the damsels |
| विकसत्-विलासैः               | and amorous movements                                     |
| विध्यन्-मुहुः-मुहुः-         | piercing again and again                                  |
| अकम्पम्-उदीक्ष्य च<br>त्वाम् | and seeing Thee unwavered                                 |
| भीरुः-                       | (were) frightened   |
| त्वया-अथ जगदे                | then, were told by Thee                                   |
| मृदु-हास-भाजा                | (Thee) who were smiling                                   |

Cupid accompanied by spring season and the Malaya breeze, tried to attack Thee many times by the arrows consisting of the damsels' sidelong glances and their amorous movements. Finding Thee unaffected, they were frightened. Thou then smilingly spoke to them.

भीत्याऽलमङ्गंज वसन्त सुराङ्गना वो  
 मन्मानसं त्विह जुषध्वमिति ब्रूवाणः ।  
 त्वं विस्मयेन परितः स्तुवतामथैषां  
 प्रादर्शयः स्वपरिचारककातराक्षीः ॥६॥

|                          |  |
|--------------------------|--|
| भीत्या-अलम्-             | do not fear  |
| अङ्गं वसन्त सुराङ्गना वः | you (all) Cupid, Spring, damsels                   |
| मत्-मानसम् तु-इह         | here, however, (you all) product of my mind        |
| जुषध्वम्-                | enjoy  |
| इति ब्रुवाणः             | thus saying  |
| त्वं                     | Thou (showed)                                      |
| विस्मयेन परितः           | (who were) surrounded by wonder<br>(wonder-struck) |
| स्तुवताम्-अथ-ऐषाम्       | who were praising Thee, then to them               |
| प्रादर्शयः               | (Thou) showed                                      |
| स्वपरिचारक-कातराक्षीः    | the beautiful damsels attending on Thee            |

Thou told Cupid and others who were standing around Thee struck with wonder, and praising Thee - " O Kaamdeva, Spring and damsels! Do not fear. Look at these products of my mind." So saying Thou revealed to them the beautiful handmaids attending on Thee.

सम्मोहनाय मिलिता मदनादयस्ते  
त्वद्वासिकापरिमलैः किल मोहमापुः ।  
दत्तां त्वया च जगृहस्त्रपयैव सर्व-  
स्वर्वासिगर्वशमर्नीं पुनरुर्वशीं ताम् ॥७॥

|                      |                                    |
|----------------------|------------------------------------|
| सम्मोहनाय            | to enchant (Thee)                  |
| मिलिता मदन-आदयः-     | Cupid and others who had assembled |
| ते                   | Thee                               |
| त्वत्-दासिका-परिमलैः | by the fragrance of Thy handmaids  |
| किल मोहम्-आपुः       | indeed were enchanted              |

|                              |   |
|------------------------------|---|
| दत्तां त्वया च               | and given by Thee                                 |
| जगृहुः-त्रपया-एव             | accepted (Urvashi) with shame indeed              |
| सर्व-स्वर्वसि-गर्व-<br>शमनीं | who humbled the pride of all celestial<br>damsels |
| पुनः-उर्वशीं ताम्            | again that Urvashi                                |

Kaamadeva (Cupid) and others who had come to overpower Thee, were themselves captivated by Thy handmaids' fragrance. Then, they, feeling ashamed, accepted Urvashi, who was given by Thee and who humbled the pride of all the celestial damsels.

दृष्टोर्वशीं तव कथां च निशम्य शक्रः  
पर्यकुलोऽजनि भवन्महिमावमर्शात् ।  
एवं प्रशान्तरमणीयतरावतारा-  
त्वत्तोऽधिको वरद कृष्णतनुस्त्वमेव ॥८॥

|                               |   |
|-------------------------------|---|
| दृष्टा-उर्वशीं                | on seeing Urvashree   |
| तव कथां च निशम्य              | and hearing Thy story                                       |
| शक्रः                         | Indra   |
| पर्यकुलः-अजनि                 | became perplexed  |
| भवत्-महिमा-अवमर्शात्          | on realising Thy glory                                      |
| एवं                           | in this manner  |
| प्रशान्त-रमणीयतर-<br>अवतारात् | gentle and so beautiful than this<br>incarnation (avataara) |
| त्वत्तः-                      | of Thee   |
| अधिकः                         | greater (surpassing)  |
| वरद                           | O Bestower of boons!  |
| कृष्णतनुः-त्वम्-एव            | is Thy incarnation as Krishna, only                         |

Seeing Urvashi and hearing about Thy achievements, Indra was perplexed, and thus realized Thy glory. O Bestower of Boons! This incarnation of Thee as Nara Naaraayana which is so gentle and beautiful, is excelled only by Thy incarnation as Krishna.

दक्षस्तु धातुरतिलालनया रजोऽन्धो  
 नात्यादृतस्वयि च कष्टमशान्तिरासीत् ।  
 येन व्यरुन्ध स भवत्तनुमेव शर्व  
 यज्ञे च वैरपिशुने स्वसुतां व्यमानीत् ॥९॥

|                      |  |
|----------------------|--|
| दक्षः:-तु            | Daksha, indeed   |
| धातुः:-अति-लालनया    | due to excessive indulgence shown by Brahmaa                   |
| रजः:-अन्धः           | blinded by Rajoguna (haughtiness)                              |
| न-अति-आदृतः-त्वयि    | without much respect for Thee                                  |
| च कष्टम्-            | and Alas!  |
| अशान्तिः-आसीत्       | was unpeaceful in mind   |
| येन व्यरुन्ध स       | because of that he became antagonistic to                      |
| भवत्-तनुम्-एव शर्व   | Shiva who is a form of Thee alone                              |
| यज्ञे च वैर-पिशुने   | and during the Yanjya which he did to show his enmity to Shiva |
| स्व-सुताम् व्यमानीत् | insulted his own daughter                                      |

Owing to the extreme indulgence given to him by Brahmaa, Daksha was blinded with haughtiness and overpowered by Rajoguna. Alas! He had no respect for Thee and had lost his mental calmness. So he became antagonistic to Shiva who is Thee alone in another form. He performed a sacrifice to show his enmity towards Shiva and also slighted his own daughter Sati.

क्रुद्धेशमर्दितमखः स तु कृतशीर्षे  
 देवप्रसादितहरादथ लब्धजीवः ।  
 त्वत्पूरितक्रतुवरः पुनराप शान्तिं  
 स त्वं प्रशान्तिकर पाहि मरुत्पुरेश ॥१०॥

|                           |  |
|---------------------------|--|
| क्रुद्ध-ईश-मर्दित-<br>मखः | enraged, Shiva disrupted the Yanja                   |
| स तु कृत-शीर्षः           | and that Daksha was beheaded                         |
| देव-प्रसादित-हरात्-<br>अथ | from Shiva who was propitiated by the<br>gods, then, |
| लब्ध-जीवः                 | was restored to life                                 |
| त्वत्-पूरित-क्रतुवरः      | whose Yanja was completed by Thy grace               |
| पुनः-आप शान्तिं           | (he) regained peace of mind                          |
| स त्वं प्रशान्तिकर        | That Thou O Bestower of calmness!                    |
| पाहि मरुत्पुरेश           | protect O Lord of Guruvaayur!                        |

Enraged, Shiva disrupted the sacrifice of Daksha and also cut off his head. However on being propitiated by the gods, Shiva restored Daksha to life again. His sacrifice was then completed by Thy grace, and he also achieved mental peace. O Lord of Guruvaayur! O Bestower of calmness! deign to protect me.

## Dashaka 17

उत्तानपादनृपतेर्मनुनन्दनस्य  
 जाया बभूव सुरुचिर्नितरामभीष्टा ।  
 अन्या सुनीतिरिति भर्तुरनाद्वता सा  
 त्वामेव नित्यमगतिः शरणं गताऽभूत् ॥१॥

|                    |                                  |
|--------------------|----------------------------------|
| उत्तानपाद-नृपते:-  | king Uttaanpaad's                |
| मनु-नन्दनस्य       | who was the son of Manu          |
| जाया बभूव सुरुचिः- | wife became Suruchi              |
| नितराम्-अभीष्टा    | extremely dear                   |
| अन्या सुनीतिः-इति  | the other (wife) named Suneeti   |
| भर्तुः-अनाद्वता सा | she was neglected by her husband |
| त्वाम्-एव नित्यम्- | in Thee alone, who are eternal   |
| अगतिः-शरणं         | refuge of the helpless (she)     |
| गता-अभूत्          | (in Thee) took refuge            |

To the king Uttaanpaada, the son of Manu, his wife Suruchi was extremely dear. The other wife Suneeti being ignored by her husband, was helpless and took shelter in Thee alone who are eternal refuge of the helpless.

अङ्के पितुः सुरुचिपुत्रकमुत्तमं तं  
 दृष्ट्वा ध्रुवः किल सुनीतिसुतोऽधिरोक्ष्यन् ।  
 आचिक्षिपे किल शिशुः सुतरां सुरुच्या  
 दुस्सन्त्यजा खलु भवद्विमुखैरसूया ॥२॥

|                           |                             |
|---------------------------|-----------------------------|
| अङ्के पितुः               | on (his) father's lap       |
| सुरुचि-पुत्रकम्-उत्तमं तं | Suruchi's son, that Uttama, |

|                              |   |
|------------------------------|---|
| दृष्टा ध्रुवः किल            | seeing Dhruva indeed                          |
| सुनीति-सुतः-<br>अधिरोक्ष्यन् | the son of Suneeti (who was) about to get up, |
| आचिक्षिपे किल शिशुः          | the child was severely scolded                |
| सुतरां सुरुच्या              | as a result by Suruchi                        |
| दुस्सन्त्यजा खलु             | indeed (jealousy) cannot be given up          |
| भवत्-विमुखैः-                | by those who are not devoted to Thee          |
| असूया                        | jealousy                                      |

Seeing Uttama, Suruchi's son, seated on his father's lap, Suneeti's son Dhruva also tried to get up. But as a result, the child was severely scolded by Suruchi. Indeed, jealousy cannot be given up, by those who are not devoted to Thee.

त्वन्मोहिते पितरि पश्यति दारवश्ये  
 दूरं दुरुक्तिनिहतः स गतो निजाम्बाम् ।  
 साऽपि स्वकर्मगतिसन्तरणाय पुंसां  
 त्वत्पादमेव शरणं शिशवे शाशंस ॥३॥

|                           |   |
|---------------------------|---|
| त्वत्-मोहिते पितरि        | being under the influence of Thy Maayaa, the father     |
| पश्यति दार-वश्ये          | seeing hen-pecked                                       |
| दूरं दुरुक्ति-निहतः सः    | he (Dhruva) was taken aback and hurt by the cruel words |
| गतः निज-अम्बाम्           | (he) went to his own mother                             |
| सा-अपि                    | she also  |
| स्व-कर्म-गति-<br>सन्तरणाय | for getting over the effects of ones own actions        |
| पुंसां                    | for human beings  |

|                        |                              |
|------------------------|------------------------------|
| त्वत्-पादम्-एव<br>शरणं | Thy feet are the only refuge |
| शिशवे शशंस             | (thus) she advised the child |

The hen-pecked king who was under the influence of Thy Maayaa, silently looked on as Dhruva was scolded by Suruchi. Hurt for being scolded, Dhruva then went to his own mother Suneeti who advised him that the only way to overcome the evils of ones own past actions is to seek shelter at Thy feet.

आकर्ष्य सोऽपि भवदर्चननिश्चितात्मा  
मानी निरेत्य नगरात् किल पञ्चवर्षः ।  
सन्दृष्टनारदनिवेदितमन्त्रमार्गः-  
स्त्वामारराध तपसा मधुकाननान्ते ॥४॥

|                          |   |
|--------------------------|---|
| आकर्ष्य सः:-अपि          | hearing, he also  |
| भवत्-अर्चन-निश्चित-आत्मा | determined to devote himself to Thy worship             |
| मानी निरेत्य नगरात्      | he who had self respect, leaving the town               |
| किल पञ्च-वर्षः           | (though) indeed five years of age                       |
| सन्दृष्ट-नारद            | meeting Naarada,  |
| निवेदित-मन्त्र-मार्गः:-  | and receiving instructions in the path of Mantra (japa) |
| त्वाम्-आरराध तपसा        | propitiated Thee by penance                             |
| मधु-कानन-अन्ते           | at the end of the forest named Madhu                    |

The self respecting Dhruva, who was only five years of age, hearing his mother's words, became determined to worship Thee, and so left the town. In the forest of Madhuvana, he propitiated Thee by penance, following the method of Mantra japa and the Mantra given to him by Naarada, whom he had met on the way.

ताते विषण्णहृदये नगरीं गतेन  
 श्रीनारदेन परिसान्वितचित्तवृत्तौ ।  
 बालस्त्वदर्पितमनाः क्रमवर्धितेन  
 निन्ये कठोरतपसा किल पञ्चमासान् ॥५॥

|                             |  |
|-----------------------------|--|
| ताते विषण्ण-हृदये           | while the father was full of remorse,              |
| नगरीं गतेन श्रीनारदेन       | by Shri Naarada, who had gone to the town          |
| परिसान्वित-चित्त-<br>वृत्तौ | (his) upset mind was consoled                      |
| बालः-त्वत्-अर्पित-<br>मनाः  | (meanwhile) the boy with his mind fixed on<br>Thee |
| क्रम-वर्धितेन               | with increasing                                    |
| निन्ये कठोर-तपसा            | intensity carried out severe penance               |
| किल पञ्च-मासान्             | indeed for five months                             |

The king who was full of remorse, was pacified and consoled by Naarada who had gone to the town. Dhruva, the boy with his mind fixed on Thee, spent five months in severe penance, with increasing intensity.

तावत्तपोबलनिरुच्छ-वसिते दिगन्ते  
 देवार्थितस्त्वमुदयत्करुणाद्रचेताः ।  
 त्वद्वृपचिद्रसनिलीनमते: पुरस्ता-  
 दाविर्बभूविथ विभो गरुडाधिरूढः ॥६॥

|                                |   |
|--------------------------------|---|
| तावत्-तपो-बल-<br>निरुच्छ-वसिते | then,suffocated by the power of penance (of<br>Dhruva)  |
| दिगन्ते                        | all the directions                                      |
| देव-अर्थितः-त्वम्-             | to the devas who were seeking relief, (to<br>them) Thou |

|                                  |   |
|----------------------------------|---|
| उदयत्-करुणा-<br>आर्द्र-चेताः     | with a mind surging with compassion   |
| त्वत्-रूप-चित्-<br>रस-निलीन-मतेः | (Dhruva) whose mind was absorbed with the Supreme Consciousness Bliss, which had assumed Thy form |
| पुरस्तात्-                       | in front ( of Dhruva)   |
| आविर्बभूविथ                      | (Thou) appeared   |
| विभो                             | O Lord!   |
| गरुड-अधिरूढः                     | mounted on Garuda   |

Then, when all around in all the directions there was suffocation by the power of Dhruva's penance, the devas were seeking relief. Then, Thou surging with compassion, appeared seated on Garuda, in front of Dhruva, whose mind was absorbed in contemplation of the Supreme Consciousness Bliss which had assumed Thy form.

त्वदर्शनप्रमदभारतरङ्गितं तं  
दृग्यामि निमग्नमिव रूपरसायने ते ।  
तुष्टूषमाणमवगम्य कपोलदेशे  
संस्पृष्टवानसि दरेण तथाऽदरेण ॥७॥

|                           |  |
|---------------------------|--|
| त्वत्-दर्शन               | at the sight of Thee   |
| प्रमद-भार-<br>तरङ्गितं तं | which completely overwhelmed him with waves of Bliss and ecstasy |
| दृग्यामि निमग्नम्-<br>इव  | as if his eyes were submerged                                    |
| रूप-रसायने ते             | in the nectar of Thy entrancing form                             |
| तुष्टूषमाणम्-             | desirous of singing Thy praise                                   |
| अवगम्य                    | understanding (Thou)   |
| कपोल-देशे                 | on the cheek   |
| संस्पृष्टवान्-असि         | Thou did touch (him)   |

|           |                          |
|-----------|--------------------------|
| दरेण      | by the conch             |
| तथा-आदरेण | and with great affection |

At Thy divine sight, Dhruva was completely overwhelmed and was full of the waves of Bliss and ecstasy. As his eyes were submerged in the nectar of Thy entrancing form he was desirous of singing Thy praise. Realising his incapability of finding words, Thou with great affection touched his cheek with the conch.

तावद्विबोधविमलं प्रणुवन्तमेन-  
माभाषथास्त्वमवगम्य तदीयभावम् ।  
राज्यं चिरं समनुभूय भजस्व भूयः  
सर्वोत्तरं ध्रुव पदं विनिवृत्तिहीनम् ॥८॥

|                       |   |
|-----------------------|---|
| तावत्-                | then  |
| विबोध-विमलं           | who had been cleansed of all taint by knowledge |
| प्रणुवन्तम्-एनम्-     | who was profusely praising Thee                 |
| अभाषथा:-त्वम्-        | Thou did tell (him)                             |
| अवगम्य तदीय-<br>भावम् | knowing what he had in mind                     |
| राज्यं चिरं समनुभूय   | (that) after enjoying kingship for long         |
| भजस्व भूयः            | attain, thereafter,                             |
| सर्वोत्तरं ध्रुव पदं  | the loftiest of status of Dhruva                |
| विनिवृत्ति-हीनं       | from which there is no return                   |

He then sang Thy praise profusely, having been purified and enlightened by pure knowledge. Knowing what he had in mind, Thou blessed him to enjoy the kingdom for long and then attain the loftiest of states, that of Dhruva, from where there is no return to lower states.

इत्यूचिषि त्वयि गते नृपनन्दनोऽसा-  
वानन्दिताखिलजनो नगरीमुपेतः ।  
रेमे चिरं भवदनुग्रहपूर्णकाम-  
स्ताते गते च वनमाद्यतराज्यभारः ॥९॥

|                              |   |
|------------------------------|---|
| इति-ऊचिषि                    | having said so                                  |
| त्वयि गते                    | when Thou had gone away                         |
| नृपनन्दनः-असौ-               | this prince                                     |
| आनन्दित-अखिल-जनः             | pleasing all the people                         |
| नगरीम्-उपेतः                 | reached the town                                |
| रेमे चिरं                    | enjoyed for a long time                         |
| भवत्-अनुग्रह-पूर्ण-<br>कामः- | with all his aspirations fulfilled by Thy grace |
| ताते गते च वनम्-             | and when his father had gone to the forest      |
| आद्यत-राज्य-भारः             | taking over the administration of the kingdom   |

When Thou disappeared after having said so, this prince Dhruva came back to town delighting all people. When his father had gone to the forest, taking over the administration of the kingdom, with all his aspirations fulfilled by Thy grace, he lived happily for a long time.

यक्षेण देव निहते पुनरुत्तमेऽस्मिन्  
यक्षैः स युद्धनिरतो विरतो मनूक्त्या ।  
शान्त्या प्रसन्नहृदयाद्धनदादुपेता-  
त्वद्विक्तिमेव सुद्धामवृणोन्महात्मा ॥१०॥

|             |                    |
|-------------|--------------------|
| यक्षेण      | by Yaksha          |
| देव         | O Lord!            |
| निहते पुनः- | being killed, then |

|                               |  |
|-------------------------------|--|
| उत्तमे-अस्मिन्                | this Uttama (Dhruva's brother)                   |
| यक्षैः स युद्ध-निरतः          | he engaged in a fight with the Yakshas           |
| विरतः मनु-उक्त्या             | and withdrew on Manu's advice                    |
| शान्त्या प्रसन्न-हृदयात्-     | who was happy at the peaceful nature (of Dhruva) |
| धनदात-उपेतात्                 | from Kuber who had approached him (Dhruva)       |
| त्वत्-भक्तिम्-एव<br>सुदृढाम्- | Thy firm devotion alone                          |
| अवृणोत्-                      | asked for as a boon                              |
| महात्मा                       | the great souled one (Dhruva)                    |

When Uttama, Dhruva's brother was killed by Yaksha, Dhruva battled with Yaksha, but withdrew on Manu's advice. Pleased with Dhruva's peaceful nature, Kuber came and offered him a boon, but the great soul asked only for firm devotion to Thee.

अन्ते भवत्पुरुषनीतविमानयातो  
मात्रा समं ध्रुवपदे मुदितोऽयमास्ते ।  
एवं स्वभूत्यजनपालनलोलधीस्त्वं  
वातालयाधिप निरुच्चि ममामयौघान् ॥११॥

|                                    |   |
|------------------------------------|---|
| अन्ते                              | finally   |
| भवत्-पुरुष-नीत-विमान-<br>यातः      | going in the celestial car brought by Thy<br>attendants   |
| मात्रा समं                         | along with his mother                                     |
| ध्रुवपदे मुदितः-अयम्-<br>आस्ते     | (he) is living happily even now in<br>Dhruvaloka          |
| एवं                                | in this manner  |
| स्व-भूत्य-जन-पालन-<br>लोल-धीः-त्वं | Thou who are ever eager minded to<br>protect Thy devotees |

|              |                       |
|--------------|-----------------------|
| वातालयाधिप   | O Lord of Guruvaayur! |
| निरुच्छि     | cure                  |
| मम-आमय-औघान् | my hoards of ailments |

Finally, leaving along with his mother in the celestial car brought by Thy attendants, he is even now living happily in Dhruvaloka. O Lord of Guruvaayur! Who are ever intent on protecting Thy devotees, cure my hoards of ailments.

## Dashaka 18

जातस्य ध्रुवकुले एव तुङ्गकीर्ते-  
रङ्गस्य व्यजनि सुतः स वेननामा ।  
यद्वोषव्यथितमतिः स राजवर्य-  
स्त्वत्पादे निहितमना वनं गतोऽभूत् ॥१॥

|                        |   |
|------------------------|---|
| जातस्य ध्रुवकुले-एव    | who was born in the line of Dhruva itself |
| तुङ्ग-कीर्ते:-अङ्गस्य  | to Anga of great fame                     |
| व्यजनि सुतः स वेन-नामा | was born the son named Vena               |
| यत्-दोष-व्यथित-मतिः    | saddened by whose evil deeds              |
| सः राजवर्यः-           | that noble king                           |
| त्वत्-पादे निहित-मना   | with his mind fixed on Thy feet           |
| वनं गतः-अभूत्          | took to the forest                        |

In the line of Dhruva was the very famous king Anga whose son was Vena. Distressed at the evil nature of his son, the noble king took to the forest with his mind fixed on Thy lotus feet alone.

पापोऽपि क्षितितलपालनाय वेनः  
पौराद्यैरुपनिहितः कठोरवीर्यः ।  
सर्वेभ्यो निजबलमेव सम्प्रशंसन्  
भूचक्रे तव यजनान्ययं न्यरौत्सीत् ॥२॥

|                        |   |
|------------------------|---|
| पापः-अपि               | though evil minded                              |
| क्षिति-तल-पालनाय       | for the governance of the country               |
| वेनः पौराद्यः-उपनिहितः | by the leading citizens, Vena was made the king |
| कठोर-वीर्यः            | being of very great prowess                     |

|                           |                        |
|---------------------------|------------------------|
| सर्वेभ्यः निज-बलम्-<br>एव | to all his might alone |
| सम्प्रशंसन्               | boasting about         |
| भूचक्रे                   | all over the earth     |
| तव यजनानि-                | sacrifices to Thee     |
| अयं च्यरौत्सीत्           | prohibited             |

Though evil minded, Vena who was of great prowess was made the king by the leading citizens for the governance of the country. He always boasted of his strength and prohibited the practice of all forms of Thy worship and sacrifices.

सम्प्राप्ते हितकथनाय तापसौघे  
 मत्तोऽन्यो भुवनपतिर्न कक्षनेति ।  
 त्वत्रिन्दावचनपरो मुनीश्वरैस्तैः  
 शापाग्नौ शलभदशामनायि वेनः ॥३॥

|                                      |   |
|--------------------------------------|---|
| सम्प्राप्ते                          | approaching him   |
| हितकथनाय                             | to advise him in regard to right conduct                |
| तापस-औघे                             | when a group of sages                                   |
| मत्तः-अन्यः भुवनपतिः-न<br>कक्षन्-इति | other than me there is no lord of the earth saying thus |
| त्वत्-निन्दा-वचन-परः                 | indulging in defaming Thee                              |
| मुनीश्वरैः-तैः                       | by those great sages                                    |
| शाप-अग्नौ                            | in the fire of their curse                              |
| शलभ-दशाम्-अनायि                      | was destroyed like a moth                               |
| वेनः                                 | Vena  |

When a group of sages approached him to advise him as to the right conduct, he indulged in abusing Thee declaring that there was

no other ruler on the earth other than himself. The enraged sages cursed him. In the flame of the curse Vena was destroyed like a moth.

तत्राशात् खलजनभीरुकैमुनीन्द्रै-  
स्तन्मात्रा चिरपरिरक्षिते तदङ्गे ।  
त्यक्ताघे परिमथितादथोरुदण्डा-  
दोर्दण्डे परिमथिते त्वमाविरासीः ॥४॥

|                                       |  |
|---------------------------------------|--|
| तत्-नाशात्                            | because of his death                                     |
| खलजन-भीरुकैः-<br>मुनीन्द्रैः-         | afraid of the wicked people, the great<br>sages          |
| तत्-मात्रा चिरपरिरक्षिते<br>तत्-अङ्गे | from his body preserved by his mother<br>for a long time |
| त्यक्त-अघे                            | removed sins   |
| परिमथितात्-अथ-<br>उरुदण्डात्-         | by churning his thighs                                   |
| दोर्दण्डे परिमथिते                    | then (when) the hands (were) being<br>churned            |
| त्वम्-आविरासीत्                       | Thou manifested Thyself                                  |

After his destruction, the sages feared that the absence of a ruler would lead to the tyranny of wicked people. So they took the body of Vena from his mother who had preserved it for a long time and churned the thighs. Thus his body became sinless. Then when his arms were churned, from there Thou appeared (in the form of Prithu).

विख्यातः पृथुरिति तापसोपदिष्टैः  
सूताद्यैः परिणुतभाविभूरिवीर्यः ।  
वेनार्त्या कबलितसम्पदं धरित्री-  
माक्रान्तां निजधनुषा समामकार्षीः ॥५॥

|                         |   |
|-------------------------|---|
| विख्यातः पृथु-इति       | famous as Prithu  |
| तापस-उपदिष्टः           | thus being advised by the great sages                       |
| सूत-आद्यैः              | the minstrels and others                                    |
| परिणुत-भावि-भूरि-वीर्यः | sang in praise of Thy future achievements                   |
| वेन-आत्मा               | tormented by Vena   |
| कबलित-सम्पदं धरित्रीम्- | the earth who had withdrawn her resources into her interior |
| आक्रान्ताम् निज-धनुषा   | was attacked by Thy arrow                                   |
| समाम्-अकार्षी           | (and was) made even   |

This was the famous incarnation of Thee as Prithu, the sages declared thus. The minstrels and others sang in praise of Thy future achievements. The Earth who had withdrawn all her resources into her interior because of the oppression of Vena, was attacked by Thy bow and arrow, and was made to yield back the resources.

भूयस्तां निजकुलमुख्यवत्सयुक्त्ये-  
देवाद्यैः समुचितचारुभाजनेषु ।  
अन्नादीन्यभिलषितानि यानि तानि  
स्वच्छन्दं सुरभितनूमदूदुहस्त्वम् ॥६॥

|                             |   |
|-----------------------------|---|
| भूयः-तां                    | then the earth                            |
| निज-कुल-मुख्य-वत्स-युक्तैः- | with the leader of each group as the calf |
| देव-आद्यैः                  | by the gods and others                    |
| समुचित-चारु-भाजनेषु         | in appropriate special vessels            |
| अन्नादीनि-अभिलषितानि        | food and other things as desired          |
| यानि तानि                   | this and that                             |

|               |  |
|---------------|--|
| स्वच्छन्दं    | unhesitatingly   |
| सुरभि-तनूम्   | (the earth) in the form of Surabhi (the celestial cow) |
| अदूदुहः त्वम् | Thou milked  |

Thou then made the gods and other species of beings to freely milk the Earth who had become like the celestial cow Surabhi. The leaders of the different groups of gods and others acted as calves milking their desired requirements in appropriate special vessels.

आत्मानं यजति मखैस्त्वयि त्रिधाम-  
न्नारब्दे शततमवाजिमेधयागे ।  
स्पर्धालुः शतमख एत्य नीचवेषो  
हृत्वा अश्वं तव तनयात् पराजितोऽभूत् ॥७॥

|                               |  |
|-------------------------------|--|
| आत्मानं यजति मखै:-<br>त्वयि   | as Thou were sacrificing to Thyself by Yanjyas           |
| त्रिधामन्-                    | O Lord of the three worlds!                              |
| आरब्दे शततम-वाजि-<br>मेध-यागे | (and) at the starting of the hundredth Ashwamedha Yanjya |
| स्पर्धालु शतमखः               | jealous Indra  |
| एत्य नीचवेषः                  | came as a barbarian                                      |
| हृत्वा-अश्वं                  | stealing away the horse                                  |
| तव तनयात्                     | by Thy son   |
| पराजितः-अभूत्                 | was defeated   |

O Lord of the three worlds! As Thou (as Prithu) were performing sacrifices to Thyself, and were to begin the hundredth Ashwamedha Yanjya, Indra became jealous. In the guise of a lowly person he stole the Yanjya horse. He was then defeated by Thy son (Vijitashwana).

देवेन्द्रं मुहुरिति वाजिनं हरन्तं  
 वहौ तं मुनिवरमण्डले जुहूषौ ।  
 रुध्याने कमलभवे क्रतोः समाप्तौ  
 साक्षात्तं मधुरिपुमैक्षथाः स्वयं स्वम् ॥८॥

|                         |   |
|-------------------------|---|
| देवेन्द्रं मुहः-इति     | Indra again and again thus                        |
| वाजिनं हरन्तं           | who was stealing the horse                        |
| वहौ तं                  | in the fire, him                                  |
| मुनिवर-मण्डले<br>जुहूषौ | when the sages were about to offer as<br>oblation |
| रुध्याने कमलभवे         | prevented by Brahma                               |
| क्रतोः समाप्तौ          | at the end of the Yanjya                          |
| साक्षात्-त्वं           | Thou in front of Thee (Prithu)                    |
| मधुरिपुम्-ऐक्षथाः       | saw Madhuripu (Maha Vishnu)                       |
| स्वयं स्वम्             | Thyself Thou                                      |

Indra who was again and again trying to steal the sacrificial horse, was about to be offered into the fire by the sacrificing sages, but they were restrained to do so by Brahmaa. When the sacrifice was completed Thou as Prithu saw Thyself manifested in Thy real form as Vishnu, the slayer of the demon Madhu.

तद्वत्तं वरमुपलभ्य भक्तिमेकां  
 गङ्गान्ते विहितपदः कदापि देव ।  
 सत्रस्थं मुनिनिवहं हितानि शंस-  
 न्नैक्षिष्ठाः सनकमुखान् मुनीन् पुरस्तात् ॥९॥

|                                |  |
|--------------------------------|--|
| तत्-दत्तं वरम्-उपलभ्य          | getting a boon given by Him                                  |
| भक्तिम्-एकां                   | firm devotion  |
| गङ्गा-अन्ते विहित-पदः<br>कदापि | on the banks of Gangaa having established<br>residence, once |

|                             |   |
|-----------------------------|---|
| देव                         | O Lord!                                     |
| सत्रस्थं मुनि-निवहं         | to the group of sages who were doing Yanjya |
| हितानि शंसन्-               | preaching spiritual welfare                 |
| ऐक्षिष्ठः                   | (Thou as Prithu) saw                        |
| सनक-मुखान् मुनीन् पुरस्तात् | the sages Sanaka and others in front        |

O Lord! After getting firm devotion alone as a boon from Him (Vishnu), Thou established Thy residence on the banks of Gangaa. Once as Thou were expounding Dharma to the sages who had assembled there for Yanjya, Thou saw the Sanaka and other sages before Thee.

विज्ञानं सनकमुखोदितं दधानः  
 स्वात्मानं स्वयमगमो वनान्तसेवी ।  
 तत्तादकृथुवपुरीश सत्वरं मे  
 रोगौघं प्रशमय वातगेहवासिन् ॥१०॥

|                         |  |
|-------------------------|--|
| विज्ञानं                | the (ultimate) knowledge                   |
| सनक-मुख-उदितं           | imparted by Sanaka and the other sages     |
| दधानः                   | receiving                                  |
| स्व-आत्मानं स्वयम्-अगमः | Thou attained Thy own self                 |
| वन-अन्त-सेवी            | living in the forest                       |
| तत्-तादक्-पृथु-वपुः-ईश  | O Lord! Of such nature embodied as Prithu! |
| सत्वरं मे               | hastily my                                 |
| रोगौघं                  | all ailments                               |
| प्रशमय                  | eradicate                                  |
| वातगेहवासिन्            | O Lord of Guruvaayur!                      |

Receiving the ultimate knowledge imparted by Sanaka and other sages, and living in the forest, Thou realised Thy own self. O Lord of Guruvaayur! Who embodied Thyself as Prithu! Be pleased to quickly cure me of all my ailments.

## Dashaka 19

पृथोस्तु नप्ता पृथुधर्मकर्मठः  
 प्राचीनबर्हिर्युवतौ शतद्रुतौ ।  
 प्रचेतसो नाम सुचेतसः सुता-  
 नजीजनत्वत्करुणाङ्कुरानिव ॥१॥

|                          |   |
|--------------------------|---|
| पृथो:-तु नप्ता           | Prithu's great grand son                |
| पृथु-धर्म-कर्मठः         | intensely performing righteous deeds    |
| प्राचीनबर्हिः-           | named Praacheenbarhi                    |
| युवतौ शतद्रुतौ           | through young Shatadruti                |
| प्रचेतसः नाम             | by the name of Prachetas                |
| सुचेतसः सुतान्-          | pure minded sons (ten)                  |
| अजीजनत्-                 | gave birth to                           |
| त्वत्-करुणा-अङ्कुरान्-इव | like sprouts of Thy compassion embodied |

Prithu's great grand son Praacheenbarhis, who was reputed for his undertakings for the good of the world had the young lady Shatadruti for his wife. From her, as though sprouts of Thy compassion ,ten noble minded sons were born to him known by the group name of Prachetas.

पितुः सिसृक्षानिरतस्य शासनाद्-  
 भवत्तपस्याभिरता दशापि ते  
 पयोनिधिं पश्चिममेत्य तत्टटे  
 सरोवरं सन्ददशुर्मनोहरम् ॥२॥

|                        |                                       |
|------------------------|---------------------------------------|
| पितुः सिसृक्षा-निरतस्य | the father who was intent on creation |
| शासनात्-               | by his direction                      |

|                                  |  |
|----------------------------------|--|
| भवत्-तपस्या-अभिरता दश-<br>अपि ते | those ten engrossed upon meditating<br>on Thee |
| पयोनिधिं पश्चिमम्-एत्य           | going to the western sea                       |
| तत्-तटे सरोवरं सन्दृशुः-         | on its shore saw a lake                        |
| मनोहरं                           | beautiful                                      |

Commanded by their father to multiply the species, these ten brothers, being firm believers in the importance of Thy worship, went to the western sea to meditate. On the shore of that sea they saw a beautiful lake.

तदा भवतीर्थमिदं समागतो  
भवो भवत्सेवकदर्शनादृतः ।  
प्रकाशमासाद्य पुरः प्रचेतसा-  
मुपादिशत् भक्ततमस्तव स्तवम् ॥३॥

|                       |                                     |
|-----------------------|-------------------------------------|
| तदा भवत्-तीर्थम्-इदम् | then this Thy holy lake             |
| समागतः भवः            | frequented by Shiva                 |
| भवत्-सेवक-दर्शन-आदृतः | eager to see Thy devotees           |
| प्रकाशम्-आसाद्य       | manifested himself                  |
| पुरः प्रचेतसाम्-      | before the Prachetas                |
| उपादिशत्              | and taught                          |
| भक्ततमः-              | (himself) a great devotee to (Thee) |
| तव स्तवं              | Thy great hymn                      |

Then, Thy greatest devotee, Lord Shiva who is always eager to see Thy devotees, came to this holy lake of Thine and appearing before the Prachetaas, taught them a great hymn in praise of Thee.

स्तवं जपन्तस्तममी जलान्तरे  
भवन्तमासेविषतायुतं समाः ।

भवत्सुखास्वादरसादमीष्वियान्  
बभूव कालो ध्रुववन्न शीघ्रता ॥४॥

|                             |  |
|-----------------------------|--|
| स्तवं जपन्तः-तम्-           | that hymn singing, these (Prachetaas)                              |
| अमी                         |  |
| जल-अन्तरे                   | in the water   |
| भवन्तम्-आसेविष्ट-           | on Thee meditated  |
| अयुतं समाः                  | for ten thousand years   |
| भवत्-सुख-आस्वाद्-<br>रसात्- | because of the joy they were experiencing in<br>meditating on Thee |
| अमीषु-                      | for them   |
| इयान् बभूव कालः             | such a long time passed  |
| ध्रुववत्-न शीघ्रता          | like Dhruva it did not happen quickly                              |

These devotees chanting the hymn, spent ten thousand years in water, in Thy worship and meditation on Thee. For the attainment of the bliss of Thy realisation, they had to spend this long period in austerities unlike Dhruva who got it very quickly.

तपोभिरेषामतिमात्रवर्धिभिः  
स यज्ञहिंसानिरतोऽपि पावितः ।  
पिताऽपि तेषां गृहयातनारद-  
प्रदर्शितात्मा भवदात्मतां ययौ ॥५॥

|                            |   |
|----------------------------|---|
| तपोभिः-एषाम्-              | by their penance  |
| अति-मात्र-वर्धिभिः         | which was increasing in intensity                           |
| स यज्ञ-हिंसा-निरतः-<br>अपि | he, though engaged in killing animals for the<br>sacrifices |
| पावितः                     | became purified   |
| पिता-अपि तेषां             | (he) their father   |

|                  |  |
|------------------|--|
| गृहयात्-नारद-    | (to whose) house Naarada went                    |
| प्रदर्शित्-आत्मा | (from Naarada) obtaining the knowledge of Aatman |
| भवत्-आत्मतां ययौ | attained to Thee                                 |

By the increasing strength of their penance, their father Praacheenbarhis also became purified who had slain many animals in the sacrificial fires. Naarada who had gone to his house, gave him the knowledge of Aatman by which he attained a form like Thine.

कृपाबलेनैव पुरः प्रचेतसां  
 प्रकाशमागाः पतगेन्द्रवाहनः ।  
 विराजि चक्रादिवरायुधांशुभि-  
 भुजाभिरष्टभिरुदञ्चितदयुतिः ॥६॥

|                                      |  |
|--------------------------------------|--|
| कृपा-बलेन-एव                         | by Thy compassion alone  |
| पुरः प्रचेतसां                       | before the Prachetas   |
| प्रकाशम्-आगाः                        | Thou manifested Thyself  |
| पतगेन्द्र-वाहनः                      | having Garuda as vehicle                                       |
| विराजि चक्र-आदि-वर-<br>आयुध-अंशुभिः- | lustrous by the resplendent discus and<br>other divine weapons |
| भुजाभिः-अष्टाभिः-                    | glorious with eight arms                                       |
| उदञ्चित-दयुतिः                       | spreading lustre   |

By virtue of Thy compassion alone, Thou appeared before the Prachetas. Thou were seated on Thy vehicle Garuda, having eight arms, holding the resplendent discus and other divine weapons and spreading lustre all around.

प्रचेतसां तावदयाचतामपि  
 त्वमेव कारुण्यभराद्वरानदाः ।

भवद्विचिन्ताऽपि शिवाय देहिनां  
भवत्सौ रुद्रनुतिश्च कामदा ॥७॥

|                         |   |
|-------------------------|---|
| प्रचेतसां तावत्-        | to the Prachetas, then                  |
| अयाचताम्-अपि            | though unsought for                     |
| त्वम्-एव कारुण्य-भरात्- | Thou Thyself out of infinite compassion |
| वरान्-अदा:              | gave boons                              |
| भवत्-विचिन्ता-अपि       | even the thought of Thee                |
| शिवाय देहिनां भवतु-     | may be for the benefit of the humans    |
| असौ रुद्रनुतिः-च        | this Rudra hymn also                    |
| कामदा (भवतु)            | may be a fulfiller of desires           |

Out of Thy infinite compassion, Thou gave the Prachetas boons, even without their asking. May even Thy thought be for the benefit of the humans and confer welfare on them, and may the Rudra hymn be the fulfiller of all desires.

अवाप्य कान्तां तनयां महीरुहां  
तया रमध्वं दशलक्षवत्सरीम् ।  
सुतोऽस्तु दक्षो ननु तत्क्षणाच्च मां  
प्रयास्यथेति न्यगदो मुदैव तान् ॥८॥

|                     |                                 |
|---------------------|---------------------------------|
| अवाप्य कान्तां      | getting as wife                 |
| तनयां महीरुहां      | the daughter of the trees       |
| तया रमध्वं          | with her enjoy                  |
| दशलक्ष-वत्सरीम्     | for ten lakhs of years          |
| सुतः-अस्तु दक्षः    | may you have a son named Daksha |
| ननु तत्-क्षणात्-    | immediately then                |
| च मां प्रयास्यथ-इति | attain me also, thus            |
| न्यगदः              | saying so                       |

|              |                    |
|--------------|--------------------|
| मुदा-एव तान् | pleasingly to them |
|--------------|--------------------|

Being highly pleased with the Prachetas Thou blessed them that they would get the daughter of the trees as their wife. They would lead a happy life with her for ten lakh of years. Also that they would have a son named Daksha and soon thereafter they would attain Thee.

ततश्च ते भूतलरोधिनस्तरून्  
 क्रुधा दहन्तो द्रुहिणेन वारिताः ।  
 द्रुमैश्च दत्तां तनयामवाप्य तां  
 त्वदुक्तकालं सुखिनोऽभिरेमिरे ॥१॥

|                            |  |
|----------------------------|--|
| ततः-च ते                   | then they (the trees)  |
| भू-तल-रोधिनः-<br>तरून्     | which were covering the whole surface of the earth, the trees, |
| क्रुधा दहन्तः              | burning (the trees) in anger                                   |
| द्रुहिणेन वारिताः          | were stopped by Brahmaa  |
| द्रुमैः-च दत्तां<br>तनयाम- | the trees gave their daughter                                  |
| अवाप्य तां                 | (they) getting her   |
| त्वत्-उक्त-कालं            | for the duration mentioned by Thee                             |
| सुखिनः-<br>अभिरेमिरे       | they lived happily   |

Then the Prachetas who were angered by the dense growth of the trees which were covering the surface of the whole earth and causing obstruction, started to burn them. They were dissuaded by Brahmaa to do so. Obligingly the trees gave them their daughter in marriage and they lived with her happily for the time specified by Thee.

अवाप्य दक्षं च सुतं कृताध्वराः  
 प्रचेतसो नारदलब्ध्या धिया ।  
 अवापुरानन्दपदं तथाविध-  
 स्त्वमीश वातालयनाथ पाहि माम् ॥१०॥

|                     |  |
|---------------------|--|
| अवाप्य दक्षं च सुतं | and getting the son named Daksha         |
| कृत-अध्वराः         | (and) having performed Brahma Satra      |
| प्रचेतसः            | the Prachetas                            |
| नारद-लब्ध्या धिया   | with the knowledge received from Naarada |
| अवापुः-आनन्द-पदं    | attained the state of bliss              |
| तथा-बिधः-त्वम्-     | Thou who are thus                        |
| ईश                  | O Lord!                                  |
| वातालयनाथ           | Lord of Guruvaayur!                      |
| पाहि माम्           | protect me.                              |

After begetting the son Daksha and performing several sacrificial rites and having received the highest knowledge from Naarada they attained liberation. O Lord! O Lord of Guruvaayur! Who are of such merciful nature, grant protection to me.

## Dashaka 20

प्रियव्रतस्य प्रियपुत्रभूता-  
 दामीधराजादुदितो हि नाभिः ।  
 त्वां दृष्टवानिष्टदमिष्टिमध्ये  
 तवैव तुष्ट्यै कृतयज्ञकर्मा ॥१॥

|                               |                                       |
|-------------------------------|---------------------------------------|
| प्रियव्रतस्य                  | of Priyavrata                         |
| प्रियपुत्रभूतात्-आमीध-राजात्- | from the dear son king Aagnidhra      |
| उदितः हि नाभिः                | was born Naabhi, indeed,              |
| त्वां दृष्टवान्-इष्टदम्-      | (he) saw Thee the fulfiller of desire |
| इष्टि-मध्ये                   | during the Yanjya                     |
| तव-एव तुष्ट्यै                | for propitiating Thee alone           |
| कृत-यज्ञ-कर्मा                | (who) had performed a Yanjya          |

King Priyavrata had a dear son named Asgnidhra king, of whom Naabhi was born. While Naabhi was performing a Yanjya, for propitiating Thee, he had a vision of Thee, the bestower of desired boons to devotees.

अभिष्टुतस्तत्र मुनीश्वरैस्त्वं  
 राज्ञः स्वतुल्यं सुतमर्थमानः ।  
 स्वयं जनिष्येऽहमिति ब्रुवाण-  
 स्तिरोदधा बर्हिषि विश्वमूर्ते ॥२॥

|                         |                                     |
|-------------------------|-------------------------------------|
| अभिष्टुतः-तत्र          | being praised there (in the yanjya) |
| मुनीश्वरैः-त्वं         | by the great sages Thou             |
| राज्ञः स्वतुल्यं सुतम्- | for the king a son like Thee        |
| अर्थमानः                | being prayed for                    |
| स्वयं जनिष्ये-अहम्-     | I shall Myself be born              |

|                 |  |
|-----------------|--|
| इति ब्रुवाणः-   | saying thus                                |
| तिरोदधा बहिष्ठि | (Thou) disappeared in the sacrificial fire |
| विश्वमूर्ते     | O Lord! With the cosmos as Thy form        |

O Lord of the whole universe! The sages sang Thy praises and the king prayed to Thee for a son like Thysel. Thou then declared that Thou would Thyself be born as his son and then Thou disappeared in the sacrificial fire.

नाभिप्रियायामथ मेरुदेव्यां  
त्वमंशतोऽभूः ऋषभाभिधानः ।  
अलोकसामान्यगुणप्रभाव-  
प्रभाविताशेषजनप्रमोदः ॥३॥

|                              |   |
|------------------------------|---|
| नाभि-प्रियायाम्-अथ           | to Naabhi's dear wife, then                                   |
| मेरुदेव्यां                  | named Merudevi  |
| त्वम्-अंशतः-अभूः             | Thou as a part incarnation were born                          |
| ऋषभ-अभिधानः                  | with the name Rishabha  |
| अलोक-सामान्य-गुण-<br>प्रभाव  | endowed with sublime and rare virtues                         |
| प्रभावित-अशेष-जन-<br>प्रमोदः | causing to countless people great delight<br>(with Thy glory) |

Then Thou were born as a part incarnation with the name Rishabha to Merudevi the wife of Naabhi. Thou delighted everyone with sublime virtues and glory not commonly seen in the world.

त्वयि त्रिलोकीभूति राज्यभारं  
निधाय नाभिः सह मेरुदेव्या ।  
तपोवनं प्राप्य भवन्निषेवी  
गतः किलानन्दपदं पदं ते ॥४॥

|                     |   |
|---------------------|---|
| त्वयि त्रिलोकीभूति  | On Thee, the ruler of the three worlds        |
| राज्य-भारं निधाय    | transferring the responsibility of governance |
| नाभिः सह मेरुदेव्या | Naabhi along with Merudevi                    |
| तपोवनं प्राप्य      | reaching the forest                           |
| भवत्-निषेवी         | and worshipping Thee                          |
| गतः किल-आनन्दपदं    | indeed attained the state of bliss            |
| पदं ते              | abode of Thine                                |

Naabhi entrusted the administration of the kingdom to Thee, who are the ruler of the three worlds and went away to the forest with his wife Merudevi to lead an ascetic life. Worshipping Thee there, he attained to Thy state of Supreme Bliss.

इन्द्रस्वदुल्कर्षकृतादमर्षा-  
द्ववर्षं नास्मिन्नजनाभवर्षे ।  
यदा तदा त्वं निजयोगशक्त्या  
स्ववर्षमेनद्वादधाः सुवर्षम् ॥५॥

|                              |                                |
|------------------------------|--------------------------------|
| इन्द्रः-त्वत्-उल्कर्षकृतात्- | Indra by Thy achievements      |
| अमर्षात्                     | out of jealousy                |
| ववर्षं न-अस्मिन्-            | did not shower rain on this    |
| अजनाभवर्षे                   | (land) Ajanaabh-varsha         |
| यदा तदा त्वं                 | when (this happened) then Thou |
| निज-योग-शक्त्या              | by Thy yogic power             |
| स्व-वर्षम्-एनत्-             | on Thy own kingdom brought     |
| व्यदधाः सुवर्षम्             | abundant rainfall              |

Owing to jealousy at the prosperity of the world generated by Thy (Rishabha's) greatness, Indra withheld rain from the continent Ajanaabha. Thereupon Thou by Thy yogic power brought enough rain on this Thy continent.

जितेन्द्रदत्तां कमनीं जयन्ती-  
मथोद्वहन्नामरताशयोऽपि ।  
अजीजनस्तत्र शतं तनूजा-  
नेषां क्षितीशो भरतोऽग्रजन्मा ॥६॥

|                             |                                      |
|-----------------------------|--------------------------------------|
| जितेन्द्र-दत्तां            | given by Indra                       |
| कमनीं जयन्तीम्-             | beautiful Jayanti                    |
| अथ-उद्वहन्-                 | then marrying                        |
| आत्मरत-आशयः-अपि             | even though ever absorbed in Brahman |
| अजीजनः-तत्र शतं<br>तनूजान्- | (he) begot hundred sons              |
| एषां क्षितीशः भरतः-         | among them, king Bharat              |
| अग्र-जन्मा                  | was the eldest                       |

Thus defeated, Indra bestowed beautiful Jayanti on Thee as Thy wife. Though Thou were ever absorbed in the Aatman, Thou begot in her one hundred sons, the eldest of whom was king Bharat.

नवाभवन् योगिवरा नवाये  
त्वपालयन् भारतवर्षखण्डान् ।  
सैका त्वशीतिस्तव शेषपुत्र-  
स्तपोबलात् भूसुरभूयमीयुः ॥७॥

|                            |   |
|----------------------------|---|
| नव-अभवन् योगिवराः          | nine of them became great yogis                 |
| नव-अन्ये-तु-               | another nine indeed                             |
| अपालयन्<br>भारतवर्षखण्डान् | ruled over the various regions of Bharatavarsha |
| सैका तु-अशीतिः-            | one and eighty however                          |
| तव शेष पुत्रः-             | Thy remaining sons                              |
| तपोबलात्                   | by the power of their austerities               |

|                 |                       |
|-----------------|-----------------------|
| भूसुरभूयम्-ईयुः | attained Braahminhood |
|-----------------|-----------------------|

Nine of them became great yogis, and another nine ruled over the various regions of Bhaarataravarsha. Thy remaining eighty-one sons attained Braahminhood by the power of their austerities.

उक्त्वा सुतेभ्योऽथ मुनीन्द्रमध्ये  
विरक्तिभक्त्यन्वितमुक्तिमार्गम् ।  
स्वयं गतः पारमहंस्यवृत्ति-  
मधा जडोन्मत्पिशाचचर्याम् ॥८॥

|                              |   |
|------------------------------|---|
| उक्त्वा सुतेभ्योः-अथ         | instructing the sons then                   |
| मुनीन्द्र-मध्ये              | in the midst of great sages                 |
| विरक्ति-भक्ति-अन्वित-        | comprising of renunciation and devotion     |
| मुक्ति-मार्गम्               | the path of liberation                      |
| स्वयं गतः                    | Thyself went (took to)                      |
| पारमहंस्यवृत्तिम्-           | the way of the life of Paramahansas         |
| अधा:                         | adopting                                    |
| जड-उन्मत्त-पिशाच-<br>चर्याम् | the behaviour of idiots lunatics and ghosts |

Afterwards Thou instructed Thy sons along with the great ascetics in the path of salvation through renunciation and devotion. Then adopting the life of a total renunciate Thou moved about behaving like an idiot, a mad man or a ghost.

परात्मभूतोऽपि परोपदेशं  
कुर्वन् भवान् सर्वनिरस्यमानः ।  
विकारहीनो विचचार कृत्स्नां  
महीमहीनात्मरसाभिलीनः ॥९॥

|                        |  |
|------------------------|--|
| परात्मभूतः-अपि         | though one with the Supreme Aatman                   |
| पर-उपदेशं कुर्वन्      | giving instructions to others                        |
| भवान् सर्व-निरस्य-मानः | Thou being insulted by others                        |
| विकार-हीनः             | free from attachment (or aversion)                   |
| विचार                  | wondered   |
| कृत्स्नां महीम्-       | all over the earth                                   |
| अहीन-आत्मरस-अभिलीनः    | completely absorbed in the bliss of the Supreme Self |

Though Thou had attained complete identity with the Brahman, Thou continued to impart knowledge to others. Thou were free from attachment and aversion, though Thou were treated with indifference. Thou wandered all over the earth completely absorbed in the bliss of the Supreme self.

शयुव्रतं गोमृगकाकचर्या  
चिरं चरन्नाप्य परं स्वरूपं ।  
दवाहताङ्गः कुटकाचले त्वं  
तापान् ममापाकुरु वातनाथ ॥१०॥

|                    |  |
|--------------------|--|
| शयु-व्रतम्         | the way of the life of the python          |
| गो-मृग-काक-चर्याम् | and the ways of the cow, dear and crow     |
| चिरं चरन्-         | practising for a long time                 |
| आप्य परं स्वरूपं   | attaining oneness with the Supreme Brahman |
| दवा-हत-अङ्गः       | with body perishing in the forest fire     |
| कुटकाचले त्वं      | in the Coorg mountains, Thou               |
| तापान् मम-अपाकुरु  | ailments of mine do destroy                |
| वातनाथ             | O Lord of Guruvaayur!                      |

Observing the ways of the life of a python, a cow, a deer, and a crow, Thou wandered about for long, attaining identity with the Supreme Brahman. Thy body then perished in the forest fire in the Coorg mountains. O Lord of Guruvaayur! Deign to eradicate my afflictions.

## Dashaka 21

मध्योद्धर्वे भुव इलावृतनाम्नि वर्षे  
 गौरीप्रधानवनिताजनमात्रभाजि ।  
 शर्वेण मन्त्रनुतिभिः समुपास्यमानं  
 सङ्कर्षणात्मकमधीश्वर संश्रये त्वाम् ॥१॥

|                                    |  |
|------------------------------------|--|
| मध्य-उद्धर्वे भुवः                 | in the middle of the earth                         |
| इलावृत-नाम्नि वर्षे                | in the region called Ilaavrata                     |
| गौरी-प्रधान-वनिताजन-<br>मात्र-भाजि | Gauri as their chief, inhabited solely<br>by women |
| शर्वेण                             | by Lord Shiva (as Ardhnareeshwara)                 |
| मन्त्र-नुतिभिः                     | by mantras and hymns                               |
| समुपास्यमानं                       | (Thou) being worshipped                            |
| सङ्कर्षण-आत्मकम्-                  | in the form of Sankarshana                         |
| अधीश्वर                            | O Almighty Lord!                                   |
| संश्रये                            | (I) seek refuge (in)                               |
| त्वाम्                             | Thee   |

In the middle of the earth is the region called Ilaavrata which is inhabited exclusively by women with Gauri as their chief. I seek refuge in Thee O Lord! Who are present there as Sankarshana and are worshipped with holy chants by Sharva (Shiva) in his 'man-woman' form known as Ardhnareeshwara.

भद्राश्वनामक इलावृतपूर्ववर्षे  
 भद्रश्रवोभिः ऋषिभिः परिणूयमानम् ।  
 कल्पान्तगूढनिगमोद्धरणप्रवीणं  
 ध्यायामि देव हयशीर्षतनुं भवन्तम् ॥२॥

|               |                                 |
|---------------|---------------------------------|
| भद्राश्व-नामक | (known) by the name Bhadraashva |
|---------------|---------------------------------|

|                                    |   |
|------------------------------------|---|
| इलावृत-पूर्व-वर्षे                 | in the region east of Ilaavrata   |
| भद्रश्रवोभिः ऋषिभिः                | (where) by the Rishis known as Bhadraashwaras   |
| परिण्युमानम्                       | praised (Thou)  |
| कल्पान्त-गृह्ण-निगम-उद्धरण-प्रवीणं | at the end of the Kalpa, (which were) lost, the Vedas, in restoring, who is expert, (Thou), |
| ध्यायामि                           | I meditate on (Thee)  |
| देव                                | O Lord!   |
| हयशीर्ष-तनुं भवन्तम्               | Thou who has taken the form of Hayagreeva   |

In the region known as Bhadraashva, situated to the east of Ilaavrata, O Lord! Thou resides as Hayagreeva. I meditate on this horse-necked form of Thine which is famed as the restorer of the Vedas lost in the deluge at the end of the cosmic cycle. This Hayagreeva form of Thine is worshipped by the Rishis Bhadraashwara with hymns of praises.

ध्यायामि दक्षिणगते हरिवर्षवर्षे  
 प्रह्लादमुख्यपुरुषैः परिषेव्यमाणम् ।  
 उत्तुङ्गशान्तध्वलाकृतिमेकशुद्ध-  
 ज्ञानप्रदं नरहरिं भगवन् भवन्तम् ॥३॥

|                        |  |
|------------------------|--|
| ध्यायामि               | I meditate (on Thee)                               |
| दक्षिणगते हरिवर्षवर्षे | towards the south (of Ilaavrata) in Harivarsha     |
| प्रह्लाद-मुख्य-पुरुषैः | by Prahlaad and other leading people               |
| परिषेव्यमाणम्          | (being) worshipped                                 |
| उत्तुङ्ग-ध्वल-आकृतिम्- | (as one) who is very tall, calm and white in color |
| एकशुद्ध-ज्ञान-प्रदम्   | who bestows the highest pure knowledge             |

|        |                         |
|--------|-------------------------|
| नरहरि  | in the form of Narahari |
| भगवन्  | O Lord!                 |
| भवन्तं | Thee (I meditate on)    |

To the south of Ilaavrata is Harivarsha. There Thou are worshipped by Prahlaad and other leading devotees as Narahari, whose body is tall and white and who is calm and bestows the knowledge of Supreme Brahman. O Lord! I meditate on that form of Thee.

वर्षे प्रतीचि ललितात्मनि केतुमाले  
 लीलाविशेषललितस्मितशोभनाङ्गम् ।  
 लक्ष्या प्रजापतिसुतैश्च निषेव्यमाणं  
 तस्याः प्रियाय धृतकामतनुं भजे त्वाम् ॥४॥

|                                       |  |
|---------------------------------------|--|
| वर्षे प्रतीचि                         | in the region to the west of Ilaavrata   |
| ललित-आत्मनि                           | in the very beautiful  |
| केतुमाले                              | Ketumaala  |
| लीला-विशेष-ललित-<br>स्मित-शोभन-अङ्गम् | with a divine sportive and charming<br>smile, having a resplendent form (Thou) |
| लक्ष्या                               | by Lakshmi   |
| प्रजापतिसुतैः च                       | and by the sons of Prajaapati  |
| निषेव्यमाणम्                          | worshipped   |
| तस्याः प्रियाय                        | for her pleasure   |
| धृत-काम-तनुम्                         | taking the form of Kaamadeva   |
| भजे त्वाम्                            | I worship Thee   |

To the west of Ilaavrata, in the beautiful region of Ketumaalaa, Thou resides as Kaamadeva, for the pleasure of Lakshmi. Thy form is resplendent with a divine sportive and charming smile. Thou are worshipped by Lakshmi and the sons of Prajaapati. I worship Thee.

रम्ये ह्युदीचि खलु रम्यकनाम्नि वर्षे  
 तद्वर्षनाथमनुवर्यसपर्यमाणम् ।  
 भक्तैकवत्सलममत्सरहत्सु भान्तं  
 मत्स्याकृतिं भुवननाथ भजे भवन्तम् ॥५॥

|                           |  |
|---------------------------|--|
| रम्ये हि उदीचि<br>खलु     | In the beautiful (region) to the north of<br>Ilaavrata         |
| रम्यक-नाम्नि वर्षे        | in the region called Ramyak                                    |
| तत्-वर्ष-नाथ-<br>मनुवर्य- | by that region's ruler, Manu                                   |
| सपर्यमाणम्                | (Thou) being worshipped  |
| भक्त-एक-<br>वत्सलम्-      | (Thou) who is benevolent to His devotees                       |
| अमत्सर-हत्सु भन्तं        | in the hearts of all pure hearted people (thou)<br>who shines, |
| मत्स्य-आकृतिं             | in a fish form   |
| भुवननाथ                   | O Lord of the Universe!  |
| भजे भवन्तं                | I worship Thee   |

In the beautiful region of Ramyak to the north of Ilaavrata whose ruler Vaivaswata Manu worships Thee in Thy form of a fish. Thou who are very benevolent to Thy devotees and who shine in the hearts of those who are free from attachments, I worship Thee in the form of the fish.

वर्ष हिरण्मयसमाह्यमौत्तराह-  
 मासीनमद्रिधृतिकर्मठकामठाङ्गम् ।  
 संसेवते पितृगणप्रवरोऽर्थमा यं  
 तं त्वां भजामि भगवन् परचिन्मयात्मन् ॥६॥

|                   |                      |
|-------------------|----------------------|
| वर्ष              | the region           |
| हिरण्मय-समाह्यम्- | Hiranmaya', known as |

|                                  |   |
|----------------------------------|---|
| औत्तराहम्-                       | to the north (of Ramyak)  |
| आसीनम्-                          | residing there  |
| अद्रि-धृति-कर्मठ-<br>कामठ-अङ्गम् | the mountain (Mandaar) bearing, capable of,<br>in the form of the tortoise, on the back |
| संसेवते                          | who is worshipped by  |
| पितृगण-प्रवरः-<br>अर्यमा         | the chief of the Pitriganas, Aryamaa,   |
| यं तं त्वां                      | Which, That Thee  |
| भजामि भगवन्                      | I worship O Lord!   |
| परचिन्मय-आत्मन्                  | O Supreme Light of Consciousness!   |

The region called Hiranmaya which is to the north of Ramyak, Thou reside there in the form of the huge tortoise that could bear the Mandara mountain on its back. There Thou are worshipped by Aryamaa the famous chief of the Pitrish. O Lord! O Supreme Pure Consciousness! I worship Thy that form.

किञ्चोत्तरेषु कुरुषु प्रियया धरण्या  
 संसेवितो महितमन्त्रनुतिप्रभेदैः ।  
 दंष्ट्रग्रधृष्टघनपृष्ठगरिष्ठवर्ष्मा  
 त्वं पाहि बिज्ञनुत यज्ञवराहमूर्ते ॥७॥

|                               |                                    |
|-------------------------------|------------------------------------|
| किम्-च                        | further                            |
| उत्तरेषु                      | to the north (of Hiranmaya)        |
| कुरुषु                        | (in the region known as) in Kuru   |
| प्रियया धरण्या                | by Thy consort the Earth           |
| संसेवितः                      | well worshipped                    |
| महित-मन्त्र-नुति-<br>प्रभेदैः | by various great mantras and hymns |

|  |  |
|--|--|
| दंष्ट-अग्र-घृष्ट-घन-<br>पृष्ठ-गरिष्ठ-वर्ष्मा | (Thou whose) tusks' ends touched the clouds with such a huge body          |
| त्वं पाहि                                    | Thou protect me  |
| विज्ञ-नुत यज्ञ-वराह-<br>मूर्ते               | by the enlightened ones adored, (O Thou) in the form of the Yanjya Varaaha |

To the north of Hiranmaya, Thou are worshipped by Thy dear consort the Earth, with the utterances of holy Mantras and hymns of praise. Thou are adored by the wise in the form of Yanjya Varaaha (the divine boar) whose gigantic body rose so high that the tusks' edges rubbed against the clouds. Do protect Thy devotees.

याम्यां दिशं भजति किंपुरुषाख्यवर्षे  
संसेवितो हनुमता दृढभक्तिभाजा ।  
सीताभिरामपरमाद्भुतरूपशाली  
रामात्मकः परिलसन् परिपाहि विष्णो ॥८॥

|                                     |  |
|-------------------------------------|--|
| याम्यां दिशं भजति                   | situated to the south (of Ilaavrata)   |
| किंपुरुष-आख्य-वर्षे                 | 'Kimpurusha', known as, in that region   |
| संसेवितः                            | worshipped   |
| हनुमता                              | by Hanumaan  |
| दृढ-भक्तिभाजा                       | who has firm devotion to Thee  |
| सीता-अभिराम-परम-<br>अद्भुत-रूप-शाली | (and) Sita is captivated by (Thy) form which is most wonderful and resplendent |
| रामात्मकः परिलसन्                   | as Raama shining   |
| परिपाहि                             | do protect   |
| विष्णो                              | O Lord! Vishnu!  |

Towards the south of Ilaavrata, residing in the region known as Kimpurusha, Thou are worshipped by Hanumaan with firm and unwavering devotion. O Lord Vishnu! Thou as Raama do shine

with a wonderful and resplendent form form that captivates Sita and is made more charming by her presence. Do protect us, O Vishnu!

श्रीनारदेन सह भारतखण्डमुख्यै-  
स्त्वं साङ्ख्ययोगनुतिभिः समुपास्यमानः ।  
आकल्पकालमिह साधुजनाभिरक्षी  
नारायणो नरसखः परिपाहि भूमन् ॥९॥

|                        |   |
|------------------------|---|
| श्री-नारदेन सह         | along with Shree Naarada                          |
| भारत-खण्ड-<br>मुख्यैः- | by the foremost (devotees) of Bhaaratavarsha      |
| त्वं                   | Thou  |
| सांख्य-योग-<br>नुतिभिः | with the hymns based on Saankhya and Yoga systems |
| समुपास्यमानः           | well meditated upon                               |
| आकल्प-कालम्-<br>इह     | till Pralaya time, here (in Bhaaratavarsha)       |
| साधुजन-अभिरक्षी        | the virtuous protecting,                          |
| नारायणः नरसखः          | (Thou) Naaraayana (who has) and Nara as companion |
| परिपाहि                | do protect  |
| भूमन्                  | O Lord of the Universe!                           |

Along with Naarada, by the leading devotees of Bhaarata region Thou are meditated upon and praised with hymns based on Saankhya and Yoga. In Bhaaratavarsha as Naaraayana with Nara as companion, Thou do reside till Pralaya (deluge) time,for the protection of the virtuous. Deign to protect all devotees.

प्लाक्षेऽकर्णपमयि शाल्मल इन्दुरूपं  
द्वीपे भजन्ति कुशनामनि वह्निरूपम् ।

क्रौञ्चेऽम्बुरूपमथ वायुमयं च शाके  
त्वां ब्रह्मरूपमपि पुष्करनाम्नि लोकाः ॥१०॥

|                             |   |
|-----------------------------|---|
| प्लाक्षे-अर्क-रूपम्-        | in Plaaksha, in the form of the Sun                       |
| अयि                         | O Thou!   |
| शाल्मले इन्दुरूपं           | in Shaalmala, in the form of the moon                     |
| द्वीपे भजन्ति कुश-<br>नामनि | in the island named Kusha, people worship,                |
| वह्नि-रूपम्                 | (Thee) in the form of Fire                                |
| क्रौञ्चे-अम्बु-रूपम्-       | in Kraunch as water                                       |
| अथ वायु-मयं च<br>शाके       | and then as wind in Shaaka                                |
| त्वां ब्रह्म-रूपम्-अपि      | Thee also in the form of Brahmaa                          |
| पुष्कर-नाम्नि लोकाः         | in (the place) called Pushkara by people (are worshipped) |

O Lord! Thou are worshipped by the people in the form of the sun in Plaaksha, as the Moon in Shaalmala, as fire in Kushadveep, as water in Kraunch, as wind in Shaaka and as Brahmaa in the place named Pushkara.

सर्वैर्धुवादिभिरुडप्रकरैग्रहैश्च  
पुच्छादिकेष्वयवेष्वभिकल्प्यमानैः ।  
त्वं शिंशुमारवपुषा महतामुपास्यः  
सन्ध्यासु रुच्यि नरकं मम सिन्धुशायिन् ॥११॥

|                                      |  |
|--------------------------------------|--|
| सर्वैः-ध्रुव-आदिभिः:-<br>उडुप्रकरैः- | by all, Dhruva etc., the groups of stars |
| ग्रहैः-च                             | and by the planets                       |
| पुच्छ-आदिकेषु अवयवेषु-               | as tail etc., in the limbs               |
| अभिकल्प्यमानैः                       | imagined                                 |

|                     |  |
|---------------------|--|
| त्वं शिंशुमार-वपुषा | Thou, the great Fish Sinshumaar bodied |
| महताम्-उपास्यः      | by the enlightened meditated upon      |
| सन्ध्यासु           | at the (three) Sandhyaas               |
| रुन्धि नरकं मम      | eradicate hell (sufferings) of mine    |
| सिन्धुशायिन्        | O Resident of the Milk Ocean           |

Dhruva - the Pole star, and all the groups of stars and planets who are imagined as forming the limbs and tail of the great Fish Shinshumaar, in that form , Thou are meditated upon by the enlightened ones, at the three Sandhyaas. O Lord! Reposing on the Milk Ocean! deign to eradicate my suffering and my sins.

पातालमूलभुवि शेषतनुं भवन्तं  
 लोलैककुण्डलविराजिसहस्रशीर्षम् ।  
 नीलाम्बरं धृतहलं भुजगाङ्गनाभि-  
 र्जुष्टं भजे हर गदान् गुरुगेहनाथ ॥१२॥

|  |  |
|--|--|
| पाताल-मूल-भुवि                         | of Paataala's bottom surface                                     |
| शेष-तनुं भवन्तं                        | in Aadishesha's form, Thee                                       |
| लोल-एक-कुण्डल-<br>विराजि-सहस्र-शीर्षम् | (weith)dangling one earring and shining<br>in the thousand heads |
| नीलाम्बरं                              | wearring a blue garment  |
| धृत-हलं                                | armed with a plough  |
| भुजग-अङ्गनाभि:-जुष्टं                  | by serpent women worshipped                                      |
| भजे                                    | I adore  |
| शेषतनुं भवन्तं                         | the Aadishesha bodied Thee                                       |
| हर गदान्                               | eradicate my ailments  |
| गुरुगेहनाथ                             | O Lord of Guruvaayur!  |

I worship Thee as Aadishesha the great serpent. Thou residing at the bottom of Paataal, having a thousand heads, which shine with a single ever quivering earring, wearing a blue garment, and having a plough as weapon, are worshipped by Naaga (serpent) damsels. May Thou O Lord of Guruvaayur be pleased to relieve me of my ailments.

## Dashaka 22

अजामिलो नाम महीसुरः पुरा  
 चरन् विभो धर्मपथान् गृहाश्रमी ।  
 गुरोर्गिरा काननमेत्य दृष्टवान्  
 सुधृष्टशीलां कुलटां मदाकुलाम् ॥१॥

|                     |  |
|---------------------|--|
| अजामिलः नाम महीसुरः | The Braahmin by the name Ajaamil         |
| पुरा                | long ago                                 |
| चरन् विभो धर्मपथान् | O Lord! Who was leading a righteous life |
| गृहाश्रमी           | (and) who was a householder              |
| गुरोः-गिरा          | at the request of his father             |
| काननम्-एत्य         | going to the forest                      |
| दृष्टवान्           | saw                                      |
| सुधृष्टशीलाम्       | an immodest                              |
| कुलटाम्             | (and) immoral woman                      |
| मदाकुलाम्           | given to drinking                        |

O Lord! Long ago there was a Braahmin householder named Ajaamil who led a virtuous life. He went to the forest (for collecting sacrificial fuel) at his father's request. There he met an immoral, immodest woman who was given to drinking.

स्वतः प्रशान्तोऽपि तदाहृताशयः  
 स्वधर्ममुत्सृज्य तया समारमन् ।  
 अधर्मकारी दशमी भवन् पुन-  
 दर्द्धौ भवन्नामयुते सुते रतिम् ॥२॥

|                     |                                 |
|---------------------|---------------------------------|
| स्वतः प्रशान्तः-अपि | self controlled, though         |
| तत्-आहृत-आशयः       | his mind being attracted by her |

|                     |                               |
|---------------------|-------------------------------|
| स्व-धर्मम्-उत्सृज्य | all his duties, giving up     |
| तया समारमन्         | her (company) enjoying        |
| अधर्मकारी           | unrighteous                   |
| दशमी भवन् पुनः-     | very old becoming, then       |
| दधौ                 | gave                          |
| भवत्-नाम-युते सुते  | who bore Thy name, to his son |
| रतिम्               | attachment                    |

Though by nature a man of self control his mind was attracted to her. He gave up all his duties and revelling in her company led a sinful life. As he became old, he became very much attached to his son who bore Thy name - Naaraayana.

स मृत्युकाले यमराजकिङ्करान्  
 भयङ्करांस्तीनभिलक्षयन् भिया ।  
 पुरा मनाक् त्वत्स्मृतिवासनाबलात्  
 जुहाव नारायणनामकं सुतम् ॥३॥

|                              |   |
|------------------------------|---|
| स मृत्युकाले                 | he, at death time   |
| यमराज-किङ्करान्              | the death god's messengers                                  |
| भयङ्करान्-त्रीन्-            | very fierce, three (of them)                                |
| अभिलक्षयन्                   | seeing (before him)   |
| भिया                         | in fear   |
| पुरा मनाक्                   | long ago, certainly   |
| त्वत्-स्मृति-वासना-<br>बलात् | a (faint) memory of Thee, by its (Thy<br>memory's) strength |
| जुहाव                        | called  |
| नारायण-नामकं<br>सुतम्        | Naaraayana named his son                                    |

At the time of death, he saw before him three fierce looking emissaries of Yama - the god of death. He called out in fright the name of his son Naaraayana, induced by the strength of the memory of his past devotion to Thee.

दुराशयस्यापि तदात्मनिर्गत-  
त्वदीयनामाक्षरमात्रवैभवात् ।  
पुरोऽभिपेतुर्भवदीयपार्षदाः  
चतुर्भुजाः पीतपटा मनोरमाः ॥४॥

|                               |   |
|-------------------------------|---|
| दुराशयस्य-अपि<br>तदा-तु       | then even though he was evil minded                                 |
| अनिर्गत त्वदीय-               | emerging, of Thy  |
| नाम-अक्षर-मात्र-<br>वैभवात्   | name's letters, solely by, its glory                                |
| पुरोऽभिपेतुः-                 | before him appeared   |
| भवदीय पार्षदाः                | Thy emissaries  |
| चतुर्भुजाः पीतपटाः<br>मनोरमाः | having four arms, wearing yellow garments<br>with lovely appearance |

In spite of his evil nature, by the glory of the letters of Thy name uttered by him, there appeared before him, Thy emissaries. They had four arms and were wearing yellow robes and were of enchanting appearance.

अमुं च संपाश्य विकर्षतो भटान्  
विमुच्छतेत्यारुरुधुर्बलादमी ।  
निवारितास्ते च भवज्जनैस्तदा  
तदीयपापं निखिलं न्यवेदयन् ॥५॥

|                |  |
|----------------|--|
| अमुं च संपाश्य | him (Ajaamila) tying up with ropes             |
| विकर्षतः भटान् | (and) dragging, to the messengers (of<br>Yama) |

|                           |                                       |
|---------------------------|---------------------------------------|
| विमुच्यत-इति-             | "Release him" thus (saying)           |
| आरुरुधुः-बलात्-अमी        | (were) stopped by force, they         |
| निवारिता:-ते च भवत्-जनैः- | and were obstructed by Thy emissaries |
| तदा तदीय-पापं निखिलं      | then, all his sins                    |
| न्यवेदयन्                 | (they) narrated                       |

Seeing Ajaamil tied up with ropes and being dragged by the messengers of Yama, they were obstructed by Thy emissaries by force and were stopped to do so. Then the emissaries of Yama narrate all his sins.

भवन्तु पापानि कथं तु निष्कृते  
 कृतेऽपि भो दण्डनमस्ति पण्डिताः ।  
 न निष्कृतिः किं विदिता भवदशा-  
 मिति प्रभो त्वत्पुरुषा बभाषिरे ॥६॥

|                              |   |
|------------------------------|---|
| भवन्तु पापानि                | let there be sins                         |
| कथं तु                       | how is it                                 |
| निष्कृते कृते-अपि            | atonements have been made एवेन्           |
| भो दण्डनम्-अस्ति<br>पण्डिताः | are there punishments, O Learned<br>Ones! |
| न निष्कृतिः किं विदिता       | is atonement not known                    |
| भवदशाम्-इति                  | to persons like you? Thus                 |
| प्रभो                        | O Lord                                    |
| त्वत्-पुरुषा बभाषिरे         | Thy emissaries spoke                      |

O Lord! Thy emissaries told them that even if there were sins, how was it that there was punishment when atonement had been made. Did people like them who were learned, not know what atonement was?

श्रुतिस्मृतिभ्यां विहिता व्रतादयः  
 पुनन्ति पापं न लुनन्ति वासनाम् ।  
 अनन्तसेवा तु निकृन्तति द्वयी-  
 मिति प्रभो त्वत्पुरुषा बभाषिरे ॥७॥

|                       |                                 |
|-----------------------|---------------------------------|
| श्रुति-स्मृतिभ्यां    | in the Srutis and Smritis       |
| विहिताः व्रतादयः      | are laid down, the vows etc.,   |
| पुनन्ति पापं          | cleanse one of sins             |
| न लुनन्ति वासनां      | but do not destroy the tendency |
| अनन्त-सेवा तु         | service to the Lord however,    |
| निकृन्तति द्वयीम्-इति | destroys both, thus             |
| प्रभो                 | O Lord!                         |
| त्वत्-पुरुषा बभाषिरे  | Thy emissaries did speak        |

O Lord! Thy emissaries told them that in the Srutis and Smritis as per the vows which are laid down, they absolve a person from sins, but do not curb the sinful tendency. Whereas, the service of the Lord! Destroys both - the sins and the sinful tendencies.

अनेन भो जन्मसहस्रकोटिभिः  
 कृतेषु पापेष्वपि निष्कृतिः कृता ।  
 यदग्रहीत्राम भयाकुलो हरे-  
 रिति प्रभो त्वत्पुरुषा बभाषिरे ॥८॥

|                        |  |
|------------------------|--|
| अनेन भो                | by him (Ajaamil) O! You (messengers of Yama) |
| जन्म-सहस्र-<br>कोटिभिः | in innumerable lives                         |
| कृतेषु पापेषु-अपि      | if he has committed sins also                |
| निष्कृतिः कृता         | atonement has been made                      |
| यत्-अग्रहीत्-नाम       | because he took (uttered) the name           |

|                       |                                 |
|-----------------------|---------------------------------|
| भय-आकुलः हरे:-<br>इति | overcome by fear, of Hari, thus |
| प्रभो                 | O Lord!                         |
| त्वत्-पुरुषा बभाषिरे  | Thy emissaries did speak        |

O Lord! Thy emissaries told the messengers of Yama that though overcome by fear, Ajaamil had uttered the Name of Hari. By that alone he had atoned for all the sins committed by him in innumerable lives.

नृणामबुद्ध्यापि मुकुन्दकीर्तनं  
दहत्यधौघान् महिमास्य तादृशः ।  
यथाग्निरेधांसि यथौषधं गदा -  
निति प्रभो त्वत्पुरुषा बभाषिरे ॥९॥

|                      |                                    |
|----------------------|------------------------------------|
| नृणाम्-अबुद्ध्या-अपि | of human beings, unknowingly even, |
| मुकुन्द-कीर्तनं      | the name of Mukund is chanted      |
| दहति-अघ-औघान्        | burns up all sins                  |
| महिमा-अस्य तादृशः    | its glory is such                  |
| यथा-अग्निः-एधांसि    | like fire (burning) fuel           |
| यथा-औषधं गदान् इति   | like medicine (curing) disease     |
| प्रभो                | O Lord! Thus                       |
| त्वत्-पुरुषा बभाषिरे | Thy emissaries did speak           |

O Lord! Thy emissaries told them that even if the chanting of The Name of Mukund is done unknowingly, by the human beings, it burns up all their sins. Its glory is like that of fire burning the fuel and like the medicine curing the disease.

इतीरितैर्याम्यभट्टरपासृते  
भवद्वटानां च गणे तिरोहिते ।

भवत्स्मृतिं कंचन कालमाचरन्  
भवत्पदं प्रापि भवद्वैरसौ ॥१०॥

|                 |  |
|-----------------|--|
| इति-ईरितैः-     | thus being told                        |
| याम्य-भटैः-     | the messengers of Yama                 |
| अपासृते         | having left                            |
| भवत्-भटानां च   | and Thy emissaries                     |
| गणे तिरोहिते    | in a group having disappeared          |
| भवत्-स्मृतिं    | having Thy remembrance                 |
| कंचन कालम्-     | for some time                          |
| आचरन्           | and worshipping Thee                   |
| भवत्-पदं प्रापि | Thy abode attaining                    |
| भवत्-भटैः-असौ   | this (Ajaamil) (led by) Thy emissaries |

The messengers of Yama left when they were told thus. The group of Thy emissaries also disappeared. Ajaamil remembered and worshipped Thee for some time and then attained Thy abode led by Thy emissaries.

स्वकिङ्करावेदनशङ्कितो यम-  
स्वदंघिभक्तेषु न गम्यतामिति ।  
स्वकीयभृत्यानाशिशक्षदुच्यकैः  
स देव वातालयनाथ पाहि माम् ॥११॥

|                       |  |
|-----------------------|--|
| स्व-किङ्कर-<br>आवेदन- | his messengers reporting <sup>1`</sup> |
| शङ्कितः यमः-          | the much concerned Yama                |
| त्वत्-अंघि-भक्तेषु    | to the devotees of Thy feet            |
| न गम्यताम्-इति        | do not go, thus                        |
| स्वकीय-भृत्यान्-      | his own messengers                     |

|                        |   |
|------------------------|---|
| अशिशिक्षत्-<br>उच्चकैः | instructed strictly                             |
| स देव वातालयनाथ        | Thou (who are such) Lord! O Lord of Guruvaayur! |
| पाहि माम्              | protect me                                      |

Yama was very much concerned at the report of his messengers. He strictly instructed them not to go to the devotees of Thy feet. O Lord! O Lord of Guruvaayur! Who are such, protect me.

## Dashaka 23

प्राचेतसस्तु भगवन्नपरो हि दक्ष-  
 स्त्वत्सेवनं व्यधित सर्गविवृद्धिकामः ।  
 आविर्बभूविथ तदा लसदष्टबाहु-  
 स्तस्मै वरं ददिथ तां च वधूमसिक्नीम् ॥१॥

|                    |  |
|--------------------|--|
| प्राचेतः-तु        | a son of Prachetas, indeed,            |
| भगवन्-             | O Lord!                                |
| अपरो हि दक्षः-     | another Daksha (not Daksha Prajaapati) |
| त्वत्-सेवनं व्यधित | Thy worship performed                  |
| सर्ग-विवृद्धि-कामः | the species to multiply desirous       |
| आविर्बभूविथ तदा    | Thou appeared then                     |
| लसत्-अष्ट-बाहुः-   | with eight resplendent arms            |
| तस्मै वरं ददिथ     | (and) gave the boon                    |
| तां च वधूम्-       | and also that bride                    |
| असिक्नीम्          | (named) Asikni                         |

The son of one of the Prachetas, another Daksha, indeed, desirous of multiplying the progeny, worshipped Thee. Then Thou appeared with eight resplendent arms and gave him a boon and also Asikni as wife.

तस्यात्मजास्त्वयुतमीश पुनस्सहस्रं  
 श्रीनारदस्य वचसा तव मार्गमापुः ।  
 नैकत्रवासमृष्ये स मुमोच शापं  
 भक्तोत्तमस्त्वृषिरनुग्रहमेव मेने ॥२॥

|               |                     |
|---------------|---------------------|
| तस्य-आत्मजाः- | his sons            |
| तु-अयुतम्-    | indeed ten thousand |

|                      |   |
|----------------------|---|
| ईश                   | O Lord!                                 |
| पुनः-सहस्रं          | again (also) one thousand               |
| श्रीनारदस्य वचसा     | by the advice of Shree Naarada          |
| तव मार्गम्-आपुः      | took to Thy path (of meditation etc)    |
| न-ऐकत्र-वासम्-       | (you) will not be residing in one place |
| ऋषये                 | to the sage (Naarada)                   |
| स मुमोच शापं         | he (Daksha) gave the curse              |
| भक्त-उत्तमः-तु-ऋषिः- | highest of (Thy) devotees, the sage     |
| अनुग्रहम्-एव मेने    | took it for a blessing.                 |

His eleven thousand sons, on the advice of Shree Naarada took to the path of devotion to Thee, to attain liberation. Daksha was displeased with Naarada and so pronounced a curse on him that he would not have any fixed place of residence. Sage Naarada, the highest of devotees, considered it only as blessing.

षष्ठ्या ततो दुहितृभिः सृजतः कुलौघान्  
 दौहित्रसूनुरथ तस्य स विश्वरूपः ।  
 त्वत्स्तोत्रवर्मितमजापयदिन्द्रमाजौ  
 देव त्वदीयमहिमा खलु सर्वजैत्रः ॥३॥

|                         |                                      |
|-------------------------|--------------------------------------|
| षष्ठ्या ततः दुहितृभिः   | then by ( his) sixty daughters       |
| सृजतः कुल-ौघान्         | (he) was multiplying the species     |
| दौहित्र-सूनुः-अथ तस्य   | then one of his daughter's son's son |
| स विश्वरूपः             | that (named) Vishwaroopa             |
| त्वत्-स्तोत्र-वर्मितम्- | Thy protective hymn                  |
| अजापयत्-इन्द्रम्-       | made Indra recite                    |
| आजौ                     | in a battle                          |
| देव                     | O Lord!                              |

|                |                               |
|----------------|-------------------------------|
| त्वदीय-महिमा   | Thy glory                     |
| खलु सर्वजैत्रः | indeed is victorious over all |

Then Daksha multiplied the species through his sixty daughters. His daughter's son's son named Vishwaroopa made Indra win the battle against the Asuras. Indra was provided protection and victory by learning from Vishwaroopa the hymn addressed to Thee (Naaraayana Kavacha). O Lord! Thy glory can indeed conquer all.

प्राक्शूरसेनविषये किल चित्रकेतुः  
 पुत्राग्रही नृपतिरङ्गिरसः प्रभावात् ।  
 लब्ध्वैकपुत्रमथ तत्र हते सपत्नी-  
 सङ्घैरमुह्यदवशस्तव माययासौ ॥४॥

|                              |   |
|------------------------------|---|
| प्राक्-                      | once upon a time                                    |
| शूरसेन-विषये                 | in Shoorsena's kingdom                              |
| किल चित्रकेतुः               | indeed, Chitraketu                                  |
| पुत्र-आग्रही नृपतिः          | desirous of a son, the king                         |
| अंगिरसः प्रभावात्            | by sage Angirasa's blessings                        |
| लब्ध्वा-एक-पुत्रम्-          | getting one son                                     |
| अथ तत्र हते<br>सपत्नीसङ्घैः- | then, there (the son) was killed by the other wives |
| अमुह्यत्-अवशः-               | and overcome by grief, he fainted                   |
| तव मायया असौ                 | owing to the power of Thy Maayaa                    |

Once upon a time, in the kingdom named Shoorsena the king Chitraketu was desirous of getting a son. By the blessings of sage Angirasa he got a son. The child was killed by his other wives out of jealousy. The king fainted with grief owing to the power of Thy Maayaa.

तं नारदस्तु सममङ्गिरसा दयालुः  
 सम्प्राप्य तावदुपदर्श्य सुतस्य जीवम् ।  
 कस्यास्मि पुत्र इति तस्य गिरा विमोहं  
 त्यक्त्वा त्वदर्चनविधौ नृपतिं न्ययुद्भक्त ॥५॥

|                         |                               |
|-------------------------|-------------------------------|
| तं नारदः-तु             | him, Naarada then             |
| सम्म-अङ्गिरसा           | along with Angirasa           |
| दयालुः                  | merciful (Naarada)            |
| सम्प्राप्य              | approaching                   |
| तावत्-उपदर्श्य          | then showed                   |
| सुतस्य जीवम्            | the son's soul                |
| कस्य-अस्मि पुत्र(ः) इति | whose son am I, thus          |
| तस्य गिरा               | by his speech                 |
| विमोहं त्यक्त्वा        | giving up delusion            |
| त्वत्-अर्चन-विधौ        | in the ways of Thy worship    |
| नृपतिं न्ययुद्भक्त      | gave instructions to the king |

The merciful Naarada and sage Angirasa went to Chitraketu and showed him the soul of his dead son. The soul asked 'whose son am I?' These words dispelled the king's delusion. The sages then instructed him in the ways of Thy worship.

स्तोत्रं च मन्त्रमपि नारदतोऽथ लब्ध्वा  
 तोषाय शेषवपुषो ननु ते तपस्यन् ।  
 विद्याधराधिपतितां स हि सप्तरात्रे  
 लब्ध्वाप्यकुण्ठमतिरन्वभजद्वन्तम् ॥६॥

|                             |                             |
|-----------------------------|-----------------------------|
| स्तोत्रं च मन्त्रम्-<br>अपि | hymns and Mantras           |
| नारदतः-अथ<br>लब्ध्वा        | from Naarada then receiving |

|                              |   |
|------------------------------|---|
| तोषाय शेष-वपुषः              | for propitiation of (Thee) (who were) in the form of Aadishesha |
| ननु ते तपस्यन्               | practising austerities to Thee alone                            |
| विद्याधर-<br>अधिपतितां       | the leadership of Vidyaadharas                                  |
| स हि सप्त-रात्रे<br>लब्ध्वा- | he obtained only in seven days                                  |
| अपि-अकुण्ठमतिः-              | still dissatisfied  |
| अन्वभजत्-भवन्त्म्            | (he) continued to worship Thee                                  |

Then receiving hymns and Mantras from Naarada, he practised austerities for propitiating Thee who were in the form of Aadishesha. Within seven days he obtained the leadership of the Vidyaadharas. Still dissatisfied, he continued to worship Thee with the same fervour.

तस्मै मृणालध्वलेन सहस्रशीर्षा  
रूपेण बद्धनुतिसिद्धगणावृतेन ।  
प्रादुर्भवन्नचिरतो नुतिभिः प्रसन्नो  
दत्वाऽऽत्मतत्त्वमनुगृह्य तिरोदधाथ ॥७॥

|                             |  |
|-----------------------------|--|
| तस्मै                       | to him (Chitraketu)                                  |
| मृणाल-ध्वलेन                | as white as a lotus stalk                            |
| सहस्र-शीर्षा                | with a thousand heads                                |
| रूपेण                       | in (such a) form                                     |
| बद्धनुति-सिद्धगण-<br>आवृतेन | singing hymns of praises, by Sidhdhas,<br>surrounded |
| प्रादुर्भवन्-अचिरतः         | quickly manifested                                   |
| नुतिभिः प्रसन्नः            | with the hymns pleased                               |
| दत्वा-आत्म-तत्त्वम्-        | imparting knowledge of self                          |

|          |                    |
|----------|--------------------|
| अनुगृह्य | and blessing (him) |
| तिरोदधाथ | Thou disappeared   |

Presently Thou revealed Thyself to him in Thy form of Aadishesha, with a thousand hoods and white like a lotus stalk, surrounded by bands of Sidhdhaas singing hymns of praise. Pleased with the hymns, Thou blessed him and imparted to him the knowledge of the self and then Thou disappeared.

त्वद्भक्तमौलिरथ सोऽपि च लक्ष्लक्षं  
वर्षाणि हर्षुलमना भुवनेषु कामम् ।  
सङ्गापयन् गुणगणं तव सुन्दरीभिः  
सङ्गातिरेकरहितो ललितं चचार ॥८॥

|                        |                                    |
|------------------------|------------------------------------|
| त्वत्-भक्त-मौलि:-अथ स- | the greatest of devotees ,he, then |
| अपि च                  | and also                           |
| लक्ष-लक्षं वर्षाणि     | for many many years                |
| हर्षुल-मना             | happily (blissfully)               |
| भुवनेषु                | in all the worlds                  |
| कामम् सङ्गापयन्        | made to be sung                    |
| गुणगणं तव              | Thy glories                        |
| सुन्दरीभिः             | by beautiful Vidyaadharis          |
| सङ्ग-अतिरेक-रहितः      | without much sensuous attachment   |
| ललितं चचार             | happily wandered about             |

This great devotee Chitraketu for many many years wandered about happily in all the worlds without much attachment. He led the troupe of beautiful Vidyaadharis and also caused Thy glories and excellences to be sung, to his hearts content.

अत्यन्तसङ्गविलयाय भवत्प्रणुन्नो  
नूनं स रूप्यगिरिमाप्य महत्समाजे ।

निश्शङ्कमङ्कृतवल्लभमङ्गजारिं  
तं शङ्करं परिहसन्नमयाभिशेपे ॥९॥

|                     |   |
|---------------------|---|
| अत्यन्त-सङ्ग-विलयाय | to rid (himself) of all sensuous hankerings |
| भवत्-प्रणुन्नः नूनं | prompted by Thee, it seems,                 |
| स रूप्यगिरिम्-आप्य  | he, reaching the Silver mountain (Kailaash) |
| महत्-समाजे          | in the assembly of sages                    |
| निश्शङ्कम्-         | without any inhibition                      |
| अङ्क-कृत-वल्लभम्-   | who had seated his consort on his lap       |
| अङ्गजारिं तं शङ्करं | the destroyer of Kaamdeva, that Shankara    |
| परिहसन्-            | ridiculing (him)                            |
| उमया-अभिशेपे        | was cursed by Umaa                          |

To rid himself completely of all sensuous hankerings, prompted by Thee, he once went to Mount Kailaash. There he saw the destroyer of Kaamadeva , Shankara, sitting in the assembly of sages with his consort Umaa seated on his lap without any concern. Chitraketu mocked at him and in turn was cursed by Umaa.

निस्सम्प्रमस्त्वयमयाचितशापमोक्षो  
वृत्रासुरत्वमुपगम्य सुरेन्द्रयोधी ।  
भक्त्यात्मतत्त्वकथनैः समरे विचित्रं  
शत्रोरपि भ्रममपास्य गतः पदं ते ॥१०॥

|                       |                                       |
|-----------------------|---------------------------------------|
| निस्सम्प्रमः-         | unperturbed                           |
| तु-अयम्-              | however, he (Chitraketu)              |
| अयाचित-शाप-मोक्षः     | did not ask for relief from the curse |
| वृत्रासुरत्वम्-उपगम्य | as vritraasura being born             |
| सुरेन्द्र-योधी        | against Indra fighting                |
| भक्त्या-              | by his devotion                       |

|                    |  |
|--------------------|--|
| आत्मतत्त्व-कथनैः   | and by imparting knowledge of the self |
| समरे               | in the battle,                         |
| विचित्रं           | surprisingly,                          |
| शत्रोः-अपि ख्रमम्- | the delusion of the enemy also         |
| अपास्य             | removing                               |
| गतः पदं ते         | reached Thy abode                      |

Unperturbed, Chitraketu did not ask for relief from the curse, and was born as Vritraasura. By his devotion, while fighting in the battle against Indra, he imparted the knowledge of the self to Indra and he removed the delusion of even his enemy. Thereby he reached Thy abode. What a wonder!

त्वत्सेवनेन दितिरिन्द्रवधोद्यताऽपि  
तान्प्रत्युतेन्द्रसुहृदो मरुतोऽभिलेभे ।  
दुष्टशयेऽपि शुभदैव भवन्निषेवा  
तत्ताद्वशस्त्वमव मां पवनालयेश ॥११॥

|                      |                              |
|----------------------|------------------------------|
| त्वत्-सेवनेन         | by worshipping Thee          |
| दितिः-               | Diti                         |
| इन्द्र-वध-उद्यता-अपि | though wanting to kill Indra |
| तान्-प्रत्युत-       | them, instead,               |
| इन्द्र-सुहृदः मरुतः- | Indra's friends Maruts       |
| अभिलेभे              | begot                        |
| दुष्ट-आशये-अपि       | even for evil mind persons   |
| शुभदा-एव             | Thy worship                  |
| भवत्-निषेवा          | gives good only              |
| तत्-ताद्वशः-त्वम्-   | Thou who are thus            |
| अव मां               | protect me                   |

पवन-आलय-ईश

O Lord of Guruvaayur!

Diti, the mother of the Asuras, worshipped Thee in order to have a son who would kill Indra, but instead gave birth to Maruts who became friends of Indra. By worshipping Thee, even an evil minded person receives good only. O Lord of Guruvaayur! Who are like that, deign to protect me.

## Dashaka 24

हिरण्याक्षे पोत्रिप्रवरवपुषा देव भवता  
 हते शोकक्रोधगलपितधृतिरेतस्य सहजः ।  
 हिरण्यप्रारम्भः कशिपुरमरारातिसदसि  
 प्रतिज्ञामातेने तव किल वधार्थं मधुरिपो ॥१॥

|                              |   |
|------------------------------|---|
| हिरण्याक्षे (हते)            | (when) Hiranyaaksha (was killed)                                    |
| पोत्रि-प्रवर-वपुषा           | by (Thee) in the form of the exalted Boar                           |
| देव भवता                     | O Lord! By Thee   |
| हते                          | was killed (then)   |
| शोक-क्रोध-ग्लपित-<br>धृतिः:- | (his brother) who had lost mental balance due<br>to grief and anger |
| एतस्य सहजः                   | his brother   |
| हिरण्य-प्रारम्भः<br>कशिपुः:- | Kashipu' whose name started with 'Hiranya'                          |
| अमर-अराति-<br>सदसि           | in the assembly of the enemy of the Devas (ie<br>Asuras)            |
| प्रतिज्ञाम्-आतेने            | an oath took  |
| तव किल वधार्थं               | for killing Thee, it is said  |
| मधुरिपो                      | O Lord! Slayer of Madhu   |

O Lord! Slayer of Madhu! When Hiranyaaksha was killed by Thee, incarnate as the Divine Boar, his brother named Hiranyakashipu was smitten with sorrow and anger. In the assembly of the Asuras he swore to kill Thee.

विधातारं घोरं स खलु तपसित्वा नचिरतः  
 पुरः साक्षात्कुर्वन् सुरनरमृगाद्यैरनिधनम् ।

वरं लब्ध्वा दृप्तो जगदिह भवत्रायकमिदं  
परिक्षुन्दश्चिन्द्रादहरत दिवं त्वामगणयन् ॥२॥

|                               |                                       |
|-------------------------------|---------------------------------------|
| विधातारं घोरं                 | to Brahmaa, with intensity            |
| स खलु तपसित्वा                | he, indeed, performed austerities     |
| न-चिरतः पुरः साक्षात्-कुर्वन् | soon, caused him to appear            |
| सुर-नर-मृग-आदैः-              | by god, man, beast etc                |
| अनिधनं वरं लब्ध्वा            | of not being killed, the boon getting |
| दृप्तः                        | (became) arrogant                     |
| जगत्-इह                       | here, in this world                   |
| भवन्-नायकम्-इदं               | which has Thee for its Lord           |
| परिक्षुन्दन्-                 | tormenting                            |
| इन्द्रात्-अहरत् दिवं          | from Indra, snatched the heavens      |
| त्वाम्-अगण्यन्                | disregarding Thee                     |

He quickly compelled Brahmaa to appear before him by performing severe austerities and made him give a boon that he would not be killed by god, man or beast etc. As a result of the boon he became arrogant and tormented the whole world which has Thee as its Lord. Disregarding Thee, he even snatched the heavens from Indra.

निहन्तुं त्वां भूयस्तव पदमवाप्तस्य च रिपो-  
बहिर्दैरन्तर्दधिथ हृदये सूक्ष्मवपुषा ।  
नदन्तुच्चैस्तत्राप्यखिलभुवनान्ते च मृगयन्  
भिया यातं मत्वा स खलु जितकाशी निवृते ॥३॥

|                      |                                       |
|----------------------|---------------------------------------|
| निहन्तुं त्वां भूयः- | to kill Thee then                     |
| तव पदम्-अवाप्तस्य    | who had reached Thy abode             |
| च रिपोः-बहिर्दैः-    | and from (this) enemy's physical eyes |

|                         |   |
|-------------------------|---|
| अन्तर्दधिथ              | (Thou) disappeared                        |
| हृदये सूक्ष्म-वपुषा     | into the heart, in a subtle form          |
| नन्दन्-उच्चैः-तत्र-अपि- | roaring loudly, even there (in Vaikuntha) |
| अखिल-भुवन्-अन्ते च      | and in all the other worlds as well       |
| मृगयन्                  | searching                                 |
| भिया यातं मत्वा         | (Thou had) gone away for fear, thinking   |
| स खलु जितकाशी           | he ,indeed, thought that he had won       |
| निवृते                  | returned                                  |

To kill Thee, he even went to Thy abode Vaikuntha. Thou disappeared from his gross vision and entered into his heart in a subtle form. Roaring aloud he searched for Thee in all the three worlds, and not finding Thee, he thought that Thou had fled in fear. Considering himself the winner he returned home.

ततोऽस्य प्रह्लादः समजनि सुतो गर्भवस्तौ  
 मुनेर्वीणापाणेरधिगतभवद्वक्तिमहिमा ।  
 स वै जात्या दैत्यः शिशुरपि समेत्य त्वयि रतिं  
 गतस्त्वद्वक्तानां वरद परमोदाहरणताम् ॥४॥

|                       |   |
|-----------------------|---|
| ततः-अस्य              | then, to him                              |
| प्रह्लादः समजनि सुतः: | Prahlaad was born as a son                |
| गर्भवस्तौ             | while still in the womb                   |
| मुने:-वीणा-पाणे:-     | from the sage Naarada                     |
| अधिगत-                | learning                                  |
| भवत्-भक्ति-महिमा      | the glory of devotion to Thee             |
| स वै जात्या दैत्यः    | though he was by birth an Asura           |
| शिशुः-अपि             | and a child also                          |
| समेत्य त्वयि रतिं     | attaining,love towards Thee, intense love |

|                         |                                 |
|-------------------------|---------------------------------|
| गतः त्वत् भक्तानाम्     | (he) became, among Thy devotees |
| वरद                     | O Bestower of Boons!            |
| परम-उदाहरणताम्<br>(गतः) | the most outstanding example    |

To him was born a son named Prahlaad. Even when he was in the womb, he had learnt the glory of devotion to Thee from sage Naarada. Though by birth he was an Asura, and just a child, O Bestower of Boons! He had intense love for Thee, and became the most outstanding example for all Thy devotees.

सुरारीणां हास्यं तव चरणदास्यं निजसुते  
 स दृष्ट्वा दुष्टात्मा गुरुभिरशिशिक्षिचिरममुम् ।  
 गुरुप्रोक्तं चासाविदमिदमभद्राय दृढमि-  
 त्यपाकुर्वन् सर्वं तव चरणभक्त्यैव ववृथे ॥ ५ ॥

|                                 |   |
|---------------------------------|---|
| सुरारीणां हास्यं                | the ridicule of the Asuras                      |
| तव चरण-दास्यं                   | (and) devotion to Thy feet                      |
| निज-सुते स दृष्ट्वा             | of his son, he seeing                           |
| दुष्टात्मा                      | the evil minded (Hiranyakashipu)                |
| गुरुभिः-अशिशिक्षित-             | by the teachers made (him) learn                |
| चिरम्-अमुम्                     | him for a long time                             |
| गुरु-प्रोक्तं च-असौ-            | and (but) he, all that was said by the teachers |
| इदम्-इदम्-अभद्राय दृढम्-<br>इति | all this will certainly cause evil, thus        |
| अपाकुर्वन् सर्वं                | rejecting all                                   |
| तव चरण भक्त्या-एव               | by devotion to Thy feet alone                   |
| ववृथे                           | grew up   |

The evil minded Hiranyakashipu had Prahlaad brain washed by competent instructors for long, because he saw signs of devotion to Thee and also the ridicule of the Asuras in his son. He however rejected all their teachings as leading only to evil and grew up with his devotional zeal.

अधीतेषु श्रेष्ठं किमिति परिपृष्ठेऽथ तनये  
 भवद्वक्तिं वर्यामभिगदति पर्याकुलधृतिः ।  
 गुरुभ्यो रोषित्वा सहजमतिरस्येत्यभिविदन्  
 वधोपायानस्मिन् व्यतनुत भवत्यादशरणे ॥६॥

|                         |   |
|-------------------------|---|
| अधीतेषु श्रेष्ठं किम्-  | among what (you have) learned, what is the best?" |
| इति परिपृष्ठे-          | thus when asked                                   |
| अथ तनये                 | then the son,                                     |
| भवत्-भक्तिं<br>वर्याम्- | devotion to Thee as the greatest                  |
| अभिगदति                 | replied   |
| पर्याकुल-धृतिः          | (He, hiranyakashipu) agitation minded             |
| गुरुभ्यः रोषित्वा       | (and) got angry with the teachers                 |
| सहज-मतिः-अस्य-          | (this) is his natural inclination'                |
| इति-अभिविदन्            | thus understanding                                |
| वधोपायान्-              | means of killing                                  |
| अस्मिन् व्यतनुत         | him (Prahlaad) planned                            |
| भवत्-पाद-शरणे           | at Thy feet, who had taken refuge                 |

On being asked about what was the best that he had learned, he answered that devotion to Thee was the greatest. Agitated at this, Hiranyakashipu was very angry with the teachers, but they told him that this was his son's natural inclination. At this he started planning ways to kill Prahlaad who was Thy great devotee, having taken refuge at Thy feet.

स शूलैराविद्धः सुबहु मथितो दिग्गजगणै-  
 र्महासपैर्दष्टोऽप्यनशनगराहारविधुतः ।  
 गिरीन्द्रवक्षिप्तोऽप्यहह! परमात्मन्नयि विभो  
 त्वयि न्यस्तात्मत्वात् किमपि न निपीडामभजत ॥७॥

|                         |  |
|-------------------------|--|
| सः                      | he (Prahlaad),                           |
| शूलैः-आविद्धः सुबहु     | pierced by tridents, many times          |
| मथितः दिग्गज-गणैः-      | trampled upon by herds of huge elephants |
| महा-सर्पैः-दष्टः-       | bitten by huge snakes                    |
| अपि-अनशन-               | and also going without food (starving)   |
| गर-आहार-विधुतः          | tormented by poisoned food               |
| गिरीन्द्र-अवक्षिप्तः-   | thrown down from high mountains          |
| अपि-अहह                 | even then, what a wonder                 |
| परमात्मन्-अयि विभो      | O All Pervading Supreme Being!           |
| त्वयि न्यस्त-आत्मत्वात् | unto Thee having surrendered himself     |
| किम्-अपि न निपीडाम्-    | did not any kind of suffering            |
| अभजत्                   | feel                                     |

O All Pervading Supreme Being! What a wonder! Though he was pierced with tridents many times, trampled again and again by herds of huge elephants, bitten by great serpents, starved, poisoned and thrown down from the mountain peaks, he did not feel any suffering as his mind was completely fixed on Thee.

ततः शङ्कगविष्टः स पुनरतिदुष्टोऽस्य जनको  
 गुरुकृत्या तद्रेहे किल वरुणपाशैस्तमरुणत् ।  
 गुरोश्चासान्निध्ये स पुनरनुगान् दैत्यतनयान्  
 भवद्वक्तेस्तत्त्वं परममपि विज्ञानमशिषत् ॥८॥

|                               |                                 |
|-------------------------------|---------------------------------|
| ततः शङ्का-आविष्टः सः<br>पुनः- | then being frightened, he again |
|-------------------------------|---------------------------------|

|                      |  |
|----------------------|--|
| अति-दुष्टः-अस्य जनकः | very cruel, his father,                  |
| गुरु-उक्त्या         | following the advice of the teacher      |
| तत्-गेहे किल         | in his (teacher's) house, it appears     |
| वरुण-पाशैः-          | with ropes                               |
| तम्-अरुणत्           | tied him up                              |
| गुरोः-च-असान्निध्ये  | and when the teacher was not present     |
| सः पुनः-             | he (Prahlaada) again                     |
| अनुगान् दैत्य-तनयान् | (with the ) Asura boys who were with him |
| भवत्-भक्तोः-तत्त्वम् | the real nature of devotion to Thee      |
| परमम्-अपि विज्ञानम्- | and also the Supreme knowledge           |
| अशिषत्               | taught                                   |

The very cruel father was frightened at this. At the advice of the teacher, Prahlaad was tied up with ropes at the teacher's house. But whenever the teacher was away, Prahlaad began to teach the Asura boys, who were with him, the doctrine of love for, and knowledge of Thee.

पिता शृण्वन् बालप्रकरमखिलं त्वस्तुतिपरं  
रुषान्धः प्राहैनं कुलहतक कस्ते बलमिति ।  
बलं मे वैकुण्ठस्तव च जगतां चापि स बलं  
स एव त्रैलोक्यं सकलमिति धीरोऽयमगदीत् ॥९॥

|                   |                                  |
|-------------------|----------------------------------|
| पिता शृण्वन्      | (the) father on hearing          |
| बाल-प्रकरम्-अखिलं | (that) all the groups of boys    |
| त्वत्-स्तुति-परं  | are intent on singing Thy praise |
| रुषान्धः          | blinded by rage                  |
| प्राह-एनं         | asked him                        |

|                           |   |
|---------------------------|---|
| कुलहतक कः-ते<br>बलम्-इति  | O traitor of our race, who is your strength<br>(support)? |
| बलं मे वैकुण्ठः-          | My strength is Vishnu,                                    |
| तव च                      | and your's,   |
| जगतां च-अपि स बलं         | of the whole universe also He is the<br>strength,         |
| स एव त्रैलोक्यं<br>सकलम्- | He alone is the three worlds as a whole'                  |
| इति धीरः-अयम्-<br>अगदीत्  | thus, that courageous and wise boy replied                |

Hearing that all the boys were now singing Thy praise, Hiranyakashipu became blind with rage. He shouted at Prahlaad that the traitor that he was, who was his strength? That courageous boy replied that Lord Vishnu was his strength, in as much as He was also his (father's) strength and of the whole universe. Also that the three worlds were his manifestation indeed.

अरे क्वासौ क्वासौ सकलजगदात्मा हरिरिति  
प्रभिन्ते स्म स्तंभं चलितकरवालो दितिसुतः ।  
अतः पश्चाद्विष्णो न हि वदितुमीशोऽस्मि सहसा  
कृपात्मन् विश्वात्मन् पवनपुरवासिन् मृडय माम् ॥१०॥

|                      |  |
|----------------------|--|
| अरे क-असौ क-असौ      | Oh where is he? Where is he?"          |
| सकल-जगत-आत्मा हरिः-  | the soul of all the worlds', that Hari |
| इति                  | thus (saying)                          |
| प्रभिन्ते स्म स्तंभं | struck at a pillar                     |
| चलित-करवालः          | brandishing his sword                  |
| दिति-सुतः:           | the son of Diti (Hiranyakashipu)       |
| अतः पश्चात्-         | thereafter (what happened)             |
| विष्णो               | O Vishnu!                              |

|                                 |   |
|---------------------------------|---|
| न हि वदितुम्-ईशः:-अस्मि<br>सहसा | O Lord! I am not able to say<br>immediately |
| कृपात्मन्                       | O All merciful!                             |
| विश्वात्मन्                     | O Supreme Aatman!                           |
| पवनपुरवासिन्                    | O Resider of Guruvaayur!                    |
| मृडय माम्                       | deign to make me whole                      |

O where is he? Where is he? The soul of all the worlds who is known as Hari? The son of Diti asking struck the pillar brandishing the sword. O Vishnu! O Lord! What happened then I am unable to describe immediately. O All Merciful! O All pervading One! O resident of Guruvaayur! Deign to make me whole.

## Dashaka 25

स्तंभे घट्यतो हिरण्यकशिपोः कर्णौ समाचूर्णय-  
 न्नाधूर्णज्जगदण्डकुण्डकुहरो घोरस्तवाभूद्रवः ।  
 श्रुत्वा यं किल दैत्यराजहृदये पूर्वं कदाप्यश्रुतं  
 कम्पः कश्चन संपपात चलितोऽप्यम्भोजभूर्विष्टरात् ॥१॥

|                      |  |
|----------------------|--|
| स्तम्भे घट्यतः       | (as he) was striking at the pillar           |
| हिरण्यकशिपोः         | of Hiranyakashipu                            |
| कर्णौ समाचूर्णयन्-   | splitting the ears                           |
| आधूर्णत्-जगत्-अण्ड-  | making everything inside the vessel of       |
| कुण्ड-कुहरः          | Brahmaanda tremble                           |
| घोरः-तव-अभूत्-रवः    | (so) frightening was Thy roar                |
| श्रुत्वा यं किल      | hearing which indeed                         |
| दैत्यराज हृदये       | in the heart of the Asura king               |
| पूर्वं कदापि-अश्रुतं | (the roar) which had never been heard before |
| कम्पः कश्चन संपपात   | an indescribable trembling arose             |
| चलितः-अपि-अम्भोजभूः- | shaken even was Brahmaa                      |
| विष्टरात्            | on his throne (in Satyaloka)                 |

As Hiranyakashipu struck at the pillar, he heard a terrific sound which split his ears. Thy roar was so fierce that it made everything inside the vessel of Brahmaanda tremble. Hearing this sound which was never heard before, the Asura king felt an awesome and incredible shiver within. Even the lotus born Brahmaa was shaken from his throne.

दैत्ये दिक्षु विसृष्टचक्षुषि महासंरम्भिणि स्तम्भतः  
 सम्भूतं न मृगात्मकं न मनुजाकारं वपुस्ते विभो ।

किं किं भीषणमेतददभुतमिति व्युदभ्रान्तचित्तेऽसुरे  
विस्फूर्जद्वलोग्ररोमविकसद्वर्षा समाजृम्भथः ॥२॥

|                           |   |
|---------------------------|---|
| दैत्ये दिक्षु विसृष्ट-    | as the Asura with his eyes rolling all around   |
| चक्षुषि                   |   |
| महासंरम्भिणि              | in great excitement                             |
| स्तम्भतः समृतं            | emerging from the pillar                        |
| न मृगात्मकं               | (a form) neither of beast                       |
| न मनुजाकारं               | nor of a human being                            |
| वपुः-ते विभो              | Thy form O Lord! (seeing)                       |
| किं किं भीषणम्-           | What o what this terrifying                     |
| एतत्-                     |   |
| अद्भुतम्-इति              | and wondrous (being) is, thus                   |
| व्युदभ्रान्त-चित्ते-असुरे | when the Asura was in an agitated state of mind |
| विस्फूर्जत्-              | expanding with                                  |
| ध्वल-उग्र-रोम-            | white sharp hair                                |
| विकसत्-वर्षा              | shining body                                    |
| समाजृम्भथः                | Thou grew up into                               |

As the Asura cast his eyes all around in great confused excitement, from the pillar emerged, O Lord! Thy form which was neither of a beast nor of a human being. While the Asura in an agitated state of mind wondered as to what this terrific wondrous being might be, Thou expanded into a form with a shining body on which sharp hair was bristling.

तप्तस्वर्णसवर्णघूर्णदितिरूक्षाक्षं सटाकेसर-  
प्रोत्कम्पप्रनिकुम्बितांबरमहो जीयात्तवेदं वपुः ।  
व्यात्तव्याप्तमहादरीसखमुखं खडगोग्रवल्लान्महा-  
जिह्वानिर्गमिवश्यमानसुमहादंष्ट्रायुगोङ्गामरम् ॥३॥

|  |   |
|--|---|
| तप्त-स्वर्ण-सवर्ण-                       | of molten gold in colour  |
| घूर्णत्-                                 | rolling   |
| अति-रुक्ष-आक्षं                          | and very fierce eyes  |
| सटाकेसर प्रोक्लम्प-                      | the mane trembling  |
| प्रनिकुम्बित्-अम्बरम्-                   | covering the skies  |
| अहो जीयत्-                               | O Hail! To it   |
| तव-इदं वपुः                              | Thy this form   |
| व्यात्त-व्याप्त-महादरी-<br>सख-मुखं       | (with an) open wide cave like mouth                             |
| खडग-उग्र-वल्लान्-महा-<br>जिह्वा-निर्गम   | like the pointed end of a sword, huge<br>and lolling out tongue |
| अदृश्यमान-सुमहा-<br>दंष्ट्रयुग-उड्डामरम् | revealing a pair of huge molars<br>extremely frightening        |

O Hail unto that form of Thine with fierce rolling eyes shining like molten gold, with quivering mane overcastting the skies, with a wide open cave like mouth, with a sword like huge tongue lolling out, revealing a pair of huge extremely fierce molars.

उत्सर्पद्वलिभङ्गभीषणहनु हस्वस्थवीयस्तर-  
ग्रीवं पीवरदोशशतोद्रूतनखकूरांशुदूरोल्बणम् ।  
व्योमोल्लङ्घि घनाघनोपमघनप्रधाननिधीवित-  
स्पर्धालुप्रकरं नमामि भवतस्तत्रारसिंहं वपुः ॥४॥

|                           |   |
|---------------------------|---|
| उत्सर्पत्-वलिभङ्ग-        | the folds of the skin drawn upwards         |
| भीषण-हनु                  | rendering the look of the chin fierce       |
| हस्व-स्थवीयः-तर-ग्रीवं    | short and very stout neck                   |
| पीवर-दोशशत-उद्रूत-<br>नख- | of the stout hundred hands' nails, emitting |
| कूरांशु-दूरोल्बणं         | most terrifying sharp rays                  |

|                           |  |
|---------------------------|--|
| व्योम-उल्लङ्घि-           | the skies outreaching                                |
| घनाघन-उपम-घन-<br>प्रधान-  | the fierce roar like the thunder of a thick<br>cloud |
| निर्धावित-स्पर्धलु-प्रकरं | driving away the host of rivals                      |
| नमामि                     | I salute   |
| भवतः-तत्-नारसिंहं वपुः    | that form of Thine as Narasihma                      |

I salute Thy Man-Lion form with chin rendered forbidding due to the folds of the skin drawn upwards (while roaring), with a short stout neck, with a hundred powerful arms projecting ferocious lustrous claws, with a terrific burst of roaring voice, resounding the skies and driving away the hosts of rivals in fright.

नूनं विष्णुरयं निहन्यमुमिति भ्राम्यद्गदाभीषणं  
दैत्येन्द्रं समुपाद्रवन्तमधृथा दोभ्यो पृथुभ्याममुम् ।  
वीरो निर्गालितोऽथ खड्गफलकौ गृह्णन्विचित्रश्रमान्  
व्यावृण्वन् पुनरापपात भुवनग्रासोदयतं त्वामहो ॥५॥

|                                  |  |
|----------------------------------|--|
| नूनं विष्णुः-अयं                 | He must indeed be Vishnu!                        |
| निहन्मि-अमुम्-इति                | I will kill him saying so                        |
| भ्राम्यत्-गदा-भीषणं              | whirling a formidable mace                       |
| दैत्येन्द्रं समुपाद्रवन्तम्-     | the Asura king running towards Thee              |
| अधृथा दोभ्यो पृथुभ्यां-<br>अमुम् | (Thou) caught hold of him with two stout<br>arms |
| वीरः निर्गालितः-अथ               | that clever (Asura) slipped out and then         |
| खड्ग-फलकौ गृह्णन्-               | holding a sword and shield                       |
| विचित्र-श्रमान्<br>व्यावृण्वन्   | all kinds of astonishing feats displaying        |
| पुनः-आपपात                       | again rushed                                     |

|                           |  |
|---------------------------|--|
| भुवन-ग्रास-उद्यतं त्वाम्- | in a mood to swallow the whole universe,<br>towards Thee |
| अहो                       | o what wonder  |

The Asura king rushed towards Thee, whirling a formidable mace and saying that this must be Vishnu and that he would kill him. He was caught hold of by Thy two stout arms. The mighty Asura slipped out from Thy clutches. Then grabbing a sword and shield, he displayed astonishing feats of swordsmanship and rushed towards Thee, who were in a mood to swallow all the worlds. O what a wonder!

भ्राम्यन्तं दितिजाधमं पुनरपि प्रोदगृह्य दोभ्या जवात्  
 द्वारेऽथोरुयुगे निपात्य नखरान् व्युत्खाय वक्षोभुवि ।  
 निर्भिन्दन्नधिग्भनिर्भरगलद्रक्ताम्बु बद्धोत्सवं  
 पायं पायमुदैरयो बहु जगत्संहारिसिंहारवान् ॥६॥

|                                     |  |
|-------------------------------------|--|
| भ्राम्यन्तम् दितिज-अधमम्            | the wicked Asura who was circling around         |
| पुनः-अपि                            | once again                                       |
| प्रोदगृह्य दोभ्या जवात्             | catching with two hands quickly                  |
| द्वारे-अथ-उरुयुगे निपात्य           | at the doorway, then, on the two thighs throwing |
| नखरान् व्युत्खाय वक्षोभुवि          | thrusting (Thy) nails on his chest and tearing   |
| निर्भिन्दन्-                        | and tearing                                      |
| अधि-गर्भ-निर्भर-गलत्-<br>रक्त-अम्बु | gushing out from within the blood fluid          |
| बद्धोत्सवं पायं पायम्-              | drinking and drinking with glee                  |
| उदैरयः बहु                          | many times emitted                               |
| जगत्-संहारि-सिंह-आरवान्             | the universe destroying lion roars               |

Catching hold of the wicked Asura quickly with two hands, who was circling around, Thou threw him flat on Thy lap in the doorway, deeply embedded Thy nails in his chest and tore it open. Thou then with great glee drank again and again the blood that gushed out of the Asura's body, fiercely roaring with lion roars which were powerful enough to shatter the whole universe.

त्यक्त्वा तं हतमाशु रक्तलहरीसिक्तोन्नमद्वर्षणि  
 प्रत्युत्पत्य समस्तदैत्यपटलीं चाखाद्यमाने त्वयि ।  
 भ्राम्यद्भूमि विकम्पिताम्बुधिकुलं व्यालोलशैलोत्करं  
 प्रोत्सर्पत्खचरं चराचरमहो दुःस्थामवस्थां दधौ ॥७॥

|                               |   |
|-------------------------------|---|
| त्यक्त्वा तं हतम्-            | leaving him who had been killed                 |
| आशु                           | quickly   |
| रक्त-लहरी-सिक्त-उन्नमत-वर्षणि | bathed in blood with (Thy) gigantic body        |
| प्रत्युत्पत्य                 | leaping (and)                                   |
| समस्त-दैत्य-पटलीम्            | the entire host of Asuras                       |
| च-आखाद्यमाने त्वयि            | when being eaten by thee                        |
| भ्राम्यद्भूमि                 | all the worlds whirled                          |
| विकम्पित-अम्बुधिकुलम्         | the oceans got turbulent                        |
| व्यालोल-शैल-उत्करम्           | all the mountain ranges shook                   |
| प्रोत्सर्पत-खचरम्             | scattered the stars and heavenly bodies         |
| चराचरम्-                      | (as well) all the animate and inanimate         |
| अहो                           | O what a wonder!                                |
| दुःस्थाम-अवस्थां दधौ          | unbearable (chaotic state) overtook (prevailed) |

Abandoning the dead Asura, Thou sprang up hastily with Thy gigantic body bathed in blood and started eating up the entire host

of Asuras. O What a wonder! All the worlds whirled, the oceans got turbulent, the mountains trembled, the stars and celestial luminaries and all animate and inanimate things got scattered. A state of total and unbearable chaos took over.

तावन्मांसवपाकरालवपुषं घोरान्तमालाधरं  
 त्वां मध्येसभमिद्धकोपमुषितं दुर्वारगुर्वरवम् ।  
 अभ्येतुं न शशाक कोपि भुवने दूरे स्थिता भीरवः  
 सर्वे शर्वविरिच्छवासवमुखाः प्रत्येकमस्तोषत ॥८॥

|                            |   |
|----------------------------|---|
| तावत्-                     | then  |
| मांस-वपा-कराल-वपुषम्       | (with Thy) body terrific being smeared with flesh and fat |
| घोर-अन्त-माला-धरम्         | a frightening garland of intestines wearing               |
| त्वां मध्ये-सभम्-          | Thee in the midst of the assembly                         |
| इद्ध-कोपम्-उषितम्          | sitting in great anger                                    |
| दुर्वार-गुर्वा-रवम्        | (emitting) unbearable fierce roars                        |
| अभ्येतुम् न शशाक           | could not approach (Thee)                                 |
| कः-अपि भुवने               | anyone in the world                                       |
| दूरे स्थिता भीरवः<br>सर्वे | standing far away everyone was afraid                     |
| शर्व-विरिच्छ-वसवमुखाः      | Shiva, Brahmaan Indra, and others                         |
| प्रत्येकम्-अस्तोषत         | each one praised (and tried to pacify) Thee               |

Thou sat in the assemblage roaring again and again in great wrath with Thy body forbiddingly terrific being smeared with flesh and fat and garlanded by the intestines (of Hiranyakashipu). Overwhelmed with awe no one dared to approach Thee, and stood far away. Even Shiva, Brahmaa, Indra and others kept at a

distance, singing Thy praises individually (and tried to pacify Thee).

भूयोऽप्यक्षतरोषधाम्नि भवति ब्रह्माज्ञया बालके  
 प्रह्लादे पदयोर्नमत्यपभये कारुण्यभाराकुलः ।  
 शान्तस्त्वं करमस्य मूर्धि समधाः स्तोत्रैरथोद्ग्रायत-  
 स्तस्याकामधियोऽपि तेनिथ वरं लोकाय चानुग्रहम् ॥९॥

|                              |   |
|------------------------------|---|
| भूयः-अपि-                    | even then                                       |
| अक्षत-रोष-धाम्नि             | still in an abode of unabated rage              |
| भवति                         | (when) Thou were                                |
| ब्रह्मा-आज्ञया               | by Brahmaa's instruction                        |
| बालके प्रह्लादे पदयोः-नमति   | when the boy Prahlada prostrated at Thy feet    |
| अपभये                        | without any fear                                |
| कारुण्य-भार-आकुलः            | overwhelmed with extreme compassion             |
| शान्तः-त्वं                  | calmed Thou                                     |
| करम-अस्य मूर्धि समधाः        | Thy hand on his head, placed                    |
| स्तोत्रैः-अथ-उद्ग्रायतः-तस्य | who was loudly singing Thy praise, then, to him |
| अकामम्-धियः-अपि              | though he did not have any desire               |
| तेनिथ वरं                    | (Thou) gave a boon                              |
| लोकाय च-अनुग्रहम्            | (which was) also for the good of the world      |

Even then, when Thou were still in a state of unabated rage, by Brahmaa's instruction the boy Prahlad free of fear prostrated at Thy feet. Thou calmed down being overcome by love and compassion and placed Thy hand on Prahlad's head. He burst into a hymn in praise of Thee and unasked for received a boon from Thee which was for the benefit of the whole world.

एवं नाटितरौद्रचेष्टित विभो श्रीतापनीयाभिध-  
श्रुत्यन्तस्फुटगीतसर्वमहिमन्त्रयन्तशुद्धाकृते ।  
तत्ताद्वक्त्वानिखिलोत्तरं पुनरहो कस्त्वां परो लङ्घयेत्  
प्रह्लादप्रिय हे मरुत्पुरपते सर्वामयात्पाहि माम् ॥१०॥

|                                       |  |
|---------------------------------------|--|
| एवं                                   | in this way  |
| नाटित-रौद्र-चेष्टित                   | Thou enacted a drama of ferocity                     |
| विभो                                  | O All Pervading Lord!                                |
| श्रीतापनीय-अभिध-श्रुति-<br>अन्तस्फुट- | as described in the Shruti named Shri<br>Taapaneyya  |
| गीत-सर्व-महिमन्-                      | and all the hymns singing Thy<br>excellences         |
| अत्यन्त-शुद्ध-आकृते                   | O Thee! Who are absolutely pure (free<br>from anger) |
| तत्-ताद्वक्त्वा-निखिल-उत्तरम्         | Thee who are superseding everything<br>else          |
| पुनः-अहो                              | again, O Lord!                                       |
| कः-त्वां परः लङ्घयेत्                 | Who can overcome (outshine) Thee                     |
| प्रह्लादप्रिये                        | O Beloved of Prahlaad!                               |
| हे मरुत्पुरपते                        | O Lord of Guruvaayur!                                |
| सर्व-आमयात्-पाहि माम्                 | be pleased to cure me of all my<br>ailments          |

In this way Thou enacted a drama of ferocity. O All Pervading Lord! As described in the Shruti named Taapaneyya, as per the hymns of Thy excellences sung therein, Thou are absolutely pure and free from anger. Thou who are thus, superseding everything else, O Lord! who can overcome Thee? O Thou who are fond of Prahlaad! O Lord of Guruvaayur! be pleased to cure me of all my ailments.

## Dashaka 26

इन्द्रदयुम्नः पाण्ड्यखण्डाधिराज-  
 स्त्वद्वक्तात्मा चन्दनाद्रौ कदाचित् ।  
 त्वत् सेवायां मग्नधीरालुलोके  
 नैवागस्त्यं प्राप्तमातिथ्यकामम् ॥१॥

|                        |                                   |
|------------------------|-----------------------------------|
| इन्द्रदयुम्नः          | Indradyumna                       |
| पाण्ड्य-खण्ड-अधिराजः-  | of Paandy land, the king          |
| त्वत्-भक्त-आत्मा       | Thy great devotee                 |
| चन्दन-आद्रौ            | on the Malayaa mountain           |
| कदाचित्                | once upon a time                  |
| त्वत् सेवायां मग्न-धीः | in Thy worship, entirely absorbed |
| आलुलोके न-एव-          | did not even notice               |
| अगस्त्यं प्राप्तम्-    | sage Agastya approaching          |
| आतिथ्यकामम्            | (who was) expecting hospitality   |

Indradyumna, Thy great devotee and the king of Paandy land was once engrossed in worshipping Thee on the Malaya mountain. He was so absorbed that he did not even notice sage Agastya who approached expecting his hospitality.

कुम्भोदभूतिः संभृतक्रोधभारः  
 स्तब्धात्मा त्वं हस्तिभूयं भजेति ।  
 शप्त्वाऽथैनं प्रत्यगात् सोऽपि लेभे  
 हस्तीन्द्रल्वं तत्स्मृतिव्यक्तिधन्यम् ॥२॥

|                   |                                      |
|-------------------|--------------------------------------|
| कुम्भोदभूतिः      | Agastya                              |
| संभृत-क्रोध-भारः  | (who was) overcome with anger (said) |
| स्तब्ध-आत्मा त्वं | you of such haughty nature           |

|                             |   |
|-----------------------------|---|
| हस्तिभूयं भज-इति            | be born as a elephant, thus                               |
| शप्त्वा-अथ-एनं              | then cursing him  |
| प्रत्यगात्                  | departed  |
| सः-अपि लेभे                 | he also got   |
| हस्ति-इन्द्रलं              | the form of a lordly elephant                             |
| त्वत्-स्मृति-व्यक्ति-धन्यम् | with the good fortune of retaining a clear memory of Thee |

Agastya who was overcome with anger cursed the king that as he was of such haughty nature he would be born as an elephant and departed. Indradyumna got the form of a lordly elephant with the good fortune of retaining a clear memory of Thee.

दग्धाम्भोधर्मध्यभाजि त्रिकूटे  
 क्रीडञ्जैले यूथपोऽयं वशाभिः ।  
 सर्वान् जन्तुनत्यवर्तिष्ठ शक्त्या  
 त्वद्वक्तानां कुत्र नोकर्षलाभः ॥३॥

|                              |  |
|------------------------------|--|
| दुग्ध-अम्भोधे:-मध्य-भाजि     | of the milk ocean's middle part                        |
| त्रिकूटे क्रीडन्-शैले        | on the Trikoota mountain sporting                      |
| यूथपः-अयं वशाभिः             | this leader of the elephants, with females (elephants) |
| सर्वान् जन्तुन्-अत्यवर्तिष्ठ | all creatures excelling                                |
| शक्त्या                      | in strength  |
| त्वत्-भक्तानां               | Thy devotees   |
| कुत्र न-                     | where not  |
| उत्कर्ष-लाभः                 | (do they) inherit greatness?                           |

On the Trikoota mountain, which is in the centre of the milk ocean, this leader of the elephants sported with female elephants excelling all other creatures in strength. Where don't Thy devotees attain superiority?

स्वेन स्थेष्ठा दिव्यदेशत्वशक्त्या  
 सोऽयं खेदानप्रजानन् कदाचित् ।  
 शैलप्रान्ते घर्मतान्तः सरस्यां  
 यूथैस्सार्धं त्वत्प्रणुन्नोऽभिरेमे ॥४॥

|                       |  |
|-----------------------|--|
| स्वेन स्थेष्ठा        | of his own strength                        |
| दिव्य-देशत्व-शक्त्या  | (and) by the power of that divine region   |
| सः-अयं                | he this (elephant king)                    |
| खेदान्-अप्रजानन्      | any difficulties of life not knowing       |
| कदाचित्               | one day                                    |
| शैल-प्रान्ते          | in the slopes of the hills (roaming about) |
| घर्म-तान्तः           | overwhelmed by sun's heat                  |
| सरस्यां यूथैः-सार्धम् | in a lake with his herds                   |
| त्वत्-प्रणुन्नः-      | prompted by Thee                           |
| अभिरेमे               | sported                                    |

Owing to his strength and by the power of the divine region, where he lived, the elephant king did not face any hardships of life. One day, roaming on the mountainous region, unable to bear the heat of the sun, he sought relief in a lake and sported therein with his herds, indeed prompted by Thee.

हूहस्तावद्वेवलस्यापि शापात्  
 ग्राहीभूतस्तज्जले बर्तमानः ।  
 जग्राहैनं हस्तिनं पाददेशे  
 शान्त्यर्थं हि श्रान्तिदोऽसि स्वकानाम् ॥५॥

|                     |  |
|---------------------|--|
| हूहुः-तावत्-        | then Huhu (the Gandarva)                 |
| देवलस्य-अपि शापात्  | by sage Devala's curse, also             |
| ग्राहीभूतः-         | a crocodile having become                |
| तत्-जले वर्तमानः    | in the waters of the same ( lake) living |
| जग्राह-एनं हस्तिनम् | (he) caught this elephant                |
| पाद्-देशे           | by the leg                               |
| शान्ति-अर्थं हि     | for the welfare indeed                   |
| श्रान्तिदः-असि      | sufferings giver are Thou                |
| स्वकानाम्           | to Thy devotees                          |

At that time, in the waters of that lake, there lived a Gandarva named Huhu, who had become a crocodile because of the curse of sage Devala. He caught the elephant king by the leg. Indeed Thou do give sufferings to Thy devotees for their ultimate welfare.

त्वत्सेवाया वैभवात् दुर्निरोधं  
 युध्यन्तं तं वत्सराणां सहस्रम् ।  
 प्राप्ते काले तत्पदैकाग्रसिध्यै  
 नक्राक्रान्तं हस्तिवर्यं व्यधास्त्वम् ॥६॥

|                              |  |
|------------------------------|--|
| त्वत्-सेवाया:<br>वैभवात्     | by Thy worship's glory                                   |
| दुर्निरोधं युध्यन्तं तं      | continuously fighting him (who was)                      |
| वत्सराणां सहस्रम्            | for a thousand years                                     |
| प्राप्ते काले                | when the time had come (for his redemption)              |
| त्वत्-पद-एकाग्र-<br>सिध्यै   | to Thy feet for attaining one-pointed devotion           |
| नक्र-आक्रान्तं<br>हस्तिवर्यं | who was attacked by the crocodile, that<br>elephant king |
| व्यधाः-त्वम्                 | made it happen (thus) Thou                               |

Supported by the power derived from the glory of Thy worship, the elephant king was invincible and went on fighting for a thousand years. When the time for his redemption had come, and he was fit for one-pointed devotion to Thee, Thou subjected him to this situation.

आर्तिव्यक्तप्राक्तनज्ञानभक्तिः  
शुण्डोल्क्षिप्तैः पुण्डरीकैः समर्चन् ।  
पूर्वाभ्यस्तं निर्विशेषात्मनिष्ठं  
स्तोत्रं श्रेष्ठं सोऽन्वगादीत् परात्मन् ॥७॥

|                           |  |
|---------------------------|--|
| आर्ति-व्यक्त-             | under the stress of suffering, unfolded                          |
| प्राक्तन-ज्ञान-<br>भक्तिः | the knowledge and devotion which he attained<br>in previous life |
| शुण्ड-उल्क्षिप्तैः        | plucked with his trunk   |
| पुण्डरीकैः<br>समर्चन्     | with white lotus flowers he worshipped Thee                      |
| पूर्व-अभ्यस्तं            | and learnt before (in the past life)                             |
| निर्विशेष-आत्म-<br>निष्ठं | pertaining to the attributeless Aatman                           |
| स्तोत्रं श्रेष्ठं         | a great hymn   |
| सः-अन्वगादीत्             | he sang and sang   |
| परात्मन्                  | O Supreme being!   |

Under the stress of suffering, his inherent devotion and pure knowledge unfolded and he began to offer Thee worship with white lotus flowers plucked with his trunk. Relating to the attributeless Brahman, he sang continuously a great hymn which he had learnt in the past life.

श्रुत्वा स्तोत्रं निर्गुणस्थं समस्तं  
ब्रह्मेशाद्यैर्नाहिमित्यप्रयाते ।

सर्वात्मा त्वं भूरिकारुण्यवेगात्  
ताक्षर्यारूढः प्रेक्षितोऽभूः पुरस्तात् ॥८॥

|                           |   |
|---------------------------|---|
| श्रुत्वा स्तोत्रं         | hearing the hymn                            |
| निर्गुणस्थं समस्तं        | to the attributeless Aatman relating fully  |
| ब्रह्म-ईश-आद्यैः          | by Brahmaa Shiva and others (deciding)      |
| न-अहम्-इति-अप्रयाते       | (this) is not for me, and so not responding |
| सर्व-आत्मा त्वं           | who are the soul of all beings, Thou        |
| भूरि-कारुण्य-वेगात्       | out of infinite compassion                  |
| ताक्षर्य-आरूढः            | mounting Garuda                             |
| प्रेक्षितः-अभूः पुरस्तात् | appeared in front of him                    |

On hearing the hymn, Brahmaa, Shiva and other gods did not proceed towards the elephant king, as they felt that the hymn was not addressed to them. The Soul of All Beings! Thou moved by boundless flow of mercy, mounted the Garuda and appeared in front of him.

हस्तीन्द्रं तं हस्तपद्मेन धृत्वा  
चक्रेण त्वं नक्रवर्य व्यदारीः ।  
गन्धर्वेऽस्मिन् मुक्तशापे स हस्ती  
त्वत्सारूप्यं प्राप्य देदीप्यते स्म ॥९॥

|                                  |  |
|----------------------------------|--|
| हस्ती-इन्द्रं तं                 | that elephant king   |
| हस्त-पद्मेन धृत्वा               | with Thy lotus hands catching hold of                      |
| चक्रेण त्वं नक्रवर्य<br>व्यदारीः | with the discus,Thou, the great crocodile,<br>tore asunder |
| गन्धर्व-अस्मिन् मुक्त-<br>शापे   | (when) the Gandarva was released from the<br>curse         |
| स हस्ती                          | that elephant king   |
| त्वत्-सारूप्यं प्राप्य           | a form similar to Thine, attaining                         |

|               |                |
|---------------|----------------|
| देदीप्यते स्म | shone brightly |
|---------------|----------------|

Thou with Thy lotus hands caught hold of that elephant king and cut asunder the powerful crocodile with Thy discus. The crocodile was thus released from the curse of sage Devala and got back his Gandharva form. The elephant was, by Thee, then endowed with a brilliant form similar to Thy from.

एतद्वृत्तं त्वां च मां च प्रगे यो  
 गायेत्सोऽयं भूयसे श्रेयसे स्यात् ।  
 इत्युक्त्वैनं तेन सार्धं गतस्त्वं  
 धिष्यं विष्णो पाहि वातालयेश ॥१०॥

|                                |   |
|--------------------------------|---|
| एतत्-वृत्तं                    | this incident   |
| त्वां च मां च                  | to you and to me                                      |
| प्रगे यः गायेत्                | at dawn, he who sings                                 |
| सः-अयं भूयसे श्रेयसे<br>स्यात् | he will attain the greatest good -i.e.,<br>liberation |
| इति-उक्त्वा-एनं                | saying thus to him                                    |
| तेन सार्धं गतः-त्वं धिष्यं     | with him Thou went away to Vaikuntha                  |
| विष्णो पाहि                    | O Vishnu! Protect me                                  |
| वातालयेश                       | O Lord of Guruvaayur!                                 |

"He who praises you and Me with the recital of these incidents will attain liberation". O Vishnu, Thou said thus to him and then along with him departed to Thy abode Vaikuntha. O Lord of Guruvaayur! May Thou be pleased to protect me.

## Dashaka 27

दर्वासास्सुरवनिताप्तदिव्यमाल्यं  
 शक्राय स्वयमुपदाय तत्र भूयः ।  
 नागेन्द्रप्रतिमृदिते शशाप शक्रं  
 का क्षान्तिस्त्वदितरदेवतांशजानाम् ॥१॥

|                                   |   |
|-----------------------------------|---|
| दुर्वासा:-                        | the sage Durvaasaa                                    |
| सुर-वनिता-आप्त-दिव्य-<br>माल्यं   | from heavenly nymphs had obtained a<br>divine garland |
| शुक्राय स्वयम्-उपदाय<br>तत्र भूयः | to Indra,having personally given it there<br>then     |
| नागेन्द्र-प्रतिमृदिते             | by Indra's elephant it being trampled                 |
| शशाप शक्रं                        | cursed Indra  |
| का क्षान्तिः-                     | what forbearance (is there)                           |
| त्वत्-इतर-                        | other than Thee                                       |
| देवता-अंशजानाम्                   | who are born of (other than Thee) Devas               |

The sage Durvaasaa once gave a celestial garland to Indra, which he had got from heavenly nymphs. When he saw the garland being crushed by Indra's elephant, he cursed Indra. Where can forbearance be seen except in those born of and blessed by Thee.

शापेन प्रथितजरेऽथ निर्जिरन्दे  
 देवेष्वप्यसुरजितेषु निष्प्रभेषु ।  
 शर्वाद्याः कमलजमेत्य सवदिवा  
 निर्वाणप्रभव समं भवन्तमापुः ॥२॥

|                     |  |
|---------------------|--|
| शापेन प्रथित-जरे-अथ | due to the curse Indra became aged, then |
| निर्जर-इन्द्रे      | Indra, who was ageless                   |

|                            |   |
|----------------------------|---|
| देवेषु-अपि-असुर-<br>जितेषु | when the Devas also were defeated by the Asuras |
| निष्प्रभेषु                | (and so) had lost their glory                   |
| शर्व-आद्याः                | beginning with Shiva                            |
| कमलजम्-एत्य                | approaching Brahmaa                             |
| सर्व-देवाः                 | all the gods                                    |
| निर्वाण-प्रभव              | O Bestower of Salvation!                        |
| समं                        | with (Shiva)                                    |
| भवन्तम्-आपुः               | came to Thee                                    |

O Bestower of Liberation! Indra known as the unaging one, became aged as a result of Durvaasaa's curse. His followers, the Devas lost all their glory and were defeated by the Asuraas. The gods along with Shiva and others went to Brahmaa and they all took refuge in Thee.

ब्रह्मादैः स्तुतमहिमा चिरं तदानीं  
प्रादुष्णन् वरद पुरः परेण धाम्ना ।  
हे देवा दितिजकुलैर्विधाय सन्धिं  
पीयूषं परिमथतेर्ति पर्यशास्त्वम् ॥३॥

|                  |                                     |
|------------------|-------------------------------------|
| ब्रह्मा-आदैः     | by Brahmaa and other gods           |
| स्तुत-महिमा चिरं | being sung Thy excellences for long |
| तदानीं           | at that time                        |
| प्रादुष्णन्      | appearing                           |
| वरद              | O Bestower of Boons!                |
| पुरः             | in front (of them)                  |
| परेण धाम्ना      | with supreme glory (commanded)      |
| हे देवा          | O Gods!                             |
| दितिज-कुलैः-     | with the Asuras,                    |

|                   |                     |
|-------------------|---------------------|
| विधाय सन्धिं      | making peace,       |
| पीयूषं परिमथत-    | nectar churn out    |
| इति पर्यशा:-त्वम् | thus commanded Thee |

Brahmaa and the other gods sung Thy excellences for long. O Bestower of Boons! Thou then manifested Thyself before them in great glory and commanded them to make peace with the Asuras and then prepare to churn the milk ocean for nectar.

सन्धानं कृतवति दानवैः सुरौघे  
 मन्थानं नयति मदेन मन्दराद्रिम् ।  
 भ्रष्टस्मिन् बदरमिवोद्धहन् खगेन्द्रे  
 सद्यस्त्वं विनिहितवान् पयःपयोधौ ॥४॥

|                       |  |
|-----------------------|--|
| सन्धानं कृतवति        | having made peace                      |
| दानवैः सुरौघे         | with the Asuras by the gods            |
| मन्थानं नयति          | when carrying the churning rod         |
| मदेन मन्दर-अद्रिम्    | with great pride, the Mandara mountain |
| भ्रष्ट-अस्मिन्        | (when) it fell down                    |
| बदरम्-इव-उद्धहन्      | as a berry picking it up               |
| खगेन्द्रे सद्यः-त्वम् | On Garuda immediately Thou             |
| विनिहितवान्           | placed it                              |
| पयःपयोधौ              | in the milk ocean                      |

Devas made peace with the Asuras and with great pride carried the Mandara mountain for use as a churning rod. The mountain fell from their hands on the way. Then Thou seated on Garuda, picked it up as if it were a tiny berry and installed it in the milk ocean.

आधाय द्रुतमथ वासुकिं वरत्रां  
 पाथोधौ विनिहितसर्वबीजजाले ।

प्रारब्धे मथनविधौ सुरासुरैस्तै-  
व्यजात्वं भुजगमुखेऽकरोस्सुरारीन् ॥५॥

|                           |   |
|---------------------------|---|
| आधाय द्रुतम्-अथ           | placing quickly then                                    |
| वासुकि वरत्रां            | Vaasuki (snake) (as the ) churning rope                 |
| पाथोधौ                    | in that milk ocean                                      |
| विनिहित-सर्व-बीज-<br>जाले | (in which) had been put all kinds of seeds<br>and herbs |
| प्रारब्धे मथन-विधौ        | having started the process of churning                  |
| सुर-असुरैः-तैः-           | by those gods and Asuras                                |
| व्याजात्-त्वं             | Thou by a trick   |
| भुजग-मुखे-अकरोः-          | on the side of the serpent's mouth (Thou)<br>put        |
| सुरारीन्                  | the Asuras  |

Then quickly placing Vasuki snake as the churning rope, the Devas and Asuras started the process of churning the milk ocean in which all kinds of herbs and seeds had been put. Thou then cleverly made the Asuras hold the head end of the snake.

क्षुब्धाद्रौ क्षुभितजलोदरे तदानीं  
दुधाब्धौ गुरुतरभारतो निमग्ने ।  
देवेषु व्यथितमेषु तत्प्रियैषी  
प्राणैषीः कमठतनुं कठोरपृष्ठाम् ॥६॥

|                 |  |
|-----------------|--|
| क्षुब्ध-आद्रौ   | (when) the mountain (used as) a churning rod |
| क्षुभित-जल-उदरे | in the waters fully stirred                  |
| तदानीं          | then   |
| दुग्ध-अब्धौ     | of the milk ocean                            |
| गुरुतर-भारतः    | because of its (mountain's) heavy weight     |

|                   |                                      |
|-------------------|--------------------------------------|
| निमग्ने           | sank                                 |
| देवेषु व्यथितमेषु | the Devas becoming very worried      |
| तत्-प्रियैषी      | their (the Deva's) wellwisher (Thou) |
| प्राणैषीः         | assumed                              |
| कमठ-तनुं          | a tortoise form                      |
| कठोर-पृष्ठाम्     | with a hard back                     |

When the Mandara mountain as a churning rod had fully stirred the waters of the milk ocean to its depth, it sank due to its own weight. The Devas became very worried. Thee who are their well wisher, assumed the form of a tortoise with a hard back.

वज्रातिस्थिरतरकपरिण विष्णो  
 विस्तारात्परिगतलक्षयोजनेन ।  
 अम्भोधे: कुहरगतेन वर्षणा त्वं  
 निर्मग्नं क्षितिधरनाथमुन्निनेथ ॥७॥

|                          |  |
|--------------------------|--|
| वज्र-अति-स्थिर-कपरिण     | with the back more hard than the thunderbolt     |
| विष्णो                   | O All Pervading being!                           |
| विस्तारात्-              | and in extent (width)                            |
| परिगत-लक्ष-योजनेन        | exceeding a lakh of Yojanas                      |
| अम्भोधे: कुहर-गतेन       | (the rod) which had sunk deep into the ocean     |
| वर्षणा त्वं              | with such a body Thou                            |
| निर्मग्नं क्षितिधरनाथम्- | the great mountain which had sunk (into the sea) |
| उन्निनेथ                 | (Thou) lifted up                                 |

O All pervading Being! by diving deep into the ocean Thou lifted up the sinking mountain on Thy back which was harder than a thunderbolt and more than a lakh of Yojanas in width.

उन्मग्रे झटिति तदा धराधरेन्द्रे  
 निर्मेथुर्दमिह सम्मदेन सर्वे ।  
 आविश्य द्वितयगणेऽपि सर्पराजे  
 वैवश्यं परिशमयन्नवीवृधस्तान् ॥८॥

|                    |  |
|--------------------|--|
| उन्मग्रे           | (the mountain) having come up                                |
| झटिति तदा          | quickly then   |
| धराधरेन्द्रे       | the mountain,  |
| निर्मेथुः-दृढम्-इह | they churned with great force, here                          |
| सम्मदेन सर्वे      | (and) with enthusiasm all of them (the Asuras and the Devas) |
| आविश्य             | (Thou) entering  |
| द्वितयगणे-         | into both the parties  |
| अपि सर्पराजे       | and also the serpent Vasuki                                  |
| वैवश्यं            | their fatigue  |
| परिशमयन्           | removing   |
| अवीवृधः तान्       | invigorated them   |

When the mountain was lifted up, they, the Devas and Asuras all churned with great force and enthusiasm. Thou entering into both the parties and also into the snake Vasuki, removed their fatigue and invigorated them.

उद्भामभ्रमणजवोत्रमद्विरीन्द्र-  
 न्यस्तैकस्थिरतरहस्तपङ्कजं त्वाम् ।  
 अभ्रान्ते विधिगिरिशादयः प्रमोदा-  
 दुद्भ्रान्ता नुनुवुरुपात्तपुष्पवर्षः ॥९॥

|                                    |                                       |
|------------------------------------|---------------------------------------|
| उद्धाम-भ्रमण-जव-                   | by the powerful speed of the whirling |
| उन्नर्मत्-गिरीन्द्र-               | the mountain having come up           |
| न्यस्त-एक-स्थिरतर-हस्त-<br>पङ्कजम् | placed one strong lotus hand firmly   |
| त्वाम्                             | Thou                                  |
| अध्रान्ते                          | in the heavens                        |
| विधि-गिरिश-आदयः                    | Brahmaa Shiva and other gods          |
| प्रमोदात्-उद्भ्रान्ता              | overwhelmed with joy                  |
| नुनुवुः-                           | praised Thee                          |
| उपात्-पृष्ठ-वर्षा:                 | and shed showers of flowers           |

When the Mandara mountain rose up because of the powerful speed of the whirling, Thou placed Thy one lotus hand firmly on it, to keep it in position. Brahmaa Shiva and other gods were overwhelmed with joy and praised Thee as they shed showers of flowers.

दैत्यौघे भुजगमुखानिलेन तप्ते  
 तेनैव त्रिदशकुलेऽपि किञ्चिदार्ते ।  
 कारुण्यात्तव किल देव वारिवाहा:  
 प्रावर्षन्नमरणान्न दैत्यसङ्घान् ॥१०॥

|                     |  |
|---------------------|--|
| दैत्यौघे            | (when) the group of Asuras                                       |
| भुजग-मुख-<br>अनिलेन | by the fire from the mouth of the serpent (the poisonous breath) |
| तप्ते               | were scorched (tormented)  |
| तेन-एव              | by that even   |
| त्रिदशकुले-अपि      | the Devas also   |
| किञ्चित्-आर्ते      | were troubled a little   |

|                         |                              |
|-------------------------|------------------------------|
| कारुण्यात्-तव           | by Thy compassion            |
| किल देव                 | Indeed O Lord!               |
| वारिवाहः<br>प्रावर्षन्- | The clouds were made to rain |
| अमरगणान्-               | on the Devas                 |
| न दैत्य-सङ्घान्         | not on the Asuras            |

The group of Asuras were scorched by the fire emitting from the mouth of the serpent. The Devas were also to some extent troubled. O Lord! By Thy compassion the clouds were made to rain on the Devas to cool them, but not on the Asuras.

उद्भास्यद्भुतिमिनक्रचक्रवाले  
तत्राब्धौ चिरमथितेऽपि निर्विकारे ।  
एकस्त्वं करयुगकृष्टसर्पराजः  
संराजन् पवनपुरेश पाहि रोगात् ॥११॥

|                            |   |
|----------------------------|---|
| उद्भास्यत्                 | ejecting up   |
| बहु-तिमि-नक्र-<br>चक्रवाले | many fish crocodiles and other aquatic<br>creatures               |
| तत्र-अब्धौ                 | there (when) the ocean  |
| चिर-मथिते-अपि              | in spite being churned for long                                   |
| निर्विकारे                 | remained unchanged  |
| एकः-त्वं                   | Thou alone  |
| कर-युग-कृष्ट-<br>सर्पराजः  | with (Thy) two hands pulled the (two ends) of<br>the serpent king |
| संराजन्                    | shining brightly  |
| पवनपुरेश                   | O Lord of Guruvaayur!   |
| पाहि रोगात्                | relieve (me of my) diseases                                       |

In spite of being churned for long, the ocean remained unchanged, though many fish crocodile and other aquatic creatures were thrown up. Thou alone, then, shining brilliantly, with Thy two hands pulled the two ends of the serpent. O Lord of Guruvaayur! Relieve me of my diseases.

## Dashaka 28

गरलं तरलानलं पुरस्ता-  
 जलधेरुद्विजगाल कालकूटम् ।  
 अमरस्तुतिवादमोदनिष्ठो  
 गिरिशस्तन्निपपौ भवत्रियार्थम् ॥१॥

|                             |   |
|-----------------------------|---|
| गरलं                        | poison                                      |
| तरल-अनलं                    | as molten fire                              |
| पुरस्तात्-                  | first and foremost                          |
| जलधे:-                      | from the ocean                              |
| उद्विजगाल                   | emerged                                     |
| कालकूटम्                    | (which was ) the Kaalkoota poison           |
| अमर-स्तुतिवाद-<br>मोदनिष्ठः | pleased by the praises sung by the<br>Devas |
| गिरिश:-                     | Shiva                                       |
| तत्-निपपौ                   | drank that                                  |
| भवत्-प्रियार्थम्            | to please Thee                              |

First and foremost there emerged from the ocean the Kaalakoota poison which was like molten fire. The gods propitiated Shiva by singing hymns of praise to him. He then drank the poison to please Thee.

विमथत्सु सुरासुरेषु जाता  
 सुरभिस्तामृषिषु न्यधास्तिधामन् ।  
 हयरत्नमभूदथेभरतं  
 दयुतरुश्चाप्सरसः सुरेषु तानि ॥२॥

|                          |   |
|--------------------------|---|
| विमथत्सु सुर-<br>असुरेषु | as were churning, the Devas and Asuras          |
| जाता सुरभिः-             | was born (came out) Kaamadhenu (the divine cow) |
| ताम्-ऋषिषु न्यधाः-       | to the rishis (Thou) gave her                   |
| त्रिधामन्                | O Lord of the three worlds!                     |
| हय-रत्नम्-अभूत्-         | the jewel of a horse (Uchchaishrava) emerged    |
| अथ-इभ-रत्नम्             | then the great elephant (Airaavata)             |
| द्रयु-तरुः-              | the celestial tree (Kalpaka)                    |
| च-अप्सरसः:               | and Apsaras (celestial nymphs)                  |
| सुरेषु तानि              | to the Devas (Thou gave) them                   |

As the Devas and Asuras were churning, the divine cow Kaamadhenu came out. Thou gave it to the sages. O Lord of the three worlds! Then emerged the jewel of a horse (Uchchaishrava), then the great elephant (Airaavata), then the celestial tree (Kalpaka) and the Apsaras (divine damsels) appeared. Thou gave them to the gods.

जगदीश भवत्परा तदानीं  
 कमनीया कमला बभूव देवी ।  
 अमलामवलोक्य यां विलोलः  
 सकलोऽपि स्पृहयाम्बभूव लोकः ॥३॥

|                       |                         |
|-----------------------|-------------------------|
| जगदीश                 | O Lord of the Worlds!   |
| भवत्परा               | devoted to Thee         |
| तदानीं                | then                    |
| कमनीया                | enchanting              |
| कमला बभूव देवी        | Lakshmi Devi emerged    |
| अमलाम्-अवलोक्य<br>यां | by seeing her pure form |

|                        |   |
|------------------------|---|
| विलोलः सकलः-अपि        | fascinated everyone was                         |
| स्पृहयाम्-बभूव<br>लोकः | and agitated with desire became the whole world |

O Lord of the worlds! Devoted to Thee, then the enchanting Lakshmi Devi emerged. Seeing her pure and perfect form everyone was fascinated and the world got agitated with desire.

त्वयि दत्तहृदे तदैव देव्यै  
त्रिदशेन्द्रो मणिपीठिकां व्यतारीत् ।  
सकलोपहृताभिषेचनीयैः  
ऋषयस्तां श्रुतिगीर्भिरभ्यषिञ्चन् ॥४॥

|                                    |   |
|------------------------------------|---|
| त्वयि दत्तहृदये                    | having set her heart on Thee                                  |
| तदा-एव देव्यै                      | then alone, by the goddess                                    |
| त्रिदशेन्द्रः                      | Indra   |
| मणिपीठिकां                         | a bejewelled throne   |
| व्यतारीत्                          | gave  |
| सकल-उपहृत-<br>अभिषेचनीयैः          | with the objects of consecration which<br>were brought by all |
| ऋषयः-                              | the Rishis  |
| तां श्रुति-गीर्भिः-<br>अभ्यषिञ्चन् | consecrated her, also with Vedic hymns                        |

The goddess who had set her heart on Thee was given a bejewelled throne by Indra. With the objects which everyone had brought, the sages consecrated her, while they sang Vedic hymns.

अभिषेकजलानुपातिमुग्ध-  
त्वदपाङ्गैरवभूषिताङ्गवल्लीम् ।  
मणिकुण्डलपीतचेलहार-  
प्रमुखैस्ताममरादयोऽन्वभूषन् ॥५॥

|                                      |  |
|--------------------------------------|--|
| अभिषेक-जल-अनुपाति-                   | with the holy waters pouring                                       |
| मुग्ध-त्वत्-अपाङ्गः:-                | followed by Thy enamoured side glances                             |
| अवभूषिता-अङ्ग-वल्लीम्                | her creeper like body was adorned                                  |
| मणि-कुण्डल-पीत-चेल-<br>हार-प्रमुखैः- | (and with) gem studded earrings, yellow<br>silk robe and necklaces |
| ताम्-अमर-आदयः-<br>अन्वभूषन्          | the gods adorned her further                                       |

As the holy waters were pouring on her, her creeper like body was adorned by Thy enamoured side glances. The gods further bedecked her with gem studded earrings, yellow silk robe and necklaces etc.

वरणस्तजमात्भृङ्गनादां  
दधती सा कुचकुम्भमन्दयाना ।  
पदशिञ्जितमञ्जुनूपुरा त्वां  
कलितत्रीलविलासमाससाद् ॥६॥

|                             |   |
|-----------------------------|---|
| वरण-स्तजम्-                 | the wedding garland   |
| आत्-भृङ्ग-नादाम्            | having humming bees on it                                   |
| दधती सा                     | holding she (Lakshmi Devi)                                  |
| कुच कुम्भ-मन्द-<br>याना     | with a gait slowed by the weight of the pot<br>like breasts |
| पद-शिञ्जित-मञ्जु-<br>नूपुरा | with beautiful anklets making a pleasant<br>sound           |
| त्वाम्                      | (towards) Thee  |
| कलित-त्रील-<br>विलासम्-     | displaying a little coyness                                 |
| आससाद्                      | approached  |

Lakshmi Devi holding a wedding garland having humming bees on it, approached Thee with a gait slowed down by the weight of her heavy breasts. As she walked, the beautiful anklets adorning her shapely feet spread a delightful sound and a touch of coyness on her face enhanced her beauty.

गिरिशद्रुहिणादिसर्वदेवान्  
गुणभाजोऽप्यविमुक्तदोषलेशान् ।  
अवमृश्य सदैव सर्वरम्ये  
निहिता त्वयन्याऽपि दिव्यमाला ॥७॥

|                                   |  |
|-----------------------------------|--|
| गिरिश-द्रुहिण-आदि-सर्व-<br>देवान् | Shiva Brahmaa and other gods               |
| गुण-भाजः-अपि-                     | though endowed with virtues                |
| अविमुक्त-दोष-लेशान्               | were not free from slight<br>discrepancies |
| अवमृश्य सदा-एव                    | finding that always                        |
| सर्व-रम्ये                        | (Thou) perfect in everyway                 |
| निहिता त्वयि-                     | put on Thee                                |
| अनया-अपि                          | by her also                                |
| दिव्य-माला                        | the divine garland                         |

She realised that all other gods as Shiva Brahmaa and others though endowed with virtues, were not free from all defects. Thou who are perfect in every way, she put the divine garland on Thee.

उरसा तरसा ममानिथैनां  
भुवनानां जननीमनन्यभावाम् ।  
त्वदुरोविलसत्तदीक्षणश्री-  
परिवृष्ट्या परिपुष्टमास विश्वम् ॥८॥

|           |                       |
|-----------|-----------------------|
| उरसा तरसा | by Thy bosom, quickly |
|-----------|-----------------------|

|                              |  |
|------------------------------|--|
| ममानिथ-ऐनाम्                 | (taking her) and honoring her              |
| भुवनानां जननीम्              | the mother of the worlds                   |
| अनन्य भावाम्                 | who is devoted to no other than Thee       |
| त्वत्-उरो-विलसत्-            | on Thy bosom sporting                      |
| त्वत्-ईक्षण-श्री-परिवृष्ट्या | by the showering of her auspicious glances |
| परिपुष्टम्-आस विश्वम्        | prosperity was every where                 |

Lakshmi Devi, the mother of the universe, was immediately taken by Thee on Thy bosom giving her due respect and honor as she was solely devoted to Thee. Shining on Thy bosom she showered compassionate glances all around which brought prosperity to the whole world.

अतिमोहनविभ्रमा तदानीं  
मदयन्ती खलु वारुणी निरागात् ।  
तमसः पदवीमदास्त्वमेना-  
मतिसम्माननया महासुरेभ्यः ॥९॥

|                    |                                 |
|--------------------|---------------------------------|
| अति-मोहन-विभ्रमा   | highly exciting and deluding    |
| तदानीं             | then                            |
| मदयन्ती खलु        | intoxicating indeed             |
| वारुणी निरागात्    | liquor emerged                  |
| तमसः पदवीम्-       | the source of all sins and vice |
| अदा:- त्वम्-एनाम्- | Thou gave her                   |
| अति-सम्माननया      | with great honor                |
| महा-असुरेभ्यः      | to the great Asuras             |

Then the highly exciting, deluding and intoxicating liquor gushed forth. This, the source of sins and vices, Thou ceremoniously gave to the great Asuras.

तरुणाम्बुदसुन्दरस्तदा त्वं  
 ननु धन्वन्तरिरुत्थितोऽम्बुराशोः ।  
 अमृतं कलशे वहन् कराभ्या-  
 मखिलार्ति हर मारुतालयेश ॥१०॥

|                      |                                      |
|----------------------|--------------------------------------|
| तरुण-अम्बुद-सुन्दर:- | beautiful like fresh rain clouds     |
| तदा त्वं ननु         | Then Thou indeed                     |
| धन्वन्तरि:-उत्थितः-  | in the form of Dhanwantari emerged   |
| अम्बुराशोः           | from the ocean                       |
| अमृतं कलशे वहन्      | nectar carrying in a pot             |
| कराभ्याम्-           | with (Thy) two hands                 |
| अखिल-आर्तिम् हर      | be pleased to remove all my ailments |
| मारुतालयेश           | O Lord of Guruvaayur!                |

From the ocean, then, Thou emerged beautiful like a fresh rain cloud in the form of Dhanwantari holding in Thy two hands the pot of nectar. O Lord of Guruvaayur! Deign to remove all my ailments.

## Dashaka 29

उद्भवतस्तव करादमृतं हरत्सु  
 दैत्येषु तानशरणाननुनीय देवान् ।  
 सद्यस्तिरोदधिथ देव भवत्रभावा-  
 दुद्यत्स्वयूथकलहा दितिजा बभूवः ॥१॥

|                                |   |
|--------------------------------|---|
| उद्भवतः-तव                     | from Thy (hands) when emerging from the ocean                 |
| करात्-अमृतं हरत्सु             | from the hands, snatching the nectar                          |
| दैत्येषु                       | the Asuras,   |
| तान्-अशरणान्-<br>अनुनीय देवान् | to those helpless Devas giving solace                         |
| सद्यः-तिरोदधिथ देव             | immediately Thou disappeared O Lord!                          |
| भवत्-प्रभावात्-                | (and) by Thy prompting  |
| उद्यत्-स्व-यूथ-कलहा            | (there) arose among their own group of (the Asuras) a quarrel |
| दितिजा बभूवः:                  | the Asuras became thus  |

Thou emerged from the ocean as Dhanvantari holding the pot of nectar which the Asuras snatched from Thy hands. The devas became helpless. After consoling them, Thou immediately disappeared. O Lord! Then prompted by Thy Maayaa the Asuras started to quarrel amongst themselves.

श्यामां रुचाऽपि वयसाऽपि तनुं तदानीं  
 प्राप्तोऽसि तुङ्गकुचमण्डलभंगुरां त्वम् ।  
 पीयूषकुम्भकलहं परिमुच्य सर्वे  
 तृष्णाकुलाः प्रतियुस्त्वदुरोजकुम्भे ॥२॥

|         |                        |
|---------|------------------------|
| श्यामां | beautiful and youthful |
|---------|------------------------|

|                        |   |
|------------------------|---|
| रुचा-अपि वयसा-         | by complexion and by age                    |
| अपि                    |   |
| तनुं तदानीं प्राप्तः:- | (Thou) took the form then                   |
| असि                    |   |
| तुङ्ग-कुच-मण्डल-       | due to the weight of the high breasts which |
| भंगुरां                | was bent                                    |
| त्वम्                  | Thee  |
| पीयूष-कुम्भ-कलहम्      | for the nectar pot the fight                |
| परिमुच्य सर्वे         | abandoning everyone                         |
| तृष्णा-आकुलाः          | thirsting (infatuated)                      |
| प्रतियुः-              | approached                                  |
| त्वत्-उरोज-कुम्भे      | Thy pot-like breasts                        |

Thou then took the form of a beautiful young maiden - beautiful by complexion, young by age, whose frame was bent due to the weight of her high heavy breasts. All the Asuras abandoned their quarrel about the pot of nectar, and thirstily approached Thee infatuated by the sight of Thy pot-like breasts.

का त्वं मृगाक्षि विभजस्व सुधामिमामि-  
त्यारूढरागविवशानभियाचतोऽमून् ।  
विश्वस्यते मयि कथं कुलटाऽस्मि दैत्या  
इत्यालपन्नपि सुविश्वसितानतानीः ॥३॥

|                       |                                  |
|-----------------------|----------------------------------|
| का त्वं मृगाक्षि      | Who are you, O doe-eyed one?     |
| विभजस्व सुधाम्-इमाम्- | distribute this nectar'          |
| इति-आरूढ-राग-         | thus, helpless and overcome with |
| विवशान्-              | passion                          |
| अभियाचितः:-अमून्      | they begged thus to her          |
| विश्वस्यते मयि कथं    | trust me, how can you?           |

|                      |                           |
|----------------------|---------------------------|
| कुलटा-अस्मि दैत्या   | I am a whore, O Asuras!'  |
| इति-आलपन्-अपि        | even when saying thus,    |
| सुविश्वसितान्-अतानीः | Thou made them trust Thee |

O doe-eyed lady, who are you? Distribute this nectar', entreated the Asuras, helplessly being overcome by passion. 'How do you trust me? O Asuras, as I am a whore.' Even though Thou said so, Thou commanded their trust.

मोदात् सुधाकलशमेषु ददत्सु सा त्वं  
 दुश्चेष्टिं मम सहध्वमिति ब्रुवाणा ।  
 पङ्क्तिप्रभेदविनिवेशितदेवदैत्या  
 लीलाविलासगतिभिः समदाः सुधां ताम् ॥४॥

|                         |   |
|-------------------------|---|
| मोदात् सुधा-कलशम्-      | with joy when the nectar pot              |
| एषु ददत्सु              | was given by them                         |
| सा त्वं                 | Thee (in the form of) her (Mohini)        |
| दुश्चेष्टिं मम सहध्वम्- | (please) bear with my wrong deeds         |
| इति ब्रुवाणा            | saying so                                 |
| पङ्क्ति-प्रभेद-         | in separated rows                         |
| विनिवेशित-देव-दैत्या    | were made to sit the Devas and The Asuras |
| लीला-विलास-गतिभिः       | with sportive and charming gait           |
| समदाः सुधा ताम्         | distributed that nectar                   |

Readily and joyfully the pot of nectar was handed over to Thee, as Mohini. Asking them to bear with Thee, Thy wrong deed, Thou made the Devas and Asuras sit in separate rows. Holding the Asuras infatuated and spellbound by the charming and sportive gait, Thou served the nectar.

अस्मास्वियं प्रणयिणीत्यसुरेषु तेषु  
 जोषं स्थितेष्वथ समाप्य सुधां सुरेषु ।

त्वं भक्तलोकवशगो निजरूपमेत्य  
स्वर्भानुमध्यपरिपीतसुधं व्यलावीः ॥५॥

|                              |   |
|------------------------------|---|
| अस्मासु-इयं<br>प्रणयिनी-     | us she is fond of                                 |
| इति-असुरेषु तेषु             | when the Asuras were (wrongfully contemplating)   |
| जोषं स्थितेषु-अथ             | and so were waiting silently, then                |
| समाप्य सुधां सुरेषु          | Thou finished the nectar among the Devas          |
| त्वं भक्तलोक-वशगः            | Thee, who are ever favourable to Thy devotees     |
| निज-रूपम्-एत्य               | assuming Thy own form (then)                      |
| स्वर्भानुम्-अर्धपीत-<br>सुधं | the Asura Raahu, who had drunk half of the nectar |
| व्यलावीः                     | beheaded  |

When the Asuras were wrongfully contemplating that Thou as Mohini were fond of them, and so were waiting silently, Thou finished the nectar among the Devas, as Thou always favour Thy devotees. Then Thou took Thy own form, and beheaded the Asura Raahu who had drunk half of the nectar served to him which he cunningly got by sitting in the row of the Devas.

त्वतः सुधाहरणयोग्यफलं परेषु  
दत्वा गते त्वयि सुरैः खलु ते व्यगृह्णन् ।  
घोरेऽथ मूर्छिति रणे बलिदैत्यमाया-  
व्यामोहिते सुरगणे त्वमिहाविरासीः ॥६॥

|                         |  |
|-------------------------|--|
| त्वतः सुधा-हरण-         | from Thee for snatching the nectar         |
| योग्य-फलं परेषु दत्वा   | and giving them the appropriate result     |
| गते त्वयि               | when Thou had departed                     |
| सुरैः खलु ते व्यगृह्णन् | indeed with the Devas they started a fight |

|                           |  |
|---------------------------|--|
| घोरे-अथ मूर्छति रणे       | in the thick of the battle, when they ( the Devas) fainted |
| बलि-दैत्य-माया-व्यामोहिते | by the magical arts of the Asura Bali,                     |
| सुरगणे                    | the Devas  |
| त्वम्-इह-आविरासीः         | Thee in the midst reappeared                               |

Having meted out to the Asuras the punishment for snatching away the pot of nectar from thy hands, Thou departed. The Asuras again started a fight with the devas. In the thick of the fierce battle, the Devas were reduced to a state of swoon by the Asura Bali's magical arts. Thou then reappeared in the battle field.

त्वं कालनेमिमथ मालिमुखाञ्जघन्य  
 शक्रो जघान बलिजम्भवलान् सपाकान् ।  
 शुष्कार्द्रदुष्करवधे नमुचौ च लूने  
 फेनेन नारदगिरा न्यरुणो रणं त्वं ॥७॥

|                         |   |
|-------------------------|---|
| त्वं कालनेमिम्-         | Thou (killed) Kaalanemi,  |
| अथ मालिमुखान्-जघन्य     | then (Thou) Maali and others killed                             |
| शक्रो जघान              | Indra killed  |
| बलि-जम्भ-वलान् सपाकान्  | Bali, Jaambvaan, Vaali, Paaka, along with others                |
| शुष्क-आर्द्र-दुष्कर-वधे | by dry (solid) or wet (liquid) (weapons)<br>could not be killed |
| नमुचौ च                 | and (such a) Naamuchi   |
| लूने फेनेन              | was destroyed by a (weapon made of ) foam                       |
| नारद-गिरा               | then by the advice of Naarada                                   |
| न्यरुणः रणं त्वम्       | Thou stopped the battle   |

In the battle Thou killed Kaalnemi, Maali and other Asuras. Indra killed Bali, Jaambvaan, Vaali, along with Paakaasura. Naamuchi who could not be killed by either dry or wet weapons was cut off by a weapon made of foam. Thou then stopped the battle on the advice of Naarada.

योषावपुर्दनुजमोहनमाहितं ते  
श्रुत्वा विलोकनकृतूहलवान् महेशः ।  
भूतैस्समं गिरिजया च गतः पदं ते  
स्तुत्वाऽब्रवीदभिमतं त्वमथो तिरोधाः ॥८॥

|                         |                               |
|-------------------------|-------------------------------|
| योषा-वपुः-              | the female form               |
| दनुज-मोहनम-             | to delude the Asuras          |
| आहितं ते                | assumed by Thee               |
| श्रुत्वा                | hearing about it              |
| विलोकन-कृतूहलवान् महेशः | to see it, Shiva became eager |
| भूतैः-समं               | with his attendants           |
| गिरिजया च               | and with Umaa                 |
| गतः पदं ते              | (Shiva) went to Thy abode     |
| स्तुत्वा-अब्रवीत्       | praying Thee, he said         |
| अभिमतं                  | his desire                    |
| त्वम्-अथ तिरोधाः        | Thou then disappeared         |

Shiva heard of Thy female form which Thou had taken to delude the Asuras and was eager to see it. He therefore went to Thy abode along with Umaa and the Bhootas. He beseeched Thee with hymns and praises and stated his purpose of visit. Thou then immediately disappeared.

आरामसीमनि च कन्दुकघातलीला-  
लोलायमाननयनां कमनीं मनोज्ञाम् ।

त्वामेष वीक्ष्य विगलद्वसनां मनोभू-  
वेगादनङ्गरिपुरङ्ग समालिलङ्गं ॥९॥

|                    |  |
|--------------------|--|
| आराम-सीमनि         | in a portion of the garden               |
| च कन्दुक-घात-लीला- | and playing by hitting the ball          |
| लोलायमान-नयनां     | with eyes moving about                   |
| कमनीं मनोशाम्      | a female form which was very captivating |
| त्वाम्-एष वीक्ष्य  | He (Shiva) seeing Thee                   |
| विगलत्-वसनाम्      | whose clothes were slipping away         |
| मनोभू-वेगात्-      | by the force of infatuation              |
| अन्धःरिपु:-        | the conqueror of Kaamdeva (Shiva)        |
| अङ्गः              | O Lord!                                  |
| समालिलङ्ग          | embraced (Thee)                          |

In the far portion of the garden, Shiva saw Thee in the form of a most beautiful damsel, whose eyes roamed about as she played with a ball. Her robes were slipping down in the course of the movements. The conqueror of Kaamdeva, Shiva, was so overcome by desire that he embraced Thee.

भूयोऽपि विद्रुतवतीमुपधाव्य देवो  
वीर्यप्रमोक्षविकसत्परमार्थबोधः ।  
त्वन्मानितस्तव महत्त्वमुवाच देव्यै  
तत्तादृशस्त्वमव वातनिकेतनाथ ॥१०॥

|                       |                                    |
|-----------------------|------------------------------------|
| भूयः-अपि              | even again                         |
| विद्रुतवतीम्-उपधाव्य  | following her who was running away |
| देवः                  | Shiva                              |
| वीर्य-प्रमोक्ष-       | having released his seed           |
| विकसत्-परम्-अर्थ-बोधः | gained the knowledge of truth      |

|                   |                        |
|-------------------|------------------------|
| त्वत्-मानितः:-    | honoured by Thee       |
| तव महत्वम्-       | Thy greatness          |
| उवाच देव्यै       | he told to Devi (Umaa) |
| तत्-ताट्षः-त्वम्- | Thou who are like that |
| अव                | protect me             |
| वातनिकेतनाथ       | O Lord Of Guruvaayur!  |

Shiva pursued Mohini who was running away. He obtained knowledge of the pure self, only as his seed escaped. After being honoured by Thee, he narrated Thy greatness to Umaa. O Lord of Guruvaayur! Of such greatness, protect me.

## Dashaka 30

शक्रेण संयति हतोऽपि बलिर्महात्मा  
 शुक्रेण जीविततनुः क्रतुवर्धितोष्मा ।  
 विक्रान्तिमान् भयनिलीनसुरां त्रिलोकीं  
 चक्रे वशे स तव चक्रमुखादभीतः ॥१॥

|                           |  |
|---------------------------|--|
| शक्रेण संयति हतः:-<br>अपि | by Indra, in the battle even though killed                     |
| बलिः-महात्मा              | Bali, the high souled  |
| शुक्रेण जीवित-तनुः        | by Shukraachaarya was revived whose body                       |
| क्रतु-वर्धित-उष्मा        | and whose strength had increased by performing Vishwajit Yagna |
| विक्रान्तिमान्            | valorous (Bali)  |
| भय-निलीन-सुरां            | the Devas having hidden due to fear                            |
| त्रिलोकीं                 | in the three worlds  |
| चक्रे वशे स               | he conquered (the three worlds)                                |
| तव चक्र-मुखात्-<br>अभीतः  | he who was, of the striking of Thy discus not afraid of        |

The high souled Bali was killed in the battle by Indra, but his body was revived by Shukraachaarya. By performing the Vishwajit Sacrifice he grew in prowess and being a descendent of Prahlada, he was not afraid of Thy discus. So Devas had to flee in fear of the victorious Bali who conquered the three worlds where the Devas had hid themselves.

पुत्रार्तिदर्शनवशाददितिर्विषण्णा  
 तं काश्यपं निजपतिं शरणं प्रपन्ना ।  
 त्वत्पूजनं तदुदितं हि पयोव्रताख्यं  
 सा द्वादशाहमचरत्वयि भक्तिपूर्णा ॥२॥

|                          |                                       |
|--------------------------|---------------------------------------|
| पुत्र-आर्ति-दर्शन-वशात्- | the plight of her sons seeing         |
| अदिति-विषणा              | Aditi was tormented                   |
| तं काश्यपं निज-पतिं      | to Kaashyapa, her husband, approached |
| शरणं प्रपन्ना            | for help                              |
| त्वत्-पूजनं तत्-उदितं    | Thy worship, as advised by him        |
| हि पयोव्रत-आख्यं         | indeed known as Payovrata             |
| सा द्वादश-आहम्-अचरत्-    | she, for twelve days performed        |
| त्वयि भक्ति-पूर्णा       | to Thee full of devotion              |

Aditi was very much tormented on seeing the plight of her sons the Devas. She approached her husband Kaashyapa for help. He advised her to observe the Payovrata worship unto Thee. She performed it for twelve days with full devotion to Thee.

तस्यावधौ त्वयि निलीनमतेरमुष्याः  
श्यामश्चतुर्भुजवपुः स्वयमाविरासीः ।  
नम्रां च तामिह भवत्तनयो भवेयं  
गोप्यं मदीक्षणमिति प्रलपन्नयासीः ॥३॥

|                               |  |
|-------------------------------|--|
| तस्य-अवधौ                     | at the end of the (worship)                      |
| त्वयि निलीन-मते:-<br>अमुष्याः | whose mind was fixed on Thee, in front<br>of her |
| श्यामः-चतुर्भुज-वपुः          | with a blue complexion and a four armed<br>form  |
| स्वयम्-आविरासीः               | Thou Thyself manifested                          |
| नम्रां च ताम्-इह              | as she was bowing to Thee, here, to her          |
| भवत्-तनयः भवेयं               | 'I shall be born as your son                     |
| गोप्यं मत्-ईक्षणम्-इति        | secret may my meeting be', thus                  |
| प्रलपन्                       | saying   |
| अयासीः                        | Thou disappeared                                 |

At the end of the worship, Thou with four arms and blue complexion appeared in front of her whose mind was fixed on Thee. There , at that moment, when she was bowing to Thee, Thou told her that Thou would be born as her son. Thou also charged her to let the meeting be a secret and then Thou disappeared.

त्वं काश्यपे तपसि सन्निदध्तदानीं  
 प्राप्तोऽसि गर्भमदितेः प्रणुतो विधात्रा ।  
 प्रासूत च प्रकटवैष्णवदिव्यरूपं  
 सा द्वादशीश्रवणपुण्यदिने भवन्तं ॥४॥

|                              |  |
|------------------------------|--|
| त्वं                         | Thou   |
| काश्यपे तपसि                 | in Kaasyapa the sage   |
| सन्निदध्त-                   | entered (in seed form)   |
| दानीं                        | at that time   |
| प्राप्तः-असि                 | did enter  |
| गर्भम्-अदितेः                | in the womb of Aditi   |
| प्रणुतः विधात्रा             | (and Thou were) praised by Brahmaa                               |
| प्रासूत च                    | and (she Aditi) gave birth (to Thee) to                          |
| प्रकट-वैष्णव-<br>दिव्य-रूपं  | with evident marks of Vishnu, a divine form                      |
| सा                           | she  |
| द्वादशी-श्रवण-<br>पुण्य-दिने | on the confluence of Dvaadashi and<br>Shraavana, the sacred days |
| भवन्तम्                      | Thee   |

Then placing Thyself in Kaashyapa's austerity bourn seed, Thou entered into Aditi's womb. Praised by Brahmaa Thou were delivered as a divine child with evident marks of Vishnu's glory, on the auspicious day of the confluence of Dvaadashi and Shraavana Nakshatra.

पुण्याश्रमं तमभिवर्षति पुष्पवर्षैः-  
हर्षाकुले सुरगणे कृततूर्यघोषे ।  
बध्वा अञ्जलिं जय जयेति नुतः पितृभ्यां  
त्वं तत्क्षणे पटुतमं वटुरूपमाधाः ॥५॥

|                         |  |
|-------------------------|--|
| पुण्य-आश्रमं तम्-       | that holy hermitage                        |
| अभिवर्षति पुष्प-वर्षैः- | (when It was) being showered with flowers  |
| हर्ष-आकुले सुरगणे       | by the Devas who were full of great joy    |
| कृत-तूर्य-घोषे          | and were sounding the trumpets             |
| बध्वा-अञ्जलिं           | with folded hands                          |
| जय जय इति               | Hail,hail', thus                           |
| नुतः पितृभ्यां          | saluted by Thy parents                     |
| त्वं तत्-क्षणे          | Thou immediately                           |
| पटुतमं वटु-रूपम्-       | a talented and handsome Brahmachaarin form |
| आधाः                    | (Thou) assumed                             |

The Devas in great joy were showering flowers on that hermitage where Thou were born and were blowing trumpets. Thy Parents were praising Thee with folded hands, just then Thou took on the form of a talented handsome Brahmachaarin.

तावत्प्रजापतिमुखैरुपनीय मौञ्ज्ञी-  
दण्डाजिनाक्षवलयादिभिरचर्यमानः ।  
देदीप्यमानवपुरीश कृताग्निकार्य-  
स्त्वं प्रास्थिथा बलिगृहं प्रकृताश्वमेधम् ॥६॥

|                |                                    |
|----------------|------------------------------------|
| तावत्-         | then                               |
| प्रजापतिमुखैः- | by Prajaapati Kaashyapa and others |
| उपनीय          | being adorned with                 |

|                                       |   |
|---------------------------------------|---|
| मौङ्गी-दण्ड-अजिन-अक्ष-<br>वलय-आदिभिः- | the sacred thread, staff, deer skin, a garland of beads etc., |
| अर्च्यमानः                            | and being worshipped  |
| देदीप्यमान-वपुः-                      | with a resplendent form                                       |
| ईश                                    | O Lord!   |
| कृत-अग्नि-कार्यः-                     | having performed the rites with the sacred fire               |
| त्वं                                  | Thou  |
| प्रास्थिथा                            | departed for  |
| बलि-गृहं                              | Bali's house  |
| प्रकृत-अश्व-मेधम्                     | where, was being performed the Ashvamedha Yanjya              |

Kaashyapa Prajaapati and others adorned Thee with the sacred thread, staff, deer skin, and a garland of beads. O Lord! Being conferred upon, and worshipped, Thou performed the rites with the sacred fire and with Thy resplendent form departed for the house of Bali where the Ashvamedha Yanjya was being performed.

गात्रेण भाविमहिमोचितगौरवं प्रा-  
व्यावृण्वतेर धरणीं चलयन्नायासीः ।  
छत्रं परोष्मतिरणार्थमिवादधानो  
दण्डं च दानवजनेष्विव सञ्चिधातुम् ॥७॥

|                           |  |
|---------------------------|--|
| गात्रेण                   | with (Thy) body  |
| भावि-महिमा-उचित-<br>गौरवं | subsequent (manifestation of the ) might befitting the majesty |
| प्राक्-                   | beforehand (in advance)  |
| व्यावृण्वता-इव            | as if showing  |
| धरणीं चलयन्-              | shaking the earth  |
| आयासीः                    | (Thou) went  |

|                        |   |
|------------------------|---|
| छत्रं                  | the umbrella (holding)  |
| पर-उष्मति-रण-अर्थम्-इव | as if to ward off the heat of aggressiveness of all opponents |
| आदधानः                 | holding   |
| दण्डं च                | the staff also  |
| दानव-जनेषु-इव          | on the Asura people as though                                 |
| सन्निधातुम्            | to apply  |

As Thou marched forth, Thy body's weight shook the earth, indicating the subsequent manifestation of the might befitting the majesty. Thou held an umbrella as if to ward off the heat of the aggressiveness of all opponents, and carried a staff as though to apply it on the Asura people.

तां नर्मदोत्तरतटे हयमेधशाला-  
 मासेदुषि त्वयि रुचा तव रुद्धनेत्रैः ।  
 भास्वान् किमेष दहनो नु सनकुमारो  
 योगी नु कोऽयमिति शुक्रमुखैश्शशङ्कः ॥८॥

|                  |  |
|------------------|--|
| तां              | that   |
| नर्मदा-उत्तरतटे  | on the northern bank of the Narmadaa (river) |
| हयमेध-शालाम्-    | (that) venue of the Ashvamedha Yanjya        |
| आसेदुषि त्वयि    | when Thou reached                            |
| रुचा तव          | by Thy brilliance                            |
| रुद्ध-नेत्रैः    | with their eyes dazzled                      |
| भास्वान् किम्-एष | Is this Sun?'                                |
| दहनः नु          | or Agni?'                                    |
| सनकुमारः योगी नु | or Yogi Sanatkumaara?'                       |
| कः-अयम्-इति      | who is this?'                                |
| शुक्रमुखैः-      | by Shukra and others                         |

|        |                |
|--------|----------------|
| शशङ्के | it was doubted |
|--------|----------------|

Thou reached the venue of the Ashvamedha Yanjya on the northern bank of the Narmadaa river. By Thy brilliance the eyes of Shukra and others were dazzled and they wondered if it was the Sun or Agni or the Sage Sanat Kumaara, who was he?

आनीतमाशु भृगुभिर्महसाऽभिभूतै-  
स्त्वां रम्यरूपमसुरः पुलकावृताङ्गः ।  
भक्त्या समेत्य सुकृती परिणिज्य पादौ  
ततोयमन्वधृत मूर्धनि तीर्थतीर्थम् ॥९॥

|                            |   |
|----------------------------|---|
| आनीतम्-आशु                 | received (and admitted) quickly                         |
| भृगुभिः-                   | by Shukraacharya and others                             |
| महसा-अभिभूतैः-             | very much overwhelmed by Thy majestic and charming form |
| त्वां रम्यरूपम्-           | Thee of charming appearance                             |
| असुरः पुलक-<br>आवृत-अङ्गः: | the Asura Bali with a thrilled body                     |
| भक्त्या समेत्य             | with devotion approached                                |
| सुकृती                     | who had done noble deeds                                |
| परिणिज्य पादौ              | washed Thy feet   |
| तत्-तोयम्-अन्वधृत          | and that water sprinkled                                |
| मूर्धनि                    | on his head   |
| तीर्थ-तीर्थम्              | the holiest of the holy (water)                         |

Bhrigu and others who were overwhelmed by Thy majestic charm received Thee quickly. The thrilled Asura Bali, with devotion, approached Thee of charming appearance. Asura Bali, who had done noble deeds, washed Thy feet and sprinkled that holiest of the holy waters on his head.

प्रह्लादवंशजतया क्रतुभिर्द्विजेषु  
 विश्वासतो नु तदिदं दितिजोऽपि लेभे ।  
 यते पदाम्बु गिरिशस्य शिरोभिलाल्यं  
 स त्वं विभो गुरुपुरालय पालयेथा: ॥१०॥

|                              |   |
|------------------------------|---|
| प्रह्लाद-वंशजतया             | in the line of Prahlaad being born              |
| क्रतुभिः:-                   | having performed sacrifices                     |
| द्विजेषु विश्वासतः नु        | or because of his faith in holy men             |
| तत्-इदं                      | that this                                       |
| दूतिजः-अपि लेभे              | the son of Diti (the Asura Bali) also got       |
| यत्-ते पद-अम्बु              | that water from Thy feet                        |
| गिरिशस्य शिरः:-<br>अभिलाल्यं | which is meant to sanctify the head of<br>Shiva |
| स त्वं विभो                  | That Thou O Lord!                               |
| गुरुपुर-आलय                  | who resides in Guruvaayur                       |
| पालयेथा                      | please protect me                               |

The son of Diti, the Asura Bali, was very fortunate, by the glory of being born in the line of Prahlaad, or by having performed sacrifices, or by his faith in and service to holy men, to get this holy water from Thy feet. O Lord! This water is meant to sanctify Shiva's head. O Thou! Who resides in Guruvaayur! please protect me.

## Dashaka 31

प्रीत्या दैत्यस्तव तनुमहः प्रेक्षणात् सर्वथाऽपि  
 त्वामाराध्यन्नजित रचयन्नञ्जलिं सञ्चगाद् ।  
 मत्तः किं ते समभिलषितं विप्रसूनो वद त्वं  
 वित्तं भक्तं भवनमवनीं वाऽपि सर्वं प्रदास्ये ॥१॥

|                           |                            |
|---------------------------|----------------------------|
| प्रीत्या                  | pleased                    |
| दैत्यः-तव                 | the Asura, Thy             |
| तनुम्-अहः-                | majestic form, oh!         |
| प्रेक्षणात्               | on seeing                  |
| सर्वथा-अपि                | in every way               |
| त्वाम्-आराध्यन्           | honouring Thee             |
| अजित                      | O Invincible One!          |
| रचयन्-ञज्ञलिं             | with folded palms          |
| सञ्चगाद्                  | said                       |
| मत्तः                     | 'from me                   |
| किं ते समभिलषितं          | what by you is desired     |
| विप्रसूनो वद त्वं         | O Braahmin boy! you say    |
| वित्तं भक्तं भवनम्-अवनीम् | wealth, food, house, land, |
| वा-अपि सर्वं              | or even all of them        |
| प्रदास्ये                 | I shall give'              |

Impressed on seeing Thy glorious majestic sight, the Asura Bali honoured and worshipped Thee in every way. He said with folded palms 'What do you desire from me? O Braahmin boy, you say, is it wealth, food, house or land or everything. I shall give you all.'

तामीक्षणां बलिगिरमुपाकर्ण्य कारुण्यपूर्णोऽ-  
 अस्योत्सेकं शमयितुमना दैत्यवंशं प्रशंसन् ।  
 भूमिं पादत्रयपरिमितां प्रार्थयामासि॒थ त्वं  
 सर्वं देहीति तु निगदिते कस्य हास्यं न वा स्यात् ॥२॥

|                              |   |
|------------------------------|---|
| ताम्-अक्षीणां बलि-<br>गिरम्- | that bold voice of Bali                           |
| उपाकर्ण्य                    | on hearing  |
| कारुण्य-पूर्णः-अपि           | though full of compassion                         |
| अस्य-उत्सेकं                 | his (Bali's) pride                                |
| शमयितुमना                    | desirous of curbing                               |
| दैत्य-वंशं प्रशंसन्          | the lineage of the Asuras praising                |
| भूमिं पाद-त्रय-परिमितां      | earth, by three steps (of thy feet)<br>measurable |
| प्रार्थयामासि॒थ त्वं         | asked for Thou                                    |
| सर्वं देहि-इति               | give everything' thus                             |
| तु निगदिते                   | indeed having said                                |
| कस्य हास्यं                  | whose sneer (ridicule)                            |
| न वा स्यात्                  | would not be invited                              |

On hearing those bold words of Bali, though filled with compassion Thou were desirous of curbing his pride. Speaking highly of the generosity of the Asura clan, Thou asked for earth measurable by Thy three steps. To ask for all, would have invited sneer from everyone.

विश्वेशं मां त्रिपदमिह किं याचसे बालिशस्त्वं  
 सर्वं भूमिं वृणु किममुनेत्यालपत्त्वां स वृष्यन् ।  
 यस्माद्वर्पति त्रिपदपरिपूर्त्यक्षमः क्षेपवादान्  
 बन्धं चासावगमदतदहौऽपि गाढोपशान्त्यै ॥३॥

|                             |   |
|-----------------------------|---|
| विश्वेशं मां                | (who is ) the lord of the three worlds, to me   |
| त्रिपदम्-इह किं<br>याचसे    | for (mere) three paces of earth, how do you ask |
| बालिशः-त्वं                 | simpleton you                                   |
| सर्वा भूमिं वृणु            | the whole earth ask for                         |
| किम्-अमुना-                 | of what use is this                             |
| इति-आलपत्-त्वां             | thus telling Thee                               |
| स दृष्ट्यन्                 | he (said) proudly                               |
| यस्मात्-दर्पत्              | because of which pride                          |
| त्रिपद-परिपूर्ति-<br>अक्षमः | three paces even fully failing (to give)        |
| क्षेपवादान्                 | and inviting ridicule                           |
| बन्धं च-                    | and bondage                                     |
| असौ-अगमत्-                  | this (Bali) was subjected to (received)         |
| अतदर्हः-अपि                 | (though) not deserving even                     |
| गाढोपशान्त्यै               | for (acquiring) complete detachment             |

To me, who is the lord of all the three worlds how do you ask for mere three paces of earth? You simpleton! Of what use is this? Ask for the whole earth.' Thus he proudly told Thee. Because of this pride he failed to give fully even three paces of earth and invited ridicule and bondage. Bali did not deserve it but he was subjected to all this for acquiring complete detachment.

पादत्रया यदि न मुदितो विष्टपैनापि तुष्टे-  
 दित्युक्तेऽस्मिन् वरद भवते दातुकामेऽथ तोयम् ।  
 दैत्याचार्यस्तव खलु परीक्षार्थिनः प्रेरणात्तं  
 मा मा देयं हरिरयमिति व्यक्तमेवाबभाषे ॥४॥

|          |                  |
|----------|------------------|
| पादत्रया | with three steps |
|----------|------------------|

|                      |   |
|----------------------|---|
| यदि न मुदितः         | if (one) is not satisfied                 |
| विष्णैः-न-अपि        | even by the three worlds will not         |
| तुष्टेत्-            | be satisfied                              |
| इति-उक्ते-अस्मिन्    | thus having said to him                   |
| वरद                  | O Bestower of Boons!                      |
| भवते दातुकामे-अथ     | then, to Thee as (he) was wanting to give |
| तौयम्                | water                                     |
| दैत्य-आचार्यः-       | the Asuras' Guru (Shukraacharya)          |
| तव खलु परीक्षार्थिनः | indeed by Thy desire to test (Bali)       |
| प्रेरणात्-           | (and by) Thy prompting                    |
| तं मा मा देयं        | to him, do not do not give                |
| हरिः-अयम्-इति        | Hari this is, thus                        |
| व्यक्तम्-एव-आबभाषे   | openly (clearly) told (him)               |

O Bestower of Boons! When Thou told him that he who is not satisfied with three steps of land will not be satisfied even by the three worlds, Bali was about to pour the pre-gift oblation water to Thee. To test Bali's integrity, and so by Thy prompting the Guru of Asuras, Shukraachaarya, told him clearly to refrain from giving the gift since Thou were Hari.

याचत्येवं यदि स भगवान् पूर्णकामोऽस्मि सोऽहं  
 दास्याम्येव स्थिरमिति वदन् काव्यशप्तोऽपि दैत्यः ।  
 विन्ध्यावल्या निजदयितया दत्तपाद्याय तुभ्यं  
 चित्रं चित्रं सकलमपि स प्रार्पयत्तोयपूर्वम् ॥५॥

|                 |                                     |
|-----------------|-------------------------------------|
| याचति-एवं यदि   | begging thus if He is               |
| स भगवान्        | That Lord                           |
| पूर्णकामः-अस्मि | the one whose desires are fulfilled |
| सः-अहं          | that I am                           |

|                                  |   |
|----------------------------------|---|
| दास्यामि-एव स्थिरम्-<br>इति वदन् | (I) shall give, certainly, thus saying                                |
| काव्य-शप्तः-अपि<br>दैत्यः        | though cursed by Kaavya (Shukraachaarya)                              |
| विन्ध्यावल्या                    | by Vindhyaavalya  |
| निज-दयितया                       | by his wife   |
| दत्त-पाद्याय तुभ्यं              | to Thee whom the water for washing the<br>feet had already been given |
| चित्रं चित्रं                    | how wonderful   |
| सकलम्-अपि स                      | everything also he (Bali)   |
| प्रार्पयत्-तोय-पूर्वम्           | offered even before the water   |

Bali firmly said that he would consider himself blessed if the Lord himself comes begging to him thus, and so he would certainly make the gift. For such a disobedience Kaavya, (Shukraachaarya) cursed him. Then, to Thee whose feet had already been washed by the waters poured by Bali's wife Vindhyaavali, he proceeded to offer everything with the pouring of the water. How wonderful!

निस्सन्देहं दितिकुलपतौ त्वयशेषार्पणं तद्-  
व्यातन्वाने मुमुचुः-ऋषयः सामरा: पुष्पवर्षम् ।  
दिव्यं रूपं तव च तदिदं पश्यतां विश्वभाजा-  
मुच्चैरुच्चैरवृधदवधीकृत्य विश्वाण्डभाण्डम् ॥६॥

|                   |                                 |
|-------------------|---------------------------------|
| निस्सन्देहं       | without any doubt or hesitation |
| दितिकुलपतौ        | (when) by the Asura king        |
| त्वयि-अशेष-अर्पणं | to Thee everything was offered  |
| तत् व्यातन्वाने   | and that was given              |
| मुमुचुः ऋषयः      | showered sages                  |
| सामरा:            | along with the Devas            |
| पुष्पवर्षम्       | a rain of flowers               |

|                       |  |
|-----------------------|--|
| दिव्यं रूपं तव च      | and that divine form of thine (as Vaamana) |
| तत्-इदं पश्यतां       | that which was seen                        |
| विश्वभाजाम्-          | by the inhabitants of the three worlds     |
| उच्चैः-उच्चैः-अवृथत्- | higher and higher increased (grew)         |
| अवधीकृत्य             | extending to the dimension                 |
| विश्व-अण्ड-भाण्डम्    | of the world's cosmic sphere               |

When the Asura king Bali, without any doubt and hesitation offered and gave to Thee everything, the sages and the Devas shed a rain of flowers. As all the inhabitants of the three worlds looked on, that divine form of Thine as Vaamana, increased higher and higher extending to the dimension of the cosmic sphere.

तत्पादां निजपदगतं पुण्डरीकोद्धवोऽसौ  
 कुण्डीतोयैरसिचदपुनाद्यज्जलं विश्वलोकान् ।  
 हर्षोत्कर्षात् सुबहु ननृते खेचरैरुत्सवेऽस्मिन्  
 भरीं निघ्नन् भुवनमचरजाम्बवान् भक्तिशाली ॥७ ॥

|                         |   |
|-------------------------|---|
| तत्-पाद्-अग्रं          | the tip of Thy foot                                       |
| निज-पद-गतं              | (when) it reached its own realm (of Satyaloka)            |
| पुण्डरीकोद्धवः:-<br>असौ | that Brahmaa  |
| कुण्डी-तोयैः-<br>असिचत् | with the water from his kamandalu (jug) washed (the foot) |
| अपुनात्-यत्-जलं         | purified (in the form of Ganga) that water                |
| विश्वलोकान्             | all the worlds  |
| हर्षोत्कर्षात्          | in ecstasy  |
| सुबहु ननृते             | very much danced  |
| खेचरैः-                 | the Gandharvas and Vidyadharas                            |

|                        |                              |
|------------------------|------------------------------|
| उत्सवे-अस्मिन्         | on this auspicious occasion  |
| भर्णि निघ्नन्          | the drum beating             |
| भुवनम्-अचरत्-          | the world went about         |
| जाम्बवान्<br>भक्तिशाली | Jaambavaan the great devotee |

As the tip of Thy feet reached its own realm, the Satyalok,  
Brahmaa washed the foot with the water from his kamandalu-jug.  
That water, which became Aakaash Ganga, purified all the worlds.  
The Gandharvaas danced and danced in ecstasy. On this auspicious  
occasion the great devotee Jaambavaan went around the world  
beating the drum.

तावदैत्यास्त्वनुमतिमृते भर्तुरारब्धयुद्धा  
देवोपेतैर्भवदनुचरैस्सङ्गता भङ्गमापन् ।  
कालात्माऽयं वसति पुरतो यद्वशात् प्राग्जिताः स्मः  
किं वो युद्धैरिति बलिगिरा तेऽथ पातालमापुः ॥८॥

|                            |  |
|----------------------------|--|
| तावत्-                     | then   |
| दैत्याः-तु-                | the Asuras   |
| अनुमतिम्-ऋते भ्रतुः-       | without the permission of the master<br>(Bali)     |
| आरब्ध-युद्धः               | having started to fight                            |
| देव-                       | O Lord!  |
| उपेतै-भवत्-अनुचरैः-        | Thy emissaries who had approached<br>(come there)  |
| सङ्गताः                    | and opposed  |
| भङ्गम्-आपन्                | and got defeated (the Asuras)                      |
| कालात्मा-अयं वसति<br>पुरतः | This is Time incarnate who is standing in<br>front |

|                             |  |
|-----------------------------|--|
| यत्-वशात् प्राक्-जिताः स्मः | by whose favour we had won before (formerly) |
| किं वः युद्धैः-             | what is the use of our fight?"               |
| इति बलि-गिरा                | thus by Bali's words                         |
| ते-अथ पातालम्-आपुः          | they then took to the Paataal                |

O Lord! The Asuras started to fight with the Devas without their master Bali's permission. They were defeated by Thy emissaries who had come there and were fighting on the Deva's side. Bali told them that the Lord in the form of Time was standing before them by whose grace they had won earlier, and was now against them. So it was no use to fight. At this the Asuras went away to Paataala.

पाशैबद्धं पतगपतिना दैत्यमुचैरवादी-  
स्तार्तीयीकं दिश मम पदं किं न विश्वेश्वरोऽसि ।  
पादं मूर्धि प्रणय भगवन्नित्यकम्पं वदन्तं  
प्रह्लादस्तं स्वयमुपगतो मानयन्नस्तवीत्वाम् ॥९॥

|                           |   |
|---------------------------|---|
| पाशैः-बद्धं               | tied with ropes                             |
| पतगपतिना                  | by Garuda                                   |
| दैत्यम्-उच्चैः-अवादीः-    | to the Asura (Thou) loudly said             |
| तार्तीयीकं दिश मम पदं     | the third (place) show my step (to be put)  |
| किं न विश्वेश्वरः-असि     | are you not the lord of all the worlds      |
| पादं मूर्धि प्रणय भगवन्-  | the foot (step) on (my) head, place,O Lord! |
| इति-अकम्पं वदन्तं         | thus (as) he said without any trembling     |
| प्रह्लादः-तं स्वयम्-उपगतः | Prahlaad himself came near him              |
| मानयन्-अस्तवीत-त्वाम्     | praised Thee and sang Thy Praises           |

Garuda, Thy attendant had tied Bali with ropes by this time. Thou asked him loudly, 'Show me the place for my third step. Are you not the lord of the three worlds?' Without any hesitation Bali requested Thee to place Thy foot on his head to measure the third step. Prahlaad himself appeared by Bali's side, praised him and sang hymns of praises to Thee.

दर्पोच्छित्यै विहितमखिलं दैत्य सिद्धोऽसि पुण्यै-  
र्लोकस्तेऽस्तु त्रिदिवविजयी वासवत्वं च पश्चात् ।  
मत्सायुज्यं भज च पुनरित्यन्वगृह्णा बलिं तं  
विप्रैस्सन्तानितमखवरः पाहि वातालयेश ॥१०॥

|                              |   |
|------------------------------|---|
| दर्प-उच्छित्यै               | to remove your pride completely                         |
| विहितम्-अखिलं                | all this was done                                       |
| दैत्य सिद्धः-असि<br>पुण्यैः- | O Asura! you are blessed by your many<br>good deeds     |
| लोकः-ते-अस्तु                | may you rule the (sutala) world                         |
| त्रिदिव-विजयी                | (which may be) superior even to heaven<br>(Swarga)      |
| वासव-त्वं                    | (the position of ) indra, you (enjoy)                   |
| च पश्चात्                    | and afterwards (in the next Manvantra)                  |
| मत्-सायुज्यं भज च<br>पुनः-   | with Me union enjoy also (attain to) then               |
| इति-अन्वगृह्णा: बलिं<br>तं   | thus blessing that Bali                                 |
| विप्रैः-सन्तानित-<br>मखवरः   | (Thou) who had the priests complete the<br>great Yanjya |
| पाहि वातालयेश                | O Lord of Guruvaayur! Protect me                        |

"O Asura! In order to curb your pride completely, all this was done. You are blessed by your many good deeds. You will rule your region Sutala, which will be superior even to heaven. Later, in

the next Manvantra you will become Indra and ultimately you will attain union with me." Blessing Bali thus, Thou had the priests complete the great Vishwajit Yanjya. O Lord of Guruvaayur! protect me.

## Dashaka 32

पुरा हयग्रीवमहासुरेण षष्ठान्तरान्तोद्यदकाण्डकल्पे ।  
निद्रोन्मुखब्रह्ममुखात् हतेषु वेदेष्वधित्सः किल मत्स्यरूपम् ॥१॥

|                                  |   |
|----------------------------------|---|
| पुरा                             | long ago  |
| हयग्रीव-महा-असुरेण               | by Hayagreeva, the great Asura                      |
| षष्ठ-अन्तरान्त-उद्यत्-           | at the end of the sixth Manvantara                  |
| अकाण्ड-कल्पे                     | in the Naimittika Pralaya                           |
| निद्रा-उन्मुख-ब्रह्म-<br>मुखात्- | from the mouth of Brahmaa who was about<br>to sleep |
| हतेषु वेदेषु-                    | when the Vedas were stolen                          |
| अधित्सः किल                      | (Thou) desired to assume                            |
| मत्स्य-रूपम्                     | the form of a Fish                                  |

Long ago during the Pralaya which took place at the end of the sixth Manvantara, when Brahmaa was about to sleep, the great Asura Hayagreeva stole the Vedas from his mouth. In order to restore them, Thou decided to incarnate as a fish.

सत्यव्रतस्य द्रमिलाधिभर्तुर्नदीजले तर्पयतस्तदानीम् ।  
करञ्जलौ सञ्ज्वलिताकृतिस्त्वमदश्यथा: कक्षन् बालमीनः ॥२॥

|                   |  |
|-------------------|--|
| सत्यव्रतस्य       | of Satyavrata (the sage who was)       |
| द्रमिल-अधिभर्तुः- | Dramila's king                         |
| नदीजले            | in the waters of the river (Kritamala) |
| तर्पयतः-तदानीम्   | when he was doing Tarpan               |
| कर-अञ्जलौ         | in his joined palms                    |
| सञ्ज्वलित-आकृतिः- | (in a) lustrous form                   |
| त्वम्-अदश्यथा:    | Thou appeared to be seen as            |

|               |                                |
|---------------|--------------------------------|
| कक्षन् बालमीन | some (indescribable) tiny fish |
|---------------|--------------------------------|

Sage Satyavrata, the king of Dramila, was doing Tarpana in the waters of the river Kritamaalaa. In his joined palms, then, Thou appeared as an lustrous indescribable form of a shining tiny fish.

क्षिप्तं जले त्वां चकितं विलोक्य निन्येऽम्बुपात्रेण मुनिः स्वगेहम् ।  
स्वल्पैरहोभिः कलशीं च कूपं वार्पीं सरश्वानशिषे विभो त्वम् ॥३॥

|                      |   |
|----------------------|---|
| क्षिप्तं जले         | when thrown in the water                          |
| त्वां चकितं विलोक्य  | seeing Thee very frightened                       |
| निन्ये-अम्बु-पात्रेण | carried (Thee) in the water vessel<br>(kamandalu) |
| मुनिः स्वगेहम्       | the sage (Satyavrata) to his own house            |
| स्वल्पैः-अहोभिः      | in a few days                                     |
| कलशीं च कूपं         | the pot and the well                              |
| वार्पीं सरः-च-       | the tank and the lake                             |
| आनशिषे               | (Thou) did outgrow                                |
| विभो त्वम्           | O Lord! Thou                                      |

When the royal sage threw Thee in the water, seeing Thee very frightened he took Thee to his home in the kamandalu, the water vessel. In a few days, Thou outgrew the pot, the well, the tank and the lake.

योगप्रभावाद्वदाज्ञायैव नीतस्ततस्त्वं मुनिना पयोधिम् ।  
पृष्ठेऽमुना कल्पदिव्दक्षुमेनं सप्ताहमास्वेति वदन्नयासीः ॥४॥

|                 |                                |
|-----------------|--------------------------------|
| योग-प्रभावात्-  | by his yogic powers            |
| भवत्-आज्ञाया-एव | according to Thy command alone |
| नीतः-ततः-त्वम्  | Thou were then taken           |

|                       |                                     |
|-----------------------|-------------------------------------|
| मुनिना पयोधिम्        | by the sage to the ocean            |
| पृष्ठः-अमुना          | requested by him                    |
| कल्प-दिव्यक्षुम्-एनम् | desirous to see the pralaya, to him |
| सप्त-आहम्-आस्व-इति    | for seven days wait, thus           |
| वदन्-अयासीः           | saying (Thou) disappeared           |

Then at Thy command sage Satyavrata took Thee to the ocean by means of his yogic powers. On his expressing a desire to see the Pralaya, Thou asked him to wait for seven days. Then Thou disappeared.

प्राप्ते त्वदुक्तेऽहनि वारिधारापरिप्लुते भूमितले मुनीन्द्रः ।  
सप्तर्षिभिः सार्धमपारवारिण्युद्घूर्णमानः शरणं ययौ त्वाम् ॥५॥

|                                    |   |
|------------------------------------|---|
| प्राप्ते त्वत्-उक्ते-अहनि          | when the day mentioned by Thee arrived                  |
| वारि-धारा-परिप्लुते<br>भूमितले     | by incessant downpour of rain engulfed<br>was the earth |
| मुनीन्द्रः सप्तर्षिभिः<br>सार्धम्- | the great sage along with the Saptarshis                |
| अपार्-वारिणि-<br>उद्घूर्णमानः      | floundering in the vast limitless tremulous<br>waters   |
| शरणं ययौ त्वाम्                    | sought refuge in Thee                                   |

When the day mentioned by Thee arrived, the earth was engulfed by incessant downpour of rain. The great sage Satyavrata along with the Saptarshis floundering in the limitless expanse of tremulous waters sought refuge in Thee.

धरां त्वदादेशकरीमवाप्तां नौरूपिणीमारुरुहस्तदा ते  
तत्कम्पकम्पेषु च तेषु भूयस्त्वमम्बुधेराविरभूर्महीयान् ॥६॥

|                       |                                    |
|-----------------------|------------------------------------|
| धरां त्वत्-आदेशकरीम्- | the earth carrying out Thy command |
|-----------------------|------------------------------------|

|                       |                                   |
|-----------------------|-----------------------------------|
| अवाप्तां नौ-रूपिणीम्- | in the form of a boat approaching |
| आरुरुहः-तदा ते        | boarded then they                 |
| तत्-कम्प-कम्प्रेषु    | terrified by the boat's trembling |
| च तेषु                | and when they (were)              |
| भूयः-त्वम्-           | again Thou                        |
| अम्बुधे:-आविर्भुः-    | from the ocean appeared           |
| महीयन्                | with a huge form (of a fish)      |

Ever obedient to Thee the earth in the form of a boat approached at Thy command which they then boarded. And when they were terrified by the boat's trembling, Thou again appeared in the ocean in the form of a huge fish.

झाषाकृतिं योजनलक्षदीर्घा दधानमुच्चैस्तरतेजसं त्वाम् ।  
निरीक्ष्य तुष्ट मुनयस्त्वदुक्त्या त्वतुङ्गशृङ्गे तरणिं बबन्धुः ॥७॥

|                                |  |
|--------------------------------|--|
| झाष-आकृति                      | in the form of the fish                |
| योजन-लक्ष-दीर्घा               | a lakh of yojana in length             |
| दधानम्-उच्चैः-तर-तेजसम्        | gaining super exceeding glory          |
| त्वाम् निरीक्ष्य तुष्टः मुनयः- | seeing Thee, the sages were very happy |
| त्वत्-उक्त्या                  | as commanded by Thee                   |
| त्वत्-तुङ्गशृङ्गे              | on Thy high horns                      |
| तरणिं बबन्धुः                  | (they) tied the boat                   |

The sages were delighted to see Thee of exceeding glory in the form of a fish about a lakh of yojanas in length. At Thy command, they tied the boat to Thy high prominent horns.

आकृष्टनौको मुनिमण्डलाय प्रदर्शयन् विश्वजगद्विभागान् ।  
संस्तूयमानो नृवरेण तेन ज्ञानं परं चोपदिशन्नचारीः ॥८॥

|                         |                                   |
|-------------------------|-----------------------------------|
| आकृष्ट-नौकः:            | pulling the boat                  |
| मुनि-मण्डलाय प्रदर्शयन् | to the group of sages showing     |
| विश्व-जगत्-विभागान्     | the world and its various regions |
| संस्तूपमानः:            | Thee being praised                |
| नृवरेण तेन              | by that great king Satyavrata     |
| ज्ञानं परं              | (Thou) the highest knowledge      |
| च-उपदिशन्-              | and bestowing                     |
| अचारीः                  | moved about                       |

As Thou pulled the boat, Thou showed the sages the various regions of the world. The great king Satyavrata sang hymns of Thy glory, and Thou moved about bestowing on him the knowledge of the Aatman.

कल्पावधौ सप्तमुनीन् पुरोवत् प्रस्थाप्य सत्यव्रतभूमिं तम् ।  
वैवस्वताख्यं मनुमादधानः क्रोधाद् हयग्रीवमभिद्रुतोऽभूः ॥१॥

|  |  |
|--|--|
| कल्प-अवधौ                              | At the end of the Pralaya,                             |
| सप्तमुनीन्                             | the seven sages  |
| पुरोवत् प्रस्थाप्य                     | installed them in their places as before               |
| सत्यव्रत-भूमिं तं                      | that king Satyavrata                                   |
| वैवस्वत-आख्यं                          | by the name of Vaivasvata                              |
| मनुम्-आदधानः                           | installed as Manu                                      |
| क्रोधात्-हयग्रीवम्-<br>अभिद्रुतः:-अभूः | (then) in great wrath attacked the<br>demon Hayagreeva |

At the end of the Pralaya, Thou installed the seven sages in their places as before. The king Satyavrata was installed as the Vaivasvata Manu. Then Thou attacked the demon Hayagreeva in great rage.

स्वतुङ्गंशृङ्गक्षतवक्षसं तं निपात्य दैत्यं निगमान् गृहीत्वा ।  
विरिञ्चये प्रीतहृदे ददानः प्रभञ्जनागारपते प्रपायाः ॥१०॥

|                             |   |
|-----------------------------|---|
| स्व-तुङ्ग-शृङ्ग-क्षत-वक्षसं | whose chest was torn apart by Thy high horn |
| तं निपात्य दैत्यं           | killing that Asura                          |
| निगमान् गृहीत्वा            | recovering the Vedas                        |
| विरिञ्चये प्रीतहृदे ददानः   | (Thou) gave to Brahmaa who was very happy   |
| प्रभञ्जन-आगारपते            | O Lord of Guruvaayur!                       |
| प्रपायाः                    | protect me                                  |

Thou with Thy great horns tore apart the chest of the Asura Hayagreeva and killed him. Then recovering the Vedas, handed them over to the delighted Brahmaa. O Lord of Guruvaayur! Protect me.

## Dashaka 33

वैवस्वताख्यमनुपुत्रनभागजात-  
 नाभागनामकनरेन्द्रसुतोऽम्बरीषः ।  
 सप्तार्णवावृतमहीदयितोऽपि रेमे  
 त्वत्सङ्गिषु त्वयि च मग्नमनास्सदैव ॥१॥

|                        |   |
|------------------------|---|
| वैवस्वत-आख्य-मनु-      | Vaivasvat named, the Manu                 |
| पुत्र-नभाग-            | his son Nabhaag                           |
| जात-नाभाग-नामक-        | to him was born Naabhaag named (son)      |
| नरेन्द्र-सुतः-अम्बरीषः | (his) son king Ambareesh                  |
| सप्त-अर्णव-आवृत-       | by the seven seas surrounded              |
| मही-दयितःअपि           | the earth even though he ruled            |
| रेमे त्वत्-सङ्गिषु     | (he) delighted in Thy devotees' (company) |
| त्वयि च                | and in Thyself                            |
| मग्न-मनाः-सदैव         | whole heartedly, always                   |

Nabhaag was the son of Vaivasvata Manu, to whom Naabhaaga was born. To him king Ambareesh was born who ruled the earth surrounded by the seven seas. Yet, Ambareesh always delighted in serving Thy devotees and in worshipping Thee whole heartedly.

त्वत्रीतये सकलमेव वितन्वतोऽस्य  
 भक्त्यैव देव नचिरादभूथाः प्रसादम् ।  
 येनास्य याचनमृतेऽप्यभिरक्षणार्थं  
 चक्रं भवान् प्रविततार सहस्रधारम् ॥२॥

|                    |                                       |
|--------------------|---------------------------------------|
| त्वत्-प्रीतये      | for Thy pleasure                      |
| सकलम्-एव वितन्वतः- | everything even performing everything |
| अस्य भक्त्या-एव    | by his devotion alone                 |

|                         |                                |
|-------------------------|--------------------------------|
| देव                     | O Lord!                        |
| नचिरात्-अभृथा: प्रसादम् | in no time he gained Thy grace |
| येन-                    | by which                       |
| अस्य याचनम्-ऋते-अपि-    | even without his asking        |
| अभिरक्षण-अर्थम्         | for (his) protection           |
| चक्रं भवान् प्रविततार   | (Thy) discus Thou employed     |
| सहस्रधारम्              | which is thousand pointed      |

Performing all his action in total dedication to Thee, O Lord! He soon gained Thy grace. By virtue of which, even without his asking, Thou commissioned Thy thousand pointed discus to protect him.

स द्वादशीव्रतमथो भवदर्चनार्थं  
 वर्षं दधौ मधुवने यमुनोपकण्ठे ।  
 पत्या समं सुमनसा महतीं वितन्वन्  
 पूजां द्विजेषु विसृजन् पशुषष्टिकोटिम् ॥३॥

|                      |                                     |
|----------------------|-------------------------------------|
| स द्वादशी-व्रतम्-अथः | he, the rites of Dwaadashi, then,   |
| भवत्-अर्चन-अर्थम्    | to worship Thee                     |
| वर्षं दधौ मधुवने     | for one year, observed in Madhuvana |
| यमुना-उपकण्ठे        | near the river Yamuna               |
| पत्या समं सुमनसा     | with his pious wife                 |
| महतीं वितन्वन् पूजां | he performed a great pooja          |
| द्विजेषु विसृजन्     | to the priests giving away          |
| पशु-षष्टि-कोटिम्     | sixty crores of cows                |

In order to worship Thee, along with his pious wife, he observed the Dwaadashi fasting rites for one year on the banks of the Yamuna river, in Maduvana. He conducted a great pooja,

honouring holy men and by giving away to them sixty crores of cows.

तत्राथ पारणदिने भवदर्चनान्ते  
 दुर्वाससाऽस्य मुनिना भवनं प्रपेदे ।  
 भोक्तुं वृतश्च स नृपेण परार्तिशीलो  
 मन्दं जगाम यमुनां नियमान्विधास्यन् ॥४॥

|                           |   |
|---------------------------|---|
| तत्र-अथ पारण-<br>दिने     | there then on the day of taking the food<br>(breaking the fast) |
| भवत्-अर्चन-अन्ते          | after Thy worship was performed                                 |
| दुर्वाससा-अस्य<br>मुनिना  | the sage Durvaasaa, his (of the king<br>Ambareesh)              |
| भवनं प्रपेदे              | palace reached  |
| भोक्तुं वृतः-च स<br>नृपेण | and he was invited for food by the king                         |
| परार्तिशीलः               | (the sage) who had the habit of being<br>inconsiderate          |
| मन्दं जगाम यमुनां         | leisurely approached the river Yamuna                           |
| नियमान्-विधास्यन्         | to perform his obligatory rites                                 |

Then, there, after Thy worship was performed, on the day of the breaking of the fast and taking food, the sage Durvaasaa arrived at the king's palace, and was invited to take food. The sage who was by nature inconsiderate and a trouble giver, leisurely went to the river Yamunaa to perform his obligatory rites.

राजाऽथ पारणमुहूर्तसमाप्तिखेदा-  
 द्वारैव पारणमकारि भवत्परेण ।  
 प्राप्तो मुनिस्तदथ दिव्यदशा विजानन्  
 क्षिप्यन् क्रुधोदधृतजटो विततान् कृत्याम् ॥५॥

|                             |   |
|-----------------------------|---|
| राजा-अथ                     | then by the king  |
| पारण-मुहूर्त-समाप्ति-खेदात् | because of the anxiety of the expiry of the time of taking food |
| वारा-एव पारणम्-अकारि        | by taking water alone, the fast was broken                      |
| भवत्-परेण                   | (by the king who) was devoted to Thee                           |
| प्राप्तः मुनिः-तत्-अथ       | then that sage arriving   |
| दिव्य-दृशा विजानन्          | by his divine insight knowing                                   |
| क्षिप्यन्                   | rebuking (the king)   |
| क्रुधा-उदधृत-जटः            | out of anger plucked his matted hair                            |
| विततान कृत्याम्             | and created Krityaa (an evil spirit)                            |

The king was anxious as the time was expiring for taking food. So, the king Ambareesha who was devoted to Thee broke the fast by taking a sip of water. When the sage arrived and came to know by his divine insight of what had happened, he rebuked the king and angrily plucked his matted hair and created Krityaa an evil spirit.

कृत्यां च तामसिधरां भुवनं दहन्ती-  
मग्रेऽभिवीक्ष्यनृपतिर्न पदाच्चकम्पे ।  
त्वद्दक्तबाधमभिवीक्ष्य सुदर्शनं ते  
कृत्यानलं शलभयन् मुनिमन्वधावीत् ॥६॥

|                         |  |
|-------------------------|--|
| कृत्यां च ताम्-असि-धरां | and that Krityaa holding a sword       |
| भुवनं दहन्तीम्-         | scorching the world                    |
| अग्रे-अभिवीक्ष्य-       | seeing in front                        |
| नृपतिः-न पदात्-चकम्पे   | the king did not move from his place   |
| त्वत्-भक्त-बाधम्-       | attacking of Thy devotee               |
| अभिवीक्ष्य सुदर्शनं ते  | seeing, Thy Sudarshana (Discus)        |
| कृत्या-अनलं शलभयन्      | the fire of Krityaa doused like a moth |

मुनिम्-अन्वधावीत्

and chased the sage

The king seeing in front the spirit holding a sword and scorching the world, did not budge a bit from his place. Noticing Thy devotee in danger, Thy Discus Sudarshana consumed Krityaa's fire like a moth and then chased the sage who was running away.

धावन्नशेषभुवनेषु भिया स पश्यन्  
विश्वत्र चक्रमपि ते गतवान् विरिञ्चम् ।  
कः कालचक्रमतिलङ्घयतीत्यपास्तः  
शर्वं ययौ स च भवन्त्मवन्दतैव ॥७ ॥

|                               |                                       |
|-------------------------------|---------------------------------------|
| धावन्-अशेष-भुवनेषु            | running in all the worlds             |
| भिया स पश्यन् विश्वत्र        | fearfully he seeing everywhere        |
| चक्रम्-अपि ते                 | Thy discus alone                      |
| गतवान् विरिञ्चम्              | went to Brahmaa                       |
| कः-काल-चक्रम्-<br>अतिलङ्घयति- | who can overcome the wheel of time'   |
| इति-अपास्तः                   | thus (saying) was dismissed           |
| शर्वं ययौ स च                 | he (Durvaasaa) also went to Shiva     |
| भवन्तं अवन्दत एव              | he (who) made obeisance to Thee alone |

Running around the limitless worlds fearfully, Durvaasaa saw Thy discus alone everywhere. He went to Brahmaa for respite, who dismissed him saying that who could overcome the wheel of time. He then went to Shiva, he who also made obeisance to Thee alone.

भूयो भवन्निलयमेत्य मुर्निं नमन्तं  
प्रोचे भवानहमृषे ननु भक्तदासः ।  
ज्ञानं तपश्च विनयान्वितमेव मान्यं  
याह्याम्बरीषपदमेव भजेति भूमन् ॥८ ॥

|                             |   |
|-----------------------------|---|
| भूयः भवत्-निलयम्-एत्य       | then reaching Thy abode                           |
| मुनिं नमन्तं प्रोचे         | to the sage who was prostrating, said             |
| भवान्-अहम्-ऋषे              | Thou 'I am, O Rishi,                              |
| ननु भक्त-दासः               | only a servant of my devotees                     |
| ज्ञानं तपः-च                | knowledge and austerity                           |
| विनय-आन्वितम्-एव<br>मान्यम् | combined with modesty only is<br>respected        |
| याहि                        | go  |
| अम्बरीष-पदम्-एव भज-         | seek shelter at the feet of Ambareesh<br>himself' |
| इति भूमन्                   | thus, O Infinite Lord! (Thou said to him)         |

Then, when the sage Durvaasaa reached Thy abode and was prostrating before Thee, O Infinite Lord! Thou told him,'O Rishi, I am only a servant of my devotees. Knowledge and austerity combined with modesty and humility only is respected. Go and seek shelter at the feet of Ambareesh himself.

तावत्समेत्य मुनिना स गृहीतपादो  
राजाऽपसृत्य भवदस्त्वमसावनौषीत् ।  
चक्रे गते मुनिरदादखिलाशिषोऽस्मै  
त्वद्वक्तिमागसि कृतेऽपि कृपां च शंसन् ॥९॥

|                               |   |
|-------------------------------|---|
| तावत्-समेत्य                  | then coming back                        |
| मुनिना स गृहीत-पादः:          | by the sage, whose feet were clasped    |
| राजा-अपसृत्य                  | the king (Ambareesh) moved away         |
| भवत्-अस्त्वम्-असौ-<br>अनौषीत् | he then praised Thy weapon<br>Sudarshan |
| चक्रे गते                     | when the discus went away               |
| मुनि:-अदात्-                  | the sage gave                           |

|                   |                                     |
|-------------------|-------------------------------------|
| अखिल-आशिषः:-अस्मै | all the blessings to him            |
| त्वत्-भक्तिम्-    | and devotion to Thee                |
| अगासि कृते-अपि    | even though wronged                 |
| कृपां च शंसन्     | also praised (the king's) kindness, |

Coming back to Ambareesh, the sage clasped his feet for pardon. The king moved back and withdrew his feet out of humility and praised Thy weapon the discus Sudarshana. On the discus retiring, the sage was all praises for Ambareesh for his devotion and the kindness shown in spite of being wronged. He gave the king all the blessings.

राजा प्रतीक्ष्य मुनिमेकसमामनाश्वान्।  
सम्भोज्य साधु तमृषिं विसृजन् प्रसन्नम्।  
भुक्त्वा स्वयं त्वयि ततोऽपि दद्धं रतोऽभू-  
सायुज्यमाप च स मां पवनेश पायाः ॥१०॥

|                         |                                   |
|-------------------------|-----------------------------------|
| राजा प्रतीक्ष्य मुनिम्- | the king awaiting the sage        |
| एकसमाम्-अनाश्वान्       | for one year did not take food    |
| सम्भोज्य साधु           | feeding well                      |
| तम्-ऋषिम्               | that sage                         |
| विसृजन् प्रसन्नम्       | and sending him off pleased       |
| भुक्त्वा स्वयं          | taking food himself               |
| त्वयि ततः:-अपि          | to Thee even more                 |
| दद्धं रतः:-अभूत्-       | firmly devoted became             |
| सायुज्यम्-आप च स        | and he attained union with Thee   |
| मां पवनेश पायाः         | me, O Lord of Guruvaayur! Protect |

The king waited for the sage to return and did not take food for one year. Then he fed him well and sent him off happy, after which only he took food himself. The king became more firmly devoted to

Thee than before and ultimately attained union with Thee. O Lord  
of Guruvaayur! May Thou protect me.

## Dashaka 34

गीर्वणैरर्थमानो दशमुखनिधनं कोसलेष्वश्यभृङ्गे-  
 पुत्रीयामिष्टिमिष्टा ददुषि दशरथक्षमाभृते पायसाग्रम् ।  
 तदभुक्त्या तत्पुरन्धीष्वपि तिसृषु समं जातगर्भसु जातो  
 रामस्त्वं लक्ष्मणेन स्वयमथ भरतेनापि शत्रुघ्नाम्ना ॥१॥

|                             |   |
|-----------------------------|---|
| गीर्वणैः-अर्थमानः           | by the Devas, (Thou) who were prayed to           |
| दशमुख-निधनं                 | for the destruction of Raavana                    |
| कोसलेषु-ऋश्यभृङ्गे-         | in (the land of) Kosala, (when) sage Rishyashring |
| पुत्रीयाम्-इष्टिम्-इष्टा    | the Putrakaameshti Yanjya had performed           |
| ददुषि दशरथ-क्षमाभृते        | (he) gave to king Dashratha                       |
| पायस-अग्रम्                 | the divine Paayasa (pudding)                      |
| तत्-भुक्त्या                | by eating which                                   |
| तत्-पुरन्धीषु-अपि<br>तिसृषु | his three wives                                   |
| समं जातगर्भसु               | simultaneously conceived                          |
| जातः रामः-त्वं              | (then) Thou were born as Raama                    |
| लक्ष्मणेन स्वयम्-अथ         | then yourself as Lakshmana                        |
| भरतेन-अपि                   | also as Bharat                                    |
| शत्रुघ्न-नाम्ना             | (and) Shatruघnha, by names                        |

The Devas prayed to Thee for the destruction of Raavana. In the kingdom of Kosala, the sage Rishyashringa performed the Putrakaameshti Yanjya on the request of the King Dashratha. From the Yanajya emerged the divine paayasa which the king distributed among his three wives, by eating it they conceived simultaneously. Thou were born to them as Raama, then yourself as Lakshmana ,also as Bharat, and Shatruघnha, by these names.

कोदण्डी कौशिकस्य क्रतुवरमवितुं लक्ष्मणेनानुयातो  
 यातोऽभूस्तातवाचा मुनिकथितमनुद्वन्द्वशान्ताध्वखेदः ।  
 नृणां त्राणाय बाणैर्मुनिवचनबलात्ताटकां पाटयित्वा  
 लब्ध्वास्मादस्तजालं मुनिवनमगमो देव सिद्धाश्रमाख्यम् ॥२॥

|                           |  |
|---------------------------|--|
| कोदण्डी                   | carrying the bow Kodanda                                 |
| कौशिकस्य क्रतुवरम्-अवितुं | Vishwaamitra's great sacrifice to protect                |
| लक्ष्मणेन-अनुयातः         | followed by Lakshmana                                    |
| यातः-अभूः-तात-वाचा        | (Thou) proceeded at the bidding of (Thy) father          |
| मुनि-कथित-मनु-द्वन्द्व-   | instructed by the muni, the two Mantras (Bala & Atibala) |
| शान्त-अध्व-खेदः           | to remove the fatigue of the way                         |
| नृणां त्राणाय बाणैः-      | for the protection of the people, with arrows            |
| मुनि-वचन-बलात्-           | by the order of the muni                                 |
| ताटकां पाटयित्वा          | slayed Taataakaa   |
| लब्ध्वा-अस्मात्-          | received from him (the sage)                             |
| अस्त्र-जालं               | instructions into the use of several divine missiles     |
| मुनि-वनम्-अगमः            | with the sage went to the forest                         |
| देव                       | Thou O Lord!   |
| सिद्धाश्रम-आख्यम्         | to the hermitage known as Sidhaashrama                   |

At the bidding of Thy father, followed by Lakshmana, Thou proceeded to protect the great sacrifice of Vishwaamitra, carrying the bow Kodanda. To remove the fatigue of the way, the sage imparted two Mantraas -Bala and Atibala. By the order of the sage, for the relief of the men, Thou destroyed the demoness Taadakaa, with arrows. After receiving from the sage instructions in the use

of several divine missiles, Thou went to the forest with the sage and then to the hermitage named Siddhaashrama.

मारीचं द्रावयित्वा मखशिरसि शरैरन्यरक्षांसि निघ्न्  
 कल्यां कुर्वन्नहल्यां पथि पदरजसा प्राप्य वैदेहगेहम् ।  
 भिन्दानश्चान्द्रचूडं धनुरवनिसुतामिन्दिरामेव लब्ध्वा  
 राज्यं प्रातिष्ठास्त्वं त्रिभिरपि च समं भ्रातुर्वैरैस्सदारैः ॥३॥

|                               |  |
|-------------------------------|--|
| मारीचं द्रावयित्वा            | chasing away Maareecha                               |
| मख-शिरसि शरैः-                | at the beginning of the sacrificial rites, by arrows |
| अन्य-रक्षांसि निघ्न्          | killed the other Raakhsasa                           |
| कल्यां कुर्वन्-अहल्यां        | and purified Ahilyaa of her sins                     |
| पथि पदरजसा                    | on the way by the dust of Thy feet                   |
| प्राप्य वैदेह-गेहम्           | reaching Janaka's palace                             |
| भिन्दानः-चान्द्रचूडं<br>धनुः- | (and) breaking the bow of Shiva                      |
| अवनि-सुताम्-                  | the daughter of the Earth (Seetaa)                   |
| इन्दिराम्-एव लब्ध्वा          | (Who) was Lakshmi herself having won                 |
| राज्यं प्रातिष्ठाः-त्वं       | Thou set out for Thy kingdom                         |
| त्रिभिः-अपि च समं             | along with the three                                 |
| भ्रातुर्वैरैः-सदारैः          | great brothers and their wives                       |

At the beginning of the sacrificial rites, Thou chased Maareecha and with arrows killed the other Raakshasas. On the way Thou purified Ahilyaa of her sins by the dust of Thy feet. On reaching Janaka's palace and breaking the bow of Shiva, Thou won Seetaa, the daughter of the earth, as Thy consort, who was Lakshmi herself. Along with the three great brothers and their wives Thou set out for Thy kingdom.

आरुन्धाने रुषान्धे भृगुकुल तिलके संक्रमय स्वतेजो  
 याते यातोऽस्योद्धां सुखमिह निवसन् कान्तया कान्तमूर्ते ।  
 शत्रुघ्नैकदाथो गतवति भरते मातुलस्याधिवासं  
 तातारब्धोऽभिषेकस्तव किल विहतः केकयाधीशपुत्रा ॥४॥

|                            |  |
|----------------------------|--|
| आरुन्धाने रुषान्धे         | Thou were confronted, blinded by rage                            |
| भृगुकुल तिलके              | by the foremost of the Bhrigu clan,<br>Parashuraama              |
| संक्रमय स्वतेजः:<br>याते   | (in the end) transmitted all his powers to<br>Thee and went away |
| यातः-असि-अयोध्यां          | Thou went to Ayodhyaa  |
| सुखम्-इह निवसन्<br>कान्तया | where Thou lived happily with Thy wife<br>Seetaa                 |
| कान्तमूर्ते                | O Radiant Lord!  |
| शत्रुघ्ने-एकदा-अथः         | then one day with Shatrughna                                     |
| गतवति भरते                 | when Bharat had gone   |
| मातुलस्य-अधिवासं           | to his uncle's kingdom   |
| तात-आरब्धः-                | started by Thy father  |
| अभिषेकः-तव किल<br>विहतः    | Thy coronation was obstructed                                    |
| केकय-अधीश-पुत्रा           | by the daughter of the king of Kekaya,<br>(Kekayee)              |

O Radiant Lord! Parashuraama, the foremost of the Bhrigu clan, confronted Thee with great anger and was defeated. He then transmitted all his powers to Thee and went away. Thou went to Ayodhyaa and lived happily with Thy consort Seetaa. Then one day, when Bharat along with Shatrughna had gone to his uncle's kingdom, Thy father fixed Thy coronation which was obstructed by the daughter of the king Kekaya, i.e., Kekayee.

तातोक्त्या यातुकामो वनमनुजवधूसंयुतश्चापधारः  
 पौरानारुद्ध मार्गे गुहनिलयगतस्त्वं जटाचीरधारी।  
 नावा सन्तीर्य गङ्गामधिपदवि पुनस्तं भरद्वाजमारा-  
 न्त्वा तद्वाक्यहेतोरतिसुखमवसंश्चित्रकूटे गिरीन्द्रे ॥५॥

|                        |   |
|------------------------|---|
| तात-उक्त्या            | to keep Thy father's words                        |
| यातुकामः वनम्-         | desirous of going to the forest                   |
| अनुज-वधू-संयुतः-       | accompanied by Thy younger brother and wife       |
| चाप-धारः               | bearing a bow                                     |
| पौरान्-आरुद्ध मार्गे   | sending back the citizens on the way              |
| गुह-निलय-गतः-त्वं      | Thou went to the residence of Guha                |
| जटा-चीर-धारी           | wearing matted hair and bark cloth                |
| नावा सन्तीर्य गङ्गाम्- | crossing the Gangaa in a boat                     |
| अधिपदवि पुनः-तं        | on the way again, him                             |
| भरद्वाजम्-आरात्-नत्वा  | to Bharadwaaj who lived near by offered obeisance |
| तत्-वाक्य-हेतोः-       | by his instructions                               |
| अति-सुखम्-अवसः-        | Thou lived very happily                           |
| चित्रकूटे गिरीन्द्रे   | on the great mountain Chitrakoot                  |

To keep Thy father's words Thou proceeded to go to the forest accompanied by Thy consort Seetaa, and brother Lakshmana, armed with a bow. The crowd of citizens stricken with grief, who followed Thee, Thou sent back and on the way went to the residence of Guha. In an ascetic garb of bark cloth and matted hair Thou crossed the Gangaa in a boat and paid obeisance to sage Bharadwaaja who lived near by. On the sage's instruction Thou camped on the great mountain Chitrakoota and lived there very happily.

श्रुत्वा पुत्रार्तिखिन्नं खलु भरतमुखात् स्वर्गयातं स्वतातं  
 तप्तो दत्वाऽम्बु तस्मै निदधिथ भरते पादुकां मेदिनीं च  
 अत्रिं नत्वाऽथ गत्वा वनमतिविपुलं दण्डकं चण्डकायं  
 हत्वा दैत्यं विराधं सुगतिमकलयश्चारु भोः शारभङ्गीम् ॥६॥

|                                 |  |
|---------------------------------|--|
| श्रुत्वा पुत्र-आर्ति-<br>खिन्नं | on hearing (that) saddened by the pain (of separation)of the son |
| खलु भरत-मुखात्                  | indeed from Bharat's mouth                                       |
| स्वर्ग-यातं स्व-तातं            | about the death of Thy father                                    |
| तप्तः दत्वा-अम्बु<br>तस्मै      | tormented, (Thou) performed Tarpana for him                      |
| निदधिथ भरते                     | bestowed on Bharata  |
| पादुकां मेदिनीं च               | (Thy) sandals and the kingdom                                    |
| अत्रिं नत्वा-अथ                 | paying homage to sage Atri, then                                 |
| गत्वा वनम्-                     | went to the forest   |
| अति-विपुलं<br>दण्डकं            | Dandaka which was very vast                                      |
| चण्डकायं                        | the ferocious bodied   |
| हत्वा दैत्यं विराधं             | Asura named Viraadha killing                                     |
| सातिम्-अकलयः-                   | salvation bestowed   |
| चारु भोः<br>शारभङ्गीम्          | beautifully, O Thou! To (the sage)<br>Shaarabhanga               |

Hearing from Bharat about Thy father's demise on account of the pangs of separation from the son (Thee), Thou were tormented and performed Tarpana for him. Then Thou bestowed Thy sandals and the kingdom to Bharata and paid homage to sage Atri. Going into the dense vast forest Dandaka, Thou killed the ferocious bodied demon Viraadha, and Thou graciously gave salvation to sage Shaarabhangee.

नलाऽगस्त्यं समस्ताशरनिकरसपत्राकृतिं तापसेभ्यः  
 प्रत्यश्रौषीः प्रियैषी तदनु च मुनिना वैष्णवे दिव्यचापे ।  
 ब्रह्मास्ते चापि दत्ते पथि पितृसुहृदं वीक्ष्य भूयो जटायुं  
 मोदात् गोदातटान्ते परिरमसि पुरा पञ्चवट्यां वधूत्या ॥७॥

|                                |  |
|--------------------------------|--|
| नला-अगस्त्यं                   | (after) paying obeisance to sage Agastya             |
| समस्त-आशर-निकर-<br>सपत्राकृतिं | the whole demon multitude will be killed to the core |
| तापसेभ्यः प्रत्यश्रौषीः        | to the sages, promised                               |
| प्रियैषी तदनु च                | (Thou) the well wisher, and after that               |
| मुनिना वैष्णवे दिव्य-चापे      | by the sage the divine Vaishnava bow                 |
| ब्रह्मास्ते च-अपि              | and also the Brahmastra                              |
| दत्ते पथि                      | was given, on the way                                |
| पितृ-सुहृदं वीक्ष्य            | seeing Thy father's friend                           |
| भूयः जटायुं मोदात्             | again Jataayu happily                                |
| गोदा-तटान्ते                   | on the banks of Godaavari river                      |
| परिरमसि पुरा                   | Thou lived then                                      |
| पञ्चवट्यां वधूत्या             | in Panchvati with Thy consort                        |

After paying obeisance to sage Agastya, Thou the well wisher of the sages, promised to destroy the multitude of demons to the core. Then the sage gave Thee the divine Vaishnava bow and also the Brahmastra. Thou also met Thy father's friend Jataayu and lived happily with Thy consort Seetaa in Panchawati on the banks of the river Godaavaree.

प्राप्ताया: शूर्पणख्या मदनचलधृतेरर्थनैर्निःसहात्मा  
 तां सौमित्रौ विसृज्य प्रबलतमरुषा तेन निर्लूननासाम् ।  
 दृष्टैनां रुष्टचित्तं खरमभिपतिं दूषणं च त्रिमूर्धं  
 व्याहिंसीराशरानप्ययुतसमधिकास्तत्क्षणादक्षतोष्मा ॥८॥

|                            |  |
|----------------------------|--|
| प्राप्तायाः शूर्पणखा       | approached by Shoorpanakhaa                          |
| मदन-चल-धृतेः-              | (who was) overcome by passion                        |
| अथनैः-निस्सहात्मा          | by (her) entreaties being annoyed                    |
| तां सौमित्रौ विसृज्य       | sending her away to Lakshmana                        |
| प्रबलतम्-रुषा तेन          | by whom in great rage                                |
| निर्लून्-नासाम्            | (her) nose was cut off                               |
| दृष्ट्वा-ऐनां रुष्ट-चित्तं | seeing her (thus) in great anger                     |
| खरम्-अभिपतितं              | Khar attacked (Thee)                                 |
| दूषणं च त्रिमूर्ध          | Dooshana and Trishiraa                               |
| व्याहिंसीः-आशरान्-<br>अपि- | (Thou) destroyed (them) and other<br>Raakshasas also |
| अयुतसम्-अधिकान्-           | who were more than ten thousand                      |
| तत्-क्षणात्-               | then and there                                       |
| अक्षत्-ऊष्मा               | Thou! Whose powers know no decline                   |

Shoorpanakhaa approached Thee overcome with passion. Annoyed by her love lorn advances, Thou sent her away to Lakshmana who in great rage cut off her nose. Khar Dooshana and Trishira seeing her state came to attack Thee in great anger. O Thou! Whose powers know no decline, Thou killed them and other more than ten thousand Raakshasas all at once then and there.

सोदर्याप्रोक्तवार्ताविवशदशमुखादिष्टमारीचमाया-  
सारङ्ग सारसाक्ष्या स्पृहितमनुगतः प्रावधीर्बाणघातम् ।  
तन्मायाक्रन्दनियर्पितभवदनुजां रावणस्तामहार्षी-  
तेनार्तोऽपि त्वमन्तः किमपि मुदमधास्तद्वधोपायलाभात् ॥९॥

|                         |   |
|-------------------------|---|
| सोदर्या-प्रोक्त-वार्ता- | by (his) sister (he was) told the account |
| विवश-दशमुख-             | infatuated Raavana                        |
| आदिष्ट-मारीच-           | ordered Maareech                          |

|                       |  |
|-----------------------|--|
| माया-सारङ्गः          | (to become) the illusive dear                |
| सारसाक्ष्या           | by the lotus-eyed (Seetaa)                   |
| स्पृहितम्-अनुगतः      | (it was) desired, (Thou) went after          |
| प्रावधीः-बाण-घातम्    | (and) killed with an arrow                   |
| तत्-माया-क्रन्द-      | by him an illusive cry                       |
| नियर्पित-भवत्-अनुजां  | sent out by her (Seetaa) Thy younger brother |
| रावणः-ताम्-अहार्षीत्- | Raaavana abducted her                        |
| तेन-आर्तः-अपि         | because of that even though grieved          |
| त्वम्-अन्तः           | Thou inwardly                                |
| किम्-अपि-मुदम्-अधाः-  | were somewhat pleased                        |
| तत्-वध-उपाय-लाभात्    | for getting a reason for killing him         |

Raavana's sister Shurpanakhaa gave an account of Seetaa by which he was infatuated and ordered Maareech to become the illusive deer. The lotus eyed Seetaa, made a desire for the deer and Thou went after it and killed it with an arrow. As Maareech died, he gave an illusive cry imitating Raama. Hearing the cry , Seetaa sent away Thy younger brother Lakshmana after him. Finding her alone Raavana abducted Seetaa. Though Thou were grieved at this, Thou also felt some joy as this gave a good reason to kill Raavana.

भूयस्तन्वीं विचिन्वन्नहत दशमुखस्त्वद्धूं मद्वधेने-  
 त्युक्त्वा याते जटायौ दिवमथ सुहृदः प्रातनोः प्रेतकार्यम् ।  
 गृह्णानं तं कबन्धं जघनिथ शबरीं प्रेक्ष्य पम्पातटे त्वं  
 सम्प्राप्तो वातसूनुं भृशमुदितमनाः पाहि वातालयेश ॥१०॥

|                        |   |
|------------------------|---|
| भूयः-तन्वीं विचिन्वन्- | thereafter, searching for the beautiful one |
| अहृतः दशमुखः-          | Raavana abducted                            |

|                                      |   |
|--------------------------------------|---|
| त्वत्-वधूं मत्-वधेन-                 | Thy consort by killing me                       |
| इति-उक्त्वा याते जटायौ               | saying thus (when) Jataayu went to              |
| दिवम्-अथ सुहृदः                      | heaven, then of his friend (Jataayu)            |
| प्रातनोः प्रेतकार्यम्                | (Thou) performed funeral rites                  |
| गृह्णानं तं कबस्थं                   | who had caught hold of Thee that Kabandha       |
| जघनिथ शबरीं प्रेक्ष्य                | (Thou) killed, bestowed salvation to Shabari    |
| पम्पातटे त्वं सम्प्राप्तः<br>वातसूनं | on the banks of Pampaa getting to meet Hanumaan |
| भृशमुदितमनाः                         | Thou were greatly delighted                     |
| पाहि वातालयेश                        | protect O Lord of Guruvaayur!                   |

While searching for Seetaa, the dying Jataayu informed Thee that Raavana had abducted Seetaa and also had inflicted fatal wounds on him, when offered resistance.Thou performed the funeral rites of this friend Jataayu. On the way the monster Kabandha obstructed Thee and was killed. Thou then gave salvation to the ascetic woman Shabari and also got to meet Hanumaana on the banks of the river Pampaa, to Thy great delight. O Lord of Guruvaayur! protect me.

## Dashaka 35

नीतस्सुग्रीवमैत्रीं तदनु हनुमता दुन्दुभेः कायमुच्चैः  
 क्षिप्त्वाऽङ्गुष्ठेन भूयो लुलुविथ युगपत् पत्रिणा सप्त सालान् ।  
 हत्वा सुग्रीवघातोद्यतमतुलबलं बालिनं व्याजवृत्या  
 वर्षविलामनैषीर्विरहतरलितस्त्वं मतङ्गाश्रमान्ते ॥१॥

|                                  |   |
|----------------------------------|---|
| नीतः-सुग्रीव-मैत्रीं             | having taken alliance with Sugreeva               |
| तत्-अनु हनुमता                   | after that by Hanumaan                            |
| दुन्दुभेः कायम्-                 | the corpse of Asura Dundubhi                      |
| उच्चैः क्षिप्त्वा-<br>अङ्गुष्ठेन | having flung far away with Thy toe                |
| भूयः लुलुविथ युगपत्              | then (Thou) cut asunder                           |
| पत्रिणा सप्त सालान्              | by a single arrow seven Saala trees               |
| हत्वा सुग्रीव-घात-<br>उद्यतम्-   | killed (the) eager to kill Sugreeva               |
| अतुल-बलं बालिनं                  | Baali who had incomparable strength               |
| व्याजवृत्या                      | by using a strategy                               |
| वर्षा-वेलाम्-अनैषीः-             | (Thou) spent the rainy season                     |
| विरह-तरलितः-त्वं                 | tormented by the pangs of separation (from Seeta) |
| मतङ्ग-आश्रम-अन्ते                | near the Aashram of sage Matanga                  |

Having taken alliance with Sugreeva which was brought about by Hanumaan, Thou flung far away the corpse of the Asura Dundubhi with Thy toe and also cut through seven Saala trees by a single arrow simultaneously, to demonstrate Thy strength to Sugreeva. Baali who was incomparable in strength and was eager to kill Sugreeva was killed by Thee by using a strategy. Thou then spent the rainy season tormented by the pangs of separation from Seeta, near the hermitage of sage Matanga.

सुग्रीवेणानुजोक्त्या सभयमभियता व्यूहितां वाहिनीं ता-  
 मृक्षाणां वीक्ष्य दिक्षु द्रुतमथ दयितामार्गणायावनप्राम् ।  
 सन्देशं चाङ्गुलीयं पवनसुतकरे प्रादिशो मोदशाली  
 मार्गे मार्गे ममार्गे कपिभिरपि तदा त्वत्प्रिया सप्रयासैः ॥२॥

|                          |  |
|--------------------------|--|
| सुग्रीवेण-अनुज-उक्त्या   | by Sugreeva, on Thy younger brother Lakshmanaa's admonitions |
| सभयम्-अभियता             | in fear Thou were approached                                 |
| व्यूहितां वाहिनीं ताम्-  | and marshalled that army                                     |
| ऋक्षाणां वीक्ष्य         | of monkeys, seeing   |
| दिक्षु द्रुतम्-अथ        | in all directions quickly                                    |
| दयिता-मार्गणाय-अवनप्राम् | to search for Thy wife, before Thee                          |
| संदेशं च-अङ्गुलीयं       | a message and a signet ring                                  |
| पवनसुत-करे प्रादिशः      | in Hanumaan's hands gave                                     |
| मोदशाली                  | Thou who were very delighted                                 |
| मार्गे मार्गे ममार्गे    | in all directions searched for                               |
| कपिभिः-अपि तदा           | by the monkeys, even then                                    |
| त्वत्-प्रिया सप्रयासैः   | Thy consort, with full effort                                |

When Thy younger brother Lakshmana admonished Sugreeva, he in fear approached Thee marshalling an army of monkeys, to search for Thy wife Seeta in all directions. Thou were delighted to see this and gave to Hanumaan who was standing before Thee, a message and a signet ring for Seetaa. The monkeys very diligently started on the mission to search for Thy consort Seeta.

त्वद्वातकिर्णनोद्यद्वरुजवसम्पातिसम्पातिवाक्य-  
 प्रोत्तीर्णाणीधिरन्तर्नगरि जनकजां वीक्ष्य दत्वाङ्गुलीयम् ।

प्रक्षुद्योद्यानमक्षक्षपणचणरणः सोढबन्धो दशास्यं  
दृष्ट्वा प्लुष्ट्वा च लङ्कां झटिति स हनुमान् मौलिरलं ददौ ते ॥३॥

|                                 |   |
|---------------------------------|---|
| त्वत्-वार्ता-आकर्णन्-           | Thy accounts hearing  |
| उद्यत्-गरुत्-उरु-जव-            | having grown wings with great speed                           |
| सम्पाति-सम्पाति-<br>वाक्य-      | flies away (Sampaati), (and) by the words<br>of that Sampaati |
| प्रोतीर्ण-अणोधि:-<br>अन्तर्नगरि | (Hanumaan) jumped across the ocean in the<br>city (of Lankaa) |
| जनकजां वीक्ष्य                  | seeing Seetaa   |
| दत्वा-अड़गुलीयम्                | and giving the ring   |
| प्रक्षुद्य-उद्यानम्-            | destroying the garden   |
| अक्ष-क्षपण-चण-रणः               | and killing Aksha in the famous battle                        |
| सोढ-बन्धः                       | put up with the bondage (of Brahmastra)                       |
| दश-आस्यं दृष्ट्वा               | and seeing the ten faced one (Raavana)                        |
| प्लुष्ट्वा च लङ्काम्            | and burning down Lanka  |
| झटिति स हनुमान्                 | quickly that Hanumaan   |
| मौलिरलं ददौ ते                  | gave to Thee the crest jewel (given by<br>Seetaa)             |

On hearing Thy account Sampaati had grown fresh wings and flew away. As Sampaati had told him the whereabouts of Seetaa, Hanumaan jumped across the ocean and reached the city of Lankaa. There he saw Seetaa and gave her the ring, destroyed the garden, killed Aksha kumaar in the famous battle, and put up with the Brahmastra bondage. Then he met the ten faced Raavana and burned down Lankaa. Hanumaan then quickly went to Thee and gave Thee the crest jewel sent by Seetaa.

त्वं सुग्रीवाङ्गदादिप्रबलकपिचमूचक्रविक्रान्तभूमी-  
चक्रोऽभिक्रम्य पारेजलधि निश्चिरेन्द्रानुजाश्रीयमाणः ।

तत्प्रोक्तां शत्रुवार्ता॑ रहसि निशमयन् प्रार्थनापार्थरोष-  
प्रास्ताम्रेयास्त्रतेजस्त्रसदुदधिगिरा लब्धवान् मध्यमार्गम् ॥४॥

|                                |  |
|--------------------------------|--|
| त्वं सुग्रीव-अङ्ग-द-<br>आदि-   | Thou, Sugreeva, Angada and other                     |
| प्रबल-कपि-चमू-                 | warriors of the monkey army                          |
| चक्र-विक्रान्त-भूमी-           | who conquered the earth                              |
| चक्रः-अभिक्राम्य               | set out to cross                                     |
| पारे-जलधि                      | to the other side of the ocean                       |
| निश्चरेन्द्र-अनुज-             | by the younger brother of the Asura king             |
| आश्रीयमाणः                     | who sought refuge in Thee                            |
| तत्-प्रोक्तां शत्रु-वार्ता॑    | as told by him, the information of the<br>enemy      |
| रहसि निशमयन्                   | hearing in secret                                    |
| प्रार्थना-आपार्थ-              | (when) the requests were in vain                     |
| रोष-प्रास्त-आग्रेय-<br>अस्त्र- | in anger Thou sent the fire missile                  |
| तेजः-त्रस्त-उदधि-<br>गिरा      | in fright of its power, by the words of the<br>ocean |
| लब्धवान् मध्यमार्ग             | Thou got a way through (the ocean)                   |

Thou set out with a huge army of monkeys led by great warriors Sugreeva, Angad and others and conquering the whole earth reached the shore of the ocean. Raavana's younger brother Vibheesana, crossed over to Thy side, and taking refuge in Thee, disclosed the secrets of the enemy which Thou heard in secret. When the requests made to the ocean deity were in vain, in anger Thou sent the fire missile to annihilate the waters of the ocean. Frightened by the power of the missile, as ordered by the ocean deity, Thou got a way through the ocean.

कीशैराशान्तरोपाहृतगिरिनिकरैः सेतुमाधाय यातो  
 यातूयामर्द्य दंष्ट्रनखशिखरिशिलासालशस्तैः स्वसैन्यैः ।  
 व्याकुर्वन् सानुजस्त्वं समरभुवि परं विक्रमं शक्रजेत्रा  
 वेगान्नागास्तबद्धः पतगपतिगरुन्मारुतैर्मोचितोऽभूः ॥५॥

|                                  |  |
|----------------------------------|--|
| कीशैः-आशान्तर-                   | by the monkeys from all the directions                     |
| उपाहृत-गिरिनिकरैः                | brought groups of mountains                                |
| सेतुम्-आधाय                      | a bridge getting built                                     |
| यातः यातूनि-आमर्द्य              | went (to Lanka), destroyed the Raakshasas                  |
| दंष्ट्र-नख-शिखरि-शिला-साल-शस्तैः | teeth, nails, mountains, rocks and trees having as weapons |
| स्वसैन्यैः व्याकुर्वन्           | with Thy armies displaying                                 |
| सानुजः-त्वं समर-भुवि             | with Thy brother in the battle field                       |
| परं विक्रमं                      | terrific prowess   |
| शक्रजेत्रा वेगात्-नागास्त-बद्धः  | by Indrajit soon tied down by Naagastra                    |
| पतगपति-                          | by Garuda's  |
| गरुत्-मारुतैः-                   | force of wind of his wings                                 |
| मोचितः-अभूः                      | were (soon) released                                       |

The monkeys from all the quarters brought mountains and rocks by which Thou got a bridge built across Lanka. Crossing over Thy army of monkeys attacked the Raakshasas with teeth claws mountains rocks and palm trees as weapons. With Thy brother displaying terrific power in the battle field, Raavana's son Indrajit soon tied down Thy troops with Naagastra. Garuda, Thy vehicle soon released them from that state by fanning them with his wings.

सौमित्रिस्तवत्र शक्तिप्रहृतिगलदसुर्वितजानीतशैल-  
 घ्राणात् प्राणानुपेतो व्यक्तुणुत कुसृतिश्लाघिनं मेघनादम् ।

मायाक्षोभेषु वैभीषणवचनहृतस्तम्भनः कुम्भकर्णं  
सम्प्राप्तं कम्पितोर्वितलमखिलचमूभक्षिणं व्यक्षिणोस्त्वम् ॥६॥

|                             |  |
|-----------------------------|--|
| सौमित्रिः-तु-अत्र           | Lakshmana, there indeed  |
| शक्ति-प्रहृति-              | by the missile 'Shakti' being struck                               |
| गलत्-असुः-                  | was slipping off life  |
| वातज-आनीत-                  | brought by Hanumaan  |
| शैल-द्राणात्                | the mountain (on which the herb grew) by smelling                  |
| प्राणान्-उपेतः<br>व्यकृणुत  | got his life back and killed                                       |
| कुसृतिः-लाघिनं<br>मेघनादम्  | the master of magical arts - Indrajit                              |
| माया-क्षोभेषु               | disturbed by the magical powers of Raavana                         |
| वैभीषण-वचन-हृत-<br>स्तम्भनः | Thou were relieved from the stunning effect by Vibheeshana's words |
| कुम्भकर्णं सम्प्राप्तं      | Kumbhkarna, who had come   |
| कम्पित-उर्वितलम्-           | making the earth tremble   |
| अखिल-चमू-भक्षिणं            | eating the whole army  |
| व्यक्षिणोः-त्वम्            | Thou killed  |

The missile 'Shakti' sent by Raavana, struck Lakshmana who was slipping off life. He was revived by smelling the herb which grew on the mountain which was then brought by Hanumaan. After that Lakshmana killed the master of the magical arts Indrajit. Thou were disturbed by the magical powers of Raavana and were relieved from its stunning effects by Vibheeshana's words. Kumbhkarna who came to join the battle, made the earth tremble and was devouring the army of monkeys, was then killed by Thee.

गृह्णन् जम्भारिसंप्रेषितरथकवचौ रावणेनाभियुद्ध्यन्  
 ब्रह्मास्त्रेणास्य भिन्दन् गलततिमबलामग्निशुद्धां प्रगृह्णन् ।  
 देवश्रेणीवरोज्जीवितसमरमृतैरक्षतैः ऋक्षसङ्घे-  
 लङ्काभर्ता च साकं निजनगरमगाः सप्रियः पुष्पकेण ॥७॥

|                                   |   |
|-----------------------------------|---|
| गृह्णन्                           | accepting   |
| जम्भारि-संप्रेषित-रथ-<br>कवचौ     | the chariot and armour sent by Indra                  |
| रावणेन-अभियुद्ध्यन्               | fighting with Raavan                                  |
| ब्रह्म-अस्त्रेण-                  | by the Brahmastra                                     |
| अस्य भिन्दन्-<br>गलततिम्-         | his row of heads cutting off                          |
| अबलाम्-अग्निशुद्धां<br>प्रगृह्णन् | Seetaa purified by fire accepting                     |
| देव-श्रेणीवर-                     | by the Devas of high order                            |
| उज्जीवित-समर-मृतैः-               | brought back to life who were killed in<br>the battle |
| अक्षतैः ऋक्षसङ्घे:-               | who did not have any wounds, the host of<br>monkeys   |
| लङ्का-भर्ता च साकं                | and along with the king of Lanka<br>(Vibheeshana)     |
| निज-नगरम्-अगाः                    | to Thy own city returned                              |
| सप्रियः पुष्पकेण                  | with Seetaa in the (chariot) Pushpaka                 |

Accepting the chariot and the armour sent by Indra, Thou fought with Raavana and cut off his row of heads by the Brahmastra, and accepted Seetaa after she was purified by fire. The Devas of high order healed and revived the host of monkeys who were wounded and killed in the battle. Then along with the king of Lanka, Vibheeshana, and Thy consort Seetaa, Thou returned to Thy own city of Ayodhyaa in the chariot Pushpaka.

प्रीतो दिव्याभिषेकैरयुतसमधिकान् वत्सरान् पर्यरंसी-  
 मैथिल्यां पापवाचा शिव! शिव! किल तां गर्भिणीमभ्यहासीः ।  
 शत्रुघ्नेर्नार्दयित्वा लवणनिश्चरं प्रार्दयः शूद्रपाशं  
 तावद्वाल्मीकिगेहे कृतवस्तिरुपासूत सीता सुतौ ते ॥८॥

|                          |   |
|--------------------------|---|
| प्रीतः दिव्य-अभिषेकैः-   | pleased with the coronation done with holy waters |
| अयुत-सम-अधिकान् वत्सरान् | for more than ten thousand years                  |
| पर्यरंसी                 | ruled happily                                     |
| मैथिल्यां पाप-वाचा       | (pertaining) to Seetaa, because of the slander    |
| शिव! शिव! किल            | what a pity, indeed                               |
| तां गर्भिणीम्-अभ्यहासीः  | her, who was pregnant, abandoned                  |
| शत्रुघ्नेर्नार्दयित्वा   | by Shatruhnna was killed                          |
| लवण-निश्चरं              | Lavanaasura                                       |
| प्रार्दयः शूद्रपाशं      | (then Thou) killed the shudra ascetic             |
| तावत्-वाल्मीकि-गेहे      | after that in Vaalmiki's Aashrama                 |
| कृतवस्ति:-उपासूत सीता    | who was living, Seetaa gave birth to              |
| सुतौ ते                  | Thy two sons                                      |

Thou were pleased to be coronated with the holy waters and ruled happily for more than ten thousand years. Reacting to a scandalous gossip about Seetaa, Thou abandoned her in spite of her being pregnant. O what a pity. The Asura Lavanaasura was killed by Shatruhnna and Thou killed the shudra ascetic. Thereafter, Seetaa who was living in Vaalmiki's aashrama gave birth to Thy two sons.

वाल्मीकेस्त्वत्सुतोद्वापितमधुरकृतेराज्ञया यज्ञवाटे  
 सीतां त्वयाप्तुकामे क्षितिमविशदसौ त्वं च कालार्थितोऽभूः ।

हेतोः सौमित्रिघाती स्वयमथ सरयूमग्ननिश्शेषभृत्यैः  
साकं नाकं प्रयातो निजपदमगमो देव वैकुण्ठमाद्यम् ॥९॥

|                              |   |
|------------------------------|---|
| वाल्मीके:-                   | Vaalmeeki                                   |
| त्वत्-सुत-उद्गापित-          | then made Thy sons to sing                  |
| मधुर-कृते:-आज्ञया            | the beautiful composition, by his order     |
| यज्ञवाटे                     | in the premises of the Yagya                |
| सीतां त्वयि-आप्तुकामे        | Thou were desirous to take back Seetaa      |
| क्षितिम्-अविशत्-असौ          | she disappeared into the Earth              |
| त्वं च काल-अर्थितः:-<br>अभूः | and Thou were requested by Kaala Yama       |
| हेतोः सौमित्रि-घाती          | for that reason Thou abandoned<br>Lakshmana |
| स्वयम्-अथ सरयू-मग्न-         | then Thou submerged in Saryu river          |
| निश्शेष-भृत्यैः साकं         | along with all the attendants               |
| नाकं प्रयातः                 | going to Swarga                             |
| निज-पदम्-अगमः                | reached Thy abode                           |
| देव वैकुण्ठम्-आद्यम्         | O Lord! The eternal Vaikuntha               |

In the premises of the Yanjya by Vaalmeeki's order Thy sons sang the beautiful composition which was composed by him. Hearing it Raama was desirous of taking back Seetaa, but she disappeared into her mother Earth. At the request of the Kaala Yama to return to Thy abode Vaikunth, Thou first created reason to abandon Lakshmana and then Thou submerged in the river Saryu along with all Thy attendants. Then going to Swarga Thou reached Thy abode the eternal Vaikuntha.

सोऽयं मर्त्यवितारस्तव खलु नियतं मर्त्यशिक्षार्थमेवं  
विश्लेषार्तिर्निरागस्त्यजनमपि भवेत् कामधर्मातिसक्त्या ।

नो चेत् स्वात्मानुभूतेः क नु तव मनसो विक्रिया चक्रपाणे  
स त्वं सत्त्वैकमूर्ति पवनपुरपते व्याधनु व्याधितापान् ॥१०॥

|                            |   |
|----------------------------|---|
| सः-अयं मर्य-<br>अवतारः-तव  | that this human embodiment of Thine                         |
| खलु नियतं                  | indeed happened   |
| मर्य-शिक्षा-अर्थम्-<br>एवं | for mankind as a lesson only                                |
| विश्लेष-आर्तिः-            | pangs of separation   |
| निरागः-त्यजनम्-अपि         | (and) also abandoning of the innocent                       |
| भवेत्                      | happen  |
| काम-धर्म-<br>अतिसक्त्या    | due to extreme addiction to attachment and<br>Dharma (duty) |
| नो चेत्                    | otherwise   |
| स्व-आत्म-अनुभूतेः          | (for Thee) who are established in self<br>consciousness     |
| क नु तव मनसः:<br>विक्रिया  | how come Thy weakness of mind                               |
| चक्रपाणे                   | O Wielder of the Discuss!                                   |
| स त्वं सत्त्व-एक-मूर्ति    | That Thou, the very embodiment of the<br>Satvaguna          |
| पवनपुरपते                  | The Lord of Guruvaayur                                      |
| व्याधनु व्याधि-तापान्      | eradicate (my) sufferings from the disease                  |

As a lesson to the mankind this human embodiment of Thee happened. Pangs of separation are caused by extreme attachment, as also extreme addiction to Dharma may lead to the abandoning of the innocent. Otherwise for Thee who are established in self consciousness how can such a weakness of mind be explained. O Wielder of the Discuss! Thou That very embodiment of the Satva

guna! O The Lord of Guruvayur! eradicate my sufferings from the disease.

## Dashaka 36

अत्रे: पुत्रतया पुरा त्वमनसूयायां हि दत्ताभिधो  
जातः शिष्यनिबन्धतन्द्रितमनाः स्वस्थश्वरन् कान्तया ।  
दृष्टे भक्ततमेन हेहयमहीपालेन तस्मै वरा-  
नष्टैश्वर्यमुखान् प्रदाय ददिथ स्वेनैव चान्ते वधम् ॥१॥

|                               |   |
|-------------------------------|---|
| अत्रे: पुत्रतया               | as the son of the sage Atri                     |
| पुरा त्वम्-                   | long ago, Thou                                  |
| अनसूयायां हि                  | to Anasooyaa indeed                             |
| दत्त-अभिधः जातः               | as Dattatreya was born                          |
| शिष्य-निबन्ध                  | by Thy disciples' pesterings                    |
| तन्द्रित-मनाः                 | mentally tired                                  |
| स्वस्थः-चरन् कान्तया          | (Thou) peacefully moved about with Thy wife     |
| दृष्टः भक्ततमेन               | seen by the great devotee,                      |
| हेहय-महीपालेन तस्मै           | the king of Hehaya, (Kaartaviryaarjuna), to him |
| वरान्-अष्ट-ऐश्वर्य-<br>मुखान् | the boons of the eight Sidhis                   |
| प्रदाय ददिथ                   | giving, also gave                               |
| स्वेन-एव                      | by thyself alone                                |
| च-अन्ते वधम्                  | in the end, death                               |

Long ago Thou were born as Dattatreya to the sage Atri and Anasooyaa. Mentally tired by the pesterings of Thy various disciples, Thou wandered about with Thy wife immersed in blissful peace. Thus Thou were seen by the great devotee Kaartaviryaarjuna, the king of Hehaya. Pleased, Thou bestowed on him all psychic powers consisting of the eight Sidhis and also promised him death at Thy hands in the end.

सत्यं कर्तुमथार्जुनस्य च वरं तच्छक्तिमात्रानं  
 ब्रह्मद्वेषि तदाखिलं नृपकुलं हन्तुं च भूमेर्भरम् ।  
 सञ्चातो जमदग्नितो भृगुकुले त्वं रेणुकायां हरे  
 रामो नाम तदात्मजेष्ववरजः पित्रोरधाः सम्मदम् ॥२॥

|                            |   |
|----------------------------|---|
| सत्यं कर्तुम्-             | to fulfill  |
| अथ-अर्जुनस्य च<br>वरं      | and then the boon given to Kaartviryaaarjuna                |
| तत्-शक्ति-मात्रा-<br>नंतं  | (who were) just a little bit subdued by his<br>valour alone |
| ब्रह्मद्वेषि तत्-<br>अखिलं | who were impious, that whole                                |
| नृपकुलं हन्तुं             | the clan of kings to kill                                   |
| च भूमे:-भरम्               | and (who were) burden to the earth                          |
| सञ्चातः जमदग्नितः          | (Thou) were born of Jamadagni                               |
| भृगुकुले                   | in the line of Bhrigus                                      |
| त्वं रेणुकायां             | Thou to Renuka  |
| हरे                        | O Lord!   |
| रामः नाम                   | by the name Raama   |
| तत्-आत्मजेषु               | among his (Jamadagni,s) sons                                |
| अवरजः                      | as the youngest   |
| पित्रोः-अधाः:<br>सम्मदम्   | to the parents gave great joy                               |

To fulfill the boon given to Kaartviryaaarjuna, Thou were born to Jamadagni and Renuka in the line of the Bhrigus, by the name Raama. Thou were the youngest among Jamadagni's sons and gave Thy parents great joy. Thy purpose to be born as Raama was also to kill the whole clan of kings who were very impious and were a burden on the earth, and were partly held in check only by Kaartviryarjuna's valour.

लब्धाम्नायगणश्चतुर्दशवया गन्धर्वराजे मना-  
 गासक्तां किल मातरं प्रति पितुः क्रोधाकुलस्याज्ञया ।  
 ताताज्ञातिगसोदरैः सममिमां छित्वाऽथ शान्तात् पितु-  
 स्तेषां जीवनयोगमापिथ वरं माता च तेऽदाद्वरान् ॥३॥

|                                |   |
|--------------------------------|---|
| लब्ध-आम्नायगण:-                | gaining (the knowledge of) all the Vedas                    |
| चतुर्दश-वया                    | by the age of fourteen                                      |
| गन्धर्वराजे                    | in Gandharva king (Chitraratha)                             |
| मनाक्-आसक्तां किल              | a little bit attached, indeed                               |
| मातरं प्रति                    | Thy mother, towards her                                     |
| पितुः क्रोध-आकुलस्य-<br>आज्ञया | by Thy greatly enraged father's command                     |
| तात-आज्ञातिग-सोदरैः            | who did not carry out the father,s<br>command, Thy brothers |
| समम्-इमां छित्वा-              | along with them, her cutting off                            |
| अथ शान्तात् पितुः              | then, who had calmed down, Thy father,<br>from him          |
| तेषां जीवन योगम्-<br>आपिथ वरं  | their life, to be restored requested the<br>boon            |
| माता च                         | and Thy mother also   |
| ते-अदात्-वरान्                 | gave Thee boons   |

By the age of fourteen years Thou acquired the knowledge of the Vedas. Thy father was greatly enraged with Thy mother who was a little bit attached to the Gandharva king Chitraratha. By the command of Thy father Thou cut of Thy mother's head and also of Thy brothers' as they had failed to carry out the same order of Thy father. After Thy father had calmed down, as a boon from him, Thou got to restore them to life. Thy mother also being pleased gave Thee boons.

पित्रा मातृमुदे स्तवाहृतवियद्धेनोर्निजादाश्रमात्  
 प्रस्थायाथ भृगोर्गिरा हिमगिरावाराध्य गौरीपतिम् ।  
 लब्ध्वा तत्परशुं तदुक्तदनुजच्छेदी महास्तादिकं  
 प्राप्तो मित्रमथाकृतव्रणमुनिं प्राप्यागमः स्वाश्रमम् ॥४॥

|                             |  |
|-----------------------------|--|
| पित्रा मातृमुदे             | by Thy father, for Thy mother's pleasure     |
| स्तव-आहृत-                  | by prayer was brought                        |
| वियत्-धेनोः-                | the heavenly cow (Kaamdhenu)                 |
| निजात्-आश्रमात्             | from Thy aashrama                            |
| प्रस्थाय-अथ                 | setting out then,                            |
| भृगोः-गिरा                  | on Bhrigu's words                            |
| हिमगिरौ-आराध्य<br>गौरीपतिम् | in the Himaalayaas, worshipping Shiva        |
| लब्ध्वा-तत्-परशुं           | got his battle axe                           |
| तत्-उक्त-दनुज-छेदी          | by him pointed out, that asura (Thou) killed |
| महा-अस्त्वादिकं प्राप्तः    | various divine missiles having got           |
| मित्रम्-अथ-                 | as a friend                                  |
| अकृत्-व्रण-मुनि             | Akrit-vrana sage                             |
| प्राप्य-अगमः स्व-आश्रमम्    | getting, went to Thy aashrama                |

To please Thy mother Renuka, Thy father Jamadagni, brought by prayer the heavenly cow Kaamdhenu to his aashrama. On the advice of Bhrigu, Thou set out from Thy aashrama to the Himaalayaas and worshipped Shiva. Thou were bestowed with his battle-axe and other various divine missiles, and killed the asura pointed out by him. Then making friends with sage Akrityrana, Thou returned to Thy aashrama.

आखेटोपगतोऽर्जुनः सुरगवीसम्प्राप्तसम्पद्गौ-  
 स्त्वत्पित्रा परिपूजितः पुरगतो दुर्मन्त्रिवाचा पुनः ।

गां क्रेतुं सचिवं न्ययुद्धक्त कुधिया तेनापि रुन्धन्मुनि-  
प्राणक्षेपसरोषगोहतचमूचक्रेण वत्सो हृतः ॥५॥

|                                   |  |
|-----------------------------------|--|
| आखेट-उपगतः-<br>अर्जुनः            | for hunting who had come,<br>Kaartaveeryaarjuna,             |
| सुरगवी-सम्प्राप्त-<br>सम्पद्गौणः- | by the celestial cow getting the various<br>riches           |
| त्वत्-पित्रा परिपूजितः            | by Thy father well entertained                               |
| पुर-गतः दुर्मन्ति-<br>वाचा        | returned to his town, by the ill advice                      |
| पुनः गां क्रेतुं                  | again, the cow to buy  |
| सचिवं न्ययुद्धक्त                 | appointed his minister                                       |
| कुधिया तेन-                       | by the evil minded him                                       |
| अपि रुन्धन्-                      | even as he was obstructing                                   |
| मुनि-प्राण-क्षेप                  | the sage was killed  |
| सरोष-गो-                          | the enraged cow  |
| हत-चमू-चक्रेण                     | killed (by the soldiers emerging from her)<br>the whole army |
| वत्सः हृतः                        | (but) the calf was stolen                                    |

The king Kiraatarjuna came hunting to the forest and was treated well by Thy father with the riches and luxuries obtained from the celestial cow Kaamadhenu. When the king returned to his town, he was ill advised by his ministers to buy the cow. The king sent an emissary for the purpose and as Thy father, the sage tried to resist his taking away of the cow, he was killed. Several warriors emerged from the furious divine cow and destroyed the whole army. But the calf was stolen.

शुक्रोज्जीविततातवाक्यचलितक्रोधोऽथ सख्या समं  
बिभ्रद्यात्महोदरोपनिहितं चापं कुठारं शरान् ।

आरूढः सहवाहयन्तुकरथं माहिष्मतीमाविशन्  
वाग्मिर्वत्समदाशुषि क्षितिपतौ सम्प्रास्तुथाः सङ्गरम् ॥६॥

|                             |   |
|-----------------------------|---|
| शुक्र-उज्जीवित              | by Shukra (who was) brought back to life                |
| तात-वाक्य                   | by Thy father's words                                   |
| चलित-क्रोधः-अथ              | Thou whose anger increased,then                         |
| सखा समं विभ्रत्             | with Thy friends shining                                |
| ध्यात-महोदर-उपनिहितं        | meditated upon Mahodara, (from him) brought             |
| चापं कुठारं शरान्           | bow, battle-axe and arrows                              |
| आरूढः सह-वाह-<br>यन्तुक रथं | boarding, with horses and the charioteer<br>the chariot |
| माहिष्मतीम्-आविशन्          | Maahishmati entering                                    |
| वाग्मिः-वत्सम्-             | by words, the calf                                      |
| अदाशुषि क्षितिपतौ           | did not give back, when the king                        |
| सम्प्रास्तुथाः सङ्गरम्      | started the battle                                      |

Thy father was brought back to life by Shukraachaarya. When Thy father related the whole incident Thou were very angry. With Thy friend Akritavrana Thou meditated upon Mahodara who then equipped Thee with bow, arrows and the battle axe. Boarding the chariot with the horses and the charioteer, Thou entered Maahishmati. Even when the king was requested, he did not give the calf back, Thou started the battle.

पुत्राणामयुतेन सप्तदशभिश्कौहिणीभिर्महा-  
सेनानीभिरनेकमित्रनिवहैव्याजृभितायोधनः ।  
सद्यस्त्वक्लकुठारबाणविदलन्त्रिश्शोषसैन्योक्तरो  
भीतिप्रद्रुतनष्टशिष्टतनयस्त्वामापतत् हेहयः ॥७॥

|                   |                             |
|-------------------|-----------------------------|
| पुत्राणाम्-अयुतेन | with sons ten thousand sons |
|-------------------|-----------------------------|

|                      |  |
|----------------------|--|
| सप्तदशभिः-च-         | and seventeen Akshauhini (armies)                              |
| अक्षौहिणीभिः-        |  |
| महा-सेनानीभिः-       | great commanders   |
| अनेक-मित्र-निवहैः-   | and numerous friends   |
| व्याजृमित-आयोधनः     | fiercely fighting the battle                                   |
| सद्यः-त्वत्क-        | soon by Thy  |
| कुठार-बाण-विदलन्-    | battle-axe and arrows destroying                               |
| निश्शेष-सैन्य-उत्करः | (whose) entire army  |
| भीति-प्रद्रुत-       | of fear who had fled   |
| नष्ट-शिष्ट-तनयः      | and so were saved from being killed, with these left over sons |
| त्वाम्-आपतत्         | Thee attacked  |
| हेहयः                | the king of Hehaya, i.e., Kartaveeryaarjuna                    |

Kaartveerya with his ten thousand sons and seventeen Akshauhini armies and numerous friends and great commanders fiercely fought the battle. Soon by Thy battle axe and arrows the entire army was destroyed and all his sons were killed except those who had fled in fright. The king of Hehaya then attacked Thee.

लीलावारितनर्मदाजलवललङ्कशगर्वापह-  
 श्रीमद्वाहुसहस्रमुक्तबहुशस्त्रास्तं निरुन्धन्नमुम् ।  
 चक्रे त्वय्यथ वैष्णवेऽपि विफले बुद्ध्वा हरिं त्वां मुदा  
 ध्यायन्तं छितसर्वदोषमवधीः सोऽगात् परं ते पदम् ॥८॥

|            |  |
|------------|--|
| लीला-वारित | cleverly impounded                                 |
| नर्मदा जल  | the river Narmada's waters                         |
| वलत्       | almost drowning (by releasing the waters suddenly) |

|                      |   |
|----------------------|---|
| लङ्घेश-गर्व-         | Raavana, and his pride destroying         |
| अपह-                 |   |
| श्रीमत्-             | O! Thyself                                |
| बाहु-सहस्र-मुक्त     | by his thousand arms who wielded          |
| बहु-शस्त्र-अस्तं     | innumerable weapons                       |
| निरुच्यन्-अमुम्      | blocking him ((Kaartveeryaarjuna))        |
| चक्रे त्वयि-अथ       | the discus used on Thee, then             |
| वैष्णवे-अपि<br>विफले | even the Vaishnava (discus) was powerless |
| बुद्ध्वा हरिं त्वाम् | knowing Thee as Hari                      |
| मुदा ध्यायन्तं       | with joy, meditating                      |
| छित-सर्व-दोषम्-      | (he whose) all sins were purified         |
| अवधीः सः-अगात्       | Thou killed, and he went                  |
| परं ते पदम्          | to Thy Supreme abode                      |

Kaartaveerya had once with his thousand arms cleverly impounded the waters of the river Narmadaa, and almost drowning Raavana had destroyed his pride who was meditating on the banks downstream. That Kaartaveerya, wielded various weapons with those thousand arms and finding the Vaishnava discus also powerless against Thee, knew Thee to be Hari, and with joy meditated upon Thee. Then, he whose sins were purified, was killed by Thee and he went to Thy Supreme abode.

भूयोऽमर्षितहेहयात्मजगणैस्ताते हते रेणुका-  
 माद्ग्रानां हृदयं निरीक्ष्य बहुशो धोरां प्रतिज्ञां वहन् ।  
 ध्यानानीतरथायुधस्त्वमकृथा विप्रद्रुहः क्षत्रियान्  
 दिक्चक्रेषु कुठारयन् विशिखयन् निःक्षत्रियां मेदिनीम् ॥९॥

|                  |                              |
|------------------|------------------------------|
| भूयः-अमर्षित-    | thereafter greatly angered   |
| हेहय-आत्मज-गणैः- | by the king of Hehaya's sons |

|                          |  |
|--------------------------|--|
| ताते हते                 | (when) Thy father was killed                 |
| रेणुकाम्-आद्धानां हृदयं  | Renuka was beating her breast                |
| निरीक्ष्य बहुशः          | seeing many times                            |
| घोरां प्रतिज्ञां वहन्    | taking a terrible vow                        |
| ध्यान-आनीत-              | by meditation brought                        |
| रथ-आयुधः-त्वम्-अकृथा     | chariot and weapons Thou made                |
| विप्र-द्रुहः क्षत्रियान् | the enemies of Brahmins, the Kshatriyas      |
| दिक्-चक्रेषु कुठारयन्    | in all the quarters fighting with battle axe |
| विशिखयन् नि:क्षत्रियाम्  | rendering devoid of Kshatriyaas              |
| मेदिनीम्                 | the earth                                    |

Thereafter the sons of the king of Hehaya were in great rage and killed Thy father. Grieved at this Thy mother Renuka was wailing and beating her breast many times, seeing this Thou took a terrible vow. Thou then got the chariot and weapon by meditation and fought against the Kshatriyaas who were enemies of the Brahmins. With the battle axe Thou killed the Kshatriyaas in all the quarters and rendered the earth devoid of them.

तातोज्जीवनकृन्त्रपालककुलं त्रिसप्तकृत्वो जयन्  
 सन्तर्प्यथ समन्तपञ्चकमहारक्तहृदौघे पितृन्  
 यज्ञे क्षमामपि काश्यपादिषु दिशन् साल्वेन युध्यन् पुनः  
 कृष्णोऽमुं निहनिष्ठतीति शमितो युद्धात् कुमारैर्भवन् ॥१०॥

|                                |  |
|--------------------------------|--|
| तात-उज्जीवनकृत्-               | Thy father reviving                            |
| नृपालक-कुलं                    | the tribe of Kshatriyaas                       |
| त्रि:सप्त-कृत्वः जयन्          | thrice seven times (21) defeating              |
| सन्तर्प्य-अथ                   | performing tarpana then                        |
| समन्त-पञ्चक-महारक्त-<br>हृदौघे | in Samant-Panchaka, the vast lake of<br>blood, |

|                             |  |
|-----------------------------|--|
| पितृन् यजे                  | to the ancestors , in sacrifice              |
| क्षाम्-अपि काश्यप-<br>आदिषु | the land also, to Kaashyapa and other Rishis |
| दिशन् साल्वेन युध्यन् पुनः  | giving away, with Saalva fighting again      |
| कृष्णः-अमुम्-निहनिष्यति-    | Krishna will kill him                        |
| इति शमितः युद्धात्          | thus restrained from the fight               |
| कुमारैः भवान्               | by the Sanat kumaars, Thou (were)            |

Thy father was revived and Thou defeated the clan of kings twenty one times. Thou then performed tarpana to the ancestors in the vast lake of blood named Samant Panchaka. In the sacrifice Thou also gave away land to Kaashyapa and other Rishis. Thou fighting again with Saalva, refrained, on being restrained by Sanata Kumaars who told Thee that he was destined to be killed by Krishna.

न्यस्यास्त्राणि महेन्द्रभूभृति तपस्तन्वन् पुनर्जितां  
गोकर्णावधि सागरेण धरणीं दृष्ट्वार्थितस्तापसैः ।  
ध्यातेष्वासधृतानलास्त्रचकितं सिञ्चुं सुवक्षेपणा-  
दुत्सार्योदधृतकेरलो भृगुपते वातेश सरक्ष माम् ॥११॥

|                           |                                      |
|---------------------------|--------------------------------------|
| न्यस्य-अस्त्राणि          | abandoning all weapons               |
| महेन्द्र-भूभृति           | on the Mahendra mountain             |
| तपः-तन्वन्                | penance performing                   |
| पुनः-मज्जितां             | thereafter submerged                 |
| गोकर्ण-अवधि               | up to Gokarna                        |
| सागरेण धरणीं<br>दृष्ट्वा- | by the sea, the earth seeing         |
| अर्थितः-तापसैः<br>ध्यात-  | requested by the sages by meditation |

|                          |   |
|--------------------------|---|
| इष्वास-धृत-अनल-<br>अस्त- | the bow bearing the fire missile                      |
| चकितं सिन्धुम्           | the frightened ocean                                  |
| सुव-क्षेपणात्-           | by the throwing of the ladle                          |
| उत्साय-उदधृत-<br>केरलः   | pushing back, scooped out Kerala                      |
| भृगुपते वातेश            | O! Bhrigupati (Parashuraama), the Lord of Guruvaayur! |
| संरक्ष माम्              | protect me  |

Abandoning all weapons, Thou resorted to the Mahendra mountain for meditation, practicing penance. Finding the land up to Gokarna submerged in the sea, on the request of the sages, who meditated upon Thee, Thou frightened the ocean with the bow bearing fire missile. By throwing a sacrificial ladle Thou pushed back the sea and scooped out the land of Kerala. O Bhrigupati Parashuraama! The Lord of Guruvaayur! Deign to protect me.

## Dashaka 37

सान्द्रानन्दतनो हरे ननु पुरा दैवासुरे सङ्गरे  
 त्वत्कृत्ता अपि कर्मशेषवशतो ये ते न याता गतिम् ।  
 तेषां भूतलजन्मनां दितिभूवां भारेण दूरार्दिता  
 भूमि: प्राप विरिच्छमाश्रितपदं देवैः पुरैवागतैः ॥१॥

|                            |  |
|----------------------------|--|
| सान्द्र-आनन्द-तनो          | condensed bliss incarnate                      |
| हरे ननु पुरा               | O Lord! Even long ago                          |
| दैव-असुरे सङ्गरे           | in the battle between the Devas and the Asuras |
| त्वत्-कृत्ता अपि           | even though slain by Thee                      |
| कर्म-शेष-वशतः ये           | because of their residual Karma, those who     |
| ते न याता गतिम्            | they did not attain liberation                 |
| तेषां भूतल-जन्मनां         | and so on this earth were born                 |
| दितिभूवां भारेण            | of those Asuras (by their) burden              |
| दूरार्दिता भूमि:           | the tormented earth                            |
| प्राप विरिच्छम्-आश्रित-पदं | approached Brahmaa and sought refuge           |
| देवैः पुरा-एव-आगतैः        | the Devas had already reached (there)          |

O Lord Hari! Condensed bliss incarnate! Long ago, in the battle between the Devas and Asuras, some of the Asuras, even though slain by Thee, did not get liberation because of their residual Karmas. So they were born again on the earth. Mother earth being very much tormented by their burden sought refuge in Brahmaa and reached his abode, where the Devas had already gone.

हा हा दुर्जनभूरिभारमथितां पाथोनिधौ पातुका-  
 मेतां पालय हन्त मे विवशतां सम्पृच्छ देवानिमान् ।

इत्यादिप्रचुरप्रलापविवशामालोक्य धाता महीं  
देवानां वदनानि वीक्ष्य परितो दध्यौ भवन्तं हरे ॥२॥

|                            |   |
|----------------------------|---|
| हा हा                      | Alas!   |
| दुर्जन-भूरि-भार-<br>मथितां | by the wicked peoples' immense weight,<br>crushed |
| पाथोनिधौ पातुकाम्-         | into the ocean , about to fall                    |
| एतां पालय हन्त             | this (me) protect, pray!                          |
| मे विवशातां सम्पृच्छ       | (about) my helplessness ask                       |
| देवान्-इमान् इति-<br>आदि   | these Devas, in this manner                       |
| प्रचुर-प्रलाप-<br>विवशाम्- | much lamenting and helpless                       |
| आलोक्य धाता महीं           | seeing the earth, Brahmaa                         |
| देवानाम् वदनानि<br>वीक्ष्य | and also of the Devas' faces, seeing              |
| परितः                      | (who had) assembled all around                    |
| दध्यौ भवन्तं               | meditated on Thee                                 |
| हरे                        | O Lord!   |

Crushed by the immense weight of the evil minded people and  
about to fall in the ocean of the causal waters, this me please  
protect. Ask the Devas here of my plight,' the Earth lamented. O  
Lord! Seeing the Earth in such a helpless state and also looking at  
the faces of the Devas, who had assembled there, Brahmaa  
meditated on Thee.

ऊचे चाम्बुजभूरमूनयि सुराः सत्यं धरित्र्या वचो  
नन्वस्या भवतां च रक्षणविधौ दक्षो हि लक्ष्मीपतिः ।  
सर्वे शर्वपुरस्सरा वयमितो गत्वा पयोवारिधिं  
नत्वा तं स्तुमहे जवादिति ययुः साकं तवाकेतनम् ॥३॥

|                            |  |
|----------------------------|--|
| ऊचे च-अम्बुजभूः-           | and said Brahmaa   |
| अमून्-अपि सुराः            | to them , O Devas  |
| सत्यं धरित्र्या वचः        | true are the Earth's words                                 |
| ननु-अस्या भवतां च          | indeed hers and yours                                      |
| रक्षण-विधौ                 | in the matter of protection                                |
| दक्षः हि लक्ष्मीपतिः       | capable alone is Maha Vishnu                               |
| सर्वे शर्व-पुरः-सरा        | all of us led by Shiva                                     |
| वयम्-इतः गत्वा             | we, from here going  |
| पयः-वारिधिं                | to the Milk Ocean  |
| नत्वा तं स्तुमहे<br>जवात्- | will prostrate before him and sing his praises,<br>quickly |
| इति ययुः साकं              | together (they) went                                       |
| तव-आकेतनम्                 | to Thy abode   |

Presently, the lotus born Brahmaa said to the Devas that what the Mother Earth was saying was indeed true. In the matter of the protection of the Devas and the Earth, Maha Vishnu alone was capable. So all of them and Brahmaa, led by Shiva would quickly go from there to the Milk Ocean and prostrate before Him and sing hymns of his praise. So together they went to Thy abode.

ते मुग्धानिलशालिदुग्धजलधेस्तीरं गताः सङ्गता  
यावत्त्वत्पदचिन्तनैकमनसस्तावत् स पाथोजभूः ।  
त्वद्वाचं हृदये निशम्य सकलानानन्दयन्नूचिवा-  
नाख्यातः परमात्मना स्वयमहं वाक्यं तदाकण्ठताम् ॥४॥

|                  |   |
|------------------|---|
| ते               | they  |
| मुग्ध-अनिल-शालि- | (to the ocean) a pleasant breeze<br>comprising of |
| दुग्ध-जलधे: तीरं | to the Milk Ocean's shores                        |

|                           |  |
|---------------------------|--|
| गता: सङ्गता यावत्-        | went, (and when they were) together standing               |
| त्वत्-पद-चिन्तन-एक-मनसः:- | and when on Thy feet their minds were fixed and meditating |
| तावत् स पाथोजभूः          | then that lotus born Brahmaa                               |
| त्वत्-वाचम् हृदये निशम्य  | Thy words, in his own heart, hearing                       |
| सकलान्-आनन्दयन्-          | making everyone happy,                                     |
| ऊचिवान्-आख्यातः           | said, '(I) have been told                                  |
| परमात्मना स्वयम्-         | by the supreme Lord Himself                                |
| अहं वाक्यं                | I (have been told) the words,                              |
| तत्-आकर्ष्यताम्           | which please listen'                                       |

They together went to the shore of the Milk Ocean where a pleasant breeze was blowing. As they stood there with their minds fixed on Thy feet, meditating, the lotus born Brahmaa in his own heart heard Thy words. Making everyone happy, he told them that he had been spoken to by the Supreme Lord Himself, and asked them to listen to those words.

जाने दीनदशामहं दिविषदां भूमेश्व भीमैर्नृपे-  
 स्तत्क्षेपाय भवामि यादवकुले सोऽहं समग्रात्मना ।  
 देवा वृष्णिकुले भवन्तु कलया देवाङ्गनाश्वावनौ  
 मत्सेवार्थमिति त्वदीयवचनं पाथोजभूर्णचिवान् ॥५॥

|                    |                                       |
|--------------------|---------------------------------------|
| जाने दीन-दशाम्-अहं | (I) know the sad state                |
| दिविषदां भूमे:-च   | of the gods and of the earth          |
| भीमै:-नृपै:-       | (caused) by cruel kings               |
| तत्-क्षेपाय        | for its removal                       |
| भवामि यादव-कुले    | (I) shall be born in the Yaadava clan |

|                         |   |
|-------------------------|---|
| सः-अहम् समग्र-आत्मना    | that Me with all My powers                    |
| देवाः वृष्णिकुले भवन्तु | the gods, in the Vrishni clan, may be born    |
| कलया                    | as part incarnation                           |
| देवाङ्गनाः-च-अवनौ       | and also the wives of the Devas, on the earth |
| मत्-सेवा-अर्थम्-        | to serve me                                   |
| इति त्वदीय-वचनम्        | thus Thy words                                |
| पाठोजभूः-ऊचिवान्        | Brahmaa told                                  |

"I know the sad state of the gods and of the Earth caused by the cruel kings. For its removal I shall be born in the Yaadava clan with all My powers (as a complete incarnation). The gods may be born in the Vrishni clan as part incarnation, and the wives of the Devas also will be born on the Earth to serve me." Thus Thy words Brahmaa told to the Devas and the Earth.

श्रुत्वा कर्णरसायनं तव वचः सर्वेषु निर्वापित-  
 स्वान्तेष्वीश गतेषु तावककृपापीयूष्टतृप्तात्मसु ।  
 विख्याते मधुरापुरे किल भवत्सान्त्रिध्यपुण्योत्तरे  
 धन्यां देवकनन्दनामुदवहद्राजा स शूरात्मजः ॥६॥

|                        |  |
|------------------------|--|
| श्रुत्वा कर्ण-रसायनम्  | hearing the (words), to the ears nectar like   |
| तव वचः सर्वेषु         | Thy words                                      |
| निर्वापित-स्वान्तेषु-  | all of them whose minds were freed from sorrow |
| ईश गतेषु               | O Lord! (they) having gone                     |
| तावक-कृपा-             | Thy compassion                                 |
| पीयूष-तृप्त-आत्मसु     | nectar like satiated them                      |
| विख्याते मधुरापुरे किल | in the famous city of Mathura, it is said,     |

|                                 |                                  |
|---------------------------------|----------------------------------|
| भवत्-सान्निध्य-पुण्य-<br>उत्तरे | by Thy presence made more sacred |
| धन्यां देवकनन्दनाम्-            | the virtuous daughter of Devak   |
| उद्धहत्-राजा स                  | married that king                |
| शूरात्मजः:                      | the son of Shoorasena            |

Hearing Thy compassionate message which was like nectar to their ears they all went away with their minds freed from sorrow, highly delighted and satiated with Thy sweet words. In the famous city of Mathura which is said to be made more sacred by Thy ever presence there, Devaki, the virtuous daughter of Devaka married the king Vasudeva, the son of Shoorasena.

उद्घाहावसितौ तदीयसहजः कंसोऽथ सम्मानय-  
न्नेतौ सूततया गतः पथि रथे व्योमोत्थया त्वद्विरा ।  
अस्यास्त्वामतिदुष्टमष्टमसुतो हन्तेति हन्तेरितः  
सन्त्वासात् स तु हन्तुमन्तिकगतां तन्वीं कृपाणीमधात् ॥७॥

|                                |  |
|--------------------------------|--|
| उद्घाह-अवसितौ                  | when the marriage ceremony was over              |
| तदीय-सहजः कंसः:-<br>अथ         | her (Devaki's) brother, Kansa then               |
| सम्मानयन्-एतौ                  | honouring these two (the couple)                 |
| सूततया गतः पथि रथे             | as a charioteer went on the road, in the chariot |
| व्योम-उत्थया त्वत्-गिरा        | rising in the sky, by Thy voice                  |
| अस्याः-त्वाम्-अति-<br>दुष्टम्- | her, you who are very wicked                     |
| अष्टम-सुतः हन्ता-इति           | eighth son will be the killer, thus              |
| हन्त-ईरितः:                    | alas, was spoken                                 |
| सन्त्वासात् स तु               | out of great fear, he then                       |

|                              |  |
|------------------------------|--|
| हन्तुम्-अन्तिकगतां<br>तन्वीं | to kill, who was near by, the beautiful lady |
| कृपाणीम्-अधात्               | the sword , took                             |

When the marriage ceremony was over Devaki's brother Kansa, in order to honour the couple became their charioteer and took to the road in the chariot. Rising from the sky Thy voice said, "You who are very wicked will be killed by her eighth son." Alas! Thus spoken, out of great fear, he then drew his sword to kill the beautiful lady who was near by.

गृह्णानश्चिकुरेषु तां खलमतिः शौरेश्चिरं सान्त्वनै-  
नो मुञ्चन् पुनरात्मजार्पणगिरा प्रीतोऽथ यातो गृहान् ।  
आद्यं त्वत्सहजं तथाऽर्पितमपि स्नेहेन नाहन्त्रसौ  
दुष्टानामपि देव पुष्टकरुणा दृष्टा हि धीरेकदा ॥८॥

|                           |  |
|---------------------------|--|
| गृह्णानः-चिकुरेषु<br>ताम् | catching hold of her by the hair                     |
| खलमतिः                    | the evil minded one (Kansa)                          |
| शौरे:-चिरं सान्त्वनैः     | by Shauri's (Vasudeva's) repeated conciliatory words |
| नो मुञ्चन् पुनः:-         | not releasing, again then                            |
| आत्मज-अर्पण-<br>गिरा      | his children offering to surrender, by these words   |
| प्रीतः-अथ यातः<br>गृहान्  | satisfied (he) then went home                        |
| आद्यं त्वत्-सहजम्         | the first born, Thy brother                          |
| तथा-अर्पितम्-अपि          | accordingly, though surrendered                      |
| स्नेहेन न-अहन्-<br>असौ    | out of love,did not kill, this (Kansa)               |
| दुष्टानम्-अपि देव         | even in the wicked (people), O Lord!                 |

|                    |  |
|--------------------|--|
| पुष्ट-करुणा        | great compassion                             |
| दृष्टा हि धीः-एकदा | is indeed seen in the heart, once in a while |

The evil minded Kansa who had caught hold of Devaki by her hair did not release her in spite of the repeated conciliatory words of Shauri (Vasudeva). Then at the offer of Vasudeva to surrender his children, he was satisfied and went home. The first born Thy brother, though handed over to Kansa as promised, he did not kill the child out of love. For, O Lord! even wicked people are found to be very compassionate in the heart, once in a while.

तावत्त्वन्मनसैव नारदमुनिः प्रोचे स भोजेश्वरं  
 यूयं नन्वसुराः सुराश्च यदवो जानासि किं न प्रभो ।  
 मायावी स हरिर्भवद्वधकृते भावी सुरप्रार्थना-  
 दित्याकर्ण्य यदूनदूधुनदसौ शौरेश्व सूनूनहन् ॥९॥

|                       |                                   |
|-----------------------|-----------------------------------|
| तावत्-त्वत्-मनसा-एव   | at that time by Thy will alone    |
| नारद मुनिः            | sage Naarada                      |
| प्रोचे स भोजेश्वरं    | he told the king of Bhoja (Kansa) |
| यूयं ननु-असुराः       | you all are indeed Asuras         |
| सुराः-च यादवः         | and Yaadavas are Devas            |
| जानासि किं न प्रभो    | do you not know O King!           |
| मायावी स हरिः-        | that master of Maayaa, Hari,      |
| भवत्-वध कृते          | for your killing                  |
| भावी सुर-प्रार्थनात्- | will be born by Devas' prayer     |
| इति-आकर्ण्य           | this hearing                      |
| यदून्-अदूधुनत्-असौ    | the Yadus, drove out that (Kansa) |
| शौरेः-च सूनून्-अहन्   | and Vasudeva's sons killed        |

At that time, prompted by Thy will alone Naarada Muni told to the king of Bhoja, Kansa, that did he not know that his clan was of

Asuras, whereas, the Yaadavas were Devas. Hari, the master of the Maayaa, will be born to kill him, as result of the prayers of the Devas. Hearing this, Kansa drove out the Yadavaas and killed the sons of Vasudeva.

प्राप्ते सप्तमगर्भतामहिपतौ त्वत्प्रेरणान्मायया  
नीते माधव रोहिणीं त्वमपि भोःसच्चित्सुखैकात्मकः ।  
देवक्या जठरं विवेशिथ विभो संस्तूयमानः सुरैः  
स त्वं कृष्ण विधूय रोगपटलीं भक्तिं परां देहि मे ॥१०॥

|                          |   |
|--------------------------|---|
| प्राप्ते सप्तम-गर्भताम्- | entered (the womb of Devaki) at the seventh pregnancy |
| अहिपतौ                   | when the king of serpents (Aadishesha)                |
| त्वत्-प्रेरणात्-         | by Thy prompting                                      |
| मायया नीते               | by Yoga Maayaa was taken away                         |
| माधव रोहिणीं             | O Maadhava! To Rohini's (womb)                        |
| त्वम्-अपि भोः-           | Thou also O!  |
| सत्-चित्-सुख-एक-आत्मकः   | who are Existence Consciousness and Bliss in one soul |
| देवक्या जठरं विवेशिथ     | in Devaki's womb entered                              |
| विभो संस्तूयमानः सुरैः   | O Lord! Being well praised by the Devas               |
| स त्वं कृष्ण             | That Thou O Krishna                                   |
| विधूय रोग-पटलीम्         | removing the host of ailments                         |
| भक्तिं परां देहि मे      | supreme devotion bestow to me                         |

At the seventh pregnancy when the king of serpents, Aadishesha entered the womb of Devaki, by Thy prompting, the foetus was transferred to the womb of Rohini by Yoga Maaya. O Maadhava, Thou also who are Existence Consciousness and Bliss alone, entered in Devaki's womb, being well prised by the Devas. O Lord! That Thou O Krishna! removing the host of ailments, bestow to me supreme devotion.



## Dashaka 38

आनन्दरूप भगवन्नयि तेऽवतारे  
 प्राप्ते प्रदीप्तभवदङ्गनिरीयमाणैः ।  
 कान्तिव्रजैरिव घनाघनमण्डलैर्द्या-  
 मावृण्वती विरुरुचे किल वर्षवेला ॥१॥

|                       |                                   |
|-----------------------|-----------------------------------|
| आनन्द-रूप             | Bliss personified                 |
| भगवन्-अयि             | O Lord! Thou                      |
| ते-अवतारे प्राप्ते    | (when) Thy incarnation approached |
| प्रदीप्त-भवत्-अङ्ग-   | lustrous Thy body                 |
| निरीयमाणैः            | emanating                         |
| कान्ति-व्रजैः-इव      | rays of brilliance like           |
| घनाघन-मण्डलैः-        | by groups of thick dark clouds    |
| द्याम्-आवृण्वती       | the skies covering                |
| विरुरुचे किल वर्षवेला | shone indeed the rainy season     |

Thou O Lord! Who are Bliss personified, when the time of Thy incarnation approached, the rainy season indeed shone with the lustre of Thy body, which emanated the blue rays of brilliance on the thick dark clouds that covered the skies.

आशासु शीतलतरासु पयोदतोयै-  
 राशासिताप्तिविवशेषु च सज्जनेषु ।  
 नैशाकरोदयविधौ निशि मध्यमायां  
 क्लेशापहस्तिजगतां त्वमिहाविरासीः ॥२॥

|            |                           |
|------------|---------------------------|
| आशासु      | (when) all the directions |
| शीतलतरासु  | had been cooled well      |
| पयोदतोयैः- | by the rain waters        |

|                          |   |
|--------------------------|---|
| आशासित-                  | what was desired for                              |
| आप्ति-विवशेषु            | (when) it was got, overwhelmed (by it)            |
| च सज्जनेषु               | by the good people                                |
| नैशाकर-उदय-<br>विधौ      | and when the moon was rising                      |
| निशि मध्यमायां           | at midnight                                       |
| क्लेशापहः:-<br>त्रिजगतां | the Remover of the sorrows of the three<br>worlds |
| त्वम्-                   | Thou  |
| इह-आविरासी:              | here ( on this earth) did appear                  |

When all the directions had been well cooled by the rain waters, when the virtuous people were overwhelmed with the joy of the impending fulfillment of their desires, and the moon was rising at midnight, Thou the remover of all sorrows, appeared here on this earth, embodied as Krishna.

बाल्यस्पृशा॑पि वपुषा॒ दधुषा॒ विभूती॑-  
रुद्यल्किरीटकटकाङ्गदहारभासा॑ ।  
शङ्खारिवारिजगदापरिभासितेन  
मेघासितेन परिलेसिथ सूतिगेहे ॥३॥

|                  |                                   |
|------------------|-----------------------------------|
| बाल्य-स्पृशा-अपि | though in the form of a child     |
| वपुषा            | by body                           |
| दधुषा विभूतीः:-  | Thou adorned the divine majesties |
| उद्यत्-किरीट-    | shining crown                     |
| कटक-अङ्गद-       | bracelets, shoulder ornaments     |
| हार् भासा        | beautiful necklace                |
| शङ्ख-अरि-        | conch, discus                     |
| वारिज-गदा        | lotus mace                        |

|                         |  |
|-------------------------|--|
| परिभासितेन<br>मेघासितेन | beautiful like the hue of rain bearing blue clouds |
| परिलेसिथ                | Thou shone   |
| सूति गेहे               | in the birth chamber                               |

Thou shone in the birth chamber, though in the form of a child, with Thy body adorned with the divine majesties, shining crown, bracelets, shoulder ornaments, beautiful necklace, conch, discus, lotus, mace, beautiful as the hue of the rain bearing clouds.

वक्षःस्थलीसुखनिलीनविलासिलक्ष्मी-  
मन्दाक्षलक्षितकटाक्षविमोक्षभेदैः ।  
तन्मन्दिरस्य खलकंसकृतामलक्ष्मी-  
मुन्मार्जयन्निव विरेजिथ वासुदेव ॥४॥

|                               |   |
|-------------------------------|---|
| वक्षः-स्थली-                  | on Thy bosom                                  |
| सुख-निलीन-                    | comfortably resting                           |
| विलासि-लक्ष्मी-               | the glorious Lakshmi                          |
| मन्द-अक्ष-लक्षित-             | casting with shyful eyes                      |
| कटाक्ष-विमोक्ष-भेदैः          | the side-glances glancing                     |
| तत्-मन्दिरस्य                 | of that house (the prison)                    |
| खल-कंस-कृताम्-<br>अलक्ष्मीम्- | the inauspiciousness caused by the evil Kansa |
| उन्मार्जयन्-इव                | dispersing away ,as though                    |
| विरेजिथ वासुदेव               | Thou did shine O Vaasudeva!                   |

O Vaasudeva! Thou did shine in that prison house with the glorious Lakshmi Devi comfortably resting on Thy bosom. The side glances of varied graces, with shyful eyes, cast by her, dispersed away the inauspiciousness of the prison caused by the wicked Kansa.

शौरिस्तु धीरमुनिमण्डलचेतसोऽपि  
 दूरस्थितं वपुरुदीक्ष्य निजेक्षणाभ्याम् ॥  
 आनन्दवाष्पपुलकोद्गमगद्गदार्द्र-  
 स्तुष्टाव दृष्टिमकरन्दरसं भवन्तम् ॥५॥

|                        |  |
|------------------------|--|
| शौरि:-तु               | Vasudeva indeed,                               |
| धीर-मुनि-मण्डल-        | the group of sages                             |
| चेतसः-अपि              | to their minds also                            |
| दूरस्थितं              | unapproachable                                 |
| वपुः-उदीक्ष्य          | Thy form, on seeing                            |
| निज-ईक्षणाभ्याम्       | by his own eyes                                |
| आनन्द-वाष्प-           | (with) tears of joy                            |
| पुलक-उद्गम-            | horripilation                                  |
| गद-गद-आर्द्रः-         | choked and melting voice                       |
| तुष्टाव दृष्टि-        | sang Thy praises, for the sight (Thou who are) |
| मकरन्द-रसम्<br>भवन्तम् | nectar-like as for the bee.                    |

Thy form which is unapproachable to the minds of many aspiring sages, when Vasudeva saw with his own eyes, he had horripilation all over his body, his eyes were full of tears of joy and with a choked and melting voice he sang Thy praises, whose sight is like nectar honey for the bee like eyes.

देव प्रसीद परपूरुष तापवल्ली-  
 निर्लूनदात्रसमनेत्रकलाविलासिन् ।  
 खेदानपाकुरु कृपागुरुभिः कटाक्षै-  
 रित्यादि तेन मुदितेन चिरं नुतोऽभूः ॥६॥

|            |                    |
|------------|--------------------|
| देव प्रसीद | O Lord! Be pleased |
|------------|--------------------|

|                           |   |
|---------------------------|---|
| परपूरुष                   | O Supreme being!                                |
| तापवल्ली-                 | the creeper of all sorrows                      |
| निर्लून-दात्र-सम-         | cutting down with sharp sword like              |
| नेत्र-कला-विलासिन्        | with playful eyes                               |
| खेदान्-अपाकुरु            | remove all sufferings                           |
| कृपा-गुरुभिः<br>कटाक्षैः- | laden with compassion, by the side glances      |
| इत्यादि तेन मुदितेन       | thus by him (Vasudeva), who was filled with joy |
| चिरं नुतो-अभूः            | for a long time, Thou were praised              |

Thou were praised with prayers for a long time by Vasudeva who was filled with joy, saying that 'O Lord! cut down the creeper of all my sorrows with Thy sharp sword like playful eyes. O Supreme Being! Remove all my sufferings with Thy side glances laden with compassion.'

मात्रा च नेत्रसलिलास्तृतगात्रवल्या  
 स्तोत्रैरभिष्टुतगुणः करुणालयस्त्वम् ।  
 प्राचीनजन्मयुगालं प्रतिबोध्य ताभ्यां  
 मातुर्गिरा दधिथ मानुषबालवेषम् ॥७॥

|                             |   |
|-----------------------------|---|
| मात्रा च नेत्र-सलिल-        | and by Thy mother's (Devaki), tears             |
| आस्तृत-गात्र-वल्या          | was covered well the body delicate creeper like |
| स्तोत्रैः-अभिष्टुत-<br>गुणः | by hymns (Thee whose) excellences were praised  |
| करुणालयः- त्वम्             | Thou the abode of mercy                         |
| प्राचीन-जन्म-युगालं         | (about) their two previous births               |
| प्रतिबोध्य ताभ्यां          | explained the two of them                       |
| मातुः-गिरा दधिथ             | at the request of Thy mother assumed            |

And by Thy mother Devaki's tears whose delicate creeper like body was covered and made wet , Thy excellences were praised by hymns. Thou, the abode of mercy, then explained to them, Thy parents, about their two previous births. Then at the request of Thy mother Devaki, Thou assumed the form of a human infant child.

त्वत्प्रेरितस्तदनु नन्दतनूजया ते  
व्यत्यासमारचयितुं स हि शूरसूनः ।  
त्वां हस्तयोरधृत चित्तविधार्यमायै-  
रम्मोरुहस्थकलहंसकिशोररम्यम् ॥८॥

|                             |   |
|-----------------------------|---|
| त्वत्-प्रेरितः-तदनु         | by Thee prompted, then                                    |
| नन्द-तनूजया                 | with the daughter of Nanda                                |
| ते व्यत्यासम्-<br>आरचयितुम् | Thy inter-exchange to carry out                           |
| स हि शूरसूनः:               | indeed, he the son of Shoorasena<br>(Vasudeva)            |
| त्वां हस्ययोः-अधृत          | Thee in his two hands took                                |
| चित्त-विधार्यम्-आयैः-       | by the minds of the sages conceivable only<br>(as though) |
| अम्मोरुह-स्थ-               | on a lotus sitting  |
| कल-हंस-किशोर-<br>रम्यम्     | a swan young and beautiful                                |

At Thy prompting, in order to bring about Thy inter-exchanging with the daughter of Nanda, the son of Shoorasena Vasudeva took Thee in his two hands. Thou who can only be conceived in the minds of the sages, in Vasudeva's hands looked like an attractive young swan perched on a lotus.

जाता तदा पशुपसद्वनि योगनिद्रा ।  
 निद्राविमुद्रितमथाकृत पौरलोकम् ।  
 त्वत्प्रेरणात् किमिव चित्रमचेतनैर्यद्-  
 द्वारैः स्वयं व्यघटि सङ्घटितैः सुगाढम् ॥१॥

|                     |   |
|---------------------|---|
| जाता तदा            | was born then                               |
| पशुप-सद्वनि         | in the house of the cowherd (Nanda)         |
| योग-निद्रा          | Yoga-Maayaa                                 |
| निद्रा-विमुद्रितम्- | in deep slumber                             |
| अथ-अकृत पौर-लोकम्   | thereafter, caused the people of the region |
| त्वत्-प्रेरणात्     | at Thy behest                               |
| किम्-इव चित्रम्-    | what is so surprising in this               |
| अचेतनैः-यत्-द्वारैः | when the inanimate doors                    |
| स्वयं व्यघटि        | opened by themselves                        |
| सङ्घटितैः सुगाढम्   | which were closed very well                 |

Thereafter, at Thy behest, Yoga-Maayaa, who was born in the house of Nandagopa, caused all the people in the region to fall into deep slumber. This is not at all surprising, considering that the well locked inanimate doors of the prison opened by themselves.

शेषेण भूरिफणवारितवारिणाऽथ  
 स्वैरं प्रदर्शितपथो मणिदीपितेन ।  
 त्वां धारयन् स खलु धन्यतमः प्रतस्थे  
 सोऽयं त्वमीश मम नाशय रोगवेगान् ॥१०॥

|                     |   |
|---------------------|---|
| शेषेण भूरि-फण-वारित | by Aadi Shesha's many hoods the warded off (waters) |
| वारिणा-अथ स्वैरम्   | the waters then comfortably                         |
| प्रदर्शित-पथः       | led along the way                                   |

|                     |  |
|---------------------|--|
| मणि-दीपितेन         | enlightened by the gems (on the hood of Aadi Shesha) |
| त्वां धारयन्        | carrying Thee  |
| स खलु धन्यतमः       | indeed he the most blessed one                       |
| प्रतस्थे            | set out  |
| सः-अयं त्वम्-ईश     | That This Thou O Lord!                               |
| मम नाशय रोगा-वेगान् | eradicate the force of my ailments                   |

He, Vasudeva, the most blessed one set out carrying Thee in his hands. Aadi Shesha with his many hoods warded off the rain waters and led along the way by him with the gems on his hood s enlightening the way. O Lord! Of such exceeding prowess deign to save me from my forceful ailments.

## Dashaka 39

भवन्तमयमुद्वहन् यदुकुलोद्वहो निस्सरन्  
 ददर्श गगनोच्चलज्जलभरां कलिन्दात्मजाम् ।  
 अहो सलिलसञ्चयः स पुनरैन्द्रजालोदितो  
 जलौघ इव तत्क्षणात् प्रपदमेयतामाययौ ॥१॥

|                      |   |
|----------------------|---|
| भवन्तम्-अयम्-उद्वहन् | Thee he carrying                            |
| यदुकुल-उद्वहः        | this leader of the Yadu clan                |
| निस्सरन् ददर्श       | and setting out saw                         |
| गगन-उच्चलत्-जल-भराम् | reaching to the skies the water overflowing |
| कलिन्द-आत्मजाम्      | Kalinda's daughter, Yamuna                  |
| अहो सलिल-सञ्चयः सः   | Lo! water collection that                   |
| पुनः-ऐन्द्रजाल-उदितः | as though caused by Indrajaala, magic       |
| जलौघः- इव            | a flood like                                |
| तत्-क्षणात्          | in that very moment                         |
| प्रपद-मेयताम्-आययौ   | to the ankles measuring became              |

When the leader of the Yadu clan Vasudeva set out carrying Thee, he saw the waters of the Yamuna river flooded to the skies. Lo! As he crossed, the waters were reduced to the ankles of his feet as if the huge expanse of water was an illusory flood caused by magic.

प्रसुप्तपशुपालिकां निभृतमारुदद्वालिका-  
 मपावृतकवाटिकां पशुपवाटिकामाविशन् ।  
 भवन्तमयमर्पयन् प्रसवतत्पके तत्पदा-  
 द्वहन् कपटकन्यकां स्वपुरमागतो वेगतः ॥२॥

|                     |  |
|---------------------|--|
| प्रसुप्त-पशुपालिकां | fast asleep, (in which) the cowherd women were |
|---------------------|--|

|                              |  |
|------------------------------|--|
| निभृतम्-आरुदद्-<br>बालिकाम्- | gently (where) was crying a girl child |
| अपावृत्-कवाटिकाम्            | open were whose doors                  |
| पशुप-वाटिकाम्-<br>आविशन्     | (that) cowherd's house entering        |
| भवन्तम्-अयम्-अर्पयन्         | Thee, he (that Vasudeva) placing       |
| प्रसव-तल्पके                 | on the labour cot                      |
| तत्-पदात्-वहन्               | (and) from that place taking           |
| कपट-कन्यकाम्                 | the seeming female infant              |
| स्वपुरम्-आगतः वेगतः          | came back to his city quickly          |

Vasudeva entered the cowherd chieftain's house, whose doors were open and the cowherd women were all fast asleep, and a baby girl was crying. He gently placed Thee on the labour cot and took the seeming female infant (Yoga Maayaa) in his hands and quickly proceeded to his house, in Mathura.

ततस्त्वदनुजारवक्षपितनिद्रवेगद्रवद्-  
भटोल्करनिवेदितप्रसववार्तयैवार्तिमान् ।  
विमुक्तचिकुरोल्करस्त्वरितमापतन् भोजरा-  
डतुष्ट इव दृष्टवान् भगिनिकाकरे कन्यकाम् ॥३॥

|                           |  |
|---------------------------|--|
| ततः-त्वत्-अनुजा-रव-       | then by Thy younger sister's the sound (of crying) |
| क्षपित-निद्र-वेग-द्रवत्-  | awakened and running fast                          |
| भट-उल्कर-निवेदित-         | the host of attendants informed                    |
| प्रसव-वार्तया-            | (about) the delivery news                          |
| एव-आर्तिमान्              | (by which) only agitated                           |
| विमुक्त-चिकुर-<br>उल्करः- | (and with) dishevelled locks of hair               |

|                         |                                     |
|-------------------------|-------------------------------------|
| त्वरितम्-आपतन्          | hastily reaching                    |
| भोज-राज-अतुष्ट          | Bhojaraaja (Kansa) dissatisfied     |
| इव दृष्टवान्            | as if saw                           |
| भगिनिका-करे<br>कन्यकाम् | in his sister's hands the baby girl |

Then awakened by the sound of crying of Thy younger sister, the host of attendants ran fast to inform Kansa of the child's birth. Stricken with fear, Kansa, with dishevelled hair, hastily reached the spot and was surprised and confused to see a baby girl in his sister's arms.

ध्रुवं कपटशालिनो मधुहरस्य माया भवे-  
 दसाविति किशोरिकां भगिनिकाकरालिङ्गिताम् ।  
 द्विपो नलिनिकान्तरादिव मृणालिकामाक्षिप-  
 न्यं त्वदनुजामजामुपलपट्टके पिष्टवान् ॥४॥

|                               |  |
|-------------------------------|--|
| ध्रुवम् कपटशालिनः             | certainly of the deceitful                               |
| मधुहरस्य माया भवेत्-          | Vishnu's trick this must be                              |
| असौ-इति किशोरिकाम्            | this (girl) thus (deciding), the girl                    |
| भगिनिका-कर-<br>आलिङ्गिताम्    | in his sister in her arms held close                     |
| द्विपः नलिनि-कान्तरात्-<br>इव | (like) an elephant from the lotus pond                   |
| मृणालिकाम्-आक्षिपन्-          | a tender lotus stalk plucking out                        |
| अयम् त्वत्-अनुजाम्-<br>अजाम्- | this (Kansa), Thy younger sister , the<br>birth less one |
| उपल-पट्टके पिष्टवान्          | on a block of stone dashed                               |

Kansa decided that certainly this was a trick of the deceitful Vishnu that this girl was born. He pulled the infant away from his

sister who had held her close in her arms, just as an elephant would pluck out a tender lotus stalk from a pond of lotus, and dashed her, Thy younger sister, the birth less one, on a block of stone.

ततः भवदुपासको झटिति मृत्युपाशादिव  
 प्रमुच्य तरसैव सा समधिरूढरूपान्तरा ।  
 अधस्तलमजग्मुषी विकसदृष्टबाहुस्फुर-  
 चमहायुधमहो गता किल विहायसा दिदयुते ॥५॥

|                       |  |
|-----------------------|--|
| ततः भवत्-उपासकः       | then (as) Thy devotee                              |
| झटिति मृत्युपाशात्-इव | quickly from the clutches of death, like that      |
| प्रमुच्य तरसा-एव      | slipping out (of Kansa's clutches) immediately     |
| सा समधिरूढ-रूपान्तरा  | she (Yoga Maayaa) assumed another form             |
| अधः-तलम्-अजग्मुषी     | below the earth not going (rising above the earth) |
| विकसत्-अष्ट-बाहुः-    | (the form in which) she developed eight arms       |
| स्फुरन्-महा-आयुधम्-   | shining with divine weapons                        |
| अहो गता किल           | what a wonder went away indeed                     |
| विहायसा दिदयुते       | in the sky shining                                 |

Then, just as Thy devotee would quickly free himself from the clutches of death, she, Yoga Maayaa freed herself from the clutches of Kamsa immediately. Not hitting the earth, she rose above the earth in the sky and assumed another form with eight arms shining with divine weapons.

नृशंसतर कंस ते किमु मया विनिष्पिष्ट्या  
 बभूव भवदन्तकः क्वचन चिन्त्यतां ते हितम् ।

इति त्वदनुजा विभो खलमुदीर्य तं जगमुषी  
मरुदृणपणायिता भुवि च मन्दिराण्येयुषी ॥६॥

|                            |  |
|----------------------------|--|
| नृशंसतर कंस                | O cruel Kansa!   |
| ते किमु                    | what is your (gain)                                    |
| मया विनिष्पिष्ट्या         | by my killing  |
| बभूव भवत्-अन्तकः           | has been (born) your destroyer                         |
| क्वचन                      | elsewhere  |
| चिन्त्यतां ते हितम्        | think of your welfare                                  |
| इति त्वत्-अनुजा            | thus Thy sister  |
| विभो खलम्-उदीर्य तं        | O Lord! to the wicked one saying                       |
| जगमुषी मरुदृण-<br>पणायिता  | went away (disappeared), being praised by<br>the Devas |
| भुवि च मन्दिराणि-<br>एयुषी | and on the earth, in the temples, entered              |

"O cruel most Kansa! What is your gain by smashing me? Your destroyer has been born elsewhere. Think of your welfare." Thus saying to the wicked one, Thy sister disappeared. The Devas praised her also as she entered the temples on the earth and was worshipped.

प्रगे पुनरगात्मजावचनमीरिता भूभुजा  
प्रलम्बबकपूतनाप्रमुखदानवा मानिनः ।  
भवन्निधनकाम्यया जगति बभ्रमुर्निर्भया:  
कुमारकविमारकाः किमिव दुष्करं निष्कृपैः ॥७॥

|             |  |
|-------------|--|
| प्रगे पुनः- | the next morning, again                                |
| अगात्मजा-   | by the daughter of the mountain (Paarvati-Yoga Maayaa) |
| वचनम्-ईरिता | the words spoken (which were)                          |

|                            |  |
|----------------------------|--|
| भूमुजा                     | by the king (being told to)                  |
| प्रलम्ब-बक-पूतना-          | Pralamba, Baka, Pootanaa,                    |
| प्रमुख-दानवाः:             | the main demons                              |
| मानिनः:                    | haughty                                      |
| भवत्-निधन-<br>काम्यया      | with the desire to kill Thee                 |
| जगति बभ्रमुः-<br>निर्भयाः  | all over the land, roamed about fearlessly   |
| कुमारक-विमारकाः            | killing children                             |
| किमिव दुष्करं<br>निष्कृपैः | what is not possible by the merciless people |

Thereafter, the next morning, the king told the main haughty demons, Pralamba, Baka and Pootana, what the daughter of the mountain, Paarvati-Yoga Maayaa had said. They then roamed all over the land fearlessly killing the children. Merciless people are capable of doing merciless deeds.

ततः पशुपमन्दिरे त्वयि मुकुन्द नन्दप्रिया-  
प्रसूतिशयनेशये रुदति किञ्चिदञ्चत्पदे ।  
विबुध्य वनिताजनैस्तनयसम्बवे घोषिते  
मुदा किमु वदाम्यहो सकलमाकुलं गोकुलम् ॥८॥

|                               |   |
|-------------------------------|---|
| ततः पशुप-मन्दिरे              | then in the cowherd's (Nanda's) house             |
| त्वयि मुकुन्द                 | (when) Thou were O Lord! (Bestower of Liberation) |
| नन्द प्रिया-प्रसूति-<br>शयने- | on wife of Nanda (Yashoda's) labour-bed           |
| शये रुदति                     | lying and crying                                  |
| किञ्चित्-अञ्चत्-पदे           | and slightly kicking the legs                     |
| विबुध्य वनिता-जनैः-           | waking up, by the women folk                      |

|                         |                                     |
|-------------------------|-------------------------------------|
| तनय-सम्बवे घोषिते       | the birth of a boy was announced    |
| मुदा किमु वदामि-<br>अहो | overjoyed, O What can I say         |
| सकलम्-आकूलं<br>गोकूलं   | all brimming (with joy), Gokula was |

Then, Bestower of Liberation! O Lord! Lying on the labour bed of Yashoda, the cowherd chieftain's wife, Thou raised infant cries as Thou slightly kicked Thy legs. All the women folk were aroused from sleep, and they announced the birth of a boy. O! How can I describe the joy with which the whole of Gokula was brimming.

अहो खलु यशोदया नवकलायचेतोहरं  
 भवन्तमलमन्तिके प्रथममापिबन्त्या दृशा ।  
 पुनः स्तनभरं निजं सपदि पाययन्त्या मुदा  
 मनोहरतनुस्पृशा जगति पुण्यवन्तो जिताः ॥९॥

|                          |  |
|--------------------------|--|
| अहो खलु यशोदया           | what a wonder indeed, by Yashoda               |
| नव-कलाय-चेतोहरं          | like a fresh Kalaya flower enchanting the mind |
| भवन्तम्-अलम्-<br>अन्तिके | Thee, very near to herself                     |
| प्रथमम्-आपिबन्त्या       | at first drinking thoroughly                   |
| दृशा पुनः                | with the eyes, then                            |
| स्तनभरं निजं सपदि        | her own breasts immediately                    |
| पाययन्त्या मुदा          | feeding joyfully                               |
| मनोहर-तनु-स्पृशा         | (Thy) charming body caressing                  |
| जगति पुण्यवन्तः          | in the world, the most meritorious ones        |
| जिताः                    | were surpassed                                 |

What a wonder indeed that the most meritorious and holy persons were surpassed by Yashoda by her good fortune as she imbibed with her eyes Thy beautiful form fresh as a Kalaya flower lying by her side. Then she joyfully applied Thee to her breasts feeding Thee, as she also caressed Thy charming body again and again.

भवत्कुशलकाम्यया स खलु नन्दगोपस्तदा  
 प्रमोदभरसङ्कुलो द्विजकुलाय किन्नाददात् ।  
 तथैव पशुपालकाः किमु न मङ्गलं तेनिरे  
 जगल्लितयमङ्गलं त्वमिह पाहि मामामयात् ॥१०॥

|                             |   |
|-----------------------------|---|
| भवत्-कुशल-काम्यया           | Thy wellbeing desiring                        |
| स खलु नन्दगोपः-तदा          | that, Nanadagopa indeed, then                 |
| प्रमोद-भर-सङ्कुलः           | with extreme joy overwhelmed                  |
| द्विज-कुलाय                 | to the Braahmin clan (holy men)               |
| किम्-न-अददात्               | what did not give                             |
| तथा-एव पशु-पालकाः           | in the same way the cowherds                  |
| किमु न मङ्गलं तेनिरे        | what auspicious act did not perform           |
| जगत्-त्रितय-मङ्गल<br>त्वम्- | O Lord! The beneficiary of the world!<br>Thou |
| इह पाहि माम्-आमयात्         | here save me from ailments                    |

Nandagopa, overwhelmed with joy, and out of the desire for Thy wellbeing gave away limitless gifts to holy men of the Braahmin clan. In the same manner innumerable auspicious rites and observances were performed by the gopas for Thy sake. Thou the harbinger of auspiciousness of the three worlds, deign to save me from my ailments.

## Dashaka 40

तदनु नन्दमन्दशुभास्पदं नृपपुरीं करदानकृते गतम्।  
समवलोक्य जगाद् भवतिता विदितकंससहायजनोद्यमः ॥१॥

|                   |   |
|-------------------|---|
| तदनु नन्दम्-      | after that to Nanda                       |
| अमन्द-शुभ-आस्पदम् | (who is) of non dimmed virtues the abode  |
| नृप-पुरीम्        | to the king's city                        |
| कर-दान-कृते गतम्  | to pay his tributes (taxes), who had gone |
| समवलोक्य          | seeing (meeting)                          |
| जगाद् भवत्-पिता   | said (to Nanda), Thy father (Vasudeva)    |
| विदित-कंस-        | who knew of Kansa's                       |
| सहायजन-उद्यमः     | and Kansa's supporters' activities        |

Thereafter, Nanda (who is the abode of undiminished virtues), went to the king's city to pay his tributes (taxes). On meeting him, Thy father Vasudeva who knew of the activities of Kansa and his supporters, told him that.

अयि सखे तव बालकजन्म मां सुखयतेऽद्य निजात्मजजन्मवत् ।  
इति भवतितृतां व्रजनायके समधिरोप्य शशंस तमादरात् ॥२॥

|                       |   |
|-----------------------|---|
| अयि सखे               | O friend!   |
| तव बालक जन्म          | to you a son's birth                              |
| मां-सुखयते-अद्य       | gives me pleasure now                             |
| निज-आत्मज-<br>जन्मवत् | my own son's birth like                           |
| इति भवत्-पितृतां      | thus Thy fatherhood                               |
| व्रजनायके समधिरोप्य   | to the cowherd chief, (he cleverly)<br>attributed |

शाशंस तम्-आदरात्

and praised him with affection

"O Friend! The birth of a son to you gives me pleasure as if a son were born to myself." Thus he cleverly attributed Thy fatherhood on Nanda, and praised him with affection.

इह च सन्त्यनिमित्तशतानि ते कटकसीम्नि ततो लघु गम्यताम् ।  
इति च तद्वचसा व्रजनायको भवदपायभिया द्रुतमाययौ ॥३॥

|                  |                                    |
|------------------|------------------------------------|
| इह च सन्ति-      | and here there are                 |
| अनिमित्त-शतानि   | bad omens in hundreds              |
| ते कटक-सीम्नि    | at your residence                  |
| ततः लघु गम्यताम् | therefore soon (you) should go     |
| इति च तत्-वचसा   | and thus, by his (Vaudeva's) words |
| व्रजनायकः        | the cowherd chieftain (Nandagopa)  |
| भवत्-अपाय-भिया   | to Thee danger apprehending        |
| द्रुतम्-आययौ     | quickly returned                   |

"Here there are bad omens in hundreds and soon at your residence also it will not be safe, so you should return soon". Thus by Vasudeva's words, apprehending danger to Thee, Nanda quickly returned.

अवसरे खलु तत्र च काचन व्रजपदे मधुराकृतिरङ्घना ।  
तरलष्टपदलालितकुन्तला कपटपोतक ते निकटं गता ॥४॥

|                        |                                 |
|------------------------|---------------------------------|
| अवसरे खलु तत्र च       | at that time, indeed, and there |
| काचन व्रजपदे           | some (female) in Gokula         |
| मधुर-आकृतिः-<br>अङ्घना | beautiful looking woman         |
| तरल-षट्पद-             | (with) hovering bees            |

|               |   |
|---------------|---|
| लालित-कुन्तला | around (her) locks of hair (due to the sweet smell) |
| कपट-पोतक      | (O Thou) in the guise of a child!                   |
| ते निकटं गता  | went near Thee                                      |

Just then there in Gokula, some beautiful looking woman with honey bees hovering around the sweet smelling flowers in her hair locks, entered. O Thou! In the guise of a child, she approached Thee.

सपदि सा हृतबालकचेतना निशिचरान्वयजा किल पूतना ।  
व्रजवधूषिह केयमिति क्षणं विमृशतीषु भवन्तमुपाददे ॥५॥

|                 |                                   |
|-----------------|-----------------------------------|
| सपदि सा         | quickly she                       |
| हृत-बालक-चेतना  | who had taken the children' lives |
| निशिचर-अन्वय-जा | of demon clan born                |
| किल पूतना       | indeed Pootanaa                   |
| व्रज-वधूषु-इह   | among the Vraja women here        |
| का-इयम्-इति     | who is this, thus                 |
| क्षणं विमृशतीषु | for a moment wondering            |
| भवन्तम्-उपाददे  | Thee lifted up (in her arms)      |

Quickly she, Pootanaa, born in the clan of demons, who had taken the lives of many children, lifted Thee up, even as the Vraja women were for a second wondering as to who she was.

ललितभावविलासहतात्मभिर्युवतिभिः प्रतिरोद्धुमपारिता ।  
स्तनमसौ भवनान्तनिषेदुषी प्रददुषी भवते कपटात्मने ॥५॥

|                 |   |
|-----------------|---|
| ललित-भाव-विलास- | by her charming appearance and graceful movements |
|-----------------|---|

|                   |  |
|-------------------|--|
| हृत-आत्मभिः:-     | with captivated minds, the young women |
| युवतिभिः          |  |
| प्रतिरोद्धम्-     |  |
| अपारिता           | to deter (stop) not being able         |
| स्तनम्-असौ        | her breasts this (Pootanaa)            |
| भवन-अन्त-निषेदुषी | inside the house sitting               |
| प्रददुषी भवते     | gave (her breasts) to Thee             |
| कपट-आत्मने        | the illusive child                     |

Her charming appearance and graceful movements captivated the minds of the Gopis who were unable to stop her from making advances. So this Pootanaa took her seat inside the house as she applied Thee, the illusive child, to her breasts.

समधिरुह्य तदङ्गं मशङ्किंतस्त्वमथ बालकलोपनरोषितः ।  
महदिवाम्रफलं कुचमण्डलं प्रतिचुचूषिथ दुर्विषदूषितम् ॥७॥

|                          |                                   |
|--------------------------|-----------------------------------|
| समधिरुह्य तत्-अङ्गम्-    | climbing in her lap               |
| अशङ्कितः-त्वम्-अथ        | unhesitatingly Thou then          |
| बालक-लोपन-रोषितः         | by the children' killing angered  |
| महत्-इव-आम्र-फलम्        | huge, as if it were a mango fruit |
| कुच-मण्डलं प्रति-चुचूषिथ | the breast, sucked well           |
| दुर्विष-दूषितम्          | with strong poison smeared        |

Thou who were angered by her killing of the children, unhesitatingly climbed in her lap and sucked well her poison smeared breasts as if it were a huge mango fruit.

असुभिरेव समं ध्यति त्वयि स्तनमसौ स्तनितोपमनिस्वना ।  
निरपत्न्यदायि निजं वपुः प्रतिगता प्रविसार्य भुजावुभौ ॥८॥

|                        |  |
|------------------------|--|
| असुभिः-एव समम्-        | her life breath along with             |
| ध्यति त्वयि स्तनम्-    | sucking (when) Thou were the breast    |
| असौ स्तनित-उपम-निस्वना | this Pootanaa, with thunder like noise |
| निरपतत्-               | fell down                              |
| भयदायि निजं वपुः       | ferocious her own body                 |
| प्रतिगता               | reverting to                           |
| प्रविसार्य भुजौ-उभौ    | out stretching both the hands          |

Thou sucked the breast along with her life force. This Pootanaa fell down with a thunder like noise reverting to her natural ferocious body with both hands stretching out.

भयदघोषणभीषणविग्रहश्रवणदर्शनमोहितवल्लवे ।  
व्रजपदे तदुरःस्थलखेलनं ननु भवन्तमगृह्णत गोपिकाः ॥१॥

|                 |                           |
|-----------------|---------------------------|
| भयद-घोषण-       | the terrifying sound      |
| भीषण-विग्रह-    | and the frightful form    |
| श्रवण-दर्शन-    | hearing and seeing        |
| मोहित-वल्लवे    | (which) stunned the gopas |
| व्रजपदे         | and (the whole of) Gokul  |
| तत्-उदरः-स्थल-  | on her chest              |
| खेलनं ननु       | playing indeed            |
| भवन्तम्-अगृह्णत | Thee picked up            |
| गोपिकाः         | the Gopis                 |

The whole of Gokul stood stunned hearing the terrifying sound and seeing the frightful form. The Gopis picked Thee up even as Thou were playing on the chest of the dead demoness.

भुवनमङ्गलनामभिरेव ते युवतिभिर्बहुधा कृतरक्षणः ।  
त्वमयि वातनिकेतननाथ मामगदयन् कुरु तावकसेवकम् ॥१०॥

|                     |   |
|---------------------|---|
| भुवन-मङ्गल-         | O Thou who confers auspiciousness on the world! |
| नामभिः-एव ते        | by Thy name alone                               |
| युवतिभिः-बहुधा      | by the young women, in various ways             |
| कृतरक्षणः त्वम्-अयि | Thou were protected, O Thou!                    |
| वातनिकेतननाथ        | Lord of Guruvaayur!                             |
| माम्-अगदयन्         | making me devoid of ailments                    |
| कुरु तावक-सेवकम्    | make me Thy devotee                             |

O Thou! Who confers auspiciousness on to the world, the young women protected Thee in various ways with chanting Thy names alone. O Lord of Guruvaayur! Making me devoid of my ailments, make me Thy devotee.

## Dashaka 41

व्रजेश्वरैः शौरिवचो निशम्य समाव्रजन्नध्वनि भीतचेताः ।  
निष्पिष्टनिशेषतरुं निरीक्ष्य कञ्चित्पदार्थं शरणं गतस्वाम् ॥१॥

|                             |                                       |
|-----------------------------|---------------------------------------|
| व्रजेश्वरः                  | the chieftain of Vraja (Nanda Gopa)   |
| शौरि-वचः निशम्य             | the words of Vasudeva having heard    |
| समाव्रजन्-अध्वनि            | returning on the way                  |
| भीत-चेताः                   | in utter fear (seeing)                |
| निष्पिष्ट-निशेष-तरुम्       | crushed all the trees                 |
| निरीक्ष्य किञ्चित्-पदार्थम् | seeing (by) some indescribable object |
| शरणम् गतः-त्वाम्            | took refuge in Thee (prayed to Thee)  |

The chieftain of Vraja, Nanda Gopa, having heard the words of Vasudeva, was returning home in a hurry. On the way he saw an indescribable form falling down and crushing all the trees around. In utter fear he took refuge in Thee and prayed to Thee.

निशम्य गोपीवचनादुदन्तं सर्वेऽपि गोपा भयविस्मयान्धाः ।  
त्वत्पातितं घोरपिशाचदेहं देहुर्विंदूरेऽथ कुठारकृत्तम् ॥२॥

|                    |  |
|--------------------|--|
| निशम्य गोपी-वचनात् | hearing, by the words of the Gopikas     |
| उदन्तम्            | the news (story of Pootanaa)             |
| सर्वे-अपि गोपाः    | all the Gopas                            |
| भय-विस्मय-अन्धाः   | by fear and wonder dumbfounded           |
| त्वत्-पातितम्      | felled by Thee                           |
| घोर-पिशाच-देहम्    | the terrible monster's (Pootanaa's) body |
| देहुः-विंदूरे-अथ   | burnt far away, then,                    |
| कुठार-कृत्तम्      | (the body) by axes cut (into pieces)     |

The Gopas came to know of the whole incident of Pootanaa from the Gopikas and they were dumbfounded with fear and wonder. They then proceeded to cut the body of the terrible monster who was killed by Thee, into pieces with axes and burnt it at a distance.

त्वत्पीतपूतस्तनतच्छरीरात् समुच्चलन्नुच्चतरो हि धूमः ।  
शङ्कामधादागरवः किमेष किं चान्दनो गौल्गुलवोऽथवेति ॥३॥

|                        |   |
|------------------------|---|
| त्वत्-पीत-पूत-स्तन-    | by Thee sucked, the purified breasts, from (them) |
| तत्-शरीरात् समुच्चलन्- | (from that body) rising up profusely              |
| उच्चतरः हि धूमः        | high up indeed the smoke                          |
| शङ्काम्-अधात्-         | (made) doubt to arise                             |
| अगरवः किम्-एष          | (smell) of agaru is this,                         |
| किम् चान्दनः           | (or) is it sandalwood                             |
| गौल्गुलवः-अथवा-        | or from gulgulu (frankincense)                    |
| इति                    | thus (the doubt)                                  |

The breasts of Pootanaa were made pure by Thy having sucked them. Therefore, when her body was burnt, huge volumes of smoke rose in the sky, so fragrant that it produced doubt in the minds of the people as to what it was - agaru, sandalwood, or gulgulu (frankincense) incense.

मदङ्गसङ्गस्य फलं न दूरे क्षणेन तावत् भवतामपि स्यात् ।  
इत्युल्लपन् वल्लवतल्लजेभ्यः त्वं पूतनामातनुथाः सुगन्धिम् ॥४॥

|                   |                             |
|-------------------|-----------------------------|
| मत्-अङ्ग-सङ्गस्य  | of my body's contact        |
| फलं न दूरे        | the fruit is not far        |
| क्षणेन तावत्      | in no time then             |
| भवताम्-अपि स्यात् | to you also will be (given) |

|                  |                                     |
|------------------|-------------------------------------|
| इति-उल्लपन्      | thus saying (declaring)             |
| वल्लव-तल्लजेभ्यः | to the higher ones of the cow-herds |
| त्वम्            | Thou                                |
| पूतनाम्-अतनुथा:  | on Pootanaa conferred               |
| सुगच्छिम्        | fragrance (punya) (blessings)       |

Thou declared to the higher ones of the cowherd clan that the fruits of the contact with Thy body were not far behind, and that they too would get them soon. The conferring of fragrance / blessings on Pootanaa was, as though, to prove that.

चित्रं पिशाच्या न हतः कुमारः चित्रं पुरैवाकथि शौरिणेदम् ।  
इति प्रशंसन् किल गोपलोको भवन्मुखालोकरसे न्यमाङ्गीत् ॥५॥

|                   |  |
|-------------------|--|
| चित्रं पिशाच्या   | what a wonder, by the demoness         |
| न हतः कुमारः      | was not killed the boy                 |
| चित्रं पुरा-एव-   | what a wonder earlier itself           |
| अकथि शौरिणा-इदम्  | it was said by Shauri (Vasudeva), this |
| इति प्रशंसन्      | thus praising                          |
| किल गोपलोकः       | the cowherd people                     |
| भवत्-मुख-आलोक-रसे | in the joy of looking at Thy face      |
| न्यमाङ्गीत्       | immersed                               |

The cowherd people were wonder struck that the boy was not killed by the demoness. They also marvelled at the events foretold by Shauri Vasudeva. Realising this, they were fully immersed in the joy of looking at Thy face.

दिनेदिनेऽथ प्रतिवृद्धलक्ष्मीरक्षीणमाङ्गल्यशतो व्रजोऽयम् ।  
भवन्निवासादपि वासुदेव प्रमोदसान्द्रः परितो विरेजे ॥६॥

|                       |   |
|-----------------------|---|
| दिने-दिने-अथ          | day by day then                               |
| प्रति-वृद्ध-लक्ष्मीः- | increasing in prosperity                      |
| अक्षीण-माङ्गल्य-शतः   | (and) undiminished in numerous auspiciousness |
| व्रजः-अयम्            | Gokul this                                    |
| भवत्-निवासात्-        | by Thy living there                           |
| अयि वासुदेव           | O Vaasudeva!                                  |
| प्रमोद-सान्द्रः       | full of happiness                             |
| परितः विरेजे          | every where shone                             |

O Vaasudeva! Day by day this Gokul developed with prosperity and undiminished auspiciousness as a result of Thy living there. Happiness and undecaying virtue shone everywhere.

गृहेषु ते कोमलरूपहासमिथःकथासङ्कुलिताः कमन्यः ।  
वृत्तेषु कृत्येषु भवन्निरीक्षासमागताः प्रत्यहमत्यनन्दन् ॥७॥

|                        |                                       |
|------------------------|---------------------------------------|
| गृहेषु                 | in (their) house                      |
| ते कोमल-रूप-हास-       | Thy delicate form and smile           |
| मिथः-कथा-सङ्कुलिताः    | mutually narrated, gathering together |
| कमन्यः                 | the beautiful (Gopikas)               |
| वृत्तेषु कृत्येषु      | having completed their daily chores   |
| भवत्-निरीक्षा-समागताः  | to watch Thee, assembled              |
| प्रति-अहन्-अति-अनन्दन् | every day, in great joy               |

In their houses the beautiful Gopikas kept talking to each other about Thy charming form and smile. Having completed their daily chores they assembled in great joy to watch Thee.

अहो कुमारो मयि दत्तदृष्टिः स्मितं कृतं मां प्रति वसकेन ।  
एहोहि मामित्युपसार्य पाणी त्वयीश किं किं न कृतं वधूभिः ॥८॥

|                       |                                    |
|-----------------------|------------------------------------|
| अहो कुमारः            | O! the boy                         |
| मयि दत्त-दृष्टिः      | at me looked                       |
| स्मितं कृतं मां प्रति | smile was made in my direction     |
| वत्सकेन               | by the child                       |
| एहि-एहि माम्-इति      | come come to me, thus              |
| उपसार्य पाणी          | stretching out the hands           |
| त्वयि-ईश              | towards Thee O Lord!               |
| किं किं न कृतं वधूभिः | what all was not done by the women |

O the boy is looking at me,' 'his smile is directed towards me', 'come, come to me', thus remarking they stretched out their hands to hold Thee. O Lord! What all was not done by the Gopikas endearingly.

भवद्वपुः स्पर्शनकौतुकेन करात्करं गोपवधूजनेन ।  
नीतस्त्वमाताम्रसरोजमालाव्यालम्बिलोलम्बतुलामलासीः ॥१॥

|                   |  |
|-------------------|--|
| भवत्-वपुः-        | Thy body                                 |
| स्पर्शन-कौतुकेन   | in the eagerness to touch                |
| करात्-करं         | from hand to hand                        |
| गोप-वधू-जनेन      | by the Gopika women                      |
| नीतः-त्वम्-       | were taken Thou                          |
| आताम्र-सरोज-माला- | very red lotus garland                   |
| व्यालम्बि-लोलम्ब- | (as though on it) moving about, a beetle |
| तुलाम्-अलासीः     | resemblance Thou took on                 |

They passed Thee from hand to hand, each one of them eager to touch Thy body. As they did so, Thou looked like a honey beetle moving from one very red lotus to another strung together in a garland.

निपाययन्ती स्तनमङ्गं त्वां विलोकयन्ती वदनं हसन्ती ।  
दशां यशोदा कतमां न भेजे स तादृशः पाहि हरे गदान्माम् ॥१०॥

|                    |                                     |
|--------------------|-------------------------------------|
| निपाययन्ती स्तनम्- | feeding the breasts                 |
| अङ्गं त्वाम्       | to who were in the lap, Thee        |
| विलोकयन्ती वदनम्   | admiring the face                   |
| हसन्ती             | (and) smiling                       |
| दशां यशोदा कतमां   | states (of joy), Yashodaa, what all |
| न भेजे             | did not attain                      |
| स तादृशः पाहि      | That (Thee) who are such, save      |
| हरे गदान्-माम्     | O Lord Hari! Me from diseases       |

O ! What states of joy did Yashodaa, Nanda's wife, not attain as she took Thee in her lap and suckled Thee, with her eyes fixed on Thy smiling face. O Lord Hari! Who are thus! May Thou save me from all ailments.

## Dashaka 42

कदापि जन्मर्क्षदिने तव प्रभो निमन्तिवधूमहीसुरा ।  
महानसस्त्वां सविधे निधाय सा महानसादौ ववृते व्रजेश्वरी ॥१॥

|                      |                                      |
|----------------------|--------------------------------------|
| कदापि जन्म-ऋक्ष-दिने | once, on the birth star day          |
| तव प्रभो             | of Thee, O Lord!                     |
| निमन्ति-             | having invited                       |
| जाति-वधू-महीसुराः    | relatives, their wives and Braahmins |
| महा-अनसः-त्वां सविधे | a big cart, Thee near it             |
| निधाय सा             | placing, she (Yashodaa)              |
| महान-सादौ            | in the kitchen                       |
| ववृते व्रजेश्वरी     | got busy Yashoda                     |

O Lord! Once on Thy birth star day, Yashoda, the queen of Vraja, who had invited the relatives and their wives and the Braahmins, for the occasion, placed Thee near a big cart and got busy in the kitchen organising the feast.

ततो भवत्लाणनियुक्तबालकप्रभीतिसङ्क्रन्दनसङ्कुलारवैः ।  
विमिश्रमश्रावि भवत्समीपतः परिस्फुटद्वारुचटच्चटारवः ॥२॥

|                  |  |
|------------------|--|
| ततः भवत्-        | then, for Thy                          |
| त्राण-नियुक्त-   | to protect appointed                   |
| बालक-प्रभीति-    | the boys                               |
| सङ्क्रन्दन-      | fearfully crying                       |
| सङ्कुला-रवैः     | the confused voices                    |
| विमिश्रम-अश्रावि | which were mingled (with) , were heard |
| भवत्-समीपतः      | from near Thee                         |

|                  |                               |
|------------------|-------------------------------|
| परिस्फुटत्-दारु- | cracking and breaking of wood |
| चटत्-चटा-रवः     | with the crackling sound      |

Then from near Thee, was heard the fearful cries and confused voices of various boys who were appointed to protect Thee, which was mingled with the sound of the crackling and breaking sound of wood.

ततस्तदाकर्णनिसम्प्रमश्रमप्रकम्पिवक्षोजभरा व्रजाङ्गनाः ।  
भवन्तमन्तर्दृशुस्समन्ततो विनिष्पतदारुणदारुमध्यगम् ॥३॥

|                      |  |
|----------------------|--|
| ततः-तत्-आकर्णन्-     | then that hearing                      |
| सम्प्रम-श्रम-        | (with) the fear and the effort         |
| प्रकम्पि-वक्षोज-भरा: | heaving with the heavy breasts         |
| व्रजाङ्गनाः:         | the Gopikas                            |
| भवन्तम्-अन्तः-दृशुः- | Thee saw amongst                       |
| समन्ततः विनिष्पतत्-  | all around strewn                      |
| दारुण-दारु-मध्यगम्   | big pieces of wood, in the midst lying |

Then hearing the terrific sound, frightened, the Gopikas came running with their heavy breasts heaving because of the effort and anxiety. They saw Thee lying amongst the frightful big pieces of broken wood strewn all around.

शिशोरहो कि किमभूदिति द्रुतं प्रधाव्य नन्दः पशुपाश भूसुराः ।  
भवन्तमालोक्य यशोदया धृतं समाध्वसन्नश्रुजलाद्वलोचनाः ॥४॥

|                     |                               |
|---------------------|-------------------------------|
| शिशोः-अहो           | to the child, Alas!           |
| कि किम्-अभूत्-      | what! What has happened       |
| इति द्रुतं प्रधाव्य | thus (saying),swiftly running |
| नन्दः पशुपाः-च      | Nanda Gopa, the cowherds      |

|                        |                                     |
|------------------------|-------------------------------------|
| भूसुरा: भवन्तम्-आलोक्य | and the Braahmins, Thee seeing      |
| यशोदया धृतं            | (who was) by Yashoda held           |
| समाध्वसन्-             | felt relieved                       |
| अश्रु-जल-आर्द्ध-लोचनाः | (with) eyes wet with tears (of joy) |

Alas! What! What has happened to the child!" thus crying, Nanda, the Gopas and the assembled Braahmins rushed to the spot. Finding Thee in Yashoda's arms, they felt relieved and shed tears of joy seeing that the child was safe.

कस्को नु कौतस्कुत एष विस्मयो विशङ्कुटं यच्छकटं विपाटितम् ।  
न कारणं किञ्चिदिहेति ते स्थिताः स्वनासिकादत्तकरास्त्वदीक्षकाः ॥५॥

|                           |  |
|---------------------------|--|
| कः-कः नु कौतः-कुतः:       | what! What, indeed how? Where? (did it happen) |
| एष विस्मयः<br>विशङ्कुटम्  | this is a wonder, this huge                    |
| यत्-शकटम्<br>विपाटितम्    | that (this) cart is shattered to pieces        |
| न कारणम्                  | no reason                                      |
| किञ्चित्-इह-इति           | at all is here, thus                           |
| ते स्थिताः                | they stood                                     |
| स्व-नासिका-दत्त-<br>कराः- | on their noses placing their hands             |
| त्वत्-ईक्षकाः             | at Thee looking                                |

What ! What happened and how! This is a wonder! This huge cart is shattered! There seems to be no explanation for this', thus exclaiming, they looked at Thee, awestricken, with their fingers placed on their noses.

कुमारकस्यास्य पयोधरार्थिनः प्ररोदने लोलपदाम्बुजाहतम् ।  
मया मया दृष्टमनो विपर्यगादितीश ते पालकबालका जगुः ॥६॥

|                  |  |
|------------------|--|
| कुमारकस्य-अस्य   | of this child                          |
| पयोधर-अर्थिनः    | of being breast fed desirous           |
| प्ररोदने         | while crying                           |
| लोल-पद-अम्बुज-   | by the movement of the lotus like legs |
| आहतम्            | was hit (the cart)                     |
| मया मया दृष्टम्- | I saw, I saw                           |
| अनः विपर्यगात्-  | the cart overturned                    |
| इति-ईश           | thus O Lord                            |
| ते पालक-बालकाः   | the children who were guarding Thee    |
| जगुः             | said                                   |

O Lord! The children who were guarding Thee, declared 'This child who was desirous of being breast fed, moved his lotus like legs, and hit the cart which overturned. I saw, even I saw.'

भिया तदा किञ्चिदज्ञानतामिदं कुमारकाणामतिदुर्घटं वचः ।  
भवत्रभावाविदुरैरितीरितं मनागिवाशङ्क्यत दृष्टपूतनैः ॥७॥

|                           |   |
|---------------------------|---|
| भिया तदा                  | out of fright , then                      |
| किञ्चित्-<br>अज्ञानताम्-  | anything those who did not know (to them) |
| इदम्<br>कुमारकाणाम्-      | the children's                            |
| अति-दुर्घटम् वचः          | (this was) a very improbable statement    |
| भवत्-प्रभाव-<br>अविदुरैः- | Thy prowess' those not knowing            |

|                          |  |
|--------------------------|--|
| इति-ईरितं मनाक्-<br>इव-  | this statement, a little bit   |
| अशङ्कयत दृष्ट-<br>पूतनैः | was feared (to be true), who had witnessed<br>(the incident of) Pootanaa |

Then to the people who knew nothing of Thy prowess, the words of the frightened children were entirely baseless. But to those who knew of even a bit of Thy prowess and had witnessed the incident of Pootanaa, could not reject their statement altogether.

प्रवालताम्रं किमिदं पदं क्षतं सरोजरम्यौ नु करौ विरोजितौ।  
इति प्रसर्पलकरुणातरङ्गितास्त्वदङ्गमापस्पृशुरङ्गनाजना: ॥८॥

|                         |                                      |
|-------------------------|--------------------------------------|
| प्रवाल-ताम्रं           | tender leaves like pink              |
| किम्-इदं पदं क्षतं      | is this (little) foot hurt           |
| सरोज-रम्यौ नु           | lotuses like charming indeed         |
| करौ विरोजितौ            | (these) hands, have (they) been hurt |
| इति प्रसर्पत्-करुणा-    | thus with overflowing sympathy       |
| तरङ्गिताः-त्वत्-अङ्गम्- | moved by (such concern), Thy body    |
| आपस्पृशः-अङ्गनाजना:     | stroked gently, the women folk       |

Pink like tender leaves, these legs, have they been hurt? These hands, charming like the lotuses, have they been injured? Thus with overflowing sympathy and moved with such concern, the women folk stroked Thy body gently.

अये सुतं देहि जगत्पते: कृपातरङ्ग-पातात्परिपातमद्य मे ।  
इति स्म सङ्गृह्य पिता त्वदङ्गं कुहुर्मुहुः शिलष्टिं जातकण्टकः ॥९॥

|                            |                                |
|----------------------------|--------------------------------|
| अये सुतं देहि              | O (Yashoda) give (me) my son   |
| जगत्पते: कृपातरङ्ग-पातात्- | by the Lord's showers of mercy |
| परिपातम्-अद्य मे           | (was) saved , today, my son    |

|                      |                                     |
|----------------------|-------------------------------------|
| इति स्म सङ्गृहा      | thus collecting                     |
| पिता त्वत्-अङ्गकम्   | (Thy) father , Thy body             |
| मुहुः-मुहुः शिलष्यति | again and again embraces            |
| जात-कण्टकः:          | with his body full of horripilation |

O Yashoda! Give me my son. By the Lord's showers of mercy today my son was saved!' Thus saying and collecting Thee in his arms, Thy father embraced Thee again and again, whose body was full of horripilation.

अनोनिलीनः किल हन्तुमागतः सुरारिरेवं भवता विहिंसितः ।  
रजोऽपि नो दृष्टममुष्य तत्कथं स शुद्धसत्त्वे त्वयि लीनवान् ध्रुवम् ॥१०॥

|                               |  |
|-------------------------------|--|
| अनः-निलीनः                    | as a cart, disguised                               |
| किल हन्तुम्-आगतः              | indeed, to kill, had come                          |
| सुरारिः-एवं                   | the Asura, was thus                                |
| भवता विहिंसितः                | by Thee was killed                                 |
| रजः-अपि नः दृष्टम्-<br>अमुष्य | even a speck of him (of Rajo Guna) was<br>not seen |
| तत्-कथं स                     | how can it be that he                              |
| शुद्ध-सत्त्वे त्वयि           | who are pure Sattva, in Thee                       |
| लीनवान् ध्रुवम्               | merged certainly                                   |

The Asura who had come to kill Thee, disguised as a cart, was destroyed by Thee. But even a trace of his body or evil nature (Rajas) was not seen. How can that be? Certainly, he became pure (by coming in contact with Thee) and merged in Thy pure Sattvic Self.

प्रपूजितैस्तत्र ततो द्विजातिभिर्विशेषतो लम्पितमङ्गलाशिषः ।  
व्रजं निजैर्बाल्यरसैर्विमोहयन् मरुत्पुराधीश रुजां जहीहि मे ॥११॥

|                     |                                     |
|---------------------|-------------------------------------|
| प्रपूजितैः-तत्र     | well honoured there                 |
| ततः द्विजातिभिः:-   | then by the Braahamins              |
| विशेषतः:            | specially                           |
| लम्पित-मङ्गल-आशिषः: | conferred with auspicious blessings |
| व्रजं               | Gokul                               |
| निजैः-बाल्य-रसैः:-  | with Thy childish sweet ways        |
| विमोहयन्            | captivating (delighting)            |
| मरुत्पुराधीश        | O Lord of Guruvaayur!               |
| रुजां जहीहि मे      | suffering, sheer away, mine         |

The Braahmins who were invited and were well honoured specially conferred their auspicious blessings on Thee. With Thy captivating childish sweet ways, Thou delighted the whole of Vraja. O Lord of Guruvaayur! May Thou sheer away my sufferings.

## Dashaka 43

त्वामेकदा गुरुमरुत्पुरनाथ वोद्धुं  
 गाढाधिरूढगरिमाणमपारयन्ती ।  
 माता निधाय शयने किमिदं बतेति  
 ध्यायन्त्यचेष्टत गृहेषु निविष्टशङ्का ॥१॥

|                          |   |
|--------------------------|---|
| त्वाम्-एकदा              | Thee, once,                                     |
| गुरुमरुत्पुरनाथ          | O Lord of Guruvaayur!                           |
| वोद्धुं                  | to carry (Thee, who)                            |
| गाढ-अधिरूढ-<br>गरिमाणम्- | had very much increased in weight               |
| अपारयन्ती माता           | not being able (to carry), Thy mother (Yashoda) |
| निधाय शयने               | placing (Thee) on the bed                       |
| किम्-इदं बत-इति          | what is it indeed thus                          |
| ध्यायन्ती                | thinking (of Thee)                              |
| अचेष्टत गृहेषु           | performed (her duties) in the house             |
| निविष्ट-शङ्का            | overcome with doubt                             |

Once, O Lord of Guruvaayur! Thou who had very much increased in weight, Thy mother not being able to carry Thee, placed Thee on the bed. What indeed was the cause of this, thus overcome with misgivings, she kept busy carrying out her duties in the house. As she did so, she was constantly thinking of Thee and praying for Thy welfare.

तावद्विदूरमुपकर्णितघोरघोष-  
 व्याजृम्भिपांसुपटलीपरिपूरिताशः ।  
 वात्यावपुस्स किल दैत्यवरस्तृणाव-  
 तर्त्ख्यो जहार जनमानसहारिणं त्वाम् ॥२॥

|                |   |
|----------------|---|
| तावत्-विदूरम्- | then at a distance                              |
| उपकर्णित-घोर-  | was heard a terrific sound                      |
| घोष-           |   |
| व्याजृम्भि-    | (with the) rising and spreading of a thick      |
| पांसुपटली-     | dust  |
| परिपूरित-आशः   | filling the quarters                            |
| वात्या-वपुः-स  | in the form of a whirl wind, he                 |
| किल दैत्यवरः-  | indeed, the famous Asura                        |
| तृणावर्त-आख्यः | Trinaavarta by name                             |
| जहार           | carried away (Thee)                             |
| जनमानस-हारिणं  | of the peoples' mind carries away (the one who) |
| त्वाम्         | Thee  |

Then the well known Asura Trinaavarta, came disguised as a whirl wind. All the quarters were filled with thick dust and a terrific sound arose and spread all around by the impact of his arrival. He carried Thee away, who carries away the minds of people.

उद्धामपांसुतिमिराहतदृष्टिपाते  
 द्रष्टुं किमप्यकुशले पशुपाललोके ।  
 हा बालकस्य किमिति त्वदुपान्तमाप्ता  
 माता भवन्तमविलोक्य भृशं रुरोद ॥३॥

|                     |                             |
|---------------------|-----------------------------|
| उद्धाम-पांसु-       | intense dust (causing)      |
| तिमिर-आहत-          | darkness and so obstructing |
| दृष्टि-पाते         | the vision (when it was so) |
| द्रष्टुम् किम्-अपि- | to see anything at all      |
| अकुशले              | unable                      |
| पशुपाल-लोके         | (when) the cowherds were    |

|                      |                                  |
|----------------------|----------------------------------|
| हा बालकस्य किम्-     | O what has happened to the child |
| इति                  | thus (worrying)                  |
| त्वत्-उपान्तम्-आप्ता | near Thee approaching            |
| माता भवन्तम्-        | Thy mother, Thee                 |
| अविलोक्य             | not seeing                       |
| भृशं रुरोद           | loudly cried                     |

The immense dust caused intense darkness due to which the vision was obstructed. All the cowherds and everyone were unable to see anything. Thy mother was full of worry as to what had happened to Thee. She ran in distress towards Thee and not finding Thee at the spot, she began to wail and cry loudly.

तावत् स दानववरोऽपि च दीनमूर्ति-  
 भर्वल्कभारपरिधारणलूनवेगः ।  
 सङ्क्षोचमाप तदनु क्षतपांसुधोषे  
 घोषे व्यतायत भवज्जननीनिनादः ॥४॥

|                         |  |
|-------------------------|--|
| तावत् स दानववरः:-       | then the great demon                               |
| अपि च दीनमूर्तिः:-      | also and weakened by                               |
| भावल्क-भार-<br>परिधारण- | Thy weight (which he was) carrying                 |
| लून-वेगः:               | (because of which his) speed diminished            |
| सङ्क्षोचम्-आप           | (and he) got shrunk                                |
| तत्-अनु                 | thereafter   |
| क्षत-पांसु-घोषे         | subsided the dust and the noise                    |
| घोषे व्यतायत            | in the cowherd village (Gokula) spread (was heard) |
| भवत्-जननी-निनाद्        | Thy mother's cries                                 |

Then that great demon weakened in power, shrank in size and his speed was diminished because of carrying Thy weight. So the dust storm and the fierce whirling sound had also subsided, and so in the cowherd village Gokula, Thy mother's cries were clearly heard everywhere.

रोदोपकर्णनवशादुपगम्य गेहं  
 क्रन्दत्सु नन्दमुखगोपकुलेषु दीनः ।  
 त्वां दानवस्त्वखिलमुक्तिकरं मुमुक्षु-  
 स्त्वयप्रमुञ्चति पपात वियत्प्रदेशात् ॥५॥

|                    |  |
|--------------------|--|
| रोद-उपकर्णन-वशात्- | hearing the wailing and prompted by it |
| उपगम्य गेहं        | reaching the house                     |
| क्रन्दत्सु         | crying                                 |
| नन्द-मुख-गोपकुलेषु | (when) Nanda and other gopas and gopis |
| दीनः               | weakened (the Asura)                   |
| त्वाम् दानवः-तु    | Thee, the Asura                        |
| अखिल-मुक्तिकरम्    | (Thee) who releases all from bondage   |
| मुमुक्षुः-         | wanting to release                     |
| त्वयि-अप्रमुञ्चति  | (when) Thou did not let go Thy hold    |
| पपात्              | fell down                              |
| वियत्-प्रदेशात्    | from the skies                         |

On hearing the wailings of Yashoda, Nanda and the other gopas rushed inside the house crying. Meanwhile, the Asura who had become weak by carrying Thy weight, wanted to release Thee, who releases everyone's bondages. But when Thou did no let go of Thy hold of him, he fell down from the skies.

रोदाकुलास्तदनु गोपगणा बहिष्ठ-  
 पाषाणपृष्ठभुवि देहमतिस्थविष्ठम् ।

प्रैक्षन्त हन्त निपतन्तममुष्य वक्ष-  
स्यक्षीणमेव च भवन्तमलं हसन्तम् ॥६॥

|                     |  |
|---------------------|--|
| रोदाकुला:-तत्-अनु   | wailing and exhausted, thereafter          |
| गोपगणा बहिष्ठ-      | the gopas and gopikas, outside (the house) |
| पाषाण-पृष्ठ-भुवि    | on the rocky land's back (upon it)         |
| देहम्-अतिस्थविष्टम् | the body, very huge and heavy              |
| प्रैक्षन्त हन्त     | saw, what a wonder                         |
| निपतन्तम्-          | falling down                               |
| अमुष्य वक्षसि-      | on this (body's) chest                     |
| अक्षीणम्-एव         | absolutely unscathed                       |
| च भवन्तम्           | and Thee                                   |
| अलं हसन्तम्         | slightly smiling (saw)                     |

The gopas were exhausted by their crying and wailing. Then outside the house, they saw a huge and heavy body falling on the rock. What a wonder! On the chest of the dead body, they found Thee with a soft smile lying unscathed.

ग्रावप्रपातपरिपिष्टगरिष्टदेह-  
भ्रष्टासुदुष्टदनुजोपरि धृष्टहासम् ।  
आग्नानमम्बुजकरेण भवन्तमेत्य  
गोपा दधुर्गिरिवरादिव नीलरत्नम् ॥७॥

|                       |   |
|-----------------------|---|
| ग्राव-प्रपात          | (on) the rock (by) falling              |
| परिपिष्ट-गरिष्ट-देह-  | (being) smashed the huge bodied (Asura) |
| भ्रष्टासु-दुष्ट-दनुज- | (having) died the wicked demon,         |
| उपरि धृष्ट-हासम्      | on it, wearing a smile (Thee)           |
| आग्नानम्-             | beating (about, with)                   |
| अम्बुकरेण             | (Thy) lotus like hands                  |

|              |                            |
|--------------|----------------------------|
| भवन्तम्-एत्य | Thee approaching           |
| गोपाः दधुः-  | the gopas picked up (Thee) |
| गिरिवरात्-इव | like from a big mountain   |
| नीलरत्नम्    | a blue gem (is picked up)  |

The wicked demon had died by falling on the rock and his huge body was smashed. Wearing a smile Thou played on that dead body beating about with Thy lotus like hands. The gopas picked Thee up from there as one would pick a blue gem from a big mountain.

एकैकमाशु परिगृह्य निकामनन्द-  
नन्दादिगोपपरिरब्धविचुम्बिताङ्गम् ।  
आदातुकामपरिशङ्कितगोपनारी-  
हस्ताम्बुजप्रपतितं प्रणुमो भवन्तम् ॥८॥

|                    |   |
|--------------------|---|
| एक-एकम्-आशु        | one by one quickly                          |
| परिगृह्य           | taking hold of                              |
| निकाम-नन्दन्       | very much rejoicing                         |
| नन्द-आदि-गोप-      | Nanda and other Gopas                       |
| परिरब्ध-विचुम्बित- | embracing (and) kissing                     |
| अङ्गम्             | the limbs                                   |
| आदातु-काम-         | desiring to take (but)                      |
| परिशङ्कित-गोपनारी- | hesitating (due to shyness) the Gopikaas    |
| हस्त-अम्बुज-       | (in) the lotus like hands (of the Gopikaas) |
| प्रपतितम्          | (Thou) jumped into                          |
| प्रणुमः भवन्तम्    | (we) praise Thee                            |

One by one, Nanda and the other Gopas with great joy took hold of Thee quickly and embraced and kissed Thy limbs. The Gopikaas were also desirous of taking Thee, but did not do so out of shyness.

We praise Thee, who then, as a honey beetle jumped into their lotus like hands.

भूयोऽपि किन्तु कृणुमः प्रणतार्तिहारी  
 गोविन्द एव परिपालयतात् सुतं नः ।  
 इत्यादि मातरपितृप्रमुखैस्तदानीं  
 सम्प्रार्थितस्त्वदवनाय विभो त्वमेव ॥१॥

|                  |                              |
|------------------|------------------------------|
| भूयः-अपि         | again and again              |
| किम्-नु कृणुमः   | what should we do'           |
| प्रणतार्तिहारी   | The redeemer of the devotees |
| गोविन्द एव       | Govinda only                 |
| परिपालयतात्      | may protect                  |
| सुतं नः          | our son                      |
| इति-आदि          | thus etc.,                   |
| मातः-पितृ-       | by mother father             |
| प्रमुखैः-तदानीम् | and by others at that time   |
| सम्प्रार्थितः-   | prayed                       |
| त्वत्-अवनाय      | (for) Thy protection         |
| विभो त्वम्-एव    | O Lord! To Thee only         |

Thy mother and father and the others wondered as to what could they do for Thy protection. Again and again, at that time, they said that only Govinda could protect their son. O Lord! The redeemer of Devotees! So they prayed to Thee alone for Thy welfare.

वातात्मकं दनुजमेवमयि प्रधून्वन्  
 वातोद्भवान् मम गदान् किमु नो धुनोषि ।  
 किं वा करोमि पुनरप्यनिलालयेश  
 निश्चेषरोगशमनं मुहुरथये त्वाम् ॥१०॥

|                      |   |
|----------------------|---|
| वातात्मकं            | in the form of wind, the Asura                                    |
| दनुजम्-              |   |
| एवम्-अपि             | thus O Thou!  |
| प्रधून्वन्           | having killed   |
| वात-उद्धवान्         | arising from the winds  |
| मम गदान्             | my ailments   |
| किमु नो धुनोषि       | why do you not kill (eradicate)                                   |
| किं वा करोमि         | what else can I do  |
| पुनः-अपि-            | yet again   |
| अनिलालयेश            | O Lord of Guruvaayur!   |
| निश्शेष-रोग-<br>शमनं | for the eradication of all my ailments (internal<br>and external) |
| मुहुः-अर्थये त्वाम्  | (I) again and again beseech Thee                                  |

Thus Thou killed the Asura who was in the form of the wind. Why do not Thou kill and remove my ailments which also arise from the wind. What else can I do? O Lord of Guruvaayur! I again and again beseech Thee for the eradication of all my internal and external ailments.

## Dashaka 44

गूढं वसुदेवगिरा कर्तुं ते निष्क्रियस्य संस्कारान् ।  
हृदत्तहोरातत्त्वो गर्गमुनिस्त्वत् गृहं विभो गतवान् ॥१॥

|                   |  |
|-------------------|--|
| गूढम्             | secretly (said)                          |
| वसुदेव-गिरा       | the words of Vasudeva (directed by that) |
| कर्तुम् ते        | to do (perform) Thy                      |
| निष्क्रियस्य      | who are above all rites and rituals      |
| संस्कारान्        | (Thy) sacraments                         |
| हृद-गत-होरा-तत्वः | an expert in astrology                   |
| गर्ग-मुनिः        | Garga Muni                               |
| त्वत्-गृहम्       | to Thy house                             |
| विभो              | O Lord!                                  |
| गतवान्            | went                                     |

O All pervading Lord! Thou are above and beyond all ceremonies and rites. Yet, Garga Muni an expert at astronomy and astrology, went to Thy house at the secret request of Vasudeva, to perform sacraments for Thee.

नन्दोऽथ नन्दितात्मा वृन्दिष्टं मानयन्नमुं यमिनाम् ।  
मन्दस्मितार्द्धमूचे त्वत्संस्कारान् विधातुमुत्सुकधीः ॥२॥

|              |                              |
|--------------|------------------------------|
| नन्दः-अथ     | Nanda, then                  |
| नन्दित-आत्मा | delightfully                 |
| वृन्दिष्टम्  | the greatest of all          |
| मानयन्-अमुम् | honouring, this (Garga Muni) |
| यमिनाम्      | (greatest) of all the sages  |

|                         |                                      |
|-------------------------|--------------------------------------|
| मन्द-स्मित-आर्द्रम्-ऊचे | with a gentle smile said (requested) |
| त्वत्-संस्कारन्         | sacraments for Thee                  |
| विधातुम्-उत्सुक-धीः     | to perform (who) was eager           |

Nanda was very delighted and he honoured the greatest of all the sages Garga Muni, who was eager to perform the sacraments for Thee. He then, with a gentle smile requested the sage to perform the rites.

यदुवंशाचार्यत्वात् सुनिभूतमिदमार्य कार्यमिति कथयन् ।  
गर्गो निर्गतपुलकश्वक्रे तव साग्रजस्य नामानि ॥३॥

|                  |   |
|------------------|---|
| यदुवंश-          | of the Yadu clan                              |
| आचार्यत्वात्     | being the priest                              |
| सुनिभूतम्-इदम्-  | very secretly this                            |
| आर्य कार्यम्-इति | O Respected One (Nanda), should be done, thus |
| कथयन् गर्गः      | saying, sage Garga                            |
| निर्गत-पुलकः-    | with horripilation                            |
| चक्रे तव         | performed, Thy with Thy elder brother's       |
| साग्रजस्य नामानि | naming (ceremony)                             |

Sage Garga said,'O Respected Nanda, since I am the priest of the Yadu clan, this ceremony must be performed in great secrecy'. Saying so, with horripilation over his body he performed the naming ceremony of Thee and Thy elder brother.

कथमस्य नाम कुर्वे सहस्रनाम्नो ह्यनन्तनाम्नो वा ।  
इति नूनं गर्गमुनिश्वक्रे तव नाम नाम रहसि विभो ॥४॥

|            |                       |
|------------|-----------------------|
| कथम्-अस्य  | how, for this (child) |
| नाम कुर्वे | naming should I do    |

|                |                                      |
|----------------|--------------------------------------|
| सहस्र-नामः हि- | (who) having a thousand names indeed |
| अनन्त-नामः वा  | or rather having endless names       |
| इति नूनं       | thus surely (thinking)               |
| गर्ग-मुनिः-    | Garga Muni                           |
| चक्रे तव नाम   | performed Thy naming                 |
| नाम रहसि       | in great secrecy                     |
| विभो           | O Lord!                              |

How should I do the naming of this child? He indeed has thousands of names or rather endless names. O Lord! May be that sage Garga thinking like this, performed Thy naming in great secrecy.

कृषिधातुणकाराभ्यां सत्तानन्दात्मतां किलाभिलपत् ।  
जगदघकर्षित्वं वा कथयद्विषः कृष्णनाम ते व्यतनोत् ॥५॥

|                          |   |
|--------------------------|---|
| कृषि-धातु-               | Krish, the root (verb)                                  |
| ण-काराभ्याम्             | and with N suffix (by putting the two together)         |
| सत्ता-आनन्द-<br>आत्मताम् | Existence Bliss (being Thy) real nature                 |
| किल-अभिलपत्              | indeed denoting   |
| जगत्-अघ-कर्षित्वं<br>वा  | or of (the people of) the world, the sins, drawing away |
| कथयत्-ऋषिः               | declaring, the sage                                     |
| कृष्ण-नाम ते             | the name Krishna to Thee                                |
| व्यतनोत्                 | gave  |

The putting together of the root of the verb Krish and the suffix N, denoting the combining of Existence and absolute Bliss, which is Thy real nature, declaring, the sage gave Thee the name Krishna.

Also signifying the drawing away of the sins of the people of the world, the name Krishna was given to Thee.

अन्यांश्च नामभेदान् व्याकुर्वन्नग्रजे च रामादीन् ।  
अतिमानुषानुभावं न्यगदत्त्वामप्रकाशयन् पित्रे ॥६॥

|                          |  |
|--------------------------|--|
| अन्यान्-च नाम-<br>भेदान् | and other different names                            |
| व्याकुर्वन्-             | giving (like Vaasudeva)                              |
| अग्रजे च राम-<br>आदीन्   | and to Thy elder brother Raama etc (calling<br>thus) |
| अतिमानुष-अनुभावं         | (of a) superhuman disposition                        |
| न्यगदत्-                 | told (indicated)                                     |
| त्वाम्-अप्रकाशयन्        | Thee not revealing                                   |
| पित्रे                   | to (Thy) father                                      |

The sage also gave Thee other different names like Vaasudeva. Then he gave the name Raama etc to Thy elder brother. Having done so, Garg Muni indicated to Thy having superhuman powers and disposition, to Thy father. Yet he did not fully reveal Thy real identity as Lord Himself.

स्त्रिह्यति यस्तव पुत्रे मुह्यति स न मायिकैः पुनः शोकैः ।  
द्रुह्यति यः स तु नश्येदित्यवदते महत्त्वमृषिवर्यः ॥७॥

|                          |                                  |
|--------------------------|----------------------------------|
| स्त्रिह्यति यः-तव पुत्रे | whoever loves your son           |
| मुह्यति स न मायिकैः      | he will not be deluded by Maayaa |
| पुनः शोकैः               | (and) again by sorrows           |
| द्रुह्यति यः             | he who goes against him          |
| स तु नश्येत्-            | he certainly will be destroyed   |
| इति-अवदत्-               | thus said                        |

|             |                |
|-------------|----------------|
| ते महत्वम्- | Thy glory      |
| ऋषिवर्यः    | the great sage |

Who so ever loves your son will not be deluded by Maayaa and so will not be overcome by sorrows thereafter. And who so ever assails him will certainly perish.' Thus the great sage described Thy glory and greatness.

जेष्ठति बहुतरदैत्यान् नेष्ठति निजबन्धुलोकममलपदम् ।  
श्रोष्टसि सुविमलकीर्तीरस्येति भवद्विभूतिमृषिरुचे ॥८॥

|                         |                          |
|-------------------------|--------------------------|
| जेष्ठति बहुतर-दैत्यान्  | will conquer many Asuras |
| नेष्ठति निजबन्धु-लोकम्- | will take his own people |
| अमल-पदम्                | to the pure realm        |
| श्रोष्टसि               | will make you hear       |
| सुविमल-कीर्तीः-अस्य-    | very pure fame, his      |
| इति भवत्-विभूतिम्-      | thus Thy greatness       |
| ऋषिः-ऊचे                | the sage spoke           |

He will conquer many Asuras and will take his own people to the realms of purity. You will have occasions to hear of his untainted pure fame.' Thus the sage spoke of Thy greatness.

अमुनैव सर्वदुर्गं तरितास्थ कृतास्थमत्र तिष्ठध्वम् ।  
हरिरेवेत्यनभिलपत्रित्यादि त्वामवर्णयत् स मुनिः ॥९॥

|                       |                                |
|-----------------------|--------------------------------|
| अमुना-एव              | by him alone                   |
| सर्व-दुर्गम् तरितास्थ | all obstacles (you) will cross |
| कृत-आस्थम्-अत्र       | placing your faith here        |
| तिष्ठध्वम्            | remain                         |
| हरिः-एव-इति-          | Hari only is this              |

|                  |                |
|------------------|----------------|
| अनभिलपन्-        | not saying     |
| इत्यादि          | in this manner |
| त्वाम्-अवर्ण्यत् | Thee described |
| स मुनिः          | that sage      |

By his help alone you will be able to overcome all obstacles.  
Remain with your full faith placed in him.' Thus without saying  
that Thou were Hari, the sage thus described Thee.

गर्गऽथ निर्गतेऽस्मिन् नन्दितनन्दादिनन्द्यमानस्त्वम् ।  
मद्भूदमुद्भूतकरुणो निर्गमय श्रीमरुत्पुराधीश ॥१०॥

|                  |                            |
|------------------|----------------------------|
| गर्ग-अथ          | then Garg Muni             |
| निर्गते-अस्मिन्  | having left, he,           |
| नन्दित-नन्द-आदि- | delighted Nanda and others |
| नन्द्यमानः-त्वम् | endeared Thou              |
| मत्-गदम्-        | my ailments                |
| उद्भूत-करुणः     | (Thou) full of compassion  |
| निर्गमय          | remove                     |
| श्रीमरुत्पुराधीश | O Lord of Guruvaayur!      |

Then Garga Muni went away. Nanda and the others were very delighted and looked after Thee endearingly. O Lord of Guruvaayur! who are full of compassion, remove my ailments.

## Dashaka 45

अयि सबल मुरारे पाणिजानुप्रचारैः  
 किमपि भवनभागान् भूषयन्तौ भवन्तौ ।  
 चलितचरणकञ्जौ मञ्जुमञ्जीरशिञ्जा-  
 श्रवणकुतुकभाजौ चेरतुश्चारुवेगात् ॥१॥

|                     |   |
|---------------------|---|
| अयि सबल मुरारे      | O Thou! Along with Balaraam, O Muraari! |
| पाणि-जानु-प्रचारैः  | on hands and knees moving               |
| किम्-अपि            | where not also                          |
| भवन-भागान्          | in the various parts of the house       |
| भूषयन्तौ भवन्तौ     | adorning, the two of Thou               |
| चलित-चरण-कञ्जौ      | moving Thy two lotus feet               |
| मञ्जु-मञ्जीर-शिञ्जा | the pleasing anklet tinkling (sound)    |
| श्रवण-कुतुक-भाजौ    | eager to hear, the two of Thou          |
| चेरतुः-चारु-वेगात्  | moved about charmingly fast             |

O Lord Muraari! Thou and Thy brother Balaraam soon moved about on Thy hands and knees. When Thou moved about, Thou looked so beautiful that it was like your movements adorned the various parts of the house. With Thy movements, Thy ankle trinkets tinkled pleasingly, and so to increase the pleasing sound Thou charmingly moved about with more briskness.

मृदु मृदु विहसन्तावुन्मिषद्दन्तवन्तौ  
 वदनपतितकेशौ दश्यपादाब्जदेशौ ।  
 भुजगलितकरान्तव्यालगल्कङ्णाङ्णौ  
 मतिमहरतमुच्चैः पश्यतां विश्वनृणाम् ॥२॥

|                     |                               |
|---------------------|-------------------------------|
| मृदु मृदु विहसन्तौ- | very gently smiling           |
| उन्मिषत्-दन्तवन्तौ  | (thereby) revealing the teeth |

|                       |   |
|-----------------------|---|
| वदन-पतित-केशौ         | with hair falling on the face                         |
| दृश्य-पादाब्ज-देशौ    | with the lovely sight of the lotus feet               |
| भुज-गलित-कर-अन्त-     | from the arms, slipped down to the hands' end         |
| व्याल-गत्-कङ्कण-अङ्कौ | and marked by the bracelets                           |
| मतिम्-अहरतम्-उच्चैः   | the minds intensely captivating                       |
| पश्यतां विश्वनृणाम्   | of the onlookers (and) of all the people of the world |

Thy very gentle smile revealed the newly cut teeth. Thy lustrous locks of hair streamed around Thy face. It was a lovely sight to look at Thy lotus feet, and Thy arms, with armlets having slipped down to the wrists which were marked with bracelets. Thou and Thy brother intensely captivated the minds of all the onlookers and also of all the people of the world.

अनुसरति जनौघे कौतुकव्याकुलाक्षे  
 किमपि कृतनिनादं व्याहसन्तौ द्रवन्तौ ।  
 वलितवदनपद्मं पृष्ठतो दत्तदृष्टी  
 किमिव न विदधाथे कौतुकं वासुदेव ॥३॥

|                     |   |
|---------------------|---|
| अनुसरति जनौघे       | being followed by all the people        |
| कौतुक-व्याकुल-आक्षे | with extremely eager eyes (set on Thee) |
| किम्-अपि            | some sort of                            |
| कृत-निनादम्         | sound (the two of Thou) made            |
| व्याहसन्तौ द्रवन्तौ | (then) laughed (then) started running   |
| वलित-वदन-पद्मम्     | (then) turning (Thy) lotus face         |
| पृष्ठतः दत्त-दृष्टी | casting a look behind                   |
| किम्-इव न           | what also did not                       |

|                 |                                 |
|-----------------|---------------------------------|
| विदधाथे कौतुकम् | (Thou) cause joyful excitements |
| वासुदेव         | O Vaasudeva!                    |

O Vaasudeva! All the people followed Thee with their eager affectionate eyes set on Thee. As the two of Thou ran, Thou made some screaming sounds, then laughed and ran as Thou turned Thy lotus like faces casting a look at the people behind. What incredible joyful excitement Thou caused when Thou did so!

द्रुतगतिषु पतन्तावृत्थितौ लिप्तपङ्क्तौ  
 दिवि मुनिभिरपङ्क्तैः सस्मितं वन्द्यमानौ ।  
 द्रुतमथ जननीभ्यां सानुकम्पं गृहीतौ  
 मुहरपि परिरब्धौ द्राग्युवां चुम्बितौ च ॥४॥

|                         |   |
|-------------------------|---|
| द्रुतगतिषु              | in moving fast  |
| पतन्ता-उत्थितौ          | falling down, then getting up                         |
| लिप्त-पङ्क्तौ           | smeared (stained) with dust (mud)                     |
| दिवि                    | in the heavens  |
| मुनिभिः-अपङ्क्तैः       | by the taintless sages                                |
| सस्मितं वन्द्यमानौ      | with a smile (watching the two of Thou) being saluted |
| द्रुतम्-अथ              | quickly then  |
| जननीभ्यां               | by the two mothers with great care                    |
| सानुकम्पं               |   |
| गृहीतौ                  | being picked up                                       |
| मुहुःअपि परिरब्धौ       | and again and again were embraced                     |
| द्राक्-युवां चुम्बितौ च | soon Thou two were kissed also                        |

As Thou two moved fast, Thou fell and got up and were smeared and tainted by mud. The taintless sages in heaven, saw these

pranks and smiled at Thee and saluted Thee worshipfully. Then Thou two would be with great care quickly picked up by the two mothers and would be embraced and kissed again and again.

सुतकुचभरमङ्के धारयन्ती भवन्तं  
 तरलमति यशोदा स्तन्यदा धन्यधन्या ।  
 कपटपशुप मध्ये मुग्धहासाङ्कुरं ते  
 दशनमुकुलहृदयं वीक्ष्य वक्तं जहर्ष ॥५॥

|                          |  |
|--------------------------|--|
| सुत-सुत-<br>कुचभरम्-     | with overflowing and full breasts              |
| अङ्के धारयन्ती<br>भवन्तं | in the lap holding Thee                        |
| तरलमति यशोदा             | tender hearted Yashodaa                        |
| स्तन्यदा धन्यधन्या       | breast feeding (Thee) was extremely fortunate  |
| कपट-पशुप मध्ये           | O Thou! The seeming cowherd boy! In the middle |
| मुग्ध-हास-अङ्कुरं        | the bewitching smile sprouting                 |
| ते दशन-मुकुल-<br>हृदयं   | Thy teeth buds-like charming                   |
| वीक्ष्य वक्तं जहर्ष      | seeing (Thy) face was filled with delight      |

The tender hearted Yashodaa with overflowing and full breasts, held Thee in her lap and fed Thee. How extremely fortunate and blessed she was as she did so. O Thou! The seeming cowherd boy! In between the feeding Thou smiled bewitchingly, revealing the charming jasmine buds like teeth, and seeing Thy face she was filled with delight.

तदनुचरणचारी दारकैस्साकमारा-  
 न्निलयततिषु खेलन् बालचापल्यशाली ।  
 भवनशुकविडालान् वत्सकांश्चानुधावन्  
 कथमपि कृतहासैर्गोपकैवर्रितोऽभूः ॥६॥

|                       |  |
|-----------------------|--|
| तदनु-चरण-चारी         | next (when Thou started) on feet walking about |
| दारकैः-साकम्-         | with the other boys                            |
| आरात्-निलयततिषु       | in the nearby houses and compounds             |
| खेलन्                 | playing  |
| बाल-चापल्य-शाली       | (with) the natural childish restlessness       |
| भवन-शुक-विडालान्      | the domestic parrots and cats                  |
| वत्सकान्-च-           | and the calves                                 |
| अनुधावन् कथम्-<br>अपि | chasing somehow                                |
| कृत-हासैः-गोपकैः-     | by the gopas who were laughing                 |
| वारितः-अभूः           | (Thou) were restrained                         |

Next, as Thou started to walk about, Thou played with the other boys in the neighbouring houses and compounds with the natural childlike restlessness. The Gopas witnessed with joyful laughter as Thou also chased the pet parrots, cats and calves of the household and they somehow restrained Thee from doing so.

हलधरसहितस्त्वं यत्र यत्रोपयातो  
 विवशपतितनेत्रास्तत्र तत्रैव गोप्यः ।  
 विगलितगृहकृत्या विस्मृतापत्यभृत्या  
 मुरहर मुहरत्यन्ताकुला नित्यमासन् ॥७॥

|                      |  |
|----------------------|--|
| हलधर-सहितः-त्वं      | along with Haladhara (Balaraam), Thou  |
| यत्र यत्र-उपयातः     | where-ever went                        |
| विवश-पतित-नेत्राः-   | with helpless (spell bound) watching   |
| तत्र तत्र-एव गोप्यः  | there there the Gopis                  |
| विगलित-गृह-कृत्या    | neglecting their household duties      |
| विस्मृत-अपत्य-भृत्या | forgetting their children and servants |

|                    |                            |
|--------------------|----------------------------|
| मुरहर              | O Slayer of Mura!          |
| मुहः-अत्यन्त-      | again and again, very much |
| आकुला नित्यम्-आसन् | excited always were        |

Where so ever that Thou went with Thy elder brother Haldhar, the Gopis helplessly and spell bound kept watching Thee. They even neglected their household chores and forgot all about their children and servants. O Slayer of Mura! They were always so very much excited as this happened again and again.

प्रतिनवनवनीतं गोपिकादत्तमिच्छन्  
 कलपदमुपगायन् कोमलं कापि नृत्यन् ।  
 सदययुवतिलोकैरपितं सर्पिरश्वन्  
 क्वचन नवविपक्तं दुग्धमप्यापिबस्त्वम् ॥८॥

|                     |                                      |
|---------------------|--------------------------------------|
| प्रतिनव-नवनीतं      | fresh butter                         |
| गोपिका-दत्तम्-      | by the Gopikas given                 |
| इच्छन् कलपदम्-      | desiring sweet songs                 |
| उपगायन्             | singing                              |
| कोमलं क-अपि         | charmingly sometimes                 |
| नृत्यन्             | dancing                              |
| सदय-युवति-लोकैः     | by the affectionate young women folk |
| अपितं सर्पि:-अश्वन् | offered butter, eating               |
| क्वचन नव- विपक्तं   | sometimes freshly boiled             |
| दुग्धम्-अपि-        | milk also                            |
| अपिबः-त्वम्         | drank Thou                           |

Thou would sweetly sing and sometimes charmingly dance about with the desire of getting fresh butter. The young women full of affection gave Thee butter which Thou ate and also gave freshly boiled milk which Thou drank with delight.

मम खलु बलिगेहे याचनं जातमास्ता-  
 मिह पुनरबलानामग्रतो नैव कुर्वे ।  
 इति विहितमतिः किं देव सन्त्यज्य यच्चां  
 दधिघृतमहरस्त्वं चारुणा चोरणेन ॥९॥

|                     |                                      |
|---------------------|--------------------------------------|
| मम खलु बलि-गेहे     | indeed my, in the house of Mahaabali |
| याचनं जातम्-आस्ताम् | begging was done, let that be        |
| इह पुनः-            | here, again                          |
| अबलानाम्-अग्रतः     | in front of the ladies               |
| न-एव कुर्वे         | I will not do so                     |
| इति विहित-मतिः      | thus deciding                        |
| किं देव             | did Thou O Lord!                     |
| सन्त्यज्य यच्चां    | giving up begging                    |
| दधि-घृतम्-          | curd ghee etc                        |
| अहरः-त्वं           | took Thou                            |
| चारुणा चोरणेन       | by pleasantly stealing               |

In the house of Mahaabali I had to go begging. Let that be. Here now in front of these ladies I am not going to do so again.' O Lord! Thus deciding Thou gave up begging for curd and ghee etc and resorted to pleasantly stealing in clever delightful ways.

तव दधिघृतमोषे घोषयोषाजनाना-  
 मभजत हृदि रोषो नावकाशं न शोकः ।  
 हृदयमपि मुषित्वा हर्षसिन्धौ न्यधास्त्वं  
 स मम शमय रोगान् वातगेहाधिनाथ ॥१०॥

|                   |  |
|-------------------|--|
| तव दधि-घृतम्-ओषे  | Thy, in the curd and ghee stealing       |
| घोष-योषा-जनानाम्- | in the cowherds' colony's women folk     |
| अभजत हृदि रोषः    | did not entertain in their hearts, anger |

|                   |                              |
|-------------------|------------------------------|
| न-अवकाशं न शोकः   | neither dearth nor sorrow    |
| हृदयम्-अपि मुषिला | (their) hearts also stealing |
| हर्ष-सिन्धौ       | in the ocean of bliss        |
| न्यधाः-त्वं       | put them in, Thou            |
| स                 | That Thou                    |
| मम शमय रोगान्     | my eradicate ailments        |
| वातगेहाधिनाथ      | O Lord of Guruvaayur!        |

In the cowherds' colony the Gopikas did not have place in their hearts for either anger or sorrow by Thy stealing of butter and ghee etc. They did not even feel any dearth for its being stolen. It was because Thou also stole their hearts and immersed them in the ocean of Bliss. Such Thou O Lord of Guruvaayur! May Thou eradicate my ailments.

शाखाग्रे विधुं विलोक्य फलमित्यबां च तातं मुहुः  
 संप्रार्थ्याथ तदा तदीयवचसा प्रोक्षिप्तबाहौ त्वयि।  
 चित्रं देव शशी स ते कर्मगात् किं ब्रूमहे संपतः  
 ज्योतिर्मण्डलपूरिताखिलवपुः प्रागा विराङ्गुपताम् ॥ ११ ॥

|                        |                                       |
|------------------------|---------------------------------------|
| शाखा-अग्रे-अथ          | (at) the branches's front (end) then  |
| विधुम् विलोक्य         | the moon seeing                       |
| फलम्-इति-अम्बाम्       | fruit it is, (to) mother              |
| च तातम् मुहुः          | and to father again and again         |
| संप्रार्थ-अथ           | requesting, then                      |
| तदा तदीय-वचसा          | at that time, by his (father's)saying |
| प्रोक्षिप्त-बाहौ त्वयि | were flung up the two arms by Thee    |
| चित्रम्                | amazing                               |
| देव शशी स              | deity moon that                       |
| ते करम्-अगात्          | in Thy hands came                     |

|                    |                                    |
|--------------------|------------------------------------|
| किम् ब्रूमहे संपतः | what do we say of (Thy) lordliness |
| ज्योतिः-मण्डल-     | the luminous aura                  |
| पूरित-अखिल-वपुः    | covering the whole body            |
| प्रागा विराट-रूपम् | attained cosmic form               |

On the front end of the branch of a tree, watching the moon, Thou asked Thy mother and father again and again for it, saying that it was a fruit. At that time, then, going by Thy father's words, when Thou flung Thy two arms, amazingly, the deity moon came into Thy hands! What can we say of Thy splendorous lordliness? Thy whole body was covered by luminous light and Thou attained Thy cosmic form!

किं किं बतेदमिति संभ्रम भाजमेनं  
 ब्रह्माण्वि क्षणममुं परिमज्ज्य तातम् ।  
 मायां पुनस्तनय-मोहमयीं वितन्वन्  
 आनन्दचिन्मय जगन्मय पाहि रोगात् ॥१२॥

|                   |                              |
|-------------------|------------------------------|
| किम् किम् बत-     | what what, indeed            |
| इदम्-इति संभ्रम्  | this (is) thus confusion     |
| भाजम्-एनम्        | contained him (father)       |
| ब्रह्म-अण्वि      | in the cosmic ocean          |
| क्षणम्-अमुम्      | for a moment him             |
| परिमज्ज्य तातम्   | immersing father             |
| मायाम् पुनः-तनय-  | the Maayaa again, of son's   |
| मोहमयीम् वितन्वन् | enchanting, drawing          |
| आनन्द-चिन्मय      | bliss, supreme consciousness |
| जगन्मय            | O Universal form!            |
| पाहि रोगात्       | save from disease            |

'What is all this! indeed!' thus Thy father was a vessel of amazement. Thou immersed him in the cosmic ocean for a moment, then again extended Thy Maayaa, and Thou brought about Thy enchanting form of a son. That, Bliss incarnate, Supreme Consciousness, Cosmic form, O Krishna! save me from disease!

## Dashaka 46

अयि देव पुरा किल त्वयि स्वयमुत्तानशये स्तनन्धये ।  
परिजृम्भण्टो व्यपावृते वदने विश्वमचष्ट वल्लवी ॥१॥

|                |   |
|----------------|---|
| अयि देव        | O Lord!                                 |
| पुरा किल       | long ago indeed                         |
| त्वयि स्वयम्-  | (when) Thou by Thyself                  |
| उत्तानशये      | while lying on the back                 |
| स्तनन्धये      | and sucking at the breast (of Yashodaa) |
| परिजृम्भण्टः   | by yawning                              |
| व्यपावृते वदने | in Thy open mouth                       |
| विश्वम्-अचष्ट  | the universe, was seen                  |
| वल्लवी         | by the cowherdess (Yashodaa)            |

O Lord! Once long ago, as Thou were lying flat on the back, in the lap of Yashodaa and sucking at her breast, Thou yawned. As Thou did so, in Thy open mouth, Thou revealed to her the whole universe.

पुनरप्यथ बालकैः समं त्वयि लीलानिरते जगत्पते ।  
फलसञ्चयवञ्चनक्रुधा तव मृद्रोजनमूचुर्भकाः ॥२॥

|                  |  |
|------------------|--|
| पुनः-अपि-अथ      | again also                               |
| बालकैः समं       | with the children                        |
| त्वयि लीला-निरते | (when) Thou were engrossed in play       |
| जगत्पते          | O Lord of the Universe!                  |
| फल-सञ्चय-        | in collecting the fruits                 |
| वञ्चन-क्रुधा     | being cheated and angered (the children) |

|                 |                       |
|-----------------|-----------------------|
| तव मृद्-भोजनम्- | Thy eating of sand    |
| ऊचुः-अर्थका:    | reported the children |

O Lord of the Universe! Again once, as Thou were playing with other children, Thou cheated them in collecting fruits. Angered at this, they reported to Thy mother that Thou had eaten mud.

अयि ते प्रलयावधौ विभो क्षितितोयादिसमस्तभक्षिणः ।  
मृदुपाशनतो रुजा भवेदिति भीता जननी चुकोप सा ॥३॥

|                 |                            |
|-----------------|----------------------------|
| अयि             | O (Thou)                   |
| ते प्रलय-अवधौ   | Thee at the time of deluge |
| विभो            | O Lord!                    |
| क्षिति-तोय-आदि- | earth water etc            |
| समस्त-भक्षिणः   | everything consuming       |
| मृद्-उपाशनतः    | by eating mud,             |
| रुजा भवेत्-इति  | sickness may be, thus      |
| भीता जननी       | (Thy) frightened mother    |
| चुकोप सा        | she became angry           |

O Lord! At the time of the deluge Thou do consume everything earth water etc. Yet Thy mother was frightened that Thou may fall sick by eating mud and so she became angry.

अयि दुर्विनयात्मक त्वया किमु मृत्सा बत वत्स भक्षिता ।  
इति मातृगिरं चिरं विभो वितथां लं प्रतिजश्चिष्ठे हसन् ॥४॥

|                   |                  |
|-------------------|------------------|
| अयि दुर्विनयात्मक | O naughty (one)  |
| त्वया किमु        | by you was it    |
| मृत्सा बत         | that mud indeed  |
| वत्स भक्षिता      | O son, was eaten |

|                   |                              |
|-------------------|------------------------------|
| इति मातृगिरं      | such the words of Thy mother |
| चिरं विभो         | for a long time O Lord       |
| वितथां त्वं       | as false, Thee               |
| प्रतिजन्मिषे हसन् | asserted laughingly          |

O you naughty one! Is it that you have eaten mud O son!" O Lord! These words of Thy mother, for a long time, Thou kept on denying and laughingly asserted that Thou had not done so.

अयि ते सकलैर्विनिश्चिते विमतिशेद्वदनं विदार्यताम् ।  
इति मातृविभर्तितो मुखं विकसत्पद्मनिभं व्यदारयः ॥५॥

|                        |                               |
|------------------------|-------------------------------|
| अयि ते                 | O Boy! Of you                 |
| सकलै:-विनिश्चिते       | by every one asserted         |
| विमति:-चेत्-           | is, if disagreed              |
| वदनं विदार्यताम्       | mouth (please) open           |
| इति मातृ-विभर्तितः     | thus by mother reprimanded    |
| मुखं विकसत्-पद्म-निभम् | the mouth opening, lotus like |
| व्यदारयः               | (Thou) opened                 |

O Boy! If you deny what all the others are saying, please open your mouth.' Thus reprimanded by Thy mother, Thou opened Thy mouth as a lotus in full bloom.

अपि मूल्लवदर्शनोत्सुकां जननीं तां बहु तर्पयन्नत्रिव ।  
पृथिवीं निखिलां न केवलं भुवनान्यप्यखिलान्यदीदशः ॥६॥

|                |                                       |
|----------------|---------------------------------------|
| अपि मूल्-लव    | even a mud trace                      |
| दर्शन-उत्सुकां | eager to see                          |
| जननीं तां      | to mother that                        |
| बहु तर्पयन्-इव | very much trying to please as though, |

|                  |                       |
|------------------|-----------------------|
| पृथिवीं निखिलां  | the earth whole       |
| न केवलं          | not only              |
| भुवनान्-अपि-     | the other worlds also |
| अखिलान्-अदीर्घशः | entirely showed       |

Thy mother was eager to see just a trace of mud in Thy mouth. As though to please her, and to give her abundant satisfaction Thou showed her in Thy mouth not only this whole earth but the entire universe.

कुहचिद्वनमम्बुधिः कचित् कचिदभ्रं कुहचिद्रसातलम् ।  
मनुजा दनुजाः कचित् सुरा ददशे किं न तदा त्वदानने ॥७॥

|                 |                           |
|-----------------|---------------------------|
| कुहचित्-वनम्-   | somewhere the forests     |
| अम्बुधिः कचित्  | the oceans somewhere      |
| कचित्-अभ्रं     | somewhere the sky         |
| कुहचित्-रसातलम् | somewhere the Rasaatala   |
| मनुजाः दनुजाः   | human beings, demons      |
| कचित् सुराः     | somewhere the devas       |
| ददशे किं न      | seen what not was         |
| तदा त्वत्-आनने  | at that time in Thy mouth |

At that time, in Thy mouth what not was seen by Yashodaa?  
Somewhere the forests and oceans, somewhere the skies and Rasaatala, human beings and demons, gods and devas!

कलशाम्बुधिशायिनं पुनः परवैकुण्ठपदाधिवासिनम् ।  
स्वपुरश्च निजार्भकात्मकं कतिधा त्वां न ददर्श सा मुखे ॥८॥

|                    |                                 |
|--------------------|---------------------------------|
| कलश-अम्बुधि-शायिनं | in the milk ocean, the recliner |
|--------------------|---------------------------------|

|                    |   |
|--------------------|---|
| पुनः पर-वैकुण्ठपद- | as the Paramaatamaa, in the Vaikuntha abode |
| अधिवासिनम्         | the resident                                |
| स्व-पुरः-च         | in front of herself                         |
| निज-अर्भक-आत्मकं   | as her own son                              |
| कतिधा              | in how many ways                            |
| त्वाम् न ददर्श     | Thee did not see                            |
| सा मुखे            | she in (Thy) mouth                          |

Yashodaa saw in Thy mouth the recliner in the milk ocean. Again she saw Paramaatamaa, the resident of the Vaikunth abode. Then she saw Thee as her son in front of her. In how many different ways did she not see Thee.

विकसदभुवने मुखोदरे ननु भूयोऽपि तथाविधाननः ।  
अनया स्फुटमीक्षितो भवाननवस्थां जगतां बतातनोत् ॥९॥

|                      |                            |
|----------------------|----------------------------|
| विकसत्-भुवने         | revealing the worlds       |
| मुख-उदरे             | in the inside of the mouth |
| ननु भूयः-अपि         | indeed then again also     |
| तथा-विध-आननः         | that same type of face     |
| अनया स्फुटम्-ईक्षितः | by her was clearly seen    |
| भवान्-अनवस्थां       | Thou as the infinitude     |
| जगतां                | of the universe            |
| बत्-आतनोत्           | definitely expounded       |

In the cavity of Thy mouth she saw all the worlds, where even Thou were present with Thy mouth open, once again, in which again all the worlds were seen; and so on endlessly. This definitely expounded Thou as the infinitude of the universe.

धृततत्त्वधियं तदा क्षणं जननीं तां प्रणयेन मोहयन् ।  
स्तनमङ्ग दिशेत्युपासजन् भगवन्नद्भुतबाल पाहि माम् ॥१०॥

|                  |                                    |
|------------------|------------------------------------|
| धृत-तत्त्व-धियं  | holding the reality in the mind    |
| तदा क्षणं        | at that time for a moment          |
| जननीं तां        | to the mother                      |
| प्रणयेन मोहयन्   | by affection enchanting (deluding) |
| स्तनम्-अङ्ग दिश- | breast milk O Mother give'         |
| इति-उपासजन्      | thus embracing                     |
| भगवन्-           | O Lord!                            |
| अद्भुत-बाल       | O Wonderful Child!                 |
| पाहि माम्        | protect me                         |

At that time for a moment, Yashodaa had a flash of illumination. Thou with affection deluded her and clung to her, calling her 'Mother' and demanded to be suckled. O Lord! Thou the Wondrous Child! Deign to protect me.

## Dashaka 47

एकदा दधिविमाथकारिणीं मातरं समुपसेदिवान् भवान् ।  
स्तन्यलोलुपतया निवारयन्नङ्गमेत्य पपिवान् पयोधरौ ॥१॥

|                    |                              |
|--------------------|------------------------------|
| एकदा               | once                         |
| दधि-विमाथ-कारिणीं  | the curd churning as she was |
| मातरं              | Thy mother                   |
| समुपसेदिवान् भवान् | approached Thou              |
| स्तन्य-लोलुपतया    | breast milk desiring         |
| निवारयन्-          | obstructing (the churning)   |
| अङ्गम्-एत्य        | up (her) lap climbing        |
| पपिवान् पयोधरौ     | (Thou) sucked her breasts    |

Once when Thy mother was churning the curd, Thou approached her in the eagerness to be breast fed. Obstructing her churning Thou climbed up her lap and sucked at her breasts.

अर्धपीतकुचकुड्मले त्वयि स्निग्धहासमधुराननाम्बुजे ।  
दुग्धमीश दहने परिसुतं धर्तुमाशु जननी जगाम ते ॥२॥

|                    |                                   |
|--------------------|-----------------------------------|
| अर्धपीत-           | having half drunk                 |
| कुचकुड्मले         | the breasts lotus bud like        |
| त्वयि स्निग्ध-हास- | (when) Thee with a charming smile |
| मधुर-आनन-अम्बुजे   | on the sweet face, lotus like     |
| दुग्धम्-ईश         | the milk, O Lord!                 |
| दहने परिसुतं       | on the fire, having overflowed    |
| धर्तुम्-आशु        | to hold it, fast                  |
| जननी जगाम ते       | mother went away, Thy             |

O Lord! Thou had half-way sucked her lotus bud like breasts, with a charming smile playing on the sweet lotus like face. Just then, Thy mother went away in a haste to quickly hold the milk which had overflowed on the fire.

सामिपीतरसभङ्गसङ्गतक्रोधभारपरिभूतचेतसा।  
मन्थदण्डमुपगृह्य पाटितं हन्त देव दधिभाजनं त्वया ॥३॥

|                  |  |
|------------------|--|
| सामि-पीत-        | half drunk, (so)                       |
| रस-भङ्ग-सङ्गत-   | the joy being interrupted, as a result |
| क्रोध-भार-       | angered greatly                        |
| परिभूत-चेतसा     | with the mind overcome                 |
| मन्थ-दण्डम्-     | the churning rod                       |
| उपगृह्य पाटितं   | taking up, was broken                  |
| हन्त देव         | Oh! O Lord!                            |
| दधि-भाजनम् त्वया | the curd pot by Thee                   |

O Lord! Having drunk half way, and as a result the joy being interrupted, Thy mind was overcome with great rage. Oh! Then taking up the churning rod, the curd pot was broken by Thee.

उच्चलदध्वनितमुच्चकैस्तदा सन्निशम्य जननी समाद्रुता ।  
त्वद्यशोविसरवद्दर्श सा सद्य एव दधि विस्तृतं क्षितौ ॥४॥

|                   |                                 |
|-------------------|---------------------------------|
| उच्चलत्-ध्वनितम्- | by the loud sound               |
| उच्चकै:-तदा       | rising high then                |
| सन्निशम्य         | hearing                         |
| जननी समाद्रुता    | Thy mother hastily came running |
| त्वत्-यशः-विसरः-  | Thy fame spreading              |
| वत्-ददर्श सा      | as though, she saw              |
| सद्य एव दधि       | right then the curd             |

विस्तृतं क्षितौ

spreading on the floor

Thy mother came running when she heard the loud sound rising of the pot being broken. Right then she saw the curd spreading on the floor, even like Thy pure unblemished fame spreading in the universe.

वेदमार्गपरिमार्गितं रुषा त्वमवीक्ष्य परिमार्गयन्त्यसौ ।  
सन्ददर्श सुकृतिन्युलूखले दीयमाननवनीतमोतवे ॥५॥

|                      |   |
|----------------------|---|
| वेदमार्ग-परिमार्गितं | through the path of the Vedas, sought after |
| रुषा त्वाम्-अवीक्ष्य | the angered (Yashodaa), Thee not seeing     |
| परिमार्गयन्ती-       | searching (Thee)                            |
| असौ सन्ददर्श         | she saw                                     |
| सुकृतिनी-            | the fortunate one (Yashodaa)                |
| उलूखले               | (Thee) on the mortar                        |
| दीयमान-नवनीतम्-      | giving butter                               |
| ओतवे                 | to the cat                                  |

Thou who are sought after through the path of the Vedas, were not seen anywhere by Thy angered mother. She, the fortunate one searched everywhere and saw Thee sitting on the mortar feeding butter to the cat.

त्वां प्रगृह्य बत भीतिभावनाभासुराननसरोजमाशु सा ।  
रोषरूषितमुखी सखीपुरो बन्धनाय रशनामुपाददे ॥६॥

|                   |                                       |
|-------------------|---------------------------------------|
| त्वां प्रगृह्य बत | Thee getting hold of, Oh!             |
| भीति-भावना-       | by the expression of fear             |
| भासुर-आनन-सरोजम्- | the shining face which was lotus like |
| आशु सा            | hastily she                           |

|                |                                  |
|----------------|----------------------------------|
| रोष-रूषित-मुखी | quivering with anger faced (she) |
| सखी-पुरः       | in front of her friends          |
| बन्धनाय        | to tie up Thee                   |
| रशनाम्-उपाददे  | a rope took                      |

Oh! Yashodaa with her face quivering due to anger, hastily caught hold of Thee whose lotus like face was looking very sweet with pretended fear. As her friends watched, she took a rope to tie Thee up.

बन्धुमिच्छति यमेव सज्जनस्तं भवन्तमयि बन्धुमिच्छती ।  
सा नियुज्य रशनागुणान् बहून् द्व्यङ्गुलोनमखिलं किलैक्षत ॥७॥

|                   |                              |
|-------------------|------------------------------|
| बन्धुम्-इच्छति    | as a friend,(who is) desired |
| यम्-एव सज्जनः-    | him alone , good people      |
| तं भवन्तम्-अयि    | That Thee O Lord!            |
| बन्धुम्-इच्छती    | to tie desiring              |
| सा नियुज्य        | she using (tying together)   |
| रशना-गुणान् बहून् | pieces of rope, many         |
| द्व्यङ्गुल-ऊनम्-  | by two fingers (long), short |
| अखिलं             | the whole length             |
| किल-ऐक्षत         | indeed found                 |

All good men want to bind themselves to Thee alone in devotion. That Thou O Lord! Yashodaa desiring to tie, found the length of the rope short by two fingers, even though she attached many pieces of ropes to lengthen it.

विस्मितोऽस्मितसखीजनेक्षितां स्विन्नसन्नवपुषं निरीक्ष्य ताम् ।  
नित्यमुक्तवपुरप्यहो हरे बन्धमेव कृपयाऽन्वमन्यथाः ॥८॥

|                    |   |
|--------------------|---|
| विस्मित-उत्स्मित-  | wonderstruck and smiling                  |
| सखीजन-ईक्षितां     | the friends (Gopis) watching              |
| स्विन्न-सन्न-वपुषं | (she, with) perspiring and exhausted body |
| निरीक्ष्य ताम्     | seeing her (Yashodaa)                     |
| नित्य-मुक्त-वपुः-  | forever free bodied                       |
| अपि-अहो हरे        | though O Hari! (Thou)                     |
| बन्धम्-एव          | bondage alone                             |
| कृपया-अन्वमन्यथा:  | compassionately accepted                  |

As Thy mother's friends were smilingly watching with wonder,  
 Thou saw her body perspiring and exhausted due to the effort. O Hari!  
 Thou who are the ever-free Being, out of compassion  
 accepted the bondage.

स्थीयतां चिरमुलूखले खलेत्यागता भवनमेव सा यदा।  
 प्रागुलूखलबिलान्तरे तदा सर्पिरपितमदन्नवास्थिथाः ॥९॥

|                      |                                       |
|----------------------|---------------------------------------|
| स्थीयतां             | (may you) stay here                   |
| चिरम्-उलूखले         | for long at the mortar                |
| खल-इति-              | O rouge, thus (saying)                |
| आगता भवनम्-एव        | (when she) returned to the house only |
| सा यदा प्राक्-       | she when, earlier                     |
| उलूखल-बिलान्तरे      | in the mortar's cavity                |
| तदा सर्पिः-अर्पितम्- | then, the butter which was placed     |
| अदन्-अवास्थिथाः      | eating Thou stayed                    |

As Yashodaa went back into the house, she said 'O Rogue! stay tied like this to the mortar for long.' Thou stayed there eating the butter which Thou had earlier placed in the cavity of the mortar.

यद्यपाशसुगमो विभो भवान् संयतः किमु सपाशयाऽनया ।  
एवमादि दिविजैरभिष्टुतो वातनाथ परिपाहि मां गदात् ॥१०॥

|                   |  |
|-------------------|--|
| यदि-अपाश-सुगमः    | if (Thou are) to the desire less easily attainable |
| विभो भवान्        | O All pervading Being! Thou                        |
| संयतः किमु        | were tied down, how come                           |
| सपाशया-अनया       | (who was) having a rope, by her (Yashodaa)         |
| एवम्-आदि          | thus and so forth                                  |
| दिविजैः-अभिष्टुतः | by the gods in heaven praised                      |
| वातनाथ            | O Lord of Guruvaayur!                              |
| परिपाहि मां गदात् | save me from my ailments.                          |

O All Pervading Being! If Thou are easily attainable to the desire less (a-paash) people, who are not bound by desire, how was it that Yashodaa was able to secure Thee with a (paash) rope for binding. Thou whose glories were thus sung by the gods in the heaven, O Lord of Guruvaayur! May Thou save me from my ailments.

## Dashaka 48

मुदा सुरौघैस्त्वमुदारसम्मदै-  
 रुदीर्य दामोदर इत्यभिष्टुतः ।  
 मृदुदरः स्वैरमुलूखले लग-  
 न्द्रूरतो द्वौ ककुभावुदैक्षथाः ॥१॥

|                      |  |
|----------------------|--|
| मुदा सुरौघै:-        | joyfully by the group of gods          |
| त्वम्-उदार-सम्मदै:-  | Thou (was called) with great happiness |
| उदीर्य दामोदर        | was called Daamodara                   |
| इति-अभिष्टुतः        | (and) thus were praised/ glorified     |
| मृदु-उदरः            | tender bellied                         |
| स्वैरम्-उलूखले       | Thyself at the mortar                  |
| लगन्-अदूरतः          | attached, not far away                 |
| द्वौ ककुभौ-उदैक्षथाः | two Kakubha (Arjuna) tree, saw         |

Thou were joyfully named Daamodara by the group of sages who were watching Thee with great happiness, and they praised and glorified Thee. Thou who with a tender belly were attached to the mortar, saw two Kakubha (Arjuna) trees not far away.

कुबेरसूनुर्नलकूबराभिधः  
 परो मणिग्रीव इति प्रथां गतः ।  
 महेशसेवाधिगतश्रियोन्मदौ  
 चिरं किल त्वद्विमुखावखेलताम् ॥२॥

|                  |                             |
|------------------|-----------------------------|
| कुबेर-सूनुः-     | Kuber's sons                |
| नलकूबर-अभिधः     | named Nalakubara            |
| परः मणिग्रीव इति | another one Manigreeva thus |
| प्रथां गतः       | became well known           |

|                 |   |
|-----------------|---|
| महेश-सेवा-      | by worshipping Shiva                    |
| अधिगत-श्रिय-    | attained prosperity                     |
| उच्चदौ चिरं किल | (both) became haughty, for long, indeed |
| त्वत्-विमुखौ-   | indifferent to Thee                     |
| अवखेलताम्       | (and) became wayward                    |

The two sons of Kuber, (the god of wealth) one known as Nalakubara and the other one known as Manigreeva became very well known. By worshipping Shiva they also attained great prosperity and because of the pride of wealth they became very haughty and indifferent to Thee. For a very long time they led a very wayward life.

सुरापगायां किल तौ मदोल्कटौ  
 सुरापगायद्वयौवतावृतौ ।  
 विवाससौ केलिपरौ स नारदो  
 भवत्पदैकप्रवणो निरैक्षत ॥३॥

|                   |  |
|-------------------|--|
| सुर-आपगायाम्      | in the sacred river of the gods (Ganges) |
| किल तौ मदोल्कटौ   | indeed, the two of them, intoxicated     |
| सुरा-आप-गायत्-    | wine having drunk and singing            |
| बहु-यौवत-आवृतौ    | by many (such drunk) damsels surrounded  |
| विवासिसौ केलिपरौ  | without clothes sporting                 |
| स नारदः:          | that (sage) Naarada (who)                |
| भवत्-पद-एक-प्रवणः | to Thy feet alone is devoted             |
| निरैक्षत          | saw                                      |

Naarada who is devoted to Thee alone, once saw these two sporting in the Ganges which is the river of the gods. They were in an intoxicated state having drunk wine and were surrounded by young intoxicated damsels, stark naked, singing and sporting in the Ganges waters.

भिया प्रियालोकमुपात्तवाससं  
 पुरो निरीक्ष्यापि मदाञ्चचेतसौ ।  
 इमौ भवद्वक्त्युपशान्तिसिद्धये  
 मुनिर्जगौ शान्तिमृते कुतः सुखम् ॥४॥

|                    |                              |
|--------------------|------------------------------|
| भिया प्रिया-लोकम्- | in fear, the dear women      |
| उपात्त-वाससं       | put on the clothes           |
| पुरः निरीक्ष्य-अपि | in front seeing, even then   |
| मद-अन्ध-चेतसौ      | by intoxication blind minded |
| इमौ                | (to) these two               |
| भवत्-भक्ति-        | devotion to Thee             |
| उपशान्ति-सिद्धये   | and mental peace, to achieve |
| मुनिः-जगौ          | the Muni said                |
| शान्तिम्-ऋते       | without calmness of mind     |
| कुतः सुखम्         | where is happiness           |

At the sight of sage Naarada, the dear women hastily put on their clothes. Even then, with the mind blinded by intoxication, these two, continued to sport in nakedness. The Muni then pronounced thus (in the next shloka) in order for them to achieve devotion to Thee and mental peace. For without calmness of mind where is happiness?

युवामवाप्तौ ककुभात्मतां चिरं  
 हरिं निरीक्ष्याथ पदं स्वमाप्नुतम् ।  
 इतीरेतौ तौ भवदीक्षणस्पृहां  
 गतौ व्रजान्ते ककुभौ बभूवतुः ॥५॥

|                   |  |
|-------------------|--|
| युवाम्-अवाप्तौ    | you two getting                              |
| ककुभ-आत्मतां चिरं | the personification of Kakubh trees for long |
| हरिं निरीक्ष्य-अथ | Hari seeing then                             |

|                    |                                    |
|--------------------|------------------------------------|
| पदं स्वम्-आपृतम्   | to your own state you two will get |
| इति-ईरितौ तौ       | thus being told the two of them    |
| भवत्-ईक्षण-स्पृहां | the vision of Thee desiring        |
| गतौ व्रज-अन्ते     | going to the outskirts of Gokul    |
| ककुभौ बभूवतुः      | became Kakubha (Arjuna) trees      |

You two will become Kakubha trees for long. Then when you see Hari, you two will get to your own state.' Being thus told by the sage, desiring to get Thy vision, they went to the outskirts of Vraja and became Kakubha trees.

अतन्द्रमिन्द्रद्वयुगं तथाविधं  
 समेयुषा मन्थरगामिना त्वया ।  
 तिरायितोलुखलरोधनिर्धृतौ  
 चिराय जीर्णो परिपातितौ तर्स ॥६॥

|                    |                             |
|--------------------|-----------------------------|
| अतन्द्रम्-         | without pausing (Thee)      |
| इन्द्र-द्व-युगम्   | the two Arjuna trees        |
| तथा-विधम्          | which were such             |
| समेयुषा            | were approached (by Thee)   |
| मन्थर-गामिना त्वया | moving in slow pace by Thee |
| तिरायुत-उलुखल-     | the crosswise mortar        |
| रोध-निर्धृतौ       | obstructed and so uprooted  |
| चिराय जीर्णो       | for long decayed            |
| परिपातितौ तर्स     | and felled the trees        |

Those two such Arjuna trees Thou approached in a slow pace without a pause, as Thou pulled along the crosswise mortar, which obstructed the aged and long decayed trees and felled them.

अभाजि शाखिद्वितयं यदा त्वया  
तदैव तद्र्भतलान्निरेयुषा ।  
महात्विषा यक्षयुगेन तत्क्षणा-  
दभाजि गोविन्द भवानपि स्तवैः ॥७॥

|                         |  |
|-------------------------|--|
| अभाजि शाखिद्वितयं       | felled the two trees                   |
| यदा त्वया तदा-एव        | when by Thee, just then                |
| तत्-गर्भ-तलात्-निरेयुषा | from their core emerged                |
| महात्विषा               | the radiant                            |
| यक्षयुगेन               | pair of Yakshas(sons of Kuber) by whom |
| तत्-क्षणात्-अभाजि       | immediately were worshipped            |
| गोविन्द                 | O Govind!                              |
| भवान्-अपि स्तवैः        | Thou also with hymns                   |

When the two trees were felled by Thee, just then from their root cores emerged a pair of radiant Yakshas. O Govinda! They immediately worshipped Thee with hymns.

इहान्यभक्तोऽपि समेष्यति क्रमात्  
भवन्तमेतौ खलु रुद्रसेवकौ ।  
मुनिप्रसादाद्बद्धः प्रिमागतौ  
गतौ वृणानौ खलु भक्तिमुत्तमाम् ॥८॥

|                         |  |
|-------------------------|--|
| इह-अन्य-भक्तः-<br>अपि   | here (in this world), devotees of other gods<br>also |
| समेष्यति                | will certainly come                                  |
| क्रमात् भवन्तम्-        | in due course to Thee                                |
| एतौ खलु रुद्र-<br>सेवकौ | these two, indeed, devotees of Rudra                 |
| मुनि-प्रसादात्-         | by Muni Naarada's grace                              |

|                  |                                |
|------------------|--------------------------------|
| भवत्-अङ्गिम्-    | Thy feet                       |
| आगतौ गतौ         | reached, and went away         |
| वृणानौ खलु       | praying for, indeed            |
| भक्तिम्-उत्तमाम् | the highest devotion (to Thee) |

Here in this world, in due course, the devotees of other gods also certainly come to Thee only. These two devotees of Rudra, by the grace of Naarada, reached Thy feet. They prayed to Thee and beseeched for the highest devotion and went away.

ततस्तरूद्वारणदारुणारव-  
 प्रकम्पिसम्पातिनि गोपमण्डले ।  
 विलज्जितत्वज्जननीमुखेक्षिणा  
 व्यमोक्षिनन्देन भवान् विमोक्षदः ॥९॥

|                          |   |
|--------------------------|---|
| ततः-तरू-द्वारण-          | then by the falling of the trees                    |
| दारुण-आरव-               | the frightening sound (hearing)                     |
| प्रकम्पि-सम्पातिनि       | trembling and rushing                               |
| गोप-मण्डले               | the group of Gopas                                  |
| विलज्जित-त्वत्-<br>जननी- | ashamed Thy mother                                  |
| मुख-इक्षिणा              | her face being glanced at                           |
| व्यमोक्षिनन्देन          | releasing Thee (glanced) by Nanda<br>(meaningfully) |
| भवान् विमोक्षदः          | Thee, who releases all                              |

Then by the falling of the trees, which caused the frightening sound, the group of Gopas were frightened and rushed to the spot trembling. As Nanda glanced at Thy mother meaningfully, she felt very ashamed. He then released Thee from the mortar, who releases everyone from the bonds of Samsaara (the cycle of repeated life and death and the illusion of Maayaa).

महीरुहोर्मध्यगतो बतार्भको  
 हरे: प्रभावादपरिक्षतोऽधुना ।  
 इति ब्रुवाणैर्गमितो गृहं भवान्  
 मरुत्पुराधीश्वर पाहि मां गदात् ॥१०॥

|                       |   |
|-----------------------|---|
| महीरुहो:-मध्य-<br>गतः | of the two trees, having entered their<br>interspace (middle) |
| बत-अर्भकः             | O what a wonder the child                                     |
| हरे: प्रभावात्-       | by God's grace  |
| अपरिक्षतः:-अधुना      | is safe (unhurt), today                                       |
| इति ब्रुवाणैः-        | thus by them who were saying                                  |
| गमितः गृहं            | (Thou) were taken to the house                                |
| भवान्                 | Thou O Lord of Guruvaayur!                                    |
| मरुत्पुराधीश्वर       |   |
| पाहि मां गदात्        | save me from ailments   |

Having entered the interspace of the two trees and the trees having fallen, it is only God's grace that the child is safe and unhurt today.' As they said so they carried Thee to the house. O Thou Lord of Guruvaayur! Save me from my ailments.

## Dashaka 49

भवत्रभावाविदुरा हि गोपास्तरप्रपातादिकमत्र गोष्ठे ।  
अहेतुमुत्पातगणं विशङ्क्य प्रयातुमन्यत्र मनो वितेनुः ॥१॥

|                     |   |
|---------------------|---|
| भवत्-प्रभाव-        | Thy glory                                     |
| अविदुरा: हि गोपाः-  | not knowing, so indeed, the Gopas             |
| तरु-प्रपात-आदिकम्-  | the trees' falling and other such (incidents) |
| अत्र गोष्ठे         | here in Gokula                                |
| अहेतुम्-उत्पात-गणम् | unreasonable ill-omens                        |
| विशङ्क्य            | suspecting                                    |
| प्रयातुम्-अन्यत्र   | to move, somewhere else                       |
| मनः वितेनुः         | minds made up (decided)                       |

The Gopas who were not aware of Thy glory and greatness, interpreted the falling of the trees and such other occurrences as unaccountable ill-omens. So they made up their minds and decided to migrate to some other place.

तत्रोपनन्दाभिधगोपवर्यो जगौ भवत्प्रेरणयैव नूनम् ।  
इतः प्रतीच्यां विपिनं मनोज्ञं वृन्दावनं नाम विराजतीति ॥२॥

|                   |                                |
|-------------------|--------------------------------|
| तत्र-उपनन्द-अभिध- | there, by the name of Upananda |
| गोपवर्यः जगौ      | the leading Gopa said          |
| भवत्-प्रेरणया-एव  | by Thy prompting alone         |
| नूनम्             | certainly                      |
| इतः प्रतीच्याम्   | from here to the West          |
| विपिनं मनोज्ञं    | a pleasant forest land         |
| वृन्दावनं नाम     | Vrindaavana by name            |

|             |                             |
|-------------|-----------------------------|
| विराजति-इति | is situated, thus (he said) |
|-------------|-----------------------------|

Indeed by Thy prompting alone, a leading Gopa named Upananda brought to their notice the beautiful forest country side called Vrindaavana, situated to the west of Gokula, as a proper location for their settlement.

बृहद्वनं तत् खलु नन्दमुखा विधाय गौष्ठीनमथ क्षणेन ।  
त्वदन्वितत्वज्जननीनिविष्टगरिष्ठयानानुगता विचेलुः ॥३॥

|                     |                                    |
|---------------------|------------------------------------|
| बृहद्वनम् तत् खलु   | Vrihadvana, that indeed            |
| नन्द-मुखा विधाय     | Nanda and others making            |
| गौष्ठीनम्-अथ        | a cowshed then                     |
| क्षणेन              | in no time                         |
| त्वत्-अन्वित-       | carrying Thee                      |
| त्वत्-जननी-निविष्ट- | (and) Thy mother sitting           |
| गरिष्ठ-यान-अनुगता   | in the imposing vehicle, following |
| विचेलुः             | proceeded                          |

Nanda and the others soon abandoned the Vrihadvana settlement and made it as a cowshed. They proceeded following the imposing vehicle which was carrying Thee and in which Thy mother was sitting.

अनोमनोज्ञध्वनिधेनुपालीखुरप्रणादान्तरतो वधूभिः ।  
भवद्विनोदालपिताक्षराणि प्रपीय नाज्ञायत मागदैर्घ्यम् ॥४॥

|                    |  |
|--------------------|--|
| अनः-मनोज्ञ-ध्वनि-  | of the cart, the pleasant sound        |
| धेनु-पाली-         | of the rows of the cows                |
| खुर-प्रणाद-अन्तरतः | trampling of the hooves, interspersed, |
| वधूभिः             | by the ladies                          |

|                  |                           |
|------------------|---------------------------|
| भवत्-विनोद-      | Thy playfully             |
| आलपित्-अक्षराणि  | spoken words              |
| प्रपीय न-अज्ञायत | drinking in, did not feel |
| मार्ग्-दैर्घ्यम् | the path's distance       |

The Gopikaas did not feel the distance of the path covered, as they were fully engrossed in Thy playful prattle. The pleasant sound of the cart was interspersed by the trampling sound of the hooves of the rows of the cows.

निरीक्ष्य वृन्दावनमीश नन्दत्प्रसूनकुन्दप्रमुखद्रुमौघम् ।  
अमोदथाः शाद्वलसा-न्द्रलक्ष्म्या हरिन्मणीकुट्टिमपुष्टशोभम् ॥५॥

|                           |   |
|---------------------------|---|
| निरीक्ष्य वृन्दावनम्-     | on seeing Vrindaavana                   |
| ईश                        | O Lord!                                 |
| नन्दत्-प्रसून-            | with flowers blossoming                 |
| कुन्द-प्रमुख-द्रुम-औघम्   | mainly Kunda and clusters of trees      |
| अमोदथाः                   | (Thou were) delighted                   |
| शाद्वल-सा-न्द्र-लक्ष्म्या | the thick grass with its intense beauty |
| हरिन्-मणी-कुट्टिम-        | (as though) green emerald inlaid        |
| पुष्ट-शोभम्               | (hence) adding to the beauty            |

O Lord! Thou were delighted to see Vrindaavana. The Kunda flowers were in full bloom and there were clusters of trees all around. Its expansive grass lands had the intense beauty as though green emerald was inlaid.

नवाकनिर्वूढनिवासभेदेष्वशेषगोपेषु सुखासितेषु ।  
वनश्रियं गोपकिशोरपालीविमिश्रितः पर्यगलोकथास्त्वम् ॥६॥

|               |  |
|---------------|--|
| नवाक-निर्वूढ- | in the form of a half moon (semi circle), having built |
|---------------|--|

|                      |   |
|----------------------|---|
| निवास-भेदेषु-        | the houses differently                        |
| अशोष-गोपेषु          | when all the Gopas                            |
| सुख-आसितेषु          | were sitting comfortably                      |
| वनश्रियं             | the beauty of the forest                      |
| गोप-किशोर-पाली-      | with the group of the young boys of the Gopas |
| विमिश्रितः           | (Thou) mingling with them                     |
| पर्यक्-अलोकथा:-त्वम् | all around admiringly saw Thou                |

The Gopas built their new houses forming a semi-circle, and settled down there and were sitting peacefully and comfortably. Along with the young boys of the Gopas, Thou went about the whole place looking around admiringly, and enjoying the beauty of the forest.

अरालमार्गागतनिर्मलापां मरालकूजाकृतनर्मलापाम् ।  
निरन्तरस्मेरसरोजवक्तां कलिन्दकन्यां समलोकयस्त्वम् ॥७॥

|                  |                              |
|------------------|------------------------------|
| अराल-मार्ग-      | in winding ways              |
| आगत-निर्मल-आपां  | flowing with clear waters    |
| मराल-कूज-        | by the swans' cooings        |
| आकृत-नर्म-लापाम् | making the river sound sweet |
| निरन्तर-स्मेर-   | ever smiling                 |
| सरोज-वक्ताम्     | lotus faced                  |
| कलिन्द-कन्याम्   | the daughter of Kalinda      |
| समलोकयः-त्वम्    | Thou saw                     |

Thou saw the daughter of Kalinda, Kaalindi or Yamunaa river which was flowing with clear waters through winding ways. The echoes of the cooing of the swans enhanced the sweet sound of the

river. The thick growth of the full blown lotuses was like her ever smiling face.

मयूरकेकाशतलोभनीयं मयूखमालाशबलं मणीनाम् ।  
विरिञ्चलोकस्पृशमुच्छृङ्गिरिं च गोवर्धनमैक्षथास्त्वम् ॥८॥

|                     |   |
|---------------------|---|
| मयूर-केका-शत-       | with the peacocks' many calls                 |
| लोभनीयं             | (which was) resonant                          |
| मयूख-माला-शबलम्     | by the rays of light's multi colored radiance |
| मणीनाम्             | of the gems                                   |
| विरिञ्च-लोक-        | Brahma's abode                                |
| स्पृशम्-उच्च-शृङ्गः | as though touching with its high peaks        |
| गिरिम् च गोवर्धनम्- | and such a mountain Govardhana                |
| ऐक्षथा:-त्वम्       | saw Thou                                      |

Thou also saw the majestic Govardhana mountain. It was attractive by the resonant sound of the calls of the peacocks. It was radiant by the multi colored rays of the gems it contained. Its high peaks were as though touching the abode of Brahmaa.

समं ततो गोपकुमारकैस्त्वं समन्ततो यत्र वनान्तमागाः ।  
ततस्ततस्तां कुटिलामपश्यः कलिन्दजां रागवतीमिवैकाम् ॥९॥

|                   |                               |
|-------------------|-------------------------------|
| समं ततः:          | with, then,                   |
| गोपकुमारकैः-      | the Gopa boys                 |
| त्वं समन्ततः यत्र | Thou all around where ever    |
| वनान्तम्-आगाः:    | to the end of the forest went |
| ततः-ततः-          | there, there                  |
| ताम् कुटिलाम्-    | her winding                   |
| अपश्यः कलिन्दजाम् | Thou saw the river Yamunaa    |

|                   |                             |
|-------------------|-----------------------------|
| रागवतीम्-इव-ऐकाम् | love-lorn like, in solitude |
|-------------------|-----------------------------|

Then with the Gopa boys where ever Thou went, even to the end of the forest, Thou came across the winding course of the Yamunaa river, as though she was a love-lorn damsel, waiting to meet Thee in solitude.

तथाविधेऽस्मिन् विपिने पशव्ये समुत्सुको वत्सगणप्रचारे ।  
चरन् सरामोऽथ कुमारकैस्त्वं समीरगेहाधिप पाहि रोगात् ॥१०॥

|                |                                   |
|----------------|-----------------------------------|
| तथा-विधे-      | in that kind of                   |
| अस्मिन् विपिने | this forest                       |
| पशव्ये         | suited for the cattle             |
| समुत्सुकः      | very excited                      |
| वत्सगण-प्रचारे | in the calves's tending           |
| चरन्-सरामः-अथ  | moving about with Balaraama, then |
| कुमारकै:-त्वं  | and with the young boys, Thou     |
| समीरगेहाधिप    | O Lord of Guruvaayur!             |
| पाहि रोगात्    | protect me from illness           |

Thou then with Balaraam and the other young boys with great excitement tended the calves in this forest which was well suited for the cattle. O Lord of Guruvaayur! Protect me from illness.

## Dashaka 50

तरलमधुकृत् वृन्दे वृन्दावनेऽथ मनोहरे  
 पशुपशिशुभिः साकं वत्सानुपालनलोलुपः ।  
 हलधरसखो देव श्रीमन् विचेरिथ धारयन्  
 गवलमुरलीवेत्रं नेत्राभिरामतनुदयुतिः ॥१॥

|                         |  |
|-------------------------|--|
| तरल-मधुकृत्-वृन्दे      | with fleeting honey bee swarms               |
| वृन्दावने-अथ            | in Vrindaavana, then                         |
| मनोहरे                  | the beautiful one                            |
| पशुप-शिशुभिः साकं       | with the cowherd boys                        |
| वत्स-अनुपालन-लोलुपः     | in tending the calves engrossed              |
| हलधर-सखः                | accompanied by Haladhara                     |
| देव श्रीमन्             | O Lord! Consort of Laxmi!                    |
| विचेरिथ धारयन्          | (Thou) moved about carrying                  |
| गवल-मुरली-वेत्रं        | a horn flute and cane                        |
| नेत्र-अभिराम-तनु-दयुतिः | pleasing to the eyes (with Thy) radiant form |

In the beautiful Vrindaavana swarms of honey bees would fleet around. There, O Auspicious Lord! Consort of Laxmi! Accompanied by Haladhara and other cowherd boys, Thou moved about with Thy radiant form pleasing to the eyes. Keen on tending the cows, Thou carried a horn, flute and a cane.

विहितजगतीरक्षं लक्ष्मीकराम्बुजलालितं  
 ददति चरणद्वन्द्वं वृन्दावने त्वयि पावने ।  
 किमिव न बभौ सम्पत्सम्पूरितं तरुवल्लरी-  
 सलिलधरणीगोत्रक्षेत्रादिकं कमलापते ॥२॥

|                  |  |
|------------------|--|
| विहित-जगती-रक्षं | infused with the protection of the world |
|------------------|--|

|                              |  |
|------------------------------|--|
| लक्ष्मी-कर-अम्बुज-<br>लालितं | by Laxmi's lotus like hands caressed               |
| ददति चरण-द्वन्द्वम्          | (when Thou) places (Thy) two feet                  |
| वृन्दावने त्वयि पावने        | in Vrindaavana, by Thee, in the holy (Vrindaavana) |
| किम्-इव न बभौ                | what all did not take place                        |
| सम्पत्-सम्पूरितं             | with prosperity full of                            |
| तरु-वल्लरी-सलिल-             | the trees, creepers, waters                        |
| धरणी-गोत्र-क्षेत्र-<br>आदिकं | land, hills, and fields etc                        |
| कमलापते                      | O Consort of Laxmi!                                |

O Consort of Laxmi! Thou set Thy two feet, which are caressed by Laxmi's lotus hands and which are infused with the protection of the world, in Vrindaavana. When Thou did so, the trees, creepers, waters, lands, hills and fields and what all was not full of prosperity!

विलसदुलपे कान्तारान्ते समीरणशीतले  
विपुलयमुनातीरे गोवर्धनाचलमूर्धसु ।  
ललितमुरलीनादः सञ्चारयन् खलु वासकं  
क्वचन दिवसे दैत्यं वत्साकृतिं त्वमुदैक्षथा: ॥३॥

|                     |                                       |
|---------------------|---------------------------------------|
| विलसत्-उलपे         | in the lavish grass meadows           |
| कान्तार-अन्ते       | at the forests' end                   |
| समीरण-शीतले         | with cool breeze (blowing)            |
| विपुल-यमुना-तीरे    | on the vast banks of Yamunaa          |
| गोवर्धन-अचल-मूर्धसु | on the Govardhana mountain peaks      |
| ललित-मुरली-नादः     | with the gentle flute sound           |
| सञ्चारयन् खलु वासकं | (leading) to graze the calves, indeed |

|                   |                                |
|-------------------|--------------------------------|
| क्रचन दिवसे       | one day                        |
| दैखं वत्स-आकृतिम् | an Asura in the form of a calf |
| त्वम्-उदैक्षथाः   | Thou saw                       |

In the lavish grass meadows at the end of the forests, the cool breeze was blowing on the vast banks of the Yamunaa river, on the peaks of the Govardhana mountain, Thou were playing the flute softly as Thou lead the calves to graze. One day, Thou saw an Asura in the form of a calf.

रभसविलसत्पुच्छं विच्छायतोऽस्य विलोकयन्  
 किमपि वलितस्कर्णं रन्धप्रतीक्षमुदीक्षितम् ।  
 तमथ चरणे बिभ्रद्विभ्रामयन् मुहुरुच्चकैः  
 कुहचन महावृक्षे चिक्षेपिथ क्षतजीवितम् ॥४॥

|                            |                                   |
|----------------------------|-----------------------------------|
| रभस-विलसत्-पुच्छं          | with force wagging the tail       |
| विच्छायतः-                 | while walking                     |
| अस्य विलोकयन्              | his (calf's) gaze                 |
| किम्-अपि वलित-स्कर्णं      | with somewhat turning his neck    |
| रन्ध-प्रतीक्षम्-उदीक्षितम् | for a loop hole waiting to see    |
| तम्-अथ चरणे                | him, then with two legs           |
| विभ्रत्-विभ्रामयन्         | catching hold of and swirling     |
| मुहुः-उच्चकैः              | again and again very fast         |
| कुहचन महावृक्षे            | on a big tree                     |
| चिक्षेपिथ क्षत-जीवितम्     | (Thou) threw, as he lost his life |

As the Asura walked about, wagging its tail briskly and forcefully, it turned its head in a strange way looking for a loop hole (an opportunity) to strike. Thou caught him by his two legs and swirling him very fast again and again, threw him on a big tree just as he lost his life.

निपतति महादैत्ये जात्या दुरात्मनि तत्क्षणं  
 निपतनजवक्षुण्णक्षोणीरुहक्षतकानने ।  
 दिवि परिमिलत् वृन्दा वृन्दारकाः कुसुमोत्करैः  
 शिरसि भवतो हर्षाद्वष्टन्ति नाम तदा हरे ॥५॥

|                      |  |
|----------------------|--|
| निपतति महा-दैत्ये    | (when) killed was the mighty Asura       |
| जात्या दुरात्मनि     | (who) by birth was evil minded           |
| तत्-क्षणम्           | then at that time                        |
| निपतन-जव-            | (because of) the falling force           |
| क्षुण्ण-क्षोणी:-     | by breaking of the top of                |
| उह-क्षत-कानने        | the trees (and so) destroyed the forests |
| दिवि परिमिलत् वृन्दा | in the skies, the assembled groups       |
| वृन्दारकाः           | of gods                                  |
| कुसुम-उत्करैः        | with flowers' heaps                      |
| शिरसि भवतः           | on Thy head                              |
| हर्षात्-वष्टन्ति     | with joy, showering                      |
| नाम तदा हरे          | indeed, then, O God!                     |

By the impact of the fall of the Asura who was evil minded by birth, the tops of the trees were broken and the forests were destroyed. O God! The gods then assembling in the skies showered heaps of flowers on Thy head, in joy.

सुरभिलतमा मूर्धन्यूर्ध्वं कुतः कुसुमावली  
 निपतति तवेत्युक्तो बालैः सहेलमुदैरयः ।  
 झटिति दनुजक्षेपेणोर्ध्वं गतस्तरुमण्डलात्  
 कुसुमनिकरः सोऽयं नूनं समेति शनैरिति ॥६॥

|                 |                      |
|-----------------|----------------------|
| सुरभिलतमा       | most fragrant        |
| मूर्धनि-ऊर्ध्वं | on top of (Thy) head |

|                 |                                |
|-----------------|--------------------------------|
| कुतः कुसुमावली  | from where cluster of flowers  |
| निपतति तव-      | is falling (on) Thy (head)     |
| इति-उक्तः बालैः | thus was said by the children  |
| सहेलम्-उदैरयः   | jokingly (Thou) said           |
| झटिति           | suddenly                       |
| दनुज-क्षेपण-    | by the Asura's throwing        |
| ऊर्ध्वं गतः-    | rising upward                  |
| तरु-मण्डलात्    | from the clusters of the trees |
| कुसुम-निकरः     | the heaps of flowers           |
| सः-अयं नूनं     | that this indeed               |
| समेति शनैः-इति  | is coming down slowly, thus    |

The cowherd children asked Thee as to from where the extremely fragrant heap of flowers were falling on the top of Thy head. Thou jokingly told them that when the Asura was thrown , the flowers blooming on the clusters of the trees rose up and indeed those flowers were coming down slowly now.

क्वचन दिवसे भूयो भूयस्तरे परुषातपे  
 तपनतनयापाथः पातुं गता भवदादयः ।  
 चलितगरुतं प्रेक्षामासुर्बकं खलु विस्मृतं  
 क्षितिधरगरुच्छेदे कैलासशैलमिवापरम् ॥७॥

|               |   |
|---------------|---|
| क्वचन दिवसे   | on another day                                |
| भूयः भूयस्तरे | again, again very much                        |
| परुष-आतपे     | (when) it was very hot                        |
| तपन-तनया-पाथः | the sun daughter's waters (waters of Yamunaa) |
| पातुं गता     | to drink went                                 |
| भवत्-आदयः     | Thou and others                               |

|                      |   |
|----------------------|---|
| चलित-गरुतम्          | moving very quickly (the wings)                 |
| प्रेक्षामासु:-बकं    | (Thou) saw a crane                              |
| खलु विस्मृतं         | indeed forgotten                                |
| क्षितिधर-गरुत-छेदे   | (when) the mountains' wings were cut (by Indra) |
| कैलास-शैलम्-इव-अपरम् | Kailaash mountain like another                  |

Again on another day, when it was extremely hot, Thou and the others went to drink the water of river Yamunaa who is the daughter of the Sun. Thou saw a crane flapping its wings very quickly, which looked like the mountain Kailaash whose wings Indra forgot to cut when he was cutting off the wings of the mountains.

पिबति सलिलं गोपव्राते भवन्तमभिद्रुतः  
 स किल निगिलन्नप्रिप्रख्यं पुनर्द्रुतमुद्वमन् ।  
 दलयितुमगात्तोट्या: कोट्या तदाऽशु भवान् विभो  
 खलजनभिदाचुञ्चुञ्चू प्रगृह्ण ददार तम् ॥८॥

|                      |                            |
|----------------------|----------------------------|
| पिबति सलिलं          | drinking the water (when)  |
| गोपव्राते            | the cowherd boys were,     |
| भवन्तम्-अभिद्रुतः    | towards Thee charging      |
| स किल निगिलन्-       | he indeed swallowing Thee  |
| अग्नि-प्रख्यम्       | fire-like (Thee)           |
| पुनः-द्रुतम्-उद्वमन् | again hastily spitting out |
| दलयितुम्-अगात्-      | to tear (Thee) came        |
| त्रोट्या: कोट्या     | by the beaks point         |
| तदा-आशु              | then quickly               |
| भवान् विभो           | Thou O Lord!               |

|                     |                                      |
|---------------------|--------------------------------------|
| खल-जन-भिदा-चुञ्चुः- | in the evil people destroying expert |
| चञ्चू प्रगृहा       | (his Asura's) beak, catching hold of |
| ददार तम्            | tore him apart                       |

When the cowherd boys were drinking water, he charged towards Thee and swallowed Thee and again hastily spit Thee out like a ball of fire. He then came to tear Thee by the point of its beak. O Lord! Thou who are adapt at destroying the evil people, catching hold of his beak, tore him apart.

सपदि सहजां सन्द्रष्टुं वा मृतां खलु पूतना-  
 मनुजमधमप्यग्रे गत्वा प्रतीक्षितुमेव वा ।  
 शमननिलयं याते तस्मिन् बके सुमनोगणे  
 किरति सुमनोवृन्दं वृन्दावनात् गृहमैयथा: ॥९॥

|                      |                                    |
|----------------------|------------------------------------|
| सपदि सहजां           | hastily, (his) sister              |
| सन्द्रष्टुं वा मृतां | to see or the dead                 |
| खलु पूतनाम्-         | indeed Pootanaa                    |
| अनुजम्-अधम्-अपि-     | (Or) the younger brother Agha also |
| अग्रे गत्वा          | ahead going                        |
| प्रतीक्षितुम्-एव वा  | or awaiting him only               |
| शमन-निलयं            | to the abode of death              |
| याते तस्मिन् बके     | his having gone, the crane's       |
| सुमनोगणे             | (when) the host of gods            |
| किरति सुमन-वृन्दं    | was showering heaps of flowers     |
| वृन्दावनात्          | from Vrindaavana                   |
| गृहम्-ऐयथा:          | to home (Thou) went                |

In no time the crane demon reached the abode of death as if to see his dead sister Pootanaa or as if to welcome his younger brother Aghasura who was to follow him. As the host of gods were

showering heaps of flowers, Thou went home from the woods of  
Vrindaavana.

ललितमुरलीनादं दूरान्निशम्य वधूजनै-  
स्त्वरितमुपगम्यारादारूढमोदमुदीक्षितः ।  
जनितजननीनन्दानन्दः समीरणमन्दिर-  
प्रथितवसते शौरे दूरीकुरुष्व ममामयान् ॥१०॥

|                              |   |
|------------------------------|---|
| ललित-मुरली-नादं              | the sweet sound of the flute                |
| दूरात्-निशम्य                | from far hearing                            |
| वधूजनै:-                     | by the Gopikas                              |
| त्वरितम्-उपगम्य-आरात्-       | hastily approaching near                    |
| आरूढ-मोदम्-उदीक्षितः         | in extreme joy (they) saw (Thee)            |
| जनित-जननी-नन्द-<br>आनन्दः    | causing joy to (Thy) mother and Nanda       |
| समीरण-मन्दिर-प्रथित-<br>वसते | in the Guruvaayur temple, famous,<br>living |
| शौरे                         | O Shauri! (Vaasudeva)                       |
| दूरी कुरुष्व                 | expel                                       |
| मम-आमयान्                    | my ailments                                 |

The Gopikaas heard the sweet sound of Thy flute and rushed with great joy to have a glimpse of Thee. Thy parents Yashoda and Nanda were also very delighted to see Thee. O Thou Shauri! (Vaasudeva) Who are well known to be residing in the famous temple of Guruvaayur, be pleased to expel my ailments.

## Dashaka 51

कदाचन व्रजशिशुभिः समं भवान्  
 वनाशने विहितमतिः प्रगेतराम् ।  
 समावृतो बहुतरवत्समण्डलैः  
 सतेमनैर्निरगमदीश जेमनैः ॥१॥

|                    |   |
|--------------------|---|
| कदाचन              | once                                    |
| व्रजशिशुभिः समं    | along with the children of Gokul        |
| भवान् वन-अशने      | Thou, eating in the woods (picnic)      |
| विहित-मतिः         | making up the mind                      |
| प्रगेतराम् समावृतः | early in the morning surrounded by      |
| बहुतर-वत्स-मण्डलैः | many herds of calves                    |
| सतेमनैः-निरगमत्-   | with eatables set out                   |
| ईश जेमनैः          | O Lord! (also taking along) cooked rice |

Once Thou decided to have a picnic in the woods. Along with the children of Gokul and surrounded by a large herd of calves, Thou set out early in the morning. O Lord Thou also took along eatables, cooked rice and other delicacies.

विनिर्यतस्तव चरणाम्बुजद्वया-  
 दुदञ्चितं त्रिभुवनपावनं रजः ।  
 महर्ष्यः पुलकधैरः कलेबरै-  
 रुदूहिरे धृतभवदीक्षणोत्सवाः ॥२॥

|                     |  |
|---------------------|--|
| विनिर्यतः तव        | Thy having set out                             |
| चरण-अम्बुज-द्वयात्- | from Thy two lotus like feet                   |
| उदञ्चितं            | risen up                                       |
| त्रिभुवन-पावनं रजः  | (that which) sanctifies the three worlds, dust |

|                   |                                    |
|-------------------|------------------------------------|
| महर्षयः पुलकधरैः  | the great sages with horripilation |
| कलेबरैः-उद्गुहिरे | on their bodies received           |
| धृत-भवत्-इक्षण-   | holding Thy sight                  |
| उत्सवाः           | as celebration                     |

When Thou set out for the woods, from Thy lotus like two feet the dust arose which sanctifies the three worlds. The great sages received that dust on their bodies with great joy and horripilation as they feasted their eyes on Thy sight.

प्रचारयत्यविरलशाद्वले तले  
 पशून् विभो भवति समं कुमारकैः ।  
 अघासुरो न्यरुणदघाय वर्तनी  
 भयानकः सपदि शयानकाकृतिः ॥३॥

|                   |                           |
|-------------------|---------------------------|
| प्रचारयति-        | grazing                   |
| अविरल-शाद्वले तले | on the thick grass land   |
| पशून् विभो        | the cattle, O Lord!       |
| भवति समं कुमारकैः | Thee with the lads        |
| अघासुरः न्यरुणत्- | Aghaasura blocked         |
| अघाय वर्तनी       | for an evil deed the path |
| भयानकः सपदि       | most terrifying, suddenly |
| शयानक-आकृतिः      | in a python form          |

Thou and the lads were grazing the cattle on the thick grass lands. Suddenly the most terrifying demon Aghaasura, in the form of a formidable python, with an evil intention blocked the way.

महाचलप्रतिमतनोर्गुहानिभ-  
 प्रसारितप्रथितमुखस्य कानने ।

मुखोदरं विहरणकौतुकाद्रता:  
कुमारकाः किमपि विदूरगे त्वयि ॥४॥

|                    |                           |
|--------------------|---------------------------|
| महाचल-प्रतिम-तनोः- | with a mountain like body |
| गुहा-निभ-प्रसारित- | cave like spread out      |
| प्रथित-मुखस्य      | extended mouth            |
| कानने              | in the forest             |
| मुख-उदरं           | in the mouth cavity       |
| विहरण-कौतुकात्-    | to explore in eagerness   |
| गताः कुमारकाः      | entered the lads          |
| किम्-अपि           | (when) somewhat           |
| विदूरगे त्वयि      | ahead had gone, Thee      |

Thou had gone a little ahead. The lads mistook the huge body of the Asura for a mountain and its large spread out mouth for a cave. In their eagerness to explore the woods, they entered the python's open mouth.

प्रमादतः प्रविशति पन्नगोदरं  
क्षथत्तनौ पशुपकुले सवात्सके ।  
विदन्निदं त्वमपि विवेशिथ प्रभो  
सुहृज्जनं विशरणमाशु रक्षितुम् ॥५॥

|                      |                                     |
|----------------------|-------------------------------------|
| प्रमादतः प्रविशति    | by mistake, had entered             |
| पन्नग-उदरं           | the snake's belly                   |
| क्षथत्-तनौ           | (they) felt heat on their bodies    |
| पशुपकुले सवात्सके    | the Gopa boys along with the calves |
| विदन्-इदम् त्वम्-अपि | knowing this, Thou also             |
| विवेशिथ प्रभो        | entered O Lord!                     |
| सुहृत्-जनं           | the friend folk                     |

|               |                     |
|---------------|---------------------|
| विशरणम्-      | who were helpless   |
| आशु रक्षितुम् | immediately to save |

The Gopa boys along with the calves had entered the belly of the snake by mistake and started to feel the heat therein. O Lord! Apprehending the situation, Thou also entered immediately to save the helpless friends.

गलोदरे विपुलितवर्षणा त्वया  
 महोरगे लुठति निरुद्धमारुते ।  
 द्रुतं भवान् विदलितकण्ठमण्डलो  
 विमोचयन् पशुपपशून् विनिर्ययौ ॥६॥

|                     |  |
|---------------------|--|
| गल-उदरे             | in the throat's cavity                   |
| विपुलित-वर्षणा      | with (Thy) increased body                |
| त्वया               | by Thee                                  |
| महोरगे लुठति        | (when) the python was wreathing          |
| निरुद्ध-मारुते      | because of the obstruction of the breath |
| द्रुतं भवान्        | quickly Thou                             |
| विदलित-कण्ठ-मण्डलः  | tearing asunder the neck portion         |
| विमोचयन् पशुप-पशून् | released the Gopa boys and the calves    |
| विनिर्ययौ           | and came out                             |

In the cavity of the throat of the python, Thou increased Thy size of Thy body, thus obstructing its breath. It began to wreath in agony, then Thou tore open its neck portion and releasing the Gopa boys and the calves, Thou also came out.

क्षणं दिवि त्वदुपगमार्थमास्थितं  
 महासुरप्रभवमहो महो महत् ।  
 विनिर्गते त्वयि तु निलीनमञ्जसा  
 नभःस्थले ननृतुरथो जगुः सुराः ॥७॥

|                           |                                     |
|---------------------------|-------------------------------------|
| क्षणं दिवि                | for an instant, in the sky          |
| त्वत्-उपगम-अर्थम्-आस्थितं | Thy emergence awaiting              |
| महा-असुर-प्रभवम्-         | from the great Asura emerging       |
| अहो महः महत्              | Oh! A brilliance great              |
| विनिर्गति त्वयि तु        | came out as Thou                    |
| निलीनम्-अञ्जसा            | merged immediately (into Thee only) |
| नभः-स्थले                 | in the skies                        |
| ननृतुः-अथः                | danced and then                     |
| जगुः सुराः                | sang the gods                       |

A great brilliance emerged from the Asura and rose, in the sky and awaited Thy emerging from the body of the python. Oh! What a wonder, as soon as Thou came out the brilliance merged into Thee, while the gods danced and sang.

सविस्मयैः कमलभवादिभिः सुरै-  
रनुद्रुतस्तदनु गतः कुमारकैः ।  
दिने पुनस्तरुणदशामुपेयुषि  
स्वकैर्भवानतनुत भोजनोत्सवम् ॥८॥

|                        |   |
|------------------------|---|
| सविस्मयैः              | wonderstruck                                    |
| कमलभव-आदिभिः           | Brahamaa and other                              |
| सुरैः-अनुद्रुतः        | gods (watching and) following (Thee)            |
| तदनु गतः               | after that (Thou) went                          |
| कुमारकैः दिने पुनः-    | with the Gopa boys (when) the day again         |
| तरुण-दशाम्-उपेयुषि     | youthful state attained (it became noon)        |
| स्वकैः भवान्-          | with (Thy) own people Thou                      |
| अतनुत भोजन-<br>उत्सवम् | carried out the food celebration (picnic lunch) |

Brahmaa and other gods were wonderstruck and watched Thee and followed Thee in the skies. After that Thou went with the Gopa boys when the day had reached noontime and with Thy own people Thou celebrated the food festival, the picnic lunch.

विषाणिकामपि मुरलीं नितम्बके  
निवेशयन् कबलधरः कराम्बुजे ।  
प्रहासयन् कलवचनैः कुमारकान्  
बुभोजिथ त्रिदशगणैमुदा नुतः ॥९॥

|                   |   |
|-------------------|---|
| विषाणिकाम्-अपि    | the horn and also                             |
| मुरलीं नितम्बके   | the flute, in the waist band                  |
| निवेशयन्          | tucking                                       |
| कबलधरः कराम्बुजे  | a ball of rice holding in the lotus like hand |
| प्रहासयन्         | making (them) laugh                           |
| कलवचनैः           | by humorous talks                             |
| कुमारकान् बुभोजिथ | the boys, (Thou) ate                          |
| त्रिदशगणैः        | by the gods                                   |
| मुदा नुतः         | joyfully praised                              |

The horn and the flute were tucked in Thy waist band. Thou were holding a ball of rice in Thy lotus like hand and provoked peals of laughter among the boys by Thy humorous talks. As Thou took Thy meal the gods joyfully sang Thy praises.

सुखाशनं त्विह तव गोपमण्डले  
मखाशनात् प्रियमिव देवमण्डले ।  
इति स्तुतस्त्रिदशवरैर्जगत्पते  
मरुत्पुरीनिलय गदात् प्रपाहि माम् ॥१०॥

|                  |                            |
|------------------|----------------------------|
| सुख-अशनम् तु -इह | the happy meal indeed here |
| तव गोप-मण्डले    | to Thee amidst the Gopas   |

|                        |                                      |
|------------------------|--------------------------------------|
| मख-अशनात्              | than the offerings of the sacrifices |
| प्रियम्-इव             | is more pleasing                     |
| देव-मण्डले             | amidst the gods                      |
| इति स्तुतः-त्रिदशवरैः- | thus praised by the great gods       |
| जगत्पते                | O Lord of the universe!              |
| मरुत्पुरीनिलय          | residing in Guruvaayur               |
| गदात् प्रपाहि माम्     | from ailments save me                |

O Lord of the Universe! The great gods praised Thee saying that the meal taken happily with the Gopa boys gave Thee more pleasure than the sacrificial offerings which Thou had received with the gods. O Thou Residing in Guruvaayur! Save me from my ailments.

## Dashaka 52

अन्यावतारनिकरेष्वनिरीक्षितं ते  
 भूमातिरेकमभिवीक्ष्य तदाघमोक्षे ।  
 ब्रह्मा परीक्षितुमनाः स परोक्षभावं  
 निन्येऽथ वत्सकगणान् प्रवितत्य मायाम् ॥१॥

|                        |                                     |
|------------------------|-------------------------------------|
| अन्य-अवतार-निकरेषु-    | in the other lot of incarnations    |
| अनिरीक्षितं ते         | not having seen Thy                 |
| भूमातिरेकम्-अभिवीक्ष्य | divine majesties (now) seeing       |
| तदा-अघ-मोक्षे          | then (that) in Aghasura's salvation |
| ब्रह्मा परीक्षितु-मनाः | Brahmaa to test (Thee) deciding     |
| स परोक्षभावं           | he (to) invisibility                |
| निन्ये-अथ              | took then                           |
| वत्सक-गणान्            | the herds of calves                 |
| प्रवितत्य मायाम्       | extending (his power) of Maayaa     |

In all the other incarnations of Thee put together, not having seen such majesties as in the salvation of Aghasura, Brahmaa decided to test Thy powers. He extended his power of Maayaa, illusion, and took the herds of calves into invisibility, and hid them.

वत्सानवीक्ष्य विवशे पशुपोत्करे ता-  
 नानेतुकाम इव धातृमतानुवर्ती ।  
 त्वं सामिभुक्तकबलौ गतवांस्तदानीं  
 भुक्तांस्तिरोऽधित सरोजभवः कुमारान् ॥२॥

|                   |   |
|-------------------|---|
| वत्सान्-अनवीक्ष्य | the calves not seeing                     |
| विवशे पशुप-उत्करे | worried, when the group of gopa boys were |
| तान्-आनेतुकाम इव  | them trying to bring back as though       |

|                      |  |
|----------------------|--|
| धातृ-मत-अनुवर्ती     | (but in reality) Brahmaa's intention following   |
| त्वं सामिभुक्ता-कबलः | Thou having a half eaten ball of rice            |
| गतवान्-तदानीम्       | went ,then                                       |
| भुक्तान्-तिरोऽधित    | while they were eating, made (them) to disappear |
| सरोजभवः कुमारान्     | the lotus -born Brahmaa, the boys                |

The Gopa boys were worried by the disappearance of the calves. As though trying to bring them back, Thou went away from there with a half eaten ball of rice in hand. In reality, Thou made it convenient for Brahmaa to carry out his intention, who then made the boys also disappear while they were eating food.

वत्सायितस्तदनु गोपगणायितस्त्वं  
शिक्यादिभाण्डमुरलीगवलादिरूपः ।  
प्राग्वद्विहत्य विपिनेषु चिराय सायं  
त्वं माययाऽथ बहुधा व्रजमाययाथ ॥३॥

|                   |  |
|-------------------|--|
| वत्सायितः-तदनु    | assuming the form of the calves, thereupon |
| गोपगणायितः-त्वं   | assuming the form of the gopa boys, Thou   |
| शिक्य-आदि-        | sling etc.,                                |
| भाण्ड-मुरली-      | vessels, flutes,                           |
| गवल-आदि-रूपः      | horns etc., forms taking                   |
| प्राक्-वत्-विहत्य | like before playing around                 |
| विपिनेषु चिराय    | in the woods for long                      |
| सायं त्वं         | in the evening Thou                        |
| मायया-अथ बहुधा    | by Thy power, then, in many forms          |
| व्रजम्-आययाथ      | to Gokula returned                         |

There upon by Maayaa Thou assumed the form of the calves and the boys adorned with slings, vessels, flutes horns etc., and played around in the woods for long. In the evening in those many forms Thou returned to Gokul.

त्वामेव शिक्यगवलादिमयं दधानो  
 भूयस्त्वमेव पशुवत्सकबालरूपः ।  
 गोरूपिणीभिरपि गोपवधूमयीभि-  
 रासादितोऽसि जननीभिरतिप्रहर्षात् ॥४॥

|                    |  |
|--------------------|--|
| त्वाम्-एव          | Thee alone                             |
| शिक्य-गवल-आदि-मयं  | in the form of slings and horns        |
| दधानः              | holding (carrying)                     |
| भूयः-त्वम्-एव      | again Thee alone                       |
| पशु-वत्सक-बाल-रूपः | in the form of the calves and boys     |
| गो-रूपिणीभिः-अपि   | and also (by Thee) in the form of cows |
| गोप-वधूमयीभिः      | and (by Thee) in the form of Gopikas   |
| आसादितः-असि        | were received (welcomed)               |
| जननीभिः-           | by the mothers                         |
| अति-प्रहर्षात्     | with great joy                         |

Thou alone were in the form of the slings and horns held by the gopaa boys who were also Thou alone in their form. The cows and calves were also Thy form alone. The mothers, that is, the Gopikas and cows received the gopa boys and the calves with great joy and love.

जीवं हि कञ्चिदभिमानवशात्स्वकीयं  
 मत्वा तनूज इति रागभरं वहन्त्यः ।  
 आत्मानमेव तु भवन्तमवाप्य सूनुं  
 प्रीतिं ययुन्त कियतीं वनिताश्च गावः ॥५॥

|                   |                             |
|-------------------|-----------------------------|
| जीवं हि किञ्चित्- | some 'jeevas' alone         |
| अभिमान-वशात्-     | by the sense of 'I'ness     |
| स्वकीयं मत्वा     | ones own taking             |
| तनूज इति          | as son, thus,               |
| रागभरं वहन्त्यः   | attachment enduring         |
| आत्मानम्-एव तु    | the self alone indeed       |
| भवन्तम्-अवाप्य    | Thyself getting             |
| सूनुं प्रीतिम्    | (as) son affection          |
| ययुः-न कियतीं     | attained not to what extent |
| वनिताः-च गावः     | the Gopikas and the cows    |

The Gopikas and the cows were greatly attached to the jeevas born as their issues, because of the sense of 'I'ness and 'mine'ness. This is a universal notion. By getting Thee as their off-springs, sons and calves, what extreme happiness and thrill of joy did they not get!

एवं प्रतिक्षणविजृम्भितहर्षभार-  
 निश्शेषगोपगणलालितभूरिमूर्तिम् ।  
 त्वामग्रजोऽपि बुबुधे किल वत्सरान्ते  
 ब्रह्मात्मनोरपि महान् युवयोर्विशेषः ॥६॥

|                        |   |
|------------------------|---|
| एवं प्रतिक्षण-         | in this manner every moment               |
| विजृम्भित-<br>हर्षभार- | increased intense joy                     |
| निश्शेष-गोपगण-         | by all the Gopas                          |
| लालित-<br>भूरिमूर्तिम् | served (Thee, in) the multifarious forms  |
| त्वाम्-अग्रजः-<br>अपि  | Thee, (Thy) elder brother (Balaraam) also |
| बुबुधे किल             | realised indeed                           |

|                  |   |
|------------------|---|
| वत्सर-अन्ते      | at the end of a year                                  |
| ब्रह्मात्मनः-अपि | (the two of Thou) even being of the nature of Brahman |
| महान् युवयोः     | great, in the two of Thou                             |
| विशेषः           | (Thou) are different, special                         |

In this manner, day by day, every moment the Gopas served Thee in Thy many forms with ever increasing joy. Even Thy elder brother Balaraam could not realize that it was Thou in the various forms till the end of one year. Though Thou two are in reality of the nature of Brahman, there is a vast difference. Thou are special.

वर्षावधौ नवपुरातनवत्सपालान  
 द्वष्टा विवेकमसृणे द्रुहिणे विमूढे ।  
 प्रादीदशः प्रतिनवान् मकुटाङ्गादादि  
 भूषांश्चतुर्भुजयुजः सजलाम्बुदाभान् ॥७॥

|                       |   |
|-----------------------|---|
| वर्ष-अवधौ             | at the end of one year                                |
| नव-पुरातन-            | new and old   |
| वत्सपालान्            | the calves and cowherds                               |
| द्वष्टा विवेकम्-असृणे | seeing and being unable to distinguish                |
| द्रुहिणे विमूढे       | Brahmaa was stupefied                                 |
| प्रादीदशः प्रतिनवान्  | (Thou) revealed each of the new ones                  |
| मकुट-अङ्गाद-आदि       | with diadems, shoulder ornaments and other adornments |
| भूषान्-               |   |
| चतुर्भुज-युजः         | with four arms  |
| सजल-अम्बुद-आभान्      | and of water bearing cloud's hue                      |

At the end of one year, Brahmaa was stupefied as he could not distinguish which set of cowherds and calves were the old ones and which were the new ones. Thou revealed to him each of the new ones by making him see them with diadems, shoulder

ornaments and other adornments. They even had four arms and the hue of water bearing clouds, like Thee.

प्रत्येकमेव कमलापरिलालिताङ्गान्  
भोगीन्द्रभोगशयनान् नयनाभिरामान् ।  
लीलानिमीलितदशः सनकादियोगि-  
व्यासेवितान् कमलभूर्भवतो ददर्श ॥८॥

|                           |   |
|---------------------------|---|
| प्रत्येकम्-एव             | each one of them, (he saw) as               |
| कमला-परिलालित-<br>अङ्गान् | by Lakshmi were caressed (whose)<br>limbs   |
| भोगीन्द्र-भोग-शयनान्      | on Aadishesha's hoods who were<br>reclining |
| नयन-अभिरामान्             | the delightful sights                       |
| लीला-निमीलित-दशः          | sportingly closing the eyes                 |
| सनक-आदि-योगि-             | by Sanaka and other sages                   |
| व्यासेवितान्              | attended upon                               |
| कमलभूः-                   | the lotus born Brahmaa                      |
| भवतः ददर्श                | as Thee saw                                 |

The lotus born Brahmaa saw each one of them as Thee alone. As Him whose limbs were caressed by Goddess Lakshmi, who was reclining on Aadishesha's hoods, a delightful sight to the eyes, as His eyes were sportingly closed as though in Yoga Nidraa. The Sanaka and other sages were attending on Him.

नारायणाकृतिमसंख्यतमां निरीक्ष्य  
सर्वत्र सेवकमपि स्वमवेश्य धाता ।  
मायानिमग्रहदयो विमुमोह याव-  
देको बभूविथ तदा कबलार्धपाणि: ॥९॥

|                 |                        |
|-----------------|------------------------|
| नारायण-आकृतिम्- | the form of Naaraayana |
|-----------------|------------------------|

|                     |  |
|---------------------|--|
| असंख्यतमां          | innumerable                              |
| निरीक्ष्य सर्वत्र   | seeing every where                       |
| सेवकम्-अपि          | as an attendant also                     |
| स्वम्-अवेक्ष्य धाता | himself seeing Brahmaa                   |
| माया-निमग्न-हृदयः   | in Maayaa submerged mind                 |
| विमुमोह यावत्-      | (by Maayaa) totally overpowered, by then |
| एकः बभूविथ तदा      | one (Thou) became then                   |
| कबल-अर्ध-पाणिः      | with a half eaten ball of rice in hand   |

Brahmaa saw the innumerable forms of Naaraayana everywhere. He saw himself as an attendant. His mind was totally overpowered by Maayaa and he was completely confused. Then Thou became one, holding a half eaten ball of rice in hand.

नश्यन्मदे तदनु विश्वपतिं मुहस्त्वं  
 नत्वा च नूतवति धातरि धाम याते ।  
 पोतैः समं प्रमुदितैः प्रविशन् निकेतं  
 वातालयाधिप विभो परिपाहि रोगात् ॥१०॥

|                         |  |
|-------------------------|--|
| नश्यन्-मदे तदनु         | with humbled pride, thereafter                   |
| विश्वपतिं मुहः-         | to the Lord of the universe, again and again     |
| त्वाम् नत्वा            | to Thee prostrating                              |
| च नूतवति धातरि          | and praising, Brahmaa                            |
| धाम याते                | having gone home                                 |
| पोतैः समं<br>प्रमुदितैः | with the boys rejoicing                          |
| प्रविशन् निकेतं         | (Thou) entered the house                         |
| वातालयाधिप<br>विभो      | O Dweller of Guruvaayur and Lord of the Universe |
| परिपाहि रोगात्          | save me from ailments                            |

Brahmaa, whose pride was humbled, prostrated to Thee, the Lord of the Universe, again and again. He praised Thee and went home. Then Thou also entered the house joyfully and rejoicing with the boys. O Thou the Dweller of Guruvaayur! And the Lord of the Universe! save me from my ailments.

## Dashaka 53

अतीत्य बाल्यं जगतां पते त्वमुपेत्य पौगण्डवयो मनोज्ञं ।  
उपेक्ष्य वत्सावनमुस्वेन प्रावर्तथा गोगणपालनायाम् ॥१॥

|                     |   |
|---------------------|---|
| अतीत्य बाल्यम्      | passing childhood                         |
| जगतां पते           | O Lord of the universe                    |
| त्वम्-उपेत्य        | Thou attained                             |
| पौगण्ड-वयः मनोज्ञम् | the boyhood age (which was very) charming |
| उपेक्ष्य वत्सावनम्- | giving up tending the calves              |
| उस्वेन प्रावर्तथा   | enthusiastically got into                 |
| गो-गण-पालनायाम्     | the looking after of the herd of cows     |

O Lord of the universe! Having passed childhood Thou attained the charming age of boyhood (6 to 10 years). Then Thou gave up the tending of the calves and enthusiastically promoted to herding cows and cattle.

उपक्रमस्यानुगुणैव सेयं मरुत्पुराधीश तव प्रवृत्तिः ।  
गोत्रापरित्राणकृतेऽवतीर्णस्तदेव देवाऽऽरभथास्तदा यत् ॥२॥

|                  |                                     |
|------------------|-------------------------------------|
| उपक्रमस्य-       | for the beginning                   |
| अनुगुण-एव        | it was proper indeed                |
| सा-इयं           | that this                           |
| मरुत्पुराधीश     | O Lord of Guruvaayur                |
| तव प्रवृत्तिः    | Thy occupation (because)            |
| गोत्रा-परित्राण- | (for) the earth's protection        |
| कृते-अवतीर्णः-   | as the purpose, was Thy incarnation |
| तत्-एव           | that itself                         |

|             |                     |
|-------------|---------------------|
| देव-आरभथा:- | O Lord Thou started |
| तदा यत्     | then because        |

O Lord! This occupation that Thou took up was the fit and proper beginning for the work which lay ahead. O Lord of Guruvaayur! Thy incarnation was for the protection of 'Gotra', the earth, and tending 'Gotras', the cows, was a first step towards that end.

कदापि रामेण समं वनान्ते वनश्रियं वीक्ष्य चरन् सुखेन ।  
श्रीदामनाम्नः स्वसखस्य वाचा मोदादगा धेनुककाननं त्वम् ॥३॥

|                  |                                  |
|------------------|----------------------------------|
| कदापि रामेण समं  | once along with Balaraam         |
| वनान्ते          | in the end of the woods          |
| वनश्रियं वीक्ष्य | the beauty of the woods admiring |
| चरन् सुखेन       | and roaming about happily        |
| श्रीदाम-नाम्नः   | by the name of Shreedaamaa       |
| स्वसखस्य वाचा    | Thy friend's suggestion          |
| मोदात्-अगाः      | with joy went                    |
| धेनुक-काननं      | to the Dhenuka forest            |
| त्वम्            | Thou                             |

Once, with Balaraam, as Thou were happily roaming about in the woods and admiring the beauty of the woods, on Thy friend Sudaamaa's suggestion, Thou enthusiastically entered the Dhenuka forest.

उत्तालतालीनिवहे त्वदुक्त्या बलेन धूतेऽथ बलेन दोभ्याम् ।  
मृदुः खरश्चाभ्यपतत्पुरस्तात् फलोत्करो धेनुकदानवोऽपि ॥४॥

|                   |                                    |
|-------------------|------------------------------------|
| उत्ताल-ताली-निवहे | (when) the tall palm tree clusters |
| त्वत्-उक्त्या     | at Thy words                       |

|                    |                                  |
|--------------------|----------------------------------|
| बलेन धूते-अथ       | by Balaraam was shaken, then,    |
| बलेन दोभ्यम्       | with the force of both the hands |
| मृदुः खरः-च-       | soft/ripe and hard/unripe        |
| अभ्यपतत्-पुरस्तात् | fell down in front               |
| फल-उत्करः          | a bunch of fruits                |
| धेनुक-दानवः-अपि    | the Dhenuka demon also           |
| (खरः-च अभ्यपतत्)   | (as a donkey appeared)           |

At Thy words, Balaraam shook the cluster of tall palm trees with the force of both his strong arms. A bunch of soft and ripe and hard and unripe fruits fell in front of Thee. Just then, the demon Dhenukaasura, in the form of a donkey also appeared.

समुद्यतो धैनुकपालनेऽहं कथं वधं धैनुकमद्य कुर्वे ।  
इतीव मत्वा ध्रुवमग्रजेन सुरौघयोद्वारमजीघनस्त्वम् ॥५॥

|                      |  |
|----------------------|--|
| समुद्यतः             | engaged in   |
| धैनुक-पालने-<br>अहं  | the cows' protection, I                                |
| कथं                  | how  |
| वधं धैनुकम्-<br>अद्य | (can I) kill Dhenuka (even though just a namesake) now |
| कुर्वे इति-इव        | do so , thus like that                                 |
| मत्वा                | thinking   |
| ध्रुवम्-अग्रजेन      | certainly by Thy elder brother                         |
| सुरौघ-योद्वारम्-     | the enemy of the gods                                  |
| अजीघनः-त्वम्         | caused to be killed Thou                               |

I am engaged in protecting the cows (Dhenuka), how can I now kill the Dhenuka (cow) asura?' Thus interpreting, as it were, Thou

made Balaraam Thy elder brother kill Dhenukaasura who was an enemy of the gods.

तदीयभृत्यानपि जम्बुकत्वेनोपागतानग्रजसंयुतस्त्वम् ।  
जम्बूफलानीव तदा निरास्थस्तालेषु खेलन् भगवन् निरास्थः ॥६॥

|                       |                                    |
|-----------------------|------------------------------------|
| तदीय-भृत्यान्-अपि     | his (Dhenukaasura's) servants also |
| जम्बुकत्वेन-उपागतान्- | (who were) as jackals and had come |
| अग्रज-संयुतः-त्वम्    | along with Thy elder brother Thou  |
| जम्बु-फलानि-इव        | like black-berries                 |
| तदा निरास्थः-         | then smashed                       |
| तालेषु खेलन्          | on the palm trees as mere play     |
| भगवन्                 | O Lord                             |
| निरास्थः              | effortlessly                       |

Dhenukaasura's servants had also come in the form of jackals. O Lord! Thou and Thy elder brother, as if in mere play, smashed them effortlessly against the palm trees as though they were mere black-berries.

विनिघ्नति त्वय्यथ जम्बुकौघं सनामकत्वाद्वरुणस्तदानीम् ।  
भयाकुलो जम्बुकनामधेयं श्रुतिप्रसिद्धं व्यधितेति मन्ये ॥७॥

|                 |                                 |
|-----------------|---------------------------------|
| विनिघ्नति       | when killing                    |
| त्वयि अथ        | Thou (were) then                |
| जम्बुक-औघं      | the pack of jackals             |
| सनामकत्वात्-    | because of having the same name |
| वरुणः-तदानीम्   | Varuna, then                    |
| भयाकुलः         | out of fear                     |
| जम्बुक-नाम-धेयं | his name 'Jambuka'              |

|                              |   |
|------------------------------|---|
| श्रुति-प्रसिद्धं<br>व्याधित- | famous in the Vedas, hid it (in the Vedas only) |
| इति मन्ये                    | this I believe                                  |

Then when Thou were killing the pack of jackals, Jambukas, Varuna, the water god, whose name is famous in the Vedas as Jambuka, hid it in the Vedas only, for the fear of being killed. I believe that it is for this reason that Varuna's name as 'Jambuka' is not known.

तवावतारस्य फलं मुरारे सज्जातमद्येति सुरैर्नुतस्त्वम् ।  
सत्यं फलं जातमिहेति हासी बालैः समं तालफलाच्यभुड़कथाः ॥८॥

|                      |                                       |
|----------------------|---------------------------------------|
| तव-अवतारस्य फलं      | Thy incarnation's results             |
| मुरारे               | O Slayer of Mura!                     |
| सज्जतम्-अद्य-        | has appeared now                      |
| इति सुरैः-नुतः त्वम् | thus by the gods, being praised, Thou |
| सत्यं फलं            | truly fruit                           |
| जातम्-इह-इति         | is born here thus                     |
| हासी बालैः समं       | laughingly (saying) with the boys     |
| ताल फलानि-           | the palm fruits                       |
| अभुड़कथाः            | ate                                   |

O Slayer of Mura! The gods praised Thee saying that the fruit of Thy incarnation has now appeared. Thou laughingly said that 'indeed the fruits of the palm tree have been got now', and saying so, ate the fruits with the boys.

मधुद्रवसुन्ति बृहन्ति तानि फलानि मेदोभरभृन्ति भुक्त्वा ।  
तृप्तैश्च दृप्तैर्भवनं फलौघं वहद्विरागाः खलु बालकैस्त्वम् ॥९॥

|                |                                |
|----------------|--------------------------------|
| मधुद्रव-सुन्ति | with honey like juice dripping |
|----------------|--------------------------------|

|                    |                              |
|--------------------|------------------------------|
| बृहन्ति तानि फलानि | those large fruits           |
| मेदोभर-भृन्ति      | full of flesh                |
| भुक्त्वा तृप्तैः-च | having eaten and satisfied   |
| दृष्टैः-भवनं       | and triumphant, to the house |
| फलौधं वहन्दिः-     | loads of fruit carrying      |
| आगा: खलु           | returned indeed              |
| बालकैः-त्वम्       | with the boys, Thou          |

Thou ate the nectar like juice dripping luscious and fleshy fruits with the boys to Thy heart's content. Fully satisfied and triumphant Thou returned to the house carrying along loads of such fruits.

हतो हतो धेनुक इत्युपेत्य फलान्यदद्विर्मधुराणि लोकैः ।  
जयेति जीवेति नुतो विभो त्वं मरुत्पुराधीश्वर पाहि रोगात् ॥१०॥

|                 |                                  |
|-----------------|----------------------------------|
| हतः हतः धेनुकः  | killed killed is Dhenuka         |
| इति-उपेत्य      | thus (saying and) approaching    |
| फलानि-अदद्विः-  | the fruits eating                |
| मधुराणि         | (which were) sweet               |
| लोकैः जय-इति    | by the people, 'Victory to Thee' |
| जीव-इति         | long live' thus                  |
| नुतः विभो त्वं  | praised O Lord Thou              |
| मरुत्पुराधीश्वर | O Lord of Guruvaayur             |
| पाहि रोगात्     | save from ailments               |

O Omnipresent and Omnipotent Lord! The people approached Thee cheering that Dhenukaasura was killed. They praised Thee saying, 'Victory to Thee', 'May Thou live long', as they ate the sweet fruits. O Lord of Guruvaayur! Do save me from my ailments.



## Dashaka 54

त्वत्सेवोत्कसौभरिनाम पूर्व  
 कालिन्द्यन्तद्वादशाब्दम् तपस्यन् ।  
 मीनव्राते स्नेहवान् भोगलोले  
 ताक्ष्यं साक्षादैक्षताग्रे कदाचित् ॥१॥

|                       |                                      |
|-----------------------|--------------------------------------|
| त्वत्-सेव-उत्कः-      | in serving Thee (who was) eager      |
| सौभरिः-नाम            | Saubhari named (sage)                |
| पूर्व कालिन्दि-अन्तः- | long ago, in the Kaalindi (Yamuna)   |
| द्वादश-आब्दम्         | for twelve years                     |
| तपस्यन्               | performing austerities               |
| मीनव्राते             | to the fish                          |
| स्नेहवान् भोगलोले     | became attached (who were) sporting  |
| ताक्ष्यम्             | Garuda                               |
| साक्षात्-ऐक्षत-अग्रे  | with his own eyes saw right in front |
| कदाचित्               | once                                 |

Long ago, the sage named Saubhari who was eager to serve Thee, remained submerged in the waters of Kaalindi, for twelve years, performing austerities. He became attached to the fish who kept sporting there. Once he saw Garuda right in front of his eyes.

त्वद्वाहं तं सक्षुधं तृक्षसूनुं  
 मीनं कञ्जिजक्षतं लक्षयन् सः ।  
 तप्तश्चित्ते शप्तवानत्र चेत्तं  
 जन्तून् भोक्ता जीवितं चापि मोक्ता ॥२॥

|                       |                                    |
|-----------------------|------------------------------------|
| त्वत्-वाहं            | Thy mount                          |
| तं सक्षुधं तृक्षसूनुं | him (who was) hungry (that) Garuda |

|                 |                                    |
|-----------------|------------------------------------|
| मीनं कञ्चित्-   | a fish                             |
| जक्षतं लक्षयन्  | eating having seen                 |
| स तप्तः- चित्ते | that (Saubhari) with agitated mind |
| शाप्तवान्-      | cursed                             |
| अत्र चेत्-त्वं  | here if you                        |
| जन्तून् भोक्ता  | creatures eat                      |
| जीवितं च-अपि    | life and also                      |
| मोक्ता          | (will) lose                        |

Thy mount that Garuda who was hungry and was eating a fish. Seeing that, Saubhari was mentally very agitated and cursed Garuda saying that he would lose his life if he ate any creatures there.

तस्मिन् काले कालियः क्वेलदर्पत्  
 सर्पाराते: कल्पितं भागमश्नन् ।  
 तेन क्रोधात्त्वत्पदाम्भोजभाजा  
 पक्षक्षिप्तस्तद्दुरापं पयोऽगात् ॥३॥

|                     |  |
|---------------------|--|
| तस्मिन् काले        | at that time   |
| कालियः क्वेल-दर्पत् | Kaaliya (the serpent) for his powerful venom's pride |
| सर्प-आराते: कल्पितं | for the enemy of the serpents (Garuda) set apart     |
| भागम्-अश्नन्        | portion, eating                                      |
| तेन क्रोधात्-       | by him in anger                                      |
| त्वत्-पद-अम्भोज-    | to Thy lotus feet devoted                            |
| भाजा                |  |
| पक्ष-क्षिप्तः-      | smitten by the wings                                 |
| तत्-दुरापम्         | to him (inexcessive)                                 |

At that time, Kaaliya the serpent was full of pride due to the power of his poison. He ate away the offerings set apart for Garuda, the enemy of serpents. Angered at this Garuda who is devoted to Thy lotus feet, smote Kaaliya with his wings. Kaaliya took refuge in the waters of Yamuna (Kaalindi), which had become prohibited for Garuda because of a curse of a sage.

घोरे तस्मिन् सूरजानीरवासे  
 तीरे वृक्षा विक्षताः क्षेलवेगात् ।  
 पक्षिक्राताः पेतुरभे पतन्तः:  
 कारुण्यार्द्धं त्वन्मनस्तेन जातम् ॥४॥

|                       |   |
|-----------------------|---|
| घोरे तस्मिन्          | (when) that cruel one                   |
| सूरजा-नीर-वासे        | in the Yamuna waters was living         |
| तीरे वृक्षा           | on the banks, the trees                 |
| विक्षताः क्षेल-वेगात् | dried up due to the power of the poison |
| पक्षिक्राताः पेतुः-   | the birds fell                          |
| अभे पतन्तः:           | (when) in the skies flying              |
| कारुण्य-आर्द्धम्      | melted in compassion                    |
| त्वत्-मनः-            | Thy heart                               |
| तेन जातम्             | by this became                          |

As the cruel one was living in the waters of Yamuna, the daughter of the sun, the trees on the banks of the river dried up due to the power of the poison. The birds who flew in the sky above, dropped down dead. Thy heart melted in compassion and was moved with pity seeing the plight of the creatures.

काले तस्मिन्नेकदा सीरपाणि  
 मुक्त्वा याते यामुनं काननान्तम् ।

त्वयुद्धामग्रीष्मभीष्मोष्मतप्ता  
गोगोपाला व्यापिबन् क्षेलतोयम् ॥५॥

|                    |                                     |
|--------------------|-------------------------------------|
| काले तस्मिन्-      | at that time                        |
| एकदा               | once                                |
| सरिपाणि मुक्त्वा   | Balaraam leaving behind             |
| याते यामुनं        | (Thou) had gone to Yamuna           |
| कानन-अन्तम् त्वयि- | at the forest's end Thou (had gone) |
| उद्धाम-ग्रीष्म-    | intense summer (causing)            |
| भीष्म-ऊष्म-तप्ता   | great heat (by which) parched       |
| गो-गोपाला          | cows and cowherds                   |
| व्यापिबन्          | drank                               |
| क्षेल-तोयम्        | the poisoned water                  |

At that time, once Thou had gone to the wood's end near the Yamuna , unaccompanied by Balaraam. In the intense summer heat, the throats of the cattle and the cowherds were parched. So they happened to drink the water of the river which was poisoned.

नश्यज्जीवान् विच्युतान् क्षमातले तान्  
विश्वान् पश्यन्नच्युत त्वं दयार्द्रः ।  
प्राप्योपान्तं जीवयामासि सिथ द्राक्  
पीयूषाम्भोवर्षिभिः श्रीकटक्षैः ॥६॥

|                       |   |
|-----------------------|---|
| नश्यत-जीवान्          | with lost lives                           |
| विच्युतान् क्षमातले   | fallen on the ground                      |
| तान् विश्वान् पश्यन्- | them all seeing                           |
| अच्युत त्वं दयार्द्रः | O Changeless One! Thou overcome with pity |
| प्राप्य-उपान्तं       | going near                                |

|                      |                               |
|----------------------|-------------------------------|
| जीवयामासिथ           | revived them                  |
| द्राक्               | soon                          |
| पीयूष-अम्भो-वर्षिभिः | nectar like water showering   |
| श्रीकटाक्षैः         | (with Thy) auspicious glances |

They had all lost their lives and had fallen on the ground. O Changeless One! Thou were overcome with pity and approached them. Thou shed Thy auspicious glances on them which were like showering nectar, which soon revived them.

किं किं जातो हर्षवर्षातिरेकः  
 सर्वाङ्गं खित्युत्थिता गोपसङ्घाः ।  
 दृष्ट्वा अग्रे त्वां त्वकृतं तद्विदन्त-  
 स्त्वामालिङ्गं न दृष्टनानाप्रभावाः ॥७॥

|                      |  |
|----------------------|--|
| किं किं जातः         | what, what happened                    |
| हर्ष-वर्षा-अतिरेकः   | bliss showering profusely              |
| सर्व-अङ्गं-          | in all the limbs                       |
| इति-उत्थिता          | thus being revived (and saying)        |
| गोपसङ्घाः            | the group of Gopas                     |
| दृष्ट्वा-अग्रे त्वां | seeing in front Thee                   |
| त्वत्-कृतं           | Thy accomplishments                    |
| तत्-विदन्तः-         | that realising                         |
| त्वाम्-आलिङ्गन्      | embracing Thee                         |
| दृष्ट-नाना-प्रभावाः  | (who) had seen various glories of Thee |

The Gopas were revived and experienced a profuse showering of bliss in all their limbs, and exclaimed saying 'O what, what has happened?' Then seeing Thee in front they realised that this strange

bliss was Thy doing, because they had seen Thy glorious deeds before.

गावश्वैवं लब्धजीवाः क्षणेन  
 स्फीतानन्दास्त्वां च दृष्टा पुरस्तात् ।  
 द्रागाववृः सर्वतो हर्षबाष्णं  
 व्यामुच्चन्त्यो मन्दमुद्घनिनादाः ॥८॥

|                       |                                 |
|-----------------------|---------------------------------|
| गावः-च-एवं            | and cows also                   |
| लब्ध-जीवाः            | revived                         |
| क्षणेन                | in an instant                   |
| स्फीत-आनन्दाः-        | very joyfully                   |
| त्वां च दृष्टा        | and Thee seeing                 |
| पुरस्तात् द्राक्      | in front quickly                |
| आववृः सर्वतः          | surrounded Thee every where     |
| हर्ष-वाष्णं           | joyful tears                    |
| व्यामुच्चन्त्यः       | shedding                        |
| मन्दम्-उद्घन्-निनादाः | softly raising a sound (lowing) |

In the same manner the cows also were revived very quickly. Seeing Thee in front they gathered around Thee affectionately and shed joyful tears as they were also lowing.

रोमाञ्चोऽयं सर्वतो नः शरीरे  
 भूयस्यन्तः काचिदानन्दमूर्छा ।  
 आश्वर्योऽयं क्षेलवेगो मुकुन्दे-  
 त्युक्तो गोपैर्नन्दितो वन्दितोऽभूः ॥९॥

|                 |                     |
|-----------------|---------------------|
| रोमाञ्चः-अयं    | horripilation this  |
| सर्वतः नः शरीरे | all over our bodies |
| भूयसी-अन्तः     | intense inside      |

|                      |  |
|----------------------|--|
| कदाचित्-आनन्द-मूर्छा | in some wonderful bliss intoxication   |
| आश्चर्यः-अयं         | this is wonderful                      |
| क्षेलवेगः            | the poison action                      |
| मुकुन्द-             | O Mukund                               |
| इति-उक्तः            | thus (Thou being) told                 |
| गोपैः-नन्दितः        | by the Gopas (Thou were) congratulated |
| वन्दितः-अभूः         | (and) Thou were praised                |

O Mukunda! We have horripilation all over our bodies. There is intense intoxication of bliss inside. The action of this poison is wonderful! As they said so, the Gopas congratulated Thee and worshipped Thee.

एवं भक्तान् मुक्तजीवानपि त्वं  
 मुग्धापाङ्गैरस्तरोगांस्तनोषि ।  
 ताद्ग्रभूतस्फीतकारुण्यभूमा  
 रोगात् पाया वायुगेहाधिवास ॥१०॥

|                    |                                       |
|--------------------|---------------------------------------|
| एवं भक्तान्        | in this manner (Thy) devotees         |
| मुक्त-जीवान्-अपि   | even though they had lost their lives |
| त्वं               | Thou                                  |
| मुग्ध-अपाङ्गैः-    | by (Thy) charming glances             |
| अस्तरोगान्-        | were (made) devoid of diseases        |
| तनोषि              | made                                  |
| ताद्ग्र-भूत-       | such becoming                         |
| स्फीत-कारुण्य-भूमा | O Thou full of merciful greatness!    |
| रोगात् पाया        | from disease release (me)             |
| वायुगेहाधिवास      | O Lord of Guruvaayur!                 |

In this manner, by Thy charming glances, the devotees who had lost their lives were revived and were rendered devoid of diseases. O Lord of Guruvaayur! Who are full of such merciful greatness, release me from disease.

## Dashaka 55

अथ वारिणि घोरतरं फणिनं  
 प्रतिवारयितुं कृतधीर्भगवन् ।  
 द्रुतमारिथ तीरगनीपतरं  
 विषमारुतशोषितपर्णचयम् ॥१॥

|                  |                                  |
|------------------|----------------------------------|
| अथ वारिणि        | then in the water                |
| घोरतरं फणिनं     | very fierce that serpent         |
| प्रतिवारयितुं    | to drive away                    |
| कृतधीः           | having decided                   |
| भगवन्            | O Lord                           |
| द्रुतम्-आरिथ     | quickly (Thou) approached        |
| तीरग-नीप-तरं     | the bank situated Kadamba tree   |
| विष-मारुत-शोषित- | the poisoned breeze had dried up |
| पर्ण-चयम्        | the cluster of leaves            |

O Lord! Thou then made up Thy mind to drive away the fierce serpent from the waters. Thou quickly approached and got up on a Kadamba tree standing on the bank of the river, with its leaves withered due to the poisonous breeze.

अधिरुह्य पदाम्बुरुहेण च तं  
 नवपल्लवतुल्यमनोजरुचा ।  
 हृदवारिणि दूरतरं न्यपतः:  
 परिघूर्णितघोरतरङ्गगणे ॥२॥

|                |                        |
|----------------|------------------------|
| अधिरुह्य       | climbing with          |
| पद-अम्बु-रुहेण | feet tender lotus like |
| च तं           | and that (tree)        |

|                 |                          |
|-----------------|--------------------------|
| नव-पल्लव-तुल्य- | like tender new leaves   |
| मनोज्ज-रुचा     | charming and splendorous |
| हृद-वारिणि      | into the deep water      |
| दूरतरं न्यपतः   | far out (Thou) jumped    |
| परिघूर्णित-     | with swirling            |
| घोर-तरङ्ग-गणे   | fierce waves of water    |

Thou climbed that tree with Thy lotus like splendorous charming feet resembling tender leaves, and with a long leap jumped far out into the deep waters with swirling fierce waves.

भुवनत्रयभारभृतो भवतो  
गुरुभारविकम्पिविजृम्भिजला ।  
परिमज्जयति स्म धनुशशतकं  
तटिनी झटिति स्फुटघोषवती ॥३॥

|                          |   |
|--------------------------|---|
| भुवन-त्रय-भार-भृतः       | of the three worlds the weight bearing      |
| भवतः गुरु-भार-           | of Thee the immense weight (causing)        |
| विकम्पि-विजृम्भि-<br>जला | swirling and swelling with its waters       |
| परिमज्जयति स्म           | started to submerge                         |
| धनुः-शतकं                | the area of a hundred bows (in measurement) |
| तटिनी झटिति              | on the river bed, and suddenly              |
| स्फुट-घोषवती             | (the river) made an intense roar            |

When, Thou the bearer of the weight of the three worlds, jumped, Thy immense weight caused the waters to swirl and swell. On the river bed an area of a hundred bows (yards) submerged, as a sudden roar arose from the river.

अथ दिक्षु विदिक्षु परिक्षुभित-  
 भ्रमितोदरवारिनिनादभैः ।  
 उदकादुदगादुरगाधिपति-  
 स्त्वदुपान्तमशान्तरुषास्थमनाः ॥४॥

|                     |   |
|---------------------|---|
| अथ दिक्षु विदिक्षु  | then, in all the directions and the intermediary directions |
| परिक्षुभित-भ्रमित-  | turbulent swirling  |
| उदर-वारि-निनाद-भैः: | from the middle of the waters roaring aloud                 |
| उदकात्-उदगात्-      | from (that) water came out                                  |
| उरगाधिपतिः-         | the king of serpents  |
| त्वत्-उपान्तम्-     | near Thee   |
| अशान्त-रुषा-        | disturbed and angered                                       |
| अन्धमनाः            | and so blinded (with rage)                                  |

The loud roar from the middle of the waters which extended to all the directions and the intermediary directions, disturbed and angered the serpent king Kaaliya. He came out of the water and rushed up to Thee in a fit of blinded anger.

फणशृङ्गसहस्रविनिस्त्रमर-  
 ज्वलदग्निकणोग्रविषाम्बुधरम् ।  
 पुरतः फणिनं समलोकयथा  
 बहुशृङ्गिणमञ्जनशैलमिव ॥५॥

|                     |                             |
|---------------------|-----------------------------|
| फण-शृङ्ग-           | (with) hoods , peak (like)  |
| सहस्र-विनिःस्त्रमर- | thousands of them emitting  |
| ज्वलत्-अग्नि-कण-    | burning like fire flakes    |
| उग्र-विष-अम्बुधरम्  | fierce poison fluid bearing |
| पुरतः फणिनं         | in front the serpent        |

|                  |                       |
|------------------|-----------------------|
| समलोक्यथा:       | (Thou) saw            |
| बहु-शृङ्गि-गणम्- | many peaked           |
| अञ्जन-शैलम्-इव   | black mountain, as if |

Thou saw the serpent in front with his thousands of peak like hoods emitting burning fire flakes and fierce poison fluid, looking like a many peaked black mountain.

ज्वलदक्षि परिक्षरदुग्रविष-  
 श्वसनोष्मभरः स महाभुजगः ।  
 परिदश्य भवन्तमनन्तबलं  
 समवेष्यदस्फुटचेष्टमहो ॥६॥

|                     |                                |
|---------------------|--------------------------------|
| ज्वलत्-अक्षि        | with flaming eyes              |
| परिक्षरत्-उग्र-विष- | emitting deadly poison         |
| श्वसन्-ऊष्मभरः      | breathing out intense heat     |
| स महाभुजगः          | that huge serpent              |
| परिदश्य             | biting                         |
| भवन्तम्-अनन्तबलं    | Thee of limitless strength     |
| समवेष्यत्-          | coiled (around Thee)           |
| अस्फुट-चेष्टम्-     | making invisible Thy movements |
| अहो                 | Alas                           |

Alas! That huge serpent emitting deadly poison and breathing out intense heat, bit Thee of limitless strength, all over Thy body. Then it coiled around Thee making Thy body and Thy movements invisible.

अविलोक्य भवन्तमथाकुलिते  
 तटगामिनि बालकधेनुगणे ।

व्रजगोहतलेऽप्यनिमित्तशतं  
समुदीक्ष्य गता यमुनां पशुपाः ॥७॥

|                   |   |
|-------------------|---|
| अविलोक्य          | not seeing Thee                               |
| भवन्तम्-          |   |
| अथ-आकुलिते        | then distressed                               |
| तट-गामिनि         | (who) to the bank (of river Yamunaa) had come |
| बालक-धेनु-गणे     | the children and the cows all                 |
| व्रज-गोह-तले-अपि- | in Gokula houses also                         |
| अनिमित्त-शतं      | evil omens innumerable                        |
| समुदीक्ष्य गता    | seeing went                                   |
| यमुनां पशुपाः     | towards Yamunaa the Gopas                     |

The Gopa boys and the cows were distressed when they did not see Thee, and went to the bank of the river Yamunaa. In the houses in Gokula also the Gopas saw hundreds of evil omens and they also rushed towards Yamunaa.

अखिलेषु विभो भवदीय दशा-  
मवलोक्य जिहासुषु जीवभरम् ।  
फणिबन्धनमाशु विमुच्य जवा-  
दुदगम्यत हासजुषा भवता ॥८॥

|             |                        |
|-------------|------------------------|
| अखिलेषु     | (as) all of them       |
| विभो        | O Lord                 |
| भवदीय-दशाम् | Thy plight             |
| अवलोक्य     | seeing                 |
| जिहासुषु    | ready to give up their |
| जीवभरम्     | lives                  |

|               |                        |
|---------------|------------------------|
| फणि-बन्धनम्-  | the coils of the snake |
| आशु विमुच्य   | quickly shedding       |
| जवात्-उदगम्यत | hastily emerged        |
| हासजुषा भवता  | with a smile, Thou     |

O Lord! All of them were overwhelmed with grief on seeing Thy plight and were ready to give up their lives in order to save Thee. Just then, Thou quickly shed the coils of the snake and hastily emerged with a smile.

अधिरुह्य ततः फणिराजफणान्  
 ननृते भवता मृदुपादरुचा ।  
 कलशिञ्जितनूपुरमञ्जुमिल-  
 ल्करकङ्णणसङ्कुलसङ्कणितम् ॥९॥

|                  |                                 |
|------------------|---------------------------------|
| अधिरुह्य ततः:    | climbing upon then              |
| फणि-राज-फणान्    | the serpent king,s hoods        |
| ननृते भवता       | dance was performed by Thee     |
| मृदु-पाद-रुचा    | with delicate feet beautiful    |
| कलशिञ्जित-नूपुर- | the gentle sound of the anklets |
| मञ्जु-मिलत्-     | beautifully mingling with       |
| कर-कङ्णण-सङ्कुल- | the bangles on the wrists'      |
| सङ्कणितम्        | tinkling                        |

Then Thou mounted on the hoods of the serpent king and danced with Thy delicate beautiful feet. The gentle sound of the anklets mingled beautifully and rhythmically with the tinkling of the bangles on Thy wrists.

जहृषुः पशुपास्तुतुषुमुनयो  
 ववृषुः कुसुमानि सुरेन्द्रगणाः ।

त्वयि नृत्यति मारुतगेहपते  
परिपाहि स मां त्वमदान्तगदात् ॥१०॥

|                 |                       |
|-----------------|-----------------------|
| जह्षुः पशुपाः:- | rejoiced the Gopas    |
| त्रुतुषुः-मुनयः | sang hymns the sages  |
| वृषुः कुसुमानि  | showered flowers      |
| सुरेन्द्र-गणाः  | the gods' groups      |
| त्वयि नृत्यति   | when Thou danced      |
| मारुतगेहपते     | O Lord of Guruvaayur  |
| परिपाहि         | save                  |
| स               | That (Thou)           |
| मां             | me                    |
| त्वम्-          | Thou                  |
| अदान्त-गदात्    | (from) severe illness |

As Thou performed the dance, the Gopas rejoiced, the sages sang hymns, and the gods showered flowers. O Lord of the Guruvaayur temple! Such that Thou are, save me from the severe illness.

## Dashaka 56

रुचिरकम्पितकुण्डलमण्डलः सुचिरमीश ननर्तिथ पन्नगे ।  
अमरताडितदुन्दुभिसुन्दरं वियति गायति दैवतयौवते ॥१॥

|                    |  |
|--------------------|--|
| रुचिर-कम्पित-      | beautifully quivering                  |
| कुण्डल-मण्डलः      | the ear ornaments                      |
| सुचिरम्-ईश         | for long O Lord!                       |
| ननर्तिथ पन्नगे     | (Thou) danced on the serpent's (hoods) |
| अमर-ताडित-         | the gods beat                          |
| दुन्दुभिः-सुन्दरम् | the drums sweetly                      |
| वियति गायति        | in the skies sang                      |
| दैवत-यौवते         | the celestial damsels                  |

O Lord! With Thy ear ornaments quivering rhythmically, Thou danced for long on the hoods of the serpent. As the gods in the sky beat the drums, the heavenly damsels sang in accompaniment.

नमति यद्यमुष्ट शिरो हरे परिविहाय तदुन्नतमुन्नतम् ।  
परिमथन् पदपङ्करुहा चिरं व्यहरथाः करतालमनोहरम् ॥२॥

|                      |                                  |
|----------------------|----------------------------------|
| नमति यत्-यत्-        | drops down that which            |
| अमुष्ट शिरः          | his (Kaaliya's) head (hoods)     |
| हरे                  | O Hari!                          |
| परिविहाय तत्-        | leaving that                     |
| उन्नतम्-उन्नतम्      | the raised raised one            |
| परिमथन् पद्-पङ्करुहा | trampling by Thy feet lotus like |
| चिरं व्यहरथाः        | for long (Thou) played around    |
| करताल-मनोहरम्        | clapping beautifully             |

O Hari! Thou played around for long, leaving the drooped down head and jumping on the raised ones. Thus Thou trampled hood after hood with Thy lotus feet. Thou danced around in this manner keeping time with the clapping of hands beautifully.

त्वदवभग्रविभुग्रफणागणे गलितशोणितशोणितपाथसि ।  
फणिपताववसीदति सन्नतास्तदबलास्तव माधव पादयोः ॥३॥

|                    |                                     |
|--------------------|-------------------------------------|
| त्वत्-अवभग्र-      | (when) by Thee crushed              |
| विभुग्र-फणागणे     | and so drooping were the many hoods |
| गलित-शोणित-        | (when) the flowing blood            |
| शोणित-पाथसि        | made red the waters                 |
| फणिपतौ-अवसीदति     | the serpent king got exhausted,     |
| सन्नताः-तत्-अबलाः- | prostrated his wives                |
| तव माधव पादयोः     | (at) Thy, O Maadhava, two feet      |

The group of hoods were crushed by Thee and were drooping. The blood flowing from them rendered the waters of Yamunaa red. The serpent king was totally exhausted. Thereupon, O Maadhava! His wives prostrated at Thy two feet in all humility.

अयि पुरैव चिराय परिश्रुतत्वदनुभावविलीनहृदो हि ताः ।  
मुनिभिरप्यनवाप्यपथैः स्तवैर्नुवुरीश भवन्तमयन्तितम् ॥४॥

|                  |                                       |
|------------------|---------------------------------------|
| अयि पुरा-एव      | O Lord! Even long ago                 |
| चिराय परिश्रुत-  | for a long time, having well heard of |
| त्वत्-अनुभाव-    | Thy greatness                         |
| विलीन-हृदः हि    | with their immersed hearts, indeed,   |
| ताः मुनिभिः-अपि- | they, by the sages even               |
| अनवाप्य-पथैः     | unattained ways                       |
| स्तवैः-नुवुकुः-  | with (such) hymns praised             |

|                   |                    |
|-------------------|--------------------|
| ईश                | O Lord             |
| भवन्तम्-अयन्नितम् | Thee, unrestricted |

O Lord! Long ago, and for a long time the serpent wives had well heard of Thy majestic greatness. And so their minds were absorbed in Thee. Without any restrain, they hailed Thee with hymns of praises of a kind which are beyond the powers of even great sages.

फणिवधूगणभक्तिविलोकनप्रविकसत्करुणाकुलचेतसा ।  
फणिपतिर्भवताऽच्युत जीवितस्त्वयि समर्पितमूर्तिरवानमत् ॥५॥

|                  |                             |
|------------------|-----------------------------|
| फणि-वधू-गण-      | the serpent wives'          |
| भक्ति-विलोकन-    | devotion seeing             |
| प्रविकसत्-करुणा- | with overflowing compassion |
| आकुल-चेतसा       | filling Thy mind            |
| फणिपतिः-भवता-    | the serpent king by Thee    |
| अच्युत           | O Achyuta!                  |
| जीवितः-त्वयि     | let to live, unto Thee      |
| समर्पित-मूर्तिः- | surrendering himself        |
| अवानमत्          | prostrated                  |

O Achyuta! Thy heart was overflowing with compassion on seeing the devotion of the serpent wives. With Thy mind welled with such compassion Thou let the serpent king live, who then surrendering himself unto Thee, prostrated before Thee.

रमणकं व्रज वारिधिमध्यगं फणिरिपुर्न करोति विरोधिताम् ।  
इति भवद्वचनान्यतिमानयन् फणिपतिर्निरगादुरगैः समम् ॥६॥

|               |                                  |
|---------------|----------------------------------|
| रमणकं व्रज    | to Ramanaka (island) go          |
| वारिधि-मध्यगं | (situated) in the ocean's centre |

|                   |  |
|-------------------|--|
| फणि-रिपुः-न करोति | the enemy of the snakes (Garuda) will not do |
| विरोधिताम् इति    | enmity', thus                                |
| भवत्-वचनानि-      | Thy words                                    |
| अतिमानयन्-        | respectfully obeying                         |
| फणपतिः-निरगात्-   | the serpent king departed                    |
| उरगैः समम्        | the other serpents along with                |

Thou then told him to go to the Ramanaka island situated in the centre of the ocean. There the enemy of the snakes, Garuda would not do him any harm. Respectfully obeying these words of Thine, the serpent king departed along with the other snakes.

फणिवधूजनदत्तमणिव्रजज्वलितहारदुकूलविभूषितः ।  
तटगतैः प्रमदाश्रुविमिश्रितैः समगथाः स्वजनैर्दिवसावधौ ॥७॥

|                        |                                    |
|------------------------|------------------------------------|
| फणिवधूजन-              | the serpent wives                  |
| दत्त-मणिव्रज-          | gave (Thee) many gems              |
| ज्वलित-हार-            | making resplendent the necklaces   |
| दुकूल-विभूषितः         | and by silk garments adorned       |
| तट-गतैः                | on the banks who were (waiting)    |
| प्रमदाश्रु-विमिश्रितैः | with joyful tears mingling (sight) |
| समगथाः स्वजनैः-        | Thou went with Thy folk            |
| दिवस-अवधौ              | at the day's end (evening)         |

The serpent wives gifted Thee many gems, resplendent necklaces and silk garments. Adorned with these, towards evening, Thou joined Thy folk, who were waiting for Thee on the banks with their sights mingled with joyful tears, and went with them.

निशि पुनस्तमसा व्रजमन्दिरं व्रजितुमक्षम एव जनोक्तरे ।  
स्वपति तत्र भवच्चरणाश्रये दवकृशानुरुच्य समन्ततः ॥८॥

|                 |  |
|-----------------|--|
| निशि पुनः-तमसा  | (when) in the night, again because of darkness |
| व्रज-मन्दिरं    | to the Vraja houses                            |
| व्रजितुम्-अक्षम | to go were unable                              |
| एव जनोक्तरे     | certainly, the group of people                 |
| स्वपति तत्र     | (they) were sleeping there                     |
| भवत्-चरण-आश्रये | in Thy feets' shelter                          |
| दवकृशानुः-      | a forest fire                                  |
| अरुन्ध समन्ततः: | surrounded all around                          |

In the darkness of the night the group of people were unable to go back to their houses in Vraja. So they were sleeping there on the banks in the shelter of Thy feet. Just then they were engulfed by a forest fire.

प्रबुधितानथ पालय पालयेत्युदयदार्तरवान् पशुपालकान् ।  
अवितुमाशु पपाथ महानलं किमिह चित्रमयं खलु ते मुखम् ॥९॥

|                  |                             |
|------------------|-----------------------------|
| प्रबुधितान्-अथ   | who were awakened then      |
| पालय पालय-इति-   | save, save us thus          |
| उदयत्-आर्त-रवान् | raising piteous tones       |
| पशुपालकान्       | the cowherds                |
| अवितुम्-आशु      | to protect, quickly         |
| पपाथ महानलम्     | (Thou) drank the great fire |
| किम्-इह चित्रम्- | what here is surprising     |
| अयम् खलु         | this (fire) is indeed       |
| ते मुखम्         | Thy mouth                   |

The Gopas were awakened and raised piteous tones of 'save us, save us', in alarm. To quickly protect them, Thou drank in that

great fire. What is so surprising in this? Thy mouth, indeed, is fire itself.

शिखिनि वर्णत एव हि पीतता परिलसत्यधुना क्रिययाऽप्यसौ ।  
इति नुतः पशुपैमुदितैर्विभो हरे दुरितैः सह मे गदान् ॥१०॥

|                  |   |
|------------------|---|
| शिखिनि वर्णतः एव | in the fire by colour only                  |
| हि पीतता         | indeed is yellowness (Peetataa)             |
| परिलसति-अधुना    | it exists now                               |
| क्रियया-अपि-असौ  | as an action (Peetataa) also in this (fire) |
| इति नुतः         | thus praised                                |
| पशुपैः-मुदितैः-  | by the cowherds (who were) delighted        |
| विभो             | O All pervading Lord!                       |
| हरे              | eradicate, O Hari!                          |
| दुरितैः सह       | along with the sins                         |
| मे गदान्         | my ailments                                 |

The yellowness 'Peetataa' was only an adjective of fire. By Thy having drunk it, it has also acquired the verb adjective of Peetataa, to be drunk. O All pervading Lord! The delighted cowherds thus praised Thee. O Hari! Deign to eradicate my ailments along with my sins.

## Dashaka 57

रामसखः क्वापि दिने कामद भगवन् गतो भवान् विपिनम् ।  
सूनुभिरपि गोपानां धेनुभिरभिसंवृतो लसद्वेषः ॥१॥

|                   |                                       |
|-------------------|---------------------------------------|
| रामसखः            | in Balaraama's company                |
| क्वापि दिने       | one day                               |
| कामद भगवन्        | Thou the fulfiller of wishes, O Lord! |
| गतः भवान्         | went Thee                             |
| विपिनम्           | to the forest                         |
| सूनुभिः-अपि       | with the sons,also                    |
| गोपानाम्          | of the Gopas                          |
| धेनुभिः-अभिसंवृतः | (and) by the cows surrounded          |
| लसत्-वेषः         | in a bedecked attire                  |

O Lord! Thou the fulfiller of wishes, one day in a bedecked attire, with Balaraama, went to the forest. The sons of the Gopas and the cows also surrounded and followed Thee.

सन्दर्शयन् बलाय स्वैरं वृन्दावनश्रियं विमलाम् ।  
काण्डीरैः सह बालैभाण्डीरकमागमो वटं क्रीडन् ॥२॥

|                 |                                    |
|-----------------|------------------------------------|
| सन्दर्शयन्      | showing around                     |
| बलाय स्वैरं     | to Balaraama joyfully              |
| वृन्दावन-श्रियं | the beauty of Vrindaavana          |
| विमलाम्         | (which was so) pure                |
| काण्डीरैः सह    | with sticks (carrying)             |
| बालैः-          | (with) the children (Thou reached) |
| भाण्डीरकम्-     | (the tree named) Bhaandeeraka      |

|             |                   |
|-------------|-------------------|
| आगमः        | reached           |
| वटं क्रीडन् | the tree, playing |

Joyfully showing around the unspoilt pure beauty of Vrindaavana to Balaraama, accompanied by the cowherd boys, carrying a staff in a playful mood, Thou reached the banyan tree called Bhaandeeraka.

तावत्तावकनिधनस्पृहयालुर्गोपमूर्तिरदयालुः ।  
दैत्यः प्रलम्बनामा प्रलम्बबाहुं भवन्तमापेदे ॥३॥

|                        |                                     |
|------------------------|-------------------------------------|
| तावत्-                 | then                                |
| तावक-निधन-             | Thy death                           |
| स्पृहयालुः-गोपमूर्तिः  | desiring, in the disguise of a Gopa |
| अदयालुः दैत्यः         | a pitiless demon                    |
| प्रलम्ब-नामा           | Pralamba named                      |
| प्रलम्ब-बाहुं भवन्तम्- | the long armed Thee                 |
| आपेदे                  | approached                          |

Then, the pitiless demon, approached Thee in the disguise of a Gopa, desiring to kill Thee, who are with long arms.

जानन्नप्यविजानन्निव तेन समं निबद्धसौहार्दः ।  
वटनिकटे पटुपशुपव्याबद्धं द्वन्द्वयुद्धमारब्धाः ॥४॥

|                 |                         |
|-----------------|-------------------------|
| जानन्-अपि       | knowing though          |
| अविजानन्-इव     | not knowing as though   |
| तेन समं         | with him                |
| निबद्ध-सौहार्दः | cultivating friendship  |
| वट-निकटे        | near the banyan tree    |
| पटु-पशुप-       | by skilled cowherd boys |

|                   |                |
|-------------------|----------------|
| व्याबद्धं         | formed         |
| द्वन्द्व-युद्धम्- | wrestling      |
| आरब्धा:           | started (Thee) |

In spite of knowing fully well of his intention, seemingly unaware of his designs, Thou cultivated friendship with him. Then near the banyan tree, arranging the game of wrestling with the cowherd boys who were skilled in that art, Thou started a duel.

गोपान् विभज्य तन्वन् सङ्घं बलभद्रकं भवत्कमपि ।  
तद्वलभीरुं दैत्यं तद्वलगतमन्वमन्यथा भगवन् ॥५॥

|                |                           |
|----------------|---------------------------|
| गोपान् विभज्य  | the cowherd boys dividing |
| तन्वन् सङ्घं   | into two teams            |
| बलभद्रकं       | of Balaraama              |
| भवत्कम्-अपि    | and of Thee also          |
| त्वत्-बल-भीरुं | Thy strength afraid of    |
| दैत्यं         | the demon                 |
| त्वद्-बल-गतम्- | in Thy team joining       |
| अन्वमन्यथा     | (Thou) agreed             |
| भगवन्          | O Lord!                   |

O Lord! Thou divided the cowherd boys into two teams led by Balaraama and Thyself. The Asura was aware of Thy strength and being afraid wanted to join Thy team, to which Thou agreed.

कल्पितविजेतृवहने समरे परयूथगं स्वदयिततरम् ।  
श्रीदामानमधत्था: पराजितो भक्तदासतां प्रथयन् ॥६॥

|             |                           |
|-------------|---------------------------|
| कल्पित-     | as per rules (arranged)   |
| विजेतृ-वहने | the victorious be carried |

|                 |  |
|-----------------|--|
| समरे परयूथगं    | in the fight, by one of the other team |
| स्वदपितरम्      | very dear to Thee                      |
| श्रीदामानम्-    | Shridaamaa                             |
| अधत्या: पराजितः | Thou carried, (Thou) being defeated    |
| भक्त-दासतां     | (Thou) as a servant of Thy devotees    |
| प्रथयन्         | establishing /demonstrating            |

As per the rules of the game, as was arranged, the victor is to be carried by the vanquished. Thou being defeated, Thou carried the very dear friend Shreedaamaa, there by demonstrating to the world that Thou are at the service of Thy devotees.

एवं बहुषु विभूमन् बालेषु वहत्सु वाह्यमानेषु ।  
रामविजितः प्रलम्बो जहार तं दूरतो भवद्गीत्या ॥७॥

|                   |                                 |
|-------------------|---------------------------------|
| एवं बहुषु         | thus in many                    |
| विभूमन्           | O Infinite One!                 |
| बालेषु वहत्सु     | when the children were carrying |
| वाह्यमानेषु       | and were being carried          |
| राम-विजितः        | by Balaraama defeated           |
| प्रलम्बः जहार तं  | Pralamba (the demon), took him  |
| दूरतः भवत्-भीत्या | far away for Thy fear           |

Thus the many cowherd boys were carrying and were being carried. In the course, Pralamba was defeated by Balaraama and so he carried Balaraama far away from Thy sight out of fear of Thee.

त्वद्दूरं गमयन्तं तं दृष्ट्वा हलिनि विहितगरिमभरे ।  
दैत्यः स्वरूपमागाद्यदूपात् स हि बलोऽपि चकितोऽभूत् ॥८॥

|                     |                     |
|---------------------|---------------------|
| त्वत्-दूरं गमयन्तम् | from Thee far going |
|---------------------|---------------------|

|                  |                           |
|------------------|---------------------------|
| तं दृष्टा हलिनि  | seeing him when Balaraama |
| विहित-गरिम-भरे   | took on increased weight  |
| दैत्यः स्वरूपम्- | the demon to his own form |
| आगात्-यत्-रूपात् | went to by which form     |
| स हि बलः-अपि     | he indeed Balaraama also  |
| चकितः-अभूत्      | wonderstruck became       |

Balaraama saw that he was being carried far away, so he increased his weight by his divine power. The demon then took to his own real form, seeing which even Balaraam was wonderstruck.

उच्चतया दैत्यतनोस्त्वन्मुखमालोक्य दूरतो रामः ।  
विगतभयो दृढमुष्ट्या भृशदुष्टं सपदि पिष्टवानेनम् ॥१॥

|                     |   |
|---------------------|---|
| उच्चतया दैत्य-तनोः- | because of the height of the Asura's body |
| त्वत्-मुखम्-        | Thy face                                  |
| आलोक्य              | seeing                                    |
| दूरतः रामः          | from a distance, Balaraam                 |
| विगत-भयः            | overcoming the fear                       |
| दृढ-मुष्ट्या        | by a fierce fist                          |
| भृश-दुष्टम् सपदि    | the extremely wicked (him), quickly       |
| पिष्टान् एनम्       | crushed him                               |

The Asura's height was great and so being carried on his shoulder, Balaraam could see Thee from a distance. At Thy sight Balaraam shunned all fear and with a firm fist struck the demon and quickly crushed him to a pulp.

हत्वा दानववीरं प्राप्तं बलमालिलिङ्गिथ प्रेम्णा ।  
तावन्मिलतोर्युवयोः शिरसि कृता पुष्पवृष्टिरमरगणैः ॥१०॥

|                 |                            |
|-----------------|----------------------------|
| हत्वा दानव-वीरं | killing the clever Asura   |
| प्राप्तं बलम्-  | returned Balaraam          |
| आलिलिङ्गिथ      | (Thou) embraced            |
| प्रेम्णा तावत्- | lovingly, at that time     |
| मिलतोः-युवयोः   | when Thou two were meeting |
| शिरसि कृता      | on Thy heads was done      |
| पुष्पवृष्टिः-   | flower showering           |
| अमर-गणैः        | by the gods/ devas         |

Balaraama returned after killing the clever Asura and Thou embraced him lovingly. As Thou two were meeting the gods and devas showered flowers on Thy heads.

आलम्बो भुवनानां प्रालम्बं निधनमेवमारचयन् ।  
कालं विहाय सद्यो लोलम्बरुचे हरे हरेः क्लेशान् ॥११॥

|                   |                              |
|-------------------|------------------------------|
| आलम्बः भुवनानां   | the support of the worlds    |
| प्रालम्बं निधनम्- | Pralambaasura's killing      |
| एवम्-आरचयन्       | carrying out                 |
| कालं विहाय        | without delay                |
| सद्यः             | quickly                      |
| लोलम्बरुचे        | a black bee like splendidous |
| हरे               | O Hari                       |
| हरेः              | eradicate                    |
| क्लेशान्          | my sufferings                |

O Hari! Thou who has the splendour of a black bee, who are the support of the worlds, Thou who carried out the destruction of Pralambaasura, without delay, quickly eradicate my sufferings.

## Dashaka 58

त्वयि विहरणलोले बालजालैः प्रलम्ब-  
 प्रमथनसविलम्बे धेनवः स्वैरचारा: ।  
 तृणकुतुकनिविष्ट दूरदूरं चरन्त्यः  
 किमपि विपिनमैषीकाख्यमीषांबभूतुः ॥१॥

|                   |                                       |
|-------------------|---------------------------------------|
| त्वयि विहरण-लोले  | (when) Thou (were) engaged in playing |
| बाल-जालैः         | with the boys' group                  |
| प्रलम्ब-प्रमथन-   | in the Pralambaasura killing          |
| सविलम्बे          | (and) were delayed                    |
| धेनवः स्वैर-चारा: | the cows of their own will            |
| तृण-कुतुक-निविष्ट | eager to eat grass                    |
| दूर-दूरं चरन्त्यः | far and far moving                    |
| किमपि विपिनम्-    | (to) some forest                      |
| ऐषीक-आख्याम्-     | Aishika (also a grass) named          |
| ईषां बभूतुः       | came near                             |

As Thou were engaged in playing with the group of boys and were held up in the destruction of Pralambaasura, the cows moved far ahead in their eagerness to eat grass. They reached a nearby forest named Aishika.

अनधिगतनिदाघक्रौर्यवृन्दावनान्तात्  
 बहिरिदमुपयाताः काननं धेनवस्ताः ।  
 तव विरहविषण्णा ऊष्मलग्रीष्मताप-  
 प्रसरविसरदम्भस्याकुलाः स्तम्भमापुः ॥२॥

|                  |                                   |
|------------------|-----------------------------------|
| अनधिगत           | (which was) not felt              |
| निदाघ-क्रौर्य-   | the summer heat cruel (intensity) |
| वृन्दावन-अन्तात् | at Vrindaavana's outer end        |

|                    |   |
|--------------------|---|
| बहिः-इदम्-उपयाता:  | outside this (who had) reached          |
| काननं धेनवः-ताः    | the forest, those cows                  |
| तव विरह-विषण्णा    | (by) Thy separation tormented           |
| ऊष्मल-ग्रीष्म-ताप- | (and) the intensely hot the summer heat |
| प्रसर-विसरत्-      | increasing and spreading                |
| अभ्यस्य-आकुलाः     | for want of water suffering             |
| स्तम्भम्-आपुः      | motionless became                       |

The cruel summer heat was not felt in the Vrindaavana forest. But when the cows reached the outskirts of the forest, they were tormented by the intensely hot summer heat which was increasing and spreading. Exhausted by the heat and for the want of water and also out of grief at the separation from Thee, they stood stunned and motionless.

तदनु सह सहायैदूरमन्विष्य शौरे  
 गलितसरणिमुञ्जारण्यसज्ञातखेदम् ।  
 पशुकुलमभिवीक्ष्य क्षिप्रमानेतुमारा-  
 त्वयि गतवति ही ही सर्वतोऽग्निर्जज्मे ॥३॥

|                     |                             |
|---------------------|-----------------------------|
| तदनु सह सहायै:-     | then with Thy helpers       |
| दूरम्-अन्विष्य      | till far searching          |
| शौरे                | O Krishna                   |
| गलित-सरणि-          | loosing the way             |
| मुञ्ज-अरण्य-        | (reaching) the Munja forest |
| सजात-खेदम्          | overcome by exhaustion      |
| पशुकुलम्-अभिवीक्ष्य | the cattle seeing           |
| क्षिप्रम्-आनेतुम्-  | quickly to bring            |
| आरात्-त्वयि गतवति   | near (when) Thou went       |
| ही ही सर्वतः:-      | alas, alas, all around      |

अग्नि:-जजृमे

a fire broke out

O Krishna! Along with Thy mates, Thou ventured far in search of the cattle and having lost the way, Thou reached the Munja forest. There Thou discovered the cows standing in distress and as Thou were nearing them to bring them back, alas a wild fire broke out and spread.

सकलहरिति दीप्ते घोरभाङ्गारभीमे  
शिखिनि विहतमार्गा अर्धदग्धा इवातर्तः ।  
अहह भुवनबन्धो पाहि पाहीति सर्वे  
शरणमुपगतास्त्वां तापहर्तरमेकम् ॥४॥

|                            |  |
|----------------------------|--|
| सकल-हरिति दीप्ते           | (when) all the directions were blazing                 |
| घोर-भाङ्गार-भीमे           | (with) terrific roars frightening                      |
| शिखिनि                     | the fire   |
| विहत-मार्गा                | obstructed the ways                                    |
| अर्ध-दग्धा:                | half burnt   |
| इव-आतर्तः:                 | like tormented   |
| अहह भुवनबन्धो              | O Friend of all!                                       |
| पाहि पाहि-इति              | save, save us, thus                                    |
| सर्वे शरणम्-<br>उपगताः-    | all of them took refuge                                |
| त्वां ताप-हर्तरम्-<br>एकम् | in Thee, from all sorrows the saviour, the<br>Only One |

All the directions were blazing with the outrageous fire and its terrific frightening roars. All the escape routes were obstructed and all the boys and cows were so tormented as if they were half burnt. They all took refuge in Thee who are a friend of all and called Thee saying, ' O The Only One saviour from all sorrows , save us, save us.'

अलमलमतिभीत्या सर्वतो मीलयधं  
दशमिति तव वाचा मीलिताक्षेषु तेषु ।  
क नु दवदहनोऽसौ कुत्र मुञ्जाटवी सा  
सपदि ववृतिरे ते हन्त भाण्डीरदेशे ॥५॥

|                      |                                   |
|----------------------|-----------------------------------|
| अलम्-अलम्-           | enough enough                     |
| अति-भीत्या           | of so much fright                 |
| सर्वतः मीलयधं        | all of you close                  |
| दशम्-इति             | the eyes, thus                    |
| तव वाचा              | by Thy words                      |
| मीलित-अक्षेषु        | (when they) had closed the eyes   |
| तेषु क नु            | when they, where indeed (was)     |
| दव-दहनः-असौ          | forest fire that                  |
| कुत्र मुञ्जा-अटवी सा | where (was) Munja forest that     |
| सपदि ववृतिरे ते      | at once found themselves they     |
| हन्त भाण्डीर-देशे    | how wonderful, in Bhaandeera land |

Enough, enough of so much fright. Let all completely close their eyes.' Thus on Thy instruction when they had all closed their eyes, where indeed was the forest fire and where was the Munja forest? They instantly found themselves in the Bhaandeera area inside Vrindaavana. How wonderful!

जय जय तव माया केयमीशेति तेषां  
नुतिभिरुदितहासो बद्धनानाविलासः ।  
पुनरपि विपिनान्ते प्राचरः पाटलादि-  
प्रसवनिकरमात्रग्राह्यमनुभावे ॥६॥

|         |                     |
|---------|---------------------|
| जय जय   | hail hail           |
| तव माया | Thy mysterious ways |
| का-इयम् | what is it          |

|                  |  |
|------------------|--|
| ईशा-             | O Lord                                     |
| इति तेषां        | thus by them (the cowherds)                |
| नुतिभिः-उदितहासः | being praised, smilingly                   |
| बद्ध-नाना-विलासः | in various ways sporting                   |
| पुनः-अपि         | again also                                 |
| विपिन-अन्ते      | in the forest's end                        |
| प्राचरः पाटलादि- | Thou roamed about, (where) the Paatala etc |
| प्रसव-निकर-      | (flowers) blooming in bunches              |
| मात्र-ग्राह्य-   | (were the) only indication                 |
| घर्म-अनुभावे     | summer season's presence                   |

Hail, hail, Thy mysterious ways, unfathomable, O Lord!" Thus Thou were smilingly praised by them. Thou continued to roam about and sport in various ways, where the Paatala flowers blooming in bunches, were the only indication of the presence of the summer season.

त्वयि विमुखमिवोच्चैस्तापभारं वहन्तं  
 तव भजनवदन्तः पङ्क्तमुच्छोषयन्तम् ।  
 तव भुजवदुदञ्चद्भूरितेजःप्रवाहं  
 तपसमयमनैषीर्यामुनेषु स्थलेषु ॥७॥

|                 |  |
|-----------------|--|
| त्वयि विमुखम्-  | (when) unto Thee, (one is) indifferent |
| इव-उच्चैः-      | like that, very intense                |
| तापभारं वहन्तम् | the weight of heat, carrying           |
| तव भजन-वदन्तः   | Thy praises speaking (worshipping)     |
| पङ्क्तम्-       | the mud/slush                          |
| उच्छोषयन्तम्    | drying up                              |
| तव भुज-वत्-     | Thy two arms like                      |

|                  |                         |
|------------------|-------------------------|
| उदञ्चत्-         | emitting                |
| भूरि-तेज-प्रवाहं | a great brilliance flow |
| तप-समयम्-        | the summer time         |
| अनैषीः           | Thou spend              |
| यामुनेषु स्थलेषु | on the Yamunaa banks    |

The intense heat of the summer time was like the weight of the heat of passion that people carry in their minds who are indifferent to Thee. It was like the heat which is created by worshipping Thee, which dries up all the mud and slush of Thy devotees. It was like the brilliance flowing from Thy two arms. Such a summer time Thou spent on the banks of the river Yamunaa.

तदनु जलदजालैस्त्वद्वपुस्तुल्यभाभि-  
र्विकसदमलविद्युतीतवासोविलासैः ।  
सकलभुवनभाजां हर्षदां वर्षविलां  
क्षितिधरकुहरेषु स्वैरवासी व्यनैषीः ॥८॥

|                    |                                      |
|--------------------|--------------------------------------|
| तदनु जलद-जालै:-    | then with the cloud clusters         |
| त्वत्-वपु:-        | Thy body                             |
| तुल्य-भाभि:-       | like splendidorous                   |
| विकसत्-अमल-        | shining pure                         |
| विद्युत्-पीतवासः-  | lightening (like Thy) yellow garment |
| विलासैः            | beautifully                          |
| सकल-भुवन-भाजां     | (to) all the world's inhabitants     |
| हर्षदां वर्षविलां  | joy giving, the rainy season         |
| क्षितिधर-कुहरेषु   | (in) the mountain caves              |
| स्वैरवासी व्यनैषीः | at will residing Thou spend          |

Then, the clusters of clouds in the rainy season were like the hue of Thy splendidorous body, the lightening shining was like the luster of

Thy beautiful yellow garment. It gave joy to all the inhabitants of the world. Such a rainy season Thou spent, sporting at will, in the caves of the mountain (Govardhana).

कुहरतलनिविष्टं त्वां गरिष्ठं गिरीन्द्रः  
शिखिकुलनवकेकाकाकुभिः स्तोत्रकारी ।  
स्फुटकुटजकदम्बस्तोमपुष्पाञ्जलिं च  
प्रविदधदनुभेजे देव गोवर्धनोऽसौ ॥९॥

|                      |                                 |
|----------------------|---------------------------------|
| कुहरतल-निविष्टं      | in the caves residing           |
| त्वां गरिष्ठं        | to Thee, the highly honoured    |
| गिरीन्द्रः           | the mountain                    |
| शिखि-कुल-            | the peacocks'                   |
| नव-केका-             | pleasant cooings                |
| काकुभिः स्तोत्रकारी  | as hymns praising               |
| स्फुट-कुटज-कदम्ब-    | blooming Kutaja and Kadamba     |
| स्तोम-पुष्पाञ्जलिं च | heaps and as flower offerings   |
| प्रविदधत्-अनुभेजे    | performing worship              |
| देव                  | O Lord! (To Thee)               |
| गोवर्धनः-असौ         | Govardhana this, (the mountain) |

O Lord! To Thee, the highly honoured One, living in its caves, the mountain king (Govardhana) extended its hospitality. It sang hymns of Thy praise in the form of the pleasant cooings of the peacocks. It worshipped Thee in the form of offering heaps of fully bloomed Kutaja and Kadamba flowers falling from the branches at Thy feet.

अथ शरदमुपेतां तां भवद्वक्तचेतो-  
विमलसलिलपूरां मानयन् काननेषु ।  
तृणममलवनान्ते चारु सञ्चारयन् गा:  
पवनपुरपते त्वं देहि मे देहसौख्यम् ॥१०॥

|                     |   |
|---------------------|---|
| अथ शारदम्-उपेतां    | then spring season approaching          |
| तां भवत्-भक्त-चेतः- | that (season) (like) Thy devotees' mind |
| विमल-सलिल-पूरां     | with pure water full                    |
| मानयन् काननेषु      | enjoying in the forests                 |
| तृणम्-अमल-वनान्ते   | grass in the pleasant forest            |
| चारु सञ्चारयन् गाः  | happily grazing the cows                |
| पवनपुरपते           | O Lord of Guruvaayur!                   |
| त्वं देहि           | Thou bestow                             |
| मे देह-सौख्यम्      | unto me good health                     |

Then the spring season approached. In that season the streams were full of pure water, like the pure minds of Thy devotees. O Lord of Guruvaayur! Thou spent such a season enjoying in the forests and happily grazing grass to the cattle in the pleasant forests. O Thou! bestow unto me good health.

## Dashaka 59

त्वद्वपुर्नवकलायकोमलं प्रेमदोहनमशेषमोहनम् ।  
ब्रह्म तत्त्वपरचिन्मुदात्मकं वीक्ष्य सम्मुमुहरन्वहं स्त्रियः ॥१॥

|                      |   |
|----------------------|---|
| त्वत्-वपुः-          | 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 सम्मुमुहुः:- | seeing, were captivated                   |
| अन्वहं स्त्रियः:     | 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).

मन्मथोन्मथितमानसाः क्रमात्त्वद्विलोकनरतास्ततस्ततः ।  
गोपिकास्तव न सोहिरे हरे काननोपगतिमप्यहर्मुखे ॥२॥

|                    |                    |
|--------------------|--------------------|
| मन्मथ-उन्मथित-     | (by) Cupid churned |
| मानसाः क्रमात्-    | minds, by and by   |
| त्वत्-विलोकन-रताः- | Thee to see eager  |
| ततः-ततः:           | again and again    |
| गोपिकाः-           | the Gopikaas       |
| तव                 | Thy                |
| न सोहिरे           | did not bear       |

|               |                                  |
|---------------|----------------------------------|
| हरे           | O Lord                           |
| कानन-उपगतिम्- | the proceeding to the forest     |
| अपि-अहः-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 separation caused by Thy going to the forest early in the morning to tend the cows.

निर्गति भवति दत्तदृष्ट्यस्त्वद्गतेन मनसा मृगेक्षणाः ।  
वेणुनादमुपकर्ण्य दूरतस्त्वद्विलासकथयाऽभिरेमिरे ॥३॥

|                 |                                 |
|-----------------|---------------------------------|
| निर्गति भवति    | (when) Thou had set out         |
| दत्त-दृष्ट्यः-  | with fixed gaze (on Thee)       |
| त्वत्-गतेन      | Thou unto                       |
| मनसा            | with (such) minds               |
| मृगेक्षणाः      | the gazelle-eyed (women)        |
| वेणु-नादम्-     | the flute sound                 |
| उपकर्ण्य दूरतः- | 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 सिंधपादपतले मनोरमे ।  
व्यत्ययाकलितपादमास्थितः प्रत्यपूर्यत 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-आस्थितः    | 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.

वेणुरन्धतरलाङ्गुलीदलं तालसञ्चलितपादपल्लवम् ।  
तत् स्थितं तव परोक्षमप्यहो संविचिन्त्य मुमुहर्वजाङ्मनाः ॥६॥

|                 |                                    |
|-----------------|------------------------------------|
| वेणु-रन्ध-      | (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     |
| मुमुहुः-        | fell into a state of ecstasy       |
| व्रजाङ्मनाः:    | 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 ecstasy. Oh how wonderful!

निर्विशङ्कःभवदङ्गदर्शिनीः खेचरीः खगमृगान् पशूनपि ।  
त्वत्पदप्रणयि काननं च ताः धन्यधन्यमिति नन्वमानयन् ॥७॥

|                 |  |
|-----------------|--|
| निर्विशङ्कः-    | without any restrictions                 |
| भवत्-अङ्ग-      | Thy form                                 |
| दर्शिनीः खेचरीः | 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 ताः     | and the forest, they (the Gopikaas)      |

|                 |                                 |
|-----------------|---------------------------------|
| धन्य-धन्यम्-इति | blessed blessed (they are) thus |
| ननु-अमानयन्     | indeed regarded (them to be)    |

The celestial damsels were able to see Thy form without restrictions or hindrance. 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 वेणुभुक्तरसशोषमेकदा ।  
दूरतो बत कृतं दुराशयेत्याकुला मुहुरिमाः समामुहन् ॥८॥

|               |                                   |
|---------------|-----------------------------------|
| आपिबेयम्-     | (will) imbibe                     |
| अधर-अमृतं कदा | the nectar of the lips, when      |
| वेणु-मुक्त-   | by the flute left over            |
| रस-शोषम्-     | the last of the nectar            |
| एकदा          | even once                         |
| दूरतः बत      | far fetched indeed                |
| कृतं दुराशय-  | is made this greed                |
| इति-आकुला     | thus lamenting                    |
| मुहुः-इमाः    | 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 पुनरित्थमङ्गनाश्चित्योनिजनितादनुग्रहात् ।  
बद्धरागविवशास्त्वयि प्रभो नित्यमापुरिह कृत्यमूढताम् ॥९॥

|                    |  |
|--------------------|--|
| प्रत्यहं च पुनः-   | every day and again                          |
| इथम्-अङ्गनाः-      | thus the women                               |
| चित्तयोनि-जनितात्- | the Cupid's caused                           |
| अनुग्रहात्         | blessings                                    |
| बद्ध-राग-विवशाः-   | bonding into attachment and so helpless      |
| त्वयि प्रभो        | towards Thee O Lord!                         |
| नित्यम्-आपुः-      | 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 यत्रतः स्यान्न वा स्यात् ।  
 तासां त्वेकं तद्वयं लब्ध्यमासीत्  
 भाग्यं भाग्यं पाहि मां मारुतेश ॥१०॥

|                |                                |
|----------------|--------------------------------|
| रागः-तावत्-    | attachment indeed              |
| जायते हि       | comes                          |
| स्वभावात्-     | in the natural course          |
| मोक्ष-उपायः    | the means of liberation        |
| यत्रतः 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.

## Dashaka 60

मदनातुरचेतसोऽन्वहं भवदङ्गिद्वयदास्यकाम्यया ।  
यमुनातटसीम्नि सैकर्तीं तरलाक्ष्यो गिरिजां समार्चिंचन् ॥१॥

|                  |  |
|------------------|--|
| मदन-आतुर-चेतसः-  | with minds overcome by the god of love |
| अन्वहं           | everyday                               |
| भवत्-अङ्गि-द्वय- | Thy two feet                           |
| दास्य-काम्यया    | to serve desiring                      |
| यमुना-तट-सीम्नि  | on the Yamunaa banks nearby            |
| सैकर्तीं         | made of sand (an image)                |
| तरल-आक्ष्यः      | the beautiful eyed ones (girls)        |
| गिरिजां          | the goddess Kaatyayini                 |
| समार्चिंचन्      | worshipped                             |

The beautiful eyed girls of Vraja, overcome by Cupid and love for Thee were desirous of serving Thy two lotus feet. To achieve this, everyday, on the banks of Yamunaa, they made an image of sand of goddess Girijaa and worshipped it.

तव नामकथारता: समं सुदृशः प्रातरुपागता नदीम् ।  
उपहारशतैरपूजयन् दयितो नन्दसुतो भवेदिति ॥२॥

|               |                                   |
|---------------|-----------------------------------|
| तव            | Thy                               |
| नाम-कथा-रता:  | name and deeds always immersed in |
| समं सुदृशः    | (they) all beautiful eyed (girls) |
| प्रातः-उपागता | in the morning reaching           |
| नदीम्         | the river                         |
| उपहार-शतैः-   | with hundreds of offerings        |

|                |                                  |
|----------------|----------------------------------|
| अपूजयन्        | worshipping (prayed)             |
| दधितः नन्दसुतः | (that) husband, the son of Nanda |
| भवेत्-इति      | may become, thus                 |

All the beautiful girls were always immersed in chanting Thy name and narrating Thy deeds. In the morning they would go to the river and worship goddess Girijaa with hundreds of offerings and pray to her that Nanda's son, Krishna, may become their husband.

इति मासमुपाहितव्रतास्तरलाक्षीरभिवीक्ष्य ता भवान् ।  
करुणामृदुलो नदीतटं समयासीतदनुग्रहेच्छ्या ॥३॥

|                  |                            |
|------------------|----------------------------|
| इति मासम्-       | thus for one month         |
| उपाहित-व्रताः-   | having performed the vows  |
| तरलाक्षीः-       | the beautiful eyed (girls) |
| अभिवीक्ष्य ताः:  | seeing them                |
| भवान्            | Thou                       |
| करुणा-मृदुलः:    | by compassion moved        |
| नदीतटं समयासीत्- | to the river bank went     |
| तत्-अनुग्रह-     | to bless them              |
| इच्छ्या          | desiring                   |

Thou were moved by compassion when Thou saw that the beautiful eyed girls had performed the vows for a month. With a desire to bless them Thou went to the river bank.

नियमावसितौ निजाम्बरं तटसीमन्यवमुच्य तास्तदा ।  
यमुनाजलखेलनाकुलाः पुरतस्त्वामवलोक्य लज्जिताः ॥४॥

|             |                                  |
|-------------|----------------------------------|
| नियम-अवसितौ | vows/observances being completed |
| निज-अम्बरं  | their clothes                    |

|               |                            |
|---------------|----------------------------|
| तट-सीमनि-     | on the river bank          |
| अवमुच्य ता:-  | leaving they               |
| तदा यमुना-जल- | then in the Yamunaa waters |
| खेलन-आकुला:   | to sport eager             |
| पुरतः-त्वाम्- | in front Thee              |
| अवलोक्य       | seeing                     |
| लज्जिता:      | felt ashamed               |

The observances of the vows being completed, they eagerly went to sport in the Yamunaa waters, leaving their robes behind, on the bank. Seeing Thee in front, they felt very ashamed.

त्रपया नमिताननास्वथो वनितास्वम्बरजालमन्तिके ।  
निहितं परिगृह्य भूरुहो विटपं त्वं तरसाऽधिरूढवान् ॥५॥

|                |                       |
|----------------|-----------------------|
| त्रपया         | out of shame          |
| नमित-आननासु-   | with hung heads       |
| अथः वनितासु-   | then (when) the girls |
| अम्बर-जालम्-   | the heap of clothes   |
| अन्तिके निहितं | near by kept          |
| परिगृह्य       | taking away           |
| भूरुहः विटपम्  | a tree's branch       |
| त्वं तरसा-     | Thou quickly          |
| अधिरूढवान्     | climbed up            |

The girls stood with their heads hung in shame. Thou took away the heap of their clothes lying near by and quickly climbed up the branch of a tree.

इह तावदुपेत्य नीयतां वसनं वः सुदृशो यथायथम् ।  
इति नर्मदृस्मिते ल्वयि ब्रूवति व्यामुमुहे वधूजनैः ॥६॥

|                  |                           |
|------------------|---------------------------|
| इह तावत्-        | here then                 |
| उपेत्य नीयतां    | coming take               |
| वसनं वः          | clothes you people        |
| सुदृशः           | O beautiful eyed ones     |
| यथायथम् इति      | each her own, thus        |
| नर्म-मृदु-स्मिते | (with) a soft sweet smile |
| ल्वयि ब्रूवति    | (when) Thou said          |
| व्यमुमुहे        | they were confused        |
| वधूजनैः          | the girls                 |

Come here, O beautiful eyed ones! Take each one of you your clothes,' Thou said with a soft sweet smile. The girls were confused when they were asked to do so.

अयि जीव चिरं किशोर नस्तव दासीरवशीकरोषि किम् ।  
प्रदिशाम्बरमम्बुजेक्षणेत्युदितस्त्वं स्मितमेव दत्तवान् ॥७॥

|                 |                       |
|-----------------|-----------------------|
| अयि जीव चिरं    | O may you live long   |
| किशोर           | dear boy              |
| नः-तव दासी:-    | we (are) Thy servants |
| अवशी-करोषि किम् | teasing us why        |
| प्रदिश-अम्बरम्- | give the clothes      |
| अम्बुजेक्षण-    | O Lotus eyed one!     |
| इति-उदितः-      | thus being told       |
| त्वं स्मितम्-एव | Thou smile only       |
| दत्तवान्        | gave                  |

O dear boy! May you live long. We are your hand maids. Why do you tease us thus? O Lotus eyed one! Give us our clothes.' Thus being told, Thou merely gave a smile.

अधिरुह्य तटं कृताञ्जलीः परिशुद्धाः स्वगतीनिरीक्ष्य ताः ।  
वसनान्यखिलान्यनुग्रहं पुनरेवं गिरमप्यदा मुदा ॥८॥

|               |                              |
|---------------|------------------------------|
| अधिरुह्य तटं  | climbing up the bank         |
| कृताञ्जलीः    | with joined palms            |
| परिशुद्धाः    | purified (at heart)          |
| स्वगतीः-      | (in Thee) as the sole resort |
| निरीक्ष्य ताः | seeing, them (as such)       |
| वसनानि-       | clothes                      |
| अखिलानि-      | all                          |
| अनुग्रहं      | blessings                    |
| पुनः-एवं      | again also                   |
| गिरम्-अपि-    | words (promise) also         |
| अदा मुदा      | gave (to them) with joy      |

Thou saw that the girls had come up the bank with joined palms, that they were purified at heart and that they had surrendered to Thee as their sole resort.Thou with joy gave them back all their clothes and also words of promise as blessings.

विदितं ननु वो मनीषितं वदितारस्त्विह योग्यमुत्तरम् ।  
यमुनापुलिने सचन्द्रिकाः क्षणदा इत्यबलास्त्वमूचिवान् ॥९॥

|            |                  |
|------------|------------------|
| विदितं ननु | known indeed     |
| वः मनीषितं | (is) your desire |
| वदितारः-   | (I) will respond |
| तु-इह      | surely here      |

|                 |                           |
|-----------------|---------------------------|
| योग्यम्-उत्तरम् | proper (befitting) answer |
| यमुना-पुलिने    | on the Yamunaa banks      |
| सचन्द्रिकाः     | (in) moon lit             |
| क्षणदाः इति-    | nights, thus              |
| अबलाः-          | to the girls              |
| त्वम्-ऊचिवान्   | Thou said                 |

Known indeed is your desire to me. I will surely give a proper response, in the moon lit nights on the sand banks of Yamunaa.' Thus Thou said to the girls.

उपकर्ण्य भवन्मुखच्युतं मधुनिष्पन्दि वचो मृगीदशः ।  
प्रणयादपि वीक्ष्य वीक्ष्य ते वदनाब्जं शनकैर्गृहं गताः ॥१०॥

|                   |                        |
|-------------------|------------------------|
| उपकर्ण्य          | hearing                |
| भवत्-मुख-च्युतं   | from Thy mouth flowing |
| मधु-निष्पन्दि वचः | honey dripping words   |
| मृगीदशः           | the doe-eyed (girls)   |
| प्रणयात्-अयि      | with love, O Lord!     |
| वीक्ष्य वीक्ष्य   | seeing again and again |
| ते वदन्-आब्जं     | Thy lotus face         |
| शनकैः-गृहं गताः   | slowly home went       |

O Lord! The doe eyed girls heard Thy honey dripping words flowing from Thy mouth. Looking with love at Thy lotus face again and again they slowly went home.

इति नन्वनुगृह्य वल्लवीर्विपिनान्तेषु पुरेव सञ्चरन् ।  
करुणाशिशिरो हरे हर त्वरया मे सकलामयावलिम् ॥११॥

|          |             |
|----------|-------------|
| इति नन्- | thus indeed |
|----------|-------------|

|                 |                          |
|-----------------|--------------------------|
| अनुगृह्य        | blessing                 |
| वल्लवी:-        | the Gopikaas             |
| विपिन-अन्तेषु   | in the forests           |
| पुरा-इव सञ्चरन् | before like moving about |
| करुणाशिशिरः     | O Compassionate and cool |
| हरे             | O Hari!                  |
| हर त्वरया       | put an end to, soon      |
| मे सकल-         | my all                   |
| आमयावलिम्       | host of ailments         |

Thus Thou blessed the Gopikaas and continued to roam the woods as before. O Hari! With Thy such cooling compassion, quickly put an end to all my hosts of ailments.

## Dashaka 61

ततश्च वृन्दावनतोऽतिदूरतो  
 वनं गतस्त्वं खलु गोपगोकुलैः ।  
 हृदन्तरे भक्ततरद्विजाङ्गना-  
 कदम्बकानुग्रहणाग्रहं वहन् ॥१॥

|                 |                                     |
|-----------------|-------------------------------------|
| ततः-च           | and then                            |
| वृन्दावनतः-     | from Vrindaavana                    |
| अतिदूरतः        | far away                            |
| वनं गतः-त्वं    | (when) to the forest went Thou      |
| खलु गोप-गोकुलैः | indeed (with) the cowherds and cows |
| हृदन्तरे        | in (Thy) heart                      |
| भक्ततर-         | (to) the very devoted               |
| द्विजाङ्गनाः-   | Braahmin women                      |
| कदम्बक-         | group                               |
| अनुग्रहण-       | blessing                            |
| आग्रहं वहन्     | desire carrying                     |

Once Thou went into the forest far away from Vrindaavana, with the cows and the cowherds. In Thy heart Thou carried the desire of blessing the large group of the very devout Braahmin women.

ततो निरीक्ष्याशरणे वनान्तरे  
 किशोरलोकं क्षुधितं तृष्णाकुलम् ।  
 अदूरतो यज्ञपरान् द्विजान् प्रति  
 व्यसर्जयो दीदिवियाचनाय तान् ॥२॥

|                |                                    |
|----------------|------------------------------------|
| ततः निरीक्ष्य- | then seeing                        |
| अशरणे वनान्तरे | without shelter, inside the forest |

|                       |                                    |
|-----------------------|------------------------------------|
| किशोर-लोकं            | the boys                           |
| क्षुधितं तृष्णा-आकुलं | hungry (and) with thirst tormented |
| अदूरतः                | not very far away                  |
| यज्ञपरान्             | performing yagya                   |
| द्विजान् प्रति        | Braahmins towards                  |
| व्यसर्जयः             | sent                               |
| दीदिवि-याचनाय         | boiled rice to beg                 |
| तान्                  | of them                            |

Then Thou saw that the boys were hungry and were tormented by thirst and the forest was without any dwellings where some food could be got. Not very far away some Braahmins were performing Yagya. Thou sent the boys to them to beg for some boiled rice (food).

गतेष्वथो तेष्वभिधाय तेऽभिधां  
 कुमारकेष्वोदनयाचिषु प्रभो ।  
 श्रुतिस्थिरा अप्यभिनिन्युरश्रुतिं  
 न किञ्चिदूचुश्च महीसुरोत्तमाः ॥३॥

|                         |  |
|-------------------------|--|
| गतेषु-अथः तेषु-         | they had gone ,then they                             |
| अभिधाय                  | mentioning   |
| ते-अभिधां               | Thy name   |
| कुमारकेषु-              | the boys   |
| ओदन-याचिषु              | for food had asked                                   |
| प्रभो                   | O Lord!  |
| श्रुति-स्थिरा अपि-      | (they) in Srutis firmly established even<br>(though) |
| अभिनिन्युः-<br>अश्रुतिं | took to not hearing                                  |

|                |  |
|----------------|--|
| न किञ्चित्-    | anything                               |
| ऊचुः-च         | said and                               |
| महीसुर-उत्तमाः | (they known to be) the Braahmins great |

O Lord! The boys then went to the Braahmins and they mentioned Thy name and asked for food. But the great Braahmins who were known to be well versed in Vedas (Shrutis) acted as if they had not heard anything and did not respond in any manner.

अनादरात् खिन्नधियो हि बालकाः ।  
 समाययुर्युक्तमिदं हि यज्वसु ।  
 चिरादभक्ताः खलु ते महीसुराः  
 कथं हि भक्तं त्वयि तैः समर्प्यते ॥४॥

|                 |                                   |
|-----------------|-----------------------------------|
| अनादरात्        | ignored                           |
| खिन्नधियः       | sad at heart                      |
| हि बालकाः       | indeed the boys                   |
| समाययुः-        | came back                         |
| युक्तम्-इदं हि  | befitting this (behaviour) indeed |
| यज्वसु          | for ritualists                    |
| चिरात्-अभक्ताः  | for long being undevoted          |
| खलु ते महीसुराः | indeed they the Braahmins         |
| कथं हि          | how indeed                        |
| भक्तं त्वयि     | food to Thee                      |
| तैः समर्प्यते   | by them be offered                |

The boys came back, saddened at heart at being ignored thus. But such an indifferent behaviour was quite expected of such ritualistic Braahmins. Indeed for long they were not devoted to Thee so how was it possible that they would offer food to Thee?

निवेदयधं गृहिणीजनाय मां  
दिशेयुरत्रं करुणाकुला इमाः ।  
इति स्मितार्द्धं भवतेरिता गता-  
स्ते दारका दारजनं ययाचिरे ॥५॥

|                    |                                 |
|--------------------|---------------------------------|
| निवेदयधं           | announce                        |
| गृहिणीजनाय         | to the housewives               |
| माम्               | me                              |
| दिशेयुः-अत्रं      | will give food                  |
| करुणाकुलाः-इमाः    | compassion driven these (women) |
| इति स्मित-आर्द्धम् | thus smiling softly             |
| भवता-इरिताः        | by Thee being said              |
| गताः-ते दारकाः     | went they (those) boys          |
| दारजनं ययाचिरे     | the wives requested             |

Thou told the boys to go and announce Thy arrival to the housewives. Thou smilingly told them that those women were full of compassion and that they would give food. Thus being told the boys went to the housewives and requested them.

गृहीतनाम्नि त्वयि सम्प्रमाकुला-  
श्वतुर्विधं भोज्यरसं प्रगृह्य ताः ।  
चिरंधृतत्वत्प्रविलोकनाग्रहाः  
स्वकैर्निरुद्धा अपि तूर्णमाययुः ॥६॥

|                     |  |
|---------------------|--|
| गृहीत-नाम्नि त्वयि  | (when) Thy name was taken                              |
| सम्प्रम-आकुलाः-     | in great excitement (and) who were eager (to see Thee) |
| चतुर्विधं भोज्य-रसं | four types of food                                     |
| प्रगृह्य-ताः        | taking they  |
| चिरं-धृत-त्वत्-     | for long holding Thy                                   |

|                         |                                      |
|-------------------------|--------------------------------------|
| प्रविलोकन-              | sight's desire                       |
| आग्रहा:                 |                                      |
| स्वकै:-निरुद्धा:<br>अपि | by kith and kin being prevented even |
| तूर्णम्-आयुः            | quickly came                         |

As Thy name was mentioned by the boys, the women who were eager to see Thee were very excited. They quickly came to Thee carrying with them four types food. For long they were holding a desire to see Thee, so in spite of being forbidden by their kith and kin, they came quickly.

विलोलपिञ्चं चिकुरे कपोलयोः  
 समुल्लसत्कुण्डलमार्द्रमीक्षिते ।  
 निधाय बाहुं सुहृदंससीमनि  
 स्थितं भवन्तं समलोकयन्त ताः ॥७॥

|                  |                                |
|------------------|--------------------------------|
| विलोल-पिञ्चं     | quivering peacock feather      |
| चिकुरे कपोलयोः   | in the hair, on the two cheeks |
| समुल्लसत्-       | glowing                        |
| कुण्डलम्-        | earrings                       |
| आर्द्रम्-ईक्षिते | kindly glance                  |
| निधाय बाहुं      | placing hand                   |
| सुहृत्-अंस-सीमनि | on friend's shoulder           |
| स्थितं भवन्तं    | standing (thus) Thee           |
| समलोकयन्त ताः    | joyfully saw they (the women)  |

The peacock feather was quivering in the locks of Thy hair. Thy two cheeks were glowing with the reflection of the earrings. Thy hand was placed on the shoulder of Thy friend. The women joyfully saw Thee standing in this manner in front of them.

तदा च काचित्कदुपागमोद्यता  
 गृहीतहस्ता दयितेन यज्वना ।  
 तदैव सञ्चिन्त्य भवन्तमञ्जसा  
 विवेश कैवल्यमहो कृतिन्यसौ ॥८॥

|                        |  |
|------------------------|--|
| तदा च काचित्-          | and then one of them                                 |
| त्वत्-उपागम-           | Thee coming near to                                  |
| उद्यता गृहीत-<br>हस्ता | eager, caught by the hand                            |
| दयितेन यज्वना          | by (her) husband (who was) a ritualistic<br>Braahmin |
| तदा-एव                 | then only  |
| सञ्चिन्त्य             | meditated deeply                                     |
| भवन्तम्-अञ्जसा         | on Thee, easily                                      |
| विवेश कैवल्यम्-        | entered oneness (with Thee)                          |
| अहो                    | what a wonder  |
| कृतिनी-असौ             | very fortunate (was) this one                        |

And then, one of them who was eager to come near Thee, was held back by hand by her ritualistic husband. Thus being deterred, she meditated deeply on Thee. O What a wonder! This fortunate one easily entered oneness with Thee, there and then.

आदाय भोज्यान्यनुगृह्य ताः पुन-  
 स्त्वदङ्गं सङ्गं स्पृहयोज्जतीर्गृहम् ।  
 विलोक्य यज्ञाय विसर्जयत्रिमा-  
 श्वकर्थ भर्तुनपि तास्वगहृणान् ॥९॥

|                |                           |
|----------------|---------------------------|
| आदाय भोज्यानि- | taking food offerings     |
| अनुगृह्य ताः:  | blessing them (the women) |
| पुनः           | again                     |

|                 |  |
|-----------------|--|
| त्वत्-अङ्ग-     | Thy physical                                   |
| सङ्ग-स्पृहया-   | contact desiring                               |
| उज्ज्ञतीः गृहम् | (and so) abandoning the house                  |
| विलोक्य यज्ञाय  | seeing, for the rituals                        |
| विसर्जयन्-      | sending back                                   |
| इमाः-चकर्थ      | these women, Thou did                          |
| भर्तृन्-अपि     | the husbands also                              |
| तासु-अगर्हणान्  | in them (for their wives) had no hard feelings |

Accepting their offerings for food, Thou blessed them. They were always desirous of having physical contact with Thee and so abandoned their houses. Seeing this, Thou sent them back to conduct the Yagya rituals properly. Thou also rendered their husbands free from any ill feelings towards them.

निरूप्य दोषं निजमङ्गनाजने  
 विलोक्य भक्तिं च पुनर्विचारिभिः  
 प्रबुद्धतत्त्वैस्त्वमभिष्टुतो द्विजै-  
 मरुत्पुराधीश निरुन्धि मे गदान् ॥१०॥

|                   |                                |
|-------------------|--------------------------------|
| निरूप्य           | realising                      |
| दोषं निजम्-       | mistake (their) own            |
| अङ्गनाजने         | (and) in the women folk        |
| विलोक्य भक्तिं    | seeing devotion                |
| च पुनः-           | and again                      |
| विचारिभिः         | by the thinking ones           |
| प्रबुद्धतत्त्वै:- | who had understood the reality |
| त्वम्-अभिष्टुतः   | Thou were praised              |
| द्विजै:-          | by the Braahmins               |

|                    |                         |
|--------------------|-------------------------|
| मरुत्पुराधीश       | O Lord of Guruvaayur!   |
| निरन्त्रि मे गदान् | eradicate my sufferings |

The Braahmins realized their own mistake. They also recognized the great devotion of their wives. Those of them who reflected thus and then understood the Reality sang Thy praises. O Lord of Guruvaayur! Eradicate my sufferings.

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कदाचिद्गोपालान् विहितमखसम्भारविभवान्  
 निरीक्ष्य त्वं शौरे मघवमदमुदध्वंसितुमना: ।  
 विजानन्नप्येतान् विनयमृदु नन्दादिपशुपा-  
 नपृच्छः को वाऽयं जनक भवतामुद्यम इति ॥१॥

|                   |  |
|-------------------|--|
| कदाचित्-          | once                                   |
| गोपालान्          | (when) the cowherds                    |
| विहित-मख-         | (had) collected for the Yagya          |
| सम्भार-विभवान्    | the requisite materials many (of them) |
| निरीक्ष्य त्वं    | seeing this, Thou                      |
| शौरे              | O Shauri!                              |
| मघव-मदम्-         | Indra's pride                          |
| उदध्वंसितु-मना:   | to humble, desiring                    |
| विजानन-अपि-एतान्  | knowing though these (preparations)    |
| विनय-मृदु         | politely and softly                    |
| नन्द-आदि-पशुपान्- | to Nanda and other cowherds            |
| अपृच्छः           | asked                                  |
| कः वा-अयं         | (for) what or this                     |
| जनक भवताम्-       | O Father! (is) your                    |
| उद्यम इति         | effort thus                            |

O Shauri! Once the cowherds were collecting the requisite material to perform a Yagya to appease Indra. Thou wanted to humble the pride of Indra. In spite of knowing what the preparations were for, Thou, in full humility and politeness asked Nanda and the other cowherds, 'O Father what is this your effort for?'

बभाषे नन्दस्त्वां सुत ननु विधेयो मघवतो  
 मखो वर्षे वर्षे सुखयति स वर्षेण पृथिवीम् ।  
 नृणां वर्षायत्तं निखिलमुपजीव्यं महितले  
 विशेषादस्माकं तृणसलिलजीवा हि पशवः ॥२॥

|                    |                                  |
|--------------------|----------------------------------|
| बभाषे नन्दः-त्वाम् | said Nanda to Thee               |
| सुत ननु            | O son! Indeed                    |
| विधेयः मघवतः       | has to be performed for Indra    |
| मखः वर्षे वर्षे    | Yagya every year                 |
| सुखयति स           | gives happiness he               |
| वर्षेण पृथिवीम्    | by rain to the earth             |
| नृणाम् वर्षायत्तम् | of human beings, on rain depends |
| निखिलम्-उपजीव्यम्  | all livelihood                   |
| महितले             | on the earth                     |
| विशेषात्-अस्माकम्  | particularly for us              |
| तृण-सलिल-जीवा      | (on) grass (and) water live      |
| हि पशवः:           | indeed the cows                  |

Nanda told Thee, 'O son! A yagya has to be performed for Indra every year. He gives happiness to the earth by rain. The livelihood of all human beings on earth depends on rain. Especially so for us, because our cattle live on grass and water alone.'

इति श्रुत्वा वाचं पितुरायि भवानाह सरसं  
 धिगेतन्नो सत्यं मधवजनिता वृष्टिरिति यत् ।  
 अदृष्टं जीवानां सृजति खलु वृष्टिं समुचितां  
 महारण्ये वृक्षाः किमिव बलिमिन्द्राय ददते ॥३॥

|              |                 |
|--------------|-----------------|
| इति श्रुत्वा | this hearing    |
| वाचं पितुः-  | words of father |

|                    |  |
|--------------------|--|
| अयि भवान्-आह       | O Thou said                                |
| सरसं               | (with) reasoning                           |
| धिक्-एतत्-नो सत्यं | oh this is not true                        |
| मधव-जनिता          | by Indra (is) generated                    |
| वृष्टि:-इति यत्    | rain, to say so                            |
| अदृष्टं जीवानां    | unseen (past actions) of the living beings |
| सृजति खलु          | generates indeed                           |
| वृष्टि समुचितां    | the rain required                          |
| महा-अरण्ये         | in the big forest                          |
| वृक्षाः किम्-इव    | the trees what like                        |
| बलिम्-इन्द्राय     | offerings for Indra                        |
| ददते               | (do) give?                                 |

O Lord! Hearing this, Thou said with sweet reasoning, 'Oh no, this is not true, to say that the rain is generated by Indra. Rain is generated by the unseen past actions of the living beings, as required. In this big forest, what kind of offerings do the trees give to Indra?'

इदं तावत् सत्यं यदिह पशवो नः कुलधनं  
 तदाजीव्यायासौ बलिरचलभर्ते समुचितः ।  
 सुरेभ्योऽप्युक्तृष्टा ननु धरणिदेवाः क्षितितले  
 ततस्तेऽप्याराध्या इति जगदिथ त्वं निजजनान् ॥४॥

|                 |                          |
|-----------------|--------------------------|
| इदं तावत् सत्यं | this then is true        |
| यत्-इह पशवः     | that here the cows       |
| नः कुल-धनं      | (are our) tribe's wealth |
| तत्-आजीव्याय-   | so for their livelihood  |
| असौ-बलिः        | this offering            |

|                 |                                    |
|-----------------|------------------------------------|
| अचल-भर्त्रे     | to the great mountain              |
| समुचितः         | is appropriate                     |
| सुरेभ्यः-अपि-   | than the gods also                 |
| उक्तृष्टा ननु   | greater are indeed                 |
| धरणि-देवाः      | holy men                           |
| क्षितिले ततः-   | on the earth, therefore            |
| ते-अपि-आराध्या  | they also deserve to be worshipped |
| इति जगदिथ त्वम् | thus said Thou                     |
| निज-जनान्       | to Thy people                      |

Thou said to Thy people, 'this is true that the cows are the wealth of our tribe. This mountain (Govardhana) provides them with their requisite grass and water. So the offerings should be made to the mountain. The holy men on the earth are indeed more great than the gods, so they also deserve to be worshipped.'

भवद्वाचं श्रुत्वा बहुमतियुतास्तेऽपि पशुपाः  
द्विजेन्द्रानर्चन्तो बलिमददुरुच्चैः क्षितिभृते ।  
व्यधुः प्रादक्षिण्यं सुभृशमनमन्नादरयुता-  
स्त्वमादशैलात्मा बलिमखिलमाभीरपुरतः ॥५॥

|                         |                                      |
|-------------------------|--------------------------------------|
| भवत्-वाचं श्रुत्वा      | Thy words hearing                    |
| बहु-मति-युताः-          | with high regards                    |
| ते-अपि पशुपाः           | they also, the cowherds              |
| द्विजेन्द्रान्-अर्चन्तः | holy men worshipping                 |
| बलिम-अददुः-             | offerings gave                       |
| उच्चैः क्षितिभृते       | richly / plentifully to the mountain |
| व्यधुः प्रादक्षिण्यं    | performed circumambulation           |
| सुभृशम्-अनमन्-          | again and again prostrated           |

|               |                                |
|---------------|--------------------------------|
| आदरयुता:-     | with great reverence           |
| त्वम्-आदः     | Thou ate                       |
| शैल-आत्मा     | (becoming) the mountain's soul |
| बलिम्-अखिलम्- | the offerings entire           |
| आभीर-पुरतः    | in the cowherds' front         |

Hearing Thy words the cowherds also worshipped the holy men with high regards. They made rich and plentiful offerings to the mountain. They performed circumambulation and prostrated again and again with great reverence. Thou becoming the soul of the mountain ate all the entire offerings in front of the cowherds.

अवोचश्चैव तान् किमिह वितथं मे निगदितं  
 गिरीन्द्रो नन्वेष स्वबलिमुपभुड़क्ते स्ववपुषा ।  
 अयं गोत्रो गोत्रद्विषि च कुपिते रक्षितुमलं  
 समस्तानित्युक्ता जहृषुराखिला गोकुलजुषः ॥६॥

|                      |   |
|----------------------|---|
| अवोचः-च-एवं तान्     | said and thus to them                     |
| किम्-इह वितथं मे     | what there false by me                    |
| निगदितं              | was said                                  |
| गिरीन्द्रः ननु एष    | the mountain indeed this                  |
| स्व-बलिम्-उपभुड़क्ते | his offerings (given to him) is eating    |
| स्व-वपुषा            | by his own body                           |
| अयं गोत्रः           | this mountain                             |
| गोत्रद्विषि च        | (when) the enemy of the mountains (Indra) |
| कुपिते               | gets angry                                |
| रक्षितुम्-अलं        | to protect is enough                      |
| समस्तान्-            | everybody                                 |
| इति-उक्ता            | thus being said to                        |

|              |                        |
|--------------|------------------------|
| जहृषु:-अखिला | were happy all of them |
| गोकुल-जुषः   | Gokula's inhabitants   |

Thou told them 'Was I wrong? This mountain has physically consumed all our offerings. Even if the enemy of mountains, Indra is angry, this mountain is capable of protecting everyone.' All the inhabitants of Gokula were happy on hearing this.

परिप्रीता याता: खलु भवदुपेता व्रजजुषो  
 व्रजं यावत्तावन्निजमखविभङ्गं निशमयन् ।  
 भवन्तं जानन्नप्यधिकरजसाऽक्रान्तहृदयो  
 न सेहे देवेन्द्रस्त्वदुपरचितात्मोन्नतिरपि ॥७॥

|                    |  |
|--------------------|--|
| परिप्रीता          | in jubilation                          |
| याता: खलु          | went indeed                            |
| भवत्-उपेता         | you accompanying                       |
| व्रजजुषः व्रजं     | the inhabitants of Vraja to Vraja      |
| यावत्-तावत्-       | when then                              |
| निज-मख-विभङ्गं     | (his) own Yagya stoppage               |
| निशमयन्            | hearing                                |
| भवन्तं जानन्-अपि-  | Thee knowing also                      |
| अधिक-रजसा-         | (because of) preponderance of Rajoguna |
| आक्रान्त-हृदयः     | with an overcome mind                  |
| न सेहे देवेन्द्रः- | did not tolerate Indra                 |
| त्वत्-उपरचित-      | by Thee ordained                       |
| आत्म-उन्नतिः-अपि   | his own exhaltation also               |

The inhabitants of Vraja, in a jubilant mood returned to Vraja with Thee. Then, when Indra heard of his yagya being stopped he did not tolerate it because his mind was overcome by the preponderance of Rajo Guna. Indra knew Thee well and was also

aware that his own high position was ordained by Thee, yet he was enraged.

मनुष्यतं यातो मधुभिदपि देवेष्वविनयं  
 विधत्ते चेन्नस्त्रिदशसदसां कोऽपि महिमा ।  
 ततश्च धर्मसिष्टे पशुपहतकस्य श्रियमिति  
 प्रवृत्तस्त्वां जेतुं स किल मघवा दुर्मदनिधिः ॥८॥

|                       |  |
|-----------------------|--|
| मनुष्यतं यातः:        | human form taking                                      |
| मधुभित्-अपि           | the destroyer of the demon Madhu<br>(MahaaVishnu) also |
| देवेषु-अविनयं         | towards the gods disrespect                            |
| विधत्ते चेत्-         | shows if   |
| नष्टः-<br>त्रिदशसदसां | is lost of all the gods                                |
| कः-अपि महिमा          | what ever prestige                                     |
| ततः-च धर्मसिष्टे      | and so will destroy                                    |
| पशुप-हतकस्य           | (this) lowly cowherd's                                 |
| श्रियम-इति            | all prosperity, thus                                   |
| प्रवृत्तः-त्वां जेतुं | setting out, Thou to win                               |
| स किल मघवा            | he indeed Indra  |
| दुर्मद-निधिः          | false pride full of                                    |

Indra was full of false pride and set out to win Thee. He reasoned that even if it was Vishnu himself, the slayer of Madhu, in human form, if he shows disrespect to the gods, what ever their prestige, would be lost. So he made up his mind to destroy the lowly cowherd (Krishna) and all his prosperity, and to win Thee.

त्वदावासं हन्तुं प्रलयजलदानम्बरभुवि  
 प्रहिण्वन् बिभ्राण; कुलिशमयमध्रेभगमनः ।

प्रतस्थेऽन्यैरन्तर्दहनमरुदाद्यैविंहसितो  
भवत्माया नैव त्रिभुवनपते मोहयति कम् ॥९॥

|                        |  |
|------------------------|--|
| त्वत्-आवासं हन्तुं     | Thy residence (Vraja) to destroy             |
| प्रलय-जलदान्-          | deluge causing clouds                        |
| अम्बर-भुवि             | in the skies' surface                        |
| प्राहिण्वन्            | releasing                                    |
| बिभ्राणः कुलिशम्-      | taking thunderbolt                           |
| अयम्-अध्रेभ-गमनः       | this (Indra) Airaavat riding                 |
| प्रतस्थे-अन्यैः-अन्तः- | set out with others, inside (in their minds) |
| दहन-मरुत-आद्यैः-       | (like) fire (Agni), wind (Vaayu) etc.,       |
| विहंसितः:              | being scorned                                |
| भवत्-माया              | Thy Maayaa                                   |
| न-एव                   | does not indeed                              |
| त्रिभुवनपते            | O Lord of three worlds                       |
| मोहयति कम्             | delude whom                                  |

To destroy Thy residence Vraja, Indra released deluge causing clouds in the skies. He took along thunderbolt and set out riding on his white elephant Airaavata. He was accompanied by other gods, fire(Agni), wind(Vaayu),etc., who slyly scorned him. O Lord of three worlds! whom does not Thy Maayaa afflict?

सुरेन्द्रः क्रुद्धश्चेत् द्विजकरुणया शैलकृपयाऽ-  
प्यनातङ्गोऽस्माकं नियत इति विश्वास्य पशुपान् ।  
अहो किन्नायातो गिरिभिदिति सञ्चिन्त्य निवसन्  
मरुद्रेहाधीश प्रणुद मुरवैरिन् मम गदान् ॥१०॥

|                          |                           |
|--------------------------|---------------------------|
| सुरेन्द्रः क्रुद्धः-चेत् | Indra gets angry, in case |
| द्विज-करुणया             | by the holy men's grace   |

|                   |                              |
|-------------------|------------------------------|
| शैल-कृपया-अपि-    | by the mountain's grace also |
| अनातङ्कः:-        | fearlessness                 |
| अस्माकम्          | is ours                      |
| नियत इति          | certainly thus               |
| विश्वास्य पशुपान् | convincing the cowherds      |
| अहो               | O Alas!                      |
| किम्-न-आयातः      | what, he has not come (yet)  |
| गिरिभिद्-इति      | Indra thus                   |
| सञ्चिन्त्य निवसन् | thinking ,waiting            |
| मरुद्रेहाधीश      | O Lord of Guruvaayur!        |
| प्रणुद मुरवैरिन्  | eradicate, O Slayer of Mura  |
| मम गदान्          | my ailments                  |

Even if Indra is angry, we are fearless by the grace of the holy men and by the grace of the mountain,' saying so Thou certainly convinced the cowherds. Then Thou stood waiting and wondering why Indra had not yet come. O Lord of Guruvaayur! O Slayer of Mura! do eradicate my ailments.

## Dashaka 63

दद्दिशिरे किल तत्क्षणमक्षत-  
स्तनितजृम्भितकम्पितदिक्तटाः ।  
सुषमया भवदङ्गंतुलां गता  
व्रजपदोपरि वारिधरास्त्वया ॥१॥

|                  |  |
|------------------|--|
| दद्दिशिरे किल    | were seen indeed                         |
| तत्-क्षणम्-      | (at) that moment                         |
| अक्षत-स्तनित-    | continuously roaring                     |
| जृम्भित-कम्पित-  | (and) spreading (and) causing to tremble |
| दिक्-तटाः        | the quarters to their ends               |
| सुषमया           | in their brilliance                      |
| भवत्-अङ्गं-तुलां | Thy form in resemblance                  |
| गताः             | attaining                                |
| व्रजपद-उपरि      | above the land of Vraja                  |
| वारिधराः-त्वया   | rain clouds by Thee (were seen)          |

At that moment, indeed, above the land of Vraja, were seen by Thee massive rain clouds continuously roaring and spreading. They caused all the quarters to tremble and they resembled Thy form in their brilliance.

विपुलकरकमिश्रैस्तोयधारानिपातै-  
दिशिदिशि पशुपानां मण्डले दण्ड्यमाने ।  
कृपितहरिकृतान्नः पाहि पाहीति तेषां  
वचनमजित श्रृण्वन् मा बिभीतेत्यभाणीः ॥२॥

|                    |                                 |
|--------------------|---------------------------------|
| विपुल-करक-मिश्रै:- | huge hail stones accompanied by |
| तोय-धारा-निपातै:-  | torrential rain fall            |

|                  |                             |
|------------------|-----------------------------|
| दिशि-दिशि        | in all directions           |
| पशुपानां मण्डले  | (when) the cowherds' groups |
| दण्डयमाने        | were being tormented        |
| कुपित-           | (from) angered              |
| हरि-कृतात्-      | Indra's actions             |
| नः पाहि पाहि-    | save, save us               |
| इति तेषां वचनम्- | thus their words            |
| अजित श्रृणवन्    | O Invincible One! Hearing   |
| मा विभीत-        | do not be afraid            |
| इति-अभाणीः       | thus (Thou) said            |

There was torrential rain in all directions accompanied by huge enormous hail stones. The group of cowherds were tormented by the wrathful action of Indra. They all cried and prayed to be protected. O Invincible One! Hearing their laments , Thou asked them not to fear.

कुल इह खलु गोत्रो दैवतं गोत्रशत्रो-  
 विहितमिह स रुन्ध्यात् को नु वः संशयोऽस्मिन् ।  
 इति सहसितवादी देव गोवर्द्धनाद्रिं  
 त्वरितमुदमूलो मूलतो बालदोर्घाम् ॥३॥

|                  |                                  |
|------------------|----------------------------------|
| कुल इह           | (for) the clan here              |
| खलु गोत्रः दैवतं | indeed the mountain is the deity |
| गोत्र-शत्रोः-    | the mountain enemy's             |
| विहितम्-इह       | attack here                      |
| स रुन्ध्यात्     | he will resist                   |
| कः नु वः संशयः-  | what indeed is your doubt        |
| अस्मिन् इति      | in this, thus                    |

|                 |                             |
|-----------------|-----------------------------|
| सहसित-वादी      | with a smile saying         |
| देव             | O Lord!                     |
| गोवर्धन-अद्रिम् | the Govardhana mountain     |
| त्वरितम्-       | quickly                     |
| उदमुमूलः मूलतः  | uprooted from the roots     |
| बाल-दोभ्याम्    | with (Thy) two tender hands |

Here, for our clan, the mountain is the deity. Indra is the enemy of mountains. This mountain, Govardhan, will resist Indra's attack. Indeed what is your doubt in this? Thou said so with a smile. O Lord! Assuring them, Thou quickly uprooted the Govardhana mountain with Thy two tender arms.

तदनु गिरिवरस्य प्रोद्धृतस्यास्य तावत्  
 सिकतिलमृदुदेशे दूरतो वारितापे ।  
 परिकरपरिमिश्रान् धेनुगोपानधस्ता-  
 दुपनिदधदधत्या हस्तपद्मेन शैलम् ॥४॥

|                   |  |
|-------------------|--|
| तदनु गिरिवरस्य    | thereafter of (this) mountain                |
| प्रोद्धृतस्य-     | (which) was lifted up                        |
| अस्य तावत्        | this then                                    |
| सिकतिल-मृदु-देशे  | on the soft sand bed                         |
| दूरतः वारित-आपे   | which till far away was protected from water |
| परिकर-परिमिश्रान् | household articles, along with               |
| धेनु-गोपान्-      | cows and cowherds                            |
| अधस्तात्-         | underneath                                   |
| उपनिदधत्-         | keeping                                      |
| अधत्या:           | (Thou) held aloft                            |
| हस्त-पद्मेन       | with one lotus like arm                      |

Then Thou held aloft the lifted up mountain with Thy lotus like arm. The soft sand bed of the mountain was well protected from the rain water. The cows and cowherds all gathered under the uplifted mountain along with their belongings and were also well protected.

भवति विधृतशैले बालिकाभिर्यस्यै-  
रपि विहितविलासं केलिलापादिलोले ।  
सविधमिलितधेनूरेकहस्तेन कण्डु-  
यति सति पशुपालास्तोषमैषन्त सर्वे ॥५॥

|                   |                                      |
|-------------------|--------------------------------------|
| भवति              | (when) Thou                          |
| विधृत-शैले        | were holding the mountain            |
| बालिकाभिः         | with the girls and                   |
| वयस्यैः-अपि       | with the boys of Thy age group also  |
| विहित-विलासं      | with enthusiasm                      |
| केलि-लाप-आदि-लोले | in playful conversation etc engaging |
| सविध-मिलित-धेनूः- | near Thee gathered cows              |
| एक-हस्तेन         | with one hand                        |
| कण्डुयति सति      | caressing                            |
| पशुपालाः-         | the cowherds                         |
| तोषम्-ऐषन्त       | satisfaction achieved                |
| सर्वे             | all of them                          |

As Thou were holding the mountain, Thou enthusiastically engaged the girls and boys of Thy age group in playful conversation. The cows gathered around Thee and Thou caressed them with one hand. The cowherds were all very satisfied and delighted.

अतिमहान गिरिरेष तु वामके  
 करसरोरुहि तं धरते चिरम् ।  
 किमिदमद्भूतमद्रिबलं न्विति  
 त्वदवलोकिभिराकथि गोपकैः ॥६॥

|                  |  |
|------------------|--|
| अतिमहान्         | very big                                 |
| गिरि:-एष         | mountain this (is)                       |
| तु वामके         | however in the left                      |
| कर-सरोरुहि       | hand, lotus like                         |
| तं धरते चिरम्    | this (mountain) (he) is holding for long |
| किम्-इदम्-       | what this                                |
| अद्भूतम्-        | wonder                                   |
| अद्रि-बलं        | (or) mountain's power                    |
| नु-इति           | indeed (is it) thus                      |
| त्वत्-अवलोकिभिः- | by Thy onlookers                         |
| आकथि गोपकैः      | was said by the cowherds                 |

This mountain is so huge. Yet he is holding it in his left hand which is tender like a lotus stalk, for long. What a marvel! Is it that it is the power of the mountain to have lifted itself up?" The Gopas who were Thy onlookers commented thus.

अहह धाष्ट्यममुष्य वटोर्गिरिं  
 व्यथितबाहुरसाववरोपयेत् ।  
 इति हरिस्त्वयि बद्धविगर्हणो  
 दिवससप्तकमुग्रमवर्षयत् ॥७॥

|                      |                                  |
|----------------------|----------------------------------|
| अहह धाष्ट्यम्-       | Oh! Arrogance                    |
| अमुष्य वटोः-         | of this small boy                |
| गिरिम् व्यथित-बाहुः- | the mountain (with) pained hands |

|                  |                                 |
|------------------|---------------------------------|
| असौ-अवरोपयेत्    | this (mountain) will place back |
| इति हरिः-त्वयि   | thus Indra in Thee              |
| बद्ध-विगर्हणः    | full of contempt                |
| दिवस-सप्तकम्-    | for seven days                  |
| उग्रम्-अवर्ष्यत् | heavily rained                  |

Oh! The arrogance of this small boy! When his hands pain by the weight of the mountain, he will put it back in place.' Saying so Indra who was full of contempt for Thee poured rain heavily for seven days.

अचलति त्वयि देव पदात् पदं  
 गलितसर्वजले च घनोत्करे ।  
 अपहृते मरुता मरुतां पति-  
 स्त्वदभिशङ्कितधीः समुपाद्रवत् ॥८॥

|                     |   |
|---------------------|---|
| अचलति त्वयि         | (when) did not move Thou                    |
| देव                 | O Lord!                                     |
| पदात् पदं           | from Thy place, (even) one step             |
| गलित-सर्व-जले       | (and when) were exhausted all the waters    |
| च घनोत्करे          | and the clouds                              |
| अपहृते मरुता        | (and when they) were dispersed by the winds |
| मरुतां पति:         | the head of the gods Indra                  |
| त्वत्-अभिशङ्कित-धीः | (about) Thee (having) a doubtful mind       |
| समुपाद्रवत्         | fled  |

Thou had not stirred one step from Thy place. All the clouds were drained and exhausted of their waters. They were drifted away and scattered by the winds. Noticing all this, the head of the gods, Indra was scared of Thy might and fled.

शममुपेयुषि वर्षभरे तदा  
 पशुपधेनुकुले च विनिर्गते ।  
 भुवि विभो समुपाहितभूधरः  
 प्रमुदितैः पशुपैः परिरेभिषे ॥९॥

|                   |  |
|-------------------|--|
| शमम्-उपेयुषि      | subsiding (having) reached             |
| वर्षभरे तदा       | the heavy rain then                    |
| पशुप-धेनु-कुले    | the cowherds and the cows              |
| च विनिर्गते       | had come out (from under the mountain) |
| भुवि विभो         | on the ground O Lord!                  |
| समुपाहित-भूधरः    | (Thee who) had placed the mountain     |
| प्रमुदितैः पशुपैः | by the overjoyed cowherds              |
| परिरेभिषे         | were embraced                          |

The heavy rain had then subsided and the cows and cowherds had come out from under the mountain. O Lord! Thou then replaced the mountain on the earth and were embraced by the overjoyed cowherds.

धरणिमेव पुरा धृतवानसि  
 क्षितिधरोद्धरणे तव कः श्रमः ।  
 इति नुतस्त्रिदशैः कमलापते  
 गुरुपुरालय पालय मां गदात् ॥१०॥

|                   |                             |
|-------------------|-----------------------------|
| धरणिम्-एव पुरा    | earth also itself, long ago |
| धृतवानसि          | had lifted up (Thou)        |
| क्षितिधर-उद्धरणे  | in mountain lifting up      |
| तव कः श्रमः       | Thy what effort             |
| इति नुतः-त्रिदशैः | thus praised by the gods    |
| कमलापते           | O Consort of Laxmi!         |

|                |                           |
|----------------|---------------------------|
| गुरुपुरालय     | O Resident of Guruvaayur! |
| पालय माँ गदात् | save me from ailments     |

O Consort of Laxmi! The gods praised Thee saying that long ago (in the incarnation of a Boar) Thou had lifted up the whole earth itself. Lifting up the mountain was not much of an effort for Thee. O Resident of Guruvaayur! Save me from ailments.

## Dashaka 64

आलोक्य शैलोद्धरणादिरूपं प्रभावमुच्चैस्तव गोपलोकाः ।  
विश्वेश्वरं त्वामभिमत्य विश्वे नन्दं भवज्ञातकमन्वपृच्छन् ॥१॥

|                  |                             |
|------------------|-----------------------------|
| आलोक्य           | seeing                      |
| शैल-उद्धरण-      | the lifting of the mountain |
| आदि-रूपं         | and other feats (of Thee)   |
| प्रभावम्-उच्चैः- | the great powers            |
| तव               | of Thee                     |
| गोप-लोकाः        | the cowherds,               |
| विश्वेश्वरं      | the Lord of the Universe    |
| त्वाम्-अभिमत्य   | Thee considering            |
| विश्वे नन्दं     | all of them to Nanda        |
| भवत्-जातकम्-     | Thy horoscope               |
| अन्वपृच्छन्      | asked again and again       |

The Gopalaakas witnessed Thy tremendous feats such as the lifting of the mountain and Thy great powers. They considered Thee to be the Lord of the Universe. All of them asked Nanda again and again about Thy horoscope.

गर्गोदितो निर्गोदितो निजाय वर्गाय तातेन तव प्रभावः ।  
पूर्वाधिकस्त्वय्यनुराग एषामैधिष्ट तावत् बहुमानभारः ॥२॥

|                  |                              |
|------------------|------------------------------|
| गर्ग-उदितः       | as Garg Muni had said        |
| निर्गोदितः       | was told                     |
| निजाय वर्गाय     | for his own clansmen         |
| तातेन तव प्रभावः | by Thy father, Thy greatness |

|                  |                                |
|------------------|--------------------------------|
| पूर्वाधिकः       | more than before               |
| त्वयि-अनुराग     | in Thee love                   |
| एषाम्-ऐधिष्ठ     | for these (people) increased   |
| तावत् बहुमानभारः | thereafter, also great respect |

Thy father told his clansmen of what sage Garg had prophesied about Thy greatness. Thence forward their love and also great respect for Thee increased much more than before.

ततोऽवमानोदिततत्त्वबोधः सुराधिराजः सह दिव्यगव्या।  
उपेत्य तुष्टाव स नष्टगर्वः स्पृष्टा पदाञ्जं मणिमौलिना ते ॥३॥

|                  |                                     |
|------------------|-------------------------------------|
| ततः-अवमान-उदित-  | then by disgrace caused             |
| तत्त्व-बोधः      | truth realising                     |
| सुराधिराजः       | the lord of the gods, Indra         |
| सह दिव्य-गव्या   | with the celestial cow (Kaamadhenu) |
| उपेत्य तुष्टाव   | coming (to Thee) praised            |
| स नष्टगर्वः      | he whose pride was shattered        |
| स्पृष्टा पदाञ्जं | touching Thy lotus feet             |
| मणिमौलिना        | (by his) bejewelled crown           |
| ते               | Thy (feet)                          |

Then as a result of being disgraced his pride was shattered and the lord of the gods, Indra realised the truth about Thee. He came to Thee with the divine cow Kaamadhenu, and sang Thy praises. He touched Thy lotus feet with his bejewelled crowned head.

स्नेहस्तुतैस्त्वां सुरभिः पयोभिर्गोविन्दनामाङ्कितमभ्यषिञ्चत् ।  
ऐरावतोपाहृतदिव्यगङ्गापाथोभिरिन्द्रोऽपि च जातहर्षः ॥४॥

|                |                                 |
|----------------|---------------------------------|
| स्नेह-स्तुतैः- | with love overflowing (as milk) |
|----------------|---------------------------------|

|                      |                                      |
|----------------------|--------------------------------------|
| त्वां सुरभिः पयोभिः- | Thee, Surabhi (Kaamadhenu) with milk |
| गोविन्द-नाम-         | (Thee) with the name Govind          |
| अङ्गितम्-अभ्यषिञ्चत् | marked and anointed                  |
| ऐरावत-उपाहृत-        | (and) by Airaavata brought           |
| दिव्य-गङ्गा-         | with the celestial Ganges            |
| पाथोभिः-इन्द्रः-अपि  | waters Indra also                    |
| च (अभिषिञ्चत्)       | and (anointed) (Thee)                |
| जात-हर्षः            | delightfully                         |

The divine cow Kaamadhenu anointed Thee with her milk overflowing with love for Thee and so Thou were named 'Govinda', the Lord of cows. Airaavata the elephant of Indra brought the waters of the celestial Ganges and Indra also anointed Thee with it delightfully.

जगल्येशो त्वयि गोकुलेशो तथाऽभिषिक्ते सति गोपवाटः ।  
नाकेऽपि वैकुण्ठपदेऽप्यलभ्यां श्रियं प्रपेदे भवतः प्रभावात् ॥५॥

|                        |                                   |
|------------------------|-----------------------------------|
| जगल्य-ईशो              | O Lord of the three Worlds        |
| त्वयि गोकुलेशो         | (when) Thou as the Lord of Gokula |
| तथा-अभिषिक्ते सति      | thus were anointed                |
| गोपवाटः                | Gokula,                           |
| नाके-अपि               | in heaven also                    |
| वैकुण्ठपदे-अपि-        | in Vaikuntha also                 |
| अलभ्यां श्रियं         | unattainable, (such) prosperity   |
| प्रपेदे भवतः प्रभावात् | attained by Thy grace             |

O Lord of the three worlds! Thou were anointed as the Lord of Gokula. By Thy grace and glory, Gokula attained a prosperity unknown and unheard of in either the heavens or even in Vaikuntha.

कदाचिदन्तर्यमुनं प्रभाते स्नायन् पिता वारुणपूरुषेण ।  
नीतस्तमानेतुमगाः पुरीं त्वं तां वारुणीं कारणमर्त्यरूपः ॥६॥

|                      |   |
|----------------------|---|
| कदाचित्-             | once  |
| अन्तर्-यमुनं         | in the river Yamunaa                            |
| प्रभाते स्नायन् पिता | very early in the morning bathing, (Thy) father |
| वारुण-पूरुषेण        | by Varuna's emissary                            |
| नीतः-तम्-आनेतुम्-    | was taken away, him to bring back               |
| अगा: पुरीं           | (Thou) went to the city                         |
| त्वं तां वारुणीं     | Thou ,of Varuna                                 |
| कारण-मर्त्य-रूपः     | (to fulfill the) purpose of human form          |

Once very early in the morning, Thy father was bathing in the river Yamunaa. He was taken away by the emissary of Varuna. To bring him back and also to fulfill the purpose of Thy taking human form, Thou went to the city of Varuna .

ससम्भ्रमं तेन जलाधिपेन प्रपूजितस्त्वं प्रतिगृह्य तातम् ।  
उपागतस्तत्क्षणमात्मगेहं पिताऽवदत्तच्चरितं निजेभ्यः ॥७॥

|                  |                                |
|------------------|--------------------------------|
| ससम्भ्रमं        | with great surprise            |
| तेन जलाधिपेन     | by him, the Lord of the waters |
| प्रपूजितः-त्वं   | was well worshipped Thou       |
| प्रतिगृह्य तातम् | taking (Thy) father            |
| उपागतः-          | returned                       |
| तत्-क्षणम्-      | at once                        |
| आत्म-गेहं        | to Thy own house               |
| पिता-अवदत्-      | father said                    |

|           |                 |
|-----------|-----------------|
| तत्-चरितं | that incident   |
| निजेभ्यः  | to his clansmen |

The Lord of the waters, Varuna, was taken by surprise at Thy unexpected appearance. Thou were well worshipped by him. Thou immediately returned home with Thy father. Thy father, Nanda, later narrated this incident to his clansmen.

हरि विनिश्चित्य भवन्तमेतान् भवत्पदालोकनबद्धतृष्णान् ॥  
निरीक्ष्य विष्णो परमं पदं तद्दुरापमन्यैस्त्वमदीदृशस्तान् ॥८॥

|                    |                                 |
|--------------------|---------------------------------|
| हरिं विनिश्चित्य   | as Hari knowing with certainty  |
| भवन्तम्-एतान्      | Thee, to them                   |
| भवत्-पद-आलोकन-     | Thy state (of bliss) to see     |
| बद्ध-तृष्णान्      | tied by (such a) thirst         |
| निरीक्ष्य विष्णो   | seeing, O All pervading Lord!   |
| परमं पदं तत्-      | supreme state that              |
| दुरापम्-अन्यै:-    | not easily attainable by others |
| त्वम्-अदीदृशः-तान् | Thou showed to them             |

The Gopas were convinced that Thou were definitely Hari Himself. O All pervading Lord! They were tied with the intense thirst of having a direct experience of Thy Supreme State. Thou showed them that state which is not attainable to men without devotion.

स्फुरत्परानन्दरसप्रवाहप्रपूर्णकिवल्यमहापयोधौ ।  
चिरं निमग्नाः खलु गोपसङ्घास्त्वयैव भूमन् पुनरुद्धृतास्ते ॥९॥

|                  |                             |
|------------------|-----------------------------|
| स्फुरत्-         | shining                     |
| परानन्दरस-       | (with) supreme bliss nectar |
| प्रवाह-प्रपूर्ण- | flow, full of it            |

|                  |                                   |
|------------------|-----------------------------------|
| कैवल्य-महापयोधौ  | (in the) liberation's great ocean |
| चिरं निमग्नः:    | for long immersed                 |
| खलु गोपसङ्घाः:-  | indeed the Gopas                  |
| त्वया-एव भूमन्   | by Thee only, O Infinite One!     |
| पुनः-उद्धृताः-ते | again were taken out, they        |

The great ocean of liberation was full and overflowing and lustrous with the supreme blissful nectar. The groups of Gopas were indeed immersed in it for long. O Infinite One! By Thee alone they were drawn back to their worldly state of consciousness.

करबदरवदेवं देव कुत्रावतारे  
 निजपदमनवाय्यं दर्शितं भक्तिभाजाम् ।  
 तदिह पशुपरूपी लं हि साक्षात् परात्मा  
 पवनपुरनिवासिन् पाहि मामामयेभ्यः ॥१०॥

|                     |                                       |
|---------------------|---------------------------------------|
| कर-बदर-वत्-एवं      | in hand a berry like thus             |
| देव कुत्र-अवतारे    | O Lord! In which incarnation          |
| निज-पदम्-अनवाय्यम्  | Thy own abode (which is) unattainable |
| दर्शितं भक्तिभाजाम् | is shown to the devotees              |
| तत्-इह पशुपरूपी     | so here, in the cowherd form          |
| लं हि साक्षात्      | Thou indeed, in reality are           |
| परात्मा             | Supreme Lord!                         |
| पवनपुरनिवासिन्      | O Dweller of Guruvaayura!             |
| पाहि माम्-          | save me                               |
| आमयेभ्यः            | from ailments                         |

O Lord! Thy unattainable abode was revealed to the devotees with such ease and clearly as a berry in one's palm. In which other incarnation of Thee has such a thing happened? So, it is certain

that here in the form of a cowherd, Thou are the Supreme Self. O Dweller of Guruvaayur! save me from ailments.

## Dashaka 65

गोपीजनाय कथितं नियमावसाने  
 मारोत्सवं त्वमथ साधयितुं प्रवृत्तः ।  
 सान्द्रेण चान्द्रमहसा शिशिरीकृताशे  
 प्रापूरयो मुरलिकां यमुनावनान्ते ॥१॥

|                       |  |
|-----------------------|--|
| गोपीजनाय              | for the Gopikaas                       |
| कथितं                 | said (promised)                        |
| नियम-अवसाने           | (when their) vows had ended            |
| मार-उत्सवं            | the love-god festival                  |
| त्वम्-अथ              | Thou then                              |
| साधयितुं प्रवृत्तः    | to carry out (fulfill) decided         |
| सान्द्रेण चान्द्रमहसा | with bright light of the full moon     |
| शिशिरी-कृत-आशे        | and cooled all the directions          |
| प्रापूरयः मुरलिकां    | (Thou) filled well (played) the flute  |
| यमुना-वन-अन्ते        | in the forests on the banks of Yamunaa |

Thou then decided to carry out the festival of the love god, which Thou had promised to the Gopikaas when their vows had ended. One night, with the bright light of the full moon, when all the directions were cool, in the forest on the banks of the river Yamunaa, Thou resoundingly played the flute.

सम्मूर्छनाभिरुदितस्वरमण्डलाभिः  
 सम्मूर्छयन्तमखिलं भुवनान्तरालम् ।  
 त्वद्वेणुनादमुपकर्ण्य विभो तरुण्य-  
 स्तत्तादृशं कमपि चित्तविमोहमापुः ॥२॥

|                 |   |
|-----------------|---|
| सम्मूर्छनाभिः:- | by the seven (ascending and descending) notes |
|-----------------|---|

|                    |   |
|--------------------|---|
| उदित-              | emerging  |
| स्वरमण्डलाभिः      | in a musical strain                               |
| समूर्छ्यन्तम्-     | enchanting  |
| अखिलं              | everything  |
| भुवन-अन्तरालम्     | in the world space                                |
| त्वत्-वेणु-नादम्-  | Thy flute resounding                              |
| उपकर्ण्य विभो      | hearing (which) O All pervading Lord!             |
| तरुण्यः-तत्-तादृशं | the damsels, that compared to that (incomparable) |
| कम्-अपि            | some (sort of)                                    |
| चित्त-विमोहम्-आपुः | mind captivity attained to                        |

O All pervading Lord! In the resounding sound of Thy flute the seven ascending and descending notes emerged in a musical strain and enchanted everything in the world space. Hearing which the damsels attained an unparalleled and incomparable captivating state of their mind.

ता गेहकृत्यनिरतास्तनयप्रसक्ताः  
कान्तोपसेवनपराश्च सरोरुहाक्ष्यः ।  
सर्व विसृज्य मुरलीरवमोहितास्ते  
कान्तारदेशमर्यि कान्ततनो समेताः ॥३॥

|                     |                                      |
|---------------------|--------------------------------------|
| ता:                 | they                                 |
| गेह-कृत्य-निरताः-   | who were in household duties engaged |
| तनय-प्रसक्ताः:      | (or) were their children tending     |
| कान्त-उपसेवन-पराः-च | and in the husband's service eager   |
| सरोरुह-आक्ष्यः      | (they) the lotus eyed damsels        |
| सर्व विसृज्य        | everything abandoning                |

|                |                               |
|----------------|-------------------------------|
| मुरली-रव-      | (by) the flute sound          |
| मोहिताः-ते     | captivated they (the damsels) |
| कान्तार-देशम्- | to the forest place           |
| अयि कान्त-तनो  | O Resplendent One!            |
| समेताः         | came                          |

O Resplendent One! The lotus eyed damsels were captivated by the sound of Thy flute. They, who were engaged in the household duties, or were taking care of their children, or were engaged in serving their husbands, abandoned everything and came rushing to the forest place.

काश्चित्त्रिजाङ्गं परिभूषणमादधाना  
वेणुप्रणादमुपकर्ण्य कृतार्धभूषाः ।  
त्वामागता ननु तथैव विभूषिताभ्य-  
स्ता एव संरुचिरे तव लौचनाय ॥४॥

|                |                                   |
|----------------|-----------------------------------|
| काश्चित्-      | some (damsels)                    |
| निज-अङ्ग-      | their own bodies                  |
| परिभूषणम्-     | (with) dress and jewels           |
| आदधाना         | adorning                          |
| वेणु-प्रणादम्- | the resounding flute sound        |
| उपकर्ण्य       | hearing                           |
| कृत-अर्ध-भूषाः | having adorned half way only      |
| त्वाम्-आगताः   | to Thee came                      |
| ननु तथा-एव     | indeed thus only                  |
| विभूषिताभ्यः   | than those who were fully adorned |
| ता एव          | they only                         |
| संरुचिरे       | were more pleasing                |

तव लोचनाय

for Thy eyes

Some of the damsels were dressing up and adorning their bodies with jewels. As they heard the resounding sound of the flute, they came to Thee having adorned themselves halfway. For Thy eyes they were far more pleasing indeed than those who were fully adorned.

हारं नितम्बभुवि काचन धारयन्ती  
 काञ्चीं च कण्ठभुवि देव समागता त्वाम् ।  
 हारित्वमात्मजधनस्य मुकुन्द तुभ्यं  
 व्यक्तं बभाष इव मुग्धमुखी विशेषात् ॥५॥

|                  |                          |
|------------------|--------------------------|
| हारं नितम्ब-भुवि | necklace on the hip area |
| काचन धारयन्ती    | someone wearing          |
| काञ्चीं च        | and the waist band       |
| कण्ठ-भुवि        | in the neck area         |
| देव              | O Lord!                  |
| समागता त्वाम्    | came to Thee             |
| हारित्वम्-       | the attractiveness       |
| आत्म-जधनस्य      | of her own hips          |
| मुकुन्द तुभ्यं   | O Mukund for Thee        |
| व्यक्तं बभाष इव  | clearly declared as if   |
| मुग्धमुखी        | the charming faced one   |
| विशेषात्         | in particular            |

O Lord! One woman, in her haste, came to Thee wearing a necklace on the hips and the waist band in the neck area. O Mukund! It was as if the charming faced one clearly indicated to Thee in particular the attractiveness of her own hips.

काचित् कुचे पुनरसज्जितकञ्चुलीका  
 व्यामोहतः परवधूभिरलक्ष्यमाणा ।  
 त्वामाययौ निरुपमप्रणयातिभार-  
 राज्याभिषेकविधये कलशीधरेव ॥६॥

|                    |                                     |
|--------------------|-------------------------------------|
| काचित् कुचे        | some one ,on her breasts            |
| पुनः:-असज्जित-     | again not wearing                   |
| कञ्चुलीका          | the upper garment                   |
| व्यामोहतः          | because of excitement               |
| परवधूभिः:-         | by other women                      |
| अलक्ष्यमाणा        | also not noticed                    |
| त्वाम्-आययौ        | to Thee came                        |
| निरुपम-प्रणय-      | (as if) unparalleled (intense) love |
| अतिभार-            | intense (weighed down by)           |
| राज्य-अभिषेक-विधये | kingdom coronation celebration      |
| कलशीधर-इव          | water pitchers as if                |

Some another woman, in her excitement came to Thee not wearing any upper garment on her breasts. She was not noticed in such a state by the other women, who were as excited. It was as if she was weighed down by the unparalleled intense love she carried as water pitchers as breasts for the celebration of Thy coronation in the kingdom of love.

काश्मित् गृहात् किल निरेतुमपारयन्त्य-  
 स्त्वामेव देव हृदये सुदृढं विभाव्य ।  
 देहं विधूय परचित्सुखरूपमेकं  
 त्वामाविशन् परमिमा ननु धन्यधन्याः ॥७॥

|                 |                    |
|-----------------|--------------------|
| काश्मित् गृहात् | some one from home |
| किल निरेतुम्-   | indeed to come out |

|                      |                                |
|----------------------|--------------------------------|
| अपारयन्त्यः          | being unable                   |
| त्वाम्-एव देव        | Thee alone O Lord!             |
| हृदये सुदृढं विभाव्य | in heart firmly meditating     |
| देहं विधूय           | body giving up                 |
| पर-चित्-सुख-         | the Supreme conscious bliss    |
| रूपम्-एकं त्वाम्-    | form of non-dual, in Thee      |
| आविशन्               | merging                        |
| परम-इमाः-ननु         | very much these (women) indeed |
| धन्य-धन्या:          | (were) most fortunate          |

Some of them were indeed unable to come out from home. O Lord! They meditated on Thee firmly in their hearts. With the result, they gave up their bodies and merged with Thy non dual form and attained the Supreme consciousness bliss. These indeed were the most fortunate ones.

जारात्मना न परमात्मतया स्मरन्त्ये  
 नार्यो गताः परमहंसगतिं क्षणेन ।  
 तं त्वां प्रकाशपरमात्मतनुं कथञ्चि-  
 च्छिते वहन्नमृतमश्रममश्रुवीय ॥८॥

|                     |                                 |
|---------------------|---------------------------------|
| जारात्मना           | by the feeling of paramour      |
| न परमात्मतया        | not by the feeling of godliness |
| स्मरन्त्यः          | thinking of Thee                |
| नार्यः गताः         | the women attained              |
| परमहंसगतिं          | to the state of liberation      |
| क्षणेन तं त्वां     | in a moment, that Thou          |
| प्रकाश-परमात्म-तनुं | resplendent supreme form        |
| कथञ्चित्-           | in any manner                   |

|                  |                                  |
|------------------|----------------------------------|
| चित्ते वहन्-     | in the mind holding (meditating) |
| अमृतम्-          | the state of immortality         |
| अश्रमम्-अश्रुवीय | effortlessly may I attain        |

These women thought of Thee and remembered Thee not with the feeling of godliness, Paramaatmaa, but with the feeling of paramour. In a moment, they attained the state of liberation with Thee. O Supreme Resplendent form! Meditating in the mind in some or the other manner may I attain the state of immortality effortlessly.

अभ्यागताभिरभितो व्रजसुन्दरीभि-  
 मुग्धस्मितार्द्वदनः करुणावलोकी ।  
 निस्सीमकान्तिजलधिस्त्वमवेक्ष्यमाणो  
 विश्वैकहृद्य हर मे पवनेश रोगान् ॥९॥

|                         |  |
|-------------------------|--|
| अभ्यागताभिः:-           | by those who had come                      |
| अभितः                   | all around                                 |
| व्रजसुन्दरीभिः:-        | (by) the beautiful women fo Vraja          |
| मुग्ध-स्मित-आर्द्व-वदनः | (with) a captivating smile lit on the face |
| करुणा-अवलोकी            | (Thou) glancing with compassion            |
| निस्सीम-कान्ति-         | unbound splendorous                        |
| जलधिः-त्वम्-            | ocean Thou                                 |
| अवेक्ष्यमाणः            | were looked at (by the women)              |
| विश्वैकहृद्य            | O Stealer of the world's heart!            |
| हर मे                   | rid me of my                               |
| पवनेश                   | O Lord of Guruvaayur!                      |
| रोगान्                  | ailments                                   |

The beautiful women of Vraja, who had come and gathered all around Thee, were looking at Thee. Thou had a captivating smile

lighting Thy face, glancing with compassion, and Thou who are like an unbound ocean of splendour, O Hari! The stealer of the world's heart! rid me, O Lord of Guruvaayur! of my ailments.

## Dashaka 66

उपयातानां सुदृशां कुसुमायुधबाणपातविवशानाम् ।  
अभिवाज्जितं विधातुं कृतमतिरपि ता जगाथ वाममिव ॥१॥

|             |                       |
|-------------|-----------------------|
| उपयातानां   | who had come          |
| सुदृशां     | the beautiful women   |
| कुसुमायुध-  | (whom) Cupid's        |
| बाण-पात-    | arrows strike         |
| विवशानाम्   | (had made) helpless   |
| अभिवाज्जितं | desire                |
| विधातुं     | to fulfil             |
| कृतमति:-अपि | having decided though |
| ता: जगाथ    | to them spoke         |
| वामम्-इव    | unfavourable like     |

Thou had decided to fulfil the desire of the beautiful women who had come to Thee. They were helpless as they were struck by Cupid's arrow for Thee. Yet Thou first spoke to them in an unfavourable manner.

गगनगतं मुनिनिवहं श्रावयितुं जगिथ कुलवधूधर्मम् ।  
धर्म्य खलु ते वचनं कर्म तु नो निर्मलस्य विश्वास्यम् ॥२॥

|                |                        |
|----------------|------------------------|
| गगन-गतं        | waiting in the skies   |
| मुनि-निवहं     | the host of sages      |
| श्रावयितुं     | to make them hear      |
| जगिथ           | (Thou) stated          |
| कुल-वधू-धर्मम् | the housewives' duties |

|             |                                |
|-------------|--------------------------------|
| धर्मम् खलु  | in accordance of Dharma indeed |
| ते वचनं     | Thy words                      |
| कर्म तु नो  | actions but not                |
| निर्मलस्य   | of Thee who are pure           |
| विश्वास्यम् | (are) to be followed           |

To the hearing of the sages assembled in the skies, Thou stated the duties of the housewives, for the benefit of the world. Indeed, Thy words are to be followed for they are in accordance with the Dharma. But the actions of Thee who are ever pure, should not be practiced by others, because Thy actions do not always conform to the good and bad standards of the world.

आकर्ष्य ते प्रतीपां वाणीमेणीदृशः परं दीनाः ।  
मा मा करुणासिन्धो परित्यजेत्यतिचिरं विलेपुस्ताः ॥३॥

|                  |                            |
|------------------|----------------------------|
| आकर्ष्य ते       | hearing Thy                |
| प्रतीपां वाणीम्- | unfavourable speech        |
| एणीदृशः:         | the doe eyed damsels       |
| परं दीनाः:       | very much grief stricken   |
| मा मा            | do not O do not            |
| करुणासिन्धो      | O Thou ocean of compassion |
| परित्यज-इति-     | forsake thus               |
| अचिरं            | for long                   |
| विलेपुः-ताः      | pleaded they               |

On hearing Thy unfavourable speech, those doe eyed women were very much grief stricken. For long did they plead saying 'O Thou ocean of compassion, do not, O do not forsake us.'

तासां रुदितैर्लिपितैः करुणाकुलमानसो मुरारे त्वम् ।  
ताभिस्समं प्रवृत्तो यमुनापुलिनेषु काममभिरन्तुम् ॥४॥

|                  |                           |
|------------------|---------------------------|
| तासां रुदितैः-   | by their weeping          |
| लिपितैः          | (and) pleading            |
| करुणा-आकुल-      | with pity moved           |
| मानसः:           | Thy mind                  |
| मुरारे त्वम्     | O Slayer of Mur! Thou     |
| ताभिः-समम्       | with them                 |
| प्रवृत्तः:       | set out                   |
| यमुना-पुलिनेषु   | on the Yamunaa sand banks |
| कामम्-अभिरन्तुम् | desiring to sport freely  |

O Thou! Slayer of Mura! Moved with pity by their weeping and pleading, Thou set out to sport freely with them on the sand banks of Yamunaa river.

चन्द्रकरस्यन्दलससुन्दरयमुनातटान्तवीथीषु ।  
गोपीजनोत्तरीयैरापादितसंस्तरो न्यषीदस्त्वम् ॥५॥

|                |                          |
|----------------|--------------------------|
| चन्द्रकर-      | the moon light           |
| स्यन्द-लस्त-   | flowing and shining      |
| सुन्दर-        | beautifully              |
| यमुना-तटान्त-  | on the Yamunaa banks     |
| वीथीषु         | and the sand banks       |
| गोपीजन-        | the Gopikaas             |
| उत्तरीयैः-     | (by their) upper garment |
| आपादित-संस्तरः | spread out bed           |
| न्यषीदः-त्वम्  | sat down Thou            |

The sand banks of Yamunaa was lit by beautifully flowing and shining moon light. There Thou sat down on the bed which was made by the Gopikaas by spreading out their upper garment.

सुमधुरनर्मलपनैः करसंग्रहणैश्च चुम्बनोल्लासैः ।  
गाढालिङ्गं न सङ्गै स्त्वमङ्गं नालोकमाकुलीचकृषे ॥६॥

|                     |                              |
|---------------------|------------------------------|
| सुमधुर-             | (with) sweet                 |
| नर्म-आलपनैः         | playful talks                |
| कर-संग्रहणैः-च      | and by hands holding         |
| चुम्बन-उल्लासैः     | and by the joy of kisses     |
| गाढ-आलिङ्गं-सङ्गैः- | and by close hearty embraces |
| त्वम्-              | Thou                         |
| अङ्गं-ना-लोकम्-     | the women folk               |
| आकुली-चकृषे         | delighted immensely          |

By Thy sweet and playful talks, by holding of hands, by the joy of kisses, and by close hearty embraces, Thou delighted the women folk immensely.

वासोहरणदिने यद्वासोहरणं प्रतिश्रुतं तासाम् ।  
तदपि विभो रसविवशस्वान्तानां कान्त सुभ्रूवामदधाः ॥७॥

|                     |   |
|---------------------|---|
| वासो-हरण-दिने       | on the day when the clothes were stolen |
| यत्-वासो-हरणम्      | that stealing of clothes                |
| प्रतिश्रुतं तासाम्  | was promised to them (to the gopis)     |
| तत्-अपि विभो        | that also O Lord!                       |
| रस-विवश-स्वान्तानां | to bliss overcome minds                 |
| कान्त               | O Charming One!                         |
| सुभ्रूवाम्-         | (to them) the beautiful eyed ones       |

|       |                         |
|-------|-------------------------|
| अदधा: | Thou gave (the promise) |
|-------|-------------------------|

On the day of the stealing of clothes, O Lord! Thou had promised to them the stealing of clothes (the removal of the sense of ego). That also, O charming One! Thou gave to the beautiful eyed women, whose minds were overcome with bliss.

कन्दलितघर्मलेशं कुन्दमृदुस्मेरवक्तपाथोजम् ।  
नन्दसुत त्वां त्रिजगत्सुन्दरमुपगूह्य नन्दिता बालाः ॥८॥

|                    |  |
|--------------------|--|
| कन्दलित-           | sprouting of                           |
| घर्म-लेशं          | perspiration drops (and with)          |
| कुन्द-मृदु-स्मेर-  | jasmine like soft smile                |
| वक्त-पाथोजम्       | and face like a lotus                  |
| नन्दसुत त्वां      | O Thee the son of Nanda                |
| त्रिजगत्-सुन्दरम्- | the most resplendent one in the worlds |
| उपगूह्य            | embracing                              |
| नन्दिता: बालाः     | were very delighted, the damsels       |

O Son of Nanda! The most resplendent one in the three worlds! Perspiration drops sprouted on Thy body. Thy lotus face was soft with a jasmine like smile. The damsels embracing Thee were very delighted.

विरहेषङ्गारमयः शृङ्गारमयश्च सङ्गमे हि त्वम् नितरामङ्गारमयस्तत्र  
पुनस्सङ्गमेऽपि चित्रमिदम् ॥९॥

|              |                                  |
|--------------|----------------------------------|
| विरहेष-      | in separation                    |
| अङ्गारमयः    | (Thou) are like burning charcoal |
| शृङ्गारमयः-च | (and) love embodied              |
| सङ्गमे       | in union                         |

|              |                                 |
|--------------|---------------------------------|
| हि त्वम्     | indeed are Thou                 |
| नितराम्-     | absolutely                      |
| अङ्ग-अरमयः   | O Dear One! (Thou) gave delight |
| तत्र पुनः-   | there again                     |
| सङ्गमे-अपि   | in union also                   |
| चित्रम्-इदम् | wonderful it is                 |

In separation with Thee, Thou are unbearable as a burning charcoal. In union indeed Thou are an absolute embodiment of love. O Dear One! Wonderful it indeed is that in union also, here again the women were delighted.

राधातुङ्गं पयोधरसाधुपरीरम्भलोलुपात्मानम् ।  
आराधये भवन्तं पवनपुराधीश शमय सकलगदान् ॥१०॥

|                   |                             |
|-------------------|-----------------------------|
| राधा-तुङ्ग-पयोधर- | Raadhaa's bulging breasts   |
| साधु-परीरम्भ-     | nicely (to) embrace         |
| लोलुप-आत्मानम्    | eager with a mind           |
| आराधये भवन्तं     | (I) worship Thee            |
| पवनपुराधीश        | O Lord of Guruvaayur!       |
| शमय सकल-गदान्     | eradicate all the ailments. |

O Lord of Guruvaayur! I worship Thee who are eager in mind to nicely embrace the bulging breasts of Raadhaa. I pray to Thee to eradicate all the ailments.

## 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 मथ्यमायं रमापतिर्विश्वमनोभिरामः ।  
इति स्म सर्वाः कलिताभिमाना निरीक्ष्य गोविन्दं 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 सर्वः  | 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 तावदजातगर्वमतिप्रियां गोपवधूं मुरारे ।  
भवानुपादाय गतो विदूरं तया सह स्वैरविहारकारी ॥३॥

|                  |                             |
|------------------|-----------------------------|
| राधा-अभिधां      | Raadhaa named               |
| तावत्            | till then                   |
| अजात-गर्वम्-     | (who) did not rear pride    |
| अति-प्रियां      | very dear                   |
| गोपवधूम्         | the Gopikaas                |
| 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 तास्त्वत्रवणा 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 तवानुचक्षुः 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-अनुचक्षः     | 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       |
| ददशुः-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 समन्तात्मोवतारावधि मार्ग्यन्त्यः ।  
पुनर्विमिश्रा यमुनातटान्ते भृशं विलेपुश्च जगुर्गुणांस्ते ॥८॥

|                  |                               |
|------------------|-------------------------------|
| ततः समं ता:      | then together all of them     |
| विपिने समन्तात्- | in the forest from end to end |
| तमोवतार-अवधि     | till the darkness descending  |
| मार्ग्यन्त्यः    | 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 व्रजाङ्गनानां 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-आसी:-     | 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 चक्रः प्रमदातिभारात् स त्वं गदात् पालय मारुतेश ॥१०॥

|               |                       |
|---------------|-----------------------|
| सन्दिग्ध-     | doubtful of           |
| सन्दर्शनम्-   | seeing (meeting) Thee |
| आत्म-कान्तम्  | their own beloved     |
| त्वां वीक्ष्य | Thee seeing           |
| तन्व्यः सहसा  | the damsels suddenly  |
| तदानीम्       | then                  |

|                  |                         |
|------------------|-------------------------|
| किम् किम्        | what what               |
| न चकुः           | 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.

## Dashaka 68

तव विलोकनादोपिकाजना: प्रमदसङ्कुलाः पङ्कजेक्षणं ।  
अमृतधारया संप्लुता इव स्तिमिततां दधुस्त्वत्पुरोगताः ॥१॥

|                 |                                |
|-----------------|--------------------------------|
| तव विलोकनात्-   | ( with) Thy vision (by seeing) |
| गोपिका-जना:     | the Gopikaas                   |
| प्रमद-सङ्कुलाः  | with joy overcome              |
| पङ्कजेक्षण      | O Lotus eyed One!              |
| अमृत-धारया      | by the immortal bliss downpour |
| संप्लुता इव     | drenched as if                 |
| स्तिमिततां      | motionless                     |
| दधुः-           | attained                       |
| त्वत्-पुरो-गताः | by Thy in front coming         |

O Lotus eyed One! As the Gopikaas saw Thee and approached Thee, they were overcome with joy. They stood stupefied and motionless as if drenched in a downpour of Immortal Bliss, seeing Thee in front of them.

तदनु काचन त्वत्कराम्बुजं सपदि गृह्णती निर्विशङ्कितम् ।  
घनपयोधरे सन्निधाय सा पुलकसंवृता तस्थुषी चिरम् ॥२॥

|                  |                        |
|------------------|------------------------|
| तदनु काचन        | after that, one woman  |
| त्वत्-कराम्बुजम् | Thy lotus hand         |
| सपदि गृह्णती     | suddenly holding       |
| निर्विशङ्कितम्   | without hesitation     |
| घन-पयोधरे        | on (her) heavy breasts |
| सन्निधाय सा      | placing she            |

|               |                               |
|---------------|-------------------------------|
| पुलक-संवृता   | with horripilation all around |
| तस्युषी चिरम् | stood for long                |

After that, one woman, suddenly took hold of Thy lotus hand and without hesitation placed it on her heavy breasts. She stood like that for a long time with all her hair standing on end.

तव विभोऽपरा कोमलं भुजं निजगलान्तरे पर्यवेष्यत् ।  
गलसमुद्रतं प्राणमारुतं प्रतिनिरुन्धतीवातिहर्षुला ॥३॥

|                 |                            |
|-----------------|----------------------------|
| तव विभो-        | Thy O Lord!                |
| अपरा            | another woman              |
| कोमलं भुजं      | Thy tender arms            |
| निज-गल-अन्तरे   | her own neck around        |
| पर्यवेष्यत्     | wound                      |
| गल-समुद्रतं     | coming out of the throat   |
| प्राण-मारुतं    | the vital breath           |
| प्रतिनिरुन्धति- | stopping                   |
| इव-अति-हर्षुला  | as if, extremely overjoyed |

Another woman extremely overjoyed, O Lord! Wound Thy tender arms around her own neck, as if stopping the vital breath coming out of her throat.

अपगतत्रपा कापि कामिनी तव मुखाम्बुजात् पूर्गचर्वितम् ।  
प्रतिगृहय्य तद्वक्तपङ्कजे निदधती गता पूर्णकामताम् ॥४॥

|               |                           |
|---------------|---------------------------|
| अपगत-त्रपा    | devoid of shame           |
| कापि कामिनी   | some one woman            |
| तव            | Thy                       |
| मुख-अम्बुजात् | from the lotus like mouth |

|                   |                            |
|-------------------|----------------------------|
| पूग-चर्वितम्      | betel chewed               |
| प्रतिगृह्य        | taking                     |
| तत्-वक्त्र-पङ्कजे | (in) her lotus like mouth  |
| निरधती गता        | putting, attained          |
| पूर्ण-कामताम्     | fulfillment of all desires |

One woman, devoid of all shame, from Thy lotus like mouth, taking the chewed betel, put it into her lotus like mouth. Doing so she attained the summit of fulfillment of all desires.

विकरुणो वने संविहाय मामपगतोऽसि का त्वामिह स्पृशेत् ।  
इति सरोषया तावदेकया सजललोचनं वीक्षितो भवान् ॥५॥

|                   |                              |
|-------------------|------------------------------|
| विकरुणः:          | without any pity             |
| वने संविहाय माम्- | in the forest leaving me     |
| अपगतः:-असि        | having gone away             |
| का त्वाम्-इह      | which one (of us), Thee here |
| स्पृशेत् इति      | will touch, thus (saying)    |
| सरोषया तावत्-     | resentfully then             |
| एकया              | by one (woman)               |
| सजल-लोचनम्        | with tearful eyes            |
| वीक्षितः भवान्    | were seen Thou               |

Who ever of us, here, will ever touch Thee who mercilessly abandoned me in the forest.' One of them resentfully said as she looked at Thee with tearful eyes.

इति मुदाऽऽकुलैर्वल्लवीजनैः सममुपागतो यामुने तटे ।  
मृदुकुचाम्बरैः कल्पितासने घुसृणभासुरे पर्यशोभथाः ॥६॥

|                |  |
|----------------|--|
| इति मुदाकुलैः- | thus with them who were overwhelmed with joy |
|----------------|--|

|                  |                                       |
|------------------|---------------------------------------|
| वल्लवीजनैः       | the Gopikaas                          |
| समम्-उपागतः      | with them went to                     |
| यामुने तटे       | the Yamunaa banks                     |
| मृदु-कुच-अम्बरैः | with the soft upper garments (scarfs) |
| कल्पित-आसने      | prepared seat (on that)               |
| घुसृण-भासुरे     | (which was) with saffron tainted      |
| पर्यशोभथाः       | Thou shone                            |

In this manner, Thou went to the banks of the river Yamunaa with the Gopikaas who were overwhelmed with joy. The Gopikaas prepared a seat with their saffron tainted upper clothes, on which Thou sat with all splendour and shining with glory.

कतिविधा कृपा केऽपि सर्वतो धृतदयोदयाः केचिदाश्रिते ।  
कतिचिदीदशा मादशेष्वपीत्यभिहितो भवान् वल्लवीजनैः ॥७॥

|                |   |
|----------------|---|
| कतिविधा कृपा   | of how many varieties is kindness         |
| के-अपि सर्वतः  | some (people have) for all                |
| धृत-दयोदयाः    | having compassion                         |
| केचित्-आश्रिते | some people for (their) dependents        |
| कतिचित्-ईदशा   | some (people) are such (like Thee who)    |
| मा-दशेषु-अपि-  | on people like me even (do not have pity) |
| इति-अभिहितः    | thus were told                            |
| भवान्          | Thou                                      |
| वल्लवीजनैः     | by the Gopikaas                           |

The Gopikaas told Thee 'There are so many varieties of compassion. Some people have compassion for everyone. Some have compassion for their dependents. Yet, some are such that they do not have compassion even towards those who have given up everything and fully surrendered, like me.'

अयि कुमारिका नैव शङ्क्यतां कठिनता मयि प्रेमकातरे ।  
मयि तु चेतसो वोऽनुवृत्तये कृतमिदं मयेत्युचिवान् भवान् ॥८॥

|                |                                     |
|----------------|-------------------------------------|
| अयि कुमारिका   | O dear girls!                       |
| न-एव शङ्क्यतां | do not certainly doubt              |
| कठिनता मयि     | hard heartedness in me              |
| प्रेम-कातरे    | (who is) afraid of losing your love |
| मयि तु         | in me indeed                        |
| चेतसः वः-      | your minds                          |
| अनुवृत्तये     | may continuously be fixed           |
| कृतम्-इदम्     | this was done                       |
| मया-इति-       | by me thus                          |
| उचिवान्        | said                                |
| भवान्          | Thou                                |

Thou told them, 'O dear girls! Do not at all suspect me to be hard hearted. I am afraid of losing your love. I did this (the disappearing) so that your minds may be continuously fixed in me.'

अयि निशम्यतां जीवल्लभाः प्रियतमो जनो नेवशो मम ।  
तदिह रम्यतां रम्ययामिनीष्वनुपरोधमित्यालपो विभो ॥९॥

|                |                                      |
|----------------|--------------------------------------|
| अयि निशम्यतां  | Oh please listen                     |
| जीवल्लभाः      | most dear ones                       |
| प्रियतमः जनः   | more dear person                     |
| न-ईद्वशः मम    | is not than this (you) mine (for me) |
| तत्-इह रम्यतां | therefore here sport                 |
| रम्य-यामिनीषु- | in the beautiful nights              |
| अनुपरोधम्-     | without hindrance                    |

|          |                |
|----------|----------------|
| इति-आलपः | thus said Thou |
| विभो     | O Lord!        |

O most dear Ones! Please listen to me. Take it from me that there is none as dear to me as you. Therefore here on the banks of Yamunaa in the beautiful nights sport with me without any hindrance.' Thus, O Lord! Thou told them.

इति गिराधिकं मोदमेदुरैर्व्रजवधूजनैः साकमारमन् ।  
कलितकौतुको रासखेलने गुरुपुरीपते पाहि मां गदात् ॥१०॥

|                |                          |
|----------------|--------------------------|
| इति गिरा-      | thus by such declaration |
| अधिकं          | even more                |
| मोद-मेदुरैः-   | filled with intense joy  |
| व्रज-वधूजनैः   | the Gopikaas of Vraja    |
| साकम्-आरमन्    | with them sporting       |
| कलित-कौतुकः    | full of enthusiasm       |
| रास-खेलने      | engaged in Raasa-leelaa  |
| गुरुपुरीपते    | O Lord of Guruvaayur!    |
| पाहि मां गदात् | save me from ailments    |

Thus with such declaration the Gopikaas were even more full of intense joy. Thou then, sporting with them, full of enthusiasm engaged in Raasaleelaa. O Lord of Guruvaayur! Save me from ailments.

## Dashaka 69

केशपाशधृतपिञ्चिकाविततिसञ्चलन्मकरकुण्डलं  
हारजालवनमालिकाललितमङ्गरागघनसौरभम् ।  
पीतचेलधृतकाञ्चिकाञ्चितमुदञ्चदंशुमणिनूपुरं  
रासकेलिपरिभूषितं तव हि रूपमीश कलयामहे ॥१॥

|                        |   |
|------------------------|---|
| केश-पाश-धृत-           | the beautiful lock of hair fixed  |
| पिञ्चिका-वितति-        | by a bunch of peacock feathers  |
| सञ्चलन्-               | dangling  |
| मकर-कुण्डलम्           | fish shaped earrings  |
| हार-जाल-               | many beautiful necklaces and garlands   |
| वन-मालिका-ललितम्-      | of flowers adorning (the neck)  |
| अङ्ग-राग-घन-सौरभम्     | the body smeared with sandal paste and other unguents emitting strong fragrance |
| पीत-चेल                | the yellow silk garment   |
| धृत-काञ्चिका-अञ्चितम्- | fastened by the golden girdle adorning (the waist)                              |
| उदञ्चत-अंशु-           | flashing forth rays   |
| मणि-नूपुरम्            | gem studded anklets   |
| रास-केलि-              | the Raas Dance  |
| परिभूषितम्             | adornments  |
| तव हि                  | Thy indeed  |
| रूपम्-ईश               | the lustrous form, O Lord!  |
| कलयामहे                | (we) meditate upon  |

A bunch of peacock feathers adorning the beautiful locks of hair; a pair of fish shaped earrings dangling from the ears; many necklaces intermingled with flower garlands adorning the neck; a golden girdle fastened to the yellow silk garment adorning the waist; sandal paste and other unguents smeared on the body emitting strong fragrance; gem studded anklets flashing forth a glow; on such a radiant form of Thee, with decorations appropriate for the Raasa, we meditate on.

तावदेव कृतमण्डने कलितकञ्चुलीककुचमण्डले  
गण्डलोलमणि कृण्डले युवतिमण्डले अथ परिमण्डले ।  
अन्तरा सकलसुन्दरीयुगलमिन्दिरारमण सञ्चरन्  
मञ्जुलां तदनु रासकेलिमयि कञ्जनाभ समुपादधा: ॥२॥

|                |                          |
|----------------|--------------------------|
| तावत्-एव       | then only                |
| कृत-मण्डने     | having done the makeup   |
| कलित-कञ्चुलीक- | and put on the bodice    |
| कुच-मण्डले     | on the breasts           |
| गण्ड-लोल       | dangling on the cheeks   |
| मणि-कृण्डले    | the begemmed earrings    |
| युवति-मण्डले-  | the group of young women |
| अथ परिमण्डले   | then forming a circle    |
| अन्तरा         | in between               |
| सकल-सुन्दरी-   | all the beautiful women  |
| युगलम्-        | every two of them        |
| इन्दिरा-रमण    | O Thou Consort of Laxmi! |
| सञ्चरन्        | moving about             |
| मञ्जुलां तदनु  | the beautiful, then      |
| रासकेलिम्-अयि  | the Raas Dance O Thou    |
| कञ्जनाभ        | Padmanaabha              |

|           |           |
|-----------|-----------|
| समुपादधा: | performed |
|-----------|-----------|

Then only, having done the make up and putting on the bodice on the breasts, and begemmed earrings dangling on the cheeks, the group of young women formed a circle surrounding Thee. O Consort of Laxmi! O Padmanaabha! Thou moved about in between every two of the beautiful women and performed the very beautiful Raas Dance.

वासुदेव तव भासमानमिह रासकेलिरससौरभं  
 दूरतोऽपि खलु नारदागदितमाकलय्य कुत्रुकाकुला ।  
 वेषभूषणविलासपेशलविलासिनीशतसमावृता  
 नाकतो युगपदागता वियति वेगतोऽथ सुरमण्डली ॥३॥

|                          |   |
|--------------------------|---|
| वासुदेव तव               | O Vaasudeva Thy   |
| भासमानम्-इह              | resplendent here  |
| रास-केलि-<br>रससौरभम्    | Raasa Leelaa's resplendent and fragrant beauty                |
| दूरतः-अपि खलु            | from far also indeed  |
| नारद-आगदितम्-            | as Naarada described  |
| आकलय्य                   | having heard  |
| कुत्रुक-आकुला            | (and so) filled with eagerness                                |
| वेष-भूषण-विलास-<br>पेशल- | in dressing up with jewellery and in amorous display, experts |
| विलासिनी-शत-<br>समावृता  | beautiful women in hundreds surrounded                        |
| नाकतः                    | from the heaven   |
| युगपत्-आगता              | all together came   |
| वियति वेगतः-             | to the sky very fast  |
| अथ सुर-मण्डली            | then the gods in groups                                       |

O Vaasudeva! Naarada described Thy resplendent, fragrant and beautiful Raas Leelaa. Hearing about it from far, groups of gods, full of eagerness came from the heaven and quickly gathered in the sky. They were accompanied by hundreds of beautiful women who were experts in dressing up and in adorning themselves with jewellery and also in amorous display.

वेणुनादकृततानदानकलगानरागगतियोजना-  
लोभनीयमृदुपादपातकृततालमेलनमनोहरम् ।  
पाणिसंकणितकङ्घणं च मुहुरंसलम्बितकराम्बुजं  
श्रोणिबिम्बचलदम्बरं भजत रासकेलिरसडम्बरम् ॥४॥

|               |  |
|---------------|--|
| वेणु-नाद-     | the flute's key note                     |
| कृत-तान-      | setting the tune                         |
| दान-कल-       | giving the sweet                         |
| गान-राग-      | song (and) raagas                        |
| गति-योजना-    | flow and rhythm                          |
| लोभनीय-       | the enchanting                           |
| मृदु-पाद-पात- | soft foot beat making                    |
| कृत-          |  |
| ताल-मेलन-     | (the keeping of) the beats               |
| मनोहरम्       | very pleasant                            |
| पाणि-संकणित-  | hands clapping                           |
| कङ्घणम् च     | and (mingled with the) sound of bangles  |
| मुहुः-अंस-    | again and again on the shoulders (of the |
| लम्बित-       | Gopikaas) placed                         |
| कर-अम्बुजं    | hands like lotuses                       |
| श्रोणि-बिम्ब- | on the waist                             |
| चलत्-अम्बरम्  | fluttering of clothing                   |
| भजत रासकेलि-  | meditate on the Raas Dance               |

The key notes of the flute set the tune giving the sweet song and the raagas a flow and rhythm. The soft beat of the feet of the dancers kept time with the very pleasant beats of the music. The clapping of the hands mingled with the tingling sound of the bangles. During the dance, time and again Thou placed Thy lotus hands on the shoulders of the Gopikaas. As they danced about, the clothings on their waists fluttered. On such entralling majesty of the Raas Dance let us meditate.

स्पर्धया विरचितानुगानकृततारतारमधुरस्वरे  
 नतनेऽथ ललिताङ्गंहारलुलिताङ्गंहारमणिभूषणे ।  
 सम्मदेन कृतपुष्पवर्षमलमुन्मिषद्विविषदां कुलं  
 चिन्मये त्वयि निलीयमानमिव सम्मुमोह सवधूकुलम् ॥५॥

|                   |   |
|-------------------|---|
| स्पर्धया विरचित-  | (as if )in competition performing               |
| अनुगान-कृत-       | the singing one after the other (and) producing |
| तार-तार-          | very loud                                       |
| मधुर-स्वरे        | beautiful strains                               |
| नतने-अथ           | (and) while dancing, then                       |
| ललित-अङ्गं-हार-   | the beautiful limbs captivatingly (moving)      |
| लुलित-अङ्गं-हार-  | displacing on the neck and body the necklaces   |
| मणि-भूषणे         | and begemmed ornaments                          |
| सम्मदेन           | with extreme joy                                |
| कृत-पुष्प-वर्षम्- | doing flower showering                          |
| अलम्-उन्मिषत्-    | not batting the eyes                            |
| दिविषदां कुलं     | the gods in groups                              |
| चिन्मये त्वयि     | in the Pure Consciousness, i.e., in Thee        |
| निलीयमानम्-इव     | completely submerged as if                      |

|           |                             |
|-----------|-----------------------------|
| सम्मुमोह  | and were entranced          |
| सवधूकुलम् | along with their women-folk |

As though in competition, the singers raised their voices in successive strains as the musical notes reached higher in pitch. The beautiful limbs of the dancers moved delightfully displacing their necklaces and the begemmed ornaments on their body. The groups of gods watched with extreme joy and showered rains of flowers. Along with their women-folk they watched entranced completely submerged in the Pure Consciousness i.e. in Thee.

स्विन्नसन्नतनुवल्लरी तदनु कापि नाम पशुपाङ्गना  
 कान्तमंसमवलम्बते स्म तव तान्तिभारमुकुलेक्षणा ॥  
 काचिदाचलितकुन्तला नवपटीरसारघनसौरभं  
 वञ्चनेन तव सज्जुचुम्ब भुजमञ्चितोरुपुलकाङ्कुरा ॥६॥

|                       |   |
|-----------------------|---|
| स्विन्न-सन्न-         | sweating (and) tired                        |
| तनु-वल्लरी            | with a body like a creeper                  |
| तदनु कापि नाम         | there after some(one) indeed                |
| पशुपाङ्गना            | Gopikaa                                     |
| कान्तम्-अंसम्-        | on the beautiful shoulders (of Thee)        |
| अवलम्बते स्म          | supported herself                           |
| तव तान्ति-भार-        | of Thee, (because of) the exhaustion weight |
| मुकुल-ईक्षणा          | (making) half closed (her) eyes             |
| काचित्-               | another woman                               |
| आचलित-कुन्तला         | with dishevelled hair                       |
| नव-पटीर-सार-घन-सौरभम् | the fresh sandal paste's intense fragrance  |
| वञ्चनेन तव            | slyly ( to smell) on Thy (arm)              |
| सज्जुचुम्ब भुजम्-     | kissed the arm                              |

|              |                        |
|--------------|------------------------|
| अञ्जित-उरु-  | sprouting big          |
| पुलक-अङ्गुरा | ecstatic horripilation |

One Gopikaa, slender and delicate like a creeper, tired and sweating, with drooping eyes out of fatigue, supported herself on Thy beautiful shoulder. Another woman with dishevelled hair, to smell the fragrance of the fresh sandal paste on Thy arm, slyly kissed Thy arm, having horripilation over her body in the process.

कापि गण्डभुवि सत्रिधाय निजगण्डमाकुलितकुण्डलं  
पुण्यपूरनिधिरन्ववाप तव पूगचर्वितरसामृतम् ।  
इन्दिराविहृतिमन्दिरं भुवनसुन्दरं हि नटनान्तरे  
त्वामवाप्य दधुरङ्गनाः किमु न सम्मदोन्मददशान्तरम् ॥७॥

|                         |   |
|-------------------------|---|
| कापि गण्डभुवि           | another one on the cheek area (of Thee)   |
| सत्रिधाय निज गण्डम्-    | placing her own cheek                     |
| आकुलित-कुण्डलम्-        | (with) dangling earrings                  |
| पुण्य-पूर निधि:-        | (she who was) of merits a full repository |
| अन्ववाप                 | intook                                    |
| तव-पूग-चर्वित-          | Thy betel chewed                          |
| रस-अमृतम्               | juice nectar like                         |
| इन्दिरा-विहृति-मन्दिरम् | Laxmi's sporting field                    |
| भुवन-सुन्दरम्           | the most beautiful in all the worlds      |
| हि नटन-अन्तरे           | indeed during the dance                   |
| त्वाम्-अवाप्य           | Thee achieving                            |
| दधुः-अङ्गनाः            | attained the Gopikaas                     |
| किमु न सम्मद-           | what not joyous                           |
| उन्मद-दशान्तरम्         | intoxication states                       |

Another one, who was a repository of merits, placed her own cheek on Thy cheek, with earrings dangling on them. She enjoyed the thrill as she intook the nectar like juice from the betel chewed by Thee. The Gopikaas, during the dance, having achieved Laxmi's sport field, Thee, the most beautiful in all the worlds, what states of joyous intoxication did they not attain?

गानमीश विरतं क्रमेण किल वाद्यमेलनमुपारतं  
 ब्रह्मसम्मदरसाकुलाः सदसि केवलं ननृतुरङ्गनाः ।  
 नाविदन्त्रपि च नीविकां किमपि कुन्तलीमपि च कञ्चुलीं  
 ज्योतिषामपि कदम्बकं दिवि विलम्बितं किमपरं ब्रुवे ॥८॥

|                            |  |
|----------------------------|--|
| गानम्-ईश                   | the song O Lord  |
| विरतं क्रमेण               | stopped gradually                                      |
| किल वाद्य-<br>मेलनम्-      | indeed the musical instruments                         |
| उपारतं                     | ceased   |
| ब्रह्म-सम्मद-<br>रस-आकुलाः | (in) the Brahmic bliss<br>(and) joy deeply immersed    |
| सदसि केवलं                 | in a circle only                                       |
| ननृतुः-अङ्गनाः             | kept dancing the women                                 |
| न-अविदन्-अपि च             | and not knowing also                                   |
| नीविकां किमपि              | of the knot of the string (loosening) anything<br>also |
| कुन्तलीम्-अपि              | of the hair (dishevelled)                              |
| च कञ्चुलीम्                | and of the bodice                                      |
| ज्योतिषाम्-अपि             | of the stars also                                      |
| कदम्बकं                    | in their courses                                       |
| दिवि विलम्बितं             | in the sky stood still                                 |
| किम्-अपरं ब्रुवे           | what more than this should I say                       |

O Lord! The singing stopped gradually and the musical instruments also ceased. But immersed deeply in the joy of Brahmic Bliss the women kept dancing in a circle. They were not even aware of the knot of clothing strings loosening or of their bodice having slipped or of their hair being dishevelled. The stars in the sky stood still in their courses, to enjoy all this. What more can I say?

मोदसीप्ति भुवनं विलाप्य विहृतिं समाप्य च ततो विभो  
 केलिसमृदितनिर्मलाङ्गनवधर्मलेशसुभगात्मनाम् ।  
 मन्मथासहनचेतसां पशुपयोषितां सुकृतचोदित-  
 स्तावदाकलितमूर्तिरादधिथ मारवीरपरमोत्सवान् ॥१॥

|                      |   |
|----------------------|---|
| मोदसीप्ति            | in the highest bliss                      |
| भुवनं विलाप्य        | the world engulfing                       |
| विहृतिं समाप्य च     | and the sport (dance) ending              |
| ततः विभो             | then O Lord!                              |
| केलि-सम्मृदित-       | the sport pressing (exerting)             |
| निर्मल-अङ्ग-         | the clean limbs                           |
| नव-घर्म-लेश-         | fresh perspiration drops                  |
| सुभग-आत्मनाम्        | on the beautiful bodied women             |
| मन्मथ-असहन-          | the Cupid's shafts not being able to bear |
| चेतसां               | (with) such minds                         |
| पशुप-योषितां         | of the cowherd women                      |
| सुकृत-चोदितः-        | prompted by their meritorious deeds       |
| तावत्-आकलित-मूर्तिः- | then assuming forms                       |
| अदधिथ                | (Thou) performed                          |
| मारवीर-परम-          | an amorously great                        |
| उत्सवान्             | festivity                                 |

The world was engulfed in the highest bliss as the Raas Dance ended. The pure bodies of these women glowed with fresh perspiration drops caused by the dance, and who were unable to bear the shafts of Cupid any longer. O Lord! Prompted by the meritorious deeds of the Gopikaas, Thou assumed as many forms as they were in number and performed an amorously great festivity.

केलिभेदपरिलोलिताभिरतिलालिताभिरबलालिभिः  
 स्वैरमीश ननु सूरजापयसि चारुनाम विहृतिं व्यधाः ।  
 काननेऽपि च विसारिशीतलकिशोरमारुतमनोहरे  
 सूनसौरभमये विलेसिथ विलासिनीशतविमोहनम् ॥१०॥

|                |                                     |
|----------------|-------------------------------------|
| केलि-भेद-      | by sports varied                    |
| परिलोलिताभिः-  | (who were) exhausted                |
| अति-लालिताभिः- | (and were) fondly caressed          |
| अबलालिभिः      | with those women                    |
| स्वैरम्-ईश     | at will O Lord!                     |
| ननु सूरजा-पयसि | indeed (Thou) in the Yamunaa waters |
| चारु-नाम्      | beautifully indeed                  |
| विहृतिं व्यधाः | sports performed                    |
| कानने-अपि च    | (and) in the forests also and       |
| विसारि-शीतल-   | (where) spreading cool,             |
| किशोर-मारुत-   | gentle breeze                       |
| मनोहरे         | (was) enchanting                    |
| सून-सौरभमये    | (filled with) the flower fragrance  |
| विलेसिथ        | (Thou) went around                  |
| विलासिनी-शत-   | (with) the women in large numbers   |
| विमोहनम्       | dazing them                         |

O Lord! The women were exhausted by the varied sports and were fondly caressed. Thou performed sports with them at will in the waters of Yamunaa.Thou also went around in the forests where a cool gentle breeze was blowing filled with the fragrance of flowers, which dazed the large number of women with ecstatic joy.

कामिनीरिति हि यामिनीषु खलु कामनीयकनिधे भवान्  
 पूर्णसम्मदरसार्णवं कमपि योगिगम्यमनुभावयन् ।  
 ब्रह्मशङ्करमुखानपीह पशुपाङ्गनासु बहुमानयन्  
 भक्तलोकगमनीयरूप कमनीय कृष्ण परिपाहि माम् ॥११॥

|                      |                                     |
|----------------------|-------------------------------------|
| कामिनी:-इति हि       | the women in this manner            |
| यामिनीषु खलु         | in the nights indeed                |
| कामनीयकनिधे          | O repository of all virtues!        |
| भवान्                | Thou                                |
| पूर्ण-सम्मद-         | the immense bliss                   |
| रस-अर्णवं            | nectar ocean                        |
| कमपि                 | who so ever                         |
| योगि-गम्यम्-         | yogi (may) attain                   |
| अनुभावयन्            | making (them, the women) experience |
| ब्रह्म-शङ्कर-मुखान्- | in Brahma Shiva and other gods      |
| अपि-इह               | even, here                          |
| पशुप-अङ्गनासु        | in (these) Gopikaas                 |
| बहुमानयन्            | placing respect                     |
| भक्त-लोक-            | to the devout people                |
| गमनीय-रूप            | attainable, of such nature          |
| कमनीय कृष्ण          | O Attractive One! O Krishna!        |
| परिपाहि माम्         | protect me                          |

O Repository of all virtues! In this manner, Thou made the women experience the immense bliss of the nectar ocean in the nights. Such an experience only yogis may attain. This created in Brahma Shiva and other gods a feeling of respect for the Gopikaas. O Thou attainable to the devout people, of such a nature, O Attractive One! O Krishna! protect me.

## Dashaka 70

इति त्वयि रसाकुलं रमितवल्लभे वल्लवाः  
 कदापि पुरम्बिकामितुरम्बिकाकानने ।  
 समेत्य भवता समं निशि निषेव्य दिव्योत्सवं  
 सुखं सुषुपुरग्रसीद्वजपमुग्रनागस्तदा ॥१॥

|                           |   |
|---------------------------|---|
| इति त्वयि                 | in this manner (when) Thou                      |
| रस-आकुलं                  | in bliss immersed                               |
| रमित-वल्लभे               | were entertaining the Gopikaas                  |
| वल्लवाः कदापि             | (at that time) the Gopas once                   |
| पुरम्-अम्बिका-<br>कमितुः- | (to) the temple of Ambikaa's husband<br>(Shiva) |
| अम्बिका-कानने             | in the Ambika (named) forest                    |
| समेत्य भवता समं           | going along with Thee                           |
| निशि निषेव्य              | in the night having performed                   |
| दिव्य-उत्सवं              | the divine festival                             |
| सुखं सुषुपुः-             | happily slept                                   |
| अग्रसीत्-व्रजपम्-         | swallowed Nanda Gopa                            |
| उग्रनागः-तदा              | a fierce snake then                             |

In this manner, as Thou were entertaining the Gopikaas and they were immersed in bliss, the Gopas went to the temple of Lord Shiva, Ambikaa's (Paarvati's) husband. Thou went along with them to the temple which was in the forest named Ambikaa. After the divine festival had been performed, they all slept happily in the night. Then a fierce snake swallowed Nanda Gopa.

समुच्छुखमथोल्मुकैरभिहतेऽपि तस्मिन् बला-  
 दमुञ्चति भवत्पदे न्यपति पाहीति तैः ।

तदा खलु पदा भवान् समुपगम्य पस्पर्शं तं  
बभौ स च निजां तनुं समुपसाद्य वैद्यधरीम् ॥२॥

|                    |                                    |
|--------------------|------------------------------------|
| समुन्मुखम्-        | who was looking up                 |
| अथ-उल्मुकैः-       | then with burning logs of wood     |
| अभिहते-अपि-तस्मिन् | being thrashed even, he            |
| बलात्-अमुञ्चति     | from his hold did not release      |
| भवत्-पदे न्यपति    | on Thy feet fell (the Gopas)       |
| पाहि पाहि-इति तैः  | save save, thus by them (was said) |
| तदा खलु            | then indeed                        |
| पदा भवान्          | by foot Thou                       |
| समुपगम्य           | going near                         |
| पस्पर्शं तं        | touched him                        |
| बभौ स च            | became he and                      |
| निजां तनुं         | his own body                       |
| समुपसाद्य          | attaining                          |
| वैद्यधरीम्         | Vidyaadharee (form)                |

The fierce snake was looking up. In spite of being thrashed with burning logs of wood, it did not loose hold of his prey. The Gopas fell on Thy feet and prayed for protection. Then indeed Thou went near and touched him with Thy foot, and he became his own body and attained the former form of Vidyaadharee.

सुदर्शनधर प्रभो ननु सुदर्शनाख्योऽस्यहं  
मुनीन् कचिदपाहसं त इह मां व्यधुर्वहसम् ।  
भवत्पदसमर्पणादमलतां गतोऽस्मीत्यसौ  
स्तुवन् निजपदं ययौ व्रजपदं च गोपा मुदा ॥३॥

|                 |                                |
|-----------------|--------------------------------|
| सुदर्शनधर प्रभो | Wielder of Sudarshana, O Lord! |
|-----------------|--------------------------------|

|                    |                               |
|--------------------|-------------------------------|
| ननु सुदर्शन-आख्यः- | indeed Sudarshana named       |
| अस्मि-अहं          | am I                          |
| मुनीन् कचित्-      | the sages once                |
| अपाहसं             | (I) ridiculed                 |
| ते-इह मां          | they here me                  |
| व्यथुः-वाहसम्      | made a python                 |
| भवत्-पद-           | Thy feet                      |
| समर्पणात्-         | by contact                    |
| अमलतां गतः-अस्मि   | purification reached (have) I |
| इति-असौ स्तुवन्    | thus he praising              |
| निजपदं ययौ         | (to) his own abode went       |
| व्रजपदं च          | and to Vraja                  |
| गोपा मुदा          | the Gopas (went) happily      |

O Lord! Wielder of Sudarshana! I am Sudarshana by name.  
 Having sinned the sages for ridiculing them, they cursed me to remain here as a python. I have reached purification by the touch of Thy feet.' Thus praising Thee, he went back to his abode, while the Gopas also happily returned to Vraja.

कदापि खलु सीरिणा विहरति त्वयि स्त्रीजनै-  
 जहार धनदानुगः स किल शड्खचूडोऽबलाः ।  
 अतिद्रुतमनुद्रुतस्तमथ मुक्तनारीजनं  
 रुरोजिथ शिरोमणिं हलभृते च तस्याददाः ॥४॥

|                   |  |
|-------------------|--|
| कदापि खलु         | once indeed                              |
| सीरिणा विहरति     | with Balaraam strolling about            |
| त्वयि स्त्रीजनैः- | when Thou were (and) with the women folk |
| जहार धनद-अनुगः    | kidnapped, Kuber's emissary              |

|                  |                           |
|------------------|---------------------------|
| स किल            | he indeed                 |
| शाङ्खचूडः-       | Shankhachooda             |
| अबला:            | the women                 |
| अतिद्रुतम्-      | very hastily              |
| अनुद्रुतः-तम्-अथ | (Thou) pursuing him, then |
| मुक्त-नारी-जनम्  | releasing the women folk  |
| रुरोजिथ          | (Thou) killed him         |
| शिरोमणिम्        | (and) the crest pearl     |
| हलभृते च         | to Balaraam and           |
| तस्य-अददा:       | his (Shankhacooda's) gave |

Once indeed in Balaraam's company and with the women folk  
 Thou were strolling about. Shankhachooda, an emissary of Kubera,  
 kidnapped the women. Thou hastily pursued him and killed him  
 and liberated the women. Thou gave the crest pearl of  
 Shankhachooda to Thy brother Balaraam.

दिनेषु च सुहृज्जनैस्सह वनेषु लीलापरं  
 मनोभवमनोहरं रसितवेणुनादामृतम् ।  
 भवन्तममरीदशाममृतपारणादायिनं  
 विचिन्त्य किमु नालपन् विरहतापिता गोपिका: ॥५॥

|                |                               |
|----------------|-------------------------------|
| दिनेषु च       | and all during the day        |
| सुहृत्-जनैः-सह | with the friends              |
| वनेषु लीलापरं  | in the forest engaged in play |
| मनोभव-मनोहरं   | enchanting Cupid              |
| रसित-वेणु-     | lusciously, the flute's       |
| नाद-अमृतम्     | notes flowing like nectar     |
| भवन्तम्-       | Thee                          |

|                   |                                 |
|-------------------|---------------------------------|
| अमरी-दशाम्-       | to the celestial damsels' sight |
| अमृत-पारणा-दायिनं | nectar drink giving             |
| विचिन्त्य         | thinking about (all this)       |
| किमु न-आलपन्      | what all did not lament         |
| विरह-तापिता       | separation pangs suffering      |
| गोपिका:           | the Gopikaas                    |

During the day Thou were engaged in play with friends in the forest. Enchanting even Cupid, Thou played the flute with luscious notes flowing like nectar. Thy sight was like a drink of nectar to the eyes of the celestial damsels. Thinking about all this the Gopikaas suffered pangs of separation and what all lamentations did they not give in to.

भोजराजभूतकस्त्वथ कश्चित् कष्टदुष्टपथदृष्टिरिष्टः ।  
निष्ठुराकृतिरपष्टुनिनादस्तिष्ठते स्म भवते वृषरूपी ॥६॥

|                    |                                   |
|--------------------|-----------------------------------|
| भोजराज-भूतकः-      | Kamsaa's emissary                 |
| तु-अथ कश्चित्      | then some one                     |
| कष्ट-दुष्ट-        | cruel and evil                    |
| पथ-दृष्टि:-अरिष्टः | ways looking for, (named) Arishta |
| निष्ठुर-आकृतिः-    | terrific in appearance            |
| अपष्टु-निनादः-     | (and) horrible bellowings         |
| तिष्ठते स्म भवते   | stood before Thee                 |
| वृषरूपी            | in the form of a bull             |

Once, some emissary of Kansa, always looking for ways to do cruel and evil deeds, Arishta by name, terrific in appearance, bellowing horribly, in the form of a bull stood before Thee.

शाकरोऽथ जगतीधृतिहारी मूर्तिमेष बृहतीं प्रदधानः ।  
पङ्कितमाशु परिघूण्य पशूनां छन्दसां निधिमवाप भवन्तम् ॥७॥

|                  |                                       |
|------------------|---------------------------------------|
| शाकरः-अथ         | (this) bull then                      |
| जगती-धृति-हारी   | (who was) the world's peace plunderer |
| मूर्तिम्-एष      | in a form, he                         |
| बृहतीं प्रदधानः  | (which was) huge assumed              |
| पङ्कितम्-आशु     | the herd soon                         |
| परिघूण्य         | driving away                          |
| पशूनां           | of the cows                           |
| छन्दसाम् निधिम्- | of the Veda's repository (Thee)       |
| अवाप भवन्तम्     | approached Thee                       |

Then this bull who was the plunderer of the peace of the world, he assumed a form which was huge and driving away the herds of cows, soon approached Thee who are repository of Vedas.

तुङ्ग-शृङ्ग-मुखमाश्वभियन्तं संगृहय्य रभसादभियं तम् ।  
भद्ररूपमपि दैत्यमभद्रं मर्दयन्नमदयः सुरलोकम् ॥८॥

|                    |   |
|--------------------|---|
| तुङ्ग-शृङ्ग-मुखम्- | raising the horns and head              |
| आशु-अभियन्तं       | hastily rushing                         |
| संगृहय्य रभसात्-   | catching swiftly                        |
| अभियं तम्          | fearlessly, him                         |
| भद्र-रूपम्-अपि     | (who was) in an auspicious form, though |
| दैत्यम्-अभद्रम्    | (he was) an Asura inauspicious          |
| मर्दयन्-अमदयः      | killing, (Thou) delighted               |
| सुरलोकम्           | the gods                                |

Raising his horns and head he was rushing hastily towards Thee.  
 Thou caught hold of him swiftly and fearlessly who was an  
 inauspicious Asura, though he was in an auspicious form of a bull.  
 Thou then crushed him to death and so delighted the gods.

चित्रमद्य भगवन् वृषघातात् सुस्थिराऽजनि वृषस्थितिरुव्याम् ।  
 वर्धते च वृषचेतसि भूयान् मोद इत्यभिनुतोऽसि सुरैस्त्वम् ॥१॥

|                 |                                     |
|-----------------|-------------------------------------|
| चित्रम्-अद्य    | surprisingly now (today)            |
| भगवन्           | O Lord!                             |
| वृष-घातात्      | by the bull's killing               |
| सुस्थिरा-अजनि   | very firm has become                |
| वृष-स्थितिः-    | the righteousness (Dharma's) status |
| उव्याम्         | on the earth                        |
| वर्धते च        | and is increasing                   |
| वृष-चेतसि       | in Indra's mind                     |
| भूयान् मोद      | great joy                           |
| इति-अभिनुतः-असि | thus praised were                   |
| सुरैः-त्वम्     | by the gods Thou                    |

"O Lord! It is amazing that today by the killing of the bull, the status of righteousness (Dharma) is strengthened on the earth. The great joy in Indra's mind is also enhanced." Thus Thou were praised by the gods.

औक्षकाणि परिधावत दूरं वीक्ष्यतामयमिहोक्षविभेदी ।  
 इत्यमात्तहसितैः सह गोपैर्गेहगस्त्वमव वातपुरेश ॥१०॥

|              |              |
|--------------|--------------|
| औक्षकाणि     | O bulls      |
| परिधावत दूरं | run away far |
| वीक्ष्यताम्- | see          |

|                   |                              |
|-------------------|------------------------------|
| अयम्-इह-          | this here                    |
| उक्षविभेदी        | the bull slayer              |
| इत्यम्-आत्-हसितैः | thus making jokes            |
| सह गोपैः-         | with the Gopas               |
| गेहगः-त्वम्-      | went home Thou               |
| अव वातपुरेश       | save me O Lord of Guruvaayur |

O bulls! Run far away. See here is this slayer of bulls.' Thou went home with the Gopas who were joking in this manner. O Lord of Guruvaayur! Save me.

## Dashaka 71

यत्नेषु सर्वेष्वपि नावकेशी केशी स भोजेशितुरिष्टबन्धुः ।  
त्वां सिन्धुजावाप्य इतीव मत्वा सम्प्राप्तवान् सिन्धुजवाजिरूपः ॥१॥

|                 |                                    |
|-----------------|------------------------------------|
| यत्नेषु         | in (even all his) attempts         |
| सर्वेषु-अपि     | all even                           |
| न-अवकेशी        | not unsuccessful                   |
| केशी स          | that Keshi                         |
| भोज-ईशितुः-     | of the Bhoja king (Kansa's)        |
| इष्ट-बन्धुः     | a close friend                     |
| त्वाम्          | Thee                               |
| सिन्धुजा-अवाप्य | by the ocean born Laxmi attainable |
| इति-इव मत्वा    | thus as if thinking                |
| सम्प्राप्तवान्  | approached (Thee)                  |
| सिन्धुज-        | (as) born of the Sindhu land       |
| वाजि-रूपः       | in horse form                      |

A close friend of the Bhoja king Kansa, Keshi was never unsuccessful in any of his attempts. He took the form of a horse from the land of Sindhu, thinking that Thou were easily accessible to those born off Sindhu (ocean) as Thou are to Laxmi Devi.

गन्धर्वतामेष गतोऽपि रूक्षैनदैः समुद्देजितसर्वलोकः ।  
भवद्विलोकावधि गोपवाटीं प्रमर्द्य पापः पुनरापतत्त्वाम् ॥२॥

|               |   |
|---------------|---|
| गन्धर्वताम्-  | (though) the form of a Gandharva (celestial singer) |
| एष गतः-अपि    | this (wicked one) assuming even                     |
| रूक्षैः-नादैः | by fierce noises (voices)                           |

|                      |                            |
|----------------------|----------------------------|
| समुद्रेजित-सर्व-लोकः | frightening all the worlds |
| भवत्-विलोक-अवधि      | Thee sighting until        |
| गोपवार्टीं प्रमर्द्य | Gokula destructing         |
| पापः                 | the wicked one             |
| पुनः-आपतत्-त्वाम्    | then attacked Thee         |

This wicked Asura, even though he had assumed the form of a Gandharva frightened all the worlds with his fierce voices. Until he set sight on Thee, the evil one destructed Gokula and then rushed to attack Thee.

ताक्ष्यर्पिताङ्ग्नेस्तव ताक्ष्य एष चिक्षेप वक्षोभुवि नाम पादम् ।  
भृगोः पदाघातकथां निशम्य स्वेनापि शक्यं तदितीव मोहात् ॥३॥

|                    |                                    |
|--------------------|------------------------------------|
| ताक्ष्य-अर्पित-    | on Garuda placed                   |
| अङ्ग्ने:-तव        | feet of Thee                       |
| ताक्ष्य एष चिक्षेप | horse this, threw (kicked)         |
| वक्षोभुवि          | on the chest area                  |
| नाम पादम्          | indeed his foot                    |
| भृगोः पद-आघात-     | of (sage) Bhrgu, with feet hitting |
| कथां निशम्य        | story having heard                 |
| स्वेन-अपि          | by himself also                    |
| शक्यं तत्-         | could be done that                 |
| इति-इव मोहात्      | thus as if deludedly               |

Thou, whose feet are placed on Garuda, Thy vehicle, was kicked on the chest by this horse demon by his foot. Perhaps he had heard the story of sage Bhrgu having hit Thee with the foot, he deludedly thought that he too could do so.

प्रवञ्चयन्नस्य खुराञ्चलं द्रागमुञ्च चिक्षेपिथ दूरदूरम्  
सम्मूर्च्छितोऽपि ह्यतिमूर्च्छितेन क्रोधोष्णा खादितुमाद्वुतस्त्वाम् ॥४॥

|                   |                          |
|-------------------|--------------------------|
| प्रवञ्चयन्-अस्य   | dodging his              |
| खुराञ्चलं         | raised hoofs             |
| द्राक्-अमुं-च     | quickly, and him         |
| चिक्षेपिथ         | (Thou) flung             |
| दूर-दूरम्         | far far away             |
| सम्मूर्च्छितः-अपि | fainting also            |
| हि-अतिमूर्च्छितेन | indeed in much great     |
| क्रोध-उष्णा       | rage burning             |
| खादितुम्-अद्रुतः- | to consume (Thee) rushed |
| त्वाम्            | Thee                     |

Dodging his raised hoofs Thou quickly caught him and flung him far far away. Though he fainted for sometime, with an increased rage as though set afire, he rushed to consume Thee.

त्वं वाहदण्डे कृतधीश्व वाहादण्डं न्यधास्तस्य मुखे तदानीम् ।  
तद् वृद्धिरुद्धक्षसनो गतासुः सप्तीभवन्नप्ययमैक्यमागात् ॥५॥

|              |                               |
|--------------|-------------------------------|
| त्वं         | Thou                          |
| वाह-दण्डे    | the horse punishing           |
| कृतधीः-च     | and deciding                  |
| वाहा-दण्डं   | (Thy) arm, club (like)        |
| न्यधाः-तस्य  | placed into his               |
| मुखे तदानीम् | mouth at that time            |
| तद्-वृद्धि-  | (by) its increasing (in size) |
| रुद्ध-श्वसनः | (by) choking of breath        |

|                |                              |
|----------------|------------------------------|
| गतासुः         | (he) having died             |
| सप्तीभवन्-अपि- | in a horse form though       |
| अयम्-          | this (Asura)                 |
| ऐक्यम्-आगात्   | oneness (with Thee) attained |

Thou decided to punish the horse, and placed Thy strong club like arm into his mouth. At that time the arm increased in size and choked the horse to death. Even though the Asura was in the form of a horse, he attained oneness with Thee.

आलम्भमात्रेण पशोः सुराणां प्रसादके नूल इवाश्वमेधे ।  
कृते त्वया हर्षवशात् सुरेन्द्रास्त्वां तुष्टुवुः केशवनामधेयम् ॥६॥

|                   |                               |
|-------------------|-------------------------------|
| आलम्भ-            | by killing                    |
| मात्रेण पशोः      | merely, of the animal         |
| सुराणाम् प्रसादके | to the god's pleasure (joy)   |
| नूल इव-           | new as if                     |
| अश्वमेधे          | in the Ashvamedha sacrifice   |
| कृते त्वया        | done by Thee                  |
| हर्षवशात्         | inspired by joy               |
| सुरेन्द्राः-त्वां | the gods Thee                 |
| तुष्टुवुः         | hailed                        |
| केशव-नाम-धेयम्    | Keshava name giving (to Thee) |

Merely by the killing of the animal the gods were full of joy. This was as if it were a new Ashvamedha sacrifice done by Thee. Delighted, the gods hailed Thee giving Thee the name Keshava, the killer of Keshi.

कंसाय ते शौरिसुतत्वमुक्त्वा तं तद्वधोलं प्रतिरुद्ध्य वाचा ।  
प्राप्तेन केशिक्षपणावसाने श्रीनारदेन त्वमभिष्टुतोऽभूः ॥७॥

|                       |                                   |
|-----------------------|-----------------------------------|
| कंसाय ते              | to Kansa Thy                      |
| शौरि-सुतल्वम्-उक्त्वा | Vasudeva's son having said        |
| तं तत्-               | him (Kansa), his (Vasudeva's)     |
| वध-उल्कं              | killing eagerness                 |
| प्रतिरुद्ध्य वाचा     | dissuading verbally               |
| प्राप्तेन             | who had come                      |
| केशि-क्षपण-अवसाने     | at the end of Keshi's destruction |
| श्री-नारदेन त्वम्-    | by Shri Naarada, Thou             |
| अभिष्टुतः-अभूः        | were praised                      |

Sage Naarada had told Kansa that Thou were the son of Vasudeva. Kansa eagerly set out to kill Vasudeva but was verbally dissuaded by Shri Naarada to do so. At the end of Keshi's destruction Naarada came to Thee and sung Thy praises.

कदापि गोपैः सह काननान्ते निलायनक्रीडनलोलुपं त्वाम् ।  
मयात्मजः प्राप दुरन्तमायो व्योमाभिधो व्योमचरोपरोधी ॥८॥

|                      |                                  |
|----------------------|----------------------------------|
| कदापि                | once                             |
| गोपैः सह             | with the Gopas                   |
| काननान्ते            | in the forest                    |
| निलायन-क्रीडन-लोलुपं | hide and seek game engaged in    |
| त्वाम्               | Thee                             |
| मय-आत्मजः            | Maya's son                       |
| प्राप                | approached                       |
| दुरन्त-मायः          | (who had) immense magical powers |
| व्योम-अभिधः          | Vyoma named                      |
| व्योम-चर-उपरोधी      | the gods obstructing             |

One day Thou were engaged in playing the game of hide and seek with the Gopa boys. Just then the son of Maya, an Asura named Vyoma who had immense magical powers and who was an enemy of the gods, approached Thee.

स चोरपालायितवल्लवेषु चोरायितो गोपशिशून् पशूंश्च  
गुहासु कृत्वा पिदधे शिलाभिस्त्वया च बुद्ध्वा परिमर्दितोऽभूत् ॥९॥

|                      |  |
|----------------------|--|
| स                    | he (Vyoma)                                 |
| चोर-पालायित-वल्लवेषु | among the thieves and the policemen boys   |
| चोरायितः             | (acting) as a thief                        |
| गोप-शिशून्           | the Gopa boys                              |
| पशून्-च              | and the cows                               |
| गुहासु कृत्वा        | in a cave doing (putting)                  |
| पिदधे शिलाभिः-       | closed (the caves) with stones             |
| त्वया च बुद्ध्वा     | and by Thee, understanding (the situation) |
| परिमर्दितः-अभूत्     | killed was                                 |

He, in the game, mingled among the boys who were playing as thief and policemen. Vyoma playing as thief put the Gopa boys and the cows in a cave and closed the mouth of the cave with a stone. As Thou understood the situation, Vyoma was killed by Thee.

एवं विधैश्चाद्भुतकेलिभेदैरानन्दमूर्छामतुलां व्रजस्य ।  
पदे पदे नूतनयन्नसीमां परात्मरूपिन् पवनेश पायाः ॥१०॥

|                 |                               |
|-----------------|-------------------------------|
| एवं विधैः-च-    | this and such like            |
| अद्भुत-         | strange                       |
| केलि-भेदैः-     | sports of different kinds     |
| आनन्द-मूर्छाम्- | in bliss swooning (happiness) |

|                |                      |
|----------------|----------------------|
| अतुलां व्रजस्य | extremely of Vraj    |
| पदे पदे        | every now and then   |
| नूतयन्-        | renewing             |
| असीमां         | unlimitedly          |
| परमात्मरूपिन्  | O Supreme Being      |
| पवनेश          | O Lord of Guruvaayur |
| पायाः          | protect me           |

Thou made Vraja swoon in bliss with such strange and different kinds of sports.Thou renewed Thy sports every now and then with unlimited variety. O Supreme Being! O Lord of Guruvaayur!  
protect me.

## 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 serpents        |

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.

अकूर एष भवदंप्रिपरश्चिराय  
 त्वद्वर्णाक्षममनाः क्षितिपालभीत्या ।  
 तस्याज्ञयैव पुनरीक्षितुमुद्यतस्त्वा-  
 मानन्दभारमतिभूरितरं बभार ॥२॥

|                          |                                      |
|--------------------------|--------------------------------------|
| अकूर एष                  | this Akrura                          |
| भवत्-अंग्गि-परः-         | Thy feet devoted to                  |
| चिराय                    | since long                           |
| त्वत्-दर्शन-अक्षम-मना:   | 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                                 |

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 कनु वीक्षितः स्या-  
 दित्यं 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             | will at all embrace   |
| परिष्वजेयम्     |   |
| किं वक्ष्यते    | what will he say  |
| स खलु मां       | he indeed to me   |
| कनु वीक्षितः    | where seen will he be   |
| स्यात्          |   |

|                   |                                   |
|-------------------|-----------------------------------|
| इत्यं निनाय       | in this manner, carrying along    |
| स भवन्मयम्-<br>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 भवदंघिपूतं  
 वृन्दावनं हरविरिच्छसुराभिवन्द्यम् ।  
 आनन्दमग्ने इव लग्ने इव प्रमोहे  
 किं किं दशान्तरमवाप न पङ्कजाक्ष ॥५॥

|                  |                                |
|------------------|--------------------------------|
| भूयः क्रमात्-    | again gradually                |
| अभिविशन्         | entering                       |
| भवत्-अंघि-पूतम्  | by Thy feet purified           |
| वृन्दावनम्       | Vrindaavana                    |
| हर-विरिच्छ-सुर-  | by Shiva Brahma and other gods |
| अभिवन्द्यम्      | honoured                       |
| आनन्द-मग्ने इव   | in bliss immersed as if        |
| लग्ने 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!

पश्यन्नवन्दत् भवद्विहतिस्थलानि  
पांसुष्वेष्ट भवच्चरणाङ्कितेषु ।  
किं ब्रूमहे बहुजना हि तदापि जाता  
एवं तु भक्तिरला विरलाः परात्मन् ॥६॥

|                    |                                |
|--------------------|--------------------------------|
| पश्यन्-अवन्दत्     | seeing, he prostrated          |
| भवत्-विहति-स्थलानि | Thy sporting places            |
| पांसुषु-अवेष्ट     | 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 किलोह्यमानो  
गच्छन् भवद्ववनसन्निधिमन्वयासीत् ॥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-  
 ब्रह्मानुभूतिरससिन्धुमिवोद्भवन्तम् ॥८॥

|                    |                            |
|--------------------|----------------------------|
| तावत्-ददश          | 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-उद्घमन्तम् | 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 ।  
 हष्टान्मिताक्षरगिरा 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                    |
| हष्टति-        | joyfully                          |
| मित-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 साकमितादरमर्चयित्वा  
 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 प्रमदाभिरुच्च-  
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 Mitravrindaa'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 Mitravrindaa, in the night. O Lord of Guruvaayur! Protect me.

## Dashaka 73

निशमय तवाथ यानवार्ता॑ भृशमार्ता॑ः पशुपालबालिकास्ता॑ः ।  
किमिदं किमिदं कथं न्वितीमा॑ः समवेता॑ः परिदेवितान्यकुर्वन् ॥१॥

|                      |                            |
|----------------------|----------------------------|
| निशमय                | hearing                    |
| तव-अथ                | (of) Thy, then             |
| यान-वार्ता॑म्        | departure news             |
| भृशम्-आर्ता॑ः        | very much saddened         |
| पशुपाल-बालिका॑:-ता॑ः | the cowherd girls, they    |
| किम्-इदं किम्-इदं    | what is this, what is this |
| कथं नु-इति-          | how is this, thus          |
| इमा॑ः समवेता॑ः       | these (girls) gathered     |
| परिदेवितानि-         | lamentations               |
| अकुर्वन्             | doing                      |

Then hearing the news of Thy impending departure the cowherd girls were very much saddened. They gathered together and lamented saying -'What is this? How and why is this happening?'

करुणानिधिरेष नन्दसूनुः कथमस्मान् विसृजेदनन्यनाथा॑ः ।  
बत नः किमु दैवमेवमासीदिति तास्त्वद्रूतमानसा विलेपुः ॥२॥

|                      |  |
|----------------------|--|
| करुणा-निधि:-         | the compassion repository                  |
| एष नन्द-सूनुः        | this Nanda's son                           |
| कथम्-अस्मान्-        | how come us                                |
| विसृजेत्-अनन्यनाथा॑ः | forsake, who do not have any other support |
| बत नः किमु           | Alas our what                              |
| दैवम्-एवम्-आसीत्-    | fate of this kind was                      |

|                 |                       |
|-----------------|-----------------------|
| इति ताः-        | thus they             |
| त्वत्-गत्-मानसा | in Thee fixed hearted |
| विलेपुः         | bemoaned              |

The abode of compassion, Nanda's son, Krishna, how can he forsake us, who have no other support, except him. Alas what kind of fate do we have.' The girls with their hearts fixed on Thee bemoaned.

चरमप्रहरे प्रतिष्ठमानः सह पित्रा निजमित्रमण्डलैश्च ।  
परितापभरं नितम्बिनीनां शमयिष्यन् व्यमुचः सखायमेकम् ॥३॥

|                     |                              |
|---------------------|------------------------------|
| चरम-प्रहरे          | in the last part (of night)  |
| प्रतिष्ठमानः        | leaving                      |
| सह पित्रा           | with (Thy) father            |
| निज-मित्र-मण्डलैः-च | and with his friends' groups |
| परिताप-भरं          | of the sorrowful             |
| नितम्बिनीनां        | beauties (Gopikas)           |
| शमयिष्यन्           | to assuage                   |
| व्यमुचः             | sent                         |
| सखायम्-एकम्         | one friend                   |

Thou were to leave with Thy father and a group of his friends in the last lap of the night. Thou sent one of Thy companions to the beautiful Gopikas who were very sorrowful, to assuage their grief.

अचिरादुपयामि सन्त्रिधिं वो भविता साधु मयैव सङ्गमश्रीः ।  
अमृताम्बुनिधौ निमज्जयिष्ये द्रुतमित्याश्वसिता वधूरकार्णः ॥४॥

|                |                              |
|----------------|------------------------------|
| अचिरात्-उपयामि | very soon (I) will come back |
| सन्त्रिधिं वः  | near you all                 |

|                        |                           |
|------------------------|---------------------------|
| भविता साधु             | (and) will be good (many) |
| मया-एव                 | with me only              |
| सङ्ग-म-श्रीः           | meetings happy            |
| अमृत-अम्बुनिधौ         | in the nectar ocean       |
| निमज्जयिष्ये           | I shall immerse you       |
| द्रुतम्-इति-आश्वासिता: | soon, thus consolations   |
| वधूः-अकार्षीः          | to the girls did give     |

I shall come back near you very soon. You will have many good and happy meetings with me. I will soon immerse you in the nectar of bliss ocean.' Thus Thou gave consolations to the girls.

सविषादभरं सयाच्चमुच्चैः अतिदूरं वनिताभिरीक्ष्यमाणः ।  
मृदु तदिशि पातयन्नपाङ्गान् सबलोऽकृररथेन निर्गतोऽभूः ॥५॥

|                 |                          |
|-----------------|--------------------------|
| सविषादभरं       | with great sorrow        |
| सयाच्चम्-       | begging                  |
| उच्चैः-अतिदूरम् | loudly till far          |
| वनिताभिः:-      | by the women's           |
| ईक्ष्यमाणः      | following glances        |
| मृदु तत्-दिशि   | gently in that direction |
| पातयन्-         | casting                  |
| अपाङ्गान्       | sidelong glances         |
| सबलः-           | with Balaraama           |
| अकृर-रथेन       | in Akrura's chariot      |
| निर्गतः-अभूः    | departed                 |

The women followed Thee till far loudly and piteously begging and gazing with entreating eyes. Thou cast soft sidelong glances in that direction and departed with Balaraama in Akrura's chariot.

अनसा बहुलेन वल्लवानां मनसा चानुगतोऽथ वल्लभानाम् ।  
वनमार्त्मृगं विषण्णवृक्षं समतीतो यमुनातटीमयासीः ॥६॥

|                |  |
|----------------|--|
| अनसा बहुलेन    | by carts many                          |
| वल्लवानां मनसा | (and) by the Gopikaa's minds           |
| च-अनुगतः-अथ    | being followed then                    |
| वल्लभानाम्     | by the Gopas                           |
| वनम्-आर्तमृगम् | the forests with the sorrowful animals |
| विषण्ण-वृक्षम् | and the sad trees                      |
| समतीतः         | crossed                                |
| यमुना-तटीम्-   | and the banks of Yamunaa               |
| अयासीः         | reached                                |

Many carts with Gopas followed Thee as also the minds and thoughts of the Gopikas. Thou crossed the forest with sorrowful animals and sad trees and reached the banks of the Yamunaa river.

नियमाय निमज्य वारिणि त्वामभिवीक्ष्याथ रथेऽपि गान्दिनेयः ।  
विवशोऽजनि किं न्विदं विभोस्ते ननु चित्रं त्वलोकनं समन्तात् ॥७॥

|                |                                  |
|----------------|----------------------------------|
| नियमाय निमज्य  | for (the daily) duties bathing   |
| वारिणि त्वाम्  | in the waters (of Jamunaa), Thee |
| अभिवीक्ष्य-अथ  | seeing then                      |
| रथे-अपि        | on the chariot also              |
| गान्दिनेयः     | Gaandinee (Akrura)               |
| विवशः-अजनि     | helpless became                  |
| किम् नु-इदम्   | what indeed is this              |
| विभोः-ते       | O Lord Thy                       |
| ननु चित्रं तु- | indeed wonder but                |

|          |                 |
|----------|-----------------|
| अवलोकनम् | being seen      |
| समन्तात् | from everywhere |

Akrura, the son of Gaandini was bathing in the waters of the river to perform his daily duties. He saw Thee in the water and also saw Thee on the chariot. He was overwhelmed with wonder and became helpless as to what it all was. But is there any wonder in Thy being seen from everywhere as Thou are omnipresent!

पुनरेष निमज्य पुण्यशाली पुरुषं त्वां परमं भुजङ्गभोगे ।  
अरिकम्बुगदाम्बुजैः स्फुरन्तं सुरसिद्धौघपरीतमालुलोके ॥८॥

|                        |   |
|------------------------|---|
| पुनः-एष                | again this (Akrura)                     |
| निमज्य                 | dipping (in the waters)                 |
| पुण्यशाली              | (this) meritorious one,                 |
| पुरुषं त्वां परमं      | Being Thee Supreme,                     |
| भुजङ्ग-भोगे            | on the serpent's body                   |
| अरि-कम्बु-गदा-अम्बुजैः | with the discus, conch, mace and lotus  |
| स्फुरन्तं              | resplendent                             |
| सुर-सिद्ध-औघ-परीतं     | by gods and siddhaas' groups surrounded |
| आलुलोके                | (he) saw                                |

Akrura again took a dip in the water. The meritorious and fortunate man that he was, he saw Thee The Supreme Being reclining on the Shesha serpent's body bed, resplendent and adorned with the discus, conch, mace and lotus. Thou were surrounded by groups of gods and various siddhaas.

स तदा परमात्मसौख्यसिन्धौ विनिमग्नः प्रणुवन् प्रकारभेदैः ।  
अविलोक्य पुनश्च हर्षसिन्धोरनुवृत्या पुलकावृतो ययौ त्वाम् ॥९॥

|       |         |
|-------|---------|
| स तदा | he then |
|-------|---------|

|                      |   |
|----------------------|---|
| परमात्म-सौख्य-सिन्धौ | in the supreme bliss ocean                |
| विनिमग्रः प्रणुवन्   | immersed (and) praising                   |
| प्रकार-भेदैः         | in different ways (of Saguna and Nirguna) |
| अविलोक्य             | not seeing Thee                           |
| पुनः-च               | and again                                 |
| हर्ष-सिन्धोः-        | in the bliss ocean                        |
| अनुवृत्ता            | continuing to be                          |
| पुलक-आवृतः           | with horripilation all over               |
| ययौ त्वाम्           | went to Thee                              |

He was then immersed in the ocean of supreme bliss and sang the praises unto Thy Saguna and Nirguna forms. Even as Thy vision disappeared, he continued to experience the unlimited bliss and with horripilations all over his body, he went to Thee.

किमु शीतलिमा महान् जले यत् पुलकोऽसाविति चोदितेन तेन ।  
अतिहर्षनिरुत्तरेण सार्धं रथवासी पवनेश पाहि मां त्वम् ॥१०॥

|                |  |
|----------------|--|
| किमु शीतलिमा   | is it cool                               |
| महान् जले यत्  | very much in the water so that           |
| पुलकः-असौ-     | horripilation this                       |
| इति चोदितेन    | thus asked                               |
| तेन अति-हर्ष-  | (with) him (because of) extreme bliss    |
| निरुत्तरेण     | speechless                               |
| सार्धम् रथवासी | with (him, Akrura) seated on the chariot |
| पवनेश          | O Lord of Guruvaayur                     |
| पाहि मां त्वम् | save me Thou                             |

Thou asked him if the water was so cold that he had horripilation on his body, as if not knowing the cause. Akrura was speechless

because he was immersed in extreme bliss. Thou sitting with him  
on the chariot, O Lord of Guruvaayur! Do save me.

## Dashaka 74

सम्प्राप्तो मथुरां दिनार्धविगमे तत्रान्तरस्मिन् वस-  
 न्नारामे विहिताशनः सखिजनैर्यातः पुरीमीक्षितुम् ।  
 प्रापो राजपथं चिरश्रुतिधृतव्यालोककौतूहल-  
 स्त्रीपुंसोदगण्यपुण्यनिगलैराकृष्णमाणो नु किम् ॥१॥

|                                |   |
|--------------------------------|---|
| सम्प्राप्तः मथुरां             | reaching Mathura  |
| दिन-अर्ध-विगमे                 | at the day's half end (noon)                              |
| तत्र-अन्तरस्मिन्               | there, just outside (the city)                            |
| वसन्-आरामे                     | halting in a garden                                       |
| विहित-आशनः                     | having finished eating food                               |
| सखि-जनैः-यातः                  | with friend folks (Thou) went to                          |
| पुरीम्-ईक्षितुम्               | the city to see (around)                                  |
| प्रापः राजपथं                  | (Thou) reached the main road                              |
| चिर-श्रुति-धृत-                | for long hearing (about Thee, and so)<br>holding          |
| व्यालोक-कौतूहल-                | to see (Thee) the eagerness                               |
| स्त्री-पुंस-                   | women and men   |
| उद्यत्-अगण्य-पुण्य-<br>निगलैः- | (whose) arising innumerable merits (in a)<br>chain (like) |
| आकृष्णमाणः                     | drawn (towards them)                                      |
| नु किम्                        | as if   |

Thou reached Mathura by noon. Having taken Thy lunch in a garden on the outskirts of Mathura, Thou proceeded to see the city with Thy friends, and reached the main road. Thou were drawn as though by a chain formed by the meritorious people of Mathura who had long heard about Thee and were very eager to see Thee in person.

त्वत्पाददयुतिवत् सरागसुभगा: त्वन्मूर्तिवद्योषितः  
 सम्प्राप्ता विलसत्पयोधररुचो लोला भवत् दृष्टिवत् ।  
 हारिण्यस्त्वदुरःस्थलीवदयि ते मन्दस्मितप्रौढिव-  
 नैर्मल्योल्लसिताः कचौघरुचिवद्राजत्कलापाश्रिताः ॥२॥

|                    |   |
|--------------------|---|
| त्वत्-पाद-         | Thy feet glow like  |
| दयुतिवत्           |   |
| सराग-सुभगा:        | 1)with reddish tinge beautiful 2)with intense love, radiant |
| त्वत्-मूर्तिवत्-   | Thy form like, the women                                    |
| योषितः             |   |
| सम्प्राप्ता:       | assembled   |
| विलसत्-पयोधर-      | 1) sporting the rain bearing cloud lustre                   |
| रुचः:              | 2)having breasts beautiful                                  |
| लोला               | 1) moving about 2) desirous (of seeing Thee)                |
| भवत्-दृष्टिवत्     | Thy eyes like   |
| हारिण्यः           | 1) wearing necklaces 2) attractive                          |
| त्वत्-             | Thy chest area like   |
| उरःस्थलीवत्-       |   |
| अयि ते             | O Thou! Thy   |
| मन्द-स्मित-        | mild smile's majesty like                                   |
| प्रौढिवत्          |   |
| नैर्मल्य-उल्लसिताः | (because of) purity, shining                                |
| कचौघ-रुचिवत्-      | (Thy) cluster of hair beauty like                           |
| राजत्-कलाप-        | 1) adorned by peacock feather stuck in them 2)              |
| आश्रिताः           | adorned by ornaments wearing                                |

The women who came to see Thee were similar to Thee in various respects - Thy feet glow with a reddish tinge, they were radiant and glowed with the intense love for Thee. Thou have a lustre of rain

bearing clouds, they had beautiful full breasts. Thy eyes always moved about, they had eyes which were always desirous to see Thee. Thy chest is attractive with many necklaces, they were also attractive. Thy mild smile has a majesty of innocence, they had a majesty and they shined due to their purity. Thy cluster of black hair is adorned by a peacock feather stuck in it, their tresses were adorned by wearing ornaments.

तासामाकलयन्नपाङ्गंवलनैमोदं प्रहर्षद्भुत-  
व्यालोलेषु जनेषु तत्र रजकं कञ्चित् पटीं प्रार्थयन् ।  
कस्ते दास्यति राजकीयवसनं याहीति तेनोदितः  
सद्यस्तस्य करेण शीर्षमह्थाः सोऽप्याप पुण्यां गतिम् ॥३॥

|                           |                                    |
|---------------------------|------------------------------------|
| तासाम्-आकलयन्-            | to them (the women) causing        |
| अपाङ्गं-वलनै:-            | by sidelong glances                |
| मोदं                      | extreme delight                    |
| प्रहर्ष-अद्भुत-व्यालोलेषु | (when) with joy and wonder swaying |
| जनेषु तत्र                | the people were there              |
| रजकं कञ्चित्              | a washerman some                   |
| पटीं प्रार्थयन्           | garments (Thou) asking for         |
| कः-ते दास्यति             | who to you is going to give        |
| राजकीय-वसनं               | royal robes                        |
| याहि-इति                  | go away', thus                     |
| तेन-उदितः                 | by him being said                  |
| सद्यः-तस्य                | at once his (head)                 |
| करेण शीर्षम्-अह्थाः       | by hand head (Thou) cut off        |
| सः-अपि-आप                 | he also attained                   |
| पुण्यां गतिं              | salvation                          |

Thy sidelong glances gave intense joy to the women and swayed the populace with joy and wonder. There among the people, Thou

asked a washerman for clothes to which he retorted saying 'who is going to give you royal robes, go away.' Thou at once cut off his head with Thy hand, whereby he attained salvation.

भूयो वायकमेकमायतमतिं तोषेण वेषोचितं  
 दाश्वांसं स्वपदं निनेथ सुकृतं को वेद जीवात्मनाम् ।  
 मालाभिः स्तबकैः स्तवैरपि पुनर्मलाकृता मानितो  
 भक्तिं तेन वृतां दिदेशिथ परां लक्ष्मीं च लक्ष्मीपते ॥४॥

|                  |                                   |
|------------------|-----------------------------------|
| भूयः             | then thereafter                   |
| वायकम्-एकम्-     | weaver, one                       |
| आयत-मतिं         | (who was) broad minded            |
| तोषेण वेष-उचितं  | with satisfaction, dress suitable |
| दाश्वांसं स्वपदं | gave, (him to) Thy abode          |
| निनेथ सुकृतं     | (Thou) did lead, merits           |
| कः वेद           | who can fathom                    |
| जीवात्मनाम्      | of embodied souls                 |
| मालाभिः स्तबकैः  | with garlands and bouquets        |
| स्तवैः-अपि       | and hymns of praise also          |
| पुनः-मालाकृता    | again by a garland maker          |
| मानितः भक्तिं    | honoured, Bhakti                  |
| तेन वृतां        | by him desired                    |
| दिदेशिथ          | (Thou) gave                       |
| परां लक्ष्मीं च  | and immense wealth also           |
| लक्ष्मीपते       | O Lord of Laxmi!                  |

One broad minded weaver gave to Thee suitable clothes and Thou conferred salvation to him. Who other than Thou can fathom the merits of the jivas. O Lord of Laxmi! Again a garland maker who

gave Thee garlands and bouquets and also sung hymns of praises  
was given Bhakti as desired by him, and also immense wealth.

कुञ्जामब्जविलोचनां पथिपुनर्दृष्टाऽङ्गरागे तया  
दत्ते साधु किलाङ्गरागमददास्तस्या महान्तं हृदि ।  
चित्तस्थामृजुतामथ प्रथयितुं गात्रेऽपि तस्याः स्फुटं  
गृह्णन् मञ्जु करेण तामुदनयस्तावज्जगत्सुन्दरीम् ॥५॥

|                       |  |
|-----------------------|--|
| कुञ्जाम्-अब्ज-        |  |
| विलोचनाम्             | to the hunched backed woman who was lotus eyed |
| पथि-पुनः-दृष्टा-      | on the way, then, seeing                       |
| अङ्गरागे तया दत्ते    | and being given unguents by her                |
| साधु किल-             | well indeed                                    |
| अङ्ग-                 | Dear Lord!                                     |
| रागम्-अददा:-          | love (thou) did give                           |
| तस्याः महान्तम्       | to her intense (love)                          |
| हृदि चित्तस्थाम्-     | in heart, which was there in her mind (also)   |
| ऋजुताम्-अथ            | that s straightness then                       |
| प्रथयितुं गात्रे-अपि  | to manifest in the body also                   |
| तस्याः स्फुटं गृह्णन् | for her clearly holding                        |
| मञ्जु करेण            | with (Thy) beautiful hand                      |
| ताम्-उदनयः-तावत्-     | uplifted her , then                            |
| जगत्-सुन्दरीम्        | to the most beautiful woman                    |

On the way Thou saw a beautiful woman with lotus eyes but with a hunch back. She presented to Thee sandal paste and other unguents and in return Thou created in her heart an intense love for Thee. Then, in order that her straight forward inner mind be reflected in her outer physical appearance also, Thou gave a gentle pull

holding her chin by Thy beautiful hand and thus transformed her into one of the most beautiful women in the world.

तावन्निश्चितवैभवास्तव विभो नात्यन्तपापा जना  
 यक्षिणीहृदते स्म शक्त्यनुगुणं ताम्बूलमाल्यादिकम् ।  
 गृह्णानः कुसुमादि किञ्चन तदा मार्गे निबद्धाञ्जलि-  
 नर्तिष्ठं बत हा यतोऽद्य विपुलामार्ति व्रजामि प्रभो ॥६॥

|                       |  |
|-----------------------|--|
| तावत्                 | then   |
| निश्चित-वैभवाः-तव     | those who had acquired full faith in Thy greatness |
| विभो                  | O Lord!  |
| न-अत्यन्त-पापा-जना    | and who were not very sinful                       |
| यत्-किञ्चित्-ददते-स्म | something or the other were giving (to Thee)       |
| शक्ति-अनुगुणं         | according to their capacity                        |
| ताम्बूल-माल्य-आदिकम्  | betel, garlands etc.,                              |
| गृह्णानः कुसुम-आदि    | carrying flowers etc                               |
| किञ्चन तदा मार्गे     | some, at that time, in the path                    |
| निबद्ध-अञ्जलिः        | with joined palms (in salutation)                  |
| न-अतिष्ठं             | did not stand (I)                                  |
| बत हा यतः-अद्य        | because of which today                             |
| विपुलाम्-आर्तिम्      | great sorrow                                       |
| व्रजामि प्रभो         | I am experiencing O Lord!                          |

O Lord! Then those who were not very sinful and so had acquired full faith in Thy greatness, offered to Thee something or the other according to their capacity, like betel, garlands etc., At that time, in the path, carrying some flowers, alas, I did not stand with joined

palms in salutation, because of which, today, I am experiencing great sorrow.

एषामीति विमुक्तयाऽपि भगवन्नालेपदात्र्या तया  
 दूरात् कातरया निरीक्षितगतिस्त्वं प्राविशो गोपुरम् ।  
 आघोषानुमितत्वदागममहाहर्षललद्वेवकी-  
 वक्षोजप्रगलत्पयोरसमिषात्कर्तीर्तिरन्तर्गता ॥७॥

|                      |                                   |
|----------------------|-----------------------------------|
| एषामि-इति            | I shall come thus                 |
| विमुक्तया-अपि        | though sent away                  |
| भगवन्-               | O Lord!                           |
| आलेपदात्रा           | (by her) who gave Thee unguents   |
| तया दूरात्           | by her from far                   |
| कातरया               | disdainfully                      |
| निरीक्षित-गति:-त्वम् | watching going Thee               |
| प्राविशः गोपुरम्     | entered the main gate of the city |
| आघोष-अनुमित-         | from jubilation inferred          |
| त्वत्-आगम-           | Thy coming                        |
| महा-हर्ष-उल्ललत्-    | the great joy stimulating         |
| देवकी-वक्षोज-        | from Devaki's breasts             |
| प्रगलत्-पयोरस-       | flowing milk                      |
| मिषात्-              | in the guise of                   |
| त्वत्-कीर्ति:-       | Thy fame                          |
| अन्तःगता             | went in (the city)                |

I will come again', saying so Thou dispersed the woman who had given unguents to Thee, whose gaze followed Thee till as far as Thou could be seen, going away. Then Thou prepared to enter the outer gate of the city (Mathura). Thy coming was preceded by Thy

fame which was like Devaki's (Krishna's mother) breast milk stimulated by the jubilation of Thy arrival.

आविष्टो नगरीं महोत्सववतीं कोदण्डशालां व्रजन्  
माधुर्येण नु तेजसा नु पुरुषैदूरिण दत्तान्तरः ।  
सग्मिभूषितमर्चितं वरधनुर्मा मेति वादात् पुरः  
प्रागृह्णा: समरोपयः किल समाक्राक्षीरभाङ्गीरपि ॥८॥

|                    |                                       |
|--------------------|---------------------------------------|
| आविष्टः:           | (Thou) having entered                 |
| नगरीं महोत्सववतीं  | the city ready for the festival       |
| कोदण्डशालां व्रजन् | to the hall of the great bow going    |
| माधुर्येण नु       | whether by charm                      |
| तेजसा नु           | or by Thy majesty,                    |
| पुरुषैः-दूरेण      | by the guards, standing at a distance |
| दत्तान्तरः:        | and allowing Thee to enter,           |
| सग्मिभूषितम्-      | with garlands adorned                 |
| अर्चितं वर-धनुः-   | and worshipped the great bow          |
| मा मा-इति          | do not do not thus                    |
| वादात् पुरः:       | saying, before (that),                |
| प्रागृह्णा:        | taking hold of and lifting            |
| समरोपयः किल        | strung it, indeed                     |
| समाक्राक्षीः-      | and drew it                           |
| अभाङ्गीः-अपि       | and broke it also                     |

Having entered the festive city Thou proceeded to the hall of the great bow. Charmed by Thy majesty, the people stood at a distance and the guards too gave way to Thee to enter. The great bow lay there decorated with flower garlands and worshipped. Before the guards or the caretakers admonished Thee saying 'No no' Thou took hold of the bow, lifted it up, strung it, drew it and also broke it.

श्वः कंसक्षपणोत्सवस्य पुरतः प्रारम्भतूर्योपम-  
 श्वापध्वंसमहाध्वनिस्तव विभो देवानरोमाञ्चयत् ।  
 कंसस्यापि च वेपथुस्तदुदितः कोदण्डखण्डद्वयी-  
 चण्डाभ्याहतरक्षिपूरुषरवैरुत्कूलितोऽभूत त्वया ॥९॥

|                                |   |
|--------------------------------|---|
| श्वः                           | tomorrow  |
| कंस-क्षपण-उत्सवस्य             | of the Kansa's slaying festival's                           |
| पुरतः प्रारम्भ-तूर्य-<br>उपमः- | before, beginning with the initial drum beat<br>like        |
| चाप-ध्वंस-महा-<br>धनिः-        | the bow's breaking terrific sound                           |
| तव विभो                        | by Thee O Lord!   |
| देवान्-अरोमाञ्चयत्             | in the gods' produced horripilation                         |
| कंसस्य-अपि च                   | and of Kansa also   |
| वेपथुः-तत्-उदितः               | trembling from that arose                                   |
| कोदण्ड-खण्ड-द्वयी-             | with the bow's two pieces                                   |
| चण्ड-अभ्याहत-                  | severely beaten   |
| रक्षि-पूरुष-रवैः-              | the guard's cries   |
| उत्कूलितः-अभूत्                | (the sound) was made to overflow (or<br>increased manifold) |
| त्वया                          | by Thee   |

The breaking of the bow with a terrific sound was like the heralding drum beat to the festival of Kansa's destruction due the next day. O Lord! The sound caused horripilation in the gods. Even Kansa trembled by the sound which increased many fold and overflowed by the shrieks of the guards who were severely beaten by Thee with the two pieces of the bow.

शिष्टैर्दुष्जनैश्च वृष्महिमा प्रीत्या च भीत्या ततः  
 सम्पश्यन् पुरसम्पदं प्रविचरन् सायं गतो वाटिकाम् ।

श्रीदाम्ना सह राधिकाविरहजं खेदं वदन् प्रस्वप-  
न्नानन्दन्त्रवतारकार्यघटनाद्वातेश संरक्ष माम् ॥१०॥

|                         |  |
|-------------------------|--|
| शिष्टे:-                | by the good people   |
| दुष्ट-जनै:-च            | and by the wicked people   |
| दृष्ट-महिमा             | was realised the greatness                                       |
| प्रीत्या च भीत्या       | with love and with fear  |
| ततः सम्पश्यन्           | then seeing  |
| पुर-सम्पदं<br>प्रविचरन् | the city's prosperity, moving about                              |
| सायं गतः<br>वाटिकाम्    | in the evening went to the garden                                |
| श्रीदाम्ना सह           | with Shreedaamaa   |
| राधिका-विरहजं<br>खेदं   | Raadhaa's separation causing sorrow                              |
| वदन् प्रस्वपन्-         | talking about and then sleeping                                  |
| आनन्दन्-                | and feeling happy  |
| अवतार-कार्य-<br>घटनात्- | at the impending fulfilment of the purpose of<br>Thy incarnation |
| वातेश संरक्ष माम्       | O Lord of Guruvaayur! Protect me                                 |

Thy greatness was realised by the good people with love and by the wicked people with fear. Thou moved about the city viewing its prosperity and returned to Thy camp in the garden in the evening. Thou talked to Shreedaamaa about Thy sorrow because of the separation from Raadhaa. Thou then went to sleep feeling content and happy at the impending fulfilment of the purpose of Thy incarnation. O Lord of Guruvaayur! deign to protect me.

## Dashaka 75

प्रातः सन्त्वस्तभोजक्षितिपतिवचसा प्रस्तुते मल्लतूर्ये  
 सङ्घे राजां च मञ्चानभियुषि गते नन्दगोपेऽपि हर्ष्यम् ।  
 कंसे सौधाधिरूढे त्वमपि सहबलः सानुगश्चारुवेषो  
 रङ्गद्वारं गतोऽभूः कुपितकुवलयापीडनागावलीढम् ॥१॥

|                          |  |
|--------------------------|--|
| प्रातः                   | early next morning   |
| सन्त्वस्त-भोज-           | at the frightened Kansa                                    |
| क्षितिपति-वचसा           | king's command   |
| प्रस्तुते मल्ल-तूर्ये    | was commenced the wrestling by the beating<br>of the drums |
| सङ्घे राजां च            | and the assembly of kings                                  |
| मञ्चान्-अभियुषि          | to their seats had ascended                                |
| गते नन्दगोपे-            | Nandagopa had gone   |
| अपि हर्ष्यम्             | also to the palace   |
| कंसे-सौध-<br>अधिरूढे     | and Kansa had climbed to the top balcony of<br>his palace  |
| त्वम्-अपि सह-<br>बलः     | Thou also along with Balaraam                              |
| सानुगः-चारु-वेषः         | and with friends, attractively dressed                     |
| रङ्ग-द्वारं गतः-<br>अभूः | to the gate of the arena went (which was)                  |
| कुपित-<br>कुवलयापीड-     | by the angered Kuvalayaapeeda                              |
| नाग-अवलीढम्              | the elephant obstructed                                    |

Early the next morning, the frightened king Kansa commanded the commencement of the wrestling by the beating of the drums. The assembly of the kings ascended their respective seats to witness the

wrestling. Nandagopa had also gone to the palace, and Kansa had also climbed to the top balcony of his palace. Thou along with Balaraama and Thy friends, dressed attractively approached the gates of the arena which was obstructed by the angered great elephant Kuvalayaapeeda.

पापिष्ठापेहि मार्गद्रुतमिति वचसा निष्ठुरकृद्धबुद्धे-  
रम्बष्टस्य प्रणोदादधिकजवजुषा हस्तिना गृह्यमाणः ।  
केलीमुक्तोऽथ गोपीकुचकलशचिरस्पर्धिनं कुम्भमस्य  
व्याहत्यालीयथास्त्वं चरणभुवि पुनर्निर्गतो वल्मुहासी ॥२॥

|                        |   |
|------------------------|---|
| पापिष्ठ-अपेहि          | O wicked one, move away                       |
| मार्गति-द्रुतम्-       | from the way quickly                          |
| इति वचसा               | thus saying                                   |
| निष्ठुर-कृद्ध-बुद्धे-  | the cruel and angry minded                    |
| अम्बष्टस्य प्रणोदात्-  | mahout's prompting                            |
| अधिक-जव-जुषा           | more speed taking                             |
| हस्तिना गृह्यमाणः      | by the elephant (Thou) being caught           |
| केली-मुक्तः-अथ         | playfully releasing Thyself, then             |
| गोपी-कुच-कलश-          | the Gopikas' pot like breasts                 |
| चिर-स्पर्धिनं          | who was always competing                      |
| कुम्भम्-अस्य व्याहत्य- | on this (elephant's) forehead striking a blow |
| अलीयथा:-त्वं           | hid Thou                                      |
| चरण-भुवि               | between its (elephant's) legs                 |
| पुनः-निर्गतः           | (Thou) again came out                         |
| वल्मु-हासी             | sweetly smiling                               |

Thou said 'O wicked one move away from the way quickly'. At this the cruel and angry minded mahout prompted the elephant, who taking great speed caught Thee in its tusks. As though in play Thou released Thyself and struck a blow on the elephant's bulging

forehead which rivalled with the Gopikas' pot like breasts. Thou then hid between the elephant's legs for sometime and then came out smiling sweetly.

हस्तप्राप्योऽप्यगम्यो झटिति मुनिजनस्येव धावन् गजेन्द्रं  
 क्रीडन्नापात्य भूमौ पुनरपिपततस्तस्य दन्तं सजीवम् ।  
 मूलादुन्मूल्य तन्मूलगमहितमहामौक्तिकान्यात्ममित्रे  
 प्रादास्त्वं हारमेभिर्लिलितविरचितं राधिकायै दिशेति ॥३॥

|                    |                                 |
|--------------------|---------------------------------|
| हस्त-प्राप्य:-अपि- | in the hands grasped also       |
| अगम्यः झटिति       | unattainable hastily            |
| मुनिजनस्य-         | of the sages                    |
| इव धावन्           | in the same manner, the running |
| गजेन्द्रं क्रीडन्- | elephant playfully              |
| आपात्य भूमौ        | throwing down on the ground     |
| पुनः-अभिपततः-तस्य  | again when charging he was      |
| दन्तं सजीवम्       | the tooth, live                 |
| मूलात्-उन्मूल्य    | from its roots pulling out      |
| तत्-मूलग-          | off its (the tusks') root       |
| महित-महा-          | priceless large                 |
| मौक्तिकानि-        | pearls                          |
| आत्म-मित्रे        | to Thy friend                   |
| प्रादा:-त्वम्      | Thou gave (saying)              |
| हारम्-एभि:-        | necklace with these             |
| ललित-विरचितं       | beautifully made                |
| राधिकायै           | to Raadhaa                      |
| दिश-इति            | give, thus                      |

To the sages who meditate, just as Thou seem to be in their grasp but suddenly elude them, so also Thou escaped even when Thou

were in the grasp of the elephant, running away just when it seemed to catch hold of Thee. Thou then playfully threw him on the ground. As he again rushed towards Thee, Thou pulled out its tooth from the root of its tusk. From there emerged priceless large pearls which Thou gave to Thy friend asking him to get them made into a beautiful necklace and give it to Raadhaa.

गृह्णानं दन्तमंसे युतमथ हलिना रङ्गमङ्गाविशन्तं  
त्वां मङ्गल्याङ्गभङ्गीरभसहतमनोलोचना वीक्ष्य लोकाः ।  
हंहो धन्यो हि नन्दो नहि नहि पशुपालाङ्गना नो यशोदा  
नो नो धन्येक्षणाः स्मास्तिजगति वयमेवेति सर्वे शाशंसुः ॥४॥

|                           |                                      |
|---------------------------|--------------------------------------|
| गृह्णानं दन्तम्-अंसे      | carrying the tusk on the shoulder    |
| युतम्-अथ हलिना            | with Balaraam then                   |
| रङ्गम्-अङ्ग-              | the arena, O Lord!                   |
| आविशन्तम्                 | entering                             |
| त्वां मङ्गल्य-अङ्ग-भङ्गी- | Thee with auspicious beautiful form  |
| रभस-हत-मनः-लोचना          | forcefully drawing the mind and eyes |
| वीक्ष्य लोकाः             | seeing, the people (exclaimed)       |
| हंहो धन्य हि नन्दः        | Oh! Fortunate indeed is Nanda        |
| नहि नहि पशुपाल-अङ्गना     | no no the Gopa women                 |
| नो यशोदा                  | no Yashodaa                          |
| नो नो धन्य-ईक्षणाः स्मः-  | no no fortunate are we the onlookers |
| त्रिजगति                  | in the three worlds                  |
| वयम्-एव-इति               | we alone (are fortunate) thus        |
| सर्वे शाशंसुः             | everyone declared                    |

O Lord! Carrying the tusk on the shoulder, as Thou entered the arena with Balaraama, everyone's eyes and minds were forcefully drawn towards Thy auspicious form. The people exclaimed 'O fortunate indeed is Nanda, no no the Gopikaas, no Yashodaa, no no

we the onlookers are fortunate, we alone are fortunate indeed in the three worlds.' Thus everyone declared.

पूर्णं ब्रह्मैव साक्षात्निरवधि परमानन्दसान्द्रप्रकाशं  
 गोपेषु त्वं व्यलासीर्ण खलु बहुजनैस्तावदावेदितोऽभूः ।  
 दृष्ट्वाऽथ त्वां तदेदंप्रथममुपगते पुण्यकाले जनौघाः:  
 पूर्णानन्दा विपापाः सरसमभिजगुस्त्वलृतानि स्मृतानि ॥५॥

|                           |   |
|---------------------------|---|
| पूर्णं ब्रह्म-एव          | The Complete Brahman Itself That Thou are             |
| साक्षात्-निरवधि           | right in front, free from all limitations             |
| परम-आनन्द-सान्द्र-प्रकाशं | of the nature of supreme bliss and pure consciousness |
| गोपेषु त्वं व्यलासी:-     | among the Gopas Thou shone                            |
| न खलु बहु-जनै:-           | not indeed by many people                             |
| तावत्-आविदेतः-अभूः        | then (Thou) were known (as Brahamn)                   |
| दृष्ट्वा-अथ त्वां         | then seeing Thee                                      |
| तत्-इदम्-प्रथमम्-         | that this for the first time                          |
| उपगते पुण्यकाले           | arising of the auspicious time                        |
| जन-औघाः                   | hordes of people                                      |
| पूर्णानन्दा विपापाः       | full of bliss, becoming free from sin                 |
| सरसम्-अभिजगुः-            | joyfully narrated                                     |
| त्वत्-कृतानि स्मृतानि     | Thy deeds, which they remembered                      |

Not many people had the knowledge that Thou who shone and lived among the Gopas were Brahman incarnate and the essence of Supreme Bliss and Pure consciousness, free from all limitations. For many of them the auspicious time had arisen that they saw Thee for the first time and were full of bliss and became free from sin and joyfully narrated Thy deeds which they remembered.

चाणूरो मल्लवीरस्तदनु नृपगिरा मुष्टिको मुष्टिशाली  
त्वां रामं चाभिपेदे झटझटिति मिथो मुष्टिपातातिरूक्षम् ।  
उत्पातापातनाकर्षणविविधरणान्यासतां तत्र चित्रं  
मृत्योः प्रागेव मल्लप्रभुरगमदयं भूरिशो बन्धमोक्षान् ॥६॥

|                          |   |
|--------------------------|---|
| चाणूरः मल्लवीरः-         | Chaanoora, the champion wrestler          |
| तदनु नृप-गिरा            | thereafter, at the king's command         |
| मुष्टिकः मुष्टिशाली      | Mushtika, the boxer                       |
| त्वां रामं च-अभिपेदे     | Thee and Balaraama attacked               |
| झटझटिति मिथः             | loudly and mutually                       |
| मुष्टि-पात-अति-रूक्षम्   | with fists and blows fierce               |
| उत्पात-आपातन-<br>आकर्षण- | throwing up, pushing down and<br>dragging |
| विविध-रणानि-             | (such) various methods of fight           |
| आसतां तत्र चित्रं        | which were there, what a wonder           |
| मृत्योः प्राक्-एव        | even before death                         |
| मल्लप्रभुः-अगमत्-अयं     | this champion of wrestling attained       |
| भूरिशः बन्ध-मोक्षान्     | many times bondage and release            |

At the king's command the champion wrestler Chaanoor and the boxer Mushtika attacked Thee and Balaraama. There were mutual and loud and fierce blows of fists, throwing up, pushing down and dragging and various such methods of fight were used. What a wonder it is that the leading wrestler Chaanoor, even before his death attained bondage and release many times at Thy hands.

हा धिक् कष्टं कुमारौ सुललितवपुषौ मल्लवीरौ कठोरौ  
न द्रक्ष्यामो व्रजामस्त्वरितमिति जने भाषमाणे तदानीम् ।  
चाणूरं तं करोद्भ्रामणविगलदसुं पोथयामासिथोव्यं  
पिष्ठोऽभून्मुष्टिकोऽपि द्रुतमथ हौलिना नष्टशिष्टैर्दधावे ॥७॥

|                                |  |
|--------------------------------|--|
| हा धिक् कष्टं                  | alas! How bad!                             |
| कुमारौ सुललित-वपुषौ            | the two boys, tender bodied                |
| मल्लवीरौ कठोरौ                 | the (two) wrestlers are tough              |
| न द्रक्ष्यामः                  | (we will) not see (this fight)             |
| व्रजामः-त्वरितम्-              | will go away quickly                       |
| इति जने भाषमाणे                | thus when people were talking              |
| तदानीम् चाणूरुं तं             | then that Chaanoor                         |
| कर-उद्भ्रामण-                  | (who was) by hand whirled around (by Thee) |
| विगलत्-असुं                    | (and so) whose life slipped away (he died) |
| पोथयामासिथ-उर्ब्या             | (Thou) threw him on the earth              |
| पिष्टः-अभूत्-मुष्टिकः:-<br>अपि | crushed was Mushtika also                  |
| द्रुतम्-अथ हलिना               | quickly then by Balaraama                  |
| नष्ट-शिष्टे:-दधावे             | other than the (two) killed ran away       |

Alas! How bad! The two boys are tender bodied and the two wrestlers are tough. We will go away quickly and not see this unequal contest,' thus the people were talking among themselves. Just then Thou caught hold of Chaanoor's arm and whirled him round and round and threw him dead on the ground. Mushtika was also quickly crushed to death by Balaraama. The remaining wrestlers ran away out of fear.

कंस संवार्य तूर्य खलमतिरविदन् कार्यमार्यान् पितृस्ता-  
नाहन्तुं व्याप्तमूर्तेस्तव च समशिषद्दूरमुत्सारणाय ।  
रुष्टे दुष्टेक्तिभिस्त्वं गरुड इव गिरि मञ्चमञ्चन्नदञ्चत्-  
खडगव्यावलादुसंग्रहमपि च हठात् प्राग्रहीरौग्रसेनिम् ॥८॥

|                   |                           |
|-------------------|---------------------------|
| कंस संवार्य तूर्य | Kansa, stopping the drums |
|-------------------|---------------------------|

|                                |  |
|--------------------------------|--|
| खल-मति:-अविदन्                 | (he) the wicked not knowing                    |
| कार्यम्-                       | what to do                                     |
| आर्यन्-पितृन्-तान्-<br>आहन्तुं | those respected parents to be killed           |
| व्याप्तमूर्ते:-तव              | O Omniscient Lord! Thine (the parents)         |
| च समशिष्ट-                     | and ordered                                    |
| दूरम्-उत्सारणाय                | to drive far away                              |
| रुषः दुष्ट-उक्तिभिः -त्वं      | annoyed by wicked words Thou                   |
| गरुडः-इव गिरिं                 | like Garuda flying to (the top of a ) mountain |
| मञ्चम्-अञ्चन्-                 | jumping to the throne (of Kansa)               |
| उदञ्चत्-खड्ग-व्यावला-          | raised up sword brandishing                    |
| दुस्संग्रहम्-अपि               | (so) difficult to catch hold of (such Kansa)   |
| च हठात् प्राग्रही:-            | with determination (Thou) caught hold of       |
| औग्रसेनिम्                     | that son of Ugrasena                           |

Kansa asked for the drums to be stopped. Then the wicked one not knowing what to do ordered for Thy respected parents to be killed. O Omnipresent Lord! He also ordered that Thou be driven away to a remote place. Thou were very annoyed at his wicked words. Thou leaped with determination to the throne of Kansa to the highest balcony of his palace, like a Garuda ascends to the top of the mountain, and gripped him, the son of Ugrasena, though he was difficult to catch hold of because he resisted with brandishing a sword.

सद्यो निष्पिष्टसन्धिं भुवि नरपतिमापात्य तस्योपरिस्टा-  
त्त्वय्यापाल्ये तदैव त्वदुपरि पतिता नाकिनां पुष्पवृष्टिः ।  
किं किं ब्रूमस्तदानीं सततमपि भिया त्वद्वतात्मा स भेजे  
सायुज्यं तद्वधोत्था परम परमियं वासना कालनेमे: ॥९॥

|                             |  |
|-----------------------------|--|
| सद्यः निष्पिष्ट-सन्धिं      | immediately crushing his joints                          |
| भुवि नरपतिम्-<br>आपात्य     | on the ground the king hurling                           |
| तस्य-उपरिष्ठात्-            | on top of him  |
| त्वयि-आपात्ये तदा-<br>एव    | Thou falling at that very moment                         |
| त्वत्-उपरि पतिता            | on Thee fell   |
| नाकिनां पुष्प वृष्टिः       | from the gods, shower of flowers                         |
| किं किं ब्रूमः-तदानीं       | what all should I say, at that time                      |
| सततम्-अपि भिया              | always out of fear                                       |
| त्वत्-गत-आत्मा स<br>भेजे    | thinking of you he attained                              |
| सायुज्यं त्वत्-वध-<br>उत्था | union with Thee, arising from Thee killing<br>him        |
| परम परम-इयं                 | O Supreme Being! This alone                              |
| वासना कालनेमेः              | was the vaasanaa (past life's tendency), of<br>Kaalanemi |

Immediately crushing his joints Thou hurled the king on the ground and jumped on his body. At that very moment the gods in heaven showered flowers on Thee. What shall I say! O Supreme Being! Though Kansa always remembered Thee out of fear, he attained union with Thee as a result of Thou killing him. This was due to his vaasanaa (past life's tendency) as Kaalanemi (in his previous birth) who was killed by Thee.

तद्भ्रातृनष्ट पिष्टा द्रुतमथ पितरौ सन्नमन्त्रग्रसेनं  
 कृत्वा राजानमुच्चैर्येदुकुलमखिलं मोदयन् कामदानैः ।  
 भक्तानामुत्तमं चोद्धवममरगुरोराप्तनीतिं सखायं  
 लब्ध्वा तुष्टो नगर्या पवनपुरपते रुन्धि मे सर्वरोगान् ॥१०॥

|                             |   |
|-----------------------------|---|
| तत्-भ्रातृन्-अष्ट<br>पिष्टा | his eight brothers killing  |
| द्रुतम्-अथ                  | quickly then  |
| पितरौ सन्नमन्-              | prostrating before the parents  |
| उग्रसेनं कृत्वा<br>राजानम्- | Ugrasena making the king  |
| उच्चैः-यदुकुलम्-<br>अखिलं   | greatly the whole of the Yaadava clan                                   |
| मोदयन् कामदानैः             | making happy by giving what they desired                                |
| भक्तानाम्-उत्तमं            | and the greatest of devotees  |
| च-उद्धवम्-                  | Uddhava   |
| अमरगुरोः-आप्त-<br>नीतिं     | who had received the ethics from the<br>preceptors of gods (Brahaspati) |
| सखायं लब्ध्वा               | getting as friend   |
| तुष्टः नगर्या               | satisfied (resided) in the capital city                                 |
| पवनपुरपते                   | O Lord of Guruvaayur!   |
| रुच्छि मे सर्व-रोगान्       | remove my all afflictions   |

Quickly then Thou killed Kansa's eight brothers. Prostrating before Thy parents, Thou made Ugrasena the king and made the whole Yaadava clan greatly happy by giving them what they desired. Thou then got Uddhava as friend who was the greatest of devotees and had received instructions into the laws of ethics from the preceptor of gods, Brihaspati. Thou resided in the capital with satisfaction. O Lord of Guruvaayur! deign to remove all my afflictions.

## Dashaka 76

गत्वा सान्दीपनिमथ चतुष्षष्टिमात्रैरहोभिः  
 सर्वज्ञस्त्वं सह मुसलिना सर्वविद्या गृहीत्वा ।  
 पुत्रं नष्टं यमनिलयनादाहृतं दक्षिणार्थं  
 दत्वा तस्मै निजपुरमगा नादयन् पाञ्चजन्यम् ॥१॥

|                               |  |
|-------------------------------|--|
| गत्वा सान्दीपनिम्-अथ          | going to the sage Saandipani, then             |
| चतुः-षष्टि-मात्रैः-<br>अहोभिः | in 64 days only                                |
| सर्वज्ञः-त्वं                 | Omniscient Thou                                |
| सह मुसलिना                    | along with Balaraama                           |
| सर्व-विद्या गृहीत्वा          | all knowledge mastering                        |
| पुत्रं नष्टं                  | the dead son                                   |
| यम-निलयनात्-आहृतं             | from Yama's abode bringing                     |
| दक्षिणा-अर्थ                  | by way of dakshinaa (to the teacher Sandipini) |
| दत्वा तस्मै                   | giving him                                     |
| निज-पुरम्-अगा                 | to Thy city went back                          |
| नादयन् पाञ्चजन्यम्            | sounding the conch Paanchajanya                |

Along with Balaraama Thou went to sage Sandipani's aashram and mastered all knowledge in just 64 days. Thou brought back Thy guru Sandipani's dead son from Yama's abode and gave him by way of Guru-dakshinaa. Thou then went back to Thy city sounding the conch Paanchajanya.

स्मृत्वा स्मृत्वा पशुपसुद्वशः प्रेमभारप्रणुन्नाः  
 कारुण्येन त्वमपि विवशः प्राहिणोरुद्धर्वं तम् ।  
 किञ्चामुष्मै परमसुहृदे भक्तवर्याय तासां  
 भक्त्युद्रेकं सकलभुवने दुर्लभं दर्शयिष्यन् ॥२॥

|                      |   |
|----------------------|---|
| स्मृत्वा स्मृत्वा    | remembering again and again             |
| पशुप-सुदृशः          | the beautiful Gopikas                   |
| प्रेम-भार-प्रणुन्नाः | who were overwhelmed with love for Thee |
| कारुण्येन            | with compassion                         |
| त्वम्-अपि विवशः      | Thou also were overcome                 |
| प्राहिणोः-उद्धवं तम् | (Thou) sent that Uddhava                |
| किम्-च-अमुष्मै       | and besides to him                      |
| परम-सुहृदे           | (Thy) very dear friend                  |
| भक्तवर्याय तासां     | those great devotees                    |
| भक्ति-उद्रेकं        | intense devotion                        |
| स्कल-भुवने दुर्लभं   | rare in the whole world                 |
| दर्शयिष्यन्          | wishing to show                         |

Again and again Thou remembered the overwhelming love of the beautiful Gopikas for Thee. Thou were also overpowered with compassion for them. Thou sent Thy very dear friend Uddhava to them with a message. Also with the desire to demonstrate to him the intense devotion of those great devotees which was rare in the whole world.

त्वन्माहात्म्यप्रथिमपिशुनं गोकुलं प्राप्य सायं  
 त्वद्वाताभिर्भु स रमयामास नन्दं यशोदाम् ।  
 प्रातर्दृष्ट्वा मणिमयरथं शङ्किताः पङ्कजाक्ष्यः  
 श्रुत्वा प्राप्तं भवदनुचरं त्यक्तकार्याः समीयुः ॥३॥

|                     |                                   |
|---------------------|-----------------------------------|
| त्वत्-माहात्म्य-    | Thy greatness (and)               |
| प्रथिम-पिशुनं       | magnitude indicating              |
| गोकुलं प्राप्य सायं | to Gokula reaching in the evening |
| त्वत्-वाताभिः-बहु   | with Thy many news                |
| स रमयामास           | he (Uddhava) delighted            |

|                     |                                  |
|---------------------|----------------------------------|
| नन्द यशोदाम्        | Nanda and Yashodaa               |
| प्रातः-दृष्टा       | in the morning seeing            |
| मणिमय-रथं           | the bejewelled chariot           |
| शक्तिः पङ्कजाक्ष्यः | suspecting, the lotus eyed women |
| श्रुत्वा प्राप्तं   | hearing (that) had come          |
| भवत्-अनुचरं         | Thy emissary (follower)          |
| त्यक्त-कार्याः      | abandoning their work            |
| समीयुः              | gathered                         |

Gokula's prosperity was an indication of the magnitude of Thy greatness. Reaching there in the evening, Uddhava delighted Nanda and Yashodaa with Thy many news. In the morning the lotus eyed women of Gokula saw the bejewelled chariot and suspected Thy arrival. They came to know that one of Thy emissaries had come. Abandoning their work, they gathered at the house of Nandagopa.

दृष्टा चैनं त्वदुपमलसद्वेषभूषाभिरामं  
 स्मृत्वा स्मृत्वा तव विलसितान्युच्चकैस्तानि तानि ।  
 रुद्धलापाः कथमपि पुनर्गद्धरां वाचमूचुः  
 सौजन्यादीन् निजपरभिदामप्यलं विस्मरन्त्यः ॥४॥

|                       |  |
|-----------------------|--|
| दृष्टा च-एनं          | and seeing him                         |
| त्वत्-उपम-            | similar to Thee                        |
| लसत्-वेष-भूषा-आभिरामं | donning clothes and ornaments charming |
| स्मृत्वा स्मृत्वा     | remembering again and again            |
| तव विलसितानि-         | Thy various deeds                      |
| उच्चकैः-तानि तानि     | thoroughly all of them                 |
| रुद्ध-आलापाः          | choking for words                      |
| कथम्-अपि              | somehow                                |

|               |                             |
|---------------|-----------------------------|
| पुनः-गद्धां   | again with faltering        |
| वाचम्-ऊचुः    | words spoke                 |
| सौजन्य-आदीन्  | behaviour etc.,             |
| निज-परभिदाम्- | self and others' difference |
| अपि-अलं       | also completely             |
| विस्मरन्त्यः  | forgetting                  |

The Gopikas saw Uddhava donning charming clothes and ornaments similar to Thine. They remembered Thee again and again and Thy various deeds and sports very thoroughly. They were full of emotions and were choking for words, and somehow managed to speak to Uddhava with faltering words. They had forgotten to observe the norms of behaviour and courtesies, and the differences between themselves and others.

श्रीमान् कि त्वं पितृजनकृते प्रेषितो निर्दयेन  
 कासौ कान्तो नगरसुद्दशां हा हरे नाथ पायाः ।  
 आश्लेषाणाममृतवपुषो हन्त ते चुम्बनाना-  
 मुन्मादानां कुहकवचसां विस्मरेत् कान्त का वा ॥५॥

|                   |                                 |
|-------------------|---------------------------------|
| श्रीमान् कि त्वं  | O Sir! Is it (that) you         |
| पितृजन-कृते       | for the sake of the parents     |
| प्रेषितः निर्दयेन | are sent by the heart-less one  |
| क-असौ कान्तः:     | where is that (Krishna) beloved |
| नगर-सुद्दशां      | of the city beauties            |
| हा हरे नाथ पायाः  | O Hari! O Lord! protect us      |
| आश्लेषाणाम्-      | of the embraces                 |
| अमृत-वपुषः        | of that nectarine form          |
| हन्त ते           | alas! Of Thee                   |
| चुम्बनानाम्       | the kisses                      |

|                 |                       |
|-----------------|-----------------------|
| उन्मादानां      | the intense love      |
| कुहक-वचसां      | and sly words         |
| विस्मरेत् कान्त | will forget O beloved |
| का वा           | which one (woman)     |

O Sir! Is it that you are sent by the heartless Krishna for the sake of his parents? Where is the beloved one of the beauties of the city? O Lord! O Hari! Protect us. Alas which one of us women can forget the embrace of the nectarine form, the kisses of intense love and the frolicsome words of the beloved one?"

रासक्रीडालुलितललितं विश्लथत्केशपाशं  
 मन्दोद्धिन्नश्रमजलकणं लोभनीयं त्वदङ्गम् ।  
 कारुण्याब्दे सकृदपि समालिङ्गितुं दर्शयेति  
 प्रेमोन्मादादभुवनमदन त्वप्रियास्त्वां विलेपुः ॥६॥

|                      |                                    |
|----------------------|------------------------------------|
| रास-क्रीडा           | during the Raasa dance             |
| लुलित-ललितं          | which was done up, the beautiful   |
| विश्लथत्-केश-पाशं    | dishevelled untied (loosened) hair |
| मन्द-उद्धिन्न-       | the slight appearance (of)         |
| श्रमजल-कणं           | of the sweat drops due to exertion |
| लोभनीयं त्वत्-अङ्गम् | enchanting Thy form                |
| कारुण्य-अब्दे        | O Ocean of Compassion!             |
| सकृत्-अपि            | at least once                      |
| समालिङ्गितुम् दर्शय- | to embrace (kindly) show           |
| इति प्रेम-उन्मादात्- | thus out of intense love           |
| भुवनमदन              | O Enchanter of all the worlds!     |
| त्वत्-प्रिया:-       | Thy dear ones                      |
| त्वां विलेपुः        | implored Thee                      |

During the Raasa dance the done up beautiful hair which were dishevelled and had loosened, and with the appearance of sweat drops, Thy form was rendered enchanting. O Ocean of Compassion! Reveal to us once that form, so that we may once more embrace that form of Thee! O Enchanter of all the worlds!', thus Thy dear ones implored Thee out of intense love.

एवंप्रायैर्विवशवचनैराकुला गोपिकास्ता-  
स्त्वत्सन्देशैः प्रकृतिमनयत् सोऽथ विज्ञानगर्भैः ।  
भूयस्ताभिर्मुदितमतिभिस्त्वन्मयीभिर्वधूभिः-  
स्तत्तद्वार्तासरसमनयत् कानिचिद्वासराणि ॥७ ॥

|                          |  |
|--------------------------|--|
| एवं-प्रायैः-             | of such kind   |
| विवश-वचनैः-              | of despairful words                                  |
| आकुला: गोपिकाः-<br>ता:-  | overwhelmed with grief, those Gopikas                |
| त्वत्-सन्देशैः           | with Thy messages (of deep knowledge)                |
| प्रकृतिम्-अनयत्          | came to their own selves (became normal)             |
| सः-अथ                    | he (Uddhava) then                                    |
| विज्ञान-गर्भैः           | with knowledge of self full of                       |
| भूयः-                    | thereafter   |
| ताभिः-<br>मुदितमतिभिः-   | with them who were delighted                         |
| त्वत्-मयीभिः-<br>वधूभिः- | and who were absorbed in Thee, with<br>(those) women |
| तत्-तत्-वार्ता-          | all those tales                                      |
| सरसम्-अनयत्              | happily narrating spent                              |
| कानिचित्-वासराणि         | some days  |

The Gopikas bemoaned their fate with such words of despair and were overwhelmed with grief. Uddhava comforted them with Thy

message of deep spiritual import. They came to their normal selves and thereafter experienced Thy inner presence. Uddhava spent some days with the totally devoted Gopikas joyfully and happily narrating various incidents about Thee.

त्वत्प्रोद्धानैः सहितमनिशं सर्वतो गेहकृत्यं  
 त्वद्वार्तैव प्रसरति मिथः सैव चोत्स्वापलापाः ।  
 चेष्टा प्रायस्त्वदनुकृतयस्त्वन्मयं सर्वमिवं  
 दृष्ट्वा तत्र व्यमुहदधिकं विस्मयादुद्भवोऽयम् ॥८॥

|                           |                          |
|---------------------------|--------------------------|
| त्वत्-प्रोद्धानैः सहितम्- | with songs about Thee    |
| अनिशं सर्वतः              | always everywhere        |
| गेह-कृत्यं                | household chores         |
| त्वत्-गार्ता-एव           | Thy tale alone           |
| प्रसरति                   | goes on                  |
| मिथः सा-एव                | amongst them that alone  |
| च-उत्स्व-अपलापाः          | in dreams speaking       |
| चेष्टा: प्रायः:-          | actions mostly           |
| त्वत्-अनुकृतयः:-          | were Thy imitations      |
| त्वत्-मयं                 | Thyself personified      |
| सर्वम्-एवं                | everything altogether    |
| दृष्ट्वा तत्र             | seeing there             |
| व्यमुहत्-अधिकं            | was stunned very greatly |
| विस्मयात्-उद्भवः-अयम्     | with wonder.that Uddhava |

The Gopikas always sang songs about Thee. Everywhere while doing their household chores, they narrated Thine tales, amongst themselves. They even spoke about Thee in their dreams. Their actions were mostly imitations of Thy actions as they tried to personify Thee. Everything that there, was permeated by Thy

presence. Observing all this that great devotee Uddhava was wonderstruck and left stunned.

राधाया मे प्रियतममिदं मत्प्रियैवं ब्रवीति  
 त्वं किं मौनं कलयसि सखे मानिनीमत्प्रियेव।  
 इत्याद्येव प्रवदति सखि त्वप्रियो निर्जने मा-  
 मित्यंवादैररमदयं त्वप्रियामुत्पलाक्षीम् ॥९॥

|                        |                                      |
|------------------------|--------------------------------------|
| राधाया: मे             | for Raadhaa of Mine                  |
| प्रियतमम्-इदं          | this is the favourite                |
| मत्-प्रिया-एवं ब्रवीति | my dear one speaks like this         |
| त्वं किं मौनं कलयसि    | you are why silence maintaining      |
| सखे                    | Oh! Friend                           |
| मानिनी-मत्-प्रिया-इव   | like my dear and proud one (Raadhaa) |
| इति-आदि-एव             | in this way only                     |
| प्रवदति सखि            | says O friend (Raadhaa)              |
| त्वत्-प्रियः           | your beloved (Krishna)               |
| निर्जने माम्-          | when alone, to me                    |
| इत्थं-वादैः-           | with such words                      |
| अरमत्-अयं              | gladdened he (Uddhava)               |
| त्वत्-प्रियाम्-        | Thy dear one (Raadhaa)               |
| उत्पल-आक्षीम्          | the lotus eyed                       |

This is my Raadhaa's favourite. My dear one speaks like this. My dear friend! Why are you silent like my dear proud one (Raadhaa)?' 'In this way O dear friend (Raadhaa) your beloved (Krishna) speaks to me when we are alone.' With these words Uddhava gladdened Thy dear lotus eyed Raadhaa.

एषामि द्रागनुपगमनं केवलं कार्यभारा-  
 द्विश्लेषेऽपि स्मरणदृढतासम्भवान्मास्तु खेदः ।

ब्रह्मानन्दे मिलति नचिरात् सङ्गमो वा वियोग-  
स्तुल्यो वः स्यादिति तव गिरा सोऽकरोन्निर्व्यथास्ताः ॥१०॥

|                       |                               |
|-----------------------|-------------------------------|
| एष्यामि द्राक्-       | I will come soon              |
| अनुपगमनं              | (my) not coming is            |
| केवलं कार्यभारात्-    | only due to work pressure     |
| विश्लेषे-अपि          | in separation also            |
| स्मरण-दृढता-सम्भवात्- | because of firm remembrance   |
| मा-अस्तु खेदः         | let there be no grief         |
| ब्रह्मानन्दे मिलति    | when Brahmaananda is attained |
| न-चिरात्              | without long (soon)           |
| सङ्गमः वा वियोगः-     | meeting or separation         |
| तुल्यः वः स्यात्-     | same for you will be          |
| इति तव गिरा           | thus by Thy words             |
| सः-अकरोत्-            | he made                       |
| निर्व्यथाः-ताः        | them free of sorrow           |

I shall come soon. My not coming is only due to work pressure. When there is firm remembrance, in separation also there is no grief. Before long when Brahmaananda is attained, you will experience the separation and union equally blissful.' By such words of Thine Uddhava appeased them.

एवं भक्ति सकलभुवने नेक्षिता न श्रुता वा  
कि शास्त्रौघैः किमिह तपसा गोपिकाभ्यो नमोऽस्तु ।  
इत्यानन्दाकुलमुपगतं गोकुलादुद्धवं तं  
दृष्ट्वा हृष्टो गुरुपुरपते पाहि मामामयौधात् ॥११॥

|            |                    |
|------------|--------------------|
| एवं भक्तिः | such devotion      |
| सकल-भुवने  | in the whole world |

|                      |  |
|----------------------|--|
| न-ईक्षिता            | is not seen                                |
| न श्रुता वा          | or is not heard of                         |
| किं शास्त्र-औधैः     | of what use are so many scriptures         |
| किम्-इह तपसा         | of what use here is penance                |
| गोपिकाभ्यः नमः-अस्तु | for the Gopikaasa may there be salutations |
| इति-आदि-             | thus and so                                |
| आनन्द-आकुलम्-        | overwhelmed with joy                       |
| उपगतं गोकुलात्-      | who had returned from Gokula               |
| उद्धवं तं            | that Uddhava                               |
| दृष्ट्वा हृष्टः      | seeing, very happy (Thou)                  |
| गुरुपुरपते पाहि      | O Lord of Guruvaayur! Save me              |
| माम्-आमय-औधात्       | from my so many afflictions                |

Such devotion is neither seen nor heard of in the whole world. Of what use is the study of so many scriptures and the practices there in. And what is the use here of all penances. May there be salutations to the Gopikaas.' Thus Uddhava joyfully exclaimed when he returned from Gokula and met Thee. O Lord of Guruvaayur! Who were happy to see Uddhava, save me from so many of my afflictions.

## Dashaka 77

सैरन्ध्यास्तदनु चिरं स्मरातुराया  
 यातोऽभूः सुलिलितमुद्धवेन सार्धम् ।  
 आवासं त्वदुपगमोत्सवं सदैव  
 ध्यायन्त्याः प्रतिदिनवाससज्जिकायाः ॥१॥

|                             |  |
|-----------------------------|--|
| सैरन्ध्याः-                 | of Sairandhree (the female who gave Thee unguents)           |
| तदनु चिरं                   | thereafter, since long                                       |
| स्मर-आतुराया                | by Kaama Deva who was afflicted                              |
| यातः-अभूः                   | (Thou) went  |
| सुलिलितम्-                  | well adorned   |
| उद्धवेन सार्धम्             | with Uddhava   |
| आवासं                       | to (her) house   |
| त्वत्-उपगम-उत्सवं           | Thy arriving festival  |
| सदा-एव                      | always alone   |
| ध्यायन्त्याः                | she was thinking of  |
| प्रतिदिन-वास-<br>सज्जिकायाः | (and so) everyday adorned herself and<br>decorated her house |

Thou went well adorned with Uddhava to the house of Sairandhree, the female attendant who had given Thee unguents and was long stricken with love for Thee. She was thinking of Thee every day and adorned herself and decorated her house everyday in the expectation of the festive event of meeting Thee.

उपगते त्वयि पूर्णमनोरथां प्रमदसम्भ्रमकम्प्रपयोधराम् ।  
 विविधमाननमादधर्तीं मुदा रहसि तां रमयाञ्चकृषे सुखम् ॥२॥

|             |                |
|-------------|----------------|
| उपगते त्वयि | at Thy arrival |
|-------------|----------------|

|                 |                              |
|-----------------|------------------------------|
| पूर्णमनोरथाम्   | her wish fulfilled           |
| प्रमद-सम्प्रम-  | with joy and excitement      |
| कम्प्र-पयोधराम् | whose breasts were quivering |
| विविध-माननम्-   | various honours              |
| आदधतीं मुदा     | who was offering joyfully    |
| रहसि तां        | secretly to her              |
| रमयान्-चकृषे    | (Thou) delighted her         |
| सुखम्           | happily                      |

At Thy arrival, all her wishes were fulfilled and she joyfully honoured Thee with various offerings, with her breasts heaving in excitement. Thou happily delighted her in privacy.

पृष्ठा वरं पुनरसाववृणोद्वराकी  
भूयस्त्वया सुरतमेव निशान्तरेषु ।  
सायुज्यमस्त्विति वदेत् बुध एव कामं  
सामीप्यमस्त्वनिशमित्यपि नाब्रवीत् किम् ॥३॥

|                         |  |
|-------------------------|--|
| पृष्ठा वरं              | asked what boon she wanted               |
| पुनः-असौ-               | then at that time, this (pitiable woman) |
| अवृणोत्-वराकी           | asked for, the pitiable one              |
| भूयः-त्वया              | again with Thee                          |
| सुरतम्-एव               | enjoyment only                           |
| निशा-अन्तरेषु           | on other nights                          |
| सायुज्यम्-अस्तु-        | let me have union with Thee              |
| इति वदेत् बुध एव        | thus will say an enlightened one only    |
| कामं                    | definitely                               |
| सामीप्यम्-अस्तु-अनिशम्- | let me have nearness with Thee always    |
| इति-अपि-                | thus also                                |

न-अब्रवीत् किम्

did not say, how come (why)

When she was asked by Thee as to what boon she wanted, the stupid woman prayed that she may get to enjoy in the same manner with Thee on other nights also. Indeed only an enlightened person will ask for 'Saayujya' (becoming one with Thee) liberation. But at least she could ask for 'Saamipy'a' (being always close to Thee). How come she did not ask for even that!

ततो भवान् देव निशासु कासुचिन्मृगीदशं तां निभृतं विनोदयन् ।  
अदादुपश्लोक इति श्रुतं सुतं स नारदात् सात्वततन्त्रविद्बबभौ ॥४॥

|                           |   |
|---------------------------|---|
| ततः भवान् देव             | then, Thou O Effulgent One!                                 |
| निशासु कासुचित्-          | on some nights  |
| मृगीदशं तां निभृतं        | her, the doe eyed one, in secret                            |
| विनोदयन् अदात्-           | giving delight, gave  |
| उपश्लोक इति               | Upashloka named   |
| श्रुतं सुतं               | well known son  |
| स नारदात्                 | he (the son) from Naarada                                   |
| सात्वत-तन्त्र-विद्<br>बभौ | in the (knowledge of) Saatvata Tantra became<br>well versed |

O Lord! Subsequently Thou on some nights delighted the doe eyed one in secret. Thou gave her a son who came to be well known as Upashloka. He learnt the knowledge in Saattvat Tantra from Naarada and shone as an exponent there of.

अकूरमन्दिरमितोऽथ बलोद्धवाभ्या-  
मभ्यर्चितो बहु नुतो मुदितेन तेन ।  
एनं विसृज्य विपिनागतपाण्डवेय-  
वृत्तं विवेदिथ तथा धृतराष्ट्रेष्टाम् ॥५॥

|                     |  |
|---------------------|--|
| अकूर-मन्दिरम्-      | to Akrura's house                      |
| इतः-अथ              | going then                             |
| बल-उद्धवाभ्याम्-    | with Balaraama and Uddhava             |
| अभ्यर्चितः बहु नुतः | honoured (and) very much praised       |
| मुदितेन तेन         | by him (Akrura) who was very delighted |
| एनं विसृज्य         | him (Akrura) sending away              |
| विपिन-आगत-          | from the forest having returned        |
| पाण्डवेय-वृत्तं     | the Paandava's news                    |
| विवेदिथ तथा         | come to know and                       |
| धृतराष्ट्र-चेष्टाम् | Dhritaraashtra's doings                |

Thou went with Balaraama and Uddhava to Akrura's house. Akrura received Thee with high honours and worshipped Thee with hymns. Thou sent away Akrura to gather the news of the Pandavaas who had returned from the forest and also news about Dhritaraashtra's doings.

विघाताज्जामातुः परमसुहृदो भोजनृपते-  
 जरासन्धे रुन्धत्यनवधिरुषान्धेऽथ मथुराम् ।  
 रथाद्यैर्द्यैर्लब्धैः कतिपयबलस्त्वं बलयुत-  
 स्त्रयोविंशत्यक्षौहिणि तदुपनीतं समहृथाः ॥६॥

|                        |   |
|------------------------|---|
| विघातात्-जामातुः       | by the slaying of the son in law              |
| परम-सुहृदः             | and great friend                              |
| भोज-नृपते:-            | the king of Bhoja (Kansa)                     |
| जरासन्धे रुन्धति-      | when Jaraasandha besieged (Mathura)           |
| अनवधि-रुषा-अन्धे-      | blinded by unbounded rage                     |
| अथ मथुराम्             | then Mathura                                  |
| रथ-आद्यैः-द्योः-लब्धैः | with the chariot etc.from the heaven obtained |

|                            |                           |
|----------------------------|---------------------------|
| कतिपय-बल:-त्वं             | with a few soldiers, Thou |
| बल-युत:-                   | along with Balaraama      |
| त्रय:-विंशति-<br>अक्षौहिणि | 23 akshauhini (army)      |
| तत्-उपनीतं समहृथाः         | brought by him, destroyed |

Jaraasandha was blinded with rage when his friend and son in law Kansa was killed. He besieged Mathura. Along with Balaraama, and a few soldiers, chariot and charioteer called from heaven Thou destroyed his army of 23 Akshauhini brought by him.

बद्धं बलादथ बलेन बलोत्तरं त्वं  
 भूयो बलोद्यमरसेन मुमोचिथैनम् ।  
 निश्शेषदिग्जयसमाहृतविश्वसैन्यात्  
 कोऽन्यस्ततो हि बलपौरुषवांस्तदानीम् ॥७॥

|                    |  |
|--------------------|--|
| बद्धं बलात्-अथ     | tied up forcefully then                                      |
| बलेन बलोत्तरं      | by Balaraama (him) who was of extraordinary strength         |
| त्वं भूयः          | Thou again   |
| बल-उद्यम-<br>रसेन  | wanting (him Jaraasandha) to come back with an army to fight |
| मुमोचिथ-एनं        | released him   |
| निश्शेष-दिक्-      | of all the directions  |
| जय-समाहृत-         | conquering and obtaining                                     |
| विश्व-सैन्यात्     | the many armies  |
| कः-अन्यः-ततः<br>हि | who else than him indeed                                     |
| बल-पौरुषवान्-      | more strong and powerful                                     |
| तदानीम्            | at that time   |

Jaraasandha of extraordinary strength was forcefully tied up by Balaraama. Thou wanted him to come back with an army, so Thou released him. At that time there was no one more powerful than him for having conquered all the kings in all the directions and who commandeered their armies.

भग्नः स लग्नहृदयोऽपि नृपैः प्रणुन्नो  
युद्धं त्वया व्यधित षोडशकृत्व एवम् ।  
अक्षौहिणीः शिव शिवास्य जघन्य विष्णो  
सम्मूय सैकनवतित्रिशतं तदानीम् ॥८॥

|                     |  |
|---------------------|--|
| भग्नः स             | broken, he                               |
| लग्न-हृदयः-अपि      | and with a defeated heart also           |
| नृपैः प्रणुन्नः     | by the kings prompted                    |
| युद्धं त्वया व्यधित | battled (he) with Thee                   |
| षोडशकृत्वः-एवं      | thus 16 times                            |
| अक्षौहिणीः          | (with) Akshauhini armies                 |
| शिव शिव-अस्य        | what a wonder, of his                    |
| जघन्य               | destroyed                                |
| विष्णो              | O All Pervading Lord!                    |
| सम्मूय              | altogether                               |
| स-एक-नवति-त्रिशतं   | one and three hundred ninety times (391) |
| तदानीम्             | then (in the battles)                    |

He was broken hearted and humiliated by defeat in the battle. He attacked Thee sixteen times prompted by the smaller kings. O Vishnu! Thou destroyed 391 of his Akshauhini armies altogether. What a wonder!

अष्टादशेऽस्य समरे समुपेयुषि त्वं  
दृष्ट्वा पुरोऽथ यवनं यवनत्रिकोट्या ।

त्वष्टा विधाप्य पुरमाशु पयोधिमध्ये  
तत्राऽथ योगबलतः स्वजनाननैषीः ॥९॥

|                       |                                      |
|-----------------------|--------------------------------------|
| अष्टादशे-अस्य         | eighteenth his                       |
| समरे समुपेयुषि        | battle (attack) was immanent         |
| त्वं दृष्ट्वा पुरः-अथ | Thou seeing him in front then        |
| यवनं यवन-त्रिकोट्या   | the Yavana king with 3 crore Yavanas |
| त्वष्टा विधाप्य       | by Vishwakarma getting built         |
| पुरम्-आशु             | a city, soon                         |
| पयोधि-मध्ये           | in the middle of the sea             |
| तत्र-अथ योग-बलतः      | there then, by Thy yogic powers      |
| स्व-जनान्-अनैषीः      | Thy people took (there)              |

The eighteenth attack by Jaraasandha was immanent and Thou saw the Yavana king in front with 3 crore Yavanas. Thou soon got a city built in the middle of the sea by Vishwakarmaa and had Thy people transferred there, by Thy Yogic power.

पदभ्यां त्वां पद्ममाली चकित इव पुरान्निर्गतो धावमानो  
म्लेच्छेशेनानुयातो वधसुकृतविहीनेन शैले न्यलैषीः ।  
सुप्तेनांघ्रायाहतेन द्रुतमथ मुचुकुन्देन भस्मीकृतेऽस्मिन्  
भूपायास्मै गुहान्ते सुललितवपुषा तस्थिषे भक्तिभाजे ॥१०॥

|                             |   |
|-----------------------------|---|
| पदभ्यां त्वं                | by foot Thou                                    |
| पद्ममाली                    | adorning a lotus garland                        |
| चकित इव                     | feigning fright (surprise)                      |
| पुरात्-निर्गतः:<br>धावमानः: | from the city went out running                  |
| म्लेच्छ-इशेन-<br>अनुयातः:   | by the Yavana king, being followed<br>(pursued) |

|                        |   |
|------------------------|---|
| वध-सुकृत-विहीनेन       | being killed, of meritorious deeds devoid of  |
| शैले च्यतैषीः          | into the mountain was led                     |
| सुप्तेन-अंग्र्या-हतेन  | by him who was sleeping, was with foot kicked |
| द्रुतम्-अथ मुचुकुन्देन | soon then by Muchukunda                       |
| भस्मी-कृते-अस्मिन्     | to ashes reduced when he was (Jaraasandha)    |
| भूपाय-अस्मै गुहान्ते   | for this king, in the cave                    |
| सुललित-वपुषा           | with a charming form                          |
| तस्थिषे भक्तिभाजे      | manifested (Thou) for the devout              |

Adorned with a lotus garland, Thou ran from the city on foot feigning fright and surprise. The Yavana king who was devoid of meritorious deeds, in order to be blessed by being killed by Thee, pursued Thee. Thou then led him into the cave of a mountain, where king Muchukund lay asleep. Mistaking the king for Thee, the Yavana kicked him and was instantly reduced to ashes by the angry look of the awakened king. Thou then manifested Thyself in a charming form for the benefit of the devout king.

ऐक्ष्वाकोऽहं विरक्तोऽस्यखिलनृपसुखे त्वत्प्रसादैककाङ्क्षी  
हा देवेति स्तुवन्तं वरविततिषु तं निस्पृहं वीक्ष्य हृष्ण् ।  
मुक्तेस्तुल्यां च भक्तिं धुतसकलमलां मोक्षमप्याशु दत्वा  
कार्यं हिंसाविशुद्धयै तप इति च तदा प्रात्य लोकप्रतीत्यै ॥११॥

|                |                                 |
|----------------|---------------------------------|
| ऐक्ष्वाकः-अहं  | of the Ikshwaaku dynasty I (am) |
| विरक्तः-अस्मि- | dispassionate (I) am            |
| अखिल-नृप-सुखे  | in the many royal pleasures     |
| त्वत्-प्रसाद-  | Thy grace                       |
| एक-काङ्क्षी    | alone am desiring               |
| हा देव-इति     | O Lord! Thus                    |
| स्तुवन्तम्     | him who was praising Thee       |

|                             |  |
|-----------------------------|--|
| वर-विततिषु तं<br>निस्पृहम्  | for the multitudes of boons him desire less                      |
| वीक्ष्य हृष्ण्              | seeing and so gladdened (Thou)                                   |
| मुक्ते:-तुल्यां च<br>भक्तिं | liberation, like, and Bhakti                                     |
| धृत-सकल-मलां                | (which) washes off all sins                                      |
| मोक्षम्-अपि-आशु<br>दत्वा    | liberation also soon conferred                                   |
| कार्य हिंसा-<br>विशुद्धयै   | should do (penance) for purifying the deed of having caused pain |
| तप इति च तदा                | penance thus and then  |
| प्रात्य लोक-प्रतीत्यै       | (Thou) said for the world's instruction                          |

I am of the Ikshwaaku dynasty, O Lord! I am dispassionate towards the many royal pleasures. My only desire is for Thy grace.' Thus he said praising Thee. Thou were greatly gladdened to see that the king did not seek any of the multitude of boons. Thou conferred on him Bhakti which is as good as or equal to Mukti (liberation). Thou also conferred on him liberation which washes off all sins. Yet to set an example for the world, Thou told him to do penance to purify the deeds of having caused pain to people during his rule.

तदनु मथुरां गत्वा हत्वा चमूं यवनाहृतां  
मगधपतिना मार्ग सैन्यैः पुरेव निवारितः ।  
चरमविजयं दर्पायास्मै प्रदाय पलायितो  
जलधिनगरीं यातो वातालयेश्वर पाहि माम् ॥१२॥

|                   |                              |
|-------------------|------------------------------|
| तदनु मथुरां गत्वा | there after going to Mathura |
| हत्वा चमूं        | destroying the army          |
| यवन-आहृतां        | brought by the Yavana        |

|                        |                                      |
|------------------------|--------------------------------------|
| मगधपतिना               | by the king of Magadha (Jaraasandha) |
| मार्गे सैन्यैः पुरा-इव | on the way with armies like before   |
| निवारितः               | being stopped                        |
| चरम-विजयम्             | the last victory                     |
| दर्पय-अस्मै            | for (his) pride for him              |
| प्रदाय पलायितः         | giving (and) fleeing                 |
| जलधि-नगरीं यातः        | to the ocean city (Dwaarakaa) went   |
| वातालयेश्वर            | O Lord of Guruvaayur!                |
| पाहि माम्              | save me                              |

After that, going to Mathura Thou destroyed the army brought by the Yavana while on Thy way, like before, the armies of the king of Magadha (Jaraasandha) obstructed Thee. To inflate his pride, Thou gave him the last (eighteenth) victory by fleeing to the ocean city of Dwaarakaa. O Lord of Guruvaayur! save me.

## Dashaka 78

त्रिदिववर्धकिवर्धितकौशलं त्रिदशदत्समस्तविभूतिमत् ।  
जलधिमध्यगतं त्वमभूषयो नवपुरं वपुरञ्जितरोचिषा ॥१॥

|                 |                                |
|-----------------|--------------------------------|
| त्रिदिव-वर्धकि- | heaven's architect             |
| वर्धित-कौशलं    | excelling the skill            |
| त्रिदश-दत्त-    | by the gods given              |
| समस्त-विभूतिमत् | all the majesties              |
| जलधि-मध्यगतं    | in the ocean's middle situated |
| त्वम्-अभूषयः    | Thou adorned                   |
| नव-पुरं         | the new city                   |
| वपुः-अञ्जित-    | by Thy form's marked           |
| रोचिषा          | resplendence                   |

Even though Vishwakarmaa, the divine architect had employed all his excellent skills in building it and the gods had lavished all their divine embellishments on the city, which was situated in the middle of the ocean, it was adorned by the marked resplendence of Thy form.

ददुषि रेवतभूमृति रेवतीं हलभृते तनयां विधिशासनात् ।  
महितमुत्सवघोषमपूपुषः समुदितैर्मुदितैः सह यादवैः ॥२॥

|               |                           |
|---------------|---------------------------|
| ददुषि         | (when) was given          |
| रेवत-भूमृति   | by the Revata king        |
| रेवतीं हलभृते | Revatee for Balaraam      |
| तनयां         | the daughter              |
| विधि-शासनात्  | by Brahmaa's instructions |
| महितम्-उत्सव- | great festive             |

|                  |                                   |
|------------------|-----------------------------------|
| घोषम्-अपूर्पुषः  | celebration was performed by Thee |
| समुदितैः-मुदितैः | who had gathered happily          |
| सह यादवैः        | with the Yaadavas                 |

At the instructions of Brahmaa, the king of Revata gave his daughter Revatee in marriage to Balaraam. On this event with all the Yaadavaas, who had assembled, Thou happily performed a great festive celebration.

अथ विदर्भसुतां खलु रुक्मिणीं प्रणयिनीं त्वयि देव सहोदरः ।  
स्वयमदित्सत चेदिमहीभुजे स्वतमसा तमसाधुमुपाश्रयन् ॥३॥

|                 |  |
|-----------------|--|
| अथ विदर्भ-सुतां | then, king of Vidarbha's (Bheeshmaka's) daughter |
| खलु रुक्मिणीं   | indeed Rukmini                                   |
| प्रणयिनीं त्वयि | in love with Thee                                |
| देव सहोदरः      | O Lord! Her brother                              |
| स्वयम्-अदित्सत  | of his own will decided to give                  |
| चेदि-महीभुजे    | to the Chedi king (Shishupaal)                   |
| स्व-तमसा        | because of his Tamas guna, ignorance             |
| तम्-असाधुम्-    | him the non virtuous                             |
| उपाश्रयन्       | having made him a friend                         |

The daughter of the king of Vidarbha (Bheeshmaka), Rukmini was indeed in love with Thee. O Lord! Her brother, Rukmi, due to his ignorance caused by his Tamas guna, of his own will resolved to give her to the Chedi king Shishupaal. Rukmi had made friends with Shishupaal who was totally non virtuous.

चिरधृतप्रणया त्वयि बालिका सपदि काङ्क्षितभङ्गसमाकुला ।  
तव निवेदयितुं द्विजमादिशत् स्वकदनं कदनङ्गविनिर्मितं ॥४॥

|                |                       |
|----------------|-----------------------|
| चिर-धृत-प्रणया | for long holding love |
|----------------|-----------------------|

|                 |                             |
|-----------------|-----------------------------|
| त्वयि बालिका    | for Thee, the girl          |
| सपदि            | at once                     |
| काङ्क्षित-भङ्ग- | (her) desire being broken   |
| समाकुला         | (foreseeing) and distressed |
| तव निवेदयितुम्  | to Thee, to communicate     |
| द्विजम्-आदिशत्  | a Braahmin instructed       |
| स्व-कदनं        | her distress                |
| कदन-अङ्ग-       | the cruel Cupid             |
| विनिर्मितम्     | caused by                   |

For a long time holding love for Thee, which was brought about by the cruel Cupid, the girl at once instructed a Brahmin to acquaint Thee of her distress by the immanent threat to the fulfillment of her desire,

द्विजसुतोऽपि च तूर्णमुपाययौ तव पुरं हि दुराशदुरासदम् ।  
मुदमवाप च सादरपूजितः स भवता भवतापहृता स्वयम् ॥५॥

|                  |   |
|------------------|---|
| द्विज-सुतः-अपि   | the Brahmin boy also                            |
| च तूर्णम्-उपाययौ | and soon reached                                |
| तव पुरं हि       | Thy city indeed                                 |
| दुराश-दुरासदं    | for the wicked inaccessible                     |
| मुदम्-अवाप च     | and great joy attained                          |
| सादर-पूजितः      | with the honour received                        |
| स भवता           | he (was) by Thee                                |
| भव-ताप-हृता      | (who are) from worldly afflictions, the remover |
| स्वयम्           | Thyself   |

The Brahmin boy soon reached Thy city which is inaccessible to wicked minded people. He was highly delighted and attained great

joy on being received with honour by Thyself the remover of the worldly travails and afflictions of men.

स च भवन्तमवोचत कुण्डिने नृपसुता खलु राजति रुक्मिणी ।  
त्वयि समुत्सुकया निजधीरतारहितया हि तया प्रहितोऽस्यहम् ॥६॥

|                  |                            |
|------------------|----------------------------|
| स च              | he and                     |
| भवन्तम्-अवोचत    | to Thee said               |
| कुण्डिने         | in Kundina                 |
| नृप-सुता खलु     | the king's daughter indeed |
| राजति रुक्मिणी   | shines Rukmini             |
| त्वयि समुत्सुकया | in Thee deeply in love     |
| निज-धीरता-रहितया | her own restrain loosing   |
| हि तया प्रहितः-  | indeed by her sent         |
| अस्मि-अहम्       | am I                       |

And he said to Thee 'In Kundinaa (capital of Vidarbha) lives the noble princess Rukmini. She is deeply in love with Thee. She who has lost her own restrain has indeed sent me here.'

तव हृताऽस्मि पुरैव गुणैरहं हरति मां किल चेदिनृपोऽधुना ।  
अयि कृपालय पालय मामिति प्रजगदे जगदेकपते तया ॥७॥

|                       |                         |
|-----------------------|-------------------------|
| तव हृता-अस्मि         | by Thee captivated am I |
| पुरा-एव               | since long even         |
| गुणैः-अहं             | by (Thy) excellences, I |
| हरति मां किल          | capturing me indeed is  |
| चेदि-नृपः-अधुना       | the Chedi king now      |
| अयि कृपालय (कृपा-आलय) | O Abode of Compassion!  |
| पालय माम्-इति         | save me, thus           |

|                        |                       |
|------------------------|-----------------------|
| प्रजगदे                | was prayed            |
| जगदेकपते (जगत्-एक-पते) | O Lord of the worlds! |
| तया                    | by her                |

From long since I am a captive of Thy excellences. Now the king of Chedi (Shishupaal) is going to captivate me. O Abode of Compassion! Save me.' O Lord of the worlds! Thus she prayed to Thee.

अशरणं यदि मां त्वमुपेक्षसे सपदि जीवितमेव जहाम्यहम् ।  
इति गिरा सुतनोरतनोत् भृशं सुहृदयं हृदयं तव कातरम् ॥८॥

|                  |                                 |
|------------------|---------------------------------|
| अशरणाम्          | helpless                        |
| यदि मां          | if me                           |
| त्वम्-उपेक्षसे   | Thou forsake                    |
| सपदि जीवितम्-एव  | soon life itself                |
| जहामि-अहम्       | will kill I                     |
| इति गिरा सुतनोः- | these words of the fair one     |
| अतनोत् भृशं      | brought about deep              |
| सुहृत्-अयं       | by this good hearted (Braahmin) |
| हृदयं तव कातरम्  | (in) heart Thy agitation        |

If Thou will forsake me, the helpless one, I will certainly end my life soon.' This massage of the fair Rukmini from the good hearted Braahmin, brought about deep agitation in Thy heart.

अकथयस्त्वमथैनमये सखे तदधिका मम मन्मथवेदना ।  
नृपसमक्षमुपेत्य हराम्यहं तदयि तां दयितामसितेक्षणाम् ॥९॥

|                |                  |
|----------------|------------------|
| अकथयः-         | told             |
| त्वम्-अथ-एनम्- | Thou then to him |

|                       |                               |
|-----------------------|-------------------------------|
| अये सखे               | O friend!                     |
| तत्-अधिका             | more than her                 |
| मम मन्मथ-वेदना        | (are) my love pangs           |
| नृप समक्षम्-          | in the front of the kings     |
| उपेत्य हरामि-अहं      | coming there will take away I |
| तत्-अयि तां           | so it is, O (friend), that    |
| दयिताम्-असित-ईक्षणाम् | dear dark eyed one            |

Thou then told him, 'O friend! My love pangs are more intense than hers. Therefore, I will come, and in presence of the kings, take away the dear dark eyed one.'

प्रमुदितेन च तेन समं तदा रथगतो लघु कुण्डिनमेयिवान् ।  
गुरुमरुत्पुरनायक मे भवान् वितनुतां तनुतां निखिलापदाम् ॥१०॥

|                   |                                      |
|-------------------|--------------------------------------|
| प्रमुदितेन च      | and with the delighted               |
| तेन समं तदा       | with him then                        |
| रथ-गतः लघु        | getting into the chariot immediately |
| कुण्डिनम्-एयिवान् | to Kundina (Thou) reached            |
| गुरुमरुत्पुरनायक  | O Lord of Guruvaayur!                |
| मे भवान्          | of me, Thou                          |
| वितनुतां तनुतां   | deign to bring about relief          |
| निखिल-आपदाम्      | from all my afflictions              |

O Lord of Guruvaayur! Along with the highly delighted Braahmin, Thou immediately got into the chariot and soon reached Kundina. May Thou deign to bring about relief for me from all my afflictions.

## Dashaka 79

बलसमेतबलानुगतो भवान् पुरमगाहत भीष्मकमानितः ।  
द्विजसुतं ल्वदुपागमवादिनं धृतरसा तरसा प्रणनाम सा ॥१॥

|                   |  |
|-------------------|--|
| बल-समेत-          | along with an army                     |
| बल-अनुगतः         | by Balaraam followed                   |
| भवान्             | (were) Thou                            |
| पुरम्-अगाहत       | the city of (Kundina) entered          |
| भीष्मक-मानितः     | Bhishmaka honoured (Thee and Balaraam) |
| द्विज-सुतं        | to the Braahmin boy                    |
| ल्वत-उपागम-वादिनं | who Thy coming had announced           |
| धृतरसा तरसा       | with joy at once                       |
| प्रणनाम सा        | prostrated she (Rukmini)               |

Thou were respectfully received along with Balaraam who had followed Thee with an army, by king Bhishmaka, as Thou entered the city of Kundina. Rukmini at once honoured the Braahmin boy with salutations who gave her the news of Thy arrival in the city.

भूवनकान्तमवेक्ष्य भवद्वपुर्नप्सुतस्य निशम्य च चेष्टितम् ।  
विपुलखेदजुषां पुरवासिनां सरुदितैरुदितैरगमन्निशा ॥२॥

|                       |   |
|-----------------------|---|
| भूवन-कान्तम्-अवेक्ष्य | in the world most beautiful (Thee) seeing |
| भवत्-वपुः-            | Thy form                                  |
| नृप-सुतस्य            | the king's son's (Rukmi's)                |
| निशम्य च चेष्टितम्    | hearing the effort                        |
| विपुल-खेद-जुषाम्      | great sorrow overcome with                |
| पुर-वासिनां           | the public (of Kundina)                   |

|                  |                           |
|------------------|---------------------------|
| सरुदितैः-उदितैः- | with tears speaking about |
| अगमत्-निशा       | spent the night           |

The public of Kundina saw Thy most beautiful form in the world, and heard about the ill effort of Rukmi, the king's son. They were smitten with great sorrow with the state of affairs in the city and spent a sleepless night sadly and tearfully talking about it all.

तदनु वन्दितुमिन्दुमुखी शिवां विहितमङ्गलभूषणभासुरा ।  
निरगमत् भवदर्पितजीविता स्वपुरतः पुरतः सुभटावृता ॥३॥

|                    |                                    |
|--------------------|------------------------------------|
| तदनु वन्दितुम्-    | then to worship                    |
| इन्दुमुखी शिवां    | the moon faced (Rukmini), Paarvati |
| विहित-मङ्गल-       | adorning auspicious                |
| भूषण-भासुरा        | ornaments (and attire) shining     |
| निरगमत्            | came out                           |
| भवत्-अर्पित-जीविता | to Thee having dedicated her life  |
| स्वपुरतः पुरतः:    | of her chambers, in front          |
| सुभट-आवृता         | by guards surrounded               |

Then, the next morning, the moon faced beauty Rukmini, who had already dedicated her life to Thee, came out of her chambers to worship Paarvati. She was bedecked with auspicious ornaments and attire and was well surrounded by the guards.

कुलवधूभिरुपेत्य कुमारिका गिरिसुतां परिपूज्य च सादरम् ।  
मुहुरयाचत तत्पदपङ्गे निपतिता पतितां तव केवलम् ॥४॥

|                    |                                  |
|--------------------|----------------------------------|
| कुल-वधूभिः-उपेत्य  | with the noble women reaching    |
| कुमारिका           | the princess                     |
| गिरिसुतां परिपूज्य | Paarvati worshipped with fervour |

|                 |                        |
|-----------------|------------------------|
| च सादरम्        | and with reverence     |
| मुहुः-अयाचत्    | again and again prayed |
| तत्-पद-पङ्कजे   | on her lotus feet      |
| निपतिता         | prostrating            |
| पतितां तव केवलं | as husband Thee only   |

The princess reached the temple of goddess Paarvati in the company of noble women. With great reverence and fervour she worshipped the goddess and prostrated at her feet praying again and again that Thou alone be her husband.

समवलोककृतूहलसङ्कुले नृपकुले निभृतं त्वयि च स्थिते ।  
नृपसुता निरगाद्विरिजालयात् सुरुचिरं रुचिरञ्जितदिङ्मुखा ॥५॥

|                   |                                      |
|-------------------|--------------------------------------|
| समवलोक-           | the sight (of Rukmini)               |
| कृतूहल-सङ्कुले    | expecting (to see) joyfully gathered |
| नृप-कुले          | the assembly of kings                |
| निभृतं त्वयि      | silently aloof when Thou             |
| च स्थिते          | and were standing                    |
| नृप-सुता निरगात्- | the princess came out                |
| गिरिजा-आलयात्     | from goddess Paarvati's temple       |
| सुरुचिरं          | in a charming manner                 |
| रुचिर-रञ्जित-     | brilliantly lighting                 |
| दिङ्-मुखा         | the quarters                         |

The assembly of kings had gathered joyfully with the expectation to see Rukmini. Thou stood among them in a silently aloof manner. Just then the princess came out of the temple of goddess Paarvati, in a charming manner causing the quarters to light up with her brilliance.

भुवनमोहनरूपरुचा तदा विवशिताखिलराजकदम्बया ।  
त्वमपि देव कटाक्षविमोक्षणैः प्रमदया मदयाच्छक्षे मनाक् ॥६॥

|                   |                                 |
|-------------------|---------------------------------|
| भुवन-मोहन-        | the world enchanting            |
| रूप-रुचा तदा      | beauty entralling then          |
| विवशित-अखिल-      | bewitched the entire            |
| राज-कदम्बया       | king's assembly                 |
| त्वम्-अपि देव     | Thou also O Lord!               |
| कटाक्ष-विमोक्षणैः | by sidelong glances casting     |
| प्रमदया           | by the enchanting one (Rukmini) |
| मदयान्-चकृषे      | were enchanted                  |
| मनाक्             | somewhat                        |

Then the entralling beauty Rukmini bewitched the entire assembly of kings gathered there. Thou also, O Lord! Were somewhat enchanted by her as she cast her sidelong glances.

कनु गमिष्यसि चन्द्रमुखीति तां सरसमेत्य करेण हरन् क्षणात् ।  
समधिरोप्य रथं त्वमपाहृथा भुवि ततो विततो निनदो द्विषाम् ॥७॥

|                   |                                   |
|-------------------|-----------------------------------|
| कनु गमिष्यसि      | where indeed are you going        |
| चन्द्रमुखी-इति    | O Moon faced one! Thus            |
| तां सरसम्-एत्य    | her quickly reaching              |
| करेण हरन् क्षणात् | by hand leading away instantly    |
| समधिरोप्य रथं     | helping her in the chariot        |
| त्वम्-अपाहृथा     | Thou carried away                 |
| भुवि ततः विततः    | all over the earth then spreading |
| निनदः द्विषाम्    | loud protest among the enemies    |

Addressing her admiringly, Thou asked her, 'O moon-faced one! where indeed are you going?' Thou hastily reached her and holding her by her arm Thou led her to the chariot and helping her in it, Thou carried her away. Whereupon there spread a loud protest among Thy rivals.

क नु गतः पशुपाल इति क्रुधा कृतरणा यदुभिश्च जिता नृपाः ।  
न तु भवानुदचाल्यत तैरहौ पिशुनकैः शुनकैरिव केसरी ॥८॥

|                 |                            |
|-----------------|----------------------------|
| क नु गतः        | where indeed has he gone   |
| पशुपाल इति      | the cowherd, thus          |
| क्रुधा कृतरणा   | enraged (and) fighting     |
| यदुभिः-च        | by the Yadus, and          |
| जिता:-नृपाः     | won over, the kings        |
| न तु भवान्-     | not indeed Thou            |
| उदचाल्यत        | were to be swayed          |
| तैः-अहो         | by them, O what a wonder!  |
| पिशुनकैः        | the wicked ones            |
| शुनकैः-इव केसरी | by dogs, just as, the lion |

Where indeed has he gone, the cowherd?' Thus the enraged kings shouted and put up a fight. They were defeated by the Yaadavas. O what a wonder! Thou were not swayed in the least by the wicked ones, just as the lion is not swayed by the barking of the dogs.

तदनु रुक्मिणमागतमाहवे वधमुपेक्ष्य निबध्य विरूपयन् ।  
हृतमदं परिमुच्य बलोक्तिभिः पुरमया रमया सह कान्तया ॥९॥

|                 |                           |
|-----------------|---------------------------|
| तदनु रुक्मिणम्- | thereafter Rukmi          |
| आगतम्-आहवे      | (who had) come for battle |
| वधम्-उपेक्ष्य   | to kill refraining        |

|                 |                                 |
|-----------------|---------------------------------|
| निबध्य विरूपयन् | binding and disfiguring (him)   |
| हृत-मदम्        | humbling (his) pride            |
| परिमुच्य        | (then) releasing (him)          |
| बल-उक्तिभिः     | by Balaraam's direction         |
| पुरम्-अया:      | came to town                    |
| रमया सह कान्तया | with Ramaa (Thy) wife (Rukmini) |

Rukmi then came to battle with Thee. Refraining to kill him, Thou bound him and disfigured him and thus humbled his pride. At the instance of Balaraama Thou released him of his bondage and returned to Thy city Dwaarkaa with Thy wife Rukmini who was Ramaa (Laxmi) herself.

नवसमागमलज्जितमानसां प्रणयकौतुकजृमितमन्मथाम् ।  
अरमयः खलु नाथ यथासुखं रहसि तां हसितांशुलसन्मुखीम् ॥१०॥

|                      |                                   |
|----------------------|-----------------------------------|
| नव-समागम             | newness of being with her husband |
| लज्जित-मानसाम्       | with a shy mind                   |
| प्रणय-कौतुक-         | love and joy                      |
| जृमित-मन्मथाम्       | increasing the passion            |
| अरमयः खलु            | sported (Thou) indeed             |
| नाथ                  | O Lord!                           |
| यथा-सुखं             | so as to (make her) happy         |
| रहसि तां             | in private, her                   |
| हसित-अंशुल-सन्मुखीम् | smile rays brightening her face   |

Rukmini was shyly caught between the new experience of being with her husband and the increased passion caused by the joy of experiencing love. O Lord! Thou sported with her in privacy so as to delight her whose face was beaming with the rays of her smile.

विविधनर्मभिरेवमहर्निशं प्रमदमाकलयन् पुनरेकदा ।  
ऋजुमतेः किल वक्रगिरा भवान् वरतनोरतनोदतिलोलताम् ॥११॥

|                 |                               |
|-----------------|-------------------------------|
| विविध-नर्मभिः-  | by various jokes              |
| एवम्-अहः-निशम्  | thus day and night            |
| प्रमदम्-आकलयन्  | delight creating              |
| पुनः-एकदा       | again one day                 |
| ऋजु-मतेः        | simple minded (her)           |
| किल वक्र-गिरा   | certainly with doubtful words |
| भवान्           | Thou                          |
| वर-तनोः-अतनोत्- | for the beautiful one created |
| अति-लोलताम्     | severe agitation              |

Day and night Thou delighted the beautiful Rukmini by various jokes and pleasant talks. Then one day, by Thy doubtful words the simple minded one was very much agitated.

तदधिकैरथ लालनकौशलैः प्रणयिनीमधिकं सुखयन्निमाम् ।  
अयि मुकुन्द भवच्चरितानि नः प्रगदतां गदतान्तिमपाकुरु ॥१२॥

|                     |  |
|---------------------|--|
| तत्-अधिकैः-अथ       | then more than before                      |
| लालन-कौशलैः         | by affection expertises                    |
| प्रणयिनीम्-अधिकं    | the beloved, evermore                      |
| सुखयन्-इमाम्        | delighting her                             |
| अयि मुकुन्द         | O Bestower of liberation!                  |
| भवत्-चरितानि        | Thy excellences                            |
| नः प्रगदतां         | we narrating                               |
| गद-तान्तिम्-अपाकुरु | (our) disease causing sufferings do remove |

More than ever before by Thy affectionate expertises Thou  
delighted this Thy beloved even more. O Bestower of Liberation!  
Liberate me from the sufferings caused by the disease, who is  
always narrating Thy excellences.

## Dashaka 80

सत्राजितस्त्वमथ लुब्धवदर्कलब्धं  
 दिव्यं स्यमन्तकमणिं भगवन्नयाचीः ।  
 तत्कारणं बहुविधं मम भाति नूनं  
 तस्यात्मजां त्वयि रतां छलतो विवोद्धम् ॥१॥

|                      |                         |
|----------------------|-------------------------|
| सत्राजितः-           | from Satraajit          |
| त्वम्-अथ             | Thou then               |
| लुब्ध-वत्-           | greedy man like         |
| अर्क-लब्धं           | from the sun attained   |
| दिव्यं स्यमन्तक-मणिं | divine Syamantaka jewel |
| भगवन्-अयाचीः         | O Lord Thou asked for   |
| तत्-कारणं            | the reason              |
| बहु-विधं             | many fold               |
| मम भाति नूनं         | to me appeals indeed    |
| तस्य-आत्मजां         | his daughter            |
| त्वयि रतां           | in Thee infatuated      |
| छलतः विवोद्धम्       | by strategy to marry    |

Thou then like a greedy man asked for the divine Syamantaka jewel from Satraajit who had got it from the Sun god. O Lord! The reasons for this may be many. What appeals to me indeed is that this was a strategy by which Thou wanted to marry his daughter (Satyabhaamaa) who was in love with Thee.

अदत्तं तं तुभ्यं मणिवरमनेनात्पमनसा  
 प्रसेनस्तदभ्राता गलभुवि वहन् प्राप मृगयाम् ।  
 अहत्रेनं सिंहो मणिमहसि मांसभ्रमवशात्  
 कपीन्द्रस्तं हत्वा मणिमपि च बालाय ददिवान् ॥२॥

|                    |   |
|--------------------|---|
| अदत्तं तं          | not giving that                         |
| तुभ्यं मणिवरम्-    | to Thee the precious jewel              |
| अनेन-अत्प-मनसा     | by him the narrow minded                |
| प्रसेनः-तत्-भ्राता | Prasena, his brother                    |
| गल-भुवि वहन्       | in the neck wearing                     |
| प्राप मृगयाम्      | went hunting                            |
| अहन्-एनम् सिंहः    | killed him the lion                     |
| मणि-महसि           | in the jewel brilliance                 |
| मांस-भ्रम-वशात्    | for flesh mistaking,                    |
| कपीन्द्रः-तं हत्वा | the great monkey him (the lion) killing |
| मणिम्-अपि च        | the jewel also and                      |
| बालाय ददिवान्      | to (his) child gave                     |

The narrow minded one (Satraajit) did not give the precious jewel to Thee. His brother Prasena wore it round his neck and went away hunting. A lion mistook the jewel because of its brilliance to be a lump of flesh and so he killed Prasena. The great monkey (Jaambavaana) killed the lion and gave the jewel to his child.

शशंसुः सत्राजिद्विरमनु जनास्त्वां मणिहरं  
जनानां पीयूषं भवति गुणिनां दोषकणिका ।  
ततः सर्वज्ञोऽपि स्वजनसहितो मार्गणपरः  
प्रसेनं तं दृष्ट्वा हरिमपि गतोऽभूः कपिगुहाम् ॥३॥

|                     |                              |
|---------------------|------------------------------|
| शशंसुः              | talked about                 |
| सत्राजित्-गिरम्-अनु | Satraajit's words following  |
| जनाः-त्वां मणि-हरं  | the people, Thou jewel thief |
| जनानां पीयूषं       | for the people nectar like   |
| भवति गुणिनां        | it is of the virtuous        |

|                  |                                   |
|------------------|-----------------------------------|
| दोष-कणिका        | fault slightest                   |
| ततः सर्वज्ञः-अपि | therefore knowing everything also |
| स्व-जन-सहितः     | Thy people along with             |
| मार्गण-परः       | to search intent                  |
| प्रसेनं तं       | that Prasen                       |
| दृष्टा हरिम्-अपि | seeing the lion also              |
| गतः-अभूः         | went                              |
| कपि-गुहाम्       | (into) the monkey's cave          |

Influenced by the allegations of Satraajit, people suspected that Thou had stolen the jewel. Even a slight fault in the conduct of the virtuous person is like nectar for people in general, for it gives them a chance to slight that person. In spite of the fact that Thou knew everything about the jewel, Thou went in search for it with Thy men. Thou saw Prasena and the lion lying dead and thus were led to the monkey (Jaambavaan's) cave.

भवन्तमवितर्कयन्नतिवया: स्वयं जाम्बवान्  
 मुकुन्दशरणं हि मां क इह रोदधुमित्यालपन् ।  
 विभो रघुपते हरे जय जयेत्यलं मुष्टिभि-  
 श्विरं तव समर्चनं व्यधित भक्तचूडामणिः ॥४॥

|                     |                               |
|---------------------|-------------------------------|
| भवन्तम्-अवितर्कयन्- | Thee not identifying          |
| अति-वया:            | due to age                    |
| स्वयं जाम्बवान्     | himself Jaambavaan            |
| मुकुन्द-शरणं        | to Mukunda surrendered        |
| हि माम् कः-इह       | indeed me, who here           |
| रोदधुम्-इति-आलपन्   | is to obstruct, thus saying   |
| विभो रघुपते         | O Lord Raama!                 |
| हरे जय जय-इति-अलं   | O Hari! Victory to Thee! Thus |

|                    |                                 |
|--------------------|---------------------------------|
| मुष्टिभिः-चिरं     | with fists for long             |
| तव समर्चनम् व्यधित | Thy worship performed           |
| भक्तचूडामणि:       | the crest jewel of the devotees |

The aged Jaambavaan did not know Thy identity and so exclaimed, 'who has come to obstruct me who has Mukund as his only resort?' As, the crest jewel of the devotees, he was invoking Thee with "O Lord Raam! O Hari! Victory be to Thee!", he worshipped Thee with blows of his fists.

बुध्वा॒थ तेन दत्तां नवरमणीं वरमणिं च परिगृह्णन् ।  
अनुगृह्णन्नमुमागाः सपदि च सत्राजिते मणिं प्रादा: ॥५॥

|                  |                                  |
|------------------|----------------------------------|
| बुध्वा-अथ        | recognizing (Thee) then          |
| तेन दत्तां       | by him was given                 |
| नव-रमणीं         | to the young girl (his daughter) |
| वर-मणिं च        | the precious jewel and           |
| परिगृह्णन्       | accepting                        |
| अनुगृह्णन्-अमुम- | blessing him                     |
| आगा: सपदि        | returning immediately            |
| च सत्राजिते      | and to Satraajit                 |
| मणिं प्रादा:     | the jewel gave back              |

Finally when Jaambavaan recognized Thee, he gave to Thee his young daughter and the jewel. Thou accepted them and blessed him, and immediately returned and gave back the jewel, the Syamantaka Mani, to Satraajit.

तदनु स खलु ब्रीलालोलो विलोलविलोचनां  
दुहितरमहो धीमान् भामां गिरैव परार्पिताम् ।  
अदिति मणिना तुभ्यं लभ्यं समेत्य भवानपि  
प्रमुदितमनास्तस्यैवादान्मणिं गहनाशयः ॥६॥

|                  |                                 |
|------------------|---------------------------------|
| तदनु स खलु       | thereafter he indeed            |
| ब्रीला-लोलः      | shame filled with               |
| विलोल-लोचनां     | with loving eyes                |
| दुहितरम्-अहो     | the daughter Oh!                |
| धीमान्           | the intelligent one (Satraajit) |
| भामान्           | Satyabhaamaa                    |
| गिरा-एव          | by words only                   |
| पर-अर्पिताम्     | given to another                |
| अदित मणिना       | gave (along with) the jewel     |
| तुभ्यम् लभ्यम्   | to Thee, the worth getting      |
| समेत्य भवान्-अपि | having got, Thou also           |
| प्रमुदित-मनाः-   | with a happy mind               |
| तस्य-एव-आदात्-   | to him only gave back           |
| मणिम्            | the jewel                       |
| गहन-आशयः         | deep thinking (Thou)            |

Satraajit, the intelligent one, was then filled with shame for his conduct with Thee. He had given away his roving eyed daughter Satyabhaamaa to someone verbally only. He gave her to Thee along with the jewel. Thou, happily, with Thy deep and unfathomable reasoning gave back the jewel, having got what was worth getting (Satyabhaamaa).

ब्रीलाकुलां रमयति त्वयि सत्यभामां  
 कौन्तेयदाहकथयाथ कुरुन् प्रयाते ।  
 ही गान्दिनेयकृतवर्मगिरा निपात्य  
 सत्राजितं शतधनुर्मणिमाजहार ॥७॥

|               |                                   |
|---------------|-----------------------------------|
| ब्रीला-आकुलां | by shyness overcome               |
| रमयति त्वयि   | (her) delighting (when) Thou were |

|                        |                                   |
|------------------------|-----------------------------------|
| सत्यभामाम्             | her Satyabhaamaa                  |
| कौन्तेय-दाह-           | the son's of Kunti's burning      |
| कथया-अथ                | news, then                        |
| कुरुन् प्रयाते         | Thou to Kurukshetra went away     |
| ही                     | how shameful                      |
| गान्दिनेय-कृतवर्म-गिरा | by Akrura and Kritavarmaa's words |
| निपात्य सत्राजितं      | killing Satraajit                 |
| शतधनुः-मणिम्-आजहार     | Shatadhanu the jewel took away    |

When Thou were delighting the shy Satyabhaamaa, there was the news of Kunti's sons being burnt in the wax palace. So Thou went away to the land of the Kurus. Under the promptings of Akrura and Kritvermaa, Shatadhanu killed Satraajit and took away the jewel.

शोकात् कुरुनुपगतामवलोक्य कान्तां  
 हत्वा द्रुतं शतधनुं समहर्ष्यस्ताम् ।  
 रत्ने सशङ्कः इव मैथिलगेहमेत्य  
 रामो गदां समशिशिक्षत धार्तराष्ट्रम् ॥८॥

|                     |   |
|---------------------|---|
| शोकात्              | due to grief                            |
| कुरुन्-उपगताम्-     | to the country of Kuru's having come    |
| अवलोक्य कान्तां     | seeing (Thy) wife                       |
| हत्वा द्रुतं शतधनुं | killing quickly Shatadhanu              |
| समहर्ष्यः-ताम्      | appeased her                            |
| रत्ने सशङ्कः इव     | about the jewel doubting, as though     |
| मैथिल-गेहम्-एत्य    | to the king of Mithila's abode reaching |
| रामो गदां           | Balaraam the mace wielding              |
| समशिशिक्षत          | taught well                             |
| धार्तराष्ट्रम्      | to Duryodhana                           |

Satyabhaama was overcome with grief and went to Kurukshetra. Seeing her, Thou quickly killed Shatadhanu and made her happy. As though doubting the whereabouts of the jewel, Balaraam went to the abode of the king of Mithilaa. There he very well trained Duryodhana in the art of wielding the mace.

अकूर एष भगवन् भवदिच्छयैव  
 सत्राजितः कुचरितस्य युयोज हिंसाम् ।  
 अकूरतो मणिमनाहृतवान् पुनस्त्वं  
 तस्यैव भूतिमुपधातुमिति ब्रुवन्ति ॥९॥

|                      |                              |
|----------------------|------------------------------|
| अकूर एष              | Akrura, this                 |
| भगवन्                | O Lord!                      |
| भवत्-इच्छया-एव       | by Thy will alone            |
| सत्राजितः कुचरितस्य  | of Satraajit, the notorious  |
| युयोज हिंसाम्        | caused the death             |
| अकूरतः मणिम्-        | from Akrura the jewel        |
| अनाहृतवान् पुनः-त्वं | did not take back again Thou |
| तस्य एव भूतिम्-      | his alone prosperity         |
| उपधातुम्-            | to bring about               |
| इति ब्रुवन्ति        | so it is said                |

This, Akrura, O Lord! By Thy will alone caused the death of the notorious Satraajit. It is said that with a mind to bring about his prosperity, Thou did not take back the jewel from Akrura.

भक्तस्त्वयि स्थिरतरः स हि गान्दिनेय-  
 स्तस्यैव कापथमतिः कथमीश जाता ।  
 विज्ञानवान् प्रशमवानहमित्युदीर्ण  
 गर्वं ध्रुवं शमयितुं भवता कृतैव ॥१०॥

|             |                 |
|-------------|-----------------|
| भक्तः-त्वयि | devoted to Thee |
|-------------|-----------------|

|                 |                                |
|-----------------|--------------------------------|
| स्थिरतरः        | very firmly                    |
| स हि गान्दिनेयः | that indeed Akrura             |
| तस्य-एव         | his also                       |
| कापथ-मतिः       | evil mind                      |
| कथम्-ईश जाता    | how O Lord! was produced       |
| विज्ञानवान्     | all knowing                    |
| प्रशमवान्-अहम्- | well self controlled am I      |
| इति-उदीर्ण गर्व | thus bloated vanity            |
| ध्रुवं शमयितुम् | certainly to curb              |
| भवता कृता-एव    | by Thee was brought about only |

Akrura was very firmly devoted to Thee. O Lord! How could there be an evil thought in his mind (of killing Satraajit and getting the jewel)? He was bloated with the vanity of having self knowledge and self control. Certainly to curb that, Thou brought this about.

यातं भयेन कृतवर्मयुतं पुनस्त-  
 माहूय तद्विनिहितं च मणिं प्रकाश्य ।  
 तत्रैव सुव्रतधरे विनिधाय तुष्णन्  
 भामाकुचान्तशयनः पवनेश पायाः ॥११॥

|                    |   |
|--------------------|---|
| यातं भयेन          | having fled in fear                       |
| कृतवर्मयुतं        | Kritvarma along with                      |
| पुनः-तम्-आहूय      | again calling him                         |
| तत्-विनिहितम् च    | with him hidden and                       |
| मणिम् प्रकाश्य     | the jewel bringing out                    |
| तत्र-एव सुव्रत-धरे | there only (him) with good deeds, endowed |
| विनिधाय तुष्णन्    | retaining and satisfying him              |
| भामा-कुचान्त-शयनः  | (on) Satyabhaamaa's bosom reclined        |

पवनेश पाया:

O Lord of Guruvaayur! Save me

Akrura with Kritvarma fled in fear. Thou called him again and brought out the jewel hidden with him. Thou then let him retain the jewel who was of good conduct, and satisfied him. Thou then lived happily with Satyabhaamaa reclining on her bosom. O Lord of Guruvaayur! save me.

## Dashaka 81

स्निग्धां मुग्धां सततमपि तां लालयन् सत्यभामां  
 यातो भूयः सह खलु तथा याज्ञसेनीविवाहम् ।  
 पार्थप्रीत्यै पुनरपि मनागास्थितो हस्तिपुर्या  
 सशक्तप्रस्थं पुरमपि विभो संविधायागतोऽभूः ॥१॥

|                        |                             |
|------------------------|-----------------------------|
| स्निग्धां मुग्धां      | loving and very beautiful   |
| सततम्-अपि              | for some time also          |
| तां लालयन्             | her endearing               |
| सत्यभामां              | Satyabhaamaa                |
| यातः भूयः              | (Thou) went, thereafter     |
| सह खलु तथा             | with indeed her             |
| याज्ञसेनी-विवाहम्      | to Paanchaali's marriage    |
| पार्थ-प्रीत्यै         | for the Pandavaa's pleasure |
| पुनः-अपि               | again also                  |
| मनाक्-आस्थितः:         | for sometime stayed         |
| हस्तिपुर्यम्           | in Hastinaapur              |
| शक्तप्रस्थम् पुरम्-अपि | Indraprastha city also      |
| विभो संविधाय-          | O Lord! Founding            |
| आगतः-अभूः              | returned                    |

Thou always endeared the loving and very beautiful  
 Satyabhaamaa. Thereafter Thou went with her to attend the  
 wedding of Paanchaali. To please the Paandavaas, Thou stayed in  
 Hastinaapur for sometime. O Lord! Thou then founded the city of  
 Indraprastha and then returned to Dwaarikaa.

भद्रां भद्रां भवद्वरजां कौरवेणार्थमानां  
 त्वद्वाचा तामहृत कुहनामस्करी शक्तसूनुः ।

तत्र कृद्धं बलमनुनयन प्रत्यगास्तेन साधं  
शक्रप्रस्थं प्रियसखमुदे सत्यभामासहायः ॥२॥

|                       |   |
|-----------------------|---|
| भद्रां भद्रां         | the virtuous Subhadraa                              |
| भवत्-अवरजां           | Thy younger sister                                  |
| कौरवेण-<br>अर्थमानाम् | by the Kaurava (Duryodhana) sought (in<br>marriage) |
| त्वत्-वाचा            | by Thy words  |
| ताम्-अहत              | her carried away                                    |
| कुहना-मस्करी          | as a false sanyaasi                                 |
| शक्रसूनः              | Indra's son Arjun                                   |
| तत्र कृद्धम् बलम्-    | there, enraged Balaraama                            |
| अनुनयन् प्रत्यगाः-    | pacifying (Thou) went                               |
| तेन सार्धम्           | with him  |
| शक्रप्रस्थम्          | to Indraprastha                                     |
| प्रिय-सख-मुदे         | for dear friend's pleasure                          |
| सत्यभामा-सहायः        | along with Satyabhaamaa                             |

Thy younger sister, the virtuous Subhadraa was sought in marriage by the Kuru prince Duryodhana. She was carried away by Indra's son Arjuna in the guise of an ascetic at Thy behest. Balaraama was enraged at this but was later pacified by Thee. Thou then went with him and Satyabhaamaa to Indraprastha to the great delight of Thy dear friend Arjuna.

तत्र क्रीडन्नपि च यमुनाकूलदृष्टां गृहीत्वा  
तां कालिन्दीं नगरमगमः खाण्डवप्रीणिताप्निः ।  
भ्रातृत्रस्तां प्रणयविवशां देव पैतृष्वसेयीं  
राजां मध्ये सपदि जहृषे मित्रविन्दामवन्तीम् ॥३॥

|                    |                         |
|--------------------|-------------------------|
| तत्र क्रीडन्-अपि च | there sporting even and |
|--------------------|-------------------------|

|                         |  |
|-------------------------|--|
| यमुना-कूल-दृष्टं        | on Yamuna's bank seen                        |
| गृहीत्वा तां कालिन्दीम् | taking that Kaalindi                         |
| नगरम्-अगमः              | to the city (Thou) went                      |
| खाण्डव-प्रीणित-अग्निः   | by the khandava forest pleasing the fire god |
| भ्रातृ-त्रस्ताम्        | of her brother afraid                        |
| प्रणय-विवशाम्           | in love (for Thee) helpless                  |
| देव पैतृष्वसेयीं        | O Lord! Thy father's sisters's daughter      |
| राज्ञां मध्ये           | from among the kings                         |
| सपदि जह्षे              | quickly took away                            |
| मित्रविन्दाम्-अवन्तीम्  | Mitravindaa, the princess of Avanti          |

Even as Thou sported there, Thou saw Kaalindi on the banks of the river Yamuna and took her as Thy wife. Thou pleased the god of fire, Agni by letting him consume the Khaandava forest, and then returned to the city of Dhaarika. The princess of Avanti, Mitravindaa was the daughter of Thy father's sister and was greatly in love with Thee. She was afraid of her brother and was helpless. Thou took her away suddenly in the presence of many kings.

सत्यां गत्वा पुनरुदवहो नग्नजिन्नन्दनां तां  
बध्वा सप्तापि च वृषवरान् सप्तमूर्तिर्निमेषात् ।  
भद्रां नाम प्रददुरथ ते देव सन्तर्दनाद्या-  
स्तत्सोदर्या वरद भवतः साऽपि पैतृष्वसेयी ॥४॥

|                       |                            |
|-----------------------|----------------------------|
| सत्यां गत्वा          | Satya, going to            |
| पुनः-उदवहः            | again Thou married (Satya) |
| नग्नजित्-नन्दनां तां  | Nagnajit's daughter her    |
| बध्वा सप्त-अपि        | harnessing seven even      |
| च वृष-वरान्           | and bull's powerful        |
| सप्त-मूर्तिः-निमेषात् | by seven forms assuming    |

|                    |   |
|--------------------|---|
| भद्रां नाम         | Bhadraa by name                             |
| प्रददुः-अथ         | gave then                                   |
| ते देव             | to Thee O Lord!                             |
| सन्तर्दन-आद्याः-   | by Santardana and other                     |
| तत्-सोद्याः        | of her brothers                             |
| वरद भवतः           | O Bestower of Boons! To Thee                |
| सा-अपि पैतृष्वसेयी | she also was Thy father's sister's daughter |

Thou then went to Kausala and married the king Nagnajit's daughter after demonstrating Thy strength by harnessing seven powerful bulls simultaneously assuming seven forms. O Lord! Bhadraa's brothers Santardana and others gave her to Thee in marriage. O Bestower of Boons! she was also the daughter of Thy father's sister.

पार्थद्यैरप्यकृतलवनं तोयमात्राभिलक्ष्यं  
 लक्षं छित्वा शफरमवृथा लक्ष्मणां मद्रकन्याम् ।  
 अष्टावेवं तव समभवन् वल्लभास्तत्र मध्ये  
 शुश्रोथ त्वं सुरपतिगिरा भौमदुश्चेष्टितानि ॥५॥

|                            |  |
|----------------------------|--|
| पार्थ-आद्यैः-अपि           | by Arjuna and others also                    |
| अकृत-लवनं                  | not pierced through                          |
| तोय-मात्र-<br>अभिलक्ष्यं   | in water alone reflected                     |
| लक्षं छित्वा               | the target, piercing                         |
| शफरम्-अवृथा                | of a fish, married                           |
| लक्ष्मणां<br>मन्द्रकन्याम् | Lakshmana, the daughter of the king of Madra |
| अष्टौ-एवम्                 | eight, in this manner                        |
| तव समभवन्                  | Thy became                                   |

|                     |                                |
|---------------------|--------------------------------|
| वल्लभाः-तत्र        | wives, there also              |
| मध्ये शुश्रूषा      | between all this, (Thou) heard |
| त्वं सुरपति-गिरा    | Thou by Indra's words          |
| भौम-दुष्टचेष्टितानि | Bhauma's evil deeds            |

The target which was just a reflection of a fish in the water was not hit at even by Arjuna and the others. Striking which Thou married Lakshmanaa who was the daughter of the king of Madra. In this manner Thou had eight wives. Thou then came to know about the misdeeds of Bhauma from Indra's words.

स्मृतायातं पक्षिप्रवरमधिरूढस्त्वमगमो  
वहन्नङ्के भामामुपवनमिवारातिभवनम् ।  
विभिन्दन् दुर्गाणि त्रुटितपृतनाशोणितरसैः  
पुरं तावत् प्राग्ज्योतिषमकुरुथाः शोणितपुरम् ॥६॥

|                    |                                  |
|--------------------|----------------------------------|
| स्मृत-आयातं        | (as and when) remembered, coming |
| पक्षिप्रवरम्-      | the divine bird (Garuda)         |
| अधिरूढः-त्वम्-अगमः | riding on him Thou went          |
| वहन्-अङ्के         | carrying on Thy lap              |
| भामाम्-उपवनम्-इव-  | Satyabhaamaa, in a garden as if  |
| अराति-भवनम्        | in the enemy's residence         |
| विभिन्दन् दुर्गाणि | destroying its fortification     |
| त्रुटित-पृतना-     | slaughtering the army            |
| शोणित-रसैः         | (with its) blood liquid          |
| पुरं तावत्         | that city then                   |
| प्राग्ज्योतिषम्-   | Praagjyotisha                    |
| अकुरुथाः           | made into                        |
| शोणितपुरम्         | Shonitpura                       |

Thou rode with Satyabhaamaa on Thy lap riding the divine bird Garuda, who came to Thee as and when required and remembered. Thou went to the residence of the enemy as if Thou were going to a garden. After destroying the fortification of the city of Praagjyotish, Thou killed the army and made the blood run all over the city. Thou soon converted the city of Praagjyotish into Shonitpura (the city of blood).

मुरस्त्वां पञ्चास्यो जलधिवनमध्यादुदपत्  
 स चक्रे चक्रेण प्रदलितशिरा मङ्खु भवता ।  
 चतुर्दन्तैर्दन्तावलपतिभिरन्धानसमरं  
 रथाङ्गेन छित्वा नरकमकरोस्तीर्णनरकम् ॥७॥

|                  |  |
|------------------|--|
| मुर:-त्वां       | (the Asura) Mura (to) Thee               |
| पञ्च-आस्यः       | the five faced one                       |
| जलधि-वन-मध्यात्- | from the middle of the ocean like forest |
| उदपत्            | rushed                                   |
| स चक्रे चक्रेण   | he was made by the discus                |
| प्रदलित-शिरा     | cut off heads                            |
| मङ्खु भवता       | at once by Thee                          |
| चतुः-दन्तैः-     | by the four tusked                       |
| दन्तावलपतिभिः-   | mighty elephants                         |
| इन्धान-समरं      | giving tough and protracted fight        |
| रथाङ्गेन छित्वा  | with Thy discus severing                 |
| नरकम्-अकरोः-     | to Narakaasur made                       |
| तीर्ण-नरकम्      | pass over hell                           |

The Asura Mura having five faces rushed towards Thee from the middle of the forest which was like an ocean. He was at once made headless by Thy discus cutting off his five heads. Then Narakaasura with his regiment of mighty four tusked elephants

gave a prolonged tough fight. Thou cut off his head also and made him pass over hell (and saved him from the suffering of hell).

स्तुतो भूम्या राज्यं सपदि भगदत्तेऽस्य तनये  
 गजञ्चैकं दत्वा प्रजघयिथ नागान्निजपुरीम् ।  
 खलेनाबद्धानां स्वगतमनसां षोडश पुनः  
 सहस्राणि स्त्रीणामपि च धनराशिं च विपुलं ॥८॥

|                    |  |
|--------------------|--|
| स्तुतः भूम्या      | hymns sung (to Thee) by Bhoomi Devi    |
| राज्यं सपदि        | the kingdom at once                    |
| भगदत्ते-अस्य तनये  | to Bhagadatta his son                  |
| गजम्-च-एकं         | and elephant one                       |
| दत्वा प्रजघयिथ     | gave and sent away                     |
| नागान्-निज-पुरीम्  | the elephants to Thy city              |
| खलेन-आबद्धानाम्    | by the wicked (Narakaasura) imprisoned |
| स्वगत-मनसां        | whose minds were devoted to Thee       |
| षोडश पुनः सहस्राणि | sixteen again thousand (16000)         |
| स्त्रीणाम्-अपि च   | women also and                         |
| धन-राशिं च विपुलं  | wealth of great amount                 |

Bhumi Devi sang hymns in Thy praise. Thou at once gave the kingdom and an elephant to Narakaasur's son Bhagadatta. The rest of the elephants Thou sent away to Dwaarikaa along with a good amount of wealth. Thou also sent the 16000 women who nourished love for Thee, and were imprisoned by the wicked Narakaasura.

भौमापाहृतकृण्डलं तददितेर्दत्तुं प्रयातो दिवं  
 शक्राद्यर्महितः समं दयितया द्युस्तीषु दत्तहिया ।  
 हत्वा कल्पतरुं रुषाभिपतिं जित्वेन्द्रमभ्यागम-  
 स्ततु श्रीमददोष ईश्वरा इति व्याख्यातुमेवाकृथाः ॥९॥

|                        |  |
|------------------------|--|
| भौम-अपाहृत-कुण्डलं     | by Bhauma taken away the earrings          |
| तत्-अदिते:-दातुं       | that to Aditi to give                      |
| प्रयातः दिवम्          | went to the heaven                         |
| शक्र-आद्यैः-महितः      | by Indra and others honoured               |
| समं दयितया             | with (Thy) wife                            |
| द्यु-स्त्रीषु          | the women of the heaven                    |
| दत्त-हिया              | putting to shame                           |
| हत्वा कल्पतरुम्        | taking away the Kalpataru                  |
| रुषा-अभिपतितं          | in anger having attacked                   |
| जित्वा-इन्द्रम्-       | winning over Indra                         |
| अभ्यागमः-              | returned                                   |
| तत्-तु श्री-मद्-दोष    | that indeed is prosperity caused arrogance |
| ईद्धश इति              | comes to this                              |
| व्याख्यातुम्-एव-अकृथाः | demonstrate only (Thou) did                |

To give back to Aditi the ear ornaments which were taken away by Narakaasura, Thou went to the heaven. Satyabhaamaa had accompanied Thee who put to shame the women there, with her beauty. Thou were received with honour by Indra and others. Thou took away the Kalpataru, at which, the angered Indra put up a fight. Thou won over him and returned to Thy city. Thou did this to demonstrate to the world the evil which is generated from prosperity.

कल्पद्रुं सत्यभामाभवनभुवि सृजन् द्व्यष्टसाहस्रयोषाः  
 स्वीकृत्य प्रत्यगारं विहितबहुवपुर्लालयन् केलिभेदैः ।  
 आश्चर्यान्नारदालोकितविधगतिस्तत्र तत्रापि गेहे  
 भूयः सर्वासु कुर्वन् दश दश तनयान् पाहि वातालयेश ॥१०॥

|           |                |
|-----------|----------------|
| कल्पद्रुं | the Kalpa tree |
|-----------|----------------|

|                     |  |
|---------------------|--|
| सत्यभामा-भवन-भुवि   | in Satyabhaama's palace courtyard      |
| सृजन्               | planting                               |
| द्वा-अष्ट-साहस्र-   | twice eight thousand                   |
| योषाः स्वीकृत्य     | women accepting                        |
| प्रति-आगारं         | in every house                         |
| विहित-बहु-वपुः-     | taking on many forms                   |
| लालयन् केलिभैः:     | nurturing with various activities      |
| आश्वर्याति-नारद-    | surprisingly by Naarada                |
| आलोकित-विविध-गतिः-  | seen (in) different activities engaged |
| तत्र तत्र-अपि गेहे  | in each of those houses                |
| भूयः सर्वसु कुर्वन् | again to all of them giving            |
| दश दश तनयान्        | ten sons each                          |
| पाहि वातालयेश       | save O Lord of Guruvaayur!             |

Thou planted the Kalpa tree in the courtyard of Satyabhaama's palace. The 16000 women were accepted by Thee as wives. Thou took on as many forms and engaged Thyself in each of those houses of these wives in various activities and lovingly nurtured them. Naarada was surprised to see Thee sporting in this manner. Thou then gave each of them ten sons. O Lord of Guruvaayur save me.

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प्रद्युम्नो रौकिमणेयः स खलु तव कला शम्बरेणाहृतस्तं  
हत्वा रत्या सहाप्तो निजपुरमहरद्वुकिमकन्यां च धन्याम् ।  
तत्युत्रोऽथानिरुद्धो गुणनिधिरवहद्रोचनां रुकिमपौत्रीं  
तत्रोद्वाहे गतस्त्वं न्यवधि मुसलिना रुकम्यपि दयूतवैरात् ॥१॥

|                       |                                  |
|-----------------------|----------------------------------|
| प्रद्युम्नः रौकिमणेयः | Pradyumna, Rukmini's son         |
| स खलु तव कला          | he indeed Thy part incarnation   |
| शम्बरेण-आहृतः:-       | by Shambara was kidnapped        |
| तं हत्वा              | him killing                      |
| रत्या सह-आप्तः        | with Rati returned               |
| निजपुरम्-             | to his own city                  |
| अहरत्-रुकिम-कन्यां    | took away Rukmi's daughter       |
| च धन्यां              | and she the fortunate one        |
| तत्-पुत्रः-अथ-        | his son then                     |
| अनिरुद्धः गुणनिधिः-   | Aniruddha, very virtuous         |
| अवहत्-रोचनाम्         | married Rochanaa                 |
| रुकिम पौत्रीम्        | Rukmi's grand daughter           |
| तत्र-उद्वाहे गतः-त्वं | there, in that wedding Thou went |
| न्यवधि मुसलिना        | was killed by Balaraam           |
| रुकिम-अपि             | Rukmi also                       |
| दयूत-वैरात्           | in the game of dice animosity    |

Pradyumna, Rukmini's son was an aspect of Thy essence and was kidnapped by Shambara at birth. Later Pradyumna killed Shambara and returned to his city of Dwaarikaa with his wife Rati. He also carried away the fortunate daughter of Rukmi and married her. His virtuous son Aniruddha married Rochanaa, the grand daughter of

Rukmi. Thou had gone to that wedding. During a game of dice, when a quarrel arose, Rukmi was killed by Balaraam.

बाणस्य सा बलिसुतस्य सहस्राहो-  
महिश्वरस्य महिता दुहिता किलोषा ।  
त्वत्पौत्रमेनमनिरुद्धमदृष्टपूर्व  
स्वप्नेऽनुभूय भगवन् विरहातुराऽभूत् ॥२॥

|                           |                           |
|---------------------------|---------------------------|
| बाणस्य सा                 | of Baana, she             |
| बलि-सुतस्य                | of Bali's son (Baan)      |
| सहस्र-बाहो:-              | of a thousand arms        |
| माहेश्वरस्य               | devotee of Shiva          |
| महिता दुहिता              | the esteemed daughter     |
| किल-उषा                   | indeed Ushaa              |
| त्वत्-पौत्रम्-एनम्-       | Thy grandson this         |
| अनिरुद्धम्-अदृष्ट-पूर्वम् | Aniruddha not seen before |
| स्वप्ने-अनुभूय            | in the dream meeting      |
| भगवन्                     | O Lord!                   |
| विरह-आतुरा-अभूत्          | separation pangs suffered |

Bali's son Baana was a devotee of Shiva and had a thousand arms. His esteemed daughter Ushaa had not seen Thy grandson Aniruddha before. She met him in her dreams and suffered pangs of separation from him.

योगिन्यतीव कुशला खलु चित्रलेखा  
तस्याः सखी विलिखती तरुणानशेषान् ।  
तत्रानिरुद्धमुषया विदितं निशाया-  
मानेष्ट योगबलतो भवतो निकेतात् ॥३॥

|         |                           |
|---------|---------------------------|
| योगिनी- | a woman with yogic powers |
|---------|---------------------------|

|                  |  |
|------------------|--|
| अतीव कुशला       | and very skilled                         |
| खलु चित्रलेखा    | indeed Chitralekhaa                      |
| तस्या: सखि       | her (Ushaa's) friend                     |
| विलिखती          | draws (pictures)                         |
| तरुणान्-अशेषान्  | of young men all                         |
| तत्र-अनिरुद्धम्- | from there, Aniruddha                    |
| उषया विदितं      | by Ushaa was recognized                  |
| निशायाम्-आनेष्ट  | during the night, brought (Chitralekhaa) |
| योग-बलतः         | by yogic powers                          |
| भवतः निकेतात्    | from Thy palace                          |

Ushaa's friend Chitralekhaa had yogic powers and was very skilled in making drawings. She drew portraits of all the young men. Ushaa picked up Aniruddha's portrait whom she recognized. Chitralekhaa with her yogic powers then brought Aniruddha from Thy palace during the night.

कन्यापुरे दयितया सुखमारमन्तं  
 चैनं कथञ्चन बबन्धुषि शर्वबन्धौ ।  
 श्रीनारदोक्ततदुदन्तदुरन्तरोषै-  
 स्त्वं तस्य शोणितपुरं यदुभिर्न्यरुम्धा: ॥४॥

|                 |                          |
|-----------------|--------------------------|
| कन्या-पुरे      | in the virgin's chambers |
| दयितया          | with his beloved (Ushaa) |
| सुखम्-आरमन्तं   | happily sporting         |
| च-एनम् कथञ्चन   | and him somehow          |
| बबन्धुषि        | tied up                  |
| शर्वबन्धौ       | Shiva's devotee          |
| श्री-नारद-उक्त- | by Shree Naarada told    |

|                    |                           |
|--------------------|---------------------------|
| तत्-उदन्त-         | that news                 |
| दुरन्तः-रोषैः-त्वं | (in) unbounded anger Thou |
| तस्य शोणितपुरं     | his (city) Shonitpura     |
| यदुभिः-च्यरुम्भाः  | with Yadus besieged       |

In the virgin's chamber, Aniruddha sported happily with his beloved Ushaa. Baana, Shivaa's devotee came to know this and tied him up. This news was given to Thee by Shree Naarad. In a fit of unbounded anger, Thou besieged Baana's city Shonitpura with the help of the Yaadavas.

पुरीपालशैलप्रियदुहितनाथोऽस्य भगवान्  
 समं भूतव्रातैर्यदुबलमशङ्कं निरुरुधे ।  
 महाप्राणो बाणो झटिति युयुधानेनयुयुधे  
 गुहः प्रदयुम्नेन त्वमपि पुरहन्ता जघटिषे ॥५॥

|                                |  |
|--------------------------------|--|
| पुरीपाल:-                      | the protector of the city                      |
| शैल-प्रिय-दुहित-नाथः:-<br>अस्य | the mountain's dear daughter's consort,<br>his |
| भगवान्                         | Lord Shiva                                     |
| समं भूतव्रातैः-                | with the Bhoota army                           |
| यदु-बलम्-अशङ्कं                | the Yaadava army fearlessly                    |
| निरुरुधे                       | blocked  |
| महाप्राणः बाणः                 | the mighty Baana                               |
| झटिति                          | quickly  |
| युयुधानेन युयुधे               | with Yuyudhaana fought                         |
| गुहः प्रदयुम्नेन               | Guha with Pradyumna                            |
| त्वम्-अपि                      | Thou too                                       |
| पुरहन्ता जघटिषे                | (with) Tripura destroyer Shiva                 |

The consort of the mountain's dear daughter, Shiva, being the protector of the city, with his army of the Bhootas blocked the army of the Yadavas, fearlessly. The mighty Baana quickly gave fight to Yuyudhaana, Guha to Pradyumna and Thou to Shiva, the destroyer of the Puras.

निरुद्धाशेषास्ते मुमुहृषि तवास्त्रेण गिरिशे  
 द्रुता भूता भीताः प्रमथकुलवीराः प्रमथिताः ।  
 परास्कन्दत् स्कन्दः कुसुमशरबाणैश्च सचिवः  
 स कुम्भाण्डो भाण्डं नवमिव बलेनाशु बिभिदे ॥६॥

|                       |  |
|-----------------------|--|
| निरुद्ध-अशेष-अस्ते    | resisted were all the weapons                |
| मुमुहृषि              | became unconscious                           |
| तव-अस्त्रेण गिरिशे    | by Thy weapon, Shiva                         |
| द्रुताः-भूताः-भीताः   | fled the Bhootas in fear                     |
| प्रमथ-कुल-वीराः       | of the Pramatha dynasty, the leader          |
| प्रमथिताः             | were crushed                                 |
| परास्कन्दत् स्कन्दः   | was defeated Skanda (guha)                   |
| कुसुम-शर-बाणैः-च      | by the flower bows's arrows of Pradyumna and |
| सचिवः स<br>कुम्भाण्डः | the minister of Baana, that Kumbhaanda       |
| भाण्डं नवम्-इव        | a pot new as though                          |
| बलेन-आशु बिभिदे       | by Balaram was soon smashed                  |

All Shiva's weapons were resisted and he was rendered unconscious by Thy weapon (Mohanaastra). All the army of the Bhootas fled in fear and the leaders of the Pramathas were crushed. Skanda was defeated, by the flower arrows of Pradyumna's bow. The minister of Baana, Kumbhaanda was soon smashed by Balaraam like a new pot.

चापानां पञ्चशत्या प्रसभमुपगते छिन्नचापेऽथ बाणे  
व्यर्थं याते समेतो ज्वरपतिरशनैरज्वरि त्वज्ज्वरेण ।  
ज्ञानी स्तुत्वाऽथ दत्ता तव चरितजुषां विज्वरं स ज्वरोऽगात्  
प्रायोऽन्तर्ज्ञानवन्तोऽपि च बहुतमसा रौद्रचेष्टा हि रौद्राः ॥७॥

|                              |  |
|------------------------------|--|
| चापानां पञ्चशत्या            | by bows five hundred                                 |
| प्रसभम्-उपगते                | fiercely attacking                                   |
| छिन्न-चापे-अथ बाणे           | breaking of the bows then of Baana                   |
| व्यर्थं यातः                 | fruitlessly returning                                |
| समेतः ज्वरपतिः-              | came the head of all fevers the Shaiva fever         |
| अशनैः-अज्वरि                 | immediately tormented                                |
| त्वत्-ज्वरेण                 | by Thy (the Vaishnava fever)                         |
| ज्ञानी स्तुत्वा-अथ           | the enlightened (Shaiva fever) praising then         |
| दत्ता तव चरितजुषां           | giving to the (devotees) admirers of Thy excellences |
| विज्वरं स ज्वरः-अगात्        | freedom, that (Shaiva) fever went away               |
| प्रायः-अन्तः-ज्ञान्वन्तः-अपि | often inner knowledge having even                    |
| च बहु-तमसा                   | and by much of Tamas                                 |
| रौद्र-चेष्टा हि रौद्राः      | ferociously act indeed the Rudras                    |

Baana came attacking ferociously with 500 bows and arrows, but his weapons being severed he had to retreat. Thereupon, the head of all the obsession, the Shaiva obsession came to the forefront but was immediately put out by the Vaishnava obsession. The enlightened Shaivas gave freedom to all those that sung Thy excellences and went away praising Thee. Often the enlightened Rudras also act ferociously, being predominated by Tamas.

बाणं नानायुधोग्रं पुनरभिपतितं दर्पदोषाद्वितन्वन्  
 निर्लूनाशेषदोषं सपदि बुबुधुषा शङ्करेणोपगीतः ।  
 तद्वाचा शिष्टबाहुद्वितयमुभयतो निर्भयं तत्प्रियं तं  
 मुक्त्वा तद्वत्मानो निजपुरमगमः सानिरुद्धः सहोषः ॥८॥

|                           |   |
|---------------------------|---|
| बाणं नाना-आयुध-उग्रम्     | Baana with various weapons more ferocious |
| पुनः-अभिपतितं             | again having attacked                     |
| दर्प-दोषात्-वितन्वन्      | due to the vice of arrogance, made him    |
| निर्लून-अशेष-दोषं         | by cutting off all his vices (arms)       |
| सपदि बुबुधुषा             | soon (a) realized (person)                |
| शङ्करेण-उपगीतः            | by Shankara and praised (Thee)            |
| तत्-वाचा                  | by his request                            |
| शिष्ट-बाहु-द्वितयम्-उभयतः | left with arms two on both sides          |
| निर्भयं तत्-प्रियं तं     | unafraid his devotee him                  |
| मुक्त्वा                  | letting off                               |
| तत्-दत्त-मानः             | by him giving honour                      |
| निज-पुरम्-अगमः            | to Thy own city returned                  |
| सानिरुद्ध सहोषः           | with Aniruddha (and) with Ushaa           |

Baana again attacked ferociously full of arrogance with his many various weapons. Thou made him devoid of all vice and his many arms by cutting them off. Shankara soon realised Thy greatness and praised Thee and on his request Thou let off Baana with his two arms on both sides. Baana who was then spared from the fear of death honoured Thee. Thou then returned to Thy city Dwaarikaa with Aniruddha and Ushaa.

मुहुस्तावच्छक्रं वरुणमजयो नन्दहरणे  
 यमं बालानीतौ दवदहनपानेऽनिलसखम् ।

विधिं वत्सस्तेये गिरिशमिह बाणस्य समरे  
विभो विश्वोऽकर्षी तदयमवतारो जयति ते ॥९॥

|                     |   |
|---------------------|---|
| मुहुः-तावत्-शक्रं   | again and again then Indra                        |
| वरुणम्-अजयः         | Varuna defeated                                   |
| नन्द-हरणे           | when he had kidnapped Nanda Gopa                  |
| यमं बाल-आनीतौ       | Yama when he had taken away the (Guru's) children |
| दव-दहन-पाने-        | the forest fire by drinking                       |
| अनिल-सखम्           | wind's friend Agni                                |
| विधिं वत्स-स्तेये   | Brahmaa when the calves were stolen               |
| गिरिशम्-इह          | Shiva here  |
| बाणस्य समरे         | in Baana's battle                                 |
| विभो                | O Lord!   |
| विश्व-उल्कर्षी      | all excelling                                     |
| तत्-अयम्-<br>अवतारः | therefore this incarnation (of Thee) (as Krishna) |
| जयति ते             | excels Thine                                      |

Thou indeed defeated Indra again and again, Varuna was defeated when he kidnapped Nandagopa and Yama was defeated by Thee when he took away the children of Thy Guru. Agni, Vayu's friend was overcome when Thou drank it during the forest fire and Brahmaa was defeated when he stole away the calves. Shiva was defeated here in Baana's battle. Therefore, O Lord! this incarnation of Thee excels and wins over all other of Thy incarnations.

द्विजरुषा कृकलासवपुधरं नृगनृपं त्रिदिवालयमापयन् ।  
निजजने द्विजभक्तिमनुत्तमामुपदिशन् पवनेश्वरं पाहि माम् ॥१०॥

|            |                            |
|------------|----------------------------|
| द्विज-रुषा | by a holy Braahmin's anger |
|------------|----------------------------|

|                           |                                |
|---------------------------|--------------------------------|
| कृकलासः-वपुः-धरं          | in a chameleon's body form     |
| नृग-नृपं                  | Nriga king                     |
| त्रिदिव-आलयम्-            | to the god's abode (heaven)    |
| आपयन्                     | sending                        |
| निज-जने                   | in Thy people (devotees)       |
| द्विज-भक्तिम्-अनुत्तमाम्- | for Braahminas respect supreme |
| उपदिशन्                   | instructing                    |
| पवनेश्वर पाहि माम्        | O Lord of Guruvaayur!          |

King Nriga who was reduced to the body of a chameleon by a holy Braahmin's curse, was purified and sent to heaven by Thee. By this Thou instructed Thy devotees to have supreme respect for holy Braahmins. O Lord of Guruvaayur! Save me.

## Dashaka 83

रामेऽथ गोकुलगते प्रमदाप्रसक्ते  
हृतानुपेतयमुनादमने मदान्धे ।  
स्वैरं समारमति सेवकवादमूढो  
दूतं न्ययुद्भक्त तत्वं पौण्ड्रकवासुदेवः ॥१॥

|                   |                                |
|-------------------|--------------------------------|
| रामे-अथ           | Thou (when) Balaraam           |
| गोकुल-गते         | had gone to Gokul              |
| प्रमदा-प्रसक्ते   | with the damsels sporting      |
| हृत-अनुपेत-       | when called , not coming       |
| यमुना-दमने        | Yamunaa to subdue              |
| मदान्धे           | intoxicated (Balaraam)         |
| स्वैरं समारमति    | at will sporting around        |
| सेवक-वाद्-मूढः    | subordinate's advice misled by |
| दूतं न्ययुद्भक्त  | messenger sent                 |
| तत्वं             | to Thee                        |
| पौण्ड्रक-वासुदेवा | Paundraka Vaasudeva            |

Then when intoxicated Balaraam was sporting happily and at will with the damsels, he called over Yamuna to him. When Yamuna did not comply to his wishes he subdued her by turning her course. At that time Paundraka Vaasudeva misled by the ill advice of his subordinates, sent a messenger to Thee.

नारायणोऽहमवतीर्ण इहास्मि भूमौ  
धत्से किल त्वमपि मामकलक्षणानि ।  
उत्सृज्य तानि शरणं व्रज मामिति त्वां  
दूतो जगाद सकलैर्हसितः सभायाम् ॥२॥

|                       |                                |
|-----------------------|--------------------------------|
| नारायणः-अहम्-         | Naaraayana am I                |
| अवतीर्ण इह-अस्मि भूमौ | descended here have I on earth |
| धर्ते किल त्वम्-अपि   | bear indeed you also           |
| मामक-लक्षणानि         | my emblems                     |
| उत्सृज्य तानि         | abandon them                   |
| शरणं व्रज माम्-इति    | surrender take unto me, thus   |
| त्वां दूतः जगाद्      | to Thee the messenger said     |
| सकलैः-हसितः           | while every one laughed        |
| सभायाम्               | in the assembly                |

I am Naaraayana and have descended here on this earth. It seems you too bear my emblems. Abandon them and surrender unto me.' Thus the messenger said to Thee to the amusement of all in the assembly.

दूतेऽथ यातवति यादवसैनिकैस्त्वं  
 यातो ददर्शिथ वपुः किल पौण्ड्रकीयम् ।  
 तापेन वक्षसि कृताङ्गमनल्पमूल्य-  
 श्रीकौस्तुभं मकरकुण्डलपीतचेलम् ॥३॥

|                       |                                  |
|-----------------------|----------------------------------|
| दूते-अथ यातवति        | the messenger, when had departed |
| यादव-सैनिकैः-त्वं     | with the Yaadava army Thou       |
| यातः ददर्शिथ          | went and saw                     |
| वपुः किल पौण्ड्रकीयम् | the body indeed of Poundraka     |
| तापेन वक्षसि          | by heat on the chest             |
| कृत-अङ्गम्-           | was made a mark                  |
| अनल्प-मूल्य-          | not of little cost               |
| श्री कौस्तुभं         | Shri Kaustubha                   |
| मकर-कुण्डल            | fish shaped ear ornaments        |

पीत-चेलम्

(and) yellow silk garment

After the messenger had departed, Thou went with the Yaadava army to the capital of Paundraka. There Thou saw the ridiculous form of Paundraka's body marked by a burnt sign (representing Srivatsa) an invaluable gem round his neck (representing the Kaustubha) and wearing also fish shaped ear ornaments and a yellow silk garment.

कालायसं निजसुदर्शनमस्यतोऽस्य  
कालानलोकरकिरेण सुदर्शनेन ।  
शीर्ष चकर्तिथ ममर्दिथ चास्य सेनां  
तन्मित्रकाशिपशिरोऽपि चकर्थ काश्याम् ॥४॥

|                      |                           |
|----------------------|---------------------------|
| काल-आयासं            | of black iron             |
| निज-सुदर्शनम्-       | his own Sudarshana        |
| अस्यतः-अस्य          | throwing, his             |
| काल-अनल-उल्कर-       | cosmic fire sparks        |
| किरेण सुदर्शनेन्     | emitted by the Sudarshana |
| शीर्षम् चकर्तिथ      | (his) head cut off        |
| ममर्दिथ च अस्य सेनां | and crushed his army      |
| तत्-मित्र-काशिप-     | his friend Kaashi's       |
| शिरः-अपि चकर्थ       | head also cut off         |
| काश्याम्             | (and sent) into Kaashi    |

Paundraka threw his own Sudershana made of black iron at Thee. Thou then cut off his head by Thy Sudarshana which was emitting sparks of cosmic fire, and crushed his army. Thou also cur off the head of his friend Kaashi and hurled it into Kaashi itself.

जाल्येन बालकगिराऽपि किलाहमेव  
श्रीवासुदेव इति रूढमतिश्विरं सः ।

सायुज्यमेव भवदैक्यधिया गतोऽभूत्  
को नाम कस्य सुकृतं कथमित्यवेयात् ॥५॥

|                  |                                  |
|------------------|----------------------------------|
| जाल्पेन्         | due to stupidity                 |
| बालक-गिरा-अपि    | by immature words even           |
| किल-अहम्-एव      | indeed I only (am)               |
| श्री-वासुदेव इति | Shree Vaasudeva, thus            |
| रूढमतिः-चिरं सः  | firmly believing for long he     |
| सायुज्यम्-एव     | union (with Thee) only           |
| भवत्-ऐक्य-धिया   | with Thee oneness by thinking    |
| गतः-अभोत्        | attained                         |
| कः नाम           | who indeed (knows)               |
| कस्य सुकृतं      | whose good deeds                 |
| कथम्-इति-अवेयात् | in which way (come about), knows |

It may be due to stupidity or due to believing the immature words of young people that Paundraka for long firmly believed in his mind that he himself was indeed Vaasudeva. This thought made him constantly be in oneness with Thee and so he attained Saayujya (union with Thee). Who knows whose good deeds lead him where and to what credit?

काशीश्वरस्य तनयोऽथ सुदक्षिणाख्यः  
शर्वं प्रपूज्य भवते विहिताभिचारः ।  
कृत्यानलं कमपि बाणरणातिभीतै-  
भूतैः कथञ्चन वृतैः सममध्यमुञ्चत् ॥६॥

|                |                    |
|----------------|--------------------|
| काशी-ईश्वरस्य  | Kaashi king's      |
| तनयः-अथ        | son then           |
| सुदक्षिण-आख्यः | Sudakshina by name |

|                    |                                      |
|--------------------|--------------------------------------|
| शर्व प्रपूज्य      | Shankara worshipping well            |
| भवते विहित-        | in The performed                     |
| अभिचारः            | black magic                          |
| कृत्या-अनलं        | Krityaa fire                         |
| कम्-अपि            | some (fierce and evil)               |
| बाण-रण-अति-भीतैः-  | in Baana's battle very frightened    |
| भूतैः कथञ्चन वृतैः | by those Bhootas somehow followed by |
| समम्-अभ्यमुञ्चत्   | with them released                   |

Then the son of the king of Kaashi, called Sudakshina fervently worshipped Shankara. He performed black magic on Thee and released an evil fierce fire named Krityaa. He also somehow mobilised the Bhootas who were frightened during the battle Thou fought with Baana.

तालप्रमाणचरणामखिलं दहन्तीं  
 कृत्यां विलोक्य चकितैः कथितोऽपि पौरैः ।  
 दयूतोत्सवे किमपि नो चलितो विभो त्वं  
 पार्श्वस्थमाशु विससर्जिथ कालचक्रम् ॥७॥

|                    |                                      |
|--------------------|--------------------------------------|
| ताल-प्रमाण-चरणाम्- | palm trees like long legged          |
| अखिलं दहन्तीं      | everything burning                   |
| कृत्यां विलोक्य    | Krityaa seeing                       |
| चकितैः             | by the frightened                    |
| कथितः-अपि पौरैः    | Thou being informed even by citizens |
| दयूत-उत्सवे        | in the dice game                     |
| किम्-अपि नो चलितः  | in the least not moving              |
| विभो त्वं          | O Lord Thou!                         |
| पार्श्वस्थम्-आशु   | placed near by immediately           |

|            |                   |
|------------|-------------------|
| विसर्जिथ   | deployed          |
| काल-चक्रम् | Sudarshana discus |

The frightened citizens saw the Krityaa fire with long legs like palm trees burning everything and they informed Thee of this. Thou without stirring from Thy seat at the game of dice in which Thou were engrossed, deployed O Lord! Thy Sudarshana discus which was ready at hand.

अभ्यापतत्यमितधाम्नि भवन्महास्ते  
हा हेति विद्रुतवती खलु घोरकृत्या।  
रोषात् सुदक्षिणमदक्षिणचेष्टिं तं  
पुण्ड्रोष चक्रमपि काशिपुरीमधाक्षीत् ॥८॥

|                       |                             |
|-----------------------|-----------------------------|
| अभ्यापतति-            | dashing                     |
| अमित-धाम्नि           | the ever brilliant          |
| भवत्-महा-अस्ते        | Thy great weapon            |
| हा हा-इति             | oh oh thus shouting         |
| विद्रुतवती            | running away                |
| खलु घोर-कृत्या        | indeed the terrible Krityaa |
| रोषात् सुदक्षिणम्-    | in anger Sudakshina         |
| अदक्षिण-चेष्टिं तं    | the impious actioned, him   |
| पुण्ड्रोष चक्रम्-अपि  | burnt down discus also      |
| काशि-पुरीम्-अधाक्षीत् | the Kaashi city burnt down  |

Thy ever brilliant great weapon dashed towards Krityaa. The terrible Krityaa ran away shouting in distress and in anger burnt down the impious actioned Sudakshina himself. Thy Sudarshana discus in turn burnt down the city of Kaashi.

स खलु विविदो रक्षोघाते कृतोपकृतिः पुरा  
तव तु कलया मृत्युं प्राप्तुं तदा खलतां गतः ।

नरकसचिवो देशक्लेशं सृजन् नगरान्तिके  
झटिति हलिना युध्यन्द्रा पपात तलाहतः ॥९॥

|                   |                             |
|-------------------|-----------------------------|
| स खलु विविदः      | he indeed Vividha           |
| रक्षोघाते         | in the Raakshasa's killing  |
| कृत-उपकृतिः पुरा  | had given help long ago     |
| तव तु कलया        | by Thy part incarnation     |
| मृत्युं प्राप्तुं | death to get                |
| तदा खलतां गतः     | then to wickedness took     |
| नरक-सचिवः         | Narakaasura's minister      |
| देश-क्लेशं सृजन्  | to public suffering causing |
| नगर-अन्तिके       | near the town of Dwaarika   |
| झटिति हलिना       | immediately with Balaraama  |
| युध्यन्-अद्वा     | fighting with ease          |
| पपात-तल-आहतः      | fell down hit by the palm   |

Long ago Vividha, the monkey who had helped Thee in killing the Raakshasas (during Thy incarnation as Raama) nursed the desire to be killed by Thy part incarnation. As a minister of Narakaasura, he took to evil ways and started creating sufferings for the people in the vicinity of Dwaarika. In a fight with Balaraama, he was killed with ease by a blow of Balaraam's hand in no time.

साम्बं कौरव्यपुत्रीहरणनियमितं सान्त्वनार्थं कुरुणं  
यातस्तद्वाक्यरोषोद्धृतकरिनगरो मोचयामास रामः ।  
ते घात्या: पाण्डवेयैरिति यदुपृतनां नामुचस्त्वं तदानीं  
तं त्वां दुर्बोधलीलं पवनपुरपते तापशान्त्यै निषेवे ॥१०॥

|                    |                                      |
|--------------------|--------------------------------------|
| साम्बं             | Saamba (who was)                     |
| कौरव्य-पुत्री-हरण- | (due to) Kuru's daughter's abducting |

|                      |  |
|----------------------|--|
| नियमितं              | in captivity                                 |
| सान्त्वना-अर्थी      | to pacify                                    |
| कुरुषां यातः-        | the Kurus went                               |
| तत्-वाक्य-रोष-       | by their talks enraged                       |
| उद्धृत-करिनगरः       | lifted up Hastinaapur                        |
| मोचयामास रामः        | (and) released (Saamba) Balaraam             |
| ते घात्याः           | they, the Kurus should be killed             |
| पाण्डवेयैः-इति       | by the Paandavas, thus                       |
| यदु-पृतनां           | the Yadu army                                |
| न-अमुचः-त्वं तदानीं  | did not send Thee, then                      |
| तं त्वां दुर्बोधलीलं | that Thou of unfathomable sportings          |
| पवनपुरपते            | O Lord of Guruvaayur!                        |
| ताप-शान्त्यै निषेवे  | for the sufferings to be removed (I) worship |

Saamba was a captive of the Kurus because he had abducted their daughter. Balaraam went to the Kurus to pacify them but was enraged by their talks and lifted up Hastinaapur and released Saamba. Thou did not send the Yaadava army to confront them, because Thou wanted that the Kurus be killed by the Paandavas. Thou whose sporting ways are unfathomable, O Lord of Guruvaayur! I worship Thee so as to remove my sufferings.

## Dashaka 84

क्वचिदथ तपनोपरागकाले पुरि निदधत् कृतवर्मकामसून् ।  
यदुकुलमहिलावृतः सुतीर्थं समुपगतोऽसि समन्तपञ्चकाख्यम् ॥१॥

|                      |   |
|----------------------|---|
| क्वचित्-अथ           | once then                                 |
| तपन-उपराग-काले       | in the solar eclipse time                 |
| पुरि निदधत्          | in the city leaving                       |
| कृतवर्म-कामसून्      | Kritavarma and Aniruddha                  |
| यदुकुल-महिला-आवृतः   | the Yadus and their women folk along with |
| सुतीर्थं समुपगतः-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: कुरुपाण्डवादिमित्रैः ॥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-<br>मित्रैः | with the Kauravas and Pandavas and other<br>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 दयिताजनैः समेता द्रुपदसुता त्वयि गाढभक्तिभारा ।  
तदुदितभवदाहृतिप्रकारैः अतिमुमुदे सममन्यभासिनीभिः ॥३॥

|                     |                                  |
|---------------------|----------------------------------|
| तव खलु दयिता-जनैः   | 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-प्रकारैः | Thy carrying (them) away methods |
| अति-मुमुदे          | was very delighted               |
| समम्-अन्य-भासिनीभिः | 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 गोपानतिकुतुकाद्रुपगम्य मानयित्वा ।  
चिरतरविरहातुराङ्गरेखाः पशुपवधूः सरसं त्वमन्वयासीः ॥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 separation (from Thee)<br>suffering |
| अङ्ग-रेखा:               | body frailed                                      |
| पशुप-वधूः                | the gopikas                                       |
| सरसं त्वम्-<br>अन्वयासीः | 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 separation from Thee for a very long time. Thou joyfully went to them also.

सपदि च भवदीक्षणोत्सवेन प्रमुषितमानहृदां नितम्बिनीनाम् ।  
अतिरसपरिमुक्तकञ्चुलीके परिचयहृद्यतरे कुचे न्यलैषीः ॥५॥

|                     |   |
|---------------------|---|
| सपदि च              | and soon                                    |
| भवत्-इक्षण-उत्सवेन  | Thee seeing 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 न्यलैषीः       | 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.

रिपुजनकलहैः पुनः पुनर्म समुपगतैरियती विलम्बनाऽभूत् ।  
इति कृतपरिरम्भणेत्वयि द्राक् अतिविवशा खलु राधिका निलिल्ये ॥६॥

|                    |                     |
|--------------------|---------------------|
| रिपु-जन-कलहैः      | enemies in conflict |
| पुनः पुनः-         | again and again     |
| मे समुपगतैः-       | 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     |
| निलित्ये           | 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 वः स्फुटमेव चेतसीति ॥७॥

|                    |   |
|--------------------|---|
| अपगत-विरह-व्यथा:-  | (who were) free of the separation pangs |
| तदा ताः            | then they (the gopikas)                 |
| रहसि विधाय         | privately making                        |
| ददाथ तत्त्व-बोधम्  | gave the knowledge of Reality           |
| परम-सुख-चित्-      | Supreme Bliss Consciousness             |
| आत्मकः-अहम्-आत्मा- | Brahama na am I, the self               |
| इति-उदयतु वः       | 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 separation 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 वियोगः किमपि पुराऽभवदुद्धवोपदेशैः ।  
समभवदमुतः परं तु तासां परमसुखैक्यमयी भवद्विचिन्ता ॥८॥

|                    |                                   |
|--------------------|-----------------------------------|
| सुख-रस-परिमिश्रितः | with joy mixed                    |
| वियोगः किम्-अपि    | separation somehow                |
| पुरा-अभवत्-        | formerly happened                 |
| उद्धव-उपदेशैः      | by Uddhava's preachings           |
| समभवत्-अमुतः       | (but) 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 separation when long back the gopikas were advised 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 पृच्छ्यमानैः ।  
त्वयि सति किमिदं शुभान्तरैः रित्युरुहसितैरपि याजितस्तदाऽसौ ॥९॥

|                 |                           |
|-----------------|---------------------------|
| मुनि-वर-निवहैः- | by the great sages groups |
| तव-अथ पित्रा    | Thy then father           |
| दुरित-शमाय      | for son's atonement       |
| शुभानि          | auspicious rites          |
| पृच्छ्यमानैः    | were being asked          |
| त्वयि सति       | Thou being there          |

|                             |  |
|-----------------------------|--|
| किम्-इदम्-शुभं-<br>अन्तरैः- | what this auspicious rite others                 |
| इति-उरु-हसितैः-अपि          | thus loudly laughing also                        |
| याजितः-तदा-असौ              | made to perform sacrifices then he<br>(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 गोपाः ।  
यदुजनमहितास्त्रिमासमात्रं भवदनुषङ्गरसं पुरेव भेजुः ॥१०॥

|                    |                               |
|--------------------|-------------------------------|
| सुमहति यजने        | during the very big sacrifice |
| वितायमाने          | which was being performed     |
| प्रमुदित-मित्र-जने | with the delighted friends    |
| सह-एव गोपाः        | also along with the gopas     |
| यदु-जन-महिताः      | by the Yaadavas honoured      |
| त्रि-मास-मात्रं    | for three months              |
| भवत्-अनुषङ्ग-रसं   | Thy company's pleasure        |
| पुरा-एव भेजुः      | 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 दृढमुपगूह्यं निरीक्ष्य वीतखेदाम् ।  
प्रमुदितहृदयः पुरं प्रयातः पवनपुरेश्वरं पाहि मां गदेभ्यः ॥११॥

|                      |                               |
|----------------------|-------------------------------|
| व्यपगम-समये          | at the departing time         |
| समेत्य राधाम्        | approaching Raadhaa           |
| दृढम्-उपगूह्य        | tightly embracing             |
| निरीक्ष्य वीत-खेदाम् | seeing (her) free from sorrow |
| प्रमुदित-हृदयः       | with a happy heart            |
| पुरम्-प्रयातः        | Thou went back (to Dwaarika)  |
| पवनपुरेश्वर          | O Lord of Guruvaayur!         |
| पाहि मां गदेभ्यः     | 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.

## Dashaka 85

ततो मगधभूमृता चिरनिरोधसंक्लेशितं  
 शताष्टकयुतायुतद्वितयमीश भूमीभूताम् ।  
 अनाथशरणाय ते कमपि पूरुषं प्राहिणो-  
 दयाचत स मागधक्षपणमेव किं भूयसा ॥१॥

|                                 |   |
|---------------------------------|---|
| ततः मगध-भूमृता                  | then by the Magadha king                                |
| चिर-निरोध-संक्लेशितं            | for long detained (and so) tormented                    |
| शत-अष्टक-युत-अयुत-<br>द्वितयम्- | hundred eights along with ten thousand<br>twice (20800) |
| ईश                              | O Lord!   |
| भूमीभूताम्                      | of kings  |
| अनाथ-शरणाय ते                   | for the helpless the only refuge, Thee                  |
| कम-अपि पूरुषम्                  | some person   |
| प्राहिणोत्-अयाचत स              | sent prayed he  |
| मागध-क्षपणम्-एव                 | Maagadha's (king of Magadha's) killing<br>only          |
| किम् भूयसा                      | why say much  |

O Lord! The Magadha king Jaraasandh had 20800 kings as captives in his prison. The tormented kings sent a person as a messenger to Thee, the only refuge of the helpless. He prayed to Thee to kill the king of Magadha. What more can be said.

यियासुरभिमागधं तदनु नारदोदीरिता-  
 द्युधिष्ठिरमखोद्यमादुभयकार्यपर्याकुलः ।  
 विरुद्धजयिनोऽध्वरादुभयसिद्धिरित्युद्धवे  
 शशंसुषि निजैः समं पुरमियेथ यौधिष्ठिरीम् ॥२॥

|          |                    |
|----------|--------------------|
| यियासुः- | desiring to attack |
|----------|--------------------|

|                         |                                       |
|-------------------------|---------------------------------------|
| अभिमागधं                | against the king of Magadha           |
| तदनु नारद-उदीरितात्-    | after that, by Naarada's saying       |
| युधिष्ठिर-मख-उद्यमात्-  | Yudhishtiraa's sacrifice preparations |
| उभय-कार्य-पर्याकुलः     | both the jobs priority (thinking)     |
| विरुद्ध-जयिनः-अध्वरात्- | enemies conquering and the sacrifice  |
| उभय-सिद्धिः-इति-        | both undertaken thus                  |
| उद्धवे शशंसुषि          | by Uddhava being advised              |
| निजैः समं               | with Thy people                       |
| पुरम्-इयेथ              | to the city went                      |
| यौधिष्ठिरीम्            | of Yudhishtira                        |

Then eager to attack Jaraasandha, the king of Magadha, Thou were informed by Naarada that Yudhishtira was preparing to perform the Raajasooya Yagna. Thou were in a fix as to which of the two Thou should attend to. Uddhava pointed that the sacrifice demanded that all the enemies be conquered, so by attending the sacrifice both the purposes will be fulfilled. With Thy followers Thou proceeded to attend the Raajsooya Yagna in Yudhishtiraa's city Indraprastha.

अशेषदयितायुते त्वयि समागते धर्मजो  
 विजित्य सहजैर्महीं भवदपाङ्ग-संवर्धितैः ।  
 श्रियं निरुपमां वहन्नह ह भक्तदासायितं  
 भवन्तमयि मागधे प्रहितवान् सभीमार्जुनम् ॥३॥

|                           |   |
|---------------------------|---|
| अशेष-दयिता-युते           | all the wives along with                            |
| त्वयि समागते              | Thou having reached                                 |
| धर्मजः विजित्य            | Dharmaputra having conquered                        |
| सहजैः-महीं                | with the brothers the earth                         |
| भवत-अपाङ्ग-<br>संवर्धितैः | by Thy gracious glances (who had) grown in strength |

|                  |                                   |
|------------------|-----------------------------------|
| श्रियं निरुपमां  | wealth incomparable               |
| वहन्-अहह         | bearing, oh                       |
| भक्त-दासायितं    | of the devotees, services meeting |
| भवन्तम्-अयि      | Thee Oh Thou                      |
| मागधे प्रहितवान् | to Jaraasandh sent                |
| सभीम्-अर्जुनम्   | along with Bheem and Arjuna       |

Thou reached Indraprastha along with all Thy wives. Enhanced in strength by Thy gracious glances, Dharmaputra with his brothers conquered all the opponents and amassed incomparable wealth. Oh Thou who are the servant of Thy devotees was then sent by Yudhishtira to Jaraasandha along with Bheem and Arjuna.

गिरिव्रजपुरं गतास्तदनु देव यूयं त्रयो  
 ययाच समरोत्सवं द्विजमिषेण तं मागधम् ।  
 अपूर्णसुकृतं त्वमुं पवनजेन संग्रामयन्  
 निरीक्ष्य सह जिष्णुना त्वमपि राजयुद्धां स्थितः ॥४॥

|                       |                             |
|-----------------------|-----------------------------|
| गिरिव्रजपुरं          | to the city of Girivraja    |
| गताः-तदनु             | went then                   |
| देव यूयं त्रयः        | O Lord Thou three           |
| ययाच समर-उत्सवं       | asked for a duel festival   |
| द्विज-मिषेण           | in a Braahmina's guise      |
| तं मागधं              | to that king of Magadha     |
| अपूर्ण-सुकृतं         | short of good deeds         |
| तु-अमुं               | indeed him                  |
| पवनजेन संग्रामयन्     | with Bheem making him fight |
| निरीक्ष्य सह जिष्णुना | seeing with Arjuna          |
| त्वम्-अपि             | Thou also                   |

|                   |                                    |
|-------------------|------------------------------------|
| राज-युद्धा स्थितः | as making two kings fight remained |
|-------------------|------------------------------------|

O Lord! Thou three then went to Girivraja the capital of Jaraasandha. In the guise of Braahmins Thou asked for a festival of dual. Thou made the king of Magadha, Jaraasandha, who was lacking in good deeds, fight with Bheem. Meanwhile, Thou and Arjuna remained as onlookers and 'Raajayudhva' i.e. who make kings fight.

अशान्तसमरोद्धतं बिटपपाटनासंज्ञया  
 निपात्य जररस्सुतं पवनजेन निष्पाटितम् ।  
 विमुच्य नृपतीन् मुदा समनुगृह्य भक्तिं परां  
 दिदेशिथ गतस्पृहानपि च धर्मगुप्ते भुवः ॥५॥

|                       |   |
|-----------------------|---|
| अशान्त्-समर-उद्धतं    | in the fierce fight (who had become) arrogant |
| विटप-पाटना-संज्ञया    | twig splitting hinting at                     |
| निपात्य जरसः-सुतं     | felling down Jaraa's son (Jaraasandh)         |
| पवनजेन<br>निष्पाटितम् | by Bheem was split up                         |
| विमुच्य नृपतीन्       | releasing the kings                           |
| मुदा समनुगृह्य        | happily blessing them                         |
| परां भक्तिं दिदेशिथ   | supreme devotion gave                         |
| गतः स्पृहान्-अपि      | (who had) overcome all desires even           |
| च धर्म-गुप्ते भुवः    | and for ethically ruling the earth            |

Arrogant Jaraasandha was fighting ferociously in the battle. Thou gave a hint to Bheema (that Jaraa's son could be killed by splitting) by splitting a twig. Bheema then tore Jaraasandha apart and killed him. The captive kings were then released and Thou happily blessed them with supreme devotion. They were all devoid of all desire, yet Thou engaged them to rule the earth ethically and as per Dharma.

प्रचकृषि युधिष्ठिरे तदनु राजसूयाध्वरं  
 प्रसन्नभृतकीभवत्सकलराजकव्याकुलम् ।  
 त्वमप्ययि जगत्पते द्विजपदावनेजादिकं  
 चकर्थ किमु कथते नृपवरस्य भाग्योन्नतिः ॥६॥

|                     |                                      |
|---------------------|--------------------------------------|
| प्रचकृषि            |                                      |
| युधिष्ठिरे          | when performing                      |
| तदनु                | Yudhishthira                         |
| राजसूय-अध्वरं       | then                                 |
| प्रसन्न-भृतकी-भवत्- | the Raajasooya Yagna                 |
| सकल-राजक-           | happily as servants becoming all the |
| व्याकुलम्           | kings                                |
| व्यकुलम्-त्वम्-अपि- | all the kings                        |
| अपि जगत्पते         | eagerly Thou also                    |
| द्विज-पद-अवनेज-     | O Thou Lord of the world!            |
| आदिकं चकर्थ         | Braahmina's feet washing             |
| किमु कथते           | etc performed                        |
| नृप-वरस्य           | what can be said                     |
| भाग्य-उन्नतिः       | of the great king's                  |

Yudhishthira was then performing the Raajsooya Yagna during which all the kings were joyfully performing the work allotted to them as servants. Thou O Lord of the Universe! Also were engaged in washing the feet of the holy men and the Braahmins etc. What can be said about the upliftment of the good fortune of the great king Yudhishthira?

ततः सवनकर्मणि प्रवरमग्यपूजाविधिं  
 विचार्य सहदेववाग्नुगतः स धर्मात्मजः ।  
 व्यधत्त भवते मुदा सदसि विश्वभूतात्मने  
 तदा ससुरमानुषं भुवनमेव तृप्तिं दधौ ॥७॥

|                          |   |
|--------------------------|---|
| ततः सवन-कर्मणि           |   |
| प्रवरम्-अग्न्य-पूजा-विधि | then in the sacrificial rite            |
| विचार्य                  | the important person's worship system   |
| सहदेव-वाक्-अनुगतः        | foremost considering                    |
| स धर्मात्मजः             | Sahadeva's advice following             |
| व्यधत्त भवते             | that Dharmaputra Yudhishtira            |
| मुदा सदसि                | performed to Thee                       |
| विश्वभूतात्मने           | in the delighted assembly               |
| तदा स-सुर-मानुषं         | to Thee, the Soul of the whole Universe |
| भुवनम्-एव                | then along with the gods and humans     |
| तृप्तिम् दधौ             | the entire universe                     |

According to the system of the sacrificial rite the most noteworthy of the guests assembled was honoured and worshipped foremost. While Yudhishtira was considering, he followed Sahadeva's advice and performed this worship to Thee, the Soul of the whole Universe. This gave great satisfaction to everyone, gods and humans alike.

ततः सपदि चेदिपो मुनिनृपेषु तिष्ठत्स्वहो  
 सभाजयति को जडः पशुपदुर्दुर्स्तं वटुम् ।  
 इति त्वयि स दुर्वचोविततिमुद्भमन्नासना-  
 दुदापतदुदायुधः समपतन्नमुं पाण्डवाः ॥८॥

|                         |                                 |
|-------------------------|---------------------------------|
| ततः सपदि चेदिपः         |                                 |
| मुनि-नृपेषु             | then at once, the king of Chedi |
| तिष्ठत्सु-अहो           | the sages and kings             |
| सभा-जयति                | being present, strangely        |
| कः जडः                  | the assembly is honouring       |
| पशुप-दुर्दुर्स्तं वटुम् | which fool                      |

|                  |                         |
|------------------|-------------------------|
| इति त्वयि स      | a cowherd corrupt boy   |
| दुर्वचः:-विततम्- | thus to Thee he         |
| उद्घमन्-         | abusive words' string   |
| आसनात्-उदापत्त्- | spitting out            |
| उदायुधः          | from his seat sprang up |
| समपतन्-अमुं      | flourishing weapons     |
| पाण्डवाः         | confronted him          |

Just then, at once, the king of Chedi, sprang up from his seat hurling a string of abusive words to Thee, 'In this assembly, in the presence of great sages and kings, which fool is honouring this corrupt cowherd boy?' he exclaimed. Saying so he flourished his weapons and was soon confronted by the Paandavas.

निवार्य निजपक्षगानभिमुखस्यविद्वेषिण-  
 स्त्वमेव जहृषे शिरो दनुजदारिणा स्वारिणा ।  
 जनुस्त्रितयलब्ध्या सततचिन्तया शुद्धधी-  
 स्त्वया स परमेकतामधृत योगिनां दुर्लभाम् ॥९॥

|                       |                                |
|-----------------------|--------------------------------|
| निवार्य निज-पक्षगान्  |                                |
| अभिमुखस्य विद्वेषिणः- | deterring Thy allies           |
| त्वम्-एव जहृषे शिरः   | confronting the adversary      |
| दनुज-दारिणा स्व-अरिणा | Thou alone cut off head        |
| जनुः-त्रितय-लब्ध्या   | the Asura's cutting Thy discus |
| सतत-चिन्तया           | in births three gaining        |
| शुद्ध-धीः-त्वया स     | constantly thinking (of Thee)  |
| पर-एकताम्-अधृत        | purified minded with Thee he   |
| योगिनां दुर्लभाम्     | supreme union attained         |

Thou deterred Thy allies, the Pandavas and Thyself cut off the head of the advancing adversary with Thy discus which cuts the Asuras. Chedi had gained a purified mind through his three births (as Hiranyakashipu, Raavana and Shishupa), where he was constantly thinking of Thee. Thus he attained the supreme union with Thee which is not easily attained by the Yogis.

ततः सुमहिते त्वया क्रतुवरे निरूद्धे जनो  
 ययौ जयति धर्मजो जयति कृष्ण इत्यालपन्।  
 खलः स तु सुयोधनो धुतमनास्सपत्नश्रिया  
 मयार्पितसभामुखे स्थलजलभ्रमादभ्रमीत् ॥१०॥

|                    |  |
|--------------------|--|
| ततः सुमहिते        | then the great                                     |
| त्वया क्रतुवरे     | by Thee the highest sacrifice                      |
| निरूद्धे जनः-ययौ   | being completed, people went away                  |
| जयति धर्मजः        | victory to Dharmaputra                             |
| जयति कृष्ण         | victory to Krishna                                 |
| इति-आलपन्          | thus proclaiming                                   |
| खलः स तु           | wicked he indeed                                   |
| सुयोधन धुतमनाः-    | Duryodhana, jealous minded                         |
| सपत्न-श्रिया       | by the enemy's prosperity                          |
| मय-अर्पित-सभा-मुखे | by Maya built the assembly hall in front (of that) |
| स्थल-जल-भ्रमात्-   | floor and water mistaking (for each other)         |
| अभ्रमीत्           | was confused                                       |

Then the most holy and elaborate sacrifice, the Raajasooya Yagna being completed by Thee, the people returned loudly acclaiming Thee and Yudhishtira. The wicked Duryodhana's mind was full of jealousy at the sight of the enemy's prosperity. He was all the more confused when he mistook the floor for water and water for floor

in front of the assembly hall which was built by the Asura's architect Maya, for the Pandavas.

तदा हसितमुत्थितं द्रुपदनन्दनाभीमयो-  
रपाङ्गकलया विभो किमपि तावदुज्जृम्भयन् ।  
धराभरनिराकृतौ सपदि नाम बीजं वपन्  
जनार्दन मरुत्पुरीनिलय पाहि मामामयात् ॥११॥

|                      |                                    |
|----------------------|------------------------------------|
| तदा हसितम्-उत्थितं   | then the laughter which arose      |
| द्रुपदनन्दना-भीमयो:- | of Draupadi and Bheema             |
| अपाङ्ग-कलया          | by the corner of the eyes glancing |
| विभो किमपि तावत-     | O Lord! A little then              |
| उज्जृम्भयन्          | encouraging                        |
| दधरा-भर-निराकृतौ     | the earth's burden to remove       |
| सपदि नाम             | immediately indeed                 |
| बीजं वपन्            | seed sowing                        |
| जनार्दन              | O All pervading Lord!              |
| मरुत्पुरीनिलय        | O Lord of Guruvaayur!              |
| पाहि माम्-आमयात्     | save me from ailments              |

O Lord! Then a loud laughter arose from Draupadi and Bheema instigated somewhat by Thy side long glances. O All pervading Lord! Immediately indeed the seed was sown by Thee to rid the earth of its burden. O Lord of Guruvaayur! Save me from my ailments.

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साल्वो भैष्मीविवाहे यदुबलविजितश्न्द्रचूडाद्विमानं  
 विन्दन् सौभं स मायी त्वयि वसति कुरुंस्त्वत्पुरीमभ्यभाङ्गीत् ।  
 प्रदयुम्नस्तं निरुन्धत्रिखिलयदुभटैर्यग्रहीदुग्रवीर्य  
 तस्यामात्यं दयुमन्तं व्यजनि च समरः सप्तविंशत्यहान्तः ॥१॥

|                           |                                    |
|---------------------------|------------------------------------|
| साल्वः भैष्मी-विवाहे      | Saalva, in Rukmini's wedding       |
| यदु-बल-विजितः-            | by the Yaadava army conquered      |
| चन्द्रचूडात्-विमानं       | from Shankara the aerial car       |
| विन्दन् सौभं              | getting the Saubha                 |
| स मायी त्वयि              | that elusive one, when Thou        |
| वसति कुरुन्-              | were in Kuru's city (Indraprastha) |
| त्वत्-पुरीम्-अभ्यभाङ्गीत् | Thy city (Dwaarikaa) attacked      |
| प्रदयुम्नः-तं             | Pradyumna, him                     |
| निरुन्धन्-                | resisting                          |
| निखिल-यदु-भटैः-           | with the entire Yadu army          |
| न्यग्रहीत्-उग्र-वीर्य     | killed very powerful               |
| तस्य-आमात्यं दयुमन्तं     | his minister Dyumanta              |
| व्यजनि च समरः             | and the battle lasted              |
| सप्त-विंशति-अहान्तः       | twenty seven days                  |

Saalva of magical merits, who was defeated by the Yaadava army at the time of Rukmini's abduction, got Saubh the aerial car as a boon from Shiva. When Thou were residing in the city of the Kurus, Indraprastha, Saalva attacked Thy city Dwaarika. Pradyumna resisted him heading the entire army of the Yaadavas, and killed his powerful minister Dyumanta. This battle lasted for 27 days.

तावत्त्वं रामशाली त्वरितमुपगतः खण्डितप्रायसैन्यं  
 सौभेशं तं न्यरुन्धा: स च किल गदया शार्ङ्गमभ्रंशयते ।  
 मायातातं व्यहिंसीदपि तव पुरतस्तत्त्वयापि क्षणार्धं  
 नाज्ञायीत्याहुरेके तदिदमवमतं व्यास एव न्यषेधीत् ॥२॥

|                             |  |
|-----------------------------|--|
| तावत्-त्वम् रामशाली         | then Thou with Balaraam                      |
| त्वरितम्-उपगतः              | quickly reaching                             |
| खण्डित-प्राय-सैन्यं         | almost destroying army                       |
| सौभेशं तं न्यरुन्धा:        | the owner of Saubh, him, confronted          |
| स च किल गदया                | and he indeed with his mace                  |
| शार्ङ्गम्-अभ्रंशयत्-ते      | Sharanga knocked down, Thine                 |
| माया-तातं                   | created by magic, father                     |
| व्यहिंसीत्-अपि              | killed also                                  |
| तव-पुरतः-तत्-त्वया-अपि      | in front of Thee, that by Thee also          |
| क्षणार्धं न-अज्ञायि-इति     | for a second was not understood              |
| आहुः-एके तत्-इदम्-<br>अवयतं | say some that, this difference of<br>opinion |
| व्यास एव न्यषेधीत्          | Vyaas himself refuted                        |

Along with Balaraam Thou quickly reached Dwaarika and confronted Saalva the owner of the aerial car Saubha whose army was almost destroyed. He knocked down Thy bow Shaaranga with a stroke of his mace. He even killed the likeness of Thy father which he had created by his magical abilities. Some say that even Thou were for a moment deceived by this illusion. But sage Vyaas has refuted this opinion.

क्षिप्त्वा सौभं गदाचूर्णितमुदकनिधौ मङ्गक्षु साल्वेऽपि चक्रे-  
 णोलृते दन्तवक्तः प्रसभमभिपतन्नभ्यमुच्छद्दां ते ।  
 कौर्मोदक्या हतोऽसावपि सुकृतनिधिश्वेद्यवत्प्रापदेक्यं  
 सर्वेषामेष पूर्वं त्वयि धृतमनसां मोक्षणार्थोऽवतारः ॥३॥

|                          |   |
|--------------------------|---|
| क्षिप्त्वा सौभं          |   |
| गदा-चूर्णितम्-           | throwing Saubha                           |
| उदकनिधौ मङ्खु            | by the mace smashed to powder             |
| साल्वे-अपि-चक्रेण-       | in the ocean, immediately                 |
| उत्कृते दन्तवक्तः:       | (when) Saalva also by (Sudarshana discus) |
| प्रसभम्-अभिपतन्-         | was cut off, Dantavaktra                  |
| अभ्यमुञ्चत्-गदां ते      | violently attacking                       |
| कमोदक्या                 | hitting with the mace, Thee               |
| हतः-असौ-अपि              | by Kaumudaki                              |
| सुकृति-निधिः-            | killed he also                            |
| चैद्य-वत्-प्रापत्--ऐक्यं | the good deeds repository                 |
| सर्वेषाम्-एष             | like Chedi attained union                 |
| पूर्वं त्वयि धृत-मनसां   | for all, this                             |
| मोक्षण-अर्थः-अवतारः:     | from long in Thee had fixed their minds   |

The aerial car Saubha was smashed to pieces with a mace and thrown into the sea, Saalva's head was also cut off by Thy Sudershana discus. Dantavaktra then attacked Thee violently and hit Thee with his mace, thereupon Thou killed him, the repository of good deeds, with Thy mace Kaumodaki. He was fortunate like Shishupal (Chedi) and others who had attained union with Thee. The purpose of this incarnation of Thee was to give liberation to all those who had for long fixed their minds on Thee.

त्वय्यायातेऽथ जाते किल कुरुसदसि द्रृयूतके संयतायाः  
 क्रन्दन्त्या याज्ञसेन्याः सकरुणमकृथाश्वेलमालामनन्ताम् ।  
 अन्नान्तप्राप्तशर्वाशजमुनिचकितद्रौपदीचिन्तितोऽथ  
 प्राप्तः शाकान्नमश्वन् मुनिगणमकृथास्तृप्तिमन्तं वनान्ते ॥४॥

|                |  |
|----------------|--|
| त्वयि-आयाते-अथ |  |
|----------------|--|

|                           |  |
|---------------------------|--|
| जाते किल<br>कुरुसदसि      | (when) Thou went back (to Dwaarika)            |
| दृयूतके संयताया:          | took place indeed (then) in the Kuru assembly  |
| क्रन्दन्त्या याज्ञसेन्या: | in the (fraudulent) game of dice was dragged   |
| सकरुणम्-अकृथाः-           | crying Draupadi                                |
| चेल-मालाम्-<br>अनन्ताम्   | piteously, Thou did                            |
| अन्न-अन्त-प्राप्त-        | her clothing of length endless                 |
| शर्वाशज-मुनि-             | (after) the food was over, arriving            |
| चकित-द्रौपदी-             | by a part of Shankara (born), Muni (Durwaasaa) |
| चिन्तितः-अथ प्राप्तः      | by frightened Draupadi                         |
| शाक-अन्नम्-अश्नन्         | being thought of Thee, then, reaching there    |
| मुनिगणम्-अकृथाः-          | some leafy vegetable (left over) eating        |
| त्तिम्-अन्तम् वनान्ते     | the sage and his men made                      |

After Thy return to Dwaarikaa, a fraudulent game of dice took place in the assembly of the Kurus. Draupadi was dragged there by her hair. Piteously and helplessly crying she prayed to Thee. With compassion Thou endowed her with endless length of clothing. Further, when living in the forest, Draupadi was very frightened because sage Durvaasaa had come there with his people when the food was over. Draupadi again thought of Thee and Thou came to her rescue and ate a bit of the left over leafy vegetable and thereby satiated fully the hunger of the sage and his retinue.

युद्धोद्योगेऽथ मन्त्रे मिलति सति वृतः फल्गुनेन त्वमेकः  
कौरव्ये दत्तसैन्यः करिपुरमगमो द्रूत्यकृत् पाण्डवार्थम् ।  
भीष्मद्रोणादिमान्ये तव खलु वचने धिक्कृते कौरवेण  
व्यावृण्वन् विश्वरूपं मुनिसदसि पुरी क्षोभयित्वागतोऽभूः ॥५॥

|                          |   |
|--------------------------|---|
| युद्ध-उद्योगे-अथ         |   |
| मन्त्रे मिलति सति        | for the was preparations, then                    |
| वृतः फल्जुनेन त्वम्-एकः  | strategies were being made                        |
| कौरव्ये दत्त-सैन्यः      | desired by Arjun Thou alone                       |
| करिपुरम्-अगमः            | to Duryodhana gave the army                       |
| दूत्य-कृत् पाण्डव-अर्थम् | to Hastinaapur went                               |
| भीष्म-द्रोण-आदि-मान्ये   | in the role of a messenger for the Paandavas      |
| तव खलु वचने              | by Bhishma Drona and others (Thou) being honoured |
| धिकृते कौरवेण            | (by) Thy indeed by words                          |
| व्यावृण्वन् विश्वरूपं    | rejected by Duryodhana                            |
| मुनि-सदसि                | revealing the Cosmic form                         |
| पुरीं क्षोभयित्वा-       | in the sage's assembly                            |
| गतः-अभूः                 | the city shaking went away                        |

As the preparations of the war were on and strategies were decided, Arjuna asked Thee alone to be on his side. Agreeing to that, Thou gave Thy army to Duryodhana. Taking on the role of a messenger of the Pandavas, Thou went to Hastinaapur. Indeed Thy words were honoured by Bhishma, Drona and others but Duryodhana rejected them altogether. Revealing Thy Cosmic form in the assembly of the sages Thou shook up the entire Hastinaapur and returned to Dwaarikaa.

जिष्णोस्त्वं कृष्ण सूतः खलु समरमुखे बन्धुघाते दयालुं  
 खिन्नं तं वीक्ष्य वीरं किमिदमयि सखे नित्य एकोऽयमात्मा ।  
 को वध्यः कोऽत्र हन्ता तदिह वधभियं प्रोज्ज्य मर्यर्पितात्मा  
 धर्ष्य युद्धं चरेति प्रकृतिमनयथा दर्शयन् विश्वरूपम् ॥६॥

|                        |  |
|------------------------|--|
| जिष्णोः-त्वं           |  |
| कृष्ण सूतः खलु         | of Arjun Thou                                    |
| समर-मुखे               | O Krishna! Charioteer indeed                     |
| बन्धु घाते दयालुं      | in the face of the battle                        |
| खिन्नं तं वीक्ष्य वीरं | in the relations' killing pitiful                |
| किम्-इदम्-अयि सखे      | saddened him, seeing that warrior                |
| नित्यः-एकः-अयम्-आत्मा  | what is this O friend!                           |
| कः वधः:                | eternal and one this Aatmaa (self) is            |
| कः-अत्र हन्ता          | who is the slain                                 |
| तत्-इह                 | who here is the slayer                           |
| वध-भियं प्रोज्ज्य      | so here  |
| मयि-अर्पित-आत्मा       | the killing fear giving up                       |
| धर्म्यम् युद्धं चर-इति | in me surrendering yourself                      |
| प्रकृतिम्-अनयथा:       | the righteous war carry out                      |
| दर्शयन् विश्वरूपम्     | to a balanced state of mind (thus) brought (him) |

In Thy role as Arjuna's charioteer, Thou saw the warrior sad and dejected in the face of the war, with the pitiful thought of having to kill his relations and his own people. Thou said to him 'O Friend! What is this? Aatman is eternal and only one. Who is the slain and who is the slayer here? Therefore giving up all fear of killing, surrender yourself to Me and carry out this righteous war.' By saying so and showing him Thy cosmic form, Thou brought Arjuna back to a balanced state of mind.

भक्तोत्तंसेऽथ भीष्मे तव धरणिभरक्षेपकृत्यैकसक्ते  
 नित्यं नित्यं विभिन्दत्ययुतसमधिकं प्राप्तसादे च पार्थं ।  
 निशशस्तत्प्रतिज्ञां विजहदरिवरं धारयन् क्रोधशाली-  
 वाधावन् प्राञ्जलिं तं नतशिरसमथो वीक्ष्य मोदादपागाः ॥७॥

|                           |  |
|---------------------------|--|
| भक्त-उत्तंसे-अथ<br>भीष्मे |  |
| तव धरणि-भर-क्षेप-         | the leading devotee, then, Bheeshma          |
| कृत्ये-एक-सक्ते           | Thy (purpose of) the earth's burden reducing |
| नित्यं नित्यं विभिन्दति-  | in fulfilling alone engaged                  |
| अयुत-सम-अधिकं             | everyday destroying                          |
| प्राप्त-सादे च पार्थ      | ten thousand about or more                   |
| निश्शस्तत्व-प्रतिज्ञां    | and coming to exhaustion of Arjuna,          |
| विजहत्-अरिवरं             | not taking up arms, the vow                  |
| धारयन् क्रोधशाली-         | discarding, the great discus                 |
| इव-अधावन्                 | holding, in anger                            |
| प्राञ्जलिं तं             | as if running                                |
| नतशिरसम्-अथ               | with joined hands him                        |
| वीक्ष्य मोदात्-अपागाः     | (and) bowed head then                        |

Bhishma, one of the leading devotees was intent on helping in fulfilling Thy purpose of reducing the burden of the earth, and was killing almost 10,000 warriors everyday. Arjuna had become very exhausted in resisting Bheeshma. Forgetting Thy vow of not taking up arms in the war, Thou rushed towards Bheeshma with Thy great discus in hand as though in great anger. Bheeshma stood with folded hands and bent down his head as Thou approached him. Seeing him thus Thou were full of joy and desisted from attacking him.

युद्धे द्रोणस्य हस्तिस्थिररणभगदत्तेरितं वैष्णवास्तं  
वक्षस्याधत् चक्रस्थगितरविमहा: प्रार्दयत्सिन्धुराजम् ।  
नागास्ते कर्णमुक्ते क्षितिमवनमयन् केवलं कृत्तमौलिं  
तत्रे त्रापि पार्थं किमिव नहि भवान् पाण्डवानामकार्षीत् ॥८॥

|                       |                                       |
|-----------------------|---------------------------------------|
| युद्धे द्रोणस्य       |                                       |
| हस्ति-स्थिर-          | in the fight with Drona               |
| रण-भगदत्त-ईरितं       | on an elephant firmly seated          |
| वैष्णव-अस्तं          | the fighting Bhagadatta discharged    |
| वक्षसि-आधत्त          | the Vaishnava (Naaraayana) missile    |
| चक्र-स्थगित-          | on (Thy) chest took                   |
| रवि-महा:              | in (Thy) Sudarshana discus hiding     |
| प्रार्दयत-सिन्धुराजं  | the sun's rays                        |
| नाग-अस्ते कर्ण-मुक्ते | got killed Jayadratha                 |
| क्षितिम्-अवनमयन्      | the Naaga missile discharged by Karna |
| केवलं कृत्त-मौलिं     | the earth, by lowering it down        |
| तत्रे तत्र-अपि पार्थ  | only was cut off the crown            |
| किम्-इव नहि भवान्     | saved there also was Arjuna           |
| पाण्डवानाम्-अकार्षित् | what all did not Thou                 |

When the fight with Drona was going on Bhagadatta who was firmly seated on an elephant discharged the Vaishnava missile which Thou attracted towards Thy own chest and saved Arjuna. Arjuna was able to kill Jayadratha when Thy Sudarshana discus hid the rays of the sun. Again when Karna discharged the Naaga missile towards Arjuna, Thou lowered the earth by the pressure of Thy toe, so that only Arjun's crown got cut off and Arjuna was saved here also. What all did Thou not do for the benefit of the Paandavas.

युद्धादौ तीर्थगामी स खलु हलधरो नैमिशक्षेत्रमृच्छ-  
न्नप्रत्युत्थायिसूतक्षयकृदथ सुतं तत्पदे कल्पयित्वा ।  
यज्ञम्ब्रं वल्कलं पर्वणि परिदलयन् स्नाततीर्थं रणान्ते  
सम्प्राप्तो भीमदुर्योधनरणमशमं वीक्ष्य यातः पुरीं ते ॥९॥

|                             |  |
|-----------------------------|--|
| युद्ध-आदौ तीर्थ-<br>गामी    |  |
| स खलु हलधरः                 | at the beginning of the battle, going for pilgrimage |
| नैमिश-क्षेत्रम्-<br>ऋच्छन्- | that indeed Balaraama                                |
| अप्रत्युत्थापि-सूत-         | the Naimishyaaranya area covering                    |
| क्षय-कृत्-अथ                | who had not stood up in respect, that Suta           |
| सुतं तत्-पदे                | killing then   |
| कल्पयित्वा                  | his son on his seat                                  |
| यज्ञप्लं वल्कलं             | installing   |
| पर्वणि परिदलयन्             | the destroyer of the Yagnyas, Valkala (an Asura)     |
| स्रात्-तीर्थः               | during the full moon and new moon days, killing      |
| रण-अन्ते सम्प्राप्तः        | completing the pilgrimage                            |
| भीम-दुर्योधन-रणम्-          | towards the end of the war returning                 |
| अशमं वीक्ष्य यातः           | the Bheema and Duryodhana fight                      |
| पुरीं ते                    | prolonged, seeing went away                          |

Just when the war was to begin Balaraama had gone away on a pilgrimage. He first covered the holy area of Naimishaaranya. Then he killed Suta for not having got up to honour him and installed his son in his place. Then he destroyed the Asura Valkala, who used to destroy the Yagnyas carried out on the full moon and new moon days. Completing his pilgrimage he returned to Kurukshetra. There when he saw the prolonged fight between Bheema and Duryodhana, he went away to Thy city of Dwaarka.

संसुप्तद्रौपदेयक्षपणहतधियं द्रौणिमेत्य त्वदुक्त्या  
तन्मुक्तं ब्राह्मस्तं समहृत विजयो मौलिरत्नं च जहे ।

उच्छितै पाण्डवानां पुनरपि च विशत्युत्तरागर्भमस्ते  
रक्षन्नङ्गुष्ठमात्रः किल जठरमगाश्वक्रपाणिर्विभो त्वम् ॥१०॥

|                            |   |
|----------------------------|---|
| संसुप्त-द्रौपदेय           |   |
| क्षपण-हत-धियं              | deep in sleep, the sons of Draupadi     |
| द्रौणिम्-एत्य              | having killed, the evil minded          |
| त्वत्-उक्त्या              | Drona's son (Ashwatthaamaa) approaching |
| तत्-मुक्तं ब्राह्मम्-अस्तं | by Thy saying                           |
| समहृत विजयः                | discharged by him the Brahmaastra       |
| मौलिरक्षम् च जहे           | retracted Arjuna                        |
| उच्छितै पाण्डवानां         | and clipped off his crest jewel         |
| पुन्-अपि च                 | to cut off the line of Paandavas        |
| विशति-उत्तरा-गर्भम्-       | and again also                          |
| अस्ते रक्षन्-              | entering Uttaaraa's womb                |
| अङ्गुष्ठ-मात्रः किल        | by the weapon protecting                |
| जठरम्-अगाः-                | thumb sized merely indeed               |
| चक्रपाणिः-विभो त्वम्       | in her womb Thou went                   |

Drona's son, the evil minded Ashwatthaamaa had killed the sons of Draupadi when they were fast asleep. On Thy command Arjuna approached him and retracted the Brahmaastra discharged by him and clipped off his crest jewel. To cut off the line of the Paandavas, Ashwatthaamaa again sent the weapon into Uttara's womb to kill the foetus in there. To protect the foetus Thou entered her womb in the size of a thumb with Thy Sudarshana discus in hand.

धर्मैघं धर्मसूनोरभिदधदखिलं छन्दमृत्युस्स भीष्म-  
स्त्वां पश्यन् भक्तिभूमैव हि सपदि ययौ निष्कलब्रह्मभूयम् ।  
संयाज्याथाश्वमेधैस्तिभिरतिमहितैर्धर्मजं पूर्णकामं  
स्प्राप्तो द्वरकां त्वं पवनपुरपते पाहि मां सर्वरोगात् ॥११॥

|                           |   |
|---------------------------|---|
| धर्मैघं धर्मसूनोः-        |   |
| अभिदधत्-अखिलं             | the great Dharmas to Yudhishtira                  |
| छन्द-मृत्युः-स<br>भीष्मः- | teaching in totality                              |
| त्वां पश्यन्              | moment of death, who could decide, he<br>Bheeshma |
| भक्ति-भूमा-एव हि          | Thee seeing                                       |
| सपदि ययौ                  | by the devotional intensity alone                 |
| निष्कल-ब्रह्म-भूयम्       | soon attained to indivisible Brahma state         |
| संयाज्य-अथ-               | accomplishing then                                |
| अश्व-मेधे:-त्रिभिः-       | Ashwamedha three                                  |
| अति-महितैः-               | very great Yangysa                                |
| धर्मजं पूर्णकामं          | Yudhishtira was fulfilled of aspirations          |
| सम्प्राप्तः द्वारकां लं   | returned to Dwaarikaa Thou                        |
| पवनपुरपते                 | O Lord of Guruvaayur!                             |
| पाहि मां सर्वरोगात्       | save me from all diseases                         |

The entire great Dharmas were taught to Yudhishtira by Bheeshma who could decide the moment of his death. On seeing Thee, by his devotional intensity alone he attained the indivisible state of Brahman. Thou enabled Yudhishtira to perform three great Ashwamedha Yangyas by which all his aspirations were fulfilled. Then Thou returned to Dwaarikaa. O Lord of Guruvaayur! save me from all diseases.

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कुचेलनामा भवतः सतीर्थतां गतः स सान्दीपनिमन्दिरे द्विजः ।  
त्वदेकरागेण धनादिनिस्स्पृहो दिनानि निर्ये प्रशमी गृहाश्रमी ॥१॥

|                   |                                       |
|-------------------|---------------------------------------|
| कुचेल-नामा        | Kuchela named                         |
| भवतः सतीर्थतां    | with Thee (who was) a fellow disciple |
| गतः स             | went to, he                           |
| सान्दीपनि-मन्दिरे | at sage Saandipani's hermitage        |
| द्विजः            | that Braahmana                        |
| त्वत्-एक-रागेण    | with Thee steadily devoted            |
| धन-आदि-निस्स्पृहः | in wealth etc., desireless            |
| दिनानि निर्ये     | days spent                            |
| प्रशमी गृहाश्रमी  | (as a) calm minded householder        |

The Brahmin by the name Kuchela (Sudaamaa) was Thy fellow disciple in the hermitage of sage Saandipini. He was totally devoted to Thee. A house holder with a controlled mind and senses, he spent his days calmly without any worldly desires of wealth etc.

समानशीलाऽपि तदीयवल्लभा तथैव नो चित्तजयं समेयुषी ।  
कदाचिदूचे बत वृत्तिलब्ध्ये रमापतिः किं न सखा निषेव्यते ॥२॥

|                   |                             |
|-------------------|-----------------------------|
| समान-शीला-अपि     | (being) of same nature even |
| तदीय-वल्लभा       | his wife                    |
| तथा-एव नो         | in the same manner did not  |
| चित्त-जयं समेयुषी | mind control achieve        |
| कदाचित्-ऊचे बत    | once said O!                |
| वृत्ति-लब्ध्ये    | a livelihood to get         |

|           |                        |
|-----------|------------------------|
| रमापति:   | the Consort of Laxmi   |
| किं न सखा | why do not your friend |
| निषेव्यते | approach               |

His wife who equalled him in nature , had not achieved the same level of desirelessness as him. Once she asked him why should he not approach his friend Krishna, the Consort of Laxmi, for getting some means of livelihood.

इतीरितोऽयं प्रियया क्षुधार्तया जुगुस्मानोऽपि धने मदावहे ।  
तदा त्वदालोकनकौतुकाद्ययौ वहन् पटान्ते पृथुकानुपायनम् ॥३॥

|                     |  |
|---------------------|--|
| इति-ईरितम्-अयं      | thus told he                           |
| प्रियया क्षुधार्तया | by (his wife) troubled by hunger       |
| जुगुस्मानः-अपि      | with revulsion even                    |
| धने मद-आवहे         | in wealth due to its arrogance bearing |
| तदा त्वत्-आलोकन-    | then, Thee to meet                     |
| कौतुकात्-ययौ        | eagerness (he) went                    |
| वहन् पट-अन्ते       | carrying in one corner of his cloth    |
| पृथुकान्-उपायनम्    | beaten rice as offering                |

Kuchela set off for Thy place more out of eagerness to meet Thee than for acquiring a means of livelihood, as prodded by his wife, troubled by hunger. He had a repulsiveness towards wealth because of its proneness to generate pride and arrogance. He carried in a corner of his cloth some beaten rice as an offering to Thee.

गतोऽयमाश्चर्यमयीं भवत्पुरीं गृहेषु शैव्याभवनं समेयिवान् ।  
प्रविश्य वैकुण्ठमिवाप निर्वृतिं तवातिसम्भावनया तु किं पुनः ॥४॥

|           |             |
|-----------|-------------|
| गतः-अयम्- | reaching he |
|-----------|-------------|

|                   |                                       |
|-------------------|---------------------------------------|
| आश्च्रयमयीम्      | wondrous                              |
| भवत्-पुरीम्       | Thy city                              |
| गृहेषु शैब्या-भवन | among the houses, Mitravrinda's house |
| समेयिवान्         | entered                               |
| प्रविश्य          | entering                              |
| वैकुण्ठम्-इव-     | Vaikuntha only                        |
| आप निवृतिं        | attained supreme peace                |
| तव-अति-सम्भावनया  | by Thy lavish hospitality             |
| तु किम् पुनः:     | indeed what else more                 |

Kuchela reached Thy wonderful city and among the many houses, entered the house of Mitravrindaa. As he did so he attained supreme peace as though he had entered Vaikuntha only, more so by Thy lavishing hospitality beyond description.

प्रपूजितं तं प्रियया च वीजितं करे गृहीत्वाऽकथयः पुराकृतम् ।  
यदिन्धनार्थं गुरुदारचोदितैरपर्तुवर्षं तदमर्षिं कानने ॥५॥

|                   |                                |
|-------------------|--------------------------------|
| प्रपूजितं तं      | well honoured (by Thee) he     |
| प्रियया च वीजितं  | and by Thy consort fanned      |
| करे गृहीत्वा-     | by hand taking                 |
| अकथयः             | (Thou) narrated                |
| पुराकृतम्         | the incidents                  |
| यत्-इन्धन-अर्थम्  | like (when) for fire wood      |
| गुरु-दार-चोदितैः- | on the teacher's wife's behest |
| अपर्तु-वर्षम्     | in an unseasonal rain          |
| तत्-अमर्षि कानने  | which was borne in the forest  |

After a cordial reception by Thee as he was fanned by Thy consort, Thou held his hands and recalled the old incidents. Like when at

the behest of the teacher's wife, Thou went together to gather fire wood and were caught in an unseasonal rain in the forest.

त्रपाजुषोऽस्मात् पृथुकं बलादथ प्रगृह्य मुष्टै सकृदाशिते त्वया ।  
कृतं कृतं नन्वियतेति संभ्रमाद्रमा किलोपेत्य करं रुरोध ते ॥६॥

|                    |                                     |
|--------------------|-------------------------------------|
| त्रपाजुषः:-अस्मात् | who was feeling shy, from him       |
| पृथुकम् बलात्-अथ   | the flattened rice forcefully, then |
| प्रगृह्य           | snatching                           |
| मुष्टै सकृत्-      | a fistful once                      |
| आशिते त्वया        | being eaten by Thee                 |
| कृतं कृतं          | enough enough                       |
| ननु-इयत-इति        | indeed this much thus               |
| संभ्रमात्-रमा      | in consternation, Ramaa             |
| किल-उपेत्य         | indeed approached                   |
| करं रुरोध ते       | and hand held back Thy              |

Kuchela was feeling very shy and so Thou forcefully snatched the flattened rice from him and ate a fistful. Just then in great consternation Ramaa approached Thee and held back Thy hand saying that that much was indeed enough.

भक्तेषु भक्तेन स मानितस्त्वया पुरीं वसन्नेकनिशां महासुखम् ।  
बतापरेद्युद्गविणं विना ययौ विचित्ररूपस्तव खल्वनुग्रहः ॥७॥

|                   |                                    |
|-------------------|------------------------------------|
| भक्तेषु भक्तेन    | in the devotees, devoted (by Thee) |
| स मानितः-         | he was honoured                    |
| त्वया पुरीं वसन्- | by Thee, in the city staying       |
| एक निशाम्         | for one night                      |
| महा-सुखम्         | very happily                       |

|                  |                          |
|------------------|--------------------------|
| बत-अपरेद्युः-    | alas! Next day           |
| द्रविणं विना ययौ | wealth without went away |
| विचित्र-रूपः-तव  | of strange forms are Thy |
| खलु-अनुग्रहः     | indeed blessings         |

He was greatly honoured by Thee the devoted of the devotees, and very happily stayed in Thy city for one night. The next day he went away alas without any wealth. Strange indeed are Thy forms of blessings.

यदि ह्याचिष्यमदास्यदच्युतो वदामि भार्या किमिति व्रजन्नसौ ।  
त्वदुक्तिलीलास्मितमग्रधीः पुनः क्रमादपश्यन्मणिदीप्रमालयम् ॥८॥

|                         |                              |
|-------------------------|------------------------------|
| यदि हि-अयाचिष्यम्-      | if indeed I had asked        |
| अदास्यत्-अच्युतः        | would have given Krishna     |
| वदामि भार्या किम्-इति   | will tell my wife what, thus |
| व्रजन्-असौ              | walking he                   |
| त्वत्-उक्ति-लीला-स्मित- | Thy talks and playful smile  |
| मग्र-धीः पुनः           | with mind immersed in then   |
| क्रमात्-अपश्यत्-        | gradually saw                |
| मणि-दीप्रम्-आलयम्       | with gems resplendent house  |

Had I but asked for wealth Krishna would surely have given. What shall I tell my wife?" Thus telling himself he walked along immersed in the memories of Thy talks and Thy playful smile. By and by he reached a gem studded splendorous mansion.

किं मार्गविभ्रंश इति भ्रंमन् क्षणं गृहं प्रविष्टः स ददर्श वल्लभाम् ।  
सखीपरीतां मणिहेमभूषितां बुबोध च त्वक्लरुणां महादभुताम् ॥९॥

|                   |                      |
|-------------------|----------------------|
| किं मार्ग-विभ्रंश | what is the way lost |
|-------------------|----------------------|

|                   |                                      |
|-------------------|--------------------------------------|
| इति भ्रंमन् क्षणं | thus wondering for a moment          |
| गृहं प्रविष्टः    | the house entering                   |
| स ददर्श वल्लभाम्  | he saw his wife                      |
| सखी-परीतां        | by ladies in waiting surrounded      |
| मणि-हेम-भूषितां   | with gems and gold ornaments adorned |
| बुबोध च           | realised also                        |
| त्वत्-करुणां      | Thy compassion                       |
| महा-अद्भुताम्     | most wonderful                       |

What have I lost my way?' Thus wondering for a moment he entered the house. He saw his wife adorned in ornaments of gems and gold and surrounded by ladies in waiting. He then realised Thy grace and compassion and the most wonderful results of the same.

स रत्नशालासु वसन्ते पि स्वयं समुन्नमद्धक्तिभरोऽमृतं ययौ ।  
त्वमेव मापूरितभक्तवाञ्छितो मरुत्पुराधीश हरस्व मे गदान् ॥१०॥

|                      |  |
|----------------------|--|
| स रत्न-शालासु        | he in the gem studded building           |
| वसन्-अपि स्वयं       | residing though, himself                 |
| समुन्नमद्-भक्ति-भरः- | incessantly growing devotion, full of it |
| अमृतं ययौ            | liberation attained                      |
| त्वम्-एवम्-आपूरित-   | Thou in this manner fulfilled            |
| भक्त-वाञ्छितः        | the devotees' desires                    |
| मरुत्पुराधीश         | O Lord of Guruvaayur!                    |
| हरस्व मे गदान्       | rid me of my ailments                    |

Residing in the begemmed mansion he himself was full of devotion for Thee which incessantly grew of its own. In the end he attained liberation. Thou in such a manner fulfilled the desire of Thy devotee. O Lord of Guruvaayur! Be pleased to rid me of my ailments.



## Dashaka 88

प्रागेवाचार्यपुत्राहृतिनिशमनया स्वीयषट्सूनुवीक्षां  
 काङ्क्षन्त्या मातुरुक्त्या सुतलभुवि बलिं प्राप्य तेनार्चितस्त्वम् ।  
 धातुः शापाद्विरण्णान्वितकशिपुभवान् शौरिजान् कंसभग्ना-  
 नानीयैनान् प्रदशर्य स्वपदमनयथाः पूर्वपुत्रान् मरीचेः ॥१॥

|                        |   |
|------------------------|---|
| प्राक्-एव-             | long back only                          |
| आचार्य-पुत्र-आहृति-    | (thy) teacher's son bringing back       |
| निशमनया                | hearing about                           |
| स्वीय-षट्-सूनु-        | (her) own six sons                      |
| वीक्षां कांक्षन्त्या   | to see desiring                         |
| मातुः-उक्त्या          | at (Thy) mother's words                 |
| सुतल-भुवि बलिं प्राप्य | in the Sutala land going to Mahaabali   |
| तेन-अर्चितः-त्वम्      | by him were honoured Thou               |
| धातुः शापात्-          | by Brahmaa's curse                      |
| हिरण्णान्वितकशिपु      | of Hiranyakashipu born                  |
| भवान् शौरिजान्         | Thou (them) born of Vasudeva            |
| कंस-भग्नान्-           | by Kansa killed                         |
| आनीय-एनान् प्रदशर्य    | bringing them and showing them          |
| स्वपदम्-अनयथाः         | to Thy abode took (them)                |
| पूर्व-पुत्रान्-मरीचेः  | (who were) formerly the sons of Marichi |

Thy mother had long back heard of Thy having brought back Thy teacher Saandipini's son and she desired of Thee to be shown her six dead sons. By Thy mother's words Thou went to the Sutala land and met Mahaabali and were greatly honoured by him. From there Thou brought back the six sons who were originally Marichi's sons and were later born to Hiranyakashipu by a curse of Brahmaa.

They later took birth as Vasudeva and Devaki's sons, who were killed by Kansa. Thou took them to Thy abode.

श्रुतदेव इति श्रुतं द्विजेन्द्रं  
बहुलाश्वं नृपतिं च भक्तिपूर्णम् ।  
युगपत्त्वमनुग्रहीतुकामो  
मिथिलां प्रापिथं तापसैः समेतः ॥२॥

|                       |                               |
|-----------------------|-------------------------------|
| श्रुतदेव              | Shrutadeva                    |
| इति श्रुतं            | thus well known               |
| द्विजेन्द्रम्         | the great Braahmina           |
| बहुलाश्वम्            | (and) Bahulaashwa             |
| नृपतिं च भक्तिपूर्णम् | the king and full of devotion |
| युगपत-                | at the same time              |
| त्वम्-अनुग्रहीतु-कामः | Thou, to bless, desiring      |
| मिथिलां प्रापिथ       | to Mithilaa went              |
| तापसैः समेतः          | ascetics with                 |

With the desire to bless both the great well known Braahmina Shrutiadeva and the deeply devoted king Bahulaashwa, Thou went to Mithilaa along with many ascetics.

गच्छन् द्विमूर्तिरुभयोर्युगपत्रिकेत-  
मेकेन भूरिविभवैर्विहितोपचारः ।  
अन्येन तद्विनभृतैश्च फलौदनादै-  
स्तुल्यं प्रसेदिथ ददथ च मुक्तिमाभ्याम् ॥३॥

|                     |                                      |
|---------------------|--------------------------------------|
| गच्छन्-द्विमूर्तिः- | going in two (similar) forms         |
| उभयोः-युगपत्-       | to both at the same time             |
| निकेतम्-            | the houses                           |
| एकेन भूरिविभवैः-    | by one with plenty of rich offerings |

|                 |                          |
|-----------------|--------------------------|
| विहित-उपचारः    | performed (Thy) worship  |
| अन्येन          | by the other             |
| तत्-दिन-भूतैः-च | and with that day's alms |
| फल-ओदन-आद्यैः-  | fruits rice and others   |
| तुल्यं प्रसेदिथ | equally pleased          |
| ददाथ च          | and gave                 |
| मुक्तिम्-आभ्यम् | liberation to both       |

Thou went to the house of both of them at the same time by assuming two identical forms. One, the king received and worshipped Thee with plenty of rich offerings. While the other, the Braahmina worshipped Thee and offered to Thee the fruits and rice and other things obtained as alms that day. Thou were equally pleased with both of them and bestowed Mukti (liberation) on them.

भूयोऽथ द्वारवत्यां द्विजतनयमृतिं तत्प्रलापानपि त्वम्  
 को वा दैवं निरुन्ध्यादिति किल कथयन् विश्ववोढाप्यसोढाः ।  
 जिष्णोर्गर्वं विनेतुं त्वयि मनुजधिया कुण्ठितां चास्य बुद्धिं  
 तत्त्वारूढां विधातुं परमतमपदप्रेक्षणेनेति मन्ये ॥४॥

|                          |                                |
|--------------------------|--------------------------------|
| भूयः-अथ द्वारवत्यां      | again then in Dwaarikaa        |
| द्विज-तनय-मृतिम्         | the Braahmin's son's death     |
| तत्-प्रलापान्-अपि त्वम्  | his lamentation also Thou      |
| को वा दैवं निरुन्ध्यात्- | who indeed can resist fate     |
| इति किल कथयन्            | indeed saying                  |
| विश्व-वोढा-अपि-          | the whole world's support even |
| असोढाः                   | did not support                |
| जिष्णोः-गर्वम्           | Arjuna's pride                 |
| विनेतुम्त्वयि            | to take away, in Thee          |

|                           |                                      |
|---------------------------|--------------------------------------|
| मनुज-धिया                 | of a mere human being thinking       |
| कुण्ठितां च-अस्य बुद्धिम् | and (his) blunted intellect          |
| तत्त्व-आरूढां विधातुं     | to the Truth's higher level to bring |
| परमतम्-पद-प्रेक्षणेन-     | the Supreme abode by showing         |
| इति मन्ये                 | thus I believe                       |

Again then in Dwaarkaa, there was a Braahmin whose children died just when they were born. To the wails and lamentations of the father Thou had just to say that who could resist fate. May be, I believe, seeing this Arjuna's mind was blunted into thinking that Thou were merely a human being. To curb his pride and to take him to the high level of realizing the Truth, Thou showed him the Supreme abode, Vaikuntha.

नष्ट अष्टास्य पुत्राः पुनरपि तव तूपेक्षया कष्टवादः  
 स्पष्टो जातो जनानामथ तदवसरे द्वारकामाप पार्थः ।  
 मैत्र्या तत्रोषितोऽसौ नवमसुतमृतौ विप्रवर्यप्ररोदं  
 श्रुत्वा चक्रे प्रतिज्ञामनुपहतसुतः सन्निवेक्ष्ये कृशानुम् ॥५॥

|                         |   |
|-------------------------|---|
| नष्टः-अष्ट-अस्य पुत्राः | are dead eight of his sons                |
| पुनः-अपि तव तु-         | again also Thy indeed                     |
| उपेक्षया कष्टवादः       | indifference (because of which) disrepute |
| स्पष्टः जातः            | clear it was made                         |
| जनानाम्-अथ              | of the public (in general)then            |
| तत्-अवसरे               | at that time                              |
| द्वारकाम्-आप पार्थः     | to Dwaarkaa reached Arjuna                |
| मैत्र्या तत्र-          | due to friendship there (in Dwaarkaa)     |
| उषितः-असौ               | staying he                                |
| नवम-सुत-मृतौ            | the ninth son having died                 |
| विप्रवर्य-प्ररोदं       | the great Braahmina's crying              |

|                             |  |
|-----------------------------|--|
| श्रुत्वा चक्रे प्रतिज्ञाम्- | hearing, made a promise                |
| अनुपहृत-सुतः:               | (in case of) not bringing back the son |
| सन्त्रिवेक्ष्ये कृशानुम्    | (he) would enter fire                  |

People began to speak ill of Thee at Thy indifference towards the Braahmina even after he had lost eight sons. At that time Arjuna came and stayed at Dwaarikaa on a friendly visit. When he heard the wailing and lamentations of the Braahminaa on having lost his ninth son, he was very much moved. He vowed to bring back the son failing which he would immolate himself in fire.

मानी स त्वामपृष्टा द्विजनिलयगतो बाणजालैर्महास्तै  
रुन्धानः सूतिगेहं पुनरपि सहसा दृष्टनष्टे कुमारे ।  
याम्यामैन्द्रीं तथाऽन्याः सुरवरनगरीर्विद्याऽसाद्य सद्यो  
मोघोद्योगः पतिष्ठन् हुतभुजि भवता सस्मितं वारितोऽभूत् ॥६॥

|                       |                                      |
|-----------------------|--------------------------------------|
| मानी स त्वाम्-अपृष्टा | proud he, without asking Thee        |
| द्विज-निलय-गतः:       | to the Braahmina's house went        |
| बाण-जालैः-महा-अस्तैः  | with arrows and divine missiles      |
| रुन्धानः सूतिगेहं     | blocked the labour room              |
| पुनः-अपि सहसा         | again also suddenly                  |
| दृष्ट-नष्टे कुमारे    | vanished the child                   |
| याम्याम्-ऐन्द्रीम्    | Yama's abode, Indra's abode          |
| तथा-अन्याः            | and others'                          |
| सुरवर-नगरीः-          | gods' houses                         |
| विद्या-आसाद्य         | by Yogic powers reaching             |
| सद्यः मोघ-उद्योगः     | immediately, (his) fruitless efforts |
| पतिष्ठन् हुतभुजि      | about to fall in fire                |
| भवता सस्मितम्         | by Thee smilingly                    |
| वारितः-अभूत्          | prevented was                        |

When the tenth child was to be born, the proud Arjun went to the Braahmin's house without telling Thee. He made a protective web with his arrows and divine missiles around the labour room. Again suddenly the child's body disappeared. Immediately Arjun with his yogic powers went in search for the infant to the houses of Yama , Indra and other gods. As all his efforts were in vain he was about to enter the fire when Thou smilingly prevented him from doing so.

सार्धं तेन प्रतीचीं दिशमतिजविना स्पन्दनेनाभियातो  
 लोकालोकं व्यतीतस्तिमिरभरमथो चक्रधाम्ना निरुन्धन् ।  
 चक्रांशुक्लिष्टदृष्टिं स्थितमथ विजयं पश्य पश्येति वारां  
 पारे त्वं प्राददर्शः किमपि हि तमसां दूरदूरं पदं ते ॥७॥

|                            |                                       |
|----------------------------|---------------------------------------|
| सार्धं तेन                 | with him                              |
| प्रतीचीं दिशम-             | to the westward direction             |
| अति-जविना स्पन्दनेन-       | by a very fast chariot                |
| अभियातः                    | going                                 |
| लोकालोकं व्यतीतः-          | (the mountain of ) Lokaaloka crossing |
| तिमिरभरम्-अथ               | the darkness intense, then            |
| चक्रधाम्ना निरुन्धन्       | by the splendidorous discus expelling |
| चक्र-अंशु-क्लिष्ट-दृष्टिम् | the discus rays dazzling the vision   |
| स्थितम्-अथ विजयं           | standing then Arjun                   |
| पश्य पश्य-इति              | Look look' thus                       |
| वारां पारे                 | the waters' beyond                    |
| त्वं प्राददर्शः            | Thou showed                           |
| किमपि हि                   | indescribable indeed                  |
| तमसां दूर दूरं             | of the Tamas Guna beyond              |
| पदं ते                     | abode of Thee                         |

Thou rode with Arjun on a very fast chariot and went past the mountain Lokaaloka towards the west. The intense darkness there, Thou removed by the splendor of the Sudarshana discus. Arjuna's eyes were dazzled as he stood there. Thou showed him Thy indescribable abode beyond the causal waters which was unaffected by the darkness of ignorance or the Tamas Guna.

तत्रासीनं भुजङ्गं अधिपशयनतले दिव्यभूषायुधाद्यै-  
रावीतं पीतचेलं प्रतिनवजलदश्यामलं श्रीमदङ्गम् ।  
मूर्त्तिनामीशितारं परमिह तिसृणामेकमर्थं श्रुतीनां  
त्वामेव त्वं परात्मन् प्रियसखसहितो नेमिथ क्षेमरूपम् ॥८॥

|                         |  |
|-------------------------|--|
| तत्र-आसीनम्             | there sitting                            |
| भुजङ्ग-अधिप-शयन-तले     | (on) the serpent king (as) bed' surface  |
| दिव्य-भूषा-आयुध-आद्यै:- | with divine attire ,weapons etc          |
| आवीतं पीतचेलं           | adorned and with a yellow (silk) garment |
| प्रतिनव-जलद-श्यामलं     | fresh rain clouds like blue              |
| श्रीमदङ्गम्             | adorned by (the presence of) Laxmi       |
| (तिसृणाम) मूर्त्तिनाम्- | (of the Trinity) personified             |
| ईशितारं परम-            | Ruler Supreme                            |
| इह तिसृणाम्-            | here (in this universe) of the Trinity   |
| एकम्-अर्थम्-श्रुतीनां   | the sole subject of the Vedas            |
| त्वाम्-एव त्वं          | to Thyself only Thou                     |
| परमात्मन्               | O Supreme Being!                         |
| प्रिय-सख-सहितः          | dear friend along with                   |
| नेमिथ क्षेमरूपम्        | prostrated to Moksha personified         |

There seated was He on the bed constituted of the king serpent Aadishesha. He was adorned with ornaments and divine weapons

and yellow silk garment. Goddess Laxmi was at his side and His form had the splendour of dark fresh rain bearing clouds. He is the Supreme Ruler over the Trinity of Brahma Vishnu and Mahesh and is the sole subject of all the Vedas and scriptures. To That Being, the embodiment of Moksha and identical to Thyself, Thou and Thy dear friend Arjun prostrated.

युवां मामेव द्वावधिकविवृतान्तर्हिततया  
 विभिन्नौ सन्दर्श्टुं स्वयमहमहार्ष द्विजसुतान् ।  
 नयेतं द्रागेतानिति खलु वितीर्णन् पुनरमून्  
 द्विजायादायादाः प्रणुतमहिमा पाण्डुजनुषा ॥१॥

|                              |  |
|------------------------------|--|
| युवां माम्-एव द्वौ-          | you two are Myself alone, in two forms             |
| अधिक-विवृत-<br>अन्तर्हिततया  | by well manifested and by obstructed<br>(divinity) |
| विभिन्नौ                     | are different                                      |
| सन्दर्श्टुं                  | to see (meet)                                      |
| स्वयम्-अहम्-अहार्षम्         | Myself I took away                                 |
| द्विज-सुतान्                 | the Braahmin's sons                                |
| नयेतं द्राक्-एतान्-इति       | take them soon, thus                               |
| खलु वितीर्णन् पुनः-<br>अमून् | indeed given again then                            |
| द्विजाय-आदाय-                | for the Braahmina taking                           |
| अदाः                         | gave (them to the Braahmina)                       |
| प्रणुत-महिमा                 | was sung Thy glory                                 |
| पाण्डुजनुषा                  | by Arjun   |

The two of you are Myself alone. In one the divinity is potent and it is latent in the other, so you two seem different. To meet you I Myself took away the sons of the Braahmin. You may now take them away.' With such words the Supreme Lord gave away the

children which Thou gave back to the Braahmina, while Arjun sang Thy glory.

एवं नानाविहारैर्जगदभिरमयन् वृष्णिवंशं प्रपुष्णा-  
 न्नीजानो यज्ञभेदैरतुलविहृतिभिः प्रीणयन्नेणत्राः ।  
 भूभारक्षेपदम्भात् पदकमलजुषां मोक्षणायावतीर्णः  
 पूर्णं ब्रह्मैव साक्षाद्यदुषु मनुजतारूषितस्त्वं व्यलासीः ॥१०॥

|                             |   |
|-----------------------------|---|
| एवं नाना-विहारैः-           | in this manner, by various sportive activities    |
| जगत्-अभिरमयन्               | the world delighting                              |
| वृष्णि-वंशं<br>प्रपुष्णान्- | the Vrishni clan nurturing                        |
| ईजानः-यज्ञ-भेदैः-           | performing sacrifices by different Yangyas        |
| अतुल-विहृतिभिः              | by unparalleled sportive endearments              |
| प्रीणयन्-एण-नेत्राः         | pleasing the gazelle eyed (wives)                 |
| भूभार-क्षेप-दम्भात्         | the earth's burden eliminating, in the pretext of |
| पद-कमल-जुषां                | Thy lotus feet devoted to                         |
| मोक्षणाय-अवतीर्णः           | to give (them) liberation, having incarnated      |
| पूर्णं ब्रह्म-एव            | In finite Brahman Itself                          |
| साक्षात्-यदुषु              | in material form in the Yadu clan                 |
| मनुजता-रूषितः-              | in a human veil                                   |
| त्वं व्यलासीः               | Thou shone  |

In this manner Thou delighted the world by various sportive activities nurtured the Vrishni clan and performed many sacrificial rites and Yagnyas. Thou pleased the gazelle eyed wives with unparalleled sportive endearments and on the pretext of unburdening the earth gave liberation to many dependents and devotees. Thou, the incarnate Infinite Brahman Itself appeared in a material form and shone through the veil of a human form amongst the Yaadavas.

प्रायेण द्वारवत्याम् वृतदयि तदा नारदस्त्वद्रसाद्र्द-  
 स्तस्माल्लेभे कदाचित्खलु सुकृतनिधिस्त्वत्पिता तत्त्वबोधम् ।  
 भक्तानामग्रयायी स च खलु मतिमानुद्धवस्त्वत् एव  
 प्राप्तो विज्ञानसारं स किल जनहितायाधुनाऽस्ते बदर्याम् ॥११॥

|                        |   |
|------------------------|---|
| प्रायेण द्वारवत्याम्-  | mostly in Dwaarika                          |
| अवृतत्-अयि             | stayed O Lord! Thou                         |
| तदा नारदः-             | then Naarada                                |
| त्वत्-रसाद्र्दः-       | in Thy bliss immersed                       |
| तस्मात्-लेभे           | from him received                           |
| कदाचित्-खलु            | once indeed                                 |
| सुकृत-निधि:-त्वत्-पिता | merits repository, Thy father               |
| तत्त्व-बोधम्           | spiritual insight                           |
| भक्तानाम्-अग्रयायी     | of the devotees the foremost                |
| स च खलु                | and he indeed                               |
| मतिमान्-उद्धवः-        | the wise Uddhava                            |
| त्वत् एव               | from Thee alone                             |
| प्राप्तः विज्ञान सारं  | attained the essence of spiritual knowledge |
| स किल जन-हिताय-        | he indeed for peoples benefit               |
| अधुना-आस्ते बदर्याम्   | even now resides in Badrikaashram           |

O Lord! In those days Naarada who mostly stayed in Dwaarika was always engrossed in the bliss of Thy worship. Once Thy meritorious father attained insight and illumination from him who is the foremost among the devotees. The most distinguished among the intelligent, Uddhava attained enlightenment from instructions given by Thee directly. It is believed that he is still residing in Badrikaashrama for the benefit of the world.

सोऽयं कृष्णावतारो जयति तव विभो यत्र सौहार्दभीति-  
 स्तेहद्वेषानुरागप्रभृतिभिरत्तुलैरश्रमैर्योगभेदैः ।

आर्ति तीर्त्वा समस्ताममृतपदमगुस्सर्वतः सर्वलोकाः  
स त्वं विश्वार्तिशान्त्यै पवनपुरपते भक्तिपूर्त्यै च भूयाः ॥१२॥

|                                 |  |
|---------------------------------|--|
| स-अयं कृष्ण-अवतारः:             | that this, Krishna incarnation                         |
| जयति तव विभो                    | excels, of Thee, O Lord!                               |
| यत्र सौहार्द-भीति-<br>स्त्रेह-  | where by friendship, fear, love                        |
| द्वेष-अनुराग-<br>प्रभृतिभिः:-   | hatred, attachment and other                           |
| अतुलैः-अश्रमैः-योग-<br>भेदैः    | unique effortless (spiritual) union methods            |
| आर्ति तीर्त्वा समस्ताम्-        | sorrows overcoming all                                 |
| अमृत-पदम्-अगुः-                 | liberated state went to                                |
| सर्वतः सर्व-लोकाः               | everywhere all the people                              |
| स त्वं विश्व-आर्ति-<br>शान्त्यै | that Thou, for the world's sorrows removal             |
| पवनपुरपते                       | O Lord of Guruvaayur!                                  |
| भक्ति-पूर्त्यै च भूयाः          | and for the attainment of full devotion<br>deign to be |

O Infinite Lord! Thy exalted incarnation as Krishna shines in all its uniqueness where all people everywhere effortlessly overcome all sorrows and attained spiritual union with various means of friendship, fear, love, hatred, attachment and other unique methods. May Thou O Lord of Guruvaayur! for the removal of world's sorrows having incarnated also deign to endow full devotion.

## Dashaka 89

रमाजाने जाने यदिह तव भक्तेषु विभवो  
 न सद्यस्सम्पद्यस्तदिह मदकृत्त्वादशमिनाम् ।  
 प्रशान्तिं कृत्वैव प्रदिशसि ततः काममखिलं  
 प्रशान्तेषु क्षिप्रं न खलु भवदीये च्युतिकथा ॥१॥

|                      |                                       |
|----------------------|---------------------------------------|
| रमाजाने              | O Consort of Laxmi (Ramaa)            |
| जाने यत्-इह          | I know that here                      |
| तव भक्तेषु विभवः     | to Thy devotees prosperity            |
| न सद्यः-सम्पद्यः-    | does not quickly come                 |
| तत्-इह               | that (prosperity) here                |
| मद्-कृत्त्वात्-      | (because is) pride generating         |
| अशमिनाम्             | of the passionate                     |
| प्रशान्तिं कृत्वा-एव | dispassionate making (them) only      |
| प्रदिशसि ततः         | (Thou) give then                      |
| कामम्-अखिलम्         | desires all                           |
| प्रशान्तेषु क्षिप्रं | to the dispassionate quickly          |
| न खलु                | not indeed                            |
| भवदीये च्युति-कथा    | to Thy devotee downfall does not come |

O Consort of Ramaa! (Laxmi) Thy devotees are not easily blessed in this world. I know it to be so because prosperity generates pride in the passionate people. After making them dispassionate Thou do fulfill all their desires. Those who are already dispassionate, to them Thy blessings come quickly. There is no question of Thy devotee's downfall.

सद्यः प्रसादरुषितान् विधिशङ्करादीन्  
 केचिद्विभो निजगुणानुगुणं भजन्तः ।

भ्रष्टा भवन्ति बत कष्टमदीर्घदृष्ट्या  
स्पष्टं वृकासुर उदाहरणं किलास्मिन् ॥२॥

|                       |                                  |
|-----------------------|----------------------------------|
| सद्यः प्रसाद-रुषितान् | quickly pleased and angered      |
| विधि-शङ्कर-आदीन्      | Brahmaa Shiva and others         |
| केचित्-विभो           | some people O Lord!              |
| निज-गुण-अनुगुणम्      | in their own nature's accordance |
| भजन्तः                | worshipping                      |
| भ्रष्टः-भवन्ति        | disgrace attain to               |
| बत कष्टम्-            | alas unfortunate (is this)       |
| अदीर्घ-दृष्ट्या       | due to shortsightedness          |
| स्पष्टं वृकासुर       | (It is) clear (by) Vrikaasura    |
| उदाहरणं किल-अस्मिन्   | example indeed in this (case)    |

O Lord! Brahamaa, Shiva and others who are pleased and angered quickly, are worshipped by people in accordance with their own nature. Alas! They are led to disgrace by their shortsightedness. This is indeed clear by the example of Vrikaasura.

शकुनिजः स तु नारदमेकदा  
त्वरिततोषमपृच्छदधीश्वरम् ।  
स च दिदेश गिरीशमुपासितुं  
न तु भवन्तमबन्धुमसाधुषु ॥३॥

|                            |                                     |
|----------------------------|-------------------------------------|
| शकुनिजः स                  | the son of Shakuni, he (Vrikaasura) |
| तु नारदम्-एकदा             | indeed to Naarada once              |
| त्वरित-तोषम्-<br>अपृच्छत्- | soon pleased asked (about)          |
| अधीश्वरम्                  | the Deity                           |
| स च दिदेश                  | and he indicated                    |

|                  |  |
|------------------|--|
| गिरीशम्-उपासितुं | Shiva to worship                             |
| न तु भवन्तम्-    | (and) not indeed Thee                        |
| अबन्धुम्-असाधुषु | (who are) non supportive towards evil people |

Vrikaasura, the son of Shakuni once asked Naarada as to which Deity was the easiest to please. Naarada instructed him to worship Shiva and not Thee who are not supportive towards evil minded people.

तपस्तप्त्वा घोरं स खलु कुपितः सप्तमदिने  
 शिरः छित्वा सद्यः पुरहरमुपस्थाप्य पुरतः ।  
 अतिक्षुद्रं रौद्रं शिरसि करदानेन निधनं  
 जगन्नाथाद्वये भवति विमुखानां क शुभधीः ॥४॥

|                    |  |
|--------------------|--|
| तपः-तप्त्वा घोरं   | penance practicing very severe                           |
| स खलु कुपितः       | he indeed in great anger                                 |
| सप्तम-दिने         | on the seventh day                                       |
| शिरः छित्वा        | (his) head cutting off                                   |
| सद्यः पुरहरम्-     | immediately Shiva  |
| उपस्थाप्य पुरतः    | making to appear in front                                |
| अतिक्षुद्रं रौद्रं | very mean and cruel                                      |
| शिरसि कर-<br>दानेन | on head placing (his) hand                               |
| निधनं              | death  |
| जगन्नाथात्-वये     | from the Lord of the universe (Shiva) sought (as a boon) |
| भवति विमुखानां     | from Thee (those who are) indifferent                    |
| क शुभधीः           | where is good sense                                      |

He indeed practiced severe penance and on the seventh day greatly angered, threatened to cut off his head and thus made Shiva appear before him immediately. From the Lord of the universe, Shiva, he sought a very mean and cruel boon that on who-so-ever's head he placed his hand would die immediately. How can good sense prevail upon people who are indifferent to Thee?

मोक्तारं बन्धमुक्तो हरिणपतिरिव प्राद्रवत्सोऽथ रुद्रं  
 दैत्यात् भीत्या स्म देवो दिशि दिशि वलते पृष्ठतो दत्तदृष्टिः ।  
 तूष्णीके सर्वलोके तव पदमधिरोक्ष्यन्तमुद्दीक्ष्य शर्वं  
 दूरादेवाग्रतस्त्वं पटुवटुवपुषा तस्थिषे दानवाय ॥५॥

|                          |                                    |
|--------------------------|------------------------------------|
| मोक्तारं                 | the one who releases               |
| बन्ध-मुक्तः              | from bondage released              |
| हरिणपतिः-इव              | a lion as if                       |
| प्राद्रवत्-स-अथ रुद्रं   | rushed he then towards Shiva       |
| दैत्यात् भीत्या स्म      | by the Asura afraid being          |
| देवः दिशि दिशि           | the Lord in all directions         |
| वलते                     | ran about                          |
| पृष्ठतः-दत्त-दृष्टिः     | towards the back looking           |
| तूष्णीके सर्व-लोके       | as kept quiet all the world        |
| तव पदम्-अधिरोक्ष्यन्तम्- | Thy abode climbing up to           |
| उद्दीक्ष्य शर्वं         | seeing Shiva                       |
| दूरात्-एव-अग्रतः-त्वं    | from far only, in front Thou       |
| पटु-वटु-वपुषा            | (in) a clever Brahamachari's guise |
| तस्थिषे दानवाय           | stood (waiting) for the Asura      |

Like a lion who rushes towards the rescuer, Vrikaasura rushed towards Shiva. Lord Shiva ran about in all directions in panic of the Asura, and kept looking backwards. Everyone in the whole world kept quiet. Then from far Thou saw Shiva as he was about to

reach Thy abode. Then, in the guise of a clever Brahmachaari  
Thou stood waiting for the Asura.

भद्रं ते शाकुनेय भ्रमसि किमधुना त्वं पिशाचस्य वाचा  
सन्देहश्चेन्मदुक्तौ तव किमु न करोष्यङ्गुलीमङ्ग-मौलौ ।  
इत्यं त्वद्वाक्यमूढः शिरसि कृतकरः सोऽपतच्छिन्नपातं  
भ्रंशो ह्येवं परोपासितुरपि च गतिः शूलिनोऽपि त्वमेव ॥६॥

|                        |                                     |
|------------------------|-------------------------------------|
| भद्रं ते शाकुनेय       | hail to you O son of Shakuni!       |
| भ्रमसि किं अधुना त्वं  | (why are) running about now you     |
| पिशाचस्य वाचा          | on a ghost's words                  |
| सन्देहः-चेत्-मत्-उक्तौ | doubt if there is in my words       |
| तव किमु न करोषि-       | on your, why not do you do          |
| अङ्गुलीम्-अङ्ग्-मौलौ   | the finger, O dear One, on the head |
| इत्यं त्वत्-वाक्य-मूढः | thus by Thy words fooled            |
| शिरसि कृत-करः          | on head placing hand                |
| सः-अपतत्-छिन्न-पातं    | he fell (like) an uprooted tree     |
| भ्रंशः- हि-एवं         | destruction indeed such             |
| पर-उपासितुःअपि         | other (deities) worshipping indeed  |
| च गतिः                 | and are a last resort               |
| शूलिनः-अपि त्वम्-एव    | to Shankara also Thou alone         |

Hail to you O son of Shakuni! Why are you needlessly running about, placing your faith in this ghost? If you doubt my words, O dear One! Test for yourself by placing your fingers on your own head.' Befooled by these words of Thine, he placed his hand on his head and immediately fell down dead as an uprooted tree. Such is the fate of the people who worship other deities. What more, Thou are the ultimate refuge of even Shiva.

भृगुं किल सरस्वतीनिकटवासिनस्तापसा-  
 स्त्रिमूर्तिषु समादिशन्नधिकसत्त्वतां वेदितुम् ।  
 अयं पुनरनादरादुदितरुद्धरोषे विधौ  
 हरेऽपि च जिहिंसिषौ गिरिजया धृते त्वामगात् ॥७॥

|                          |   |
|--------------------------|---|
| भृगुं किल                | Bhrigu indeed   |
| सरस्वती-निकट-<br>वासिनः- | living near (the river) Saraswati                     |
| तापसाः-                  | the ascetics  |
| त्रि-मूर्तिषु            | among the Trinity                                     |
| समादिशन्-                | instructed (Bhrigu)                                   |
| अधिक-सत्त्वतां वेदितुं   | to know who is more inclined towards<br>Saatvic gunas |
| अयं पुनः-अनादरात्-       | this (Bhrigu) again with non-respect                  |
| उदित-रुद्ध-रोषे          | (which) arose, and was controlled, the<br>anger       |
| विधौ                     | in Brahmaa (when)                                     |
| हरे-अपि च                | and in Shiva also                                     |
| जिहिंसिषौ                | eager to kill (Bhrigu)                                |
| गिरिजया धृते             | by Paarvati restricted                                |
| त्वाम्-अगात्             | to Thee went  |

Once the ascetics residing on the banks of the river Saraswati assigned sage Bhrigu to test who among the Trinity was more inclined towards Saatvic guna. Bhrigu went to Brahmaa who was enraged, but he controlled his anger, when Bhrigu showed his disrespect. Next he went to Shiva and behaved with him in the same manner. Shiva was eager to kill him but was restricted by Paarvati. Then Bhrigu went to Thee.

सुप्तं रमाङ्गभुवि पङ्गजलोचनं त्वां  
 विप्रे विनिघ्नति पदेन मुदोत्थितस्त्वम् ।

सर्वं क्षमस्व मुनिवर्य भवेत् सदा मे  
त्वत्यादचिन्हमिह भूषणमित्यवादीः ॥८॥

|                        |                                 |
|------------------------|---------------------------------|
| सुप्तं रमा-अङ्क-भुवि   | sleeping on Laxmi's lap         |
| पङ्कजलोचनं त्वा॑ं      | lotus eyed Thee                 |
| विप्रे विनिघ्नति पदेन  | when the sage hit by foot       |
| मुदा-उत्थितः-त्वम्     | happily getting up Thou         |
| सर्वं क्षमस्व मुनिवर्य | everything forgive O great sage |
| भवेत् सदा मे           | will be always my               |
| त्वत्-पाद-चिन्हम्-इह   | your foot mark here             |
| भूषणम्-इति-अवादीः      | decoration, thus Thou said      |

When Bhrigu went to Thee, O Lotus eyed! Thou were sleeping on Laxmi's lap. He hit Thee on the chest with his foot. Thou got up in good humour and asked for pardon for everything and told him that the mark of his foot would always remain as a decoration on his chest.

निश्चित्य ते च सुदृढं त्वयि बद्धभावाः  
सारस्वता मुनिवरा दधिरे विमोक्षम् ।  
त्वामेवमच्युत पुनश्च्युतिदोषहीनं  
सत्त्वोच्चयैकतनुमेव वर्यं भजामः ॥९॥

|                     |  |
|---------------------|--|
| निश्चित्य ते च      | and having decided they                            |
| सुदृढं त्वयि        | firmly in Thee                                     |
| बद्धभावाः           | anchoring devotion                                 |
| सारस्वता:-मुनिवरा:- | residing near the river Saraswati, the great sages |
| दधिरे विमोक्षम्     | attained liberation                                |
| त्वाम्-एवम्-अच्युत  | to Thee, thus, O Changeless One!                   |

|                         |                                  |
|-------------------------|----------------------------------|
| पुनः-अच्युति-दोष-हीनं   | again from the decay defect free |
| सत्त्व-उच्च्य-एक-तनुम्- | of Saatvic and majestic one form |
| एव वयं भजामः            | alone I worship                  |

The great ascetics residing near the Saraswati river decided that Thou were the most Saatvic of the Trinity. They firmly anchored their devotion into Thee and attained union with Thee. O Changeless One! Who are free from the shortcoming of decay, Thy exalted Saatvic form we worship.

जगत्सृष्ट्यादौ त्वां निगमनिवहैवन्दिभिरिव  
 स्तुतं विष्णो सच्चित्परमरसनिर्द्वैतवपुषम् ।  
 परात्मानं भूमन् पशुपवनिताभाग्यनिवहं  
 परितापश्रान्त्यै पवनपुरवासिन् परिभजे ॥१०॥

|                        |   |
|------------------------|---|
| जगत्-सृष्टि-आदौ        | the universe's creation in the beginning of |
| त्वां निगम-निवहै:-     | to Thee by the Vedas altogether             |
| वन्दिभिः-इव            | as by the minstrels as (in a king's court)  |
| स्तुतं विष्णो          | praised O Vishnu!                           |
| सत्-चित्-परम-रस-       | Pure Consciousness Highest Bliss            |
| निर्द्वैत-वपुषम्       | undual embodiment                           |
| परात्मानं भूमन्        | the Supreme Being O Infinite One!           |
| पशुप-वनिता-भाग्य-निवहं | the cowherd women's merits' embodiment      |
| परिताप-श्रान्त्यै      | the sorrows to be removed                   |
| पवनपुरवासिन्           | O Resident of Guruvaayur!                   |
| परिभजे                 | I intensely worship                         |

O Vishnu! In the beginning of the creation of the universe, Thy praises were sung by the Vedas just as the minstrels in the king's court.O Infinite One! Thou are the Pure Consciousness Highest Bliss undual embodiment. Thou are also the personification of all the merits of the cowherd women put together. O Resident of Guruvaayur! I intensely worship Thee for the removal of all my sorrows.

## Dashaka 90

वृक्भृगुमुनिमोहिन्यम्बरीषादिवृत्ते-  
 ष्वयि तव हि महत्वं सर्वशर्वदिजैत्रम् ।  
 स्थितमिह परमात्मन् निष्कलार्वागभिन्नं  
 किमपि यदवभातं तद्धि रूपं तवैव ॥१॥

|                           |   |
|---------------------------|---|
| वृक्भृगुमुनि-             | Vrikaasura, sage Bhrigu                         |
| मोहिनी-अम्बरीष-           | (and Thy incarnation as) Mohini and Ambareesh   |
| आदि-वृत्तेषु-अयि          | etc., (in these) episodes, O Thou!              |
| तव हि महत्वं              | Thy majesty only                                |
| सर्व-शर्व-आदि-जैत्रम्     | (above) all others, including Shiva, supersedes |
| स्थितम्-इह                | proved here                                     |
| परमात्मन्                 | O Supreme Being!                                |
| निष्कल-अर्वकि-<br>अभिन्नं | Nishkala, Sakala and non-different              |
| किम्-अपि यत्-             | indescribable which                             |
| अवभातं तत् हि             | shines that alone                               |
| रूपं तव-एव                | Thy form (is) Thine alone                       |

O Supreme Being! The episodes of Vrikaasura, Sage Bhrigu, Thy Mohini Avataar and the Ambareesh episode only proves, here, that Thy majesty and superiority supersedes over all other deities like Shiva and others. Thou are non-different from Thy Nishkala (partless) form and Thy Sakala (part) forms like Shiva, Brahmaa, and shine in an indescribable manner as the essence of all.

मूर्तित्रयेश्वरसदाशिवपञ्चकं यत्  
 प्राहुः परात्मवपुरेव सदाशिवोऽस्मिन् ।

तत्रेश्वरस्तु स विकृण्ठपदस्त्वमेव  
त्रित्वं पुनर्भजसि सत्यपदे त्रिभागे ॥२॥

|                     |                                    |
|---------------------|------------------------------------|
| मूर्ति-त्रय-ईश्वर-  | the Trimurti Ishwara and           |
| सदाशिव-पञ्चकं       | Sadaashiva (are the) five aspects  |
| यत् प्राहुः         | which is said (by the Shaivaas)    |
| परात्म-वपुः-एव      | the Supreme Being alone (Thou)     |
| सदाशिवः-अस्मिन्     | as Sadaashiva,here,                |
| तत्र-ईश्वरः-तु स    | and there the Ishwara indeed he    |
| विकृण्ठपदः-त्वम्-एव | (in) Vaikuntha residing Thou alone |
| त्रित्वं पुनः-भजसि  | three forms again Thou assume      |
| सत्यपदे त्रिभागे    | in the Satyaloka in three parts    |

The Shaivaas speak of five aspects with Brahmaa Vishnu Shiva Ishwara and Sadaashiva. Here Sadaashiva is Thy own self the Supreme Being. Thou alone are Ishwara the Lord of Vaikuntha. The three forms of Trinity, Thou alone assume in the three parts of Satyaloka.

तत्रापि सात्त्विकतनुं तव विष्णुमाहु-  
धाता तु सत्त्वविरलो रजसैव पूर्णः ।  
सत्त्वोल्कटत्वमपि चास्ति तमोविकार-  
चेष्टादिकञ्च तव शङ्खरनाम्नि मूर्तौ ॥३॥

|                   |                          |
|-------------------|--------------------------|
| तत्र-अपि          | there also               |
| सात्त्विक-तनुं तव | the Saatvic form of Thee |
| विष्णुम्-आहुः-    | Vishnu is called         |
| धाता तु           | Brahmaa indeed           |
| सत्त्व-विरलः-     | (with) Sattva sparse     |
| रजसा-एव पूर्णः    | and Rajas only is full   |

|                       |                                |
|-----------------------|--------------------------------|
| सत्त्व-उक्तटत्वम्-अपि | Sattva in full measure, though |
| च-अस्ति               | and is                         |
| तमः-विकार-            | by Tamasa's blemish            |
| चेष्टा-आदिकम्-च       | activities etc (are)           |
| तव शङ्कर-नाम्नि       | in Thy Shankara named          |
| मूर्तौ                | form                           |

The form of Vishnu, among the Trimurti, is a manifestation of pure Sattva. Brahmaa is the manifestation of abundance of Rajas with a trace of Sattva. Whereas, Thy form known as Shankara has an abundance of Sattva but Tamas expresses itself in its activities.

तं च त्रिमूर्तिगतं परपूरुषं त्वां  
 शर्वात्मनापि खलु सर्वमयत्वहेतोः ।  
 शंसन्युपासनविधौ तदपि स्वतस्तु  
 त्वदूपमित्यतिदृढं बहु नः प्रमाणम् ॥४॥

|                        |  |
|------------------------|--|
| तं च त्रिमूर्ति-अतिगतं | and Him, the Trimurtis transcending                |
| परपूरुषं त्वां         | the Supreme Being Thee                             |
| शर्व-आत्मना-अपि        | in Shiva's form also                               |
| खलु                    | indeed   |
| सर्वमयत्व-हेतोः        | encompassing the essence of all, because of (this) |
| शंसन्ति-उपासन-विधौ     | describe in the worshipping codes/norms            |
| तत्-अपि स्वतः-तु       | that too in reality indeed                         |
| त्वत्-रूपम्-इति-       | (are) Thy form, thus (there are)                   |
| अति-दृढं               | many strong  |
| बहु नः प्रमाणम्        | our proofs   |

Thou do transcend the Trinity and are the Supreme Being. Thou are the essence of all and Shaivas worship Thee alone as Shiva with worshipping norms, as described. That too is Thy form alone. We have many proofs in support of this truth.

श्रीशङ्करोऽपि भगवान् सकलेषु ताव-  
त्वामेव मानयति यो न हि पक्षपाती ।  
त्वन्निष्ठमेव स हि नामसहस्रकादि  
व्याख्यात् भवत्स्तुतिपरश्च गतिं गतोऽन्ते ॥५॥

|                     |                                       |
|---------------------|---------------------------------------|
| श्री शङ्करः-अपि     | The great Shakaraachaarya also        |
| भगवान्              | the Bhagavatpaada,                    |
| सकलेषु तावत्-       | among all the Sakala forms, then,     |
| त्वाम्-एव मानयति    | to Thee alone gives honour            |
| यः-न हि पक्षपाती    | who does not favour anyone            |
| त्वत्-निष्ठम्-एव    | to Thee referring to, alone           |
| स हि नाम-सहस्रक-आदि | he indeed , on Sahasranaam etc.,      |
| व्याख्यात्          | commented on                          |
| भवत्-स्तुति-परः-च   | and Thy praises singing, inclined to, |
| गतिं गतः-अन्ते      | samaadhi attained to, in the end      |

Bhagavatpaada Shree Shankaraachaarya also, among all the Sakala forms, honours Thy form alone. He who is not of the nature of favouring any one deity has commented on the Sahasranaama etc., referring to Thee alone. In the end he attained samaadhi singing Thy praises.

मूर्तित्रयातिगमुवाच च मन्त्रशास्त्र-  
स्यादौ कलायसुषमं सकलेश्वरं त्वाम् ।  
ध्यानं च निष्कलमसौ प्रणवे खलूक्त्वा  
त्वामेव तत्र सकलं निजगाद नान्यम् ॥६॥

|                                  |  |
|----------------------------------|--|
| मूर्ति-त्रय-अतिगम्-              | the Trinity transcending                                 |
| उवाच च मन्त्र-शास्त्रस्य-<br>आदौ | and (he) said, in the beginning of the<br>Mantra Shastra |
| कलाय-सुषमम्                      | beautiful as the Kalaaya flower (blue lily)              |
| सकल-ईश्वरं त्वाम्                | the Lord of all, Thee                                    |
| ध्यानं च निष्कलम्-               | and meditation on Nish-kala (non-part)                   |
| असौ प्रणवे खलु-उक्त्वा           | he (Shankara) in Pranava, indeed,<br>describing          |
| त्वाम्-एव तत्र सकलं              | Thee alone there Sakal (in part)                         |
| निजगाद न-अन्यम्                  | propounded, not any other                                |

In his famous work of Mantra Shastra, known as Prapanchasaara, Shri Shankara has described Thee as transcending the Trinity - Brahmaa, Vishnu and Mahesh. He has described Thee as a beautiful blue lily and the Lord of all. When he describes the meditation on Nishkala, while dealing with Pranava, he also propounds Thy Sakala form, and of no other deity, Thee as the object of meditation.

समस्तसारे च पुराणसङ्ग्रहे  
विसंशयं त्वन्महिमैव वर्ण्यते ।  
त्रिमूर्तियुक्त्यपदत्रिभागतः  
परं पदं ते कथितं न शूलिनः ॥७॥

|                         |   |
|-------------------------|---|
| समस्त-सारे              | and inclusive of all the gist               |
| च पुराण-सङ्ग्रहे        | in Puraana Sangraha                         |
| विसंशयं                 | unequivocally (without doubt)               |
| त्वत्-महिमा-एव वर्ण्यते | Thy supreme greatness alone is described    |
| त्रिमूर्ति-युक्त-       | the Trinity containing                      |
| सत्यपद-त्रिभागतः परं    | the Satyaloka in three parts, transcending, |
| पदं ते कथितं            | Thy abofoe is described                     |

|          |                          |
|----------|--------------------------|
| न शूलिनः | not (the abode) of Shiva |
|----------|--------------------------|

In the text of Puraana Sangraha where there is the gist of all the Puraanas, Thy supreme greatness alone is unequivocally described. The Trimurti occupying the Satyaloka in three parts has been depicted. But Thy abode, Vaikuntha has been described as distinct and superior to and so transcending Satyaloka. No reference is made to the abode of Shiva.

यत् ब्राह्मकल्प इह भागवतद्वितीय-  
स्कन्धोदितं वपुरनावृतमीश धात्रे ।  
तस्यैव नाम हरिशर्वमुखं जगाद्  
श्रीमाधवः शिवपरोऽपि पुराणसारे ॥८॥

|                                |   |
|--------------------------------|---|
| यत् ब्राह्मकल्प इह             | that which in the Braahmakalpa, here,                 |
| भागवत-द्वितीय-स्कन्ध-<br>उदितं | (and) in the second Skanda of<br>Bhaagavata, narrated |
| वपुः-अनावृतम्-                 | that form, revealed                                   |
| ईश धात्रे                      | O Lord! For Brahmaa                                   |
| तस्य-एव नाम                    | that form's, alone, name                              |
| हरि-शर्व-मुखं                  | Hari, Shiva etc.,                                     |
| जगाद् श्रीमाधवः                | has been said of, by Shri<br>Maadhavaachaarya         |
| शिव-परः-अपि                    | who was a devotee od Shiva himself                    |
| पुराण-सारे                     | in Puraanasaara                                       |

O Lord! Here, at the time of Braahmakalpa, Thou had revealed Thy form to Brahmaa, which is described in the second Skanda of the Bhaagavatam. Maadhavaachaarya, who was himself a votary of Shiva, has referred to that same form with the names Hari, Shiva etc., in Puraanasaara.

ये स्वप्रकृत्यनुगुणा गिरिशं भजन्ते  
 तेषां फलं हि दृढयैव तदीयभक्त्या ।  
 व्यासो हि तेन कृतवानधिकारिहेतोः  
 स्कन्दादिकेषु तव हानिवचोऽर्थवादैः ॥९॥

|                            |   |
|----------------------------|---|
| ये स्व-प्रकृति-<br>अनुगुणा | those who by their natural inclination<br>worship Shiva |
| गिरिशं भजन्ते              | worship Shiva   |
| तेषां फलं हि दृढया-<br>एव  | for them the results are by firmness only               |
| तदीय-भक्त्या               | in their devotion                                       |
| व्यासः-हि तेन<br>कृतवान्-  | sage Vyaasa himself has asserted                        |
| अधिकार-हेतोः               | as a benefit for such devotion                          |
| स्कन्द-आदिकेषु             | in the Skanda and other scriptures                      |
| तव हानि-वचः-               | (speaking for) belittling words                         |
| अर्थवादैः                  | by way of eulogy  |

People who by their natural inclination are devoted to worship Shiva, for them, the results (liberation) are achieved by their firmness in their devotion only. In the Skanda and other Scriptures, sage Vyaasa has asserted this, for the benefit of such devotees, with statements that belittle Thee which are to be taken as eulogy.

भूतार्थकीर्तिरनुवादविरुद्धवादौ  
 त्रेधार्थवादगतयः खलु रोचनार्थः ।  
 स्कान्दादिकेषु बहवोऽत्र विरुद्धवादा-  
 स्त्वत्तामसत्वपरिभूत्युपशिक्षणाद्याः ॥१०॥

|                   |                             |
|-------------------|-----------------------------|
| भूत-अर्थ-कीर्तिः- | existing facts exaggeration |
|-------------------|-----------------------------|

|                         |   |
|-------------------------|---|
| अनुवाद-विरुद्ध-वादौ     | in accordance with experience, and contrary to experience, these two methods, |
| त्रेधा-अर्थ-वाद-गतयः    | (in all) these three are the modes (of Arthavaada)                            |
| खलु रोचन-अर्थाः         | indeed (they are to make) interesting the subject meaning                     |
| स्कान्द-आदिकेषु         | in the Skaanda and other scriptures   |
| बहवः-अत्र               | many are here   |
| विरुद्ध-वादाः-          | contrary statements   |
| त्वत्-तामसत्व-          | (for example) Thy Taamasic (nature)   |
| परिभूति-उपशिक्षण-आद्याः | (Thy) defeat, Thou being instructed by others etc.                            |

Arthavaada has three methods- 1) statements where existing facts are exaggerated, 2)statements are in accordance with experience, 3)statements are contrary to experience. These are used to make the subject matter interesting. In the Skaanda Puraana and other scriptures there are many contrary statements, referring to Thy Taamasic nature, Thy defeat or Thou being instructed by others etc., which are in the category of the third method.

यत् किञ्चिदप्यविदुषाऽपि विभो मयोक्तं  
तन्मन्त्रशास्त्रवचनाद्यभिवृष्टमेव ।  
व्यासोक्तिसारमयभागवतोपगीत  
क्लेशान् विधूय कुरु भक्तिभरं परात्मन् ॥११॥

|                           |  |
|---------------------------|--|
| यत्-किञ्चित्-अपि-         | what little even                             |
| अविदुषा-अपि               | by (me) the ignorant, though                 |
| विभो मया-उक्तं            | O Lord! By me is said                        |
| तत्-मन्त्रशास्त्र-वचनादि- | that expounded in Mantra Shaastra statements |

|                     |  |
|---------------------|--|
| अभिवृष्टम्-एव       | is in accordance (to that) only                    |
| व्यास-उक्ति-सार-मय- | all Vyaasa's sayings' essence contained            |
| भागवत-उपगीत         | (in) Bhaagavata (where) are sung (Thy excellences) |
| क्लेशान् विधूय      | (That Thou) my ailments eradicating                |
| कुरु भक्तिभरं       | endow firm devotion (to me)                        |
| परात्मन्            | O Supreme Being!                                   |

O Supreme Being! Though I am an ignorant man, what little I have said, is in accordance to what is expounded in the Mantra Shaastra. Bhaagavata is the essence of all the sayings of sage Vyaasa and Thy excellences are sung there in. Deign to eradicate my ailments and endow firm devotion to me.

## Dashaka 91

श्रीकृष्ण त्वत्पदोपासनमभयतमं बद्धमिथ्यार्थदृष्टे-  
 मर्त्यस्यार्तस्य मन्ये व्यपसरति भयं येन सर्वात्मनैव ।  
 यत्तावत् त्वत्प्रणीतानिह भजनविधीनास्थितो मोहमार्गं  
 धावन्नप्यावृताक्षः स्खलति न कुहचिद्देवदेवाखिलात्मन् ॥१॥

|                               |   |
|-------------------------------|---|
| श्री कृष्ण                    | O Lord Krishna!   |
| त्वत्-पद-उपासनम्-             | Thy feets worship   |
| अभयतमम्                       | most fearless   |
| बद्ध-मिथ्या-अर्थ-<br>दृष्टे:- | (for those) bound by false material things<br>looking for |
| मर्त्यस्य-आर्तस्य मन्ये       | the mortals, who are thus suffering, I believe            |
| व्यपसरति भयं                  | expels fear   |
| येन सर्वात्मना-एव             | by which in every way only                                |
| यत्-तावत्                     | that (devotion) then                                      |
| त्वत्-प्रणीतान्-इह            | by Thy taught, here (in this world)                       |
| भजन-विधीन-<br>आस्थितः         | in the methods of worship steady                          |
| मोह-मार्गं धावन्-             | (even if) on the path of delusion, running,               |
| अपि-आवृत-आक्षः                | even (with) eyes closed                                   |
| स्खलति न कुहचित्-             | slips not at all  |
| देव-देव-अखिलात्मन्            | O Lord of Lords! O Soul of All Beings!                    |

O Lord Krishna! I believe that the worship of Thy feet is the most fear expelling and the only refuge for those mortals who are suffering because of being deeply bound by the false material notions and wrong acceptance of ephemeral values as true. By devotion to Thee all fear is expelled, in every way, the methods of which are taught by Thee (in Bhagvad Geeta etc.). O Lord of

Lords! O Soul of all Beings! A person who is steady in Thy devotion will not slip or falter even a wee bit even if he runs on the path of delusion with his eyes closed.

भूमन् कायेन वाचा मुहुरपि मनसा त्वद्वलप्रेरितात्मा  
 यद्यत् कुर्वे समस्तं तदिह परतरे त्वय्यसावर्पयामि ।  
 जात्यापीह श्वपाकस्त्वयि निहितमनःकर्मवागिन्द्रियार्थ-  
 प्राणो विश्वं पुनीते न तु विमुखमनास्त्वत्पदाद्विप्रवर्यः ॥२॥

|                            |   |
|----------------------------|---|
| भूमन्                      | O Supreme Being!  |
| कायेन वाचा                 | by body and speech                                      |
| मुहुः-अपि मनसा             | again also by mind                                      |
| त्वत्-बल-प्रेरित-आत्मा     | with Thy power prompted my soul                         |
| यत्-यत् कुर्वे             | what what( it)does                                      |
| समस्तं तत्-इह              | all that, here  |
| परतरे त्वयि-               | O All Pervading Being! To Thee                          |
| असौ-अर्पयामि               | this (me) offers (at Thy service)                       |
| जात्या-अपि-इह<br>श्वपाकः:- | by caste even, if here, (in this world) one is<br>lowly |
| त्वयि निहित-मनः:-<br>कर्म- | in Thee (has) resigned his mind, actions                |
| वाक्-इन्द्रियार्थ-प्राणः   | speech senses and vital energies                        |
| विश्वं पुनीते न तु         | (he) sanctifies the worlds, not indeed                  |
| विमुख-मनाः-                | indifferent minded                                      |
| त्वत्-पदात्-विप्रवर्यः     | from Thy feet, even a great Braahmin                    |

O Supreme Being! All the actions of my body speech and mind which are prompted by Thy power, I offer and dedicate to Thee, the Supreme Spirit who are here in the form of Lord Guruvaayur. A person may be of lowly caste, but if he has resigned his mind speech senses and vital energies at Thy feet, he sanctifies the

worlds. It is not so even if a person is a Braahmin and is indifferent minded towards Thee.

भीतिर्नाम द्वितीयान्द्रवति ननु मनःकल्पितं च द्वितीयं  
 तेनैक्याभ्यासशीलो हृदयमिह यथाशक्ति बुद्ध्या निरुच्याम् ।  
 मायाविद्धे तु तस्मिन् पुनरपि न तथा भाति मायाधिनाथं  
 तं त्वां भक्त्या महत्या सततमनुभजनीश भीतिं विजह्याम् ॥३॥

|                         |  |
|-------------------------|--|
| भीतिः-नाम               | fear indeed                              |
| द्वितीयात्-भवति ननु     | from a second (entity) arises definitely |
| मनः कल्पितम् च द्वितीयं | and mind's projection is this second     |
| तेन-ऐक्य-अभ्यास-शीलः    | therefore, on oneness practicing         |
| हृदयम्-इह यथा-शक्ति     | my mind here, with effort                |
| बुद्ध्या निरुच्याम्     | and intelligence will control            |
| माया-विद्धे तु          | by Maaya's infliction indeed             |
| तस्मिन् पुनः-अपि        | in the intellect again also              |
| न तथा भाति              | does not shine (as before)               |
| माया-अधिनाथं तं त्वाम्  | Maaya's Master, therefore, Thee          |
| भक्त्या महत्या          | with great Bhakti                        |
| सततम्-अनुभजन्-ईश        | constantly worshipping O Lord!           |
| भीतिं विजह्याम्         | fear (I) will overcome                   |

The feeling of fear arises from the consciousness of a second entity-different from oneself. This consciousness of a second entity is a projection of the mind. I will try to control my mind with effort and discriminative intelligence. But when this discriminative intelligence is overpowered and inflicted by Maaya, the consciousness of oneness does not reveal itself again. Therefore, O Lord! by constantly worshipping Thee with great Bhakti, I will overcome all fear.

भक्तेरुत्पत्तिवृद्धी तव चरणजुषां सङ्गमेनैव पुंसा-  
 मासाद्ये पुण्यभाजां श्रिय इव जगति श्रीमतां सङ्गमेन ।  
 तत्सङ्गो देव भूयान्मम खलु सततं तन्मुखादुन्मिषद्विद्वि-  
 स्त्वन्माहात्यप्रकारैर्भवति च सुदृढा भक्तिरुद्धूतपापा ॥४॥

|                             |   |
|-----------------------------|---|
| भक्ते:-उत्पत्ति-वृद्धी      | Bhakti's generation and growth                            |
| तव चरण-जुषां                | Thy feet worshipping (people)                             |
| सङ्गमेन-एव-पुंसाम्-         | in association alone with such people                     |
| आसाद्ये पुण्य-भाजां         | is possible (to attain) for people with meritorious deeds |
| श्रिय इव जगति               | wealth, just as, in this world                            |
| श्रीमतां सङ्गमेन            | is (attainable) with wealthy people's association         |
| तत्-सङ्गः देव               | that type of association, O Lord!                         |
| भूयात्-मम                   | may it come to me   |
| खलु सततं                    | indeed always   |
| तत्-मुखात्-<br>उन्मिषद्विः- | from this mouth's coming out                              |
| तत्-माहात्म्य-<br>प्रकारैः- | Thy glories when narrated                                 |
| भवति च सुदृढा               | it (devotion) becomes more firm                           |
| भक्तिः-उद्धूत-पापा          | Bhakti which effaces all sins                             |

Bhakti, devotion, is generated in people with meritorious deeds and it grows by association with people who are always worshipping at Thy feet. Just as in this world, wealth and prosperity are generated by association with prosperous people. O Lord! May I always have such association, because intense and firm devotion, which effaces all sins, arises as a result of listening to Thy glories and narrations of Thy sportive activities which are sung by such devotees.

श्रेयोमार्गेषु भक्तावधिकबहुमतिर्जन्मकर्मणि भूयो  
 गायन् क्षेमाणि नामान्यपि तदुभयतः प्रद्रुतं प्रद्रुतात्मा ।  
 उद्घासः कदाचित् कुहचिदपि रुदन् कापि गर्जन् प्रगाय-  
 श्रुन्मादीव प्रनृत्यन्नपि कुरु करुणां लोकबाह्यश्रेयम् ॥५॥

|                               |  |
|-------------------------------|--|
| श्रेयः-मार्गेषु               | among the many paths of Moksha                   |
| भक्तौ-अधिक-<br>बहुमतिः-       | in devotion there is much preference             |
| जन्म-कर्मणि भूयः              | (Thy) birth and Thy deeds, again and again       |
| गायन् क्षेमाणि नामानि-<br>अपि | singing, and Thy blessings conferring names also |
| तत्-उभयतः                     | by these both                                    |
| प्रद्रुतं प्रद्रुतात्मा       | speedily (my) mind melting (in devotion)         |
| उद्घात्-हासः कदाचित्          | springing into laughter suddenly                 |
| कुहचित्-अपि रुदन्             | sometimes even crying                            |
| कापि गर्जन्                   | at times also roaring                            |
| प्रगायन्-उन्मादी-इव           | and singing around as a mad man,                 |
| प्रनृत्यन्-                   | and dancing about                                |
| अयि कुरु करुणां               | O Thou! Bestow Thy compassion                    |
| लोक-बाह्यः-चरेयम्             | (so that) I may move out of the world            |

Among the many paths of liberation, the path of devotion is the most preferred. Treading this path I shall fervently sing Thy glories and Thy deeds in Thy various incarnations, and also chant Thy grace conferring names. I may burst into laughter or cry suddenly, or at times roar or sing and dance about like a mad man. O Thou! bestow Thy compassion so that going on the path of Bhakti I may move about at will and not have to follow the world and its social norms.

भूतायेतानि भूतात्मकमपि सकलं पक्षिमत्स्यान् मृगादीन्  
 मर्त्यान् मित्राणि शत्रूनपि यमितमतिस्त्वन्मयाच्यानमानि ।  
 तत्सेवायां हि सिद्ध्येन्मम तव कृपया भक्तिदार्ढ्यं विराग-  
 स्त्वत्तत्त्वस्यावबोधोऽपि च भुवनपते यत्तभेदं विनैव ॥६॥

|                         |  |
|-------------------------|--|
| भूतानि-एतानि            | the( five) elements, these                           |
| भूतात्मकम्-अपि<br>सकलं  | everything comprising of these five<br>elements also |
| पक्षि-मत्स्यान्         | birds, fishes  |
| मृगादीन् मर्त्यान्      | animals etc., and mortals                            |
| मित्राणि शत्रून्-अपि    | friends and enemies also                             |
| यमित-मतिः-              | with a balanced mind                                 |
| त्वत्-मयानि-<br>आनमानि  | (knowing to be ) Thy forms, saluting                 |
| त्वत्-सेवायां हि        | in Thy service (worship) only                        |
| सिद्ध्येत्-मम           | will be achieved by me                               |
| तव कृपया                | with Thy grace                                       |
| भक्ति-दार्ढ्यं          | in devotion firmness                                 |
| विराग:-त्वत्-तत्त्वस्य- | dispassion, and Thy true nature's                    |
| अवबोधः-अपि              | knowledge also                                       |
| च भुवनपते               | and O Lord of the Universe!                          |
| यत्तभेदं विना-एव        | without separate effort for each                     |

I shall salute the five elements, everything comprising of the elements, fishes, birds, animals and other mortals, friends and enemies with the knowledge that they are all Thy forms alone. Thus with my mind balanced with Bhakti I will always be in Thy service and worship Thee. With Thy grace then I will achieve firm devotion, dispassion and the knowledge of the Truth in Reality, simultaneously and will not have to make an effort to achieve each

one separately. (Just as swallowing a morsel of food gives the satisfaction of enjoyment, strength and appeasing of hunger).

नो मुह्यन् क्षुत्तडादैर्भवसरणिभवैस्त्वन्निलीनाशयत्वा-  
 च्चिन्तासातत्यशाली निमिषलवमपि त्वत्पदादप्रकम्पः ।  
 इष्टनिष्टेषु तुष्टिव्यसनविरहितो मायिकत्वावबोधा-  
 ज्योत्साभिस्त्वन्नखेन्दोरधिकशिशिरितेनात्मना सञ्चरेयम् ॥७॥

|                            |  |
|----------------------------|--|
| नो मुह्यन्                 | not misled   |
| क्षुत्-तृडा-आदैः-          | by hunger thirst etc.,                             |
| भव-सरणि-भवैः-              | the universe's string of manifestations            |
| त्वत्-निलीन-<br>आशयत्वात्- | (because of) in Thee engrossed my mind             |
| चिन्ता-सातत्यशाली          | ever meditating                                    |
| निमिषलवम्-अपि              | for a fraction of a second also                    |
| त्वत्-पदात्-अप्रकम्पः      | from Thy feet not deviating                        |
| इष्ट-अनिष्टु               | from good or bad                                   |
| तुष्टि-व्यसन-विरहितः       | gratification and aversion indifferent             |
| मायिकत्व-अवबोधात्          | (these are) effects of Maayaa, with this knowledge |
| ज्योत्साभिः-               | in the cool rays                                   |
| त्वत्-नख-इन्दोः-           | of Thy toe nail's moon's                           |
| अधिक-शिशिरितेन-            | very well cooled                                   |
| आत्मना सञ्चरेयम्           | mind, I shall move about                           |

The strings of sufferings created by the universe like hunger and thirst will not effect me because my mind will be engrossed in Thee. I shall constantly meditate on Thy feet, and will not deviate even for a fraction of a second from them. With the knowledge that good and bad and gratification and aversion are an effect of Maayaa I will be indifferent to them. I shall move about peacefully

with my mind being cooled in the cool light of the moon of Thy toe-nails.

भूतेषु त्वदैक्यस्मृतिसमधिगतौ नाधिकारोऽधुना चे-  
त्त्वत्रेम त्वल्कमैत्री जडमतिषु कृपा द्विट्सु भूयादुपेक्षा ।  
अर्चयां वा समर्चाकुतुकमुरुतरश्रद्धया वर्धतां मे  
त्वसंसेवी तथापि द्रुतमुपलभते भक्तलोकोत्तमत्वम् ॥८॥

|                           |   |
|---------------------------|---|
| भूतेषु-एषु त्वत्-ऐक्य-    | in all these beings, Thy oneness          |
| स्मृति-समधिगतौ            | (this) memory in achieving                |
| न-अधिकारः-अधुना चेत्-     | my right, if not, at present is there     |
| त्वत्-प्रेम त्वल्क-मैत्री | for Thee love, for Thy people friendship  |
| जडमतिषु कृपा              | towards ignorant people kindness          |
| द्विट्सु भूयात्-उपेक्षा   | towards enemies may there be indifference |
| अर्चयां वा                | or towards Thy images                     |
| समर्चा-कुतुकम्-उरुतर-     | the eagerness to worship may greatly      |
| श्रद्धया वर्धतां मे       | with faith increase in me                 |
| त्वत्-संसेवी तथापि        | Thy worshipper, in this manner also       |
| द्रुतम्-उपलभते            | soon attains                              |
| भक्त-लोक-उत्तमत्वम्       | in the world of devotees high status      |

It may be that I do not deserve now the experience of the knowledge of Thy oneness with all beings. May I have love for Thee and friendliness for Thy people, kindness for the ignorant, indifference towards the enemies. Or may I have the eagerness to worship Thy images with full faith. People who worship Thee in such a manner, also, without delay attain the highest pinnacle of divine love.

आवृत्य त्वस्वरूपं क्षितिजलमरुदाद्यात्मना विक्षिपन्ती  
जीवान् भूयिष्ठकर्मावलिविवशगतीन् दुःखजाले क्षिपन्ती ।  
त्वन्माया माभिभून्मामयि भुवनपते कल्पते तत्प्रशान्त्यै  
त्वत्यादे भक्तिरेवेत्यवददधि विभो सिद्धयोगी प्रबुद्धः ॥९॥

|                         |  |
|-------------------------|--|
| आवृत्य त्वत्-स्वरूपं    | hiding Thy real nature                         |
| क्षिति-जल-मरुत्-आदि-    | earth,water,air,etc.                           |
| आत्मना विक्षिपन्ती      | itself (in these forms) projecting             |
| जीवान् भूयिष्ठ-कर्मवलि- | on the embodied souls, their string of actions |
| विवश-गतीन्              | helplessly, (their resulted) reactions         |
| दुःख-जाले क्षिपन्ती     | in the sufferings' net throwing                |
| त्वत्-माया              | Thy Maayaa                                     |
| मा-अभिभूत-माम्-         | may it not overpower me                        |
| अयि भुवनपते             | O Thou Lord of the Universe!                   |
| कल्पते तत्-प्रशान्त्यै  | is considered to overcome it                   |
| त्वत्-पादे भक्तिः-एव-   | in Thy feet devotion alone                     |
| इति-अवदत्-              | thus said                                      |
| अयि विभो                | O All Pervading Being!                         |
| सिद्ध-योगी प्रबुद्धः    | the enlightened Yogi named Prabuddha           |

Thy Maayaa by projecting itself as earth water air and other elements conceals Thy real nature. More over, it throws the embodied souls helplessly into a network of worldly sufferings based on the reactions created by their good or bad actions. O Lord of Universe! May that Maayaa not overpower me. O All pervading Being! the enlightened Yogi Prabuddha has said that this Thy Maayaa can be overcome only by devotion at Thy feet.

दुःखान्यालोक्य जन्तुष्वलमुदितविवेकोऽहमाचार्यवर्या-  
 लळ्ब्वा लव्दूपतत्वं गुणचरितकथादयुद्धवद्धक्तिभूमा ।  
 मायामेनां तरित्वा परमसुखमये त्वत्पदे मोदिताहे  
 तस्यायं पूर्वरङ्गः पवनपुरपते नाशयाशेषरोगान् ॥१०॥

|                            |   |
|----------------------------|---|
| दुःखानि-आलोक्य<br>जन्तुषु- | sufferings seeing in all beings                       |
| अलम्-उदित-विवेकः-          | indeed obtaining discrimination                       |
| अहम्-आचार्यवर्यति-         | I from the great spiritual master                     |
| लळ्ब्वा त्वत्-रूप-तत्वं    | receiving Thy nature's reality and (being instructed) |
| गुण-चरित-कथा-<br>आदि-      | in Thy excellences glories and deeds                  |
| उद्धवत्-भक्ति-भूमा         | and with arising of devotion supreme                  |
| मायाम्-एनां-तरित्वा        | this Maayaa crossing over                             |
| परम-सुखमये-त्वत्पदे        | supreme bliss conferring, Thy feet                    |
| मोदिताहे                   | may give me delight                                   |
| तस्य-अयं-पूर्वः-अङ्गः      | (to achieve this) for it this is the first step       |
| पवनपुरपते                  | O Lord of Guruvaayur!                                 |
| नाशय-अशेष-रोगान्           | remove my numerous ailments                           |

As I have been able to see the miseries of the creatures, in this world, by obtaining an insight due to a discriminative mind, may I be blessed with the instructions from a great spiritual master. From his instructions, may I receive the knowledge of Thy real nature, by the narrations of Thy excellences, glories and deeds will arise supreme devotion, by which crossing over Maayaa, at Thy feet that supreme bliss will be conferred on me which will give me great delight. To achieve this, this is the first step. O Lord! of Guruvaayur! remove my numerous ailments.

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वैदैस्सर्वाणि कर्मण्यफलपरतया वर्णितानीति बुध्वा  
 तानि त्वय्यर्पितान्येव हि समनुचरन् यानि नैष्कर्म्यमीश ।  
 मा भूद्वैदैनिषिद्धे कुहचिदपि मनःकर्मवाचां प्रवृत्ति-  
 दुर्वर्जं चेदवाप्तं तदपि खलु भवत्यर्पये चित्प्रकाशे ॥१॥

|                         |  |
|-------------------------|--|
| वैदैः-सर्वाणि कर्मणि-   | by the Vedas all the rituals                           |
| अफल-परतया               | beyond their results                                   |
| वर्णितानि-इति बुध्वा    | are described, so understanding                        |
| तानि त्वयि-अर्पितानि-एव | all of them, to Thee dedicating only                   |
| हि समुचरन्              | (may I) perform them                                   |
| यानि नैष्कर्म्यम्-ईश    | (so that I) may achieve freedom from action<br>O Lord! |
| मा भूत्-                | may there not be                                       |
| वैदैः-निषिद्धे          | by the Vedas forbidden (actions)                       |
| कुहचित्-अपि             | at all any   |
| मनः-कर्म-वाचाम्         | by thought deed or speech                              |
| प्रवृत्तिः-दुर्वर्जम्-  | inclination, if unavoidable                            |
| चेत्-अवाप्तम्           | may they get   |
| तत्-अपि खलु             | that also indeed                                       |
| भवति-अर्पये             | I will dedicate to Thee                                |
| चित्प्रकाशे             | O Light of Consciousness!                              |

Understanding that the rituals described in the Vedas are beyond their seeming results-oriented nature, I shall dedicate all such rituals that I perform, to Thee O Lord! And become free from the bondage of action. May I not, even by mistake, by thought deed or speech attempt to do what is forbidden by the Vedas. If any such

action becomes unavoidable, that too I will dedicate to Thee alone,  
O The Glowing Light of Consciousness!

यस्त्वन्यः कर्मयोगस्तव भजनमयस्तत्र चाभीष्टमूर्ति  
हृद्यां सत्त्वैकरूपां दृष्टिं हृदि मृदि क्वापि वा भावयित्वा ।  
पुष्पैर्गन्धैनिवेद्यैरपि च विरचितैः शक्तितो भक्तिपूतै-  
नित्यं वर्या सपर्या विदधदयि विभो त्वत्प्रसादं भजेयम् ॥२॥

|                            |   |
|----------------------------|---|
| यः:-तु-अन्यः:<br>कर्मयोगः- | that indeed the other (form of) ritualistic<br>yoga |
| तव भजनमयः-तत्र च           | (which is) of Thy devotion, there also              |
| अभीष्ट-मूर्ति              | Thy form dear to me                                 |
| हृद्यां सत्त्व-एक-रूपां    | in my heart, (the form) of pure Sattva              |
| दृष्टिं हृदि मृदि          | (in an image of) stone, in the heart, or of<br>clay |
| क्वापि वा भावयित्वा        | or of any other material, invoking                  |
| पुष्पैः-गन्धैः-निवेद्यैः-  | with flowers, incense and food offerings            |
| अपि च विरचितैः             | also making   |
| शक्तितः भक्तिपूतैः-        | according to my capacity, with pure<br>devotion     |
| नित्यं वर्या सपर्या        | everyday devoted worship                            |
| विदधत्-अयि विभो            | performing O Lord!                                  |
| त्वत्-प्रसादं भजेयम्       | Thy grace will seek                                 |

The other form of ritualistic Karma, (Aagama) where Thy devotion is propounded, following that, I will worship Thee everyday. The dear most pure Saatvic form of Thee I will invoke in my heart as an image of stone or clay or any other material and worship with offerings of flowers, incense and food, according to my capacity. O Lord! devotedly performing Thy worship, I will seek Thy grace.

स्त्रीशूद्रास्त्वल्पथादिश्रवणविरहिता आसतां ते दयार्हा-  
 स्त्वत्पादासन्न्यातान् द्विजकुलजनुषो हन्त शोचाम्यशान्तान् ।  
 वृत्त्यर्थं ते यजन्तो बहुकथितमपि त्वामनाकर्णयन्तो  
 दृप्ता विद्याभिजात्यैः किमु न विदधते तादृशं मा कृथा माम् ॥३॥

|                               |  |
|-------------------------------|--|
| स्त्री-शूद्रा:-               | women and people of lower castes                       |
| त्वत्-कथा-आदि-                | Thy deed's narration etc.,                             |
| श्रवण-विरहिता:-               | of hearing deprived (unprivileged)                     |
| आसतां ते दयार्हा:-            | may they be sympathised with                           |
| त्वत्-पाद-आसन्न-<br>यातान्    | to Thy feets' proximity reaching                       |
| द्विजकुल-जनुषः हन्त           | (those of) higher caste people, alas                   |
| शोचामि-अशान्तान्              | I pity, (for) they are unpeaceful                      |
| वृत्त्यर्थं ते यजन्तः         | (because) for a livelihood (they) perform Yagyaas      |
| बहु-कथितम्-अपि                | in spite of being told many times                      |
| त्वाम्-अनाकर्णयन्तः           | (they) to Thee (Thy teachings) do not hear (adhere to) |
| दृप्ता: विद्या-<br>अभिजात्यैः | arrogant (because of) learning and high birth          |
| किमु न विदधते                 | what (misdeeds) do they not do                         |
| तादृशं                        | like that  |
| मा कृथा माम्                  | (Thou) may not make me                                 |

Women and people of the lower social order are unprivileged to hear the narrations of Thy deeds and excellences and for chanting Thy names. They are indeed to be pitied. But I bemoan the unpeaceful lot of people of the higher castes, who in spite of having all the facilities of worshipping Thee, would not do so being arrogant of their learning and high birth. In Thy teachings they have been repeatedly instructed about Thee, they perform

Yagyaas as a livelihood and for material ends, and there is no misdeed that they do not do. O Lord! I pray, do not make me one like them.

पापोऽयं कृष्णरामेत्यभिलपति निजं गूहितुं दुश्शरित्रं  
 निर्लज्जस्यास्य वाचा बहुतरकथनीयानि मे विघ्नितानि ।  
 भ्राता मे वन्ध्यशीलो भजति किल सदा विष्णुमित्यं बुधांस्ते  
 निन्दन्त्युच्चैर्हसन्ति त्वयि निहितमतीस्तावशं मा कृथा माम् ॥४॥

|                          |  |
|--------------------------|--|
| पाप:-अयं-कृष्ण-राम-      | wicked is this Krishna and Raama           |
| इति-अभिलपति              | thus keeps saying                          |
| निजं गूहितुं दुश्शरित्रं | his own, to conceal misconduct             |
| निर्लज्जस्य-अस्य वाचा    | by this shameless person's prattles        |
| बहुतर-कथनीयानि मे        | very many things that I wanted to say      |
| विघ्नितानि               | are hindered (could not be said)           |
| भ्राता मे वन्ध्यशीलः     | my brother is a hypocrite                  |
| भजति किल सदा             | and worships indeed always Vishnu          |
| विष्णुम्-                |  |
| इत्यं बुधान्-ते          | in this manner, the wise devoted to Thee   |
| निन्दन्ति-उच्चैः-हसन्ति  | of them, speak spitefully and laugh loudly |
| त्वयि निहित-मतीन्        | in Thee absorbed are whose minds           |
| तावशं मा कृथा माम्       | like that (those people) do not make me    |

Those worldly undevoted people laugh loudly at the wise people who are devoted to Thee with their minds absorbed in Thee. They speak spitefully of them with statements like -'This is a wicked fellow and keeps saying Krishna and Raama to conceal his misconduct. Because of this person's shameless prattles, I could not say many important things. My brother is an hypocrite and feigns to worship Vishnu all the time.' O Lord! Do not make me like them.

श्वेतच्छायं कृते त्वां मुनिवरवपुषं प्रीणयन्ते तपोभि-  
स्तेतायां सुकस्तुवाद्यङ्कितमरुणतनुं यज्ञरूपं यजन्ते ।  
सेवन्ते तन्त्रमार्गैर्विलसदरिगदं द्वापरे श्यामलाङ्गं  
नीलं सङ्कीर्तनाद्यैरिह कलिसमये मानुषास्त्वां भजन्ते ॥५॥

|                                |   |
|--------------------------------|---|
| श्वेत-च्छायं कृते              | white and lustrous in Krita Yuga                            |
| त्वां मुनिवरवपुषं              | Thou, in the form of a sage                                 |
| प्रीणयन्ते तपोभिः-             | propitiated by meditating men                               |
| त्रेतायां                      | in the Treta Yuga   |
| स्रुक्-स्रुव-आदि-<br>अङ्कितम्- | Sruka and Sruva etc., bearing marks                         |
| अरुण-तनुं                      | with a red body   |
| यज्ञरूपं यजन्ते                | (Thou) in the form of Yagya, are offered sacrifices         |
| सेवन्ते तन्त्र-मार्गैः-        | worship as per Taantric rites                               |
| विलसत्-अरि-गदं                 | adorning sword and mace                                     |
| द्वापरे श्यामल-अङ्गम्          | in the Dwaapara Yuga, (Thee as) the light blue bodied       |
| नीलं सङ्कीर्तन-आद्यैः-         | (Thee) with blue (complexion) by chanting (Thy names) etc., |
| इह कलि-समये                    | here in the Kali Yuga                                       |
| मानुषाः-त्वां भजन्ते           | people, Thee worship  |

In the Krita Yuga people propitiate Thee with penance, in the form of a lustrous white sage. In the Treta Yuga, people offer sacrifices to Thee in the form as the Yagya itself, red in complexion marked with Sruka and Sruva (the Yaagyic accessories). According to the Taantric rites and rituals, in the Dwaapara Yuga, people worship Thee with a blue complexion resplendent with mace and discus etc. In this Kali Yuga Thou with a blue complexion are worshipped by people, with the chanting of Thy various names.

सोऽयं कालेयकालो जयति मुररिपो यत्र सङ्कीर्तनादै-  
 निर्यतैरेव मार्गैरखिलद न चिरात्त्वत्प्रसादं भजन्ते ।  
 जातास्त्वेताकृतादावपि हि किल कलौ सम्बवं कामयन्ते  
 दैवात्तत्रैव जातान् विषयविषरसैर्मा विभो वञ्चयास्मान् ॥६॥

|                               |   |
|-------------------------------|---|
| सः-अयं कालेय-कालः             | that this is the Kali Yuga Kaala        |
| जयति मुररिपो                  | may it be victorious, O Slayer of Mura! |
| यत्र सङ्कीर्तन-आदैः-          | where by chanting etc., only            |
| निर्यतैः-एव मार्गैः-          | without effort, alone, ways             |
| अखिलद न चिरात्-               | O Filler of All Desires! Without delay  |
| त्वत्-प्रसादं भजन्ते          | Thy grace is achieved                   |
| जाताः-त्रेता-कृत्-आदौ-<br>अपि | (those) born in Treta Krita etc also    |
| हि किल कलौ                    | indeed in Kali                          |
| सम्बवं कामयन्ते               | to be born, desire                      |
| दैवात्-तत्र-एव जातान्         | fortunately, therein only born (we)     |
| विषय-विष-रसैः-                | by sensuous poisonous sense enjoyments  |
| मा विभो वञ्चय-अस्मान्         | Do not, O Lord! Deprive us              |

O Slayer of Mura! That this Kali Yuga may be victorious, wherein by chanting Thy various names and glories alone Thy grace is achieved effortlessly and in no time. O Filler of All Desires! Those born in Treta Krita Dwaapara also desire to be born indeed in Kali Kaala. Fortunately, those of us who are born now, in Kali, may we not O Lord! be deprived of Thy grace, because of the pursuit of poisonous sensuous sense enjoyments.

भक्तास्तावत्कलौ स्युर्द्विलभुवि ततो भूरिशस्तत्र चोच्चैः  
 कावेरीं ताम्रपर्णीमनु किल कृतमालां च पुण्यां प्रतीचीम् ।

हा मामएतदन्तर्भवमपि च विभो किञ्चिदञ्चद्रसं त्व-  
याशापाशैर्निबध्य भ्रमय न भगवन् पूरय त्वनिषेवाम् ॥७॥

|                               |  |
|-------------------------------|--|
| भक्ता:-तावत्-कलौ              | devotees, then, in Kaliyuga                |
| स्युः-द्रमिल-भुवि             | will be in Dravid land                     |
| ततः-भूरिशः-                   | from them most                             |
| तत्र च-उच्चैः:                | and there are also, largely (in areas of)  |
| कावेरीं ताम्रपर्णीम्-         | (the rivers) Kaaveri, Taamraparni,         |
| अनु किल कृतमालां              | and then indeed Kritmaalaa                 |
| च पुण्यां प्रतीचीम्           | towards the holy west                      |
| हा माम्-अपि-                  | Oh! me also                                |
| एतत्-अन्तर्भवम्-अपि           | in this area born only                     |
| च विभो                        | and O Lord!                                |
| किञ्चित्-अञ्चत्-रसं<br>त्वयि- | somewhat devotion to Thee (having)         |
| आशा-पाशैः-निबध्य              | in the ropes of desire, binding            |
| भ्रमय न भगवन्                 | delude, do not O God!                      |
| पूरय त्वत्-निषेवाम्           | make complete, towards Thee my<br>devotion |

In the Kali Yuga devotees will abound, mostly in the Dravid land, i.e., South India. In the regions of the rivers Kaaveri, Taamraparni and the Kritamaalaa, the holy west, the devotees will be more. Oh Lord! I too am born in this region only, and have some devotion to Thee. O God! I pray, do not delude me by binding me with ropes of desire, and do make my devotion to Thee complete.

दृष्टा धर्मद्रुहं तं कलिमपकरुणं प्राङ्महीक्षित् परीक्षित्  
हन्तुं व्याकृष्टखड्गोऽपि न विनिहतवान् सारवेदी गुणांशात् ।  
त्वत्सेवाद्याशु सिद्ध्येदसदिह न तथा त्वत्परे चैष भीरु-  
र्यतुं प्रागेव रोगादिभिरपहरते तत्र हा शिक्षयैनम् ॥८॥

|                                |   |
|--------------------------------|---|
| दृष्टा धर्मद्रुहं तं           | seeing the enemy fo Dharma, him                             |
| कलिम्-अपकरुणं                  | Kaliyug the merciless Kali                                  |
| प्राक्-महीक्षित्<br>परीक्षित्- | once the king Pareekshit                                    |
| हन्तुं व्याकृष्ट-खडगः:-<br>अपि | to kill, drew his sword also                                |
| न विनिहितवान्                  | (but) did not kill (Kali)                                   |
| सारवेदी गुण-अंशात्             | the knower of the essence of Truth, (Kali) having some good |
| त्वत्-सेवा-आदि:-               | worship of Thee etc.,                                       |
| आशु-सिद्ध्येत्-                | will bring results soon,                                    |
| असत्-इह न तथा                  | evil here, will not in the same manner (bring results)      |
| त्वत्-परे च-एष<br>भीरुः:-      | to Thy devotees and he (Kali) is afraid                     |
| यत्-तु प्राक्-एव               | because, before that only (firm devotion)                   |
| रोग-आदिभिः:-<br>अपहरते         | by disease etc., he takes away                              |
| तत्र हा                        | here (for this) Oh!   |
| शिक्षय-एनम्                    | do punish him   |

Once king Pareekshit saw the merciless Kali who is the enemy of Dharma (righteousness), and to kill him, he drew his sword also. But he did not kill Kali, because Kali is a knower of the essence of Truth, and also because it has some good features. In Kali, Thy worship bears results very soon where as evil deeds take time to bring fruits. Kali is also afraid of Thy devotees, so he tries to take them away by disease etc., even before their devotion becomes firm. For this O Lord! punish him.

गङ्गा गीता च गायत्र्यपि च तुलसिका गोपिकाचन्दनं तत्  
 सालग्रामाभिपूजा परपुरुष तथैकादशी नामवर्णः ।  
 एतान्यष्टाप्ययत्नान्यपि कलिसमये त्वत्प्रसादप्रवृद्ध्या  
 क्षिप्रं मुक्तिप्रदानीत्यभिदधुः ऋषयस्तेषु मां सज्जयेथाः ॥९॥

|                              |   |
|------------------------------|---|
| गङ्गा गीता च                 | Gangaa (the river Ganges) Geetaa (the holy text)              |
| गायत्री-अपि च                | Gaayatri (Gaayatri Mantra) also                               |
| तुलसिका                      | Tulsikaa (the holy plant)                                     |
| गोपिका चन्दनं तत्            | and that Gopikaa chandana (sandal paste)                      |
| सालग्राम-अभिपूजा             | Saalagraam (Vishnu's icon) worship                            |
| परपुरुष                      | O Supreme Lord!   |
| तथा-एकादशी                   | and Ekaadashi (the fast on the eleventh day of the fortnight) |
| नामवर्णः                     | (and) chanting of Thy names                                   |
| एतानि-अष्ट-अपि               | these eight also  |
| अयत्नानि-अयि                 | are effortless, O Thou!                                       |
| कलि-समये                     | in the time of Kali Yuga                                      |
| त्वत्-प्रसाद-प्रवृद्ध्या     | by Thy grace in abundance                                     |
| क्षिप्रं-मुक्ति-प्रदानी-इति- | quickly liberation gives, thus                                |
| अभिदधुः-ऋषयः-                | have clearly stated the sages                                 |
| तेषु मां सज्जयेथाः           | in these (eight), make me devoted completely                  |

O Supreme Lord! In this Kali Yuga, Gangaa, Geetaa, Gaayatri, Tulsika, Gopichandana, Saalagraama worship, Ekaadashi fast and chanting of Thy names, these eight, the sages say, are quick and effortless means of salvation as they secure Thy abounding grace. O Thou! May I be intensely devoted to them all.

देवर्षीणां पितृणामपि न पुनः क्रणी किङ्करो वा स भूमन् ।  
 योऽसौ सर्वात्मना त्वां शरणमुपगतस्सर्वकृत्यानि हित्वा ।  
 तस्योत्पन्नं विकर्माण्यखिलमपनुदस्येव चित्तस्थितस्त्वं  
 तन्मे पापोत्थतापान् पवनपुरपते रुन्धि भक्तिं प्रणीयाः ॥१०॥

|                           |                                   |
|---------------------------|-----------------------------------|
| देवर्षीणां                | of the gods (sages)               |
| पितृणाम्-अपि              | of the Pitrис (Manes) also        |
| न पुनः क्रणी              | will not again be debtor          |
| किङ्करः वा स              | a servant or he                   |
| भूमन्                     | O Lord of the Universe!           |
| योऽसौ सर्वात्मना          | whoever wholeheartedly            |
| त्वां शरणम्-उपगतः-        | in Thee refuge has taken          |
| सर्व-कृत्यानि हित्वा      | abandoning all actions            |
| तस्य-उत्पन्नं विकर्म-अपि- | by him done misdeeds also         |
| अखिलम्-अपनुदसि-एव         | all of them are destroyed even    |
| चित्त-स्थितः-त्वं         | by Thee residing in his heart     |
| तत्-मे पाप-उत्थ-तापान्    | that by my sins' borne sufferings |
| पवनपुरपते                 | O Lord of Guruvaayur!             |
| रुन्धि भक्तिं प्रणीयाः    | remove and generate devotion      |

O Lord of the Universe! Who so ever, whole heartedly takes refuge in Thee, abandoning all actions, is no longer a debtor to the gods or sages, Pitrис (or Manes), or a servant to them. Even if he has done any misdeeds, they are destroyed by Thee who do reside in his heart. O Lord of Guruvaayur! my sufferings, born of my sins, do remove and generate devotion in me.

## Dashaka 93

बन्धुस्सेहं विजह्यां तव हि करुणया त्वयुपावेशितात्मा  
 सर्वं त्यक्त्वा चरेयं सकलमपि जगद्वीक्ष्य मायाविलासम् ।  
 नानात्वादभ्रान्तिजन्यात् सति खलु गुणदोषावबोधे विधिर्वा  
 व्यासेधो वा कथं तौ त्वयि निहितमतेर्वीतवैषम्यबुद्धेः ॥१॥

|                            |  |
|----------------------------|--|
| बन्धु-स्सेहं विजह्यां      | to (my) relatives affection (I will) give up     |
| तव हि करुणया               | by Thy grace alone                               |
| त्वयि-उपावेशित-आत्मा       | in Thee merged my mind                           |
| सर्वं त्यक्त्वा चरेयं      | abandoning everything will wander about          |
| सकलम्-अपि जगत्-वीक्ष्य     | the whole world looking upon as only             |
| माया-विलासम्               | Maayaa's expression                              |
| नानात्वात्-भ्रान्तिजन्यात् | multiplicity due to false comprehension          |
| सति खलु गुण-दोष-           | so being, indeed, good and bad                   |
| अवबोधे विधिः-वा            | its understanding or the does-                   |
| व्यासेधः वा कथं तौ         | and don'ts, how come they both                   |
| त्वयि निहित-मतेः-          | into Thee (whose) absorbed is the mind           |
| वीत-वैषम्य-बुद्धेः         | and transcended the consciousness of differences |

Thy grace alone will enable me to abandon my love and affection towards my relatives. With my mind merged in Thee, renouncing everything, I will wander about looking upon the whole world as an expression of Maayaa. The injunctions and prohibitions of the scriptures apply to the one who entertains the concepts of good or bad due to multiplicity caused by false comprehension. How can both of these apply to a person whose mind is absorbed in Thee and who has transcended the consciousness of differences.

क्षुतृष्णालोपमात्रे सततकृतधियो जन्तवः सन्त्यनन्ता-  
स्तभ्यो विज्ञानवत्त्वात् पुरुष इह वरस्तज्जनिर्दुर्लभैव ।  
तत्राप्यात्मात्मनः स्यात्सुहृदपि च रिपुर्यस्त्वयि न्यस्तचेता-  
स्तापोच्छित्तेरुपायं स्मरति स हि सुहृत् स्वात्मवैरी ततोऽन्यः ॥२॥

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|-------------------------------|--|
| क्षुत्-तृष्णा-लोप-मात्रे      | hunger and thirst appeasing merely       |
| सतत-कृत-धियः                  | always absorbed whose minds              |
| जन्तवः सन्ति-अनन्ताः-         | (such) beings are there countless        |
| तेभ्यः विज्ञानवत्त्वात्       | among them, because discriminative mind  |
| पुरुष इह वरः-                 | man, here, is superior                   |
| तत्-जनिः-दुर्लभ-एव            | therefore, this birth is rare indeed     |
| तत्र-अपि-आत्मा-आत्मनः         | there again, one's self to his own self  |
| स्यात्-सुहृत्-अपि च<br>रिपुः- | may be friend and also an enemy          |
| त्वयि न्यस्त-चेताः-           | in Thee (whose) absorbed is mind         |
| ताप-उच्छित्ते:-उपायं          | is sorrows alleviating means             |
| स्मरति स हि सुहृत्            | (those who) think so, he alone is friend |
| स्व-आत्म-वैरी ततः-अन्यः       | one self's enemy (is) the other one      |

There are countless beings who are always absorbed in satisfying their hunger and thirst. Among them, a man is superior for being endowed with a discriminative mind. Human birth indeed is rare. Among men also a person may be one's own friend or a foe. A person whose mind is absorbed in Thee, is always concerned in the means of alleviating sorrow, is ones own friend. All others are their own foes.

वृक्षारुण्ये प्रवृत्ते क इव नहि गुरुर्लोकवृत्तेऽपि भूमन्  
सर्वक्रान्तापि भूमिर्नहि चलति ततस्तत्क्षमां शिक्षयेयम् ।

गृह्णीयामीश तत्तद्विषयपरिचयेऽप्यप्रसक्तिं समीरात्  
व्याप्तत्वञ्चात्मनो मे गगनगुरुवशाद्भातु निर्लेपता च ॥३

|                             |   |
|-----------------------------|---|
| त्वत्-कारुण्ये प्रवृत्ते    | (when) Thy grace operates                       |
| क इव न हि गुरुः-            | who, like, is not also a teacher                |
| लोक-वृत्ते-अपि              | in this worldly existence also                  |
| भूमन्                       | O Lord of the Universe!                         |
| सर्वक्रान्ता-अपि<br>भूमि:-  | oppressed by all also, the earth                |
| न-हि चलति                   | it does not move                                |
| ततः-सत्क्षमां<br>शिक्षयेयम् | from her true forbearance let me learn          |
| गृह्णीयाम्-ईश               | May I learn O God!                              |
| तत्-तत्-विषय-               | (that) from this that objects'                  |
| परिचये-अपि-                 | contact also                                    |
| अप्रसक्तिं समीरात्-         | non-tainting from the air                       |
| व्याप्तत्वम्-च-आत्मनः<br>मे | and all pervasiveness of myself                 |
| गगन-गुरु-वशात्-             | from the sky as a teacher                       |
| भातु निर्लेपता च            | be made clear to me and also the unaffectedness |

O Lord of the Universe! When Thy grace operates there is nothing in this worldly existence which may not become a spiritual teacher. I will learn the lesson of true forbearance from the earth who does not move in spite of being oppressed by all. The air is always in contact with various objects but is not tainted by them so I will learn nonattachment from the air. The nature of my soul which is all pervasive and unaffected, will be clear to me from the sky as a teacher.

स्वच्छः स्यां पावनोऽहं मधुर उदकवद्धिवन्मा स्म गृह्णां  
 सर्वात्रीनोऽपि दोषं तरुषु तमिव मां सर्वभूतेष्ववेयाम् ।  
 पुष्टिनष्टिः कलानां शशिन इव तनोर्नात्मनोऽस्तीति विद्यां  
 तोयादिव्यस्तमार्ताण्डवदपि च तनुष्वेकतां त्वत्प्रसादात् ॥४॥

|                          |  |
|--------------------------|--|
| स्वच्छः स्यां            | clean may be                           |
| पावनः:-अहं               | pure I                                 |
| मधुर उदक-वत्-            | sweet like water                       |
| वद्धि-वत्-मा स्म गृह्णां | like fire may I not take on            |
| सर्व-अत्रीनः:-अपि दोषं   | consuming all, their defects           |
| तरुषु तम्-इव             | in the trees, like it (fire)           |
| मां सर्व-भूतेषु-अवेयाम्  | me alone in all the beings recognising |
| पुष्टि-नष्टिः कलानां     | waxing and waning of the parts         |
| शशिनः:-इव-तनोः:-         | of the moon, like, of the body         |
| न-आत्मनः:-               | and not of the soul                    |
| अस्ति-इति विद्यां        | it is, this knowledge                  |
| तोय-आदि-व्यस्त-          | water etc., reflecting                 |
| मार्ताण्ड-वत्-अपि च      | the sun like also                      |
| तनुषु-एकतां              | in all bodies oneness                  |
| त्वत्-प्रसादात्          | by Thy grace                           |

May I be clean pure and sweet like the water. May I be not blemished by taking food of any type, just as fire though all consuming, is unaffected by the defects of any substance. Just as there is fire in every tree, let me recognize me in all beings. The growth and decay is of the body, like waxing and waning of the moon, and not of Aatman, the self. By Thy grace, may I realise, the oneness of all individual bodies, just like the reflected images of the sun in universal waters.

स्नेहाद्याधात्पुत्रप्रणयमृतकपोतायितो मा स्म भूवं  
 प्राप्तं प्राश्रन् सहेय क्षुधमपि शयुवत् सिन्धुवत्स्यामगाधः ।  
 मा पप्तं योषिदादौ शिखिनि शलभवत् भृङ्गवत्सारभागी  
 भूयासं किन्तु तद्वद्धनचयनवशान्माहमीश प्रणेशम् ॥५॥

|                              |   |
|------------------------------|---|
| स्नेहात्-व्याध-              | because of affection, by the hunter         |
| आत्त-पुत्र-प्रणय-            | holding offspring attachment                |
| मृत-कपोत-आयितः               | was dead the pigeon with them               |
| मा स्म भूवं                  | may I not be so                             |
| प्राप्तं प्राश्रन् सहेय      | wherever is available, I eat, endure        |
| क्षुधम्-अपि शयु-वत्          | hunger also like a python                   |
| सिन्धु-वत्-स्याम्-अगाधः      | an ocean like may I be serene/deep          |
| मा पप्तं योषित्-आदौ          | may (I) not fall prey to female lust        |
| शिखिनि शलभ-वत्               | like fire the moths                         |
| भृङ्ग-वत्-सार-भागी<br>भूयासं | like honey bee may I be a knower of essence |
| किन्तु तत्-वत्-धन-<br>चयन-   | but like it, for accumulating wealth        |
| वशात्-मा-अहम्-               | by that may I not                           |
| ईश प्रणेशम्                  | O Lord! Perish                              |

May I not be like the pigeon who for the love of its off springs was killed by the hunter, along with them. Like the python may I eat whatever is available and also endure hunger when nothing is available. Let me be deep and serene like the ocean. Let me not fall a prey to the lust of women like a moth to fire. O Lord! let me seek the essence of things like the honey bee and unlike it let me not perish in accumulating wealth.

मा बद्ध्यासं तरुण्या गज इव वशाया नाज्येयं धनौघं  
 हर्ताच्यस्तं हि माध्वीहर इव मृगवन्मा मुहं ग्राम्यगीतैः ।

नात्यासज्जेय भोज्ये झाष इव बलिशे पिङ्गळावन्निराशः  
सुप्यां भर्तव्ययोगात् कुरर इव विभो सामिषोऽन्यैर्हन्यै ॥६॥

|                               |  |
|-------------------------------|--|
| मा बद्ध्यासं तरुण्या          | may I not be led to captivity by women       |
| गज इव वशया                    | as an elephant is by a female                |
| न-आज्येयं धन-औधं              | let me not earn wealth in plenty             |
| हर्ता-अन्यः-तं हि             | (because) taken away by others it is         |
| माध्वीहरः-इव                  | like the honey gatherers                     |
| मृग-वत्-मा मुहं               | like a deer may I not be ensnared            |
| ग्राम्य-गीतैः                 | by vulgar music                              |
| न-अति-आसज्जेय                 | not very much attached may I be              |
| भोज्ये झाष इव बलिशे           | to food, like a fish to the bait             |
| पिङ्गळा-वत्-निराशः<br>सुप्यां | like Pingalaa, without a care, may I sleep   |
| भर्तव्य-योगात्                | guarding needed for                          |
| कुरर इव विभो                  | like the Kurara bird, O Lord!                |
| सामिषः-अन्यैः-न हन्यै         | carrying meat, by others may I not be killed |

Let me not be led to captivity by women as an elephant is by a female. Let me not earn wealth in plenty because it is taken away by others, like the honey gatherers. Let me not be attracted into a snare by sweet words, as a deer is by vulgar music. May I not be too attached to food like a fish is to a bait. Like Pingalaa may I sleep soundly without a care. O Lord! May I not be killed by others like the Kurara bird for having to guard the meat it was carrying.

वर्तेय त्यक्तमानः सुखमतिशिशुवन्निस्सहायश्वरेयं  
कन्याया एकशेषो वलय इव विभो वर्जितान्योन्यधोषः ।  
त्वच्चित्तो नावबुध्यै परमिषुकृदिव क्षमाभृदायानघोषं  
गेहेष्वन्यप्रणीतेष्वहिरिव निवसान्युन्दुरोर्मन्दिरेषु ॥७॥

|                        |  |
|------------------------|--|
| वर्त्य त्यक्तमानः      | will live abandoning the sense of honour and dishonour               |
| सुखम्-अति-शिशु-वत्-    | very happily like a child  |
| निस्सहायः-चरेयं        | alone and unaccompanied, will move about                             |
| कन्यायाः-एक-शोषः       | a maiden's one last solitary   |
| वलय इव विभो            | bangle like, O Lord!   |
| वर्जितानि-उन्य-घोषः    | debarred and without noises (from contacts with the worldly objects) |
| त्वत्-चित्तः           | in Thee, my mind   |
| न-अवबृध्ये परम्-       | may not know anything beyond   |
| इषु-कृत्-इव            | like the arrow maker   |
| क्षमाभृत-आयान-घोषं     | by the king's approaching, announcement                              |
| गेहेषु-अन्य-प्रणीतेषु- | in the houses by others made   |
| अहिः-इव निवसानि-       | like the snake, may I live   |
| उन्दुरोः-मन्दिरेषु     | in the rat's hole (houses)   |

Devoid of sense of honour and dishonour, I will live very happily like a child, unaccompanied and all alone, like a solitary bangle on a maiden's wrist, I will move about restricting myself from all other noises of contacts and conflicts. May my mind be absorbed in Thee and not know anything beyond that, like the arrow maker who does not know the announcement of the king's coming. May I live in houses made by others, and so be not attached to any house, like the snake who lives in the holes made by rats.

त्वथेव त्वकृतं त्वं क्षपयसि जगदित्यूर्णनाभात् प्रतीयां  
 त्वच्चिन्ता त्वस्त्वरूपं कुरुत इति दृढं शिक्षये पेशकारात् ।  
 विडभस्मात्मा च देहो भवति गुरुवरो यो विवेकं विरक्तिं  
 धत्ते सञ्चिन्त्यमानो मम तु बहुरुजापीडितोऽयं विशेषात् ॥८॥

|                            |  |
|----------------------------|--|
| त्वयि-एव त्वत्-कृतं        | in Thee alone, created by Thee         |
| त्वं क्षपयसि जगत्-         | Thou do absorb the Universe            |
| इति-ऊर्णनाभात् प्रतीयां    | this, from the spider I learnt         |
| त्वत्-चिन्ता त्वत्-स्वरूपं | Thy meditation, Thy form               |
| कुरुत इति दृढं शिक्षये     | confers, this firm lesson              |
| पेशकारात्                  | (I got) from the beetle                |
| विड-भस्म-आत्मा             | filth and ashes containing             |
| च देहः-भवति गुरुवरः        | and the body becomes a great teacher   |
| यः विवेकं विरक्तिं धत्ते   | which wisdom and detachment gives      |
| सञ्चिन्त्यमानः             | if pondered upon                       |
| मम तु बहु-रुजा-पीडितः-     | my indeed very many diseases inflicted |
| अयं विशेषात्               | this (body) specially (particularly)   |

The spider is a teacher in the sense, that, I learnt from it that the Universe created by Thee, is absorbed into Thee, by Thee alone. From the beetle I got the firm lesson that meditating on Thee confers Thy form. On careful thought I realised that though this body is a storehouse of filth and ashes, it is a great teacher, specially this body of mine. Because of it suffering from many diseases, I have been endowed with discrimination and renunciation.

ही ही मे देहमोहं त्यज पवनपुराधीश यत्प्रेमहेतो-  
 गेहे वित्ते कलत्रादिषु च विवशितास्त्वत्पदं विस्मरन्ति ।  
 सोऽयं वदेशशुनो वा परमिह परतः साम्प्रतञ्चाक्षिकर्ण-  
 त्वग्जिह्वाद्या विकर्षन्त्यवशमत इतः कोऽपि न त्वत्पदाब्जे ॥९॥

|                                   |   |
|-----------------------------------|---|
| ही ही देह मोहं त्यज               | alas! May infatuation to my body rid me     |
| पवनपुराधीश                        | O Lord of Guruvaayur!                       |
| यत्-प्रेम-हेतोः-                  | because of love for which                   |
| गेहे वित्ते कलत्र-आदिषु           | in the house, wealth, wife etc.,            |
| च विवशिताः-                       | helpless (due to attachment to them)        |
| त्वत्-पदं विस्मरन्ति              | Thy feet (we) forget                        |
| सः-अयं वह्नैः-शुनः वा             | that this (body) for fire or dogs           |
| परम्-इह परतः                      | (fit for) merely, in this world, in the end |
| साम्प्रतम्-च-                     | and even now                                |
| अक्षि-कर्ण-त्वक्-जिह्वा-<br>आद्या | eyes ears skin tongue etc.                  |
| विकर्षन्ति-अवशम्-अतः-<br>इतः-     | drag along helpless here and there          |
| कः-अपि न त्वत्-पदाङ्गे            | none also, not to Thy lotus feet            |

Alas! Rid me of my infatuation to my body. O Lord of Guruvaayur! Because of love for it one is helplessly attached to house, wealth, wife etc., and so we forget Thy lotus feet. In the end this body is fit only for fire or dogs. Even now, while living, it is dragged hither and thither by senses of sight hearing touch taste etc. There is none alas to take us to Thy lotus feet.

दुर्वारो देहमोहो यदि पुनरधुना तर्हि निश्शेषरोगान्  
 हत्वा भक्तिं द्रष्टिं कुरु तत्पदपक्षे रुहे पङ्कजाक्ष ।  
 नूनं नानाभवान्ते समधिगतममुं मुक्तिदं विप्रदेहं  
 क्षुद्रे हा हन्त मा मा क्षिप विषयरसे पाहि मां मारुतेश ॥१०॥

|                   |   |
|-------------------|---|
| दुर्वारः देह-मोहः | difficult to remove, attachment to body |
| यदि पुनः-अधुना    | if again it is now                      |

|                                |   |
|--------------------------------|---|
| तर्हि निश्चोष-रोगान्<br>हृत्वा | then, all ailments removing             |
| भक्तिं द्रढिष्ठां कुरु         | devotion firm confer                    |
| तव पद-पङ्क्खरुहे               | in Thy lotus feet                       |
| पङ्क्खजाक्ष                    | O Lotus Eyed One!                       |
| नूनं नाना-भवान्ते              | indeed at various lives' end            |
| समधिगतम्-अमुं                  | attained this                           |
| मुक्तिदम् विप्रदेहं            | liberation granting Brahmin body        |
| क्षुद्रे हा हन्त               | in lowly, O Alas!                       |
| मा मा क्षिप विषय-रसे           | do not throw in sensuous pleasures      |
| पाहि मां मारुतेश               | Deign to save me O Lord of Guruvaayura! |

O Lotus Eyed Lord! If obsession to body sense is unavoidable, do rid me of all my ailments and endow me with unshakable firm devotion to Thy lotus feet. This Braahmin body, which may take me to liberation, is achieved after many lives. O do not plunge it into lowly sensuous pleasures. O Lord of Guruvaayur! deign to save me.

## Dashaka 94

शुद्धा निष्कामधर्मैः प्रवरगुरुगिरा तत्स्वरूपं परं ते  
 शुद्धं देहेन्द्रियादिव्यपगतमखिलव्याप्तमावेदयन्ते ।  
 नानात्वस्थौल्यकाशर्यादि तु गुणजवपुस्सङ्गतोऽध्यासितं ते  
 वह्नेदर्दुप्रभेदेष्विव महदणुतादीप्तताशान्ततादि ॥१॥

|                            |   |
|----------------------------|---|
| शुद्धाः निष्काम-धर्मैः     | purified minded people, by their desireless actions     |
| प्रवर-गुरु-गिरा            | by competent teacher's instructions                     |
| तत्-स्वरूपं परं ते         | that aspect supreme of Thine                            |
| शुद्धं देह-इन्द्रिय-आदि-   | immaculate, from body sense etc.,                       |
| व्यपगतम्-                  | transcending  |
| अखिल-व्याप्तम्-आवेदयन्ते   | and all pervading , come to understand                  |
| नानात्व-स्थौल्य-काशर्य-आदि | multiplicity, big thin etc.,                            |
| तु गुणज-वपुः-सङ्गतः-       | indeed are the Gunas in which the bodies are associated |
| अध्यासितं ते               | are super imposed on Thee                               |
| वह्नः-दारु-प्रभेदेषु-इव    | in fire, due to the wood of different form, just as,    |
| महत्-अणुता-दीप्तता-        | bigness, smallness brightness                           |
| शान्तता-आदि                | dimness etc.,   |

People, whose minds are purified by performing desireless actions, come to understand from the instructions of competent teachers, Thy supreme aspect which is immaculate, bodiless, taintless, all pervading and transcendent. As for the qualities of multiplicity, stoutness, thinness etc., which are in association with the bodies

constituted of the three gunas, are super imposed on Thee. It is like the expensiveness, small ness, dimness and brilliance of fire according to the nature of the fuel (wood) on which it manifests.

आचार्याख्याधरस्थारणिसमनुमिलच्छिष्पस्त्रपोत्तरार-  
प्यावेधोद्भासितेन स्फुटतरपरिबोधाग्निना दह्यमाने ।  
कर्मलीवासनातत्कृततनुभुवनभान्तिकान्तारपूरे  
दाह्याभावेन विद्याशिखिनि च विरते त्वचयी खल्ववस्था ॥२॥

|                          |  |
|--------------------------|--|
| आचार्य-आख्य-             | teacher's teachings                                |
| अधरस्थ-अरणि-             | are the lower fire stick                           |
| समनुमिलत-शिष्य-<br>रूप-  | coming in a disciple form                          |
| उत्तर-अरणि-              | is the upper fire stick                            |
| आवेधः-उद्भासितेन         | striking (which) is lit (glows)                    |
| स्फुटतर-परिबोध-          | perfectly clear knowledge                          |
| अग्निना दह्यमाने         | fire, by which is burnt                            |
| कर्मली-वासना-            | the many action's desires (tendencies)             |
| तत्-कृत-तनु-             | by which is generated, with the                    |
| भुवन-भान्ति-             | body identification misconception                  |
| कान्तार-पूरे             | such a forest full (is burnt)                      |
| दाह्य-अभावेन             | then with a lack of burning material               |
| विद्या-शिखिनि च<br>विरते | when the knowledge generated fire also<br>subsides |
| त्वत्-मयी खलु-<br>अवस्था | in Thee the total merger state alone (is<br>there) |

The fire of knowledge is ignited by the striking of two fire sticks, the lower one represents the teachings of the teacher, and the upper one the disciple (who comes seeking the knowledge). This fire illuminates perfectly clear knowledge and burns the forest full of

many tendencies and desires which are an effect of past actions, and also the ignorance of identification with the body and the world. When such a forest is burnt up, the fire (of knowledge) for want of fuel also subsides (in Thee). Then the state of total merger in Thee alone remains.

एवं त्वत्राप्तितोऽन्यो नहि खलु निखिलक्लेशहानेरूपायो  
 नैकान्तात्यन्तिकास्ते कृषिवदगदषाडगुण्यषट्कर्मयोगाः ।  
 दुर्वैकल्यैरकल्या अपि निगमपथास्तत्फलान्यप्यवाप्ता  
 मत्तास्त्वां विस्मरन्तः प्रसजति पतने यान्त्यनन्तान् विषादान् ॥३॥

|                                |  |
|--------------------------------|--|
| एवं त्वत्-प्राप्तिः:-<br>अन्यः | thus Thy attainment, besides it (other than it)                    |
| न-हि खलु                       | most certainly not   |
| निखिल-क्लेश-हाने:-<br>उपायः    | all sufferings' eradicating means                                  |
| न-एकान्त-<br>अत्यन्तिकाः-ते    | nor complete removing or recurrence are they (capable of)          |
| कृषि-वत्-                      | like cultivation (or like)   |
| अगद-षाडगुण्य-                  | medicines, the six gunas,  |
| षट्कर्म-योगाः                  | the six actions of Yoga  |
| दुर्वैकल्यैः-अकल्याः           | with difficulties (which are) difficult to overcome, (impractical) |
| अपि निगम-पथाः-                 | also are the Vedic paths   |
| तत्-फलानि-अपि-<br>अवाप्ता      | their results even if achieved                                     |
| मत्ताः-त्वां विस्मरन्तः        | (becoming) arrogant, Thee, they forget                             |
| प्रसजति पतने                   | proceeding into downfall   |
| यान्ति-अनन्तान्<br>विषादान्    | undergo endless sufferings   |

Other than the attainment of Thee, certainly, the other means of eradicating sufferings, which are resorted to, like cultivation, medicine, the six gunas, the six steps of Yoga etc., are ultimately ineffective in completely removing or the recurrence of all sufferings. The Vedic paths are difficult to pursue with their many inherent difficulties. Even if they are somehow pursued and their results obtained, by some, they in arrogance forget Thee, (who are the ultimate aim) and are led into downfall and undergo endless sufferings.

त्वल्लोकादन्यलोकः कनु भयरहितो यत् परार्धद्वयान्ते  
 त्वद्दीतसत्यलोकेऽपि न सुखवसतिः पद्मभूः पद्मनाभ ।  
 एवं भावे त्वधर्मर्जितबहुतमसां का कथा नारकाणां  
 तन्मे त्वं छिन्धि बन्धं वरद् कृपणबन्धो कृपापूरसिन्धो ॥४॥

|                        |  |
|------------------------|--|
| त्वत्-लोकात्-अन्य-लोकः | Thy loka (world) (Vaikuntha), other worlds |
| कनु भय-रहितः           | where indeed is (which is) fearless        |
| यत् परार्ध-द्वय-अन्ते  | because at the end of two Paraardhaas      |
| त्वत्-भीतः-            | from Thee (as Time) is afraid              |
| सत्य-लोके-अपि          | in the Satyaloka also                      |
| न सुख-वसतिः पद्मभूः    | not in peace lives Brahmaa                 |
| पद्मनाभ                | O Padmanaabha!                             |
| एवं भावे-तु-           | that being so                              |
| अधर्म-अर्जित-बहु-तमसां | by unrighteousness earned many sins        |
| का कथा नारकाणाम्       | what to say of human beings                |
| तत्-मे त्वं            | therefore mine, O Thou!                    |
| छिन्धि बन्धं           | cut off bondage                            |
| वरद् कृपणबन्धो         | O Bestower of Boons! O Friend of Lowly!    |

O Lotus Naval One! Where is there another fearless world other than Thy world the Vaikunthaloka? Residing in Satyaloka also, at the end of two Paraardhaas, Brahmaa is afraid of Thee (as Time) and does not live in peace. That being so, what to say of human beings who keep accumulating sins by unrighteous means! O Bestower of Boons! O friend of the Lowly! O Ocean full of mercy! therefore, do cut off my bondage.

याथार्थत्वन्यस्यैव हि मम न विभो वस्तुतो बन्धमोक्षौ  
 मायाविद्यातनुभ्यां तव तु विरचितौ स्वप्नबोधोपमौ तौ ।  
 बद्धे जीवद्विमुक्तिं गतवति च भिदा तावती तावदेको  
 भुङ्कते देहद्रुमस्थो विषयफलरसान्नापरो निर्व्यथात्मा ॥५॥

|                        |  |
|------------------------|--|
| याथार्थत्-             | in reality   |
| त्वत्-मयस्य-एव         | of Thy selfness only                                 |
| हि मम न विभो           | certainly , my is not O Lord!                        |
| वस्तुतः बन्ध मोक्षौ    | in fact bondage or liberation                        |
| माया-विद्या-तनुभ्यां   | (by Thy) Maayaa and knowledge aspects                |
| तव तु विरचितौ          | of Thine indeed are manifested                       |
| स्वप्न-बोध-उपमौ तौ     | dream and awakening, like those two                  |
| बद्धे जीवत्-विमुक्तिं  | in a bonded and liberated, while living              |
| गतवति च भिदा           | is achieved, the difference is                       |
| तावती तावत्-एको        | this much, that, one                                 |
| भुङ्कते देह-द्रुम-स्थः | eats, on a body tree perched                         |
| विषय-फल-रसात्          | sense experience fruits                              |
| न-अपरः निर्व्यथ-आत्मा  | not the other one, (and so), is a non suffering soul |

O Lord! In reality, for me, who is merged in Thyselfness only, there is no bondage or liberation. Thy two aspects of Maayaa and knowledge manifest, indeed, like dreaming and awakening. The difference between the two, the bonded and the one who has achieved liberation while living, is that, the former, perched on the tree of the body has to eat the fruits of the sense experiences, while the latter does not have to do so and so is a non suffering soul.

जीवन्मुक्तत्वमेवंविधमिति वचसा किं फलं दूरदूरे  
 तत्रामाशुद्धबुद्धेन च लघु मनसशोधनं भक्तितोऽन्यत् ।  
 तन्मे विष्णो कृषीष्टास्त्वयि कृतसकलप्राप्णं भक्तिभारं  
 येन स्यां मङ्कुशं किञ्चिद्गुरुवचनमिलत्वप्रबोधस्त्वदात्मा ॥६॥

|                           |   |
|---------------------------|---|
| जीवन्-मुक्तत्वम्-         | while living, liberation                        |
| एवं-विधम्-इति वचसा        | like this, such words                           |
| किं फलं दूर दूरे          | what is the use, far fetched                    |
| तत्-नाम-अशुद्ध-बुद्धेः-   | that concept (is) to an impure mind             |
| न च लघु मनसः-शोधनं        | and there is not a bit of mind purification     |
| भक्तितः-अन्यत्            | other than devotion                             |
| तत्-मे विष्णो कृषीष्टाः-  | that (devotion) for me, O Vishnu! Bring about   |
| त्वयि कृत-सकल-प्राप्णं    | in Thee all surrendering                        |
| भक्तिभारम्                | devotion intense (may be)                       |
| येन स्याम मङ्कुशु         | by which I may soon                             |
| किञ्चित् गुरु-वचन-मिलत्-  | along with some instructions from the Guru      |
| त्वत्-प्रबोधः-त्वत्-आत्मा | Thy realisations and Thy oneness (may achieve). |

Of what use are the words about the state of liberation in the embodied soul? This concept is far fetched for the impure minded.

There is no way other than devotion for the mind to be even a bit purified. O Lord Vishnu! Do bring about that for me which by intense devotion, with surrendering of all fruits of action to Thee, and with Thy realisation by the teachings from a Guru, I may achieve oneness with Thee.

शब्द-ब्रह्मणि-अपि-इह प्रयतितमनसस्त्वां न जानन्ति केचित्  
 कष्टं वन्ध्यश्रमास्ते चिरतरमिह गां बिभ्रते निष्प्रसूतिम् ।  
 यस्यां विश्वाभिरामास्कलमलहरा दिव्यलीलावताराः  
 सच्चित्सान्द्रं च रूपं तव न निगदितं तां न वाचं भ्रियासम् ॥७॥

|                          |  |
|--------------------------|--|
| शब्द-ब्रह्मणि-अपि-इह     | in Vedas and other scriptures, also here,  |
| प्रयतित-मनसः:-           | totally devoted minds                      |
| त्वां न जानन्ति केचित्   | Thee do not know, some (such people)       |
| कष्टं वन्ध्य-श्रमाः:- ते | alas, lost is their effort                 |
| चिरतरम्-इह गां           | for long, here, a cow                      |
| विभ्रते निष्प्रसूतिम्    | (they) carry along, which has not calved   |
| यस्यां विश्व-अभिरामाः-   | in which (the Vedas), the world enchanting |
| सकल-मल-हराः:             | all impurities removing                    |
| दिव्य-लीला-अवताराः:      | divine sportive incarnations               |
| सत्-चित्-सान्द्रं        | and Pure Consciousness saturated           |
| च रूपं तव                | form of Thee                               |
| न निगदितं                | is not spoken of                           |
| तां न वाचं भ्रियासम्     | that scripture I will not study            |

In this world there are people who are totally engrossed in the study of Vedas and other scriptures and do not care to know Thee. It is a futile effort on their part just as owning a cow which has not calved. I will not study the scriptures wherein Thy form saturated with Pure Consciousness, and the world enchanting, all purifying and sportive incarnations are not spoken of.

यो यावान् यादशो वा त्वमिति किमपि नैवावगच्छामि भूम्-  
न्नेवञ्चान्यभावस्त्वदनुभजनमेवाद्रिये चैद्यवैरिन् ।  
त्वलिङ्गानां त्वदङ्गिप्रियजनसदसां दर्शनस्पर्शनादि-  
भूयान्मे त्वत्प्रपूजानतिनुतिगुणकर्मनुकीर्त्यादरोऽपि ॥८॥

|                            |   |
|----------------------------|---|
| यः यावान्                  | that, of that sort                                    |
| यादशः वा त्वम्-            | or of that type, are Thou                             |
| इति किम्-अपि न-<br>एव-     | this, what so ever, not at all                        |
| अवगच्छामि भूमन्-           | do I understand, O Lord of the Universe!              |
| न-एवम्-च-                  | not also is it that                                   |
| अनन्य-भावः-                | without another thought                               |
| त्वत्-अनुभजनम्-<br>एव-     | Thy worship alone                                     |
| आद्रिये चैद्यवैरिन्        | I shall perform, O Destroyer of Shishupaal!           |
| त्वत्-लिङ्गनाम्            | Thy images  |
| त्वत्-अङ्ग-प्रि-           | Thy feet  |
| प्रिय-जन-सदसां             | lovingly attached to, to their group                  |
| दर्शन्-स्पर्शन-<br>आदि:-   | meeting, saluting etc.,                               |
| भूयात्-मे                  | may it happen to me                                   |
| त्वत्-प्रपूजा-नति-<br>नुति | Thy worship singing Thy hymns, prostrating<br>to Thee |
| गुण-कर्म-<br>अनुकीर्तिः-   | and recital of Thy excellences and deeds              |
| आदरः-अपि                   | and loving Thee also                                  |

O Lord of the Universe! Thou are this, that or of that kind or of  
that sort, I do not at all understand any of this whatsoever. In spite  
of my little understanding, O Enemy of Chaidya (Shishupaal)! Thy

worship alone I will always dutifully perform. May it thus happen to me that I get to see Thy images and touch the feet of the groups of people who are lovingly attached to Thy feet. May I also worship Thee, sing Thy hymns, prostate to Thee, and lovingly recite Thy excellences and deeds.

यद्यल्लभ्येत तत्तत्व समुपहृतं देव दासोऽस्मि तेऽहं  
 त्वद्ग्रेहोन्मार्जनाद्यं भवतु मम मुहुः कर्म निर्मायिमेव ।  
 सूर्यग्निब्राह्मणात्मादिषु लसितचतुर्बुद्धिमाराधये त्वां  
 त्वत्प्रेमाद्रत्वरूपो मम सततमभिष्ठन्दतां भक्तियोगः ॥९॥

|                           |                                     |
|---------------------------|-------------------------------------|
| यत्-यत्-लभ्येत            | what what ever I get                |
| तत्-तत्-तत् समुपहृतं      | that that for Thee I offer          |
| देव दासः-अस्मि ते-अहं     | O God! Servant am of Thee I         |
| त्वत्-गेह-उन्मार्जन-आद्यं | Thy temple cleaning etc.,           |
| भवतु मम मुहुः             | may be my always                    |
| कर्म निर्मायम्-एव         | services without laxity             |
| सूर्य-अग्नि-ब्राह्मण-     | the sun, fire, Braahmin,            |
| आत्मा-आदिषु               | the soul, in all these              |
| लसित-चतुर्बुद्धिम्-       | resplendent the four armed form     |
| आराधये त्वां              | I worship Thee                      |
| त्वत्-प्रेम-आद्रत्व-रूपः  | for Thy love melting, in that form, |
| मम सततम्-अभिष्ठन्दतां     | may continuously flow as a stream   |
| भक्तियोगः                 | through devotion                    |

O Lord! What ever comes to me, I offer to Thee. I am Thy servant. May I always be in Thy service without fail, like cleaning Thy temple etc. May I worship Thy resplendent four armed form in the sun, fire, Braahmin and Aatman. May my love melting heart, through devotion continuously flow into a torrential stream towards Thee.

ऐक्यं ते दानहोमव्रतनियमतपस्सांख्ययोगैर्दुरापं  
 त्वत्सङ्घेनैव गोप्यः किल सुकृतितमा प्रापुरानन्दसान्द्रम् ।  
 भक्तेष्वन्येषु भूयस्स्वपि बहुमनुषे भक्तिमेव त्वमासां  
 तन्मे त्वद्भक्तिमेव द्रढय हर गदान् कृष्ण वातालयेश ॥१०॥

|                         |  |
|-------------------------|--|
| ऐक्यं ते                | union with Thee                                      |
| दान-होम-व्रत-नियम-तपः-  | charity, sacrifice, vows, discipline, austerities    |
| सांख्य-योगैः-दुरापं     | and by methods of Saankhya Yoga, is difficult to get |
| त्वत्-सङ्घेन-एव         | (by) to Thee attachment only                         |
| गोप्यः किल              | the Gopikas indeed                                   |
| सुकृतितमाः-प्रापुः-     | the most meritorious ones, obtained                  |
| आनन्द-सान्द्रम्         | bliss intense  |
| भक्तेषु-अन्येषु         | the devotees, among others                           |
| भूयःसु-अपि              | many they may be, even then                          |
| बहु-मनुषे भक्तिम्-एव    | highly esteemed devotion alone                       |
| त्वम्-आसां              | Thou, of these (Gopikaas) consider                   |
| तत्-मे त्वत्-भक्तिम्-एव | that, to me, Thy devotion only                       |
| द्रढय हर गदान्          | strengthen, remove my sufferings                     |
| कृष्ण वातालयेश          | O Krishna! O Lord of Guruvaayur!                     |

The state of supreme blissful union with Thee is difficult to be attained by charity, sacrifice, vows, disciplines, austerities or by following the methods of Saankhya Yoga. The most meritorious Gopikaas attained intense bliss only by attachment to Thee. There are many devotees of Thine, but the loving devotion of the Gopikaas, to Thee, is highly esteemed by Thee. May that devotion strengthen in me. O Lord Krishna! O Lord of Guruvaayur! remove my sufferings.



## Dashaka 95

आदौ हैरण्यगर्भो तनुमविकलजीवात्मिकामास्थितस्त्वं  
 जीवत्वं प्राप्य मायागुणगणखचितो वर्तसे विश्वयोने ।  
 तत्रोद्दृढेन सत्त्वेन तु गुणयुगलं भक्तिभावं गतेन  
 छित्वा सत्त्वं च हित्वा पुनरनुपहितो वर्तिताहे त्वमेव ॥१॥

|                           |  |
|---------------------------|--|
| आदौ हैरण्यगर्भो<br>तनुम्- | in the beginning as Hiranyagarbha form                       |
| अविकल-<br>जीवात्मिकाम्-   | undivided (collective) state of all jivas                    |
| आस्थितः-त्वं              | manifested Thou  |
| जीवत्वं प्राप्य           | becoming (separate) jivas                                    |
| माया-गुण-गण-<br>खचितः     | with Maayaa and its various Gunas<br>associated              |
| वर्तसे विश्वयोने          | (Thou do) manifest, O Thou Origin of All!                    |
| तत्र-उद्दृढेन सत्त्वेन    | there, by well developed Sattva Guna                         |
| तु गुण-युगलं              | indeed the other two (Rajas and Tamas)                       |
| भक्ति-भावं गतेन           | when devotional attitude is got                              |
| छित्वा सत्त्वं च हित्वा   | destroying (the other two) and Sattva also<br>leaving behind |
| पुनः-अनुपहितः             | again unobstructed   |
| वर्तिताहे त्वम्-एव        | shall remain Thyself only                                    |

O Thou! The Origin of All! In the beginning Thou were in an undivided state of all jivas in the Hiranyagarbha form. Then Thou do manifest Thyself in multiplicity of jivas, and become associated with Maayaa and its various Gunas. With the well developed and dominant Sattva, devotional attitude is reached, by which the other two gunas Rajas and Tamas are destroyed. By and by when Sattva

also is abandoned I (the jiva) shall, again, unobstructed, realise myself as Thyself only.

सत्त्वोन्मेषात् कदाचित् खलु विषयरसे दोषबोधेऽपि भूमन्  
 भूयोऽप्येषु प्रवृत्तिसत्त्वसि रजसि प्रोद्धते दुर्निवारा ।  
 चित्तं तावद्गुणाश्च ग्रथितमिह मिथस्तानि सर्वाणि रोदधुं  
 तुर्ये त्वयेकभक्तिशशरणमिति भवान् हंसरूपी न्यगादीत् ॥२॥

|                          |  |
|--------------------------|--|
| सत्त्व-उन्मेषात्         | when Sattva upsurges (predominates)    |
| कदाचित् खलु              | sometimes indeed                       |
| विषय-रसे                 | in sense enjoyments                    |
| दोष-बोधे-अपि             | harmfulness is realised even           |
| भूमन्                    | O Infinite Being!                      |
| भूयोऽप्येषु              | again also in these (beings)           |
| प्रवृत्तिः-सत्त्वसि रजसि | preponderous in Tamas and Rajas        |
| प्रोद्धते दुर्निवारा     | attraction is difficult to overcome    |
| चित्तं तावत्-गुणाः-च     | then the mind and the gunas            |
| ग्रथितम्-इह मिथः-        | interlocked here mutually              |
| तानि सर्वाणि रोदधुं      | all these to control                   |
| तुर्ये त्वयि-एक-भक्तिः-  | in the Turiya Thee alone devotion      |
| शरणम्-इति                | is the refuge, thus                    |
| भवान् हंस-रूपी न्यगादीत् | Thou, in the form of a swan instructed |

O Infinite Being! When the Sattva Guna predominates, the harmfulness of sense enjoyments is realised. Whereas when the Rajas and Tamas are predominant, to abstain from worldly enjoyments becomes difficult, because the mind and the gunas are mutually interlinked. To control all these, devotion in Thy Tureeya state alone is the only refuge. Thus, in the form of a swan Thou instructed.

सन्ति श्रेयांसि भूयांस्यपि रुचिभिदया कर्मिणां निर्मितानि  
 क्षुद्रानन्दाश्च सान्ता बहुविधगतयः कृष्ण तेभ्यो भवेयुः ।  
 त्वं चाचख्याथ सख्ये ननु महिततमां श्रेयसां भक्तिमेकां  
 त्वद्भक्त्यानन्दतुल्यः खलु विषयजुषां सम्मदः केन वा स्यात् ॥३॥

|                                 |  |
|---------------------------------|--|
| सन्ति श्रेयांसि भूयांसि-<br>अपि | there are for welfare many (paths) also      |
| रुचि-भिदया कर्मिणां             | suited to taste of people                    |
| निर्मितानि क्षुद्र-<br>आनन्दाः- | and are created trivial joy giving           |
| च सान्ता बहु-विध-गतयः           | and are ephemerals and many kinds of results |
| कृष्ण तेभ्यः भवेयुः             | O Krishna! From them can be had              |
| त्वं च-आचख्यथा सख्ये            | and Thou did say to Thy friend               |
| ननु महिततमां                    | indeed super glorious                        |
| श्रेयसां भक्तिम्-एकां           | and welfare bringing devotion alone          |
| त्वत्-भक्ति-आनन्द-<br>तुल्यः    | Thy devotion's bliss in comparison           |
| खलु विषय-जुषां सम्मदः           | for people engrossed in worldly pleasures    |
| केन वा स्यत्                    | by what can there be                         |

There are many paths of welfare laid down to suit varying tastes of people as means of fulfilment. O Krishna! They lead to goals that yield only temporary and trivial pleasures. Thou did describe to Thy friend, Uddhava, devotion as the most glorious path for attainment of supreme spiritual welfare of man. Where does the joy that people get by worldly pursuits, stand in comparison to the bliss of devotion to Thee!

त्वत्भक्त्या तुष्टबुद्धेः सुखमिह चरतो विच्युताशस्य चाशाः  
 सर्वाः स्युः सौख्यमयः सलिलकुहरगस्येव तोयैकमय्यः ।

सोऽयं खल्विन्द्रलोकं कमलजभवनं योगसिद्धीश्च हृद्याः  
नाकाङ्गत्येतदास्तां स्वयमनुपतिते मोक्षसौख्योऽप्यनीहः ॥४॥

|                             |  |
|-----------------------------|--|
| त्वत्-भक्त्या तुष्ट-बुद्धेः | in Thy devotion (whose) satisfied is the mind    |
| सुखम्-इह चरतः               | happily in this world moving about               |
| विच्युत-आशस्य               | whose all desires have dropped                   |
| च-आशाः सर्वाः स्युः         | and for whom all directions become               |
| सौख्यमयः                    | full of joy                                      |
| सलिल-कुहरगस्य-एव            | in the waters' depths going (creatures) (living) |
| तोय-एकमयः                   | water is everywhere                              |
| सः-अयं खलु-                 | that this (person) indeed,                       |
| इन्द्रलोकं कमलज-भवनं        | Indraloka or Brahmaa's residence                 |
| योग-सिद्धीः-च हृद्याः       | or Yogic powers attractive                       |
| न-आकाङ्गति-                 | does not covet for                               |
| एतत्-आस्तां                 | may this be so                                   |
| स्वयम्-अनुपतिते             | by itself coming (to him)                        |
| मोक्ष-सौख्ये-अपि-अनीहः      | the liberation bliss also is not desired for     |

A person whose mind is satisfied in Thy devotion, moves about happily in this world. One who has dropped all desires, for him, every place is full of joy, just like an aquatic creature living in deep waters, finds water everywhere. Such a person does not covet Indraloka or Brahmaa's residence or the attractive Yogic powers. This may be so. The bliss of liberation coming of its own to him is also without his seeking.

त्वद्भक्तो बाध्यमानोऽपि च विषयरसैरिन्द्रियाशान्तिहेतो-  
 र्भक्त्यैवक्रम्यमाणैः पुनरपि खलु तैर्दुर्बलैर्नाभिजयः ।  
 सप्तार्चिर्दीपितार्चिर्दहति किल यथा भूरिदारुप्रपञ्चं  
 त्वद्भक्त्योधे तथैव प्रदहति दुरितं दुर्मदः केन्द्रियाणाम् ॥५॥

|                                 |   |
|---------------------------------|---|
| त्वत्-भक्तः                     | and Thy devotee                                   |
| बाध्यमानः-अपि च                 | ensnared, though                                  |
| विषय-रसैः-इन्द्रिय-             | by sense pleasures, (because of) the senses       |
| अशान्ति-हेतोः-                  | not in control because of                         |
| भक्त्या-एव-आक्रम्यमाणैः         | by devotion alone (when) they are confronted      |
| पुनः-अपि खलु                    | again also indeed                                 |
| तैः-दुर्बलैः-न-अभिजयः           | by them, the weak senses are not conquered        |
| सप्तार्चिः-दीपितार्चिः-<br>दहति | the fire well lit burns down                      |
| किल यथा भूरि-दारु-<br>प्रपञ्चम् | indeed, just as, a great heap of wood             |
| त्वत्-भक्तिः-ओधे तथा-<br>एव     | in Thy devotion's stream in the same manner       |
| प्रदहति दुरितं                  | burns up sins (and sinful tendencies)             |
| दुर्मदः क-इन्द्रियाणाम्         | the false power, of senses, where (does it stand) |

If Thy devotee is sometimes ensnared by sense pleasure, because of his senses not being in his control fully, they by nature weak, cannot stand the onslaught of devotion and so Thy devotee cannot be conquered by the senses. Just as a well lit blazing fire burns down stacks and heaps of wood, in the same way Thy devotion burns away stacks of sins and sinful tendencies. When this happens, the false power of the senses do not stand any chance.

चित्तार्दीभावमुच्चैर्वपुषि च पुलकं हर्षवाष्णं च हित्वा  
 चित्तं शुद्धयेत् कथं वा किमु बहुतपसा विद्यया वीतभक्तेः ।  
 त्वद्वाथास्वादसिद्धाञ्जनसततमरीमृज्यमानोऽयमात्मा  
 चक्षुर्वत्तत्त्वसूक्ष्मं भजति न तु तथाऽभ्यस्तया तर्ककोट्या ॥६॥

|                            |  |
|----------------------------|--|
| चित्त-आर्द्ध-भावम्-        | the mind's melting in love                                 |
| उच्चैः-वपुषि च पुलकं       | standing on end on the body, the hair                      |
| हर्ष-वाष्णं च हित्वा       | and joyous tears flooding, without these                   |
| चित्तं शुद्धयेत्-कथं वा    | the mind becomes pure, in what manner                      |
| किमु बहु-तपसा              | what is the use of many austerities                        |
| विद्यया वीत-भक्तेः         | or of learning, devoid of devotion                         |
| त्वत्-गाथा-आस्वाद-         | Thy narrations imbibing                                    |
| सिद्ध-अञ्जन-सतत-           | is sure collyrium for constant                             |
| मरीमृज्यमानः-अयम्-आत्मा    | purification of this soul                                  |
| चक्षुः-वत्-तत्त्व-सूक्ष्मं | like the eyes (which reveal the objects), the subtle truth |
| भजति न तु तथा-             | is revealed, not so indeed                                 |
| अभ्यस्तया तर्ककोट्या       | by the study of highly sophisticated arguments             |

Unless the heart melts with love, the hair of the whole body stand on end or tears of joy flow, how can the mind be purified. Of what use are austerities or learning devoid of devotion. Just as, by constant use of collyrium the eyes can see the objects, the mind intuits Thy subtle truth by constant imbibing of Thy narrations and so purifying the soul. It is not so indeed by the study of highly sophisticated arguments.

ध्यानं ते शीलयेयं समतनुसुखबद्धासनो नासिकाग्र-  
 न्यस्ताक्षः पूरकाद्यैर्जितपवनपथश्चित्पद्मं त्ववाञ्चम्।

ऊर्ध्वग्रं भावयित्वा रविविधुशिखिनः संविचिन्त्योपरिष्ठात्  
तत्रस्थं भावये त्वां सजलजलधरश्यामलं कोमलाङ्गम् ॥७॥

|                          |  |
|--------------------------|--|
| ध्यानं ते शीलयेयं        | meditation on Thee (I) will practice                     |
| सम-तनु-सुख-बद्ध-आसनः     | with body erect and sitting in sukhaasana                |
| नासिका-अग्र-न्यस्त-आक्षः | on the nose tip gazing eyes                              |
| पूरक-आद्यैः-जित-पवन-पथः- | with Pooraka etc., controlling the vital breath energies |
| चित्त-पद्मं तु-अवाञ्छम्  | the heart lotus indeed facing downwards                  |
| ऊर्ध्व-अग्रं भावयित्वा   | fully blown and upward imagining                         |
| रवि-विधु-शिखिनः          | in sun moon and fire                                     |
| संविचिन्त्य-उपरिष्ठात्   | imagining above it                                       |
| तत्रस्थं भावये त्वां     | there placed will meditate on Thee                       |
| सजल-जलधर-श्यामलं         | like water bearing cloud dark blue                       |
| कोमलाङ्गम्               | Thy delicate form  |

To practice meditation, I will sit erect in a comfortable pose (sukhaasana) and gaze on the tip of the nose. Controlling my vital breath energies by doing Pooraka etc., praanaayaam (breath control) I will imagine the downward lotus in the heart as facing upward. I will imagine the sun, moon and fire above it and Thee in a delicate dark blue form as the water bearing clouds, seated on the top.

आनीलश्लक्षणकेशं ज्वलितमकरसत्कुण्डलं मन्दहास-  
स्यन्दार्द्धं कौस्तुभश्रीपरिगतवनमालोरुहाराभिरामम् ।  
श्रीवत्साङ्गं सुबाहुं मृदुलसदुदरं काञ्चनच्छायचेलं  
चारुस्त्रिगधोरुमम्भोरुहललितपदं भावयेऽहं भवन्तम् ॥८॥

|                            |   |
|----------------------------|---|
| आनील-श्लक्षण-केशं          | blue and lustrous hair                    |
| ज्वलित-मकर-सङ्कुण्डलं      | shining fish shaped beautiful earrings    |
| मन्द-हास-स्यन्द-आर्द्रं    | gentle smile with compassion flowing      |
| कौस्तुभ-श्री-परिगत-        | the lustrous beauty of Kaustubha covering |
| वनमाल-उरु-हार-<br>अभिरामम् | the garlands and big necklaces attractive |
| श्रीवत्स-अङ्गं सुबाहुं     | the Shreevatsa mark, beautiful arms       |
| मृदु-लसत्-उदरं             | soft and charming abdomen                 |
| काञ्चन-च्छाय-चेलं          | golden hued garment                       |
| चारु-स्निग्ध-उरुम्-        | comely well shaped thighs                 |
| अम्भोरुह-ललित पदं          | like the lotus tender feet                |
| भावये-अहं भवन्तं           | I shall meditate on Thee                  |

I meditate on Thy blue form which has lustrous hair, shining fish shaped earrings, a gentle smile with compassion flowing, lustre of Kaustubha spreading over the garlands and the big pearl necklaces, the Shreevatsa mark, a soft and charming abdomen, golden hued garment, comely well shaped thighs and lotus like tender feet.

सर्वाङ्गेष्वङ्गं रङ्गं कुतुकमिति मुहर्धारयन्नीश चित्तं  
 तत्राप्येकत्र युज्ज्वे वदनसरसिजे सुन्दरे मन्दहासे  
 तत्रालीनं तु चेतः परमसुखचिदद्वैतरूपे वितन्व-  
 न्नयन्नो चिन्तयेयं मुहुरिति समुपारूढयोगो भवेयम् ॥९॥

|                           |  |
|---------------------------|--|
| सर्व-अङ्गेषु-अङ्गं        | on all Thy limbs, O Beloved!                   |
| रङ्गं त-कुतुकम्-इति       | with growing eagerness, thus                   |
| मुहुः-धारयन्-ईश<br>चित्तं | again and again concentrating, O Lord! My mind |
| तत्र-अपि-एकत्र युज्ज्वे   | there also on one place will fix (the mind)    |

|                         |  |
|-------------------------|--|
| वदन-सरसिजे              | on Thy face lotus like                                   |
| सुन्दरे मन्दहासे        | beautiful with a gentle smile                            |
| तत्र-आलीनं तु चेतः      | there absorbed indeed, the mind                          |
| परम-सुख-चित्-           | Eternal Bliss Consciousness                              |
| अद्वैत-रूपे वितन्वन्-   | non-dual form immersing                                  |
| अन्यत्-नो चिन्तयेण      | anything else will not think                             |
| मुहुः-इति               | again and again thus                                     |
| समुपारूढ-योगो<br>भवेयम् | I shall remain steady in the advanced state of communion |

O Beloved Lord! Again and again I will concentrate with growing eagerness on all Thy limbs. Then I will fix my mind on Thy lotus like face with a gentle smile. The fully absorbed mind in the Eternal Bliss Consciousness in a non-dual form will not think of anything else. Thus I shall remain steady in the advanced state of communion, by repeated effort.

इत्थं त्वद्ध्यानयोगे सति पुनरणिमाद्यष्टसंसिद्धयस्ता:  
 दूरश्रुत्यादयोऽपि ह्यहमहमिकया सम्पतेयुर्मुरारे ।  
 त्वत्सम्प्राप्तौ विलम्बावहमखिलमिदं नाद्रिये कामयेऽहं  
 त्वामेवानन्दपूर्णं पवनपुरपते पाहि मां सर्वतापात् ॥१०॥

|                      |                                    |
|----------------------|------------------------------------|
| इत्थं त्वत्          | in this manner, in Thy             |
| ध्यान-योगे सति पुनः- | meditation having mastered, again  |
| अणिमा-आदि-           | Animaa etc.,                       |
| अष्ट-संसिद्धयः-ताः   | the eight bodied Sidhdhis, they    |
| दूर-श्रुति-आदयः-अपि  | from far, hearing etc., also       |
| हि-अहम्-अहमिकया      | indeed, competing with one another |
| सम्पतेयुः-मुरारे     | will come, O Slayer of Mura!       |
| त्वत्-सम्प्राप्तौ    | to Thee having reached             |

|                          |   |
|--------------------------|---|
| विलम्ब-आवहम्-            | delay causing                                     |
| अखिलम्-इदं न-<br>आद्रिये | all this is, will not accept                      |
| कामये-अहं त्वाम्-एव-     | I long for Thee alone                             |
| आनन्दपूर्ण<br>पवनपुरपते  | the Plentitude of Bliss! O Lord of<br>Guruvaayur! |
| पाहि मां सर्व-तापात्     | save me from all miseries                         |

O Slayer of Mura! As I master meditation on Thee, the eight bodied Sidhdhis - Animaa etc., will indeed come to me jostling one another. Realising that they only cause delay in one's attainment of Thee, I shall not accept them. I long for Thee alone, the Plentitude of Bliss. O Lord of Guruvaayur! save me from all miseries.

## Dashaka 96

त्वं हि ब्रह्मैव साक्षात् परमुरुमहिमन्नक्षराणामकार-  
 स्तारो मन्त्रेषु राज्ञां मनुरसि मुनिषु त्वं भृगुनारदोऽपि ।  
 प्रह्लादो दानवानां पशुषु च सुरभिः पक्षिणां वैनतेयो  
 नागानामस्यनन्तस्तुरसरिदपि च स्रोतसां विश्वमूर्ते ॥१॥

|                            |   |
|----------------------------|---|
| त्वं हि ब्रह्म-            | Thou alone are Brahmaa                        |
| एव साक्षात् परम-           | indeed perceptible Supreme                    |
| उरु-महिमन्                 | O Thou of Infinite Glory!                     |
| अक्षराणाम्-अकारः           | among letters (Thou are) 'A'                  |
| तारः मन्त्रेषु             | Om among Mantras                              |
| राज्ञां मनुः-असि           | among kings are Manu                          |
| मुनिषु त्वं भृगुः-         | among sages Thou are Bhrigu                   |
| नारदः-अपि                  | and also Naarada                              |
| प्रह्लादः दानवानां         | Prahlaad (Thou) are among Asuras              |
| पशुषु च सुरभिः             | among animals are Surabhi (the celestial cow) |
| पक्षिणां वैनतेयः           | among birds are Garuda                        |
| नागानाम्-असि-<br>अनन्तः-   | among serpents are Ananta                     |
| सुरसरित्-अपि च<br>स्रोतसां | and among rivers are also Gangaa              |
| विश्वमूर्ते                | the world personified Thou!                   |

O Thou of infinite Glory! Of whom the world is a personification!  
 Thou alone are Brahmaa perceptible. Among letters Thou are 'A'.  
 Among Mantraas Thou are Om. Among kings Thou are Manu and  
 among sages are Bhrigu and also Naarada. Among Asuras Thou  
 are Prahlaad. Thou are the Surabhi celestial cow among the

animals and Garuda among the birds. Among serpents Thou are Ananta. Among the rivers Thou are the heavenly Gangaa.

ब्रह्मण्यानां बलिस्त्वं क्रतुषु च जपयज्ञोऽसि वीरेषु पार्थे  
 भक्तानामुद्धवस्त्वं बलमसि बलिनां धाम तेजस्विनां त्वम् ।  
 नास्त्यन्तस्त्वद्विभूतेर्विकसदतिशयं वस्तु सर्वं त्वमेव  
 त्वं जीवस्त्वं प्रधानं यदिह भवदते तत्र किञ्चित् प्रपञ्चे ॥२॥

|                         |  |
|-------------------------|--|
| ब्रह्मण्यानां बलिः-त्वं | of the ones devoted to the holy, Thou are Bali |
| क्रतुषु च जप-यज्ञः-असि  | and among sacrifices, are Japayoga             |
| वीरेषु पार्थः           | among heroes are Arjun                         |
| भक्तानाम्-उद्धवःत्वं    | among devotees Thou are Uddhava                |
| बलम्-असि बलिनां         | strength Thou are of the strong                |
| धाम तेजस्विनां त्वम्    | grandeur of the majestic are Thou              |
| न-अस्ति-अन्तः-          | there is no end                                |
| त्वत्-विभूतेः-          | to Thy manifested glories                      |
| विकसत्-अतिशयं           | outstanding and brilliant                      |
| वस्तु सर्वं त्वम्-एव    | all things are Thou alone                      |
| त्वं जीवः-त्वं प्रधानं  | Thou are jiva and Thou are Prakriti            |
| यत्-इह भवत्-ऋते         | what so ever is here, without Thee             |
| तत्-न किञ्चित् प्रपञ्चे | that is not at all in this Universe            |

Among persons devoted to the holy men, Thou are Bali, among sacrifices Japayoga, among heroes Arjuna, among devotees Thou are Uddhava. Thou are the strength of the strong and grandeur of the majestic. There is no end to Thy manifested glories. All things brilliant and outstanding are Thee alone. Thou are jiva and Prakriti. There is nothing in this cosmos which is bereft of Thee.

धर्मं वर्णाश्रमाणां श्रुतिपथविहितं लक्ष्यरत्वेन भक्त्या  
 कुर्वन्तोऽन्तर्विरागे विकसति शनकैः सन्त्यजन्तो लभन्ते ।  
 सत्तास्फूर्तिप्रियत्वात्मकमखिलपदार्थेषु भिन्नेष्वभिन्नं  
 निर्मूलं विश्वमूलं परममहमिति लक्ष्यद्विबोधं विशुद्धम् ॥३॥

|                                 |  |
|---------------------------------|--|
| धर्म-वर्ण-आश्रमाणां             | of the (4) castes and the (4) ashramas                           |
| श्रुति-पथ-विहितं                | (duties) in the Vedic paths laid down                            |
| लक्ष्य-परत्वेन भक्त्या          | toward Thee with devotion  |
| कुर्वन्तः-अन्तः-विरागे          | performing, within detachment                                    |
| विकसति शनकैः                    | matures gradually  |
| सन्त्यजन्तः लभन्ते              | (then) giving up these, gets                                     |
| सत्ता-स्फूर्ति-प्रियत्व-        | Existence, Consciousness, Bliss                                  |
| आत्मकम्-अखिल-                   | consisting, in endless   |
| पदार्थेषु भिन्नेषु-             | objects different  |
| अभिन्नं निर्मूलं विश्वमूलं      | (in reality), not different, uncaused, the cause of the universe |
| परमम्-अहम्-इति                  | supreme I am thus  |
| लक्ष्य-विबोधं-विशुद्धं (लभन्ते) | Reality knowledge clear (achieve)                                |

People in the four casts and the four aashramas, who perform their duties, as laid down in the Vedas, according to their station in life, with devotion and dedication to Thee, to them non-attachment sprouts and matures gradually. When they are fully non-attached, they give up these duties and attain the true knowledge of Thee. Which is the experience that they are That Supreme Being of the nature of Existence Consciousness and Bliss, the one indivisible in the divided entities and the cause of all but not caused by anything.

ज्ञानं कर्मापि भक्तिस्त्रितयमिह भवत्प्रापकं तत्र ताव-  
 न्निर्विष्णानामशेषे विषय इह भवेत् ज्ञानयोगेऽधिकारः ।  
 सक्तानां कर्मयोगस्त्वयि हि विनिहितो ये तु नात्यन्तसक्ताः  
 नाष्यत्यन्तं विरक्तास्त्वयि च धृतरसा भक्तियोगो ह्यमीषाम् ॥४॥

|                             |  |
|-----------------------------|--|
| ज्ञानं कर्म-अपि भक्तिः-     | knowledge, action and devotion                 |
| त्रितयम्-इह                 | these three here                               |
| भवत्-प्रापकं                | towards achieving Thee, lead                   |
| तत्र-तावत्-                 | here then                                      |
| निर्विष्णानाम्-अशेषे        | altogether detached towards all                |
| विषय इह भवेत्               | objects, here will be                          |
| ज्ञान-योगे-अधिकारः          | path of knowledge suitable                     |
| सक्तानां कर्म-योगः-         | for attached people path of action             |
| त्वयि हि विनिहितः           | in Thee alone dedicated                        |
| ये तु न-अत्यन्त-सक्ताः      | those who are not very attached                |
| न-अपि-अत्यन्तं<br>विरक्ताः- | not also very detached                         |
| त्वयि च धृतरसाः             | and in Thee hold devotion                      |
| भक्तियोगः हि-अमीषाम्        | path of devotion alone is for such<br>(people) |

The three paths which lead to Thy attainment, in this world are, knowledge (Gyaana), action (Karma) and devotion (Bhakti). Those who are fully dispassionate towards everything in life, are competent for Gyaana marg. People who are subject to worldly attachments may take the path of Karma and dedicate all their doings to Thee. To those who are neither intensely attached nor intensely dispassionate and also experience joy in thinking of Thee, the path of Bhaakti is prescribed.

ज्ञानं त्वद्भक्ततां वा लघु सुकृतवशान्मर्त्यलोके लभन्ते  
 तस्मात्त्रैव जन्म स्पृहयति भगवन् नाकगो नारको वा ।  
 आविष्टं मां तु दैवात्मवजलनिधिपोतायिते मर्त्यदेहे  
 त्वं कृत्वा कर्णधारं गुरुमनुगुणवातायितस्तारयेथा: ॥५॥

|                              |  |
|------------------------------|--|
| ज्ञानं त्वत्-भक्ततां वा      | knowledge or devotion to Thee          |
| लघु सुकृत-वशात्              | easily as a result of good deeds       |
| मर्त्य-लोके लभन्ते           | in this world of mortals, (people) get |
| तस्मात्-तत्र-एव              | therefore there only                   |
| जन्म स्पृहयति                | birth desires                          |
| भगवन्                        | O God!                                 |
| नाकगो नारको वा               | the one in heaven or the one in hell   |
| आविष्टं मां तु               | to me who has entered indeed           |
| दैवात्-                      | by good fortune                        |
| भव-जल-निधि-पोतायिते          | like a boat to cross the world ocean   |
| मर्त्य-देहे                  | the body of a human                    |
| त्वं कृत्वा कर्णधारं गुरुम्- | Thou making the pilot a Guru           |
| अनुगुण-वातायितः-             | (Thou) favourable wind becoming        |
| तारयेथा:                     | take me across                         |

In this mortal world, as a result of good deeds, one easily gets knowledge or devotion to Thee. O God! Therefore, those in heaven, or those in hell, desire to be born here only. By good fortune, I have this human body which is like a boat for crossing the ocean of Sansaara, (the world). Making my Guru the pilot of this boat, and Thyself becoming the favourable wind, deign to take me across.

अव्यक्तं मार्गयन्तः श्रुतिभिरपि नयैः केवलज्ञानलुब्धाः  
 क्लिश्यन्तेऽतीव सिद्धिं बहुतरजनुषामन्त एवाप्नुवन्ति ।

दूरस्थः कर्मयोगोऽपि च परमफले नन्यं भक्तियोग-  
स्त्वामूलादेव हृदस्त्वरितमयि भवत्प्रापको वर्धतां मे ॥६॥

|                             |   |
|-----------------------------|---|
| अव्यक्तं मार्गयन्तः         | the non-manifest (Brahman) seeking                  |
| श्रुतिभिः-अपि नयैः          | through Vedas and also Nyaaya Shaastras etc.,       |
| केवल-ज्ञान-लुभ्याः          | only to (the path of) knowledge (who are) attracted |
| क्लिश्यन्ते-अतीव            | labour hard   |
| सिद्धिं बहुतर-जनुषाम्-      | ultimate goal, many lives'                          |
| अन्ते-एव-आपुवन्ति           | at the end only achieve                             |
| दूरस्थः कर्म-योगः-          | and far fetched is Karma Yoga                       |
| अपि च परमफले                | also from ultimate goal                             |
| नन्-अयं भक्ति-योगः-         | certainly this Bhakti Yoga                          |
| तु-आमूलात्-एव हृद्यः-       | indeed from the beginning alone is attractive       |
| त्वरितमयि भवत्-<br>प्रापकः- | and very quickly to Thee leads                      |
| वर्धतां मे                  | that (Bhakti Yoga) may grow in me                   |

People who are attracted to the path of knowledge (Gyaana Yoga) seeking the non-manifest Brahman, by studying the Vedic revelations and Nyaaya Shaastra's logic, labour hard, and attain the ultimate goal at the end of many life times. Karma Yoga is far fetched from the ultimate goal. Certainly the path of devotion is sweet from the very beginning and quickly leads a devotee to Thee. May this Bhakti grow more and more in me.

ज्ञानायैवातियतं मुनिरपवदते ब्रह्मतत्त्वं तु शृण्वन्  
गाढं त्वत्पादभक्तिं शरणमयति यस्तस्य मुक्तिः कराग्रे ।  
त्वद्घ्यानेऽपीह तुल्या पुनरसुकरता चित्तचोञ्चल्यहेतो-  
रभ्यासादाशु शक्यं तदपि वशयितुं त्वक्लृपाचारुताभ्याम् ॥७॥

|                          |                                      |
|--------------------------|--------------------------------------|
| ज्ञानाय-एव-अति-यतं       | for knowledge alone great effort     |
| मुनिः-अपवदते             | sage Vyaas decries                   |
| ब्रह्मतत्त्वं तु शृण्वन् | to Brahma Tatva listening to         |
| गाढं त्वत्-पाद-भक्तिं    | intense in Thy feet devotion (and)   |
| शरणम्-अयति यः-           | refuge with firmness who (takes)     |
| तस्य मुक्तिः कराग्रे     | his liberation is at hand            |
| त्वत्-ध्याने-अपि-इह      | in Thy meditation also, here,        |
| तुल्या पुनः-असुकरता      | comparatively again is difficulty    |
| चित्त-चाच्छत्प्य-हेतोः   | mind's wavering due to               |
| अभ्यासात्-आशु            | by practice soon                     |
| शक्यं तत्-अपि            | possible that also                   |
| वशयितुं                  | to master                            |
| त्वत्-कृपा-चारुताभ्याम्  | by Thy grace and Thy enchanting form |

Sage Vyasa decries excessive effort for seeking knowledge alone. Whoever, after learning from the scriptures or from a Guru the truth of Brahma, one who takes refuge with firmness in devotion at Thy feet, to him liberation is at hand. Meditation on Thee is no less difficult, because of the wavering nature of the mind, but can be mastered soon with practice, with Thy grace and with the attractiveness of Thy enchanting form.

निर्विण्णः कर्ममार्गं खलु विषमतमे त्वक्लथादौ च गाढं  
 जातश्रद्धोऽपि कामानयि भुवनपते नैव शक्नोमि हातुम् ।  
 तदभूयो निश्चयेन त्वयि निहितमना दोषबुद्ध्या भजंस्तान्  
 पुष्टीयां भक्तिमेव त्वयि हृदयगते मङ्ग्लक्ष्यन्ति सङ्गाः ॥८॥

|                      |  |
|----------------------|--|
| निर्विण्णः कर्ममार्ग | disinterested in the path of Vedic rituals |
| खलु विषमतमे          | indeed most difficult                      |
| त्वत्-कथा-आदौ च      | and in Thy stories, narrations etc.,       |

|                                    |  |
|------------------------------------|--|
| गाढं जात-श्रद्धः-अपि               | firmly placing faith also                    |
| कामान्-अयि भुवनपते                 | the desires, O Lord of the Universe          |
| न-एव शक्नोमि हातुं                 | not altogether am able to abandon            |
| तत्-भूयः निश्चयेन                  | there again with determination               |
| त्वयि निहितमना                     | in Thee fixing my mind                       |
| दोष-बुद्ध्या भजन्-तान्             | knowing their harmfulness, indulging in them |
| पुण्णीयां भक्तिम्-एव               | (I will) strengthen devotion only            |
| त्वयि हृदयगते                      | (when) Thou do abide in the heart            |
| मङ्ग्लं नङ्ग्लं क्षयन्ति<br>सङ्गाः | soon are destroyed attachments               |

O Lord of the Universe! Becoming disinterested in the difficult path of Vedic rituals, I will firmly place my faith in the narrations of Thy stories etc. Even then, if I am not able to give up desires, I will indulge in them with the awareness of their harmfulness and again with determination fixing my mind in Thee, will strengthen my devotion. When Thou do abide in the heart, attachments are soon destroyed.

कश्चित् क्लेशार्जितार्थक्षयविमलमतिर्नुद्यमानो जनौघैः  
 प्रागेवं प्राह विप्रो न खलु मम जनः कालकर्मग्रहा वा।  
 चेतो मे दुःखहेतुस्तदिह गुणगणं भावयस्तर्कारी-  
 त्युक्त्वा शान्तो गतस्त्वां मम च कुरु विभो तावशी चित्तशान्तिम् ॥९॥

|                         |                                   |
|-------------------------|-----------------------------------|
| कश्चित् क्लेश-अर्जित-   | some one, with hard work earned   |
| अर्थ-क्षय-विमल-मतिः-    | money, losing it, the pure minded |
| नुद्यमानः जनौघैः        | being pestered by the populace    |
| प्राक्-एवं प्राह विप्रः | once, like this said the Brahmin, |
| न खलु मम जनः            | not indeed to me, people          |
| काल-कर्म-ग्रहा वा       | time, action or planets (are)     |

|                       |                                 |
|-----------------------|---------------------------------|
| चेतः मे दुःख-हेतुः:-  | my mind (is) cause of my sorrow |
| तत्-इह गुणगणं         | this here the gunas             |
| भावयत्-सर्वकारी-      | super imposing, does everything |
| इति-उक्त्वा           | thus saying                     |
| शान्तः गतः-त्वां      | peacefully attained Thee        |
| मम च कुरु विभो        | to me also do O Lord!           |
| तादृशीं चित्तशान्तिम् | that kind of peace of mind      |

A Brahmin, who had earned wealth with hard toil once, happened to lose it all. He had acquired discrimination and purity of mind, but was persecuted by the populace. He said that the people, or time, or Karmaa or planets were not the cause of his sorrow. His own mind was the cause, it being a product of the gunas. It super imposes the gunas on the ever free aatman and attributes to it the doer ship. With this knowledge he peacefully attained to Thee. O Lord! may I have that kind of peace of mind.

ऐलः प्रागुर्वशीं प्रत्यतिविवशमनाः सेवमानश्चिरं तां  
 गाढं निर्विद्यं भूयो युवतिसुखमिदं क्षुद्रमेवेति गायन् ।  
 त्वद्वक्तिं प्राप्य पूर्णः सुखतरमचरत्तद्वद्धूतसङ्घं  
 भक्तोत्तंसं क्रिया मां पवनपुरपते हन्त मे रुच्यि रोगान् ॥१०॥

|                        |  |
|------------------------|--|
| ऐलः प्राक्-उर्वशीं     | King Pururavas (son of Ilaa) long ago, (towards) Urvashi |
| प्रति-अति-विवशमनाः     | towards greatly infatuated                               |
| सेवमानः-चिरं तां       | enjoying her company for long                            |
| गाढं निर्विद्यं भूयः   | intensely non attached becoming                          |
| युवति-सुखम्-इदं        | this sex enjoyment                                       |
| क्षुद्रम्-एव-इति गायन् | is trivial indeed , thus asserting                       |

|                           |  |
|---------------------------|--|
| त्वत्-भक्तिं प्राप्य      | Thy devotion attained                              |
| पूर्णः सुखतरम्-<br>अचरत्- | and fulfilled happily moved about                  |
| तत्-वत्-उद्धूत-<br>सङ्गं  | like him, free from all attachments and<br>desires |
| भक्तोत्तंसं क्रिया मां    | a devotee of high order make me                    |
| पवनपुरपते                 | O Lord of Guruvaayur!                              |
| हन्त मे रुन्धि रोगान्     | alas! Remove all my diseases                       |

King Pururavas (son of Ilaa), long ago was deeply infatuated by Urvashi and enjoyed her company for long. Then he developed total renunciation and asserted that sex enjoyment is trivial and wretched. He became fully devoted to Thee and was free of all attachments and feeling fulfilled he moved about freely as one liberated. O Lord of Guruvaayur! uprooting all my desires, make me the best of Thy devotees and free me of all my diseases.

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त्रैगुण्याद्विन्नरूपं भवति हि भुवने हीनमध्योत्तमं यत्  
ज्ञानं श्रद्धा च कर्ता वसतिरपि सुखं कर्म चाहारभेदाः ।  
त्वक्षेत्रत्वनिषेवादि तु यदिह पुनस्त्वत्परं तत्तु सर्वं  
प्राहुर्नैगुण्यनिष्ठं तदनुभजनतो मङ्ग्क्षु सिद्धो भवेयम् ॥१॥

|                             |   |
|-----------------------------|---|
| त्रैगुण्यात्-भिन्न-रूपं     | because of the three gunas, different kinds |
| भवति हि भुवने               | are indeed there, in this world             |
| हीन-मध्य-उत्तमं यत्         | low, middle and high, that                  |
| ज्ञानं श्रद्धा च कर्ता      | knowledge, faith and doer                   |
| वसति:-अपि सुखं              | residence and happiness                     |
| कर्म च-आहार-भेदाः           | work and food various                       |
| त्वत्-क्षेत्र-त्वत्-निषेवा- | Thy temple, Thy worship                     |
| आदि तु यत्-इह               | etc., indeed whatever there is              |
| पुनः-त्वत्-परं              | again pertaining to Thee                    |
| तत्-तु सर्वं                | all that indeed                             |
| प्राहुः-नैगुण्य-निष्ठं      | is said to be beyond three gunas            |
| तत्-अनुभजनतः:               | that resorting to                           |
| मङ्ग्क्षु सिद्धः-भवेयम्     | soon I will become perfect                  |

All entities in this world, knowledge, faith, work, residence, happiness, food etc., being constituted of the three gunas, are of different kinds and different gradations, such as, low, mediocre or high. But entities and activities pertaining to Thee, Thy temples and Thy worship are beyond these three gunas. By resorting to these, I will soon become perfect (free).

त्वयेव न्यस्तचित्तः सुखमयि विचरन् सर्वचेष्टास्त्वदर्थं  
त्वद्वक्तौः सेव्यमानानपि चरितचरानाश्रयन् पुण्यदेशान् ।

दस्यौ विप्रे मृगादिष्वपि च सममतिर्मुच्यमानावमान-  
स्पर्धासूयादिदोषः सततमखिलभूतेषु संपूजये त्वाम् ॥२॥

|                              |                                     |
|------------------------------|-------------------------------------|
| त्वयि-एव न्यस्त-चित्तः       | in Thee alone (with) fixed mind     |
| सुखम्-अयि विचरन्             | happily, O Thou! Living             |
| सर्व-चेष्टा:-त्वत्-अर्थ      | all actions to Thee dedicated       |
| त्वत्-भक्तौः सेव्यमानान्-अपि | by Thy devotees resorted to (now)   |
| चरित-चरान्-आश्रयन्           | or which were resorted to, going to |
| पुण्य-देशान्                 | (those) holy places                 |
| दस्यौ विप्रे                 | in a robber and Braahmin            |
| मृगादिषु-अपि च सममतिः-       | in animals also equal minded        |
| मुच्यमान-अवमान-              | shedding dishonour and honour       |
| स्पर्धा-असूया-आदि-दोषः       | enmity and jealousy etc., defects   |
| सततम्-अखिल-भूतेषु            | always, in all beings               |
| संपूजये त्वाम्               | will worship Thee                   |

O Lord! With my mind fixed in Thee, I will live happily dedicating all my actions to Thee. I will go to the holy places, where Thy devotees go, or where they went in the past. I will maintain an equal minded behaviour towards a robber or a Braahmin and also towards animals. Shedding the defective mental attitude of dishonour, honour, enmity, jealousy etc., I will worship Thee in all beings.

त्वद्वावो यावदेषु स्फुरति न विशदं तावदेवं हृयुपास्ति  
कुर्वन्नीकात्यबोधे इटिति विकसति त्वन्मयोऽहं चरेयम् ।  
त्वद्वर्मस्यास्य तावत् किमपि न भगवन् प्रस्तुतस्य प्रणाश-  
स्तस्मात्सर्वात्मनैव प्रदिश मम विभो भक्तिमार्गं मनोज्ञम् ॥३॥

|                     |  |
|---------------------|--|
| त्वत्-भावः यावत्-   | Thy-ness, until                        |
| एषु स्फुरति न विशदं | in all these, does no manifest clearly |

|                        |  |
|------------------------|--|
| तावत्-एवं हि-उपास्तिं  | till then in this way only worship       |
| कुर्वन्-ऐकात्म्य-बोधे  | doing, oneness (in everything) knowledge |
| झटिति विकसति           | suddenly dawns                           |
| त्वत्-मयः-अहं चरेयम्   | with Thee identified I will move about   |
| त्वत्-धर्मस्य-अस्य     | Thy (Bhaagavat) Dharma, this             |
| तावत्-किम्-अपि न       | till then, in the least also, will not   |
| भगवन्                  | O Lord!                                  |
| प्रस्तुतस्य प्रणाशः-   | having being started, lost               |
| तस्मात्-सर्व-आत्मना-एव | therefore, in its all totality alone     |
| प्रदिश मम विभो         | give to me O Lord!                       |
| भक्तिं-मार्गं मनोज्ञम् | the captivating path of devotion         |

In all the entities, until oneness with Thee does not clearly manifest, I will continue to worship in this way only. By which when the knowledge of oneness suddenly dawns, I will move about with total identification with Thee. O Lord! Once the practice of Bhaagvata Dharma is begun, it can not be totally lost. Therefore. O Lord! set me on the captivating path of devotion.

तं चैनं भक्तियोगं द्रढयितुमयि मे साध्यमारोग्यमायु-  
र्दिष्ट्या तत्रापि सेव्यं तव चरणमहो भेषजायेव दुर्गम् ।  
मार्कण्डेयो हि पूर्वं गणकनिगदितद्वादशाब्दायुरुचैः  
सेवित्वा वत्सरं त्वां तव भटनिवहैर्द्रवियामास मृत्युम् ॥४॥

|                     |   |
|---------------------|---|
| तं च-एनं भक्ति-योगं | and that this Bhakti Yoga                 |
| द्रढयितुम्-अयि      | to be firmly established, O Thou!         |
| मे साध्यम्-         | by me is to be pursued                    |
| आरोग्यम्-आयुः-      | good health and long life                 |
| दिष्ट्या तत्र-अपि   | fortunately, there also                   |
| सेव्यं तव चरणम्-    | service to Thy feet (alone is to be done) |

|                        |                                       |
|------------------------|---------------------------------------|
| अहो भेषजाय-एव दुग्धम्  | wonderful! For medicine alone is milk |
| मार्कण्डेयः हि पूर्व   | Maarkandeya indeed, long ago          |
| गणक-निगदित-            | by the astrologer being told          |
| द्वादश-आब्द-आयुः-      | twelve years of age                   |
| उच्चैः सेवित्वा वत्सरं | intensely serving for one year        |
| त्वां तत्र भट-निवहैः-  | Thee, by Thy emissaries               |
| द्रावयामास मृत्युम्    | drove away was death                  |

O Lord! In order to get firmly established in Bhakti Yoga, I need good health and long life. Fortunately, to achieve this also, service at Thy feet is to be done. Wonderful it is that the medicine is milk only. Long ago, Maarkandeya was told by an astrologer that his life span was of twelve years only. He worshipped intensely at Thy feet for one year and when death approached, it was driven away by Thy emissaries.

मार्कण्डेयश्चिरायुः स खलु पुनरपि त्वत्परः पुष्पभद्रा-  
तीरे निन्ये तपस्यन्तुलसुखरतिः षट् तु मन्वन्तराणि ।  
देवेन्द्रः सप्तमस्तं सुरयुवतिमरुन्मन्मथैर्मोहिष्यन्  
योगोष्मप्लुष्यमाणैर्न तु पुनरशक्त्वज्जनं निर्जयेत् कः ॥५॥

|                             |  |
|-----------------------------|--|
| मार्कण्डेयः-चिर-आयुः        | Maarkandeya, ever living                                     |
| स खलु पुनः-अपि<br>त्वत्-परः | he indeed again also towards Thee inclined                   |
| पुष्पभद्रा-तीरे<br>तपस्यन्- | on the banks of Pushpabhadraa (river)<br>meditating          |
| अतुल-सुख-रतिः               | incomparable bliss enjoying                                  |
| षट् तु मन्वन्तराणि          | six indeed Manvantaras                                       |
| देवेन्द्रः सप्तमः-तं        | in the seventh (Manvantra), him (the Indra)                  |
| सुरयुवति-मरुत्-<br>मन्मथैः- | with the help of celestial damsels, soft<br>breeze and cupid |

|                        |   |
|------------------------|---|
| मोहयिष्णन्             | trying to seduce (Maarkandeya)                            |
| योग-उष्म-प्लुष्माणैः   | by the heat (generated by) the yoga,<br>scorched, (by it) |
| न तु पुनः-अशक्त-       | not indeed again succeed                                  |
| त्वत्-जनं निर्जयेत् कः | Thy devotees who can overcome                             |

Always inclined towards worshipping Thee, Maarkandeya was thus endowed with a blessing of living for ever. He continued to do penance on the banks of Pushpabhadraa river and revelled in incomparable bliss for six manvantras. In the seventh Manvantra, the Indra there, tried to seduce him with the help of celestial damsels, soft breeze and Cupid the god of love. They did not succeed, rather they were scorched by the heat generated by the sage's yoga. Who can overcome Thy devotee?

प्रीत्या नारायणाख्यस्त्वमथ नरसखः प्राप्तवानस्य पार्थं  
 तुष्ट्या तोष्ट्यमानः स तु विविधवरैर्लोभितो नानुमेने ।  
 द्रष्टुं मायां त्वदीयां किल पुनरवृणोद्भक्तितृप्तान्तरात्मा  
 मायादुःखानभिज्ञस्तदपि मृगयते नूनमाश्वर्यहेतोः ॥६॥

|                               |  |
|-------------------------------|--|
| प्रीत्या नारायण-              | being pleased, called Naaraayana       |
| आख्यः-                        |  |
| त्वम्-अथ नरसखः                | Thou then with Nara as friend          |
| प्राप्तवान्-अस्य पार्थी       | reached to his nearness                |
| तुष्ट्या तोष्ट्यमानः          | highly joyous, (he sang) Thy praises   |
| स तु विविधवरैः-               | he also by various boons               |
| लोभितः न अनुमेने              | (being) tempted, did not care for them |
| द्रष्टुं मायां त्वदीयं<br>किल | to see Maayaa of Thee, indeed          |
| पुनः-अवृणोत्-                 | again, asked for                       |

|                     |  |
|---------------------|--|
| भक्ति-तृप्त-        | with devotion alone was satisfied his  |
| अन्तरात्मा          | innermost self                         |
| माया-दुःख-          | (caused by) Maayaa, sorrow not knowing |
| अनभिज्ञः:-          |  |
| तदपि मृगयते         | that also seeks                        |
| नूनम्-आश्वर्य-हेतोः | indeed out of curiosity                |

Thou as sage Naaraayana, along with Thy friend Nara went near Maarkandeya, and were repeatedly praised by him with great joy. Thou offered to him various boons, but he did not care for them, being satisfied to his innermost self with devotion to Thee. Then he asked to see Thy Maayaa. Being ignorant of the sorrows caused by Maayaa, he chose this boon out of sheer curiosity.

याते त्वय्याशु वाताकुलजलदगलत्तोयपूर्णातिघूर्णत्-  
 सप्तार्णोराशिमग्रे जगति स तु जले सम्प्रमन् वर्षकोटीः ।  
 दीनः प्रैक्षिष्ट दूरे वटदलशयनं कञ्चिदाश्वर्यबालं  
 त्वामेव श्यामलाङ्गं वदनसरसिजन्यस्तपादाङ्गुलीकम् ॥७॥

|                        |                                       |
|------------------------|---------------------------------------|
| याते त्वयि-आशु         | as Thou left, soon                    |
| वात-आकुल-              | the winds were highly disturbed       |
| जलद-गलत्-              | (by them) the clouds broke loose      |
| तोय-पूर्ण-अति-घूर्णत्- | full of water and full of turmoil     |
| सप्त-अर्णो-राशि-मग्रे  | the seven seas, in it submerged       |
| जगति स तु जले          | the whole world, he too in the waters |
| सम्प्रमन् वर्ष-कोटीः   | wandered for millions of years        |
| दीनः प्रैक्षिष्ट दूरे  | exhausted, he saw far away            |
| वट-दल-शयनं             | on a banyan leaf lying                |
| कञ्चित्-आश्वर्य-बालं   | some indescribable child              |
| त्वाम्-एव श्यामल-अङ्गं | Thee alone of blue complexion body    |

|                   |                           |
|-------------------|---------------------------|
| वदन-सरसिज-न्यस्त- | in the lotus mouth placed |
| पाद्-अङ्गुलीकम्   | the foot toe              |

As soon as Thou left, the clouds were tossed about by unruly winds and torrential rain waters made the waters of the seven seas overflow, submerging the whole world. Maarkandeya wandered in these waters for millions of years. Exhausted, he saw far away, a wondrous Infant, Thee alone, with the body with a blue hue, lying on a banyan leaf, with the toe placed in the lotus mouth.

दृष्टा त्वां हृष्टरोमा त्वरितमुपगतः स्प्रष्टुकामो मुनीन्द्रः  
 श्वासेनान्तर्निविष्टः पुनरिह सकलं दृष्टवान् विष्टौघम् ।  
 भूयोऽपि श्वासवातैर्बहिरनुपतितो वीक्षितस्त्वल्कटाक्षै-  
 मोदादाश्लेष्टुकामस्त्वयि पिहिततनौ स्वाश्रमे प्राग्वदासीत् ॥८॥

|                             |                                    |
|-----------------------------|------------------------------------|
| दृष्टा त्वाम्               | seeing Thee                        |
| हृष्ट-रोमा                  | full of horripilation              |
| त्वरितम्-उपगतः              | hastily reaching                   |
| स्प्रष्टु-कामः मुनीन्द्रः   | to touch,wanting, the sage         |
| श्वासेन-अन्तः-निविष्टः      | by breath was inside drawn         |
| पुनः-इह                     | again in Thee                      |
| सकलं विष्टृप-औघं            | the whole world expanse saw        |
| भूयः-अपि श्वास-वातैः-       | again also by the breath wind      |
| बहिः-अनुपतितः               | outside thrown                     |
| वीक्षितः-त्वत्-कटाक्षैः-    | looked at, by Thy sidelong glances |
| मोदात्-आश्लेष्टुकामः-       | in great joy wanting to embrace    |
| त्वयि पिहित-तनौ             | when Thy form vanished             |
| स्व-आश्रमे प्राक्-वत्-आसीत् | in his aashram, like before he was |

Maarkandeya's body was full of horripilation and he rushed to touch Thee. He was drawn into Thee by Thy breath. There he saw

the expanse of the whole world. Then thrown out by the breath, he was looked at by Thy sidelong glances. In great joy he approached Thee wanting to embrace Thee. Just then, Thy form disappeared and he found himself in his aashram as before.

गौर्या सार्धं तदग्रे पुरभिदथ गतस्त्वप्रियप्रेक्षणार्थं  
 सिद्धानेवास्य दत्वा स्वयमयमजरामृत्युतादीन् गतोऽभूत् ।  
 एवं त्वस्तेवयैव स्मररिपुरपि स प्रीयते येन तस्मा-  
 न्मूर्तित्रियात्मकस्त्वं ननु सकलनियन्तेति सुव्यक्तमासीत् ॥९॥

|                                |                                       |
|--------------------------------|---------------------------------------|
| गौर्या सार्धं                  | with Gauri                            |
| तत्-अग्रे पुरभित्-अथ           | in front of him Shiva then            |
| गतः-त्वत्-प्रिय-प्रेक्षण-अर्थो | went, Thy devotee to see wanting      |
| सिद्धान्-एव-अस्य               | acquired already by him (Maarkandeya) |
| दत्वा स्वयम्-अयम्-             | giving, of his own, he                |
| अजरा-मृत्युता-आदीन्            | freedom from old age and death etc.,  |
| गतः-अभूत्                      | went away                             |
| एवं त्वत्-सेवया-एव             | thus by Thy service alone             |
| स्मररिपुः-अपि                  | Shiva also                            |
| स प्रीयते                      | he is pleased                         |
| येन तस्मात्-                   | by which, from that                   |
| मूर्ति-त्रयि-आत्मकः-           | the Trinity's own self                |
| त्वं ननु सकल-नियन्ता-          | Thou alone (are) all controlling      |
| इति सुव्यक्तम्-आसीत्           | thus very clearly became              |

Lord Shiva, along with Gauri went to Maarkandeya, desirous of seeing Thy devotee. He gave the boons of freedom from old age and death etc., without being asked for, which the sage had also acquired by his penance. In this manner, Lord Shiva was also pleased by the worship of Thee alone. This also clearly shows that

Thou are Trinity itself Brahmaa Vishnu and Shiva , and also the inner controller of all.

त्र्यंशेस्मिन् सत्यलोके विधिहरिपुरभिन्मन्दिराण्यूर्ध्मूर्ध्वं  
 तेभोऽप्यूर्ध्वं तु मायाविकृतिविरहितो भाति वैकुण्ठलोकः ।  
 तत्र त्वं कारणाभ्यर्थपि पशुपकुले शुद्धसत्त्वैकरूपी  
 सच्चिल्ब्रह्माद्वयात्मा पवनपुरपते पाहि मां सर्वरोगात् ॥१०॥

|                           |                                  |
|---------------------------|----------------------------------|
| त्र्यंशे-अस्मिन् सत्यलोके | in three parts in this Satyaloka |
| विधि-हर-पुरभित-           | Brahmaa Vishnu and Shiva         |
| मन्दिराणि-ऊर्ध्म-ऊर्ध्वं  | abodes one above the other       |
| तेभ्यः-अपि-ऊर्ध्वं तु     | of them above also               |
| माया-विकृति-विरहितः       | bereft of Maayaa and Prakriti    |
| भाति वैकुण्ठलोकः          | shines the realm of Vaikuntha    |
| तत्र त्वं कारण-अम्भसि-    | there Thou in Causal waters      |
| अपि पशुपकुले              | also in the cowherd's house      |
| शुद्ध-सत्त्वैक-रूपी       | pure Saatvic in form             |
| सत्-चित्-ब्रह्म-          | Sat-Chit-Brahma                  |
| अद्वय-आत्मा               | non-dual self                    |
| पवनपुरपते                 | O Lord of Guruvaayur             |
| पाहि मां सर्व-रोगात्      | save me from all diseases        |

In the Satyaloka, in three parts, placed one above the other are located the abodes of Brahmaa Vishnu and Shiva. Above all these is the realm of Vaikuntha which is free from the effects of Maayaa and Prakriti, there, in the Causal Waters as also in the house of cowherds, Thou do shine in a pure Sattvic form as Sat Chit Brahma the non dual self. O Lord of Guruvaayur! do save me from all diseases.

## Dashaka 98

यस्मिन्नेतद्विभातं यत इदमभवद्येन चेदं य एत-  
 द्योऽस्मादुत्तीर्णरूपः खलु सकलमिदं भासितं यस्य भासा ।  
 यो वाचां दूरदूरे पुनरपि मनसां यस्य देवा मुनीन्द्राः  
 नो विद्युस्तत्त्वरूपं किमु पुनरपरे कृष्ण तस्मै नमस्ते ॥१॥

|                          |  |
|--------------------------|--|
| यस्मिन्-एतत्-विभातं      | on which (base) this (universe) is manifested                      |
| यतः-इदम्-अभवत्-          | from which this (universe) became                                  |
| येन च-इदं य एतत्-        | with which (into which) it merges, which itself is this (universe) |
| यः-अस्मात्-उत्तीर्ण-रूपः | who from this is transcended form                                  |
| खलु सकलम्-इदं भासितं     | indeed all this illumined (universe)                               |
| यस्य भासा                | whose illumination (it is)   |
| यः वाचां दूर-दूरे        | that who is from description far beyond                            |
| पुनः-अपि मनसां           | again also from mind's concept                                     |
| यस्य देवा मुनीन्द्राः    | whose the gods and great sages                                     |
| नो विद्युः-तत्त्वरूपं    | do not know true nature  |
| किमु पुनः-अपरे           | what of others   |
| कृष्ण तस्मै नमस्ते       | to that Krishna, salutations                                       |

It is Brahaman itself, on whose base this universe is manifested, from which this universe became, into which it merges, which itself is the universe, who is transcended from this all, from whose illumination the universe is illumined, whose illumination it is. Again, who is far beyond all description and also from the mind's conception. Whose true nature the gods and sages do not know,

what of other lesser beings. To That Krishna, Brahaman itself, salutations.

जन्माथो कर्म नाम स्फुटमिह गुणदोषादिकं वा न यस्मिन्  
 लोकानामृतये यः स्वयमनुभजते तानि मायानुसारी ।  
 विभ्रच्छक्तीररूपोऽपि च बहुतररूपोऽवभात्यद्भुतात्मा  
 तस्मै कैवल्यधामे पररसपरिपूर्णाय विष्णो नमस्ते ॥२॥

|                              |  |
|------------------------------|--|
| जन्म-अथः कर्म नाम            | birth, then activity certainly                               |
| स्फुटम्-इह                   | clearly here   |
| गुण-दोष-आदिकं                | (comprising of) of Gunas' faults etc.,                       |
| वा न यस्मिन्                 | or in whom (there is)  |
| लोकानाम्-ऊतये                | for the world's protection                                   |
| यः स्वयम्-अनुभजते            | who himself undertakes                                       |
| तानि माया-अनुसारी            | those according to Maayaa                                    |
| विभ्रत्-शक्तीः-<br>अरूपः-अपि | projecting the power (of Vidya and<br>Avidya), also formless |
| च बहुतर-रूपः-<br>अवभाति-     | and many forms taking  |
| अद्भुत्-आत्मा                | of wonderful nature  |
| तस्मै कैवल्य-धामे            | for him liberation personified                               |
| पर-रस-परिपूर्णाय             | Supreme Bliss Infinite                                       |
| विष्णो नमस्ते                | O Vishnu! Salutations to Thee                                |

Clearly here in this world, for its protection, Thou do take birth, activity, name etc., by Thy power of Maayaa, comprising of the Gunaas and Vidya and Avidya. O Thou of wonderful nature! O Home of liberation! Though formless, Thou do take on many forms. O Vishnu! Supreme Bliss Infinite! Salutations to Thee.

नो तिर्यच्चन्न मर्त्यं न च सुरमसुरं न स्त्रियं नो पुंमांसं  
 न द्रव्यं कर्म जातिं गुणमपि सदसद्वापि ते रूपमाहुः ।  
 शिष्टं यत् स्यान्निषेधे सति निगमशतैर्लक्षणावृत्तिस्तत्  
 कृच्छ्रेणावेद्यमानं परमसुखमयं भाति तस्मै नमस्ते ॥३॥

|                           |  |
|---------------------------|--|
| नो तिर्यच्चम्-न मर्त्यं   | not bird or animal nor human being           |
| न च सुरम्-असुरम्          | and not god or demon                         |
| न स्त्रियं नो पुंमांसं    | not a woman or a man                         |
| न द्रव्यं कर्म जातिं      | not a substance, function, species           |
| गुणम्-अपि                 | attributes also                              |
| सत्-असत्-वा-अपि           | existent or non existent also                |
| ते रूपम्-आहुः             | Thy form is said to be                       |
| शिष्टं यत् स्यात्-        | left over whatever is                        |
| निषेधे सति निगम-<br>शतैः- | negated having been by several<br>Upanishads |
| लक्षण-आवृत्तिः-तत्        | by references implied, that                  |
| कृच्छ्रेण-आवेद्यमानं      | with difficulty made to know                 |
| परम-सुखमयं भाति           | the Supreme Bliss shines                     |
| तस्मै नमस्ते              | to That Thee salutations                     |

Thy form is said to be, by the wise, of neither bird or animal or of a human being, a god or a demon, a woman or a man, nor is it substance, function, species or attribute, existent or non existent. By such negations by several Upanishads, what is left over, is with great difficulty and implied references made to be known as the Supreme Bliss that shines. To That Thee, salutations.

मायायां बिम्बितस्त्वं सृजसि महदहङ्कारतन्मात्रभेदै-  
 भूतप्रामेन्द्रियाद्यैरपि सकलजगत्स्वप्नसङ्कल्पकल्पम् ।  
 भूयः संहृत्य सर्वं कमठ इव पदान्यात्मना कालशक्त्या  
 गम्भीरे जायमाने तमसि वितिमिरो भासि तस्मै नमस्ते ॥४॥

|                                   |  |
|-----------------------------------|--|
| मायायां बिम्बितः-त्वं             | in Maayaa reflected Thou               |
| सृजसि महत्-अहङ्कार-               | do project Mahat, Ahankaara            |
| तन्मात्र-भेदैः-                   | the (five) Tanmaatraas, different      |
| भूत-ग्राम-इन्द्रिय-आद्यैः-<br>अपि | the elements' group, senses etc., also |
| सकल-जगत्-                         | the whole universe                     |
| स्वप्न-सङ्कल्प-कल्पम्             | like a dream projected article         |
| भूयः संहत्य सर्वं                 | again withdrawing everything           |
| कमठ इव पदानि-                     | like a tortoise, its legs              |
| आत्मना कालशक्त्या                 | by Thy own Kaal Shakti                 |
| गम्भीरे जायमाने तमसि              | in the intense produced darkness       |
| वितिमिरः भासि                     | free from that darkness, Thou do shine |
| तस्मै नमस्ते                      | to That Thee salutations               |

Thou do reflect Thyself in Thy Maayaa, and project the Mahat (whole creation), Ahankaar (Ego), the five different Tanmaatraas (sound, touch, form, taste and smell), the group of five elements (fire, earth, space, air and water), and the senses and the mind etc., also. The whole universe is projected like a dream and the articles in the dream. Again withdrawing everything into Thyself with Thy power of Kaal (Time), like the tortoise drawing in its legs, an intense darkness is produced. Unaffected by this darkness, Thou do shine. To That Thee salutations.

शब्दब्रह्मेति कर्मेत्यणुरिति भगवन् काल इत्यालपन्ति  
 त्वामेकं विश्वहेतुं सकलमयतया सर्वथा कल्प्यमानम् ।  
 वेदान्तैर्यतु गीतं पुरुषपरचिदात्माभिधं ततु तत्वं  
 प्रेक्षामात्रेण मूलप्रकृतिविकृतिकृत् कृष्ण तस्मै नमस्ते ॥५॥

|                 |                    |
|-----------------|--------------------|
| शब्द-ब्रह्म-इति | Primeval Sound, as |
|-----------------|--------------------|

|                         |   |
|-------------------------|---|
| कर्म-इति-अणु-इति        | Karma as, as Atom,                                  |
| भगवन्                   | Lord!   |
| काल इति-आलपन्ति         | as time, thus speak of                              |
| त्वाम्-एकं विश्व-हेतुं  | Thou one only cause of the universe                 |
| सकलमयतया                | being in everything                                 |
| सर्वथा कल्प्यमानम्      | in every way conceivable                            |
| वेदान्तैः-यत्तु गीतं    | by Vedaant, what is stated                          |
| पुरुष-पर-चित्-आत्मा-    | Purush, Supreme Being, Pure Consciousness, Aatman,  |
| अभिधं तत्तु तत्त्वं     | is called, that reality alone                       |
| प्रेक्षा-मात्रेण        | by (whose) just a glance                            |
| मूल-प्रकृति-विकृति-कृत् | the Moola Prakriti's (Maayaa's) modification caused |
| कृष्ण तस्मै नमस्ते      | O Krishna! Salutations to Thee                      |

O Lord! Thou being the only one cause of the universe, being in everything and conceivable in everything are described as and are spoken of as the Primeval Sound, Karma, Atom, Time and so on. In Vedaant that reality alone is called Purusha, Supreme Being, Pure Consciousness and Aatma, and by whose mere glance causes Maayaa to project the universe with various modifications. O Lord Krishna! salutations to Thee.

सत्त्वेनासत्त्या वा न च खलु सदसत्त्वेन निर्वच्यरूपा  
धत्ते यासावविद्या गुणफणिमतिवद्विश्वदश्यावभासम् ।  
विद्यात्वं सैव याता श्रुतिवचनलवैर्यत्कृपास्यन्दलाभे  
संसारारण्यसद्यस्तुतनपरशुतामेति तस्मै नमस्ते ॥६॥

|                      |   |
|----------------------|---|
| सत्त्वेन-असत्त्या वा | by existing or non existing                       |
| न च खलु सदसत्त्वेन   | and not indeed by (both) existing and nonexisting |

|                       |   |
|-----------------------|---|
| निर्वाच्यरूपा धत्ते   | inexplicable causes                             |
| या-असौ-अविद्या        | which this Avidyaa (ignorance)                  |
| गुण-फणि-मति-वत्-      | rope snake concept like                         |
| विश्व-दश्य-अवभासम्    | the universe projection appearance              |
| विद्यात्वं सा-एव याता | becoming Vidyaa (knowledge) that itself becomes |
| श्रुति-वचन-लवैः-      | with some few statements of Vedas               |
| यत्-कृपा-स्यन्द-लाभे  | which along with the grace stream getting       |
| संसार-अरण्य-सद्यः-    | the world forest quickly                        |
| त्रुटन-परशुताम्-एति   | to cut, an axe becomes                          |
|                       | to That Thee salutations                        |

Avidyaa, ignorance, which cannot be described as existent or non-existent or even both, projects the objective world, just as a rope is projected as a snake. When Avidyaa gets transformed into Vidyaa as a result of God's grace flowing like a stream, coupled with hearing of some statements of the scriptures, it becomes the axe which cuts the forest of the objective world. O Lord! to That Thee salutations.

भूषासु स्वर्णवद्वा जगति घटशरावादिके मृत्तिकाव-  
तत्त्वे सञ्चिन्त्यमाने स्फुरति तदधुनाप्यद्वितीयं वपुस्ते ।  
स्वप्नद्रष्टुः प्रबोधे तिमिरलयविधौ जीर्णरज्जोश्च यद्व-  
द्विद्यालाभे तथैव स्फुटमपि विकसेत् कृष्ण तस्मै नमस्ते ॥७॥

|                      |                           |
|----------------------|---------------------------|
| भूषासु स्वर्ण-वत्-वा | in ornaments like gold,or |
|----------------------|---------------------------|

|                         |  |
|-------------------------|--|
| जगति घट-शराव-आदिके      | in the universe, in earthen pots and vessels etc., |
| मृत्तिकावत्-            | clay like  |
| तत्त्वे सञ्चिन्त्यमाने  | in the nature of reality, reflecting               |
| स्फुरति तत्-अधुना-अपि-  | shines that, even now                              |
| अद्वितीयं वपुः-ते       | the non dual self of Thine                         |
| स्वप्न-द्रष्टुः प्रबोधे | for the dreamer, on waking up                      |
| तिमिर-लय-विधौ           | when darkness vanishes, that state (of light)      |
| जीर्ण-रज्जोः-च यत्-वत्- | worn out rope that, similarly                      |
| विद्यालाभे तथा-एव       | on gaining Vidyaa (knowledge) thus only            |
| स्फुटम्-अपि विकसेत्     | Reality also is (seen) clearly                     |
| कृष्ण तस्मै नमस्ते      | That (Reality) Krishna! Salutations to Thee        |

Even when this world is seen as existing, it is Thy nondual self in Reality, just as there is gold in all ornaments and clay in all earthen pots and vessels. Just as for a dreamer, on waking up, darkness vanishes, a worn out rope is seen clearly. When knowledge dawns, it becomes crystal clear through the total sublation of the objective world into Thyself, their substratum. To That Krishna! salutations.

यद्भीत्योदेति सूर्यो दहति च दहनो वाति वायुस्तथान्ये  
 यद्भीता: पद्मजाद्याः पुनरुचितबलीनाहरन्तेऽनुकालम् ।  
 येनैवारोपिताः प्राङ्गनिजपदमपि ते च्यावितारश्च पश्चात्  
 तस्मै विश्वं नियन्ते वयमपि भवते कृष्ण कुर्मः प्रणामम् ॥८॥

|                         |                             |
|-------------------------|-----------------------------|
| यत्-भीत्या-उदेति सूर्यः | by whose fear rises the sun |
| दहति च दहनः             | and burns fire              |
| वाति वायुः-तथा-अन्ये    | blows wind, and others      |

|                         |                                      |
|-------------------------|--------------------------------------|
| यत्-भीताः पद्मज-आद्याः  | by fearing (whom) Brahmaa and others |
| पुनः-उचित-बलीन्-        | again appropriate offerings          |
| आहरन्ते-अनुकालं         | bring at proper time                 |
| येन-एव-आरोपिताः         | by whom alone are raised,            |
| प्राक्-निज-पदम्-अपि     | first, to their own status also      |
| ते च्यावितारः-च पश्चात् | and they are removed later           |
| तस्मै विश्वं नियन्ते    | to that world Controller             |
| वयम्-अपि भवते कृष्णा    | we also to Thee O Krishna            |
| कुर्मः प्रणामम्         | make prostrations                    |

Fearing whom the sun rises, the fire burns, the wind blows, and Brahmaa and others bring appropriate offerings (perform their functions) at the proper time. By whom alone they are raised to their places at the beginning of creation and later removed. To That Controller of the world! To Thee Krishna! we make prostrations.

त्रैलोक्यं भावयन्तं त्रिगुणमयमिदं अक्षरस्यैकवाच्यं  
 त्रीशानामैक्यरूपं त्रिभिरपि निगमैर्गीयमानस्वरूपम् ।  
 तिस्रोवस्था विदन्तं त्रियुगजनिजुषं त्रिक्रमाक्रान्तविश्वं  
 त्रैकाल्ये भेदहीनं त्रिभिरहमनिशं योगभेदैर्भजे त्वाम् ॥९॥

|                            |   |
|----------------------------|---|
| त्रैलोक्यं भावयन्तं        | the three worlds creating                 |
| त्रिगुणमयम्-इदं            | comprising of three gunas, this           |
| अक्षरस्य-ऐकवाच्यं          | of the three letters one and only meaning |
| त्रि-ईशानाम्-<br>ऐक्यरूपम् | of the three Deities one and only form    |
| त्रिभिः-अपि निगमैः-        | by the three Vedas also                   |
| गीयमान-स्वरूपम्            | is sung Thy true nature                   |
| तिसः-अवस्था विदन्तं        | the three states knowing                  |
| त्रियुग-जनि-जुषं           | in the three Yugas taking incarnation     |

|                           |   |
|---------------------------|---|
| त्रि-क्रम-आक्रान्त-विश्वं | in three steps covers the world               |
| त्रैकाल्ये भेदहीनं        | in the three periods of time who is unchanged |
| त्रिभिः-अहम्-अनिशं        | by three, I always                            |
| योगभेदैः-भजे त्वाम्       | different Yogas, worship Thee                 |

Thou do manifest the three worlds comprising of the three gunas. Thou alone are the meaning of the word made up of the three letters (AUM). Thou are one manifestation as the Trinity - Brahmaa Vishnu and Shiva. Thy true nature is sung of by the three Vedas. Thou as pure consciousness are aware of the three states of waking dream and sleep. Thou do take incarnation in the three Yugas, and cover the whole world in three strides. In the three periods of time - past present and future, Thou are unchanged. I always worship Thee by the means of three yogas - Gyaan, Bhakti and Karma.

सत्यं शुद्धं विबुद्धं जयति तव वपुर्नित्यमुक्तं निरीहं  
 निर्द्वन्द्वं निर्विकारं निखिलगुणगणव्यञ्जनाधारभूतम् ।  
 निर्मूलं निर्मलं तत्प्रिवधिमहिमोल्लासि निर्लीनमन्त-  
 निर्सङ्गानां मुनीनां निरुपमपरमानन्दसान्द्रप्रकाशम् ॥१०॥

|                          |  |
|--------------------------|--|
| सत्यं शुद्धं विबुद्धं    | eternal, pure, ever awake                  |
| जयति तव वपुः-            | shines Thy form                            |
| नित्य-मुक्तं निरीहं      | ever free, desireless                      |
| निर्द्वन्द्वं निर्विकारं | beyond opposites, changeless               |
| निखिल गुण-गण-            | all values (good qualities)                |
| व्यञ्जन-आधार-भूतम्       | manifesting and holding, the source        |
| निर्मूलं निर्मलं तत्-    | causeless, taintless (free from ignorance) |
| निरवधि-महिम-उल्लासि      | limitless glory resplendent (shining)      |
| निर्लीनम्-अन्तः-         | latent in the hearts                       |

|                       |                                 |
|-----------------------|---------------------------------|
| निस्सङ्गानाम् मुनीनां | of attachment free sages        |
| निरूपम्-परम्-आनन्द-   | unparalleled blissful conscious |
| सान्द्र-प्रकाशम्      | concentrated illuminating       |

Eternal, pure, ever awake, shines Thy Being, ever free, desireless, beyond opposites, changeless, the source of manifesting and holding of all values and good qualities, causeless, taintless from ignorance, emanating limitless glory, latent in the hearts of the non attached, luminous with the light of concentrated Supreme Bliss.

दुर्वरं द्वादशारं त्रिशतपरिमिलष्टिपर्वभिवीतं  
 सम्भ्रायत् क्रूरवेगं क्षणमनु जगदाच्छिद्य सन्धावमानम् ।  
 चक्रं ते कालरूपं व्यथयतु न तु मां त्वत्पदैकावलम्बं  
 विष्णो कारुण्यसिन्धो पवनपुरपते पाहि सर्वमयौघात् ॥११॥

|                         |  |
|-------------------------|--|
| दुर्वरं द्वादश-आरं      | irreversible, with twelve spokes (12 months) |
| त्रिशत-परिमिलत्-षष्ठि-  | with three hundred combined sixty            |
| पर्व-अभिवीतं            | limbs, (360 teeth or days) constituting      |
| सम्भ्रायत् क्रूर-वेगं   | whirling with fierce speed                   |
| क्षणमनु जगत्-आच्छिद्य   | every moment the universe cutting            |
| सन्धावमानं              | running (forward)                            |
| चक्रं ते कालरूपं        | Thy wheel of time                            |
| व्यथयतु न तु मां        | torment it may not me                        |
| त्वत्-पदैक-अवलम्बं      | Thy feet alone the refuge (to whom)          |
| विष्णो कारुण्यसिन्धो    | O Vishnu! O Ocean of Compassion!             |
| पवनपुरपते               | O Lord of Guruvaayur!                        |
| पाहि-सर्व-आमय-<br>औघात् | save (me) from the ailments altogether       |

O Vishnu! Thy irreversible wheel of time with its twelve spokes(months),and 360 teeth (days), whirling with ferocious speed, cutting the universe every moment , and running forward, may it not torment me, whose only refuge is at Thy feet. O Ocean of Compassion! O Lord of Guruvaayur! save me from my hosts of ailments.

## Dashaka 99

विष्णोर्वीर्याणि को वा कथयतु धरणः कश्च रेणून्मिमीते  
 यस्यैवाङ्ग्नित्रयेण त्रिजगदभिमितं मोदते पूर्णसम्पत्  
 योसौ विश्वानि धत्ते प्रियमिह परमं धाम तस्याभियायां  
 त्वद्भक्ता यत्र माद्यन्त्यमृतरसमरन्दस्य यत्र प्रवाहः ॥१॥

|                                 |  |
|---------------------------------|--|
| विष्णोः-वीर्याणि                | the glories of Vishnu                                    |
| कः वा कथयतु                     | who can recount  |
| धरणः कः-च रेणून्-<br>मिमीते     | and of the earth, who, the sand particles,<br>can count, |
| यस्य-एव-अङ्ग्नि-<br>त्रयेण      | by the three strides of whose feet alone                 |
| त्रि-जगत्-अभिमितं               | the three worlds were measured                           |
| मोदते पूर्ण-सम्पत्              | and is joyous all wealth and prosperities                |
| यः-असौ विश्वानि धत्ते           | who this world supports                                  |
| प्रियम्-इह परमं धाम             | this loving, to me, the supreme abode                    |
| तस्य-अभियायां                   | of His, may I attain                                     |
| त्वत्-भक्ताः-यत्र<br>माद्यन्ति- | Thy devotees where are blissful                          |
| अमृत-रस-मरन्दस्य                | and the immortality juice honey                          |
| यत्र प्रवाहः                    | where flows  |

Who can recount the glories of the All Pervading Lord Vishnu or count the sand particles of the universe? The three strides of His feet alone measured the three worlds, and the worlds are full of joy with wealth and prosperity because of the touch of His feet. He alone is the support of the worlds. His supreme abode is dear to me and may I attain it, where Thy devotees enjoy bliss and the honey juice of immortality flows free.

आद्यायाशेषकर्त्रे प्रतिनिमिषनवीनाय भर्त्रे विभूते-  
 र्भक्तात्मा विष्णवे यः प्रदिशति हविरादीनि यज्ञार्चनादौ ।  
 कृष्णाद्यं जन्म यो वा महदिह महतो वर्णयेत्सोऽयमेव  
 प्रीतः पूर्णो यशोभिस्त्वरितमभिसरेत् प्राप्यमन्ते पदं ते ॥२॥

|                          |   |
|--------------------------|---|
| आद्याय-अशेष-कर्त्रे      | for the Eternal, (the one) who created everything |
| प्रति-निमिष-नवीनाय       | (one who is) every moment new                     |
| भर्त्रे विभूते:-         | (one who is) Lord of all majesties                |
| भक्तात्मा विष्णवे यः     | a devotee, to Vishnu, who                         |
| प्रदिशति हविः:-<br>आदीनि | offers sacrifices etc.,                           |
| यज्ञ-अर्चन-आदौ           | through Yangya worship etc.,                      |
| कृष्णाद्यं जन्म यः वा    | Krishna and other (incarnations) birth, or who    |
| महत्-इह महतः             | great among the greatest here                     |
| वर्णयेत्-सः-अयम्-<br>एव  | describes, he such alone                          |
| प्रीतः पूर्णः            | happy and full                                    |
| यशोभिः-त्वरितम्-         | of renown, quickly                                |
| अभिसरेत् प्राप्यम्-      | attains, the to be attained                       |
| अन्ते पदं ते             | in the end, abode of Thine                        |

A devotee who offers sacrifices through Yangya worship etc., to Vishnu, the one who existed before the creation, one who created everything, one who is every moment new, who is Lord of all majesties, or a devotee who describes the incarnations of Lord, like that of Krishna, which is the greatest, he alone will be happy and full of renown, and at the end of his life will quickly attain the abode which is to be attained in the end - Thy abode.

हे स्तोतारः कवीन्द्रास्तमिह खलु यथा चेतयधे तथैव  
 व्यक्तं वेदस्य सारं प्रणुवत जननोपात्तलीलाकथाभिः ।  
 जानन्तश्शास्य नामान्यखिलसुखकराणीति सङ्कीर्त्यधं  
 हे विष्णो कीर्तनाद्यैस्तव खलु महतस्तत्त्वबोधं भजेयम् ॥३॥

|                                |  |
|--------------------------------|--|
| हे स्तोतारः कवीन्द्राः-        | O you poet laudators                               |
| तम्-इह खलु                     | Him, here indeed                                   |
| यथा चेतयधे तथा-एव              | in which ever way you understand, in that way only |
| व्यक्तं वेदस्य सारं<br>प्रणुवत | the clear essence of the Vedas, praise             |
| जनन-उपात्त-लीला-<br>कथाभिः     | incarnation including sportive deeds narrations    |
| जानन्तः-च-अस्य                 | and understanding His                              |
| नामानि-अखिल-                   | names, limitless                                   |
| सुख-कराणी-इति                  | happiness conferring, thus                         |
| सङ्कीर्त्यधं                   | chant whole heartedly                              |
| हे विष्णो                      | O Lord Vishnu!                                     |
| कीर्तन-आद्यैः-तव               | by chanting etc of Thy (names etc.,)               |
| खलु महतः-तत्त्व-बोधं           | indeed, the Great, the knowledge of Truth          |
| भजेयम्                         | will attain  |

O you poets, who sing the praise of the kings women etc., in whatever way you know, sing the praise of the Lord who is clear essence of all the Vedas, narrating His deeds in various incarnations. Understand that the chanting of His names confers limitless happiness, and so chant them whole heartedly. O Lord Vishnu! by chanting the names of Thee The Great, I will attain the knowledge of the Truth.

विष्णोः कर्माणि सम्पश्यत मनसि सदा यैः स धर्मानबधाद्  
 यानीन्द्रस्यैष भूत्यः प्रियसख इव च व्यातनोत् क्षेमकारी ।  
 वीक्षन्ते योगसिद्धाः परपदमनिशं यस्य सम्यक्प्रकाशं  
 विप्रेन्द्रा जागरूकाः कृतबहुनुतयो यच्च निर्भासयन्ते ॥४॥

|                        |  |
|------------------------|--|
| विष्णोः कर्माणि        | Mahaa Vishnu's deeds                   |
| सम्पश्यत मनसि          | reflect on, in the mind                |
| सदा यैः स              | always, by which He                    |
| धर्मान्-अबधात्-        | Dharma (righteousness) established     |
| यानि-इन्द्रस्य-एष      | which (deeds) for Indra, He            |
| भूत्यः प्रियसख इव च    | as a servant and as a friend           |
| व्यातनोत् क्षेमकारी    | carried out, welfare bringing,         |
| वीक्षन्ते योगसिद्धाः   | is experienced by Yogis and Siddhaas   |
| परपदम्-अनिशं           | the transcendent Supreme state, always |
| यस्य सम्यक्-प्रकाशं    | whose, well illumined                  |
| विप्रेन्द्राः-जागरूकाः | great holy men, and scholars           |
| कृत-बहु-नुतयः          | composing many hymns                   |
| यत्-च निर्भासयन्ते     | whom try to expound                    |

One should always meditate on the great deeds of Lord Mahaa Vishnu, by which He established righteousness, and by which He helped Indra sometimes as a servant, and some times as a friend, bringing welfare to him and to the whole world. The Lord's supreme state and well illumined Pure Consciousness is experienced by Yogis and Siddhas. Whose greatness great holy men and scholars try to expound by composing many hymns of praise.

नो जातो जायमानोऽपि च समधिगतस्त्वन्भहिम्नोऽवसानं  
 देव श्रेयांसि विद्वान् प्रतिमुहुरपि ते नाम शंसामि विष्णो ।

तं त्वां संस्तौमि नानाविधनुतिवचनैरस्य लोकत्रयस्या-  
प्यूर्ध्वं विभ्राजमाने विरचितवसतिं तत्र वैकुण्ठलोके ॥५॥

|                         |  |
|-------------------------|--|
| नो जातः-जायमानः-अपि च   | not,those born and also those being born now |
| समधिगतः-त्वत्-महिम्नः-  | have understood Thy majesty (glory)          |
| अवसानं                  | the limit (limitlessness)                    |
| देव श्रेयांसि विद्वान्  | O Lord! Welfare promoting, knowing           |
| प्रति-मुहुः-अपि         | every moment also                            |
| ते नाम शंसामि विष्णो    | Thy name I will chant O Vishnu!              |
| तं त्वां संस्तौमि       | That Thee, I will praise                     |
| नानाविध-नुति-वचनैः-     | by various different hymns invoking          |
| अस्य लोक-त्रयस्य-       | of these three world's                       |
| अपि-ऊर्ध्वं विभ्राजमाने | also above shining                           |
| विरचित-वसतिं            | created and residing in                      |
| तत्र वैकुण्ठलोके        | that Vaikunthaloka                           |

Those born and those being born now, have not understood Thy limitless majesty and glory. O Lord! Knowing that the chanting of Thy names is welfare promoting, I will every moment chant Thy names. O Vishnu! I will praise Thee by various different hymns invoking Thee who do reside in the Vaikunthaloka which shines transcending the three worlds.

आपः सृष्ट्यादिजन्याः प्रथममयि विभो गभदिशे दधुस्त्वां  
यत्र त्वय्येव जीवा जलशयन हरे सङ्गता ऐक्यमापन् ।  
तस्याजस्य प्रभो ते विनिहितमभवत् पद्ममेकं हि नामौ  
दिक्पत्रं यत् किलाहुः कनकधरणिभृत् कर्णिकं लोकरूपम् ॥६॥

|                       |   |
|-----------------------|---|
| आपः सृष्टि-आदि-जन्याः | water, in the creations beginning was created |
|-----------------------|---|

|                         |   |
|-------------------------|---|
| प्रथमम्-अयि विभो        | at first, O Lord of the Universe!                 |
| गर्भ-देशे दधुः-त्वां    | inside themselves held Thee                       |
| यत्र त्वयि-एव जीवाः     | where, in Thee alone, the jeevas                  |
| जलशयन हरे               | O Lord Reclining in the Waters!                   |
| सङ्गताः-ऐक्यम्-आपन्     | came together and merger getting                  |
| तस्य-अजस्य प्रभो ते     | of that birthless Lord! Of Thee                   |
| विनिहितम्-अभवत्         | placed remained                                   |
| पद्मम्-एकं हि नाभौ      | lotus one, indeed in (Thy) naval                  |
| दिक्-पत्रं यत् किल-आहुः | the quarters were petals of which, indeed is said |
| कनकधरणिभूत्             | the golden mountain                               |
| कर्णिकं लोक-रूपम्       | the pericarp constituting the worlds              |

O Lord of the Universe! At first, at the beginning of the creation water came into existence and held Thee into themselves. O Lord Reclining on the Waters! All the jeevas then were merged and held in Thy being. On Thee the Birthless Lord! There rose one lone lotus from Thy naval with eight petals representing the eight quarters and the golden mountain (Mahaameru) as its pericarp representing all the worlds.

हे लोका विष्णुरेतद्भुवनमजनयत्तत्र जानीथ यूयं  
 युष्माकं ह्यन्तरस्थं किमपि तदपरं विद्यते विष्णुरूपम् ।  
 नीहारप्रख्यायापरिवृतमनसो मोहिता नामरूपैः  
 प्राणप्रीत्येकतृप्ताश्वरथ मखपरा हन्त नेच्छा मुकुन्दे ॥७॥

|                             |                           |
|-----------------------------|---------------------------|
| हे लोका                     | O men!                    |
| विष्णुः-एतत्-भुवनम्-अजनयत्- | Vishnu this world created |
| तत्-न जानीथ यूयं            | that do not know you all  |

|                          |  |
|--------------------------|--|
| युष्माकं हि-अन्तरस्थं    | of you all inside resides                  |
| किमपि तत्-परं            | another indescribable                      |
| विद्यते विष्णुरूपं       | there remains Vishnu's form                |
| नीहार-प्रख्य-माया-       | mist like Maayaa                           |
| परिवृत्-मनसः:            | covered minds                              |
| मोहिताः नाम-रूपैः        | infatuated by names and shapes             |
| प्राण-प्रीति-एक-तृप्ताः- | sense enjoyments alone satisfied with      |
| चरथ मखपरा                | you are living inclined towards sacrifices |
| हन्त न-इच्छा मुकुन्दे    | alas! (you) do not covet Mukund            |

O men! You all do not know that Vishnu is the creator of this world. You also do not know that he resides in a subtle form within you. With your minds covered with the mist of Maayaa, you are infatuated by names and shapes, performing sacrifices with the aim of living a life deeming sense satisfaction the sole meaning of life. Alas! you do not covet Mukunda (Krishna).

मूर्धामक्षणां पदानां वहसि खलु सहस्राणि सम्पूर्य विश्वं  
 तत्प्रोक्लम्यापि तिष्ठन् परिमितविवरे भासि चित्तान्तरेऽपि ।  
 भूतं भव्यं च सर्वं परपुरुष भवान् किञ्च देहेन्द्रियादि-  
 ष्वाविष्टोऽप्युद्गतत्वादमृतसुखरसं चानुभुञ्जे त्वमेव ॥८॥

|                      |                                 |
|----------------------|---------------------------------|
| मूर्धाम्-अक्षणां     | of heads, of eyes               |
| पदानां वहसि खलु      | of feet, undertake indeed       |
| सहस्राणि             | thousands                       |
| सम्पूर्य विश्वं      | filling the universe            |
| तत्-प्रोक्लम्य-अपि   | that transcending also          |
| तिष्ठन् परिमित-विवरे | established in a limited cavity |

|                               |  |
|-------------------------------|--|
| भासि-चित्त-अन्तरे-<br>अपि     | (Thou) do shine inside the hearts also (of beings) |
| भूतं भव्यं च सर्वं            | past future and everything                         |
| परपुरुष भवान्                 | O Supreme Being Thou!                              |
| किञ्च देह-इन्द्रिय-<br>आदिषु- | what more, in body, senses etc.,                   |
| आविष्टः-अपि-                  | entering also                                      |
| उद्गतत्वात्-                  | being beyond all that                              |
| अमृत-सुख-रसं                  | liberation bliss nectar                            |
| च-अनुभुद्धे त्वम्-एव          | do enjoy Thou alone                                |

O Supreme Being! Thou do have thousands of heads eyes and feet which fill the whole world, yet transcending it all, Thou do reside in the limited cavity of the inner most heart of beings. Thou are everything in the past future and now. Besides, what more, though Thou have entered the body senses etc., Thou alone transcend all this and enjoy the bliss of the liberation nectar.

यत्तु त्रैलोक्यरूपं दधदपि च ततो निर्गतोऽनन्तशुद्ध-  
ज्ञानात्मा वर्तसे त्वं तव खलु महिमा सोऽपि तावान् किमन्यत् ।  
स्तोकस्ते भाग एवाखिलभुवनतया वश्यते त्र्यंशकल्पं  
भूयिष्ठं सान्द्रमोदात्मकमुपरि ततो भाति तस्मै नमस्ते ॥९॥

|                             |   |
|-----------------------------|---|
| यत्-तु त्रैलोक्य-रूपं दधत्- | because of, the three world's form, taking on |
| अपि च ततः निर्गतः:-         | and also from that transcending               |
| अनन्त-शुद्ध-ज्ञान-आत्मा     | Eternal Pure Knowledge Consciousness          |
| वर्तसे त्वं तव खलु          | do remain Thou, Thy indeed                    |
| महिमा सः-अपि                | greatness that also                           |
| तावान् किम्-अन्यत्          | is so great, what more                        |
| स्तोकः-ते भागः              | a small of Thy part                           |

|                                   |                                   |
|-----------------------------------|-----------------------------------|
| एव अखिल-भुवन-तया                  | alone is whole world encompassing |
| दृश्यते त्र्यंश-कल्पं             | is seen, three parts, about       |
| भूयिष्ठं सान्द्र-मोद-<br>आत्मकम्- | the major, intense bliss bearing  |
| उपरि ततः भाति                     | above all that shines             |
| तस्मै नमः-ते                      | for That Thee salutation to Thee  |

O Infinite Being! Having taken on the form of the three worlds,  
Thou do transcend all that. Thou remain the Eternal Pure  
Knowledge Consciousness. What more, Thy greatness is so great  
that only a small part of it is seen as encompassing the whole  
world. The major three fourth part is intense bliss bearing, and  
shines above and beyond all. To That Thee salutations.

अव्यक्तं ते स्वरूपं दुरधिगमतमं ततु शुद्धैकसत्त्वं  
व्यक्तं चाप्येतदेव स्फुटममृतरसाम्भोधिकल्लोलतुल्यम् ।  
सर्वोक्तृष्टामभीष्टां तदिह गुणरसेनैव चित्तं हरन्तीं  
मूर्ति ते संश्रयेऽहं पवनपुरपते पाहि मां कृष्ण रोगात् ॥१०॥

|                                     |  |
|-------------------------------------|--|
| अव्यक्तं ते स्वरूपं                 | non-manifested Thy nature (the Nirguna form)     |
| दुरधिगमतमं                          | is very difficult to grasp                       |
| तत्-तु शुद्ध-एक-सत्त्वं             | that also pure and Sattvic                       |
| व्यक्तं च-अपि-                      | graspable and also                               |
| एतत्-एव स्फुटम्-                    | this alone is clear (manifested form)            |
| अमृत-रस-अम्भोधि-                    | liberation nectar's ocean                        |
| कल्लोल-तुल्यम्                      | waves like                                       |
| सर्वोक्तृष्टाम्-अभीष्टां तत्-<br>इह | the most superior, most dear/lovable that here   |
| गुण-रसेन-एव चित्तं<br>हरन्तीं       | by its qualities and attribute, attract the mind |

|                       |                               |
|-----------------------|-------------------------------|
| मूर्ति ते संश्रये-अहं | Thy idol (form) resort to I   |
| पवनपुरपते पाहि मां    | O Lord of Guruvaayur! Save me |
| कृष्ण रोगात्          | O Krishna! From disease       |

Thy unmanifested formless Being (Nirguna) is very difficult to grasp, whereas Thy form of pure Satva (Saguna) can easily be grasped. This form is clear and is like a wave on the ocean of liberation nectar. It is the most superior dear and lovable, with its attributes and qualities attracting the mind. To That Thy idol form I resort to. O Lord of Guruvaayur! Shri Krishna! save me from all diseases.

# Dashaka 100

अग्रे पश्यामि तेजो निबिडतरकलायावलीलोभनीयं  
 पीयूषाप्लावितोऽहं तदनु तदुदरे दिव्यकैशोरवेषम् ।  
 तारुण्यारम्भरस्यं परमसुखरसास्वादरोमाञ्चिताङ्गैः-  
 रावीतं नारदाद्यैर्विलसदुपनिषत्सुन्दरीमण्डलैश्च ॥१॥

|                     |   |
|---------------------|---|
| अग्रे पश्यामि तेजः  | in front (of me) I see a radiance             |
| निबिडतर-कलाय-       | (like that of) very thick Kalaaya (blue lily) |
| अवली-लोभनीयं        | array, charming                               |
| पीयूष-आप्लावितः-अहं | in the nectar bathed am I                     |
| तत्-अनु तत्-उदरे    | then in its centre (of the radiance)          |
| दिव्य-कैशोर-वेषम्   | in a divine young form of a body              |
| तारुण्य-आरम्भ-रस्यं | the onset of youth enchanting                 |
| परम-सुख-रस-         | supreme bliss nectar experiencing             |
| आस्वाद-             |   |
| रोमाञ्चित-अङ्गैः-   | by enthralled bodied                          |
| आवीतं नारद-आद्यैः-  | surrounded by Naarada etc.,                   |
| विलसत्-उपनिषत्-     | resplendent Upanishads                        |
| सुन्दरी-मण्डलैः-च   | and as a group of beautiful women             |

In front of me I see a bluish radiance excelling a very thick array of Kalaaya (blue lily) flowers. I am bathed in the nectar of the sight. Then, in the centre of the radiance I see the form of a divine young body enchanting by the budding of youth. He is surrounded by sages like Naarada thrilled with ecstatic bliss, and by a group of beautiful women who are the Upanishads embodied.

नीलाभं कुञ्चिताग्रं घनममलतरं संयतं चारुभङ्ग्या  
 रक्तोत्तंसाभिरामं वलयितमुदयच्छन्द्रकैः पिञ्छजालैः ।

मन्दारसङ्ग-निवीतं तव पृथुकबरीभारमालोकयेऽहं  
स्निग्धश्वेतोर्ध्वपुण्ड्रामपि च सुललितां फालबालेन्दुवीथीम् ॥२

|                         |                                     |
|-------------------------|-------------------------------------|
| नीलाभं कुञ्जिताग्रं     | dark and curly in front             |
| घनम्-अमलतरं             | thick and very clean                |
| संयतं चारु-भड़ग्या      | held together in a beautiful manner |
| रत्न-उत्तंस-अभिरामं     | bejewelled very beautifully         |
| वलयितम्-उदयत्-चन्द्रकैः | encircled by glistening eyed        |
| पिञ्छजालैः              | peacock feather plumes              |
| मन्दार-सक्-निवीतं       | mandaar flower garland tied with    |
| तव पृथु-कबरी-भारम्-     | Thy luxuriant locks of hair         |
| आलोकये-अहं              | see I                               |
| स्निग्ध-श्वेत-ऊर्ध्व-   | and soft white upright              |
| पुण्ड्राम्-अपि च        | sandal paste mark also              |
| सुललितां फाल-           | (on a) smooth forehead (like a)     |
| बाल-इन्दु-वीथीम्        | young moon's line                   |

I see Thy luxuriant locks of hair dark and curly, thick and very clean, held together in a very beautiful manner, bejewelled and very beautifully tied with a plume of peacock feathers having glistening eyes, encircled by a garland of mandaar flowers. I also see Thy broad smooth forehead with its soft white upright sandal paste mark, like a young moon's line.

हृद्यं पूर्णानुकम्पार्णवमृदुलहरीचञ्चलभूविलासै-  
रानीलस्निग्धपक्ष्मावलिपरिलसितं नेत्रयुग्मं विभो ते ।  
सान्द्रच्छायं विशालारुणकमलदलाकारमामुग्धतारं  
कारुण्यालोकलीलाशिशिरितभुवनं क्षिप्यतां मयनाथे ॥३॥

|                        |                                  |
|------------------------|----------------------------------|
| हृद्यं पूर्ण-अनुकम्पा- | attractive, full of compassion's |
|------------------------|----------------------------------|

|                      |                                 |
|----------------------|---------------------------------|
| अर्णव-मृदु-लहरी-     | oceans' gentle waves            |
| चञ्चल-भू-विलासैः-    | playful eyebrows tremulous play |
| आनील-स्निग्ध-पक्षम्- | bluish glistening eyelashes     |
| आवलि-परिलसितं        | rows beautifying                |
| नेत्र-युग्मं विभो ते | the two eyes of Thee O Lord!    |
| सान्द्र-च्छायं       | very lustrous                   |
| विशाल-अरुण-          | big red                         |
| कमल-दल-आकारम्-       | lotus petal shaped              |
| आमुग्ध-तारं          | very beautiful pupils           |
| कारुण्य-आलोक-लीला-   | merciful glances casting        |
| शिशिरित-भुवनं        | cooling the worlds              |
| क्षिप्यतां मयि-अनाथे | do cast on me, the forsaken     |

O All pervading Lord! Do cast on me, the forsaken one, the glances of Thy pair of eyes which are attractive with brows that are tremulous like gentle waves in the ocean of compassion. Thy eyes which are very lustrous and have rows of beautiful bluish eyelashes. They are shaped like big red lotus petals and have very beautiful pupils. Thy glances cool the worlds.

उत्तुङ्गोल्लासिनासं हरिमणिमुकुरप्रोल्लसद्गण्डपाली-  
व्यालोलत्कण्ठपाशाञ्जितमकरमणीकुण्डलद्वन्द्वदीप्रम् ।  
उन्मीलद्वन्तपड़क्तिस्फुरदरुणतरच्छायबिम्बाधरान्तः-  
प्रीतिप्रस्यन्दिमन्दस्मितमधुरतरं वक्त्वमुद्वासतां मे ॥४॥

|                       |  |
|-----------------------|--|
| उत्तुङ्ग-उल्लासि-नासं | high prominent beautiful nose          |
| हरि-मणि-मुकुर-        | emerald mirror                         |
| प्रोल्लसत्-गण्ड-पाली- | reflecting cheek area                  |
| व्यालोलत्-कर्ण-पाश-   | dangling near the ears                 |
| अञ्जित-मकर-मणी-       | marked with fish and studded with gems |

|                           |   |
|---------------------------|---|
| कुण्डल-द्वन्द्व-दीप्रम्   | earring's pair resplendent                |
| उच्चीलत्-दन्त-पड़कित-     | revealing the rows of teeth               |
| स्फुरत्-अरुणतर-<br>च्छाय- | quivering ruby red                        |
| बिम्ब-अधरान्तः-           | like bimba fruit, between the lips        |
| प्रीति-प्रस्थन्दि-        | with love flowing                         |
| मन्द-स्मित-मधुर-तरं       | gentle smile very sweet                   |
| वक्त्रं-उद्घासतां मे      | Thy face, may be clear and shines unto me |

Thy face is beautiful with a prominent and well shaped nose, Thy cheek area, like an emerald mirror reflects the pair of fish shaped gem studded earrings dangling from the ears, are resplendent. Thy quivering ruby red lips like the bimba fruit, slightly parted reveal Thy beautiful row of teeth, and the very sweet gentle smile over flows with love. O Lord! may that Thy face clearly shine unto me.

बाहुद्वन्द्वेन रत्नोज्ज्वलवलयभृता शोणपाणिप्रवाले-  
 नोपात्तां वेणुनाली प्रसृतनखमयूखाङ्गुलीसङ्गशाराम् ।  
 कृत्वा वक्त्रारविन्दे सुमधुरविकसद्रागमुद्दाव्यमानैः  
 शब्दब्रह्मामृतैस्त्वं शिशिरितभुवनैः सिञ्च मे कर्णवीथीम् ॥५॥

|                           |  |
|---------------------------|--|
| बाहु-द्वन्द्वेन           | by two hands                               |
| रत्न-उज्ज्वल-वलय-<br>भृता | studded shining bangles wearing            |
| शोण-पाणि-प्रवालेन-        | red hands like corals                      |
| उपात्तां वेणुनाली         | holding the flute                          |
| प्रसृत-नख-मयूख-           | spreading from the nails the rays          |
| अङ्गुली-सङ्ग-शाराम्       | by Thy fingers' contact made multi colored |
| कृत्वा वक्त्र-अरविन्दे    | applied to Thy face lotus                  |

|                      |                         |
|----------------------|-------------------------|
| सुमधुर-विकसत-        | sweet producing         |
| रागम्-उद्धाव्यमानैः  | melodies flowing        |
| शब्द-ब्रह्म-अमृतैः-  | sound as Brahman nectar |
| त्वं शिशिरित-भुवनैः  | Thou cooling the worlds |
| सिञ्च मे कर्ण-वीथीम् | soak my ear passages    |

Deign to soak my ear passages, with the extremely sweet melodies which cool all the worlds and which are Brahman Itself in the form of sound, which flows out of Thy flute which is placed on Thy lotus mouth. The flute is multi colored by the contact with the finger nails' rays spreading out, the two hands wearing studded shining bangles and red as coral, holding it.

उत्सर्पत्कौस्तुभश्रीततिभिररुणितं कोमलं कण्ठदेशं  
 वक्षः श्रीवत्सरम्यं तरलतरसमुद्दीप्रहारप्रतानम् ।  
 नानावर्णप्रसूनावलिकिसलयिनीं वन्यमालां विलोल-  
 ल्लोलम्बां लम्बमानामुरसि तव तथा भावये रत्नमालाम् ॥६॥

|                         |   |
|-------------------------|---|
| उत्सर्पत्-कौस्तुभ-      | emitting (from the) Kaustubha                   |
| श्री-ततिभिः-अरुणितं     | lustrous ray collection (by which) rendered red |
| कोमलं कण्ठ-देशं         | delicate neck area                              |
| वक्षः श्रीवत्स-रम्यं    | chest with Shreevatsa mark beautified           |
| तरलतर-समुद्दीप्र-       | tremulous and brilliant                         |
| हार-प्रतानं             | necklaces many                                  |
| नाना-वर्ण-प्रसून-       | various colored flowers                         |
| अवलि-किसलयिनीं          | rows and tender sprouts                         |
| वन्यमालां विलोलत्-      | wild flower garlands hovering                   |
| लोलम्बां<br>लम्बमानाम्- | ( on which) bees, hanging                       |

|                  |                                  |
|------------------|----------------------------------|
| उरसि तव तथा      | on Thy chest, thus               |
| भावये रत्नमालाम् | I meditate, on the gem necklaces |

I meditate on Thy handsome neck rendered red by the lustrous rays emitting from the Kaustubh jewel, Thy chest beautified with the Shreevatsa mark, tremulous and brilliant many pearl and gem necklaces and garlands made from rows of wild multi colored flowers, with bees hovering on them, spread on Thy chest.

अङ्गे पञ्चाङ्गरागैरतिशयविकससौरभाकृष्टलोकं  
लीनानेकत्रिलोकीविततिमपि कृशां बिभ्रतं मध्यवल्लीम् ।  
शक्राशमन्यस्ततप्तोज्ज्वलकनकनिभं पीतचेलं दधानं  
ध्यायामो दीप्तरश्मिस्फुटमणिरशनाकिङ्किणीमण्डितं त्वां ॥७॥

|                         |  |
|-------------------------|--|
| अङ्गे-पञ्च-अङ्ग-रागै:-  | on Thy body, of five ingredients, the uguent |
| अतिशय-विकसत्-सौरभ-      | very much spreading fragrance                |
| आकृष्ट-लोकं             | (and so) attracting the whole world          |
| लीन-अनेक-त्रिलोकी       | holding the whole of the three worlds        |
| विततिम्-अपि कृशां       | as a group, even then, slender               |
| बिभ्रतं मध्यवल्लीम्     | having midriff (waist), like a creeper       |
| शक्र-अशम-न्यस्त-        | on a sapphire rock placed                    |
| तप्त-उज्ज्वल-कनक-निभं   | molten, shining gold like                    |
| पीत-चेलं दधानं ध्यायामः | yellow cloth wearing, we meditate on         |
| दीप्त-रश्मि-स्फुट-      | brilliant rays emitting                      |
| मणि-रशना-               | gem studded girdle (with)                    |
| किङ्किणी-मण्डितं त्वाम् | mini bells (adorned) Thee                    |

We meditate on Thee, the unguents of five ingredients smeared on whose body attracts the whole world by the spreading of its fragrance. We meditate on Thee whose midriff waist is slender and creeper like, even though it holds all the three worlds within. We meditate on Thee whose body is like a rock of sapphire, and is adorned by a yellow silk cloth which is shining like molten gold and wearing a girdle made of studded gems and with minibells on it, emitting brilliant rays.

ऊरू चारू तवोरु घनमसृणरुचौ चित्तचोरौ रमाया:  
 विश्वक्षोभं विशद्धक्य ध्रुवमनिशमुभौ पीतचेलावृताङ्गौ ।  
 आनम्राणां पुरस्तान्यसनधृतसमस्तार्थपालीसमुद्ध-  
 छायं जानुद्वयं च क्रमपृथुलमनोजे च जड्बे निषेवे ॥८॥

|                        |   |
|------------------------|---|
| ऊरू चारू तव-ऊरू        | stout handsome Thy thighs                   |
| घन-मसृण-रुचौ           | solid and soft and charming                 |
| चित्त-चोरौ रमाया:      | stealing Ramaa's heart                      |
| विश्व-क्षोभं विशद्धक्य | the whole world excitement, fearing         |
| ध्रुवम्-अनिशम्-उभौ     | certainly, always them both                 |
| पीत-चेल-आवृत-अङ्गौ     | (with) yellow cloth covering both parts     |
| आनम्राणां पुरस्तात्-   | in front of the devotees                    |
| न्यसन-धृत-समस्त-       | putting and holding all                     |
| अर्थ-पाली-समुद्रत्-    | the collection of desired objects, a casket |
| छायं जानु-द्वयं च      | like, and two knees                         |
| क्रम-पृथुल मनोजे       | tapering and beautiful                      |
| च जड्बे निषेवे         | forelegs, I meditate on                     |

I meditate on Thy two handsome thighs, which are solid soft and charming, stealing Ramaa's heart. Fearing to excite the whole world, definitely, they are always covered with yellow silk cloth. Thy two knees, are like two caskets holding all the desired objects

for Thy devotees, and Thy two forelegs are beautifully tapered and fleshy.

मञ्जीरं मञ्जुनादैरिव पदभजनं श्रेय इत्यालपन्तं  
 पादाग्रं भ्रान्तिमज्जत्प्रणतजनमनोमन्दरोद्धारकूर्मम् ।  
 उत्तुङ्गाताम्रराजन्नखरहिमकरज्योत्स्या चाऽश्रितानां  
 सन्तापधान्तहन्तीं ततिमनुकलये मङ्गलामङ्गुलीनाम् ॥९॥

|                            |  |
|----------------------------|--|
| मञ्जीरं मञ्जु-नादैः-इव     | the anklets, by their sweet sound, as if     |
| पद-भजनं श्रेय              | (Thy) feet worship is excellent              |
| इति-आलपन्तं                | thus saying                                  |
| पाद-अग्रं भ्रान्ति-मज्जत्- | the forefeet, at the time of deluge, sinking |
| प्रणत-जन-मनः-              | prostrating peoples' minds                   |
| मन्दर-उद्धार-कूर्मम्       | the Mandaar mountain lifting up tortoise     |
| उत्तुङ्ग-आताम्र-राजत्-     | raised, very red and shining                 |
| नखर-हिमकर-ज्योत्स्या       | toe nails' moon light                        |
| च-आश्रितानां               | and of the devotees                          |
| सन्ताप-धान्त-हन्तीं        | sorrowful darkness expelling                 |
| ततिम्-अनुकलये              | rows (of toe nails) I meditate on            |
| मङ्गलाम्-अङ्गुलीनाम्       | (of the) auspicious toes                     |

I meditate on Thy anklets with their sweet sound, which, as it were, sweetly confirm the excellence of worshipping at Thy feet. Thy incarnation of the tortoise which lifted up the Mandaar mountain at the time of the deluge, Thy forefeet lift up the minds of the people who prostrate at Thy feet. Thy toe nails, of Thy auspicious toes, slightly raised, very red and shining are like the moon light expelling the darkness of the sorrows of Thy devotees. I meditate on them.

योगीन्द्राणां त्वदङ्गेष्वधिकसुमधुरं मुक्तिभाजां निवासो  
 भक्तानां कामवर्षदयुतरुकिसलयं नाथ ते पादमूलम् ।

नित्यं चित्तस्थितं मे पवनपुरपते कृष्ण कारुण्यसिन्धो  
हृत्वा निशेषतापान् प्रदिशतु परमानन्दसन्दोहलक्ष्मीम् ॥१०॥

|                         |  |
|-------------------------|--|
| योगीन्द्राणां           | for the great yogis                              |
| त्वत्-अङ्गेषु-          | among Thy body parts                             |
| अधिक-सुमधुरं            | most beloved                                     |
| मुक्तिभाजां निवासः      | for the liberated ones, (they) are the residence |
| भक्तानां काम-वर्ष-      | for the devotees, the desires pouring            |
| द्रयु-तरु-किसलयं        | heavenly tree's sprouts                          |
| नाथ ते पादमूलम्         | are, O Lord! Soles of Thy feet                   |
| नित्यं चित्त-स्थितं मे  | may they always rest in my mind                  |
| पवनपुरपते कृष्ण         | O Lord of Guruvaayur! O Krishna!                 |
| करुणासिन्धो             | O Ocean of Compassion!                           |
| हृत्वा निशेष-तापान्     | destroying all my sufferings                     |
| प्रदिशतु परम-<br>आनन्द- | confer (on me) Supreme Bliss                     |
| सन्दोह-लक्ष्मीम्        | in a flow of fullness (abundance)                |

O Lord! Among the parts of Thy body, the soles of Thy feet are the most beloved and coveted to the great yogis. The liberated ones reside there. They pour all the desires of their devotees, and are like the sprouts of the celestial tree. O Lord of Guruvaayur! O Lord Krishna! may those feet always rest in my heart. O Ocean of Compassion! destroy all my sorrows and confer a full abundant flow of Supreme Bliss.

अज्ञात्वा ते महत्वं यदिह निगदितं विश्वनाथ क्षमेथा:  
स्तोत्रं चैतत्सहस्रोत्तरमधिकतरं त्वत्प्रसादाय भूयात् ।  
द्वेधा नारायणीयं श्रुतिषु च जनुषा स्तुत्यतावर्णनेन  
स्फीतं लीलावतारैरिदमिह कुरुतामायुरारोग्यसौख्यम् ॥११॥

|                       |   |
|-----------------------|---|
| अज्ञात्वा ते महत्वं   | not knowing Thy greatness               |
| यत्-इह निगदितं        | what ever here is said                  |
| विश्वनाथ क्षमेथा:     | O Lord of the Universe! Pardon me       |
| स्तोत्रम् च-एतत्-     | and this hymn                           |
| सहस्र-उत्तरम्-अधिकतरं | of a thousand and more (verses)         |
| त्वत्-प्रसादाय भूयात् | for Thy grace be (a source)             |
| द्वेधा नारायणीयं      | in two ways it is Naaraayaneeyam        |
| श्रुतिषु च जनुषा      | and in the Vedas Thy incarnations       |
| स्तुत्यता-वर्णनेन     | sung about and described                |
| स्फीतं लीला-अवतारैः-  | it is full of Thy sportive incarnations |
| इदम्-इह कुरुताम्-     | this here may confer                    |
| आयुः-आरोग्य-सौख्यम्   | long life, good health and happiness    |

O Lord of the Universe! Deign to pardon me for what I have said here, not knowing fully Thy greatness. This hymn consists of more than a thousand verses. May it be the source of Thy abounding grace. It is in two ways Naaraayaneeyam. May this hymn which describes in accordance with the Vedas, Thy creative actions and Thy sportive incarnations, confer long life, good health and happiness.

॥ ऊँ नमो भगवते वासुदेवाय ॥