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 Guruvaayur, 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 avataras starting with Matsyavatara (the incarnation as fish). The 10 avataras (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 Naarayaneyam 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 Narayananeeyam, 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 नम: ||

Dashaka 1

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

सान्द्र-आनन्द-अवबोधात्मकं	Which is of the nature of intense Bliss and Supreme Consciousness
अनुपमितं	without comparison
काल-देश-अवधिभ्यां 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 पुन:	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 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 जन: क्षुद्रतैव स्फुटेयम् ।
एते तावद्वयं तु स्थिरतरमनसा विश्वपीड़ापहत्यै
निश्शेषात्मानमेनं गुरुपवनपुराधीशमेवाश्रयाम: ॥ 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 जन:	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-पीड़ा-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-आश्रयाम:	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
भूतैर्भूतेन्द्रियैस्ते वपुरिति बहुश: श्रूयते व्यासवाक्यम्।
तत् स्वच्छत्वाद्यदाच्छादितपरसुखचिद्गर्भनिर्भासरूपं
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)
अपरिकलनत:	being not mixed (and so)
निर्मलं	absolutely pure
तेन तावत् भूतै: -	from it (shuddha satva) was born
भूतेन्द्रियै: - ते वपु: -	Thy form constituted of the subtle elements and organs of sense and action
इति बहुश: श्रूयते	thus is repeatedly heard
व्यासवाक्यं	from the words of (sage) Vyasa
तत् स्वच्छत्वात्-	that (form) because of its purity
यत्-आच्छादित-परसुखचित्-गर्भ-निर्भासरूपं	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 ।
कल्लोलोल्लासतुल्यं खलु विमलतरं सत्त्वमाहुस्तदात्मा
कस्मान्नो निष्कलस्त्वं सकल इति वचस्त्वत्कलास्वेव भूमन् ॥ ४ ॥

निष्कम्पे	(in the) vibrationless (changeless)
नित्य-पूर्णे	(and in the) ever full

निरवधि-परमानन्द-पीयूष-रूपे	unlimited nectarine Bliss personified
निर्लीन-अनेक-मुक्तावलि-सुभगतमे	(in which) many liberated ones having merged and hence is extremely resplendent (or resplendent because of many pearls in the ocean)
निर्मल-ब्रह्म-सिन्धौ	in the pure ocean of Brahman
कल्लोल-उल्लास-तुल्यं	like waves rising
खलु विमलतरं सत्त्वम्-आहु: -	(so) indeed (Thy form) of extremely pure Shuddha Satwa it is said (to have risen from Brahman)
तत्-आत्मा	that form of Thine
कस्मात्-न निष्कल: - त्वं	why not it be called Nishkala (or without any kalaa or Purn-avataara) Thou
सकल इति वच: -	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 यत्क्रियामीक्षणाख्यां
तेनैवोदेति लीना प्रकृतिरसतिकल्पाऽपि कल्पादिकाले।
तस्या: संशुद्धमंशं कमपि तमतिरोधायकं सत्त्वरूपं
स त्वं धृत्वा दधासि स्वमहिमविभवाकुण्ठ वैकुण्ठ रूपं॥५॥

निर्व्यापार: - अपि	though not bound by any activities
निष्कारणम्-	without any motive
अज भजसे	Oh Birthless One! Thou do resort to

यत्-क्रियाम्-ईक्षणा-आख्यां	that activity known as 'eekshanaa' (the will to create)
तेन-एव-उदेति लीना प्रकृति:-	because of that only came to manifest the latent 'Prakriti'
असति-कल्पा-अपि कल्पादि-काले	(which abides in Thee) as if non existent in the beginning of a new cycle of creation
तस्या: संशुद्धम्-अंशं	of that (Prakriti) an absolutely pure part
कमपि तम्-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-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.

तत्ते प्रत्यग्रधाराधरललितकलायावलीकेलिकारं
लावण्यस्यैकसारं सुकृतिजनदृशां पूर्णपुण्यावतारम्।
लक्ष्मीनिश्शङ्कलीलानिलयनममृतस्यन्दसन्दोहमन्त:
सिञ्चत् सञ्चिन्तकानां वपुरनुकलये मारुतागारनाथ ॥६॥

तत् ते	that Thy (form)
प्रत्यग्र-धारा-धर-	excels in beauty of fresh rain bearing clouds
ललित-कलाय-अवली-केलिकारं	and even a bunch of beautiful blue lotuses
लावणस्य-ऐकसारं	(Thou are) an embodiment of beauty
सुकृति-जन-दृशां	in the eyes of the virtuous
पूर्ण-पुण्य-अवतारं	(as a) complete incarnation for all the good deeds (they have done)

लक्ष्मी-निश्शङ्क-लीला-निलयनम्-	(Thou art) the abode where Goddess Laxmi delights without any inhibition
अमृत-स्यन्द-सन्दोहम्-	(that form) becomes the source for torrential flow of nectarine Bliss
अन्त: सिञ्च्त्	soaking the hearts
सच्चिन्तकानां	of people who meditate
वपु: - 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 सृष्टिचेष्टा बहुतरभवखेदावहा जीवभाजा-
मित्येवं पूर्वमालोचितमजित मया नैवमद्याभिजाने।
नोचेज्जीवा: कथं वा मधुरतरमिदं त्वद्वपुश्चिद्रसार्द्रं
नेत्रै: श्रोत्रैश्च पीत्वा परमरससुधाम्भोधिपूरे रमेरन्॥७॥

कष्टा	cruel
ते सृष्टि-चेष्टा	(is) Thy activity of creation
बहुतर-भव-खेद-आवहा	(because) various kinds of sorrows it 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-जीवा: कथं वा	otherwise how could human beings

मधुरतरम्-इदं	this very delightful
त्वत्-वपु: -	form of Thine
चित्-रस-आर्द्रं	(which is) supreme bliss consciousness saturated
नेत्रै: श्रोत्रै: - 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 पुरस्तैरनभ्यर्थितान -
प्यर्थान् कामानजस्रं वितरति परमानन्दसान्द्रां गतिं च।
इत्थं निश्शेषलभ्यो निरवधिकफल: पारिजातो हरे त्वं
क्षुद्रं तं शक्रवाटीद्रुममभिलषति व्यर्थमर्थिव्रजोऽयम्॥८॥

नम्राणां	(to) those who worship Thee
सन्निधत्ते	Thou appear
सततम्-अपि	always also
पुर: - तै: - अनभ्यर्थितान्-अपि-	in front of them, even without being asked also
अर्थान् कामान्-अजस्रं वितरति	wealth and innumerable desires give away
परमानन्द-सान्द्रां गतिं च	and the state of Supreme Bliss
इत्थं	thus
निश्शेषलभ्य:	(Thou are) accessible to all
निरवधिकफल:	(and are) the bestower of limitless blessings
पारिजात: हरे त्वं	O Lord Vishnu! (Thou are) the Paarijaata tree

क्षुद्रं तं शक्रवाटीद्रुमम्-अभिलषति	(but they) wish for that insignificant tree in Indra's garden
व्यर्थम्-अर्थिव्रज: - अयं	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]

कारुण्यात्काममन्यं ददति खलु परे स्वात्मदस्त्वं विशेषा-
दैश्वर्यादीशतेऽन्ये जगति परजने स्वात्मनोऽपीश्वरस्त्वम्।
त्वय्युच्चैरारमन्ति प्रतिपदमधुरे चेतना: स्फीतभाग्या-
स्त्वं चात्माराम एवेत्यतुलगुणगणाधार शौरे नमस्ते॥९॥

कारुण्यात्-कामम्-अन्यं	out of compassion,other desired things
ददति खलु परे	are given indeed by other gods
स्व आत्मद: - 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-आत्मन: - अपि-ईश्वर: - त्वं	Thou art the ruler of Thyself (and others too)
त्वयि-उच्चै: - आरमन्ति	in Thee deeply revel
प्रतिपदमधुरे	O Lord! Who dost confer Bliss every moment
चेतना: स्फीतभाग्या: -	(to those) enlightened souls who are very fortunate
त्वं च आत्माराम: एव-	and Thou revel in Thyself alone
इति-अतुलगुणगणाधार	thus O Abode of Immense and incomparable attributes!
शौरे	O Shauri!
नम: 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
तेजस्संहारि वीर्यं विमलमपि यशो निस्पृहैश्चोपगीतम्।
अङ्गासङ्गा सदा श्रीरखिलविदसि न क्वापि 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
तेज: - संहारि वीर्यं	(Thy) prowess can contain (them)
विमलम्-अपि यश:	Thy pure fame indeed
निस्पृहै: - च-उपगीतं	is sung even by the desireless sages
अङ्गासङ्गा सदा श्री: -	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
आश्रय: - 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

सूर्यस्पर्धिकिरीटमूर्ध्वतिलकप्रोद्भासिफालान्तरं
कारुण्याकुलनेत्रमार्द्रहसितोल्लासं सुनासापुटम्।
गण्डोद्यन्मकराभकुण्डलयुगं कण्ठोज्वलत्कौस्तुभं
त्वद्रूपं वनमाल्यहारपटलश्रीवत्सदीप्रं भजे॥१॥

सूर्य-स्पर्धि-किरीटम्-	with a crown which rivals the Sun (in brilliance)
ऊर्ध्वतिलक-प्रोद्भासि-फालान्तरम्	by the upright mark (tilak of sandal paste) whose forehead is made more resplendent,
कारुण्य-आकुलनेत्रम्-	whose eyes are brimming with mercy
आर्द्र-हसित-उल्लासम्	(whose face) is lit up with a benevolent smile
सुनासापुटम्	with a shapely nose
गण्डोद्यन्-मकर-आभ-कुण्डल-युगम्	with cheeks shining due to the brilliance of a pair of fish shaped ear pendants
कण्ठोज्ज्वलत्-कौस्तुभम्	with the Kaustubh jewel shining on the neck
त्वत्-रूपम्	Thy form
वनमाल्य-हार-पटल-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.

केयूराङ्गदकङ्कणोत्तममहारत्नाङ्गुलीयाङ्कित-
श्रीमद्बाहुचतुष्कसङ्गतगदाशङ्खारिपङ्केरुहाम् ।
काञ्चित् काञ्चनकाञ्चिलाञ्छितलसत्पीताम्बरालम्बिनी-
मालम्बे विमलाम्बुजद्युतिपदां मूर्तिं तवार्तिच्छिदम् ॥२॥

केयूराङ्ग-कङ्कणोत्तम-महारत्न-आङ्गुलीय-अङ्कित-	(ornaments such as) Keyur (epaulets) Angada (armlets) Kankana (bracelets)and finger rings, studded with gems
श्रीमद्बाहु-चतुष्कसङ्गत-गदा-शङ्ख-अरि-पङ्केरुहां	adorning the sacred four arms, holding the mace, the conch, the discus and the lotus
काञ्चित्	Indescribable (form)
काञ्चन-काञ्चि-लाञ्छित-लसत्-पीताम्बर-आलम्बिनीम्-	wearing a yellow resplendent silk cloth, fastened by a golden waist band
आलम्बे	I take refuge in (Thy form)
विमल-अम्बुज-द्युति-पदां	with pure lotuses like lustrous feet
मूर्तिं 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.

यत्त्रैलोक्यमहीयसोऽपि महितं सम्मोहनं मोहनात्
कान्तं कान्तिनिधानतोऽपि मधुरं माधुर्यधुर्यादपि ।
सौन्दर्योत्तरतोऽपि सुन्दरतरं त्वद्रूपमाश्चर्यतोऽ-
प्याश्चर्यं भुवने न कस्य कुतुकं पुष्णाति विष्णो विभो ॥३॥

यत्-त्रैलोक्य-महीयस: - अपि महितं	that which is superior to (what is considered to be) the greatest in all the three worlds
सम्मोहनं मोहनात्	more charming than the most charming
कान्तं कान्ति-निधानत: - अपि	more brilliant than the most brilliant even
मधुरम् माधुर्य-धुर्यात्-अपि	sweeter than the sweetest even

सौन्दर्य-उत्तरत: - अपि सुन्दरतरं	more beautiful than even the most beautiful
त्वत्-रूपम्-	Thy form,
आश्चर्यत: - अपि-आश्चर्यं	(which is) the wonder of wonders
भुवने	in this world
न कस्य कुतुकं पुष्णाति	(is there any one) whose entrancement (to 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.

तत्तादृङ्मधुरात्मकं तव वपु: सम्प्राप्य सम्पन्मयी
सा देवी परमोत्सुका चिरतरं नास्ते स्वभक्तेष्वपि ।
तेनास्या बत कष्टमच्युत विभो त्वद्रूपमानोज्ञक -
प्रेमस्थैर्यमयादचापलबलाच्चापल्यवार्तोदभूत् ॥४॥

तत्-तादृक्-मधुर-आत्मकं	(of) that such incomparable beauty
तव वपु:	Thy form
सम्प्राप्य	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 कष्टम्-	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
उदभूत्	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 त्वद्ध्यानगुणानुकीर्तनरसासक्ता हि भक्ता जना-
स्तेष्वेषा वसति स्थिरैव दयितप्रस्तावदत्तादरा ॥५॥

लक्ष्मी: -	Laxmi
तावक-रामणीयकहृता-एव-इयं	being thus captivated by Thy beauty only, she
परेषु-अस्थिर-इति-	is unstable with others
अस्मिन्-अन्यत्-अपि प्रमाणम्-अधुना	in this respect, another proof also ,now,
वक्ष्यामि	I will state
लक्ष्मीपते	O Consort of Laxmi!
ये त्वत्-ध्यान-गुण-अनुकीर्तन-रस-आस्क्ता	those who meditate and are always engrossed in singing Thy glory
हि भक्ता जना: -	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.

एवंभूतमनोज्ञतानवसुधानिष्यन्दसन्दोहनं
त्वद्रूपं परचिद्रसायनमयं चेतोहरं शृण्वताम् ।
सद्यः प्रेरयते मतिं मदयते रोमाञ्चयत्यङ्गकं
व्यासिञ्चत्यपि शीतवाष्पविसरैरानन्दमूर्छोद्भवैः ॥६॥

एवं-भूत-मनोज्ञता-	(Thy form) of such celestial beauty which is fascinating
नव-सुधा-	(from which) pure nectar
निष्यन्द-सन्दोहनं	is constantly showering
त्वत् रूपं	Thy form
पर-चित्-रसायनमयं	which is combination of supreme consciousness and bliss
चेतोहरं	which captivates the mind
शृण्वताम्	of those who (devotedly) hear (the recitals of accounts of Thy deeds)
सद्यः प्रेरयते	(and) immediately stimulates
मतिं मदयते	(and) fills the mind with joy
रोमाञ्चयति-अङ्गकं	excites horripilation in all the limbs
व्यासिञ्चति-अपि	bathes also (their bodies)
शीत वाष्प-विसरैः-	with the flood of cool tears
आनन्द-मूर्च्छा-उद्भवैः	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 ।
सौन्दर्यैकरसात्मके त्वयि खलु प्रेमप्रकर्षात्मिका
भक्तिर्निश्रममेव विश्वपुरुषैर्लभ्या रमावल्लभ ॥७॥

एवं भूततया हि	it is because of these reasons only
भक्ति-अभिहित: योग: -स	that the yoga known as Bhakti (devotion), that
योगद्वयात् कर्म-ज्ञानमयात्	(in comparison to) the two yogas of Karma and Gyaana
भृशोत्तमतर:	is indeed superior
योगीश्वरै: - गीयते	so has been extolled by great sages
सौन्दर्यैक-रस-आत्मके त्वयि खलु	indeed in Thee, who are pure beauty incarnate,
प्रेमप्रकर्ष-आत्मिका भक्ति: -	devotion which emanates from intense love
निश्रमम्-एव	effortlessly
विश्वपुरुषै: -	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 पुन: ।
तत्त्वव्यक्ततया सुदुर्गमतरं 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 पुन:	(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-भक्ति:एव	the Bhakti yoga which consists only in love for Thee
सततं	(is) always
स्वादीयसी	the sweetest
श्रेयसी	(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 ।
क्लिष्ट्वा तर्कपथे परं तव वपुर्ब्रह्माख्यमन्ये पुन-
श्चित्तार्द्रत्वमृते विचिन्त्य बहुभिस्सिद्ध्यन्ति जन्मान्तरै: ॥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)
उचिततां-आयान्ति	(one) gains fitness
किं तावता	what is the use (after spending so much effort)

क्लिष्ट्वा तर्कपथे	of straining in the path of logical reasoning (Gyaana yoga)
परं तव वपु: - ब्रह्म-आख्यम्-	(because) Thy unmanifested aspect known as Supreme Brahman
अन्ये पुन: -	others, however
चित्त-आर्द्रत्वम्-ऋते	without melting of the heart (in love)
विचिन्त्य	pondering over (trying to fathom)
बहुभि: -	(take) a lot of (time)
सिद्ध्यन्ति	attain
जन्मान्तरै:	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.

त्वद्भक्तिस्तु कथारसामृतझरीनिर्मज्जनेन स्वयं
सिद्ध्यन्ती विमलप्रबोधपदवीमक्लेशतस्तन्वती ।
सद्यस्सिद्धिकरी जयत्ययि विभो सैवास्तु मे त्वत्पद-
प्रेमप्रौढिरसार्द्रता द्रुततरं वातालयाधीश्वर ॥१०॥

त्वत्-भक्ति: - तु	devotion to Thee, indeed
कथारस-अमृतझरी-	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
अक्लेशत: -	without any effort
तन्वती	bestows (because it gives)
सद्य: - 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-रस-आर्द्रता	the state of melting of the heart from the 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 निपतिता:
स्मरन्तो रूपं ते वरद कथयन्तो गुणकथा: ।
चरन्तो ये भक्तास्त्वयि खलु रमन्ते परममू-
नहं धन्यान् मन्ये समधिगतसर्वाभिलषितान् ॥१॥

पठन्त:	repeating
नामानि	(Thy) names
प्रमदभर सिन्धौ	in the ocean of Bliss
निपतिता:	submerged
स्मरन्त:	meditating on
रूपं ते	Thy form
वरद	O Bestower of boons!
कथयन्त:	narrating (to one another)
गुणकथा:	(Thy) deeds and excellences
चरन्त:	moving about freely
ये भक्ता:	those devotees (who)
त्वयि खलु रमन्ते परं	in Thee, indeed, immersed in the Supreme Bliss
अमून् अहं	such (devotees) I
धन्यान् मन्ये	consider to be really blessed

समधिगत-सर्व-अभिलषितान्	(they who) have attained fulfilment of all desires (i.e. who have no other desire other 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.

गदक्लिष्टं कष्टं तव चरणसेवारसभरेऽ-
प्यनासक्तं चित्तं भवति बत विष्णो कुरु दयाम् ।
भवत्पादाम्भोजस्मरणरसिको नामनिवहा-
नहं गायं गायं कुहचन विवत्स्यामि विजने ॥२॥

गद क्लिष्टं	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-अम्भोज-स्मरण-रसिक:	(I) becoming immersed in worshipping Thy lotus feet
नाम-निवहान्-अहं गायं गायं	I will keep singing Thy countless names
कुहचन विवत्स्यामि 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 चेत्किमिव न हि लभ्यं तनुभृतां
मदीयक्लेशौघप्रशमनदशा नाम कियती ।

न के के लोकेऽस्मिन्ननिशमयि शोकाभिरहिता
भवद्भक्ता मुक्ता: सुखगतिमसक्ता विदधते ॥३॥

कृपा ते जाता चेत्-	if Thy grace is achieved
किम्-इव न हि लभ्यं	what is there that cannot be achieved?
तनुभृतां	by all embodied beings
मदीय क्लेश-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-अभिरहिता:	always, O Lord, who are free of sorrows
भवत् भक्ता:	Thy devotees
मुक्ता:	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 नारदमुखा: ।
चरन्तीश स्वैरं सततपरिनिर्भातपरचि -
त्सदानन्दाद्वैतप्रसरपरिमग्ना: किमपरम् ॥४॥

मुनि प्रौढा	great sages
रूढा: जगति खलु	(who)are well known in the world, indeed
गूढात्मगतय:	move about freely unnoticed
भवत्-पाद-अम्भोज-स्मरणविरुज:	by constant contemplation of Thy lotus feet have become free from all sorrows
नारद-मुखा:	Naarada leading

चरन्ति-ईश स्वैरं	move about, O Lord, at will
सतत-परिनिर्भात-	being ever immersed
परचित्-आनन्द्-अद्वैत-प्रसर-परिमग्ना:	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?

भवद्भक्ति: स्फीता भवतु मम सैव प्रशमये-
दशेषक्लेशौघं न खलु हृदि सन्देहकणिका ।
न चेद्व्यासस्योक्तिस्तव च वचनं नैगमवचो
भवेन्मिथ्या रथ्यापुरुषवचनप्रायमखिलम् ॥५॥

भवत् भक्ति:	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
नैगम-वच:	(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 किमत: प्रार्थ्यमपरम् ॥६॥

भवत्-भक्ति: - 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
पुन:-च-अन्ते	and besides, at the end also
स्व-अन्ते	in the mind
विमल-परिबोध-उदय-मिलत्	arising from the pure knowledge of identity
महा-आनन्द-अद्वैतं	(with Brahman),the non-dual supreme bliss
दिशति	(It i.e. devotion) confers
किम्-अत: प्रार्थ्यम्-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 ।
भवन्मूर्त्यालोके 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-परिघ्राणे	then, at Thy feet the offered tulsi fragrance, in smelling
घ्राणम्	(my) nose
श्रवणम्-अपि	and also my ears
ते चारु-चरिते	(in hearing) Thy charming deeds and 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 गलितबहुहर्षाश्रुनिवहो
यथा विस्मर्यासं दुरुपशमपीडापरिभवान् ॥८॥

प्रभूत-आधि-व्याधि-प्रसभ-चलिते	troubled by the incessant mental and physical sufferings
मामक-हृदि	in my mind
त्वदीयं तत्-रूपं परम-सुख-चित्-रूपम्-	Thy that form which is of the nature of Supreme Bliss Consciousness
उदियात्	may it manifest itself
उदञ्च्त-रोमाञ्च:	(with) exciting horripilation
गलित-बहु-हर्ष-अश्रु-निवह:	with tears of joy (of ecstasy) flowing profusely

यथा विस्मर्यासं	so that I may forget completely (without effort)
दुरुपशम-पीडा-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.

मरुद्गेहाधीश त्वयि खलु पराञ्चोऽपि सुखिनो
भवत्स्नेही सोऽहं सुबहु परितप्ये च किमिदम् ।
अकीर्तिस्ते मा भूद्वरद गदभारं प्रशमयन्
भवत् भक्तोत्तंसं झटिति कुरु मां कंसदमन ॥९॥

मरुत्-गेह-अधीश	O Lord of Guruvayur
त्वयि खलु पराञ्च:-अपि सुखिनः	in Thee, even those who are indifferent are (living) happily
भवत्-स्नेही स:-अहं	(whereas) a devotee of Thine like me
सुबहु परितप्ये च	(am) suffering too much
किम-इदम्	what is this! (how come)
अकीर्ति:-ते मा भूत्	let no disrepute come to Thee (because of 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 तावद्देव प्रहितविविधार्तप्रलपितः ।
पुरः क्लृप्ते पादे वरद तव नेष्यामि दिवसा-
न्यथाशक्ति व्यक्तं नतिनुतिनिषेवा विरचयन् ॥१०॥

किम्-उक्तैः - भूयोभिः-	what is the use of mere talking again and again
तव हि करुणा	Thy compassion, indeed
यावत्-उदियात्-	till (it) arises (descends)
अहं तावत्-	till then I
देव	O Lord!
प्रहित-विविध-आर्त-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 पुष्टयाशु 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-चर्यया	by practicing the eight limbed yoga (Ashtanga Yoga)
पुष्टय-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.

ब्रह्मचर्यदृढतादिभिर्यमैराप्लवादिनियमैश्च पाविता: ।
कुर्महे दृढममी सुखासनं पङ्कजाद्यमपि वा भवत्परा: ॥२॥

ब्रह्मचर्य-दृढता-आदिभि:-यमै:-	through the observances of disciplines of self control like strict continence etc.
आप्लव-आदि-नियमै:-च	and daily bath like rules of right conduct
पाविता:	purified thus
कुर्महे	(I) we shall practice
दृढम्-अमी	firmly, these

सुखासनम्	the sukhasana
पङ्कज-आद्यम्-अपि 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 भवदुपासनोन्मुखा: ॥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-उन्मुखा:	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 मुहुर्मुहु: ।
तेन भक्तिरसमन्तरार्द्रतामुद्वहेम भवदङ्घ्रिचिन्तका ॥४॥

अस्फुटे वपुषि ते	on the hazily perceived form of Thine
प्रयत्नत:	with great effort
धारयेम	(I) we shall fix
धिषणां	the mind

मुहुः मुहुः	again and again
तेन	by (doing) this
भक्तिरसम्-अन्तः -आर्द्रताम्-	melting of the heart through the bliss of devotion
उद्वहेम	shall attain
भवत्-अङ्घ्रिचिन्तकाः	(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-सुन्दरं	with distinctly clear limbs and very 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 सकलमूर्तिमीदृशीमुन्मिषन्मधुरताहृतात्मनाम् ।
सान्द्रमोदरसरूपमान्तरं ब्रह्म रूपमयि तेऽवभासते ॥६॥

ध्यायतां	to those who meditate (on)
सकल-मूर्तिम्-ईदृशीम्-	such a formful aspect (the Saguna form)
उन्मिषन्-मधुरता-हृत्-आत्मनाम्	(and so) experiencing sweetness whose minds are captivated

सान्द्र-मोद-रस-रूपम्-	(of that) form which is concentrated inward joy and bliss
अन्तरम्	introvert (not based on contacts with 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 ।
आश्रिता: पुनरत: परिच्युतावारभेमहि च धारणादिकम् ॥७॥

तत्-समास्वदन-रूपिणीम् स्थितिं	the state of immediate experience of Brahman
त्वत्-समाधिम्-	(thus established in) Samadhi in Thee
अयि विश्वनायक	O Lord of the Universe!
आश्रिता:	having attained (that Samadhi)
पुन:-अत:	again from there
परिच्युतौ	(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.

इत्थमभ्यसननिर्भरोल्लसत्त्वत्परात्मसुखकल्पितोत्सवा: ।
मुक्तभक्तकुलमौलितां गता: सञ्चरेम शुकनारदादिवत् ॥८॥

इत्थम्-अभ्यसन्-	in this manner practicing
अनिर्भर-उल्लसन्-	self-supportively (freely) enjoying
त्वत्-परात्म-सुख-	Thy Supreme bliss

कल्पित्-उत्सवा:	resulting from the experience (of Brahman) and reveling in it
मुक्त-भक्त-कुल	amongst the clan of the liberated devotees,
मौलितां गता:	attaining supremacy
सञ्चरेम	(will) move about freely (free of attachments)
शुक-नारद-आदि-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.

त्वत्समाधिविजये तु य: पुनर्मङ्क्षु मोक्षरसिक: क्रमेण वा ।
योगवश्यमनिलं षडाश्रयैरुन्नयत्यज सुषुम्नया शनै: ॥९॥

त्वत्-समाधि-विजये	on attaining Samaadhi in Thee
तु य: पुन:-	indeed, he again
मङ्क्षु मोक्ष-रसिक:	(whether) desires immediate liberation
क्रमेण वा	or gradual (liberation) (he)
योगवश्यम्-	by power of yoga
अनिलं	(controls) breath (vital energy)
षड्-आश्रयै:-	through the six centres
उन्नयति-	raises up (vital energy)
अज	O Birthless One!
सुषुम्नया	along with the Sushumnaa Naadi
शनै:	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.

लिङ्गदेहमपि सन्त्यजन्नथो लीयते त्वयि परे निराग्रह: ।
ऊर्ध्वलोककुतुकी तु मूर्धत: सार्धमेव करणैर्निरीयते ॥१०॥

लिङ्ग-देहम्-अपि	even the subtle body
सन्त्यजन्-अथ:	giving up, then
लीयते	merges
त्वयि परे	in Thee, the Supreme Brahman
निराग्रह:	the one who is desireless
ऊर्ध्व-लोक-कुतुकी तु	but the one who desires to go to higher spiritual worlds
मूर्धत:	through the orifice in the head (Brahmarandhra)
सार्धम्-एव करणै:-	along with the subtle body
निरीयते	goes out

One who is desireless of visiting the other heavenly worlds, gives up (through his Aagyaa 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).

अग्निवासरवलर्क्षपक्षगैरुत्तरायणजुषा च दैवतै: ।
प्रापितो रविपदं भवत्परो मोदवान् ध्रुवपदान्तमीयते ॥११॥

अग्नि-वासर-वलर्क्ष-पक्षगै: -	Agni (fire), Vaasara (daytime), Valaraksh paksha (the bright fortnight-Shukla Paksha)
उत्तरायणजुषा	and the Uttaraayanaa
दैवतै:	presided over by the respective deities
प्रापितो रविपदं	(then) being led to the plane of the Sun
भवत्-पर:	he who is devoted to Thee
मोदवान्	while enjoying (the facilities of the various 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 शेषवक्त्रदहनोष्मणार्द्यते ।
ईयते भवदुपाश्रयस्तदा वेधस: पदमत: पुरैव वा ॥१२॥

आस्थित: अथ महरालये	residing there (in Dhruvaloka), then in Maharloka,
यदा शेषवक्त्र-दहन-ऊष्मणा-	when, by the heat emanating from the mouth of Aadishesha (at the approach of the cosmic dissolution)
आर्द्यते	(he) is tormented
ईयते	(he) reaches
भवत्-उपाश्रय: -	taking refuge in Thee alone
तदा	then
वेधस: पदम्-	the world of Brahmaa (Brahmaloka)
अत: 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 तव पदेऽथवा वसन् प्राकृतप्रलय एति मुक्तताम् ।
स्वेच्छया खलु पुरा विमुच्यते संविभिद्य जगदण्डमोजसा ॥१३॥

तत्र वा	either there (in Brahmaloka)
तव पदे-अथवा	or in Thy world (Vaikuntha)
वसन्	residing
प्राकृतप्रलये	at the time of Prakrita pralaya
एति मुक्तताम्	he attains liberation
स्वेच्छया 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 Brahmaloka 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 क्षितिपयोमहोऽनिलद्योमहत्प्रकृतिसप्तकावृती: ।
तत्तदात्मकतया विशन् सुखी याति ते पदमनावृतं विभो ॥१४॥

तस्य च	and of that (Brahmaanda)
क्षिति-पयो-मह:-अनिल-द्यो-महत्-प्रकृति-	the spheres namely - earth, water, fire air, space, cosmic intelligence, and the primordial nature
सप्तक-आवृती:	the seven barriers (of the cosmic sphere)
तत्-तत्-आत्मकतया 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 व्रजन् विच्युतिं न भजते जगत्पते ।
सच्चिदात्मक भवत् गुणोदयानुच्चरन्तमनिलेश पाहि माम् ॥१५॥

अर्चि: - आदि-गतिम्-	the path of light etc
ईदृशीं	of this kind
व्रजन्	passing through which
विच्युतिं	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 किञ्चिदभवत्प्राक्प्राकृतप्रक्षये
मायायाम् गुणसाम्यरुद्धविकृतौ त्वय्यागतायां लयम् ।
नो मृत्युश्च तदाऽमृतं च समभून्नाह्नो न रात्रे: स्थिति-
स्तत्रैकस्त्वमशिष्यथा: 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 मृत्यु: च	neither death
तदा-अमृतं च	and then nor liberation
समभूत-	(did) exist

न-अह्न:	neither day
न रात्रे:	or night
स्थिति:	was in existence
तत्र-एक: - त्वम्-	then Thou as the Only One (without another)
अशिष्यथा: 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.

काल: कर्म गुणाश्च जीवनिवहा विश्वं च कार्यं विभो
चिल्लीलारतिमेयुषि त्वयि तदा निर्लीनतामाययु: ।
तेषां नैव वदन्त्यसत्त्वमयि भो: शक्त्यात्मना तिष्ठतां
नो चेत् किं गगनप्रसूनसदृशां भूयो भवेत्संभव: ॥२॥

काल:	Time
कर्म	Karma (effects of actions of Jivas)
गुणा: - 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)
निर्लीनताम्-आययु:	and had become completely merged (in Thee)
तेषां न-एव वदन्ति-	of them (the Srutis) do not declare
असत्त्वम्-	absolute non existence
अयि भो:	O Lord!

शक्त्यात्मना तिष्ठतां	in the form of causal entities they remained
नो चेत् किं	otherwise how
गगन-प्रसून-सदृशां	like the sky flower
भूय: भवेत्-संभव:	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 ।
मायात: 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
मायात: खलु	from Maayaa indeed
काल-शक्ति: -	the power known as Time,
अखिल-अदृष्टं	all that is latent (the effects of the deeds of the Jivas)
स्वभाव: -अपि च	and the resulting tendencies (innate nature)
प्रादुर्भूय	emerging
गुणान्-विकास्य	activating the three Gunaas

विदधु: -	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 नैवापर: ।
कालादिप्रतिबोधिताऽथ भवता संचोदिता च स्वयं
माया सा खलु बुद्धितत्त्वमसृजद्योऽसौ महानुच्यते ॥४॥

माया-सन्निहित: -	having Maayaa as adjunct only
अप्रविष्ट-वपुषा	but without getting influenced by it (untainted by it)
साक्षी-इति गीत: भवान्	Thou are mere witness, it is proclaimed (in the Vedas)
भेदै: -तां	in diverse appearances in that Maayaa
प्रतिबिंबत:	as reflections
विविशिवान् जीव: -अपि	Thou entered as individual soul also
न-एव-अपर:	(which) is not at all different from (Thee)
काल-आदि-प्रतिबोधिता-	being aroused by Time etc.
अथ भवता संचोदिता च	then also well prompted by Thee
स्वयं माया सा खलु	that Maayaa itself indeed
बुद्धि-तत्त्वम्-असृजत्-	projected the principle of Intelligence
य: -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 सत्त्वप्रधान: स्वयं
जीवेऽस्मिन् खलु निर्विकल्पमहमित्युद्बोधनिष्पाद्क: ।
चक्रेऽस्मिन् सविकल्पबोधकमहन्तत्त्वं महान् खल्वसौ
सम्पुष्टं त्रिगुणैस्तमोऽतिबहुलं विष्णो भवत्प्रेरणात् ॥५॥

तत्र-	there (among the effects of Maayaa)
असौ त्रिगुणात्मक: - अपि च	that (Mahat) though comprising of all the three Gunaas
महान्	Mahat
सत्त्वप्रधान: स्वयं	being itself predominantly Saatwic
जीवे-अस्मिन् खलु	in the collective Jiva, indeed
निर्विकल्पम्-अहम्-इति-	as the total 'I' sense, without the sense of plurality causes the cognition
उद्बोध-निष्पाद्क:	created in the Jiva
चक्रे - अस्मिन्	that which causes the awareness of
सविकल्प-बोधक-	separate individuality
महत्-तत्वं	Ahankaara (Ego)
महान् खलु-असौ	this same Mahat indeed
सम्पुष्टं त्रिगुणै: -	though having all the three Gunaas in full measure
तम: - 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॥

स: - अहं च	and that Ahankaara
त्रिगुण-क्रमात्	in accordance with the three Gunaas
त्रिविधताम्-आसाद्य	divided into three
वैकारिक:	as Vaikaarika (the Saatwik part)
भूय: तैजस-तामसौ-	further as Tejas (Raajasic part) and as Tamas (the Taamasic part)
इति भवन्-	thus became
आद्येन सत्त्व-आत्मना	by means of the first, which is predominantly Saatwic
देवान्-इन्द्रियमानिन: -अकृत	created the gods who presided over the sense organs, organs of action and the mind (Anthahkarana)
दिशा-वात-अर्क-पाशि-अश्विन:	the directions (Dik) -air (Vaayu), sun (Soorya), water (Varuna), the gods presiding over the 5sense organs (Ashavini devas)
वह्नी-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
तच्चान्त:करणं विभो तव बलात् सत्त्वांश एवासृजत् ।
जातस्तैजसतो दशेन्द्रियगणस्तत्तामसांशात्पुन-
स्तन्मात्रं नभसो मरुत्पुरपते शब्दोऽजनि त्वद्बलात् ॥७॥

भूमन्	O Infinite One!
मानस-बुद्धि-अहंकृति-मिलत्-	the mind, intellect and ego including
चित्ताख्य-वृत्ति-अन्वितं	memory, these modes constituting
तत्-च-अन्त: - करणं	the (inner instrument) Antahkarana
विभो	O All pervading Lord!
तव बलात्	by Thy will (power)
सत्त्वांश: एव-	the Satwic aspect (of Ahankaara) itself
असृजत्	created (the Antahkarana)
जात: - तैजसत:	from the Taijasa aspect was born
दश-इन्द्रिय-गण:	the group of ten indriyaas
तत्-तामस-अंशात्-	from the Tamas aspect
पुन:	again
तन्मात्रं नभस:	the subtle essence (Tanmaatra) of space
मरुत्पुरपते	O Lord of Guruvaayur!
शब्द: -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).

शब्दाद्व्योम तत: ससर्जिथ विभो स्पर्शं ततो मारुतं
तस्माद्रूपमतो महोऽथ च रसं तोयं च गन्धं महीम् ।
एवं माधव पूर्वपूर्वकलनादाद्याद्यधर्मान्वितं
भूतग्राममिमं त्वमेव भगवन् प्राकाशयस्तामसात् ॥८॥

शब्दात्-व्योम	from sound, space
तत: ससर्जिथ	then,Thou created
विभो	O All pervading Lord !
स्पर्शं	touch
तत: मारुतं	then air
तस्मात्-रूपम्-	from that (air) form
अत: मह: -	then fire
अथ च रसं	and after that taste
तोयं च गन्धं 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-अन्वितं	having the qualities of the earlier products
भूत-ग्रामम्-इममं	this group of subtle elements
त्वमेव भगवन्	Thou alone O Lord!
प्राकाशय:	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 जाता: पृथङ्-
नो शेकुर्भुवनाण्डनिर्मितिविधौ देवैरमीभिस्तदा ।
त्वं नानाविधसूक्तिभिर्नुतगुणस्तत्त्वान्यमून्याविशं-
श्चेष्टाशक्तिमुदीर्य तानि घटयन् हैरण्यमण्डं व्यधा: ॥९॥

एते भूतगणा: -	all these elements
तथा-इन्द्रियगणा:	and the sense organs and the organs of action
देवा: च	and their presiding deities
जाता:	which had come into existence
पृथक् नो शेकु: -	were not capable by themselves
भुवन-अण्ड-निर्मिति-विधौ	of creating the Brahmaand (the cosmic whole)
देवै: अमीभि: तदा	therefore these presiding deities, then
त्वं नाना-विध-सूक्तिभि:-नुत-गुण:-	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)
व्यधा:	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 समा:
निर्भिन्दन्नकृथाश्चतुर्दशजगद्रूपं विराडाह्वयम् ।
साहस्रै: करपादमूर्धनिवहैर्निश्शेषजीवात्मको
निर्भातोऽसि मरुत्पुराधिप स मां त्रायस्व सर्वामयात् ॥१०॥

अण्डं तत्-खलु	that Brahamanda, indeed
पुर्व-सृष्ट-सलिले-	in the already created Cosmic Waters
अतिष्ठत्	(which) remained
सहस्त्रं समा:	for a thousand years
निर्भिन्दन्-	(Thou) breaking it open
अकृथा: -	Thou did make (it)

चतुर्दश-जगत्-रूपं	in the form of the fourteen worlds
विराट-अह्वयम्	known as 'Virat Swarupa'
साहस्त्रै: करपादमूर्धनिवहै: -	with thousands of hands, feet and heads
निश्शेष जीवात्मक:	as all beings (Samashti - total life form of all beings)
निर्भात: 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 Brahmanda 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 महातलमद्भुतात्मन् ॥१॥

एवं	in this manner
चतुर्दश-जगत्-मयतां गतस्य	(of Thee) who had manifested as the 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
अद्भुत्-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 जघनमम्बरमङ्ग नाभि-
र्वक्षश्च शक्रनिलयस्तव चक्रपाणे ॥२॥

जङ्घे तलातलम्-	(Thy) shins Talaatal
अथ: 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
अम्बरम्-अङ्ग नाभि: -	sky is O Lord! the navel
वक्ष: - च	and the chest
शक्र-निलय: 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; Bhuva (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-
प्यन्यैर्निबद्धवपुषे भगवन्नमस्ते ॥३॥

ग्रीवा मह: - तव	Thy neck is Maharloka
मुखं च जन: -	and face is Janaloka
तप: - तु फालं	Tapoloka, indeed, is forehead
शिर: -	head
तव समस्तमयस्य	of Thee who are everything
सत्यम्	is Satyaloka
एवं	in this manner
जगन्मयतनो	whose body is the universe!
जगदाश्रितै:-अपि-अन्यै:	of all other things forming the universe
निबद्धवपुषे	whose body is conceived as being made up of
भगवन् नम: - 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.

त्वद्ब्रह्मरन्ध्रपदमीश्वर विश्वकन्द
छन्दांसि केशव घनास्तव केशपाशा: ।
उल्लासिचिल्लियुगलं द्रुहिणस्य गेहं
पक्ष्माणि रात्रिदिवसौ सविता च नेत्रै ॥४॥

त्वत्-ब्रह्मरन्ध्रपदम्-	Thy Brahmarandhra area (the psychic orifice on the crown of the head)
ईश्वर विश्वकन्द	O Lord! Thou the source of the universe!
छन्दांसि	(are) the Vedas
केशव	O Keshava!
घना: तव केशपाशा:	the dark clouds are Thy locks of hair
उल्लासि-चिल्लि-युगलं	the delightful two eyebrows
द्रुहिणस्य गेहं	are the abode of Brahma

पक्ष्माणि	the eyelashes
रात्रि-दिबिसौ	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.

निश्शेषविश्वरचना च कटाक्षमोक्ष:
कर्णौ दिशोऽश्वियुगलं तव नासिके द्वे ।
लोभत्रपे च भगवन्नधरोत्तरोष्ठौ
तारागणाश्च दशना: शमनश्च दंष्ट्रा ॥५॥

निश्शेष-विश्व-रचना च	the creation of the whole universe
कटाक्ष-मोक्ष:	is by extending a glance of Thy eye
कर्णौ दिश: -	(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-ओष्ठौ	(are Thy) lower and upper lips
तारा-गणा: - च	and the galaxy of stars
दशना:	are Thy teeth
शमन: 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 शकुन्तपङ्क्ति: ।
सिद्धादय: स्वरगणा मुखरन्ध्रमग्नि-
र्देवा भुजा: स्तनयुगं तव धर्मदेव: ॥६॥

माया	Maayaa (Thy cosmic creative power)
विलास-हसितं	is (Thy) charming smile
श्वसितं समीर:	(Thy) breath is the wind
जिह्वा जलं	(Thy) tongue is water
वचनम्-	speech
ईश	O Lord !
शकुन्त-पङ्क्ति	is the birds' chirping in formation
सिद्ध-आदय: स्वरगणा:	(Thy) voice is the Sidhdhaas (and other divine artists)
मुख-रन्ध्रम्-अग्नि:-	(Thy) mouth is fire
देवा भुजा:	(Thy) arms are the gods (Devaa)
स्तनयुगं तव धर्मदेव:	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 मन: सुधांशु -
रव्यक्तमेव हृदयंबुजमम्बुजाक्ष ।
कुक्षि: समुद्रनिवहा वसनं तु सन्ध्ये
शेफ: प्रजापतिरसौ वृषणौ च मित्र: ॥७॥

पृष्ठं तु-अधर्म	(Thy) back is Adharma (unrighteousness)
इह	of this (cosmic world)
देव	O Lord!
मन: सुधांशु: -	mind is the moon
अव्यक्तम्-एव	the unmanifest
हृदय-अम्बुजम्	(is Thy) heart lotus
अम्बुजाक्ष	O Lotus eyed One!
कुक्षि: समुद्रनिवहा:	(Thy) abdomen is the ocean
वसनं तु सन्ध्ये	(Thy) garments are the two sandhyaas (dawn and dusk)

शेफ: प्रजापति:-	(Thy) generative organ is Prajaapati (god of procreation)
असौ वृषणौ च मित्र:	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 मृगगणा: पदयोर्नखास्ते
हस्त्युष्ट्रसैन्धवमुखा गमनं तु काल: ।
विप्रादिवर्णभवनं वदनाब्जबाहु-
चारूरुयुग्मचरणं करुणांबुधे ते ॥८॥

श्रोणी: -स्थलं	(Thy) lower-back
मृगगणा:	forms the animal world
पदयो: - नखा: - ते	the nails of Thy feet
हस्ति-उष्ट्र-सैम्धव-मुखा:	are the animals like elephants, camels, horses etc.
गमनं तु काल:	(Thy) movement is Time
विप्र-आदि-वर्ण-भवनं	Brahmins and the other Varnas ensue from
वदन-आब्ज-बाहु-चारु-उरु-युग्म-चरणं	(Thy) lotus face,arms, charming thighs and feet
करुणा-अम्बुधे ते	of Thee, O Ocean of mercy

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
वीर्यं महासुरगणोऽस्थिकुलानि शैला: ।
नाड्यस्सरित्समुदयस्तरवश्च रोम
जीयादिदं वपुरनिर्वचनीयमीश ॥९॥

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
वीर्यं महा-असुर-गण: -	(Thy) prowess is the host of powerful Asuraas
अस्थि-कुलानि शैला:	(Thy) bones are the mountains
नाड्य: -सरित्-समुदय: -	(Thy) blood vessels are the many rivers
तरव: -च रोम	and the trees are Thy hair
जीयात्-	May it always shine (in me)
इदं वपु: - 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.

ईदृग्जगन्मयवपुस्तव कर्मभाजां
कर्मावसानसमये स्मरणीयमाहु: ।
तस्यान्तरात्मवपुषे विमलात्मने ते
वातालयाधिप नमोऽस्तु निरुन्धि रोगान् ॥१०॥

ईदृक्-जगन्मय-वपु: - 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-आहु:	should be remembered, it is said
तस्य-अन्तर-आत्म-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!
नम: -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 चतुर्दशात्मकजगद्रूपेण जात: पुन-
स्तस्योर्ध्वं खलु सत्यलोकनिलये जातोऽसि धाता स्वयम् ।
यं शंसन्ति हिरण्यगर्भमखिलत्रैलोक्यजीवात्मकं
योऽभूत् स्फीतरजोविकारविकसन्नानासिसृक्षारस: ॥१॥

एवं देव	in this manner O Lord!
चतुर्दश-आत्मक-जगत्-रूपेण	in the form of the fourteen worlds
जात: पुन: -	manifesting (Thyself) again
तस्य-ऊर्ध्वं खलु	at the head (peak) of that (the worlds)
सत्य-लोक-निलये	in the abode of Satyaloka
जात: -असि धाता स्वयं	manifested as Brahma (the Creator) 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
य: -अभूत्	who became

स्फीत-रज:-विकार-विकसन्-	because of the upsurge of Rajoguna
नाना-सिसृक्षा-रस:	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 विश्वविसर्गदत्तहृदय: सम्पश्यमान: स्वयं
बोधं खल्वनवाप्य विश्वविषयं चिन्ताकुलस्तस्थिवान् ।
तावत्त्वं जगतां पते तप तपेत्येवं हि वैहायसीं
वाणीमेनमशिश्रव: श्रुतिसुखां कुर्वंस्तप:प्रेरणाम् ॥२॥

स: -अयं	that this (Brahma)
विश्व-विसर्ग-दत्त-हृदय:	to create the universe resolving in the heart
सम्पश्यमान: स्वयं	trying to contemplate by himself
बोधं खलु-अनवाप्य	the knowledge (required to create) indeed not getting
विश्वविषयं	about the subject universe
चिन्ता-आकुल: -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-अशिश्रव:	to him (Brahma) made (him) hear
श्रुति-सुखां	(which was) pleasing to the ears
कुर्वन्-तप: 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॥

क: -असौ	who is it
माम्-अवदत् पुमान्-	(who) spoke to me, the revered person
इति	thus (thinking)
जल-आपूर्णे जगन्मण्डले	in the worlds fully engulfed in water
दिक्षु-उद्वीक्ष्य	in all the directions looking around
किम्-अपि-अनीक्षितवता	anything not seeing
वाक्य-अर्थम्-उत्पश्यता	the meaning of the words then understanding
दिव्यं वर्ष-सहस्रम्-	for a thousand divine years
आत्त-तपसा	doing penance
तेन त्वम्-आराधित: -	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 जगद्भ्यो बहि:
शोकक्रोधविमोहसाध्वसमुखा भावास्तु दूरं गता: ।
सान्द्रानन्दझरी च यत्र परमज्योति:प्रकाशात्मके
तत्ते धाम विभावितं विजयते वैकुण्ठरूपं विभो ॥४॥

माया यत्र	Maayaa where
कदापि नो विकुरुते	never produces modifications

भाते जगद्भ्य: बहि:	(which) shines beyond all the fourteen worlds
शोक-क्रोध-विमोह-साध्वसमुखा:	sorrow, anger, delusion, fear etc.
भावा:-तु दूरं गता:	(such) mental modifications are far beyond
सान्द्रानन्दझरी च	and the torrent of supreme bliss
यत्र परम-ज्योति:-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 राजद्विमानालया: ।
भक्तिप्राप्ततथाविधोन्नतपदा दीव्यन्ति दिव्या जना-
तत्ते धाम निरस्तसर्वशमलं वैकुण्ठरूपं जयेत् ॥५॥

यस्मिन्-नाम	in which verily
चतुर्भुजा:	the four armed (divine beings)
हरि-मणि-श्यामा-अवदातत्विष:	the brilliant deep blue color of the sapphire like (whose) complexion (is)
नाना-भूषण-रत्न-दीपित-दिश:	adorned with various ornaments studded with lustrous gems (which) light up the quarters
राजत्-विमान-आलया:	residing in aerial cars
भक्ति-प्राप्त-तथा-विध-उन्नत-पदा:	(who have) by devotion (to Thee) attained such high state

दीव्यन्ति	shine
दिव्या: जना:	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
विश्वोन्मादनहृद्यगात्रलतया विद्योतिताशान्तरा ।
त्वत्पादांबुजसौरभैककुतुकाल्लक्ष्मी: स्वयं लक्ष्यते
यस्मिन् विस्मयनीयदिव्यविभवं तत्ते पदं देहि मे ॥६॥

नाना-दिव्य-वधू-जनै: -	by various divine damsels
अभिवृता	(who is) attended
विद्युत्-लता-तुल्यया	(who is) like a streak of lightning
विश्व-उन्मादन-हृद्य-गात्र-लतया	the world is enchanted and captivated by (whose) slender and charming form
विद्योतित-आशान्तरा	(who) illumines the quarters
त्वत्-पाद-अम्बुज-सौरभैक-कुतुकात्-	to Thy lotus feet fragrance being attached to
लक्ष्मी: स्वयं लक्ष्यते	where Laxmi herself is seen
यस्मिन्	in which (Vaikunth)
विस्मयनीय-दिव्य-विभवं	in astounding divine riches (which) 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 enchants 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
भास्वत्कोटिलसत्किरीटकटकाद्याकल्पदीप्राकृति ।
श्रीवत्साङ्कितमात्तकौस्तुभमणिच्छायारुणं कारणं
विश्वेषां तव रूपमैक्षत विधिस्तत्ते 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-किरीट-	shining like innumerable suns, adorned with such a crown
कटक-आदि-आकल्प-दीप्र-आकृति	(and) bracelets etc. other ornaments of splendorous shapes
श्रीवत्स-अङ्कितम्-	bearing the Shreevatsa mark (on Thy chest)
आत्त-कौस्तुभ-मणि-छाया-अरुणं	(which) is rendered, by the kaustubh gem's lustre, crimson
कारणं विश्वेषां	the source of all creation
तव रूपम्-	Thy form
ऐक्षत विधि:	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
स्रष्टुस्तुष्टिकरं वपुस्तव विभो मद्रोगमुद्वासयेत् ॥८॥

काल-अम्भोद-	like dark clouds
कलाय-कोमल-रुची-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
स्यन्द्-प्रसन्न-आननम्	(Thy) face brightened
राजत्-कम्बु-गदा-अरि-पङ्कज-धर-	adorned with the conch, mace, discus, and lotus
श्रीमद्-भुजामण्डलं	held in Thy divine four arms
स्रष्टु: - तुष्टिकरं	to Brahmaa (which) gave great contentment
वपु: - तव विभो	Thy form, Oh All pervading Lord
मत्-रोगम्-उद्वासयेत्	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.

दृष्ट्वा सम्भृतसम्भ्रम: कमलभूस्त्वत्पादपाथोरुहे
हर्षावेशवशंवदो निपतित: प्रीत्या कृतार्थीभवन् ।
जानास्येव मनीषितं मम विभो ज्ञानं तदापादय
द्वैताद्वैतभवत्स्वरूपपरमित्याचष्ट तं त्वां भजे ॥९॥

दृष्ट्वा	having had (Thy) vision
सम्भृत-सम्भ्रम: कमलभू: -	overwhelmed with astonishment, the lotus born (Brahmaa)
त्वत्-पाद-पाथोरुहे	at Thy lotus feet
हर्ष-आवेश-वशंवद:	overflowing with ecstasy of joy
निपतित:	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-अद्वैत्-भवत्-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 सञ्जायते ।
इत्याभाष्य गिरं प्रतोष्य नितरां तच्चित्तगूढ: स्वयं
सृष्टौ तं समुदैरय: स भगवन्नुल्लासयोल्लाघताम् ॥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
बोध: -ते भविता	(said) you will have that knowledge
न सर्ग-विधिभि:-	and not by the act of creation
बन्ध: -अपि-सञ्जायते	bondage also will result
इति-आभाष्य गिरं	uttering these words
प्रतोष्य नितरां	making him extremely happy
तत्-चित्त-गूढ: स्वयं	in his heart remaining concealed Thyself
सृष्टौ तं समुदैरय:	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 भूयस्त्वत्त 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 आदिमे	in Braahmakalpa which is the very first
लब्ध-जन्मा ब्रह्मा	having come into existence a new Brahmaa
भूय: - त्वत्त:	again, from Thee alone
एव-आप्य वेदान्	receiving the knowledge of the Vedas
सृष्टिं चक्रे	started creation
पूर्व-कल्प-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 Braahma 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
तावन्मिताश्च रजनीर्बहुशो निनाय ।
निद्रात्यसौ त्वयि निलीय समं स्वसृष्टै-
र्नैमित्तिकप्रलयमाहुरतोऽस्य रात्रिम् ॥२॥

स: -अयं	that this (Brahmaa)
चतु: -युग-सह्स्र-मितानि-	over a period of 1000 chaturyugas
अहानि	(which are his) day
तावत्-मिता:-	and as many
च रजनी:	nights
बहुश: निनाय	many times having spent
निद्रति-असौ	he sleeps
त्वयि निलीय	merging in Thee
समं स्वसृष्टै:-	along with all his creation
नैमित्तिक-प्रलयम्-आहु: -	(this period) is called Naimittika Pralaya
अत: -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.

अस्मादृशां पुनरहर्मुखकृत्यतुल्यां
सृष्टिं करोत्यनुदिनं स भवत्प्रसादात् ।
प्राग्ब्राह्मकल्पजनुषां च परायुषां तु
सुप्तप्रबोधनसमास्ति तदाऽपि सृष्टि: ॥३॥

अस्मादृशां पुन: -	like we people (the mortals) again
अह: -मुख-कृत्य-तुल्यां	at the beginning of the day's morning duties
सृष्टिं करोति-अनुदिनं स	he (Brahmaa) does the work of creation every day
भवत्-प्रसादात्	by Thy grace
प्राक्-ब्राह्मकल्प-जनुषां	earlier than the BraahmaKalpa those who were born
च पर-आयुषां तु	and for the eternal souls, however
सुप्त-प्रबोधन-समा-अस्ति	(creation) is like waking up from sleep
तदा-अपि सृष्टि:	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 Braahma Kalpa, and for the eternal souls, being born in the new Kalpa is like getting up from sleep.

पञ्चाशदब्दमधुना स्ववयोर्धरूप-
मेकं परार्धमतिवृत्य हि वर्ततेऽसौ ।
तत्रान्त्यरात्रिजनितान् कथयामि भूमन्
पश्चाद्दिनावतरणे च भवद्विलासान् ॥४॥

पञ्चाशत्-अब्दम्-अधुना	fifty years now
स्व-वय: -अर्ध-रूपम्-	his half life span
एकं परार्धम्-	(which is) one paraardha
अतिवृत्य हि वर्तते-असौ	having crossed, indeed, remains he (Brahmaa)
तत्र-अन्त्य-रात्रि-जनितान्	there, at the last of those nights, what took place
कथयामि	I will narrate
भूमन्	O Infinite Being!
पश्चात्-दिन-अवतरणे च	and after that, at the beginning of the (next) 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 सन्निलिल्ये ।
जगन्ति च त्वज्जठरं समीयु-
स्तदेदमेकार्णवमास विश्वम् ॥५॥

दिन-अवसाने-अथ	then, at the end of the day
सरोजयोनि:	the lotus born (Brahmaa)
सुषुप्ति-काम: -	to sleep desiring
त्वयि सन्निलिल्ये	in Thee merged
जगन्ति च	and the worlds (also)

त्वत्-जठरं समीयु: -	in Thy abdomen, merged
तत्-इदम्-एक-अर्णवम्-आस 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 ।
आनन्दसान्द्रानुभवस्वरूप:
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-स्वरूप:	of the nature of giving experience saturated bliss
स्व-योग-निद्रा-परिमुद्रित-आत्मा	(Thou) in yoga slumber engaging 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 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-व्रजेन तत्र	in whom all the energies had become latent, 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 सहस्रमेवं
त्वयि प्रसुप्ते पुनरद्वितीये ।
कालाख्यशक्तिः प्रथमप्रबुद्धा
प्राबोधयत्त्वां 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 प्रलीनान्	all the worlds merged (in Thee)
तेषु-एव सूक्ष्म-आत्मतया	on those (worlds) (which were)in subtle form
निजान्त: - 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 नाभिरन्ध्रा-
दुदञ्चितं किंचन दिव्यपद्मम् ।
निलीननिश्शेषपदार्थमाला-
संक्षेपरूपं मुकुलायमानम् ॥१०॥

तत: त्वदीयात्-	then, from Thy
अयि	O Lord!
नाभिरन्ध्रात्-	navel hole
उदञ्चितं	emerged
किञ्चन दिव्य-पद्मम्	a wonderful brilliant lotus
निलीन-निश्शेष-पदार्थ-माला-	all the things which had remained 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.

तदेतदंभोरुहकुड्मलं ते
कलेवरात् तोयपथे प्ररूढम् ।
बहिर्निरीतं परित: स्फुरद्भि:
स्वधामभिर्ध्वान्तमलं न्यकृन्तत् ॥११॥

तत्-एतद्-अम्भोरुह-कुड्मलं	that aforesaid lotus bud
ते कलेवरात्	(originating from) Thy body (navel)
तोय-पथे प्ररूढम्	rising in the causal waters
बहिः - निरीतं	and coming out above (the waters)
परितः स्फुरद्भिः 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
स्वयंप्रबुद्धाखिलवेदराशिः ॥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-राशिः	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
त्वमित्थमुत्थापितपद्मयोनिः ।
अनन्तभूमा मम रोगराशिं
निरुन्धि वातालयवास विष्णो ॥१३॥

अस्मिन्	in this

परात्मन्	O Supreme Being
ननु पाद्मकल्पे	Paadma Kalpa
त्वम्-इत्थम्-	Thou in this manner
उत्थापित-पद्मयोनि:	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.

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स्थितस्स कमलोद्भवस्तव हि नाभिपङ्केरुहे
कुत: स्विदिदमम्बुधावुदितमित्यनालोकयन् ।
तदीक्षणकुतूहलात् प्रतिदिशं विवृत्तानन-
श्चतुर्वदनतामगाद्विकसदष्टदृष्ट्यम्बुजाम् ॥१॥

स्थित: -	seated
स कमलोद्भव: -	he, the lotus born (Brahmaa)
तव हि नाभिपङ्केरुहे	in Thy navel lotus itself
कुत: 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-आनन: -	in all directions (he) turned his face
चतु:-वदनताम्-अगात्-	(and thus) became endowed with four faces

विकसत्-अष्ट-दृष्टि-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
कुत: 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
क: एष	who is this (me)
कमल-उदरे महति	inside this huge lotus
निस्सहाय: हि-अहं	without any support (helpless) am I
कुत: 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 सरोरुह: किमपि कारणं सम्भ्वे-
दिति स्म कृतनिश्चयस्स खलु नालरन्ध्राध्वना ।
स्वयोगबलविद्यया समवरूढवान् प्रौढधी -
स्त्वदीयमतिमोहनं न तु कलेवरं दृष्टवान् ॥३॥

अमुष्य हि सरोरुह:	certainly for this lotus

किम्-अपि कारणम् सम्भवेत्-	there must be some cause (place) of origin
इति स्म कृतनिश्चय: -	thus having concluded
स खलु	he (Brahmaa) indeed
नाल-रन्ध्र-अध्वना	through the hollow in the lotus stem
स्व-योग-बल-विध्यया	with the power of his yogic knowledge
स्मवरूढवान्	descended
प्रौढधी: -	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 not see Thy most enchanting form.

तत: सकलनालिकाविवरमार्गगो मार्गयन्
प्रयस्य शतवत्सरं किमपि नैव संदृष्टवान् ।
निवृत्य कमलोदरे सुखनिषण्ण एकाग्रधी:
समाधिबलमादधे भवदनुग्रहैकाग्रही ॥४॥

तत:	then
सकल-नालिका-विवर-मार्गग:	going through all the orifices of the stem
मार्गयन्	searching
प्रयस्य शतवत्सरं	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 एकाग्रधी:	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 परिवत्सरैर्दृढसमाधिबन्धोल्लसत्-
प्रबोधविशदीकृत: स खलु पद्मिनीसम्भव: ।
अदृष्टचरमद्भुतं तव हि रूपमन्तर्दृशा
व्यचष्ट परितुष्टधीर्भुजगभोगभागाश्रयम् ॥५॥

शतेन परिवत्सरै: -	for a hundred (divine) years
दृढ-समाधि-बन्ध-उल्लसत्-	of practising of undisturbed samaadhi, resulted
प्रबोध-विशदीकृत:	(and) the knowledge dawned (in him)
स खलु पद्मिनीसम्भव:	he, indeed, the lotus born (Brahmaa)
अदृष्टचरम्-अद्भुतं	not seen by humans, the wonderful
तव हि रूपम्-	Thy divine form
अन्तर्दृशा व्यचष्ट	in his inner vision saw
परितुष्टधी:-	(with) heart full of contentment
भुजग-भोगभाग-आश्रयं	on a part of the body of the great serpent, 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.

किरीटमुकुटोल्लसत्कटकहारकेयूरयुङ्-
मणिस्फुरितमेखलं सुपरिवीतपीताम्बरम् ।
कलायकुसुमप्रभं गलतलोल्लसत्कौस्तुभं
वपुस्तदयि भावये कमलजन्मे दर्शितम् ॥६॥

किरीट-मुकुट-उल्लसत्-	a crown,with a diadem shining
कटक-हार-केयूर-युक्-	with bracelets, necklaces and shoulder 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-उल्लसत्-कौस्तुभं	(with) around the neck the shining Kaustubha jewel
वपु: -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 दृशो: ।
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 दृशो:	Thou have appeared, by good fortune, before my eyes
कुरुष्व	make
धियम्-आशु मे	my intellect, soon
भुवन-निर्मितौ कर्मठाम्-	in the creation of the world, capable
इति द्रुहिण-वर्णित-	thus, described by Brahmaa
स्वगुण-बंहिमा	(Thou possessing) countless excellences
पाहि माम्	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 भक्तिरत्युत्कटे-
त्युदीर्य गिरमादधा मुदितचेतसं वेधसम् ॥८॥

लभस्व	may you attain
भुवनत्रयी-रचन-दक्षताम्-अक्षतां	in creating the three worlds, expertise unending
गृहाण मत्-अनुग्रहं	receive My blessings
कुरु तप: -च भूय: -विधे	and do Tapa (penance) again O Brahmaa
भवतु-अखिल-साधनी	may that accomplish everything
मयि च भक्ति: -अति-उत्कटा-	and intense devotion to me
इति-उदीर्य गिरम्-	saying these words
आदधा मुदित-चेतसं 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 कृततपास्तत: स खलु दिव्यसंवत्सरा-
नवाप्य च तपोबलं मतिबलं च पूर्वाधिकम् ।
उदीक्ष्य किल कम्पितं पयसि पङ्कजं वायुना
भवद्बलविजृम्भित: पवनपाथसी पीतवान् ॥९॥

शतं कृत-तपा:-तत:	for a hundred years having done penance, then
स खलु दिव्य-संवत्सरान्-	he (Brahmaa) indeed for hundred divine years
अवाप्य च तपोबलं 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 विजृम्भित:	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 स:
प्रकल्प्य भुवनत्रयीं प्रववृते प्रजानिर्मितौ ।
तथाविधकृपाभरो गुरुमरुत्पुराधीश्वर
त्वमाशु परिपाहि मां गुरुदयोक्षितैरीक्षितै: ॥१०॥

तव-एव कृपया	by Thy grace alone
पुन: -	then
सरसिजेन तेन-एव	out of that lotus itself
स:	Brahmaa
प्रकल्प्य भुवनत्रयीं	created the three worlds
प्रववृते प्रजानिर्मितौ	engaged himself in creating various species of beings
तथा-विध-कृपाभर:	(O Thou!) who abound in such compassion
गुरुमरुत्पुराधीश्वर	O Lord of Guruvaayur!
त्वम्-आशु परिपाहि मां	Thou soon protect me
गुरु-दया-उक्षित: ईक्षतै:	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.

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

वैकुण्ठ	O Lord of Vaikuntha loka !
वर्धित-बल: -अथ	(Brahmaa) whose strength had enhanced then
भवत्-प्रसादात्-	by Thy grace
अम्भोज्योनि: -	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-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 सृष्ट्वा ।
उद्दामतामसपदार्थविधानदून -
स्तेने त्वदीयचरणस्मरणं विशुद्ध्यै ॥२॥

मिथ्या-आग्रह-	false apprehension
अस्मिमति-राग-	egoism, attachment
विकोप-भीति:-	anger and fear
अज्ञानवृत्तिम्-इति	effects of ignorance, these

पञ्चविधां	of five kinds
स सृष्ट्वा	Brahmaa having created
उद्दाम-तामस-पदार्थ-विधान्-अदून:-	and repenting for having created these 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
भूय: सनातनमुनिं च सनत्कुमारम् ।
ते सृष्टिकर्मणि तु तेन नियुज्यमाना-
स्त्वत्पादभक्तिरसिका जगृहुर्न वाणीम् ॥३॥

तावत् ससर्ज मनसा	then he created from his mind
सनकं सनन्दं	(sages) Sanaka, Sananda
भूय: सनातनमुनिं च सनत्कुमारं	also Sanaatana Muni and Sanat kumara
ते सृष्टिकर्मणि तु	they , in the job of creation
तेन नियुज्यमाना: -	by Brahmaa, though asked to engage
त्वत्-पाद-भक्ति-रसिका	(these sages) who were immersed in devotion to Thy feet
जगृहु: -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 प्रतिरुन्धतोऽस्य
भ्रूमध्यतोऽजनि मृडो भवदेकदेश: ।

नामानि मे कुरु पदानि च हा विरिञ्चे-
त्यादौ रुरोद किल तेन स रुद्रनामा ॥४॥

तावत्	then
प्रकोपम्-उदितं	the anger which arose in him
प्रतिरुन्धत: -	and who was suppressing it
अस्य भ्रूमध्यत: -	from his (Brahmaa's) middle of the eyebrows
अजनि मृड:	was born Mrida
भवत्-एक-देश:	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 रुद्रनामा	because of that he came to be known as 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 भवत्प्रणुन्न:
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 दत्वा	and also giving eleven dear wives
तावन्ति-अदत्त च पदानि	and as many abodes were also given
भवत्-प्रणुन्न:	(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-
सम्पूर्यमाणभुवनत्रयभीतचेता: ।
मा मा प्रजा: सृज तपश्चर मङ्गलाये-
त्याचष्ट तं कमलभूर्भवदीरितात्मा ॥६॥

रुद्र-अभिसृष्ट-	Rudra's creation
भयद-आकृति-रुद्रसंघ-	(consisting) of fierce looking hosts of Rudraas
सम्पूर्यमाण-भुवनत्रय-	filling up the three worlds
भीत-चेता:	and getting frightened by them
मा मा प्रजा: सृज	(Brahmaa said) do not, do not procreate any more beings
तप: -चर	do penance
मङ्ग्लाय-	for the welfare (of the world)
इति-आचष्ट तं कमलभू: -	thus said the lotus born Brahmaa to him
भवत-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-
स्तत्राङ्गिरा: क्रतुमुनि: पुलह: पुलस्त्य: ।
अङ्गादजायत भृगुश्च वसिष्ठदक्षौ
श्रीनारदश्च भगवन् भवदंघ्रिदास: ॥७॥

तस्य-अथ	thereafter, from him (Brahmaa)
सर्ग-रसिकस्य	who was intent on creation
मरीचि: -अत्रि: -	Mareechi, Atri

तत्र-अङ्गिरा:	and also Angiraas
क्रतुमुनि: पुलह: पुलस्त्य:	Kratumuni, Pulaha, Pulastya
अङ्गात्-अजायत	from his body were born
भृगु:-च वसिष्ठ-दक्षौ	also Bhrigu, Vasishtha and Dakshas
श्री-नारद: -च	and Shri Naarada
भगवन्	O Lord!
भवत्-अंघ्रि-दास:	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 विधिरङ्गजसंकुलोऽभूत् ।
त्वद्बोधितैस्सनकदक्षमुखैस्तनूजै-
रुद्बोधितश्च विरराम तमो विमुञ्चन् ॥८॥

धर्म-आदिकान्-अभिसृजन्-	Dharmadevas and others having created
अथ कर्दमं च	and also Kardama
वाणीं विधाय	then after creating Saraswati
विधि: -	Brahmaa
अङ्गज-संकुल: -अभूत्	was afflicted by desire
त्वत्-बोधितै: -	(then) prompted by Thee
सनक-दक्ष-मुखै: -	by Sanaka, Daksha and others
तनूजै:-उद्बोधित: -च	by his own sons enlightened
विरराम	refrained
तम: विमुञ्चन्	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
चतु:-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-आश्रित: - 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 विवर्धयंस्त्वं
गोविन्द मारुतपुरेश निरुन्धि रोगान् ॥१०॥

जानन्-उपायम्-अथ	knowing the technique then
देहम्-अज: 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 गोविन्द् 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 दिव्या: सनकादयस्ते ।
भवद्विलोकाय विकुण्ठलोकं
प्रपेदिरे मारुतमन्दिरेश ॥१॥

क्रमेण सर्गे	gradually,as creation
परिवर्धमाने	was progressing
कदापि	once
दिव्या: सनकादय: 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.

मनोज्ञनैश्रेयसकाननाद्यै-
रनेकवापीमणिमन्दिरैश्च ।
अनोपमं तं भवतो निकेतं
मुनीश्वरा: प्रापुरतीतकक्ष्या: ॥२॥

मनोज्ञ-	the enchanting
नैश्रेयस-कानन-आद्यै: -	Naishreyasha Kaanana (the garden by that name) and other
अनेक-वापी	with many lakes

मणिमन्दिरै: - च	and gems studded mansions
अनोपमं तं	that incomparable
भवत: निकेतं	Thy abode
मुनीश्वरा: प्रापु: -	the sages reached
अतीत-कक्ष्या:	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.

भवद्दिद्दक्षून्भवनं विविक्षून्
द्वा:स्थौ जयस्तान् विजयोऽप्यरुन्धाम् ।
तेषां च चित्ते पदमाप कोप:
सर्वं भवत्प्रेरणयैव भूमन् ॥३॥

भवत्-दिद्दक्षून्-	desirous of seeing Thee
भवनं विविक्षून्	and about to enter (Thy) abode
द्वा:स्थौ	two gatekeepers
जय: - तान्	Jaya, them (the sages)
विजय: -अपि-अरुन्धाम्	also Vijaya, stopped
तेषां च चित्ते	and in their (sages') minds
पदम्-आप कोप:	entered anger
सर्वं भवत्-प्रेरणया-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.

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

वैकुण्ठलोक-अनुचित-प्रचेष्टौ	for Vaikunthloka, is not fit, whose 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: -स्मृति: -न: -अस्तु-	may we remember Hari (God)
इति नेमतु:-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 भवानवाप्त:
सहैव लक्ष्म्या बहिरम्बुजाक्ष ।
खगेश्वरांसार्पितचारुबाहु-
रानन्दयंस्तानभिराममूर्त्या ॥५॥

तत्-एतत्-आज्ञाय	that this knowing
भवान्-अवाप्त:	Thou coming (out)
सह-एव लक्ष्म्या	along with Laxmi
बहि: -अम्बुजाक्ष	out, O Lotus eyed Lord!
खगेश्वर-अंस-	on Garuda's shoulder
अर्पित-चारु-बाहु: -	placing Thy charming arm
आनन्दयन्-तान्-	delighting them (the sages)
अभिराम-मूर्त्या	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 गीर्भि: स्तुवतो मुनीन्द्रा-
ननन्यनाथावथ पार्षदौ तौ ।
संरम्भयोगेन भवैस्त्रिभिर्मा-
मुपेतमित्यात्तकृपं न्यगादी: ॥६॥

प्रसाद्य गीर्भि:	with pleasing words
स्तुवत: 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 भवै:- त्रिभि:-	by the path of confrontation, in three lives
माम्-उपेतम्-	attain me
इति-आत्त-कृपम्	thus overcome by compassion
न्यगादी:	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.

त्वदीयभृत्यावथ काश्यपात्तौ
सुरारिवीरावुदितौ दितौ द्वौ ।
सन्ध्यासमुत्पादनकष्टचेष्टौ
यमौ च लोकस्य यमाविवान्यौ ॥७॥

त्वदीय-भृत्यौ-	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
सन्ध्या-समुत्पादन-	being begotten at evening
कष्ट-चेष्टौ	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.

हिरण्यपूर्व: कशिपु: किलैक:
परो हिरण्याक्ष इति प्रतीत: ।
उभौ भवन्नाथमशेषलोकं
रुषा न्यरुन्धां निजवासनान्धौ ॥८॥

हिरण्य-पूर्व: कशिपु: किल-एक:	(the name) Hiranya preceding Kashipu, i.e. Hiranyakashipu was one
पर: हिरण्याक्ष इति प्रतीत:	the other Hiranyaaksha thus was known
उभौ	both
भवत्-नाथम्-अशेष-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 धावन्ननवाप्तवैरी ।
भवत्प्रियां क्ष्मां सलिले निमज्य
चचार गर्वाद्विनदन् गदावान् ॥९॥

तयो: -	of them
हिरण्याक्ष-महासुरेन्द्र:	Hiranyaaksha the great Asura
रणाय धावन्-	a fight seeking
अनवाप्त-वैरी	not getting any opponent
भवत्-प्रियां क्ष्मां	Thy dear earth
सलिले निमज्य	immersing in water
चचार गर्वात्-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 गवेषयंस्त्वाम् ।
भक्तैकदृश्य: स कृपानिधे त्वं
निरुन्धि रोगान् मरुदालयेश ॥१०।

तत:	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
भक्तैक-दृश्य:	(O Thou) who can be seen only by Thy devotees
स कृपानिधे त्वं	That Abode of Compassion,Thou
निरुन्धि 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 भवदङ्घ्रिसेवा-
तुष्टाशयं मुनिजनै: सह सत्यलोके ॥१॥

स्वायम्भुव: मनु:	Swaayambhuva Manu
अथ: जनसर्गशील:	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-अङ्घ्रि-सेवा	in the service of Thy lotus feet
तुष्ट-आशयं	whose heart delighted
मुनिजनै: सह	along with the other sages
सत्यलोके	in Satyaaloka

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 प्रजा: सृजति मय्यवनिर्निमग्ना
स्थानं सरोजभव कल्पय तत् प्रजानाम् ।
इत्येवमेष कथितो मनुना स्वयंभू: -
रम्भोरुहाक्ष तव पादयुगं व्यचिन्तीत् ॥ २ ॥

कष्टं	alas!
प्रजा: 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)
कथित: मनुना स्वयंभू: -	being told by Manu Swaayambhu
अम्भोरुहाक्ष	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 त्वदङ्घ्रियुगलं शरणं यतोऽस्य
नासापुटात् समभव: 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-अङ्घ्रि-युगलं	at Thy pair of feet
शरणं यत: -	who had taken refuge
अस्य नासापुटात्	from his (Brahmaa's) nostrils
समभव:	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.

अङ्गुष्ठमात्रवपुरुत्पतित: पुरस्तात्
भोयोऽथ कुम्भिसदृश: समजृम्भथास्त्वम् ।
अभ्रे तथाविधमुदीक्ष्य भवन्तमुच्चै -
र्विस्मेरतां विधिरगात् सह सूनुभि: स्वै: ॥४॥

अङ्गुष्ठ-मात्र-वपु:-	with a body of the size of a thumb
उत्पतित:	emerged
पुरस्तात्	at first

भूय: -अथ	gradually then
कुम्भि-सदृश:	an elephant in size
समजृम्भथा: - त्वम्	did Thou grow
अभ्रे	in the sky
तथा-विधम्-उदीक्ष्य	in that form seeing
भवन्तम्-उच्चै:	Thou so big
विस्मेरतां विधि: -अगात्	wonder struck Brahmaa was
सह सूनुभि: स्वै:	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 किटिरुत्थितो मे
नासापुटात् किमु भवेदजितस्य माया ।
इत्थं विचिन्तयति धातरि शैलमात्र:
सद्यो भवन् किल जगर्जिथ घोरघोरम् ॥५॥

क: -असौ-	who is this
अचिन्त्य-महिमा	of unconceivable glory
किटि: -उत्थित:-	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,
शैलमात्र:	the size of a mountain
सद्य: 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 जनस्तप:स्था:
सत्यस्थिताश्च मुनयो नुनुवुर्भवन्तम् ।
तत्स्तोत्रहर्षुलमना: परिणद्य भूय-
स्तोयाशयं विपुलमूर्तिरवातरस्त्वम् ॥६॥

तं ते निनादम्-	that Thine roar
उपकर्ण्य	hearing
जन:-तप:-स्था:	the inhabitants of the Jana and Tapa lokas
सत्य-स्थिता: -च	and those in the Satyaloka
मुनय:	sages
नुनुवु: -भवन्तम्	praised Thee
तत्-स्तोत्र-हर्षुल-मना:	by their praises pleased
परिणद्य भूय:	roaring again
तोयाशयं	in the ocean
विपुल-मूर्ति: -	assuming a huge form
अवातर: -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
प्रोत्क्षिप्तवालधिरवाङ्मुखघोरघोण: ।
तूर्णप्रदीर्णजलद: परिघूर्णदक्षणा
स्तोतृन् मुनीन् शिशिरयन्नवतेरिथ त्वम् ॥७॥

ऊर्ध्व-प्रसारि-	(with) standing erect
परिधूम्र-विधूत-रोमा	dark red colored shivering hair
प्रोत्क्षिप्त-वालधि:	lifted up tail
अवाङ्-मुख-घोर-घोण:	pointing downwards the fierce snout
तूर्ण-प्रदीर्ण-जलद:	with ease breaking through the clouds

परिघूर्णत्-अक्ष्णा	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
भ्राम्यत्तिमिङ्गिलकुलं कलुषोर्मिमालम् ।
आविश्य भीषणरवेण रसातलस्था -
नाकम्पयन् वसुमतीमगवेषयस्त्वम् ॥८॥

अन्तर्जलं	the waters' insides
तदनु-	then
संकुल-नक्र-चक्रं	with moving about crocodiles
भ्राम्यत्-तिमिङ्गिल-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
अगवेषय: -	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.

दृष्ट्वाऽथ दैत्यहतकेन रसातलान्ते
संवेशितां झटिति कूटकिटिर्विभो त्वम् ।

आपातुकानविगणय्य सुरारिखेटान्
दंष्ट्राङ्कुरेण वसुधामदधा: सलीलम् ॥९॥

दृष्ट्वा-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-अङ्कुरेण	with the tusk's tip
वसुधाम्-अदधा:	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-अङ्कुर-अङ्कित इव	a blade of grass as if
अधिक-पीवर-आत्मा	with a gigantic body
उद्धूत-घोर-सलिलात्-जलधे:-	from the fiercely shaken up waters of the ocean,

उदञ्चन्	emerging
क्रीडा-वराह-वपु: -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 ।
भवद्भक्तो गत्वा कपटपटुधीर्नारदमुनि:
शनैरूचे नन्दन् दनुजमपि निन्दंस्तव बलम् ॥१॥

हिरण्याक्षम् तावत्-	to Hiranyaaksha, then
वरद	O Bestower of boons!
भवत्-अण्वेषणपरम्	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-भक्त: गत्वा	Thy devotee approaching (Hiranyaaksha)
कपटपटुधी:-नारदमुनि:	Naarada muni who was a diplomatic missionary
शनै:-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 विष्णुर्हरति भवदीयां वसुमतीं
प्रभो कष्टं कष्टं किमिदमिति तेनाभिगदित: ।
नदन् क्वासौ क्वासविति स मुनिना दर्शितपथो
भवन्तं सम्प्रापद्धरणिधरमुद्यन्तमुदकात् ॥२॥

स: मायावी विष्णु:-	"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-अभिगदित:	by him (Naarada) was said
नदन् क्व-असौ	roaring "Where is he
क्व-असौ-इति	where is he", thus
स मुनिना	he (the Asura) by the Muni
दर्शित-पथ:	was shown the way
भवन्तं सम्प्रापत्-	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-
र्दुरुक्तैर्विध्यन्तं दितिसुतमवज्ञाय भगवन् ।
महीं दृष्ट्वा दंष्ट्राशिरसि चकितां स्वेन महसा
पयोधावाधाय प्रसभमुदयुङ्क्था मृधविधौ ॥३॥

अहो आरण्य:-अयं मृग	"O this is only a wild animal"
इति हसन्तं	thus ridiculing with

बहुतरै:-दुरुक्तै:-विध्यन्तं	and many abuses lashing out
दितिसुतम्-	the son of Diti (the Asura)
अवज्ञाय भगवन्	ignoring (Thee) O Lord
महीं दृष्ट्वा	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
उदयुङ्क्था	(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
निरुन्ध्या: सन्ध्यात: प्रथममिति धात्रा जगदिषे ॥४॥

गदापाणौ दैत्ये	the Asura armed with a mace
त्वम्-अपि हि	Thou also indeed
गृहीत-उन्नत-गद:	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)
सन्ध्यात: 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
गदाघाताद्भूमौ झटिति पतितायामहह! भो: ।
मृदुस्मेरास्यस्त्वं दनुजकुलनिर्मूलनचणं
महाचक्रं स्मृत्वा करभुवि दधानो रुरुचिषे ॥५॥

गदोन्मर्दे तस्मिन्-	in that fight with the maces
तव खलु गदायां	(when) Thy mace indeed
दितिभुव:	(and) of the Asura's
गदा-घातात्-	by a blow of the mace
भूमौ झटिति पतितायाम्-	on the ground suddenly fell
अहह भो:	what a wonder O Lord!
मृदुस्मेर-आस्य:-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.

तत: शूलं कालप्रतिमरुषि दैत्ये विसृजति
त्वयि छिन्दत्येनत् करकलितचक्रप्रहरणात् ।
समारुष्टो मुष्ट्या स खलु वितुदंस्त्वां समतनोत्
गलन्माये मायास्त्वयि किल जगन्मोहनकरी: ॥६॥

तत: शूलम्	then, a trident

कालप्रतिम्-अरुषि दैत्ये	angry like Rudra the Destroyer, when the Asura
विसृजति	threw (the trident)
त्वयि छिन्दति-	Thou broke
एनत्	this (trident)
कर-कलित-चक्र-प्रहरणात्	by the blow of the discus held in Thy hand
समारुष्टः	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.

भवच्चक्रज्योतिष्कणलवनिपातेन विधुते
ततो मायाचक्रे विततघनरोषान्धमनसम् ।
गरिष्ठाभिर्मुष्टिप्रहृतिभिरभिघ्नन्तमसुरं
स्वपादाङ्गुष्ठेन श्रवणपदमूले निरवधीः ॥७॥

भवत्-चक्र-ज्योतिष्-कण-लव-निपातेन	being hit by a powerful spark of Thy divine discus
विधुते	were destroyed
ततः माया-चक्रे	then (when) the illusion created by the Asura
वितत-घन-रोष-अन्ध-मनसम्	whose mind was blinded by intense rage
गरिष्ठाभिः-मुष्टि-प्रहृतिभिः-	with strong blows of his fist
अभिघ्नन्तम्-असुरम्	the Asura who was hitting Thee
स्व-पाद-अङ्गुष्ठेन	with Thy big toe

श्रवण-पद-मूले	at the base of (his) ear
निरवधी:	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.

महाकाय: सोऽयं तव चरणपातप्रमथितो
गलद्रक्तो वक्त्रादपतदृषिभि: श्लाघितहति: ।
तदा त्वामुद्दामप्रमदभरविद्योतिहृदया
मुनीन्द्रा: सान्द्राभि: स्तुतिभिरनुवन्नध्वरतनुम् ॥८॥

महाकाय: स:-अयम्	that Asura of gigantic proportions
तव चरण-पात-प्रमथित:	by the blow of Thy foot crushed
गलत्-रक्त: वक्त्रात्-	with blood flowing out of his mouth
अपतत्-	fell
ऋषिभि: श्लाघित-हति:	the sages praised his slaying
तदा त्वाम्-	then to Thee
उद्दाम-प्रमदभर-विद्योति-हृदया	with their hearts full and brimming with joy
मुनीन्द्रा:	the great sages
सान्द्राभि: स्तुतिभि:-	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 कुशगणश्चक्षुषि घृतं
चतुर्होतारोऽङ्घ्रौ स्रुगपि वदने चोदर इडा ।
ग्रहा जिह्वायां ते परपुरुष कर्णे च चमसा
विभो सोमो वीर्यं वरद गलदेशेऽप्युपसद: ॥९॥

त्वचि छन्द:	in Thy skin are the Vedic Metres
रोमसु-अपि कुशगण:-	Thy hair are the Kush grass
चक्षुषि घृतम्	Thy eyes are ghee
चतुर्होतार:- अङ्घ्रौ	Thy feet are the four sacrificing priests
स्रुग्-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!
कर्णे 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-उपसद:	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 ।
स्वधिष्ण्यं सम्प्राप्त: सुखरसविहारी मधुरिपो
निरुन्ध्या रोगं मे सकलमपि वातालयपते ॥१०॥

मुनीन्द्रै:-इत्यादि-	by the various great sages
स्तवन-मुखरै:-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
स्वधिष्ण्यं सम्प्राप्त:	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

समनुस्मृततावकाङ्घ्रियुग्म:
स मनु: पङ्कजसम्भवाङ्गजन्मा ।
निजमन्तरमन्तरायहीनं
चरितं ते कथयन् सुखं निनाय ॥१॥

समनुस्मृत-तावक-अङ्घ्रि-युग्म:	meditating properly on Thy pair of lotus feet
स: मनु:	that Manu (Swayambhuva)
पङ्कजसम्भव-अङ्ग-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
द्रुहिणच्छायभवस्तदीयवाचा ।
धृतसर्गरसो निसर्गरम्यं
भगवंस्त्वामयुतं समा: सिषेवे ॥२॥

समये खलु तत्र	at that very time
कर्दम-आख्य:	(the Prajaapati) named Kardama
द्रुहिण-च्छाय-भव:-	born from the shadow of Brahmaa
तदीय-वाचा	following his (Brahmaa's) words
धृत-सर्ग-रस:	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 ।
हसितोल्लसिताननं 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

वपु:-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 पुत्री: ।
कपिलं च सुतं स्वमेव पश्चात्
स्वगतिं चाप्यनुगृह्य निर्गतोऽभू: ॥४॥

स्तुवते पुलक-आवृताय तस्मै	with horripilation over his body, who was praising (Thee) to him
मनुपुत्रीम्	the daughter of Manu (Devahooti)
दयिताम्	as wife
नव-अपि पुत्री:	also nine daughters
कपिलं च सुतम्	and Kapil as son
स्वम्-एव पश्चात्	Thyself finally
स्वगतिं च-अपि-अनुगृह्य	and union with Thee also conferring
निर्गत:-अभू:	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 मनु: शतरूपया महिष्या
गुणवत्या सुतया च देवहूत्या ।
भवदीरितनारदोपदिष्ट:
समगात् कर्दममागतिप्रतीक्षम् ॥५॥

स: मनु:	that Manu
शतरूपया महिष्या	(along with) queen Shatarupaa

गुणवत्या सुतया देवहूत्या च	and the virtuous daughter Devahooti
भवत्-ईरित-नारद-उपदिष्टः	advised by Naarada who was prompted by Thee
समगात् 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 देवहूतिं
तरुणीरत्नमवाप्य कर्दमोऽसौ ।
भवदर्चननिवृतोऽपि तस्यां
दृढशुश्रूषणया दधौ प्रसादम् ॥६॥

मनुना-उपहृताम् च	and given respectfully by Manu
देवहूतिं तरुणी-रत्नम्-	Devahooti, a jewel among damsels
अवाप्य कर्दमः-असौ	having got, that Kardama
भवत्-अर्चन-निर्वृतः-अपि	though content with worshipping Thee,
तस्यां दृढ-शुश्रूषणया	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-
द्दयिताकामकृते कृते विमाने ।
वनिताकुलसङ्कुलो नवात्मा
व्यहरद्देवपथेषु देवहूत्या ॥७॥

सः पुन;-	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-सङ्कुल:	full of female attendants
नव-आत्मा	taking on a new body
व्यहरत्-देवपथेषु	sported in the garden of the gods
देवहूत्या	(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.

शतवर्षमथ व्यतीत्य सोऽयं
नव कन्या: समवाप्य धन्यरूपा: ।
वनयानसमुद्यतोऽपि कान्ता-
हितकृत्त्वज्जननोत्सुको न्यवात्सीत् ॥८॥

शत-वर्षम्-अथ व्यतीत्य	then after spending a hundred years
स:-अयम्	that this (Kardama)
नव कन्या: समवाप्य	nine daughters begetting
धन्य-रूपा:	who were very beautiful
वन-यान-समुद्यत:-अपि	though preparing to go to the forest
कान्ता-हित-कृत्-	wishing to fulfill the desire of his wife (and)
त्वत्-जनन-उत्सुक:	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-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-तत्व-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 बन्धकृत्तेष्वसक्ता
त्वमृतकृदुपरुन्धे भक्तियोगस्तु सक्तिम् ।
महदनुगमलभ्या भक्तिरेवात्र साध्या
कपिलतनुरिति त्वं देवहूत्यै न्यगादी: ॥१॥

मति: 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
भक्तियोग:-तु	the path of devotion, indeed
सक्तिम्	(whereas) attachment
महत्-अनुगम-लभ्या भक्ति:-	devotion which arises from following holy men
एव-अत्र साध्या	alone should be sought here
कपिल-तनु:-इति त्वं	Thou incarnate as Kapil, thus
देवहूत्यै न्यगादी:	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 पूरुष: पञ्चविंश: ।
इति विदितविभागो मुच्यतेऽसौ प्रकृत्या
कपिलतनुरिति त्वं देवहूत्यै न्यगादी: ॥२॥

प्रकृति-महत्-अहङ्कारा:-च	Prakriti, Mahat, Ahankaar and

मात्रा:-च	the five Tanmaatraas
भूतानि-अपि	and also the five elements
हृत्-अपि	and the mind
दश-आक्षी	the ten Indriyaas
पूरुष: पञ्चविंश	the Purusha as the twenty fifth
इति विदित-विभाग:	knowing these divisions
मुच्यते-असौ प्रकृत्या	he is released from Prakriti
कपिल-तनु:-इति त्वं	incarnate as Kapil, Thou
देवहूत्यै न्यगादी:	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.

प्रकृतिगतगुणौघैर्नाज्यते पूरुषोऽयं
यदि तु सजति तस्यां तत् गुणास्तं भजेरन् ।
मदनुभजनतत्त्वालोचनै: साऽप्यपेयात्
कपिलतनुरिति त्वं देवहूत्यै न्यगादी: ॥३॥

प्रकृति-गत-गुण-औघै:-	by the many attributes of Prakriti
न-आज्यते पूरुष:-अयं	this Purusha is not tainted
यदि तु सजति तस्यां	but if he becomes attached to Prakriti
तत् गुणा:-तं भजेरन्	the attributes of Prakriti attach themselves to him
मत्-अनुभजन-	by constant worship to me
तत्-तु-आलोचनै:	and by enquiring into My real nature
सा-अपि-अपेयात्	that Prakriti also will leave (her hold)
कपिलतनु:-इति त्वं	a human descent as Kapil Thou
देवहूत्यै न्यगादी:	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.

विमलमतिरुपात्तैरासनाद्यैर्मदङ्गं
गरुडसमधिरूढं दिव्यभूषायुधाङ्कम् ।
रुचितुलिततमालं शीलयेतानुवेलं
कपिलतनुरिति त्वं देवहूत्यै न्यगादी: ॥४॥

विमल-मति:-	one who has purified his mind
उपात्तै:-आसन-आद्यै:-	by control of the senses by meditative postures
मत्-अङ्गम् गरुड-समधिरूढम्	should, (meditate on) My form mounted on Garuda
दिव्य-भूषा-आयुध-अङ्कम्	adorned with divine ornaments and divine weapons
रुचि-तुलित-तमालम्	resembling a Tamaala tree in lustre
शीलयेत-अनुवेलं	should meditate on constantly
कपिल-तनु: इति त्वं	a human descent as Kapila, Thou
देवहूत्यै न्यगादी:	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 गुणगणलीलाकर्णनै: कीर्तनाद्यै-
र्मयि सुरसरिदोघप्रख्यचित्तानुवृत्ति: ।
भवति परमभक्ति: सा हि मृत्योर्विजेत्री
कपिलतनुरिति त्वं देवहूत्यै न्यगादी: ॥५॥

मम-गुण-गण-लीला-आकर्णनै:	by listening to My many excellences and sportive activities

कीर्तन-आद्यै:	(and) by chanting My name etc.
मयि	in Me,
सुर-सरित्-ओघ-प्रख्य-चित्त-अनुवृत्ति:	in which the mind flows in a continuous stream like that of Ganga
भवति परम-भक्ति:	is born that supreme devotion
सा हि	that (devotion) alone
मृत्यो:-विजेत्री	is the conqueror of the cycle of birth and death
कपिल-तनु:-इति त्वं	a human descent as Kapil Thou
देवहूत्यै न्यगादी:	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 बहुलहिंसासञ्चितार्थै: कुटुम्बं
प्रतिदिनमनुपुष्णन् स्त्रीजितो बाललाली ।
विशति हि गृहसक्तो यातनां मय्यभक्त:
कपिलतनुरितित्वं देवहूत्यै न्यगादी: ॥६॥

अहह	Alas!
बहुल-हिंसा-सञ्चित-अर्थै:	with wealth earned by many cruel and unfair means
कुटुम्बं	ones family
प्रतिदिनम्-अनुपुष्णन्	everyday feeding
स्त्रीजित:	controlled over by wife
बाललाली	fondly loving the children
विशति हि	attains indeed
गृहसक्त:	intensely attached to his house
यातनां	sufferings (of hell)
मयि-अभक्त:	one who is not devoted to Me
कपिल्-तनु:-इति त्वं	a human descent as Kapil, Thou

देवहूत्यै न्यगादी:	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
प्रसवगलितबोध: पीडयोल्लङ्घ्य बाल्यम् ।
पुनरपि बत मुह्यत्येव तारुण्यकाले
कपिलतनुरिति त्वं देवहूत्यै न्यगादी: ॥७॥

युवति-जठर-खिन्न:	suffering in the womb of a young woman (mother)
जात-बोध:-अपि-अकाण्डे	even though suddenly getting the knowledge of Reality
प्रसव-गलित-बोध:	losing that knowledge immediately on birth
पीडया-उल्लङ्घ्य बाल्यं	spending childhood afflicted with ailments
पुन:-अपि बत मुह्यति-एव	again is infatuated alas!
तारुण्य-काले	during youth
कपिल-तनु:-इति त्वं	a human descent as Kapil, Thou
देवहूत्यै न्यगादी:	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 गृहस्थ:
स च निपतति काले दक्षिणाध्वोपगामी ।
मयि निहितमकामं कर्म तूदक्पथार्थं
कपिल्तनुरिति त्वं देवहूत्यै न्यगादी: ॥८॥

पितृ-सुर-गण-याजी	one who performs sacrifices to ancestors and gods
धार्मिक: य: गृहस्थ:	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
उदक्-पथार्थं	is led by the Northern path
कपिल्-तनु:-इति त्वं	a human descent as Kapila, Thou ,thus
देवहूत्यै न्यगादी:	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 योगिसङ्घै: ।
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 गत:	having blessed, Thou departed
योगि-सङ्घै:	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 त्वत्पदाम्भोजभक्तिं
सकलभयविनेत्रीं सर्वकामोपनेत्रीम् ।
वदसि खलु दृढं त्वं तद्विधूयामयान् मे
गुरुपवनपुरेश त्वय्युपाधत्स्व भक्तिम् ॥१०॥

परम	O Supreme Lord!
किमु बहूक्त्या	what more to say
त्वत्-पद्-अम्भोज-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.

▫

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

दक्ष: विरिञ्च-तनय: अथ	Daksha, the son of Brahmaa, then
मनो:-तनूजाम् लब्ध्वा प्रसूतिम्-	getting Manu's daughter Prasooti, in marriage
इह	through her
षोडश च-आप कन्या:	begot sixteen daughters
धर्मे त्रयोदश ददौ	to Dharma he gave thirteen
पितृषु स्वधां च	(he gave) Swadhaa to the Pitris
स्वाहां हविर्भुजि	(and) Swahaa 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 Pitris, Swaahaa to Agni and Sati to Shiva who is an aspect of Thyself.

मूर्तिर्हि धर्मगृहिणी सुषुवे भवन्तं
नारायणं नरसखं महितानुभावम् ।
यज्जन्मनि प्रमुदिता: कृततूर्यघोषा:
पुष्पोत्करान् प्रववृषुर्ननुवु: सुरौघा: ॥२॥

मूर्ति:-हि धर्म-गृहिणी	Murti the wife of Dharmadeva
सुषुवे भवन्तं नारायणं	gave birth to Thee as Naaraayana
नरसखं महित-अनुभावं	along with Nara of great glory
यत्-जन्मनि	at whose birth
प्रमुदिता:	extremely delighted
कृत-तूर्य-घोषा:	sounding musical instruments
पुष्प-उत्करान् प्रववृषु:-	(and) showering heaps of celestial flowers
ननुवु: 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 कवचै: परीतं
साहस्रवत्सरतपस्समराभिलव्यै: ।
पर्यायनिर्मिततपस्समरौ भवन्तौ
शिष्टैककङ्कटममुं न्यहतां सलीलम् ॥३॥

दैत्यम्	the Asura
सहस्र-कवचम् कवचै: परीतम्	known as Sahasrakavacha, who was covered by a thousand coat of arms
साहस्र-वत्सर-तप:-समर-अभिलव्यै:	which could be pierced only by penance for one thousand years and fighting for the same duration
पर्याय-निर्मित-तप:-समरौ	taking turns in doing penance and fighting
भवन्तौ	Thou two
शिष्ट-ऐक-कङ्कटम्-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.

अन्वाचरन्नुपदिशन्नपि मोक्षधर्मं
त्वं भ्रातृमान् बदरिकाश्रममध्यवात्सी: ।
शक्रोऽथ ते शमतपोबलनिस्सहात्मा
दिव्याङ्गनापरिवृतं 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-अध्यवात्सीः	dwelt in Badarikaashrama
शक्रः-अथ	Indra then
ते शम-तपः-बल-निस्सह-आत्मा	unable to bear because of jealousy Thy prowess acquired by discipline and penance
दिव्याङ्गना-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-विशिखैः-	with the arrows in the sidelong glances of the damsels
विकसत्-विलासैः	and amorous movements
विध्यन्-मुहुः-मुहुः-	piercing again and again
अकम्पम्-उदीक्ष्य च 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.

भीत्याऽलमङ्गज वसन्त सुराङ्गना वो
मन्मानसं त्विह जुषध्वमिति ब्रुवाण: ।
त्वं विस्मयेन परित: स्तुवतामथैषां
प्रादर्शय: स्वपरिचारककातराक्षी: ॥६॥

भीत्या-अलम्-	do not fear
अङ्गज वसन्त सुराङ्गना व:	you (all) Cupid, Spring, damsels
मत्-मानसम् तु-इह	here, however, (you all) product of my mind
जुषध्वम्-	enjoy
इति ब्रुवाण:	thus saying
त्वं	Thou (showed)
विस्मयेन परित:	(who were) surrounded by wonder (wonder-struck)
स्तुवताम्-अथ-ऐषाम्	who were praising Thee, then to them
प्रादर्शय:	(Thou) showed
स्वपरिचारक-कातराक्षी:	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
त्वद्दासिकापरिमलै: किल मोहमापु: ।
दत्तां त्वया च जगृहुस्त्रपयैव सर्व-
स्वर्वासिगर्वशमनीं पुनरुर्वशीं ताम् ॥७॥

सम्मोहनाय	to enchant (Thee)
मिलिता मदन-आदय:-	Cupid and others who had assembled
ते	Thee
त्वत्-दासिका-परिमलै:	by the fragrance of Thy handmaids

किल मोहम्-आपु:	indeed were enchanted
दत्तां त्वया च	and given by Thee
जगृहु:-त्रपया-एव	accepted (Urvashi) with shame indeed
सर्व-स्वर्वासि-गर्व-शमनीं	who humbled the pride of all celestial damsels
पुन:-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.

दृष्ट्वोर्वशीं तव कथां च निशम्य शक्र:
पर्याकुलोऽजनि भवन्महिमावमर्शात् ।
एवं प्रशान्तरमणीयतरावतारा-
त्त्वत्तोऽधिको वरद कृष्णतनुस्त्वमेव ॥८॥

दृष्ट्वा-उर्वशीं	on seeing Urvashee
तव कथां च निशम्य	and hearing Thy story
शक्र:	Indra
पर्याकुल:-अजनि	became perplexed
भवत्-महिमा-अवमर्शात्	on realising Thy glory
एवं	in this manner
प्रशान्त-रमणीयतर-अवतारात्	gentle and so beautiful than this incarnation (avataara)
त्त्वत्त:-	of Thee
अधिक:	greater (surpassing)
वरद	O Bestower of boons!
कृष्णतनु:-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
नात्यादृतस्त्वयि च कष्टमशान्तिरासीत् ।
येन व्यरुन्ध स भवत्तनुमेव शर्वं
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 शर्वं	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 कृत्तशीर्षो
देवप्रसादितहरादथ लब्धजीवः ।
त्वत्पूरितक्रतुवरः पुनराप शान्तिं
स त्वं प्रशान्तिकर पाहि मरुत्पुरेश ॥१०॥

क्रुद्ध-ईश-मर्दित-मखः	enraged, Shiva disrupted the Yanjya
स तु कृत्त-शीर्षः	and that Daksha was beheaded

देव-प्रसादित-हरात्-अथ	from Shiva who was propitiated by the gods, then,
लब्ध-जीव:	was restored to life
त्वत्-पूरित-क्रतुवर:	whose Yanjya was completed by Thy grace
पुन:-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.

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उत्तानपादनृपतेर्मनुनन्दनस्य
जाया बभूव सुरुचिर्नितरामभीष्टा ।
अन्या सुनीतिरिति भर्तुरनादृता सा
त्वामेव नित्यमगति: शरणं गताऽभूत् ॥१॥

उत्तानपाद-नृपते:-	king Uttaanpaad's
मनु-नन्दनस्य	who was the son of Manu
जाया बभूव सुरुचि:-	wife became Suruchi
नितराम्-अभीष्टा	extremely dear
अन्या सुनीति:-इति	the other (wife) named Suneeti
भर्तु:-अनादृता सा	she was neglected by her husband
त्वाम्-एव नित्यम्-	in Thee alone, who are eternal
अगति:-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 पितु: सुरुचिपुत्रकमुत्तमं तं
दृष्ट्वा ध्रुव: किल सुनीतिसुतोऽधिरोक्ष्यन् ।
आचिक्षिपे किल शिशु: सुतरां सुरुच्या
दुस्सन्त्यजा खलु भवद्विमुखैरसूया ॥२॥

अङ्के पितु:	on (his) father's lap
सुरुचि-पुत्रकम्-उत्तमं तं	Suruchi's son, that Uttama,
दृष्ट्वा ध्रुव: किल	seeing Dhruva indeed
सुनीति-सुत:-अधिरोक्ष्यन्	the son of Suneeti (who was) about to get up,
आचिक्षिपे किल शिशु:	the child was severely scolded
सुतरां सुरुच्या	as a result by Suruchi
दुस्सन्त्यजा खलु	indeed (jealousy) cannot be given up
भवत्-विमुखै:-	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 दुरुक्तिनिहत: स गतो निजाम्बाम् ।
साऽपि स्वकर्मगतिसन्तरणाय पुंसां
त्वत्पादमेव शरणं शिशवे शशंस ॥३॥

त्वत्-मोहिते पितरि	being under the influence of Thy Maayaa, the father
पश्यति दार्-वश्ये	seeing hen-pecked
दूरं दुरुक्ति-निहत: स:	he (Dhruva) was taken aback and hurt by the cruel words

गत: निज-अम्बाम्	(he) went to his own mother
सा-अपि	she also
स्व-कर्म-गति-सन्तरणाय	for getting over the effects of ones own actions
पुंसां	for human beings
त्वत्-पादम्-एव 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.

आकर्ण्य सोऽपि भवदर्चननिश्चितात्मा
मानी निरेत्य नगरात् किल पञ्चवर्ष: ।
सन्दृष्टनारदनिवेदितमन्त्रमार्ग-
स्त्वामारराध तपसा मधुकाननान्ते ॥४॥

आकर्ण्य स:-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-वर्ष:	(though) indeed five years of age
सन्दृष्ट-नारद	meeting Naarada,
निवेदित-मन्त्र-मार्ग:-	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 परिसान्त्वितचित्तवृत्तौ ।
बालस्त्वदर्पितमना: 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
परिसान्त्वित-चित्त-वृतौ	(his) upset mind was consoled
बाल:-त्वत्-अर्पित-मना:	(meanwhile) the boy with his mind fixed on 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.

तावत्तपोबलनिरुच्छ्-वसिते दिगन्ते
देवार्थितस्त्वमुदयत्करुणार्द्रचेता: ।
त्वद्रूपचिद्रसनिलीनमते: पुरस्ता-
दाविर्बभूविथ विभो गरुडाधिरूढ: ॥६॥

तावत्-तपो-बल-निरुच्छ्-वसिते	then,suffocated by the power of penance (of Dhruva)
दिगन्ते	all the directions
देव-अर्थित:-त्वम्-	to the devas who were seeking relief, (to them) Thou
उदयत्-करुणा-आर्द्र-चेता:	with a mind surging with compassion
त्वत्-रूप-चित्-रस-निलीन-मते:	(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-अधिरूढ:	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.

त्वद्दर्शनप्रमदभारतरङ्गितं तं
दृग्भ्यां निमग्नमिव रूपरसायने ते ।
तुष्टूषमाणमवगम्य कपोलदेशे
संस्पृष्टवानसि दरेण तथाऽऽदरेण ॥७॥

त्वत्-दर्शन	at the sight of Thee
प्रमद-भार-तरङ्गितं तं	which completely overwhelmed him with waves of Bliss and ecstasy
दृग्भ्याम् निमग्नम्-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 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 भूय:
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-भावम्	knowing what he had in mind
राज्यं चिरं समनुभूय	(that) after enjoying kingship for long
भजस्व भूय:	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 नगरीमुपेत: ।
रेमे चिरं भवदनुग्रहपूर्णकाम-
स्ताते गते च वनमादृतराज्यभार: ॥९॥

इति-ऊचिषि	having said so
त्वयि गते	when Thou had gone away
नृपनन्दन:-असौ-	this prince
आनन्दित-अखिल-जन:	pleasing all the people
नगरीम्-उपेत:	reached the town
रेमे चिरं	enjoyed for a long time
भवत्-अनुग्रह-पूर्ण-काम:-	with all his aspirations fulfilled by Thy grace
ताते गते च वनम्-	and when his father had gone to the forest
आदृत-राज्य-भार:	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-
त्त्वद्भक्तिमेव सुदृढामवृणोन्महात्मा ॥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)
धनदात्-उपेतात्	from Kuber who had approached him (Dhruva)
त्वत्-भक्तिम्-एव 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 स्वभृत्यजनपालनलोलधीस्त्वं
वातालयाधिप निरुन्धि ममामयौघान् ॥११॥

अन्ते	finally
भवत्-पुरुष-नीत-विमान-यातः	going in the celestial car brought by Thy attendants
मात्रा समं	along with his mother
ध्रुवपदे मुदितः-अयम्-आस्ते	(he) is living happily even now in Dhruvaloka
एवं	in this manner

स्व-भृत्य-जन-पालन-लोल-धी:-त्वं	Thou who are ever eager minded to protect Thy devotees
वातालयाधिप	O Lord of Guruvaayur!
निरुन्धि	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 ध्रुवकुल एव तुङ्गकीर्ते-
रङ्गस्य व्यजनि सुत: स वेननामा ।
यद्दोषव्यथितमति: 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 सुत: स वेन-नामा	was born the son named Vena
यत्-दोष-व्यथित-मति:	saddened by whose evil deeds
स: राजवर्य:-	that noble king
त्वत्-पादे निहित-मना	with his mind fixed on Thy feet
वनं गत:-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 वेन:
पौराद्यैरुपनिहित: कठोरवीर्य: ।
सर्वेभ्यो निजबलमेव सम्प्रशंसन्
भूचक्रे तव यजनान्ययं न्यरौत्सीत् ॥२॥

पाप:-अपि	though evil minded
क्षिति-तल-पालनाय	for the governance of the country
वेन: पौराद्यै:-उपनिहित:	by the leading citizens, Vena was made the king
कठोर-वीर्य:	being of very great prowess
सर्वेभ्य: निज-बलम्-एव	to all his might alone
सम्प्रशंसन्	boasting about
भूचक्रे	all over the earth
तव यजनानि-	sacrifices to Thee
अयं न्यरौत्सीत्	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 कश्चनेति ।
त्वन्निन्दावचनपरो मुनीश्वरैस्तै:
शापाग्नौ शलभदशामनायि वेन: ॥३॥

सम्प्राप्ते	approaching him
हितकथनाय	to advise him in regard to right conduct
तापस-औघे	when a group of sages
मत्त:-अन्य: भुवनपति:-न कश्चन्-इति	other than me there is no lord of the earth saying thus
त्वत्-निन्दा-वचन-पर:	indulging in defaming Thee
मुनीश्वरै:-तै:	by those great sages
शाप-अग्नौ	in the fire of their curse
शलभ-दशाम्-अनायि	was destroyed like a moth

वेन:	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.

तन्नाशात् खलजनभीरुकैर्मुनीन्द्रै-
स्तन्मात्रा चिरपरिरक्षिते तदङ्गे ।
त्यक्ताघे परिमथितादथोरुदण्डा-
द्दोर्दण्डे परिमथिते त्वमाविरासी: ॥४॥

तत्-नाशात्	because of his death
खलजन-भीरुकै:- मुनीन्द्रै:-	afraid of the wicked people, the great sages
तत्-मात्रा चिरपरिरक्षिते तत्-अङ्गे	from his body preserved by his mother for a long time
त्यक्त-अघे	removed sins
परिमथितात्-अथ-उरुदण्डात्-	by churning his thighs
दोर्दण्डे परिमथिते	then (when) the hands (were) being 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).

विख्यात: पृथुरिति तापसोपदिष्टै:
सूताद्यै: परिणुतभाविभूरिवीर्य: ।
वेनार्त्या कबलितसम्पदं धरित्री-
माक्रान्तां निजधनुषा समामकार्षी: ॥५॥

विख्यात: पृथु-इति	famous as Prithu
तापस-उपदिष्टै:	thus being advised by the great sages
सूत-आद्यै:	the minstrels and others

परिणुत-भावि-भूरि-वीर्य:	sang in praise of Thy future achievements
वेन-आर्त्या	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 निजकुलमुख्यवत्सयुक्त्यै-
र्देवाद्यै: समुचितचारुभाजनेषु ।
अन्नादीन्यभिलषितानि यानि तानि
स्वच्छन्दं सुरभितनूमदूदुहस्त्वम् ॥६॥

भूय:-तां	then the earth
निज-कुल-मुख्य-वत्स-युक्तै:-	with the leader of each group as the calf
देव-आद्यै:	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)
अदूदुह: 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-
न्नारब्धे शततमवाजिमेधयागे ।
स्पर्धालु: शतमख एत्य नीचवेषो
हृत्वाऽश्वं तव तनयात् पराजितोऽभूत् ॥७॥

आत्मानं यजति मखै:-त्वयि	as Thou were sacrificing to Thyself by Yanjyas
त्रिधामन्-	O Lord of the three worlds!
आरब्धे शततम-वाजि-मेध-यागे	(and) at the starting of the hundredth Ashwamedha Yanjya
स्पर्धालु शतमख:	jealous Indra
एत्य नीचवेष:	came as a barbarian
हृत्वा-अश्वं	stealing away the horse
तव तनयात्	by Thy son
पराजित:-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
वह्नौ तं मुनिवरमण्डले जुहूषौ ।
रुन्धाने कमलभवे क्रतो: समाप्तौ
साक्षात्त्वं मधुरिपुमैक्षथा: स्वयं स्वम् ॥८॥

देवेन्द्रं मुहु:-इति	Indra again and again thus
वाजिनं हरन्तं	who was stealing the horse
वह्नौ तं	in the fire, him
मुनिवर-मण्डले जुहूषौ	when the sages were about to offer as oblation
रुन्धाने कमलभवे	prevented by Brahma
क्रतो: समाप्तौ	at the end of the Yanjya
साक्षात्-त्वं	Thou in front of Thee (Prithu)

मधुरिपुम्-ऐक्षथा:	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.

तद्दत्तं वरमुपलभ्य भक्तिमेकां
गङ्गान्ते विहितपद: कदापि देव ।
सत्रस्थं मुनिनिवहं हितानि शंस-
न्नैक्षिष्ठा: सनकमुखान् मुनीन् पुरस्तात् ॥९॥

तत्-दत्तं वरम्-उपलभ्य	getting a boon given by Him
भक्तिम्-एकां	firm devotion
गङ्गा-अन्ते विहित-पद: कदापि	on the banks of Gangaa having established residence, once
देव	O Lord!
सत्रस्थं मुनि-निवहं	to the group of sages who were doing Yanjya
हितानि शंसन्-	preaching spiritual welfare
ऐक्षिष्ठा:	(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 दधान:
स्वात्मानं स्वयमगमो वनान्तसेवी ।
तत्तादृक्पृथुवपुरीश सत्वरं मे
रोगौघं प्रशमय वातगेहवासिन् ॥१०॥

विज्ञानं	the (ultimate) knowledge

सनक-मुख-उदितं	imparted by Sanaka and the other sages
दधान:	receiving
स्व-आत्मानं स्वयम्-अगम:	Thou attained Thy own self
वन-अन्त-सेवी	living in the forest
तत्-तादृक्-पृथु-वपु:-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 पृथुधर्मकर्मठ:
प्राचीनबर्हिर्युवतौ शतद्रुतौ ।
प्रचेतसो नाम सुचेतस: सुता-
नजीजनत्त्वत्करुणाङ्कुरानिव ॥१॥

पृथो:-तु नप्ता	Prithu's great grand son
पृथु-धर्म-कर्मठ:	intensely performing righteous deeds
प्राचीनबर्हि:-	named Praacheenbarhi
युवतौ शतद्रुतौ	through young Shatadruti
प्रचेतस: नाम	by the name of Prachetas
सुचेतस: 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.

पितु: सिसृक्षानिरतस्य शासनाद्-
भवत्तपस्याभिरता दशापि ते
पयोनिधिं पश्चिममेत्य तत्तटे
सरोवरं सन्ददृशुर्मनोहरम् ॥२॥

पितु: सिसृक्षा-निरतस्य	the father who was intent on creation
शासनात्-	by his direction
भवत्-तपस्या-अभिरता दश-अपि ते	those ten engrossed upon meditating on Thee
पयोनिधिं पश्चिमम्-एत्य	going to the western sea
तत्-तटे सरोवरं सन्ददृशु:-	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 भवत्तीर्थमिदं समागतो
भवो भवत्सेवकदर्शनादृत: ।
प्रकाशमासाद्य पुर: प्रचेतसा-
मुपादिशत् भक्ततमस्तव स्तवम् ॥३॥

तदा भवत्-तीर्थम्-इदम्	then this Thy holy lake
समागत: भव:	frequented by Shiva
भवत्-सेवक-दर्शन-आदृत:	eager to see Thy devotees
प्रकाशम्-आसाद्य	manifested himself
पुर: प्रचेतसाम्-	before the Prachetas
उपादिशत्	and taught
भक्ततम:-	(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 समा: ।
भवत्सुखास्वादरसादमीष्वियान्
बभूव कालो ध्रुववन्न शीघ्रता ॥४॥

स्तवं जपन्त:-तम्-अमी	that hymn singing, these (Prachetaas)
जल-अन्तरे	in the water
भवन्तम्-आसेविषत-	on Thee meditated
अयुतं समा:	for ten thousand years
भवत्-सुख-आस्वाद्-रसात्-	because of the joy they were experiencing in meditating on Thee
अमीषु-	for them
इयान् बभूव काल:	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.

तपोभिरेषामतिमात्रवर्धिभि:
स यज्ञहिंसानिरतोऽपि पावित: ।
पिताऽपि तेषां गृहयातनारद-
प्रदर्शितात्मा भवदात्मतां ययौ ॥५॥

तपोभि:-एषाम्-	by their penance
अति-मात्र-वर्धिभि:	which was increasing in intensity
स यज्ञ-हिंसा-निरत:-अपि	he, though engaged in killing animals for the sacrifices

पावित:	became purified
पिता-अपि तेषां	(he) their father
गृहयात-नारद-	(to whose) house Naarada went
प्रदर्शित-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 पुर: प्रचेतसां
प्रकाशमागा: पतगेन्द्रवाहन: ।
विराजि चक्रादिवरायुधांशुभि-
र्भुजाभिरष्टाभिरुदञ्चितद्युति: ॥६॥

कृपा-बलेन-एव	by Thy compassion alone
पुर: प्रचेतसां	before the Prachetas
प्रकाशम्-आगा:	Thou manifested Thyself
पतगेन्द्र-वाहन:	having Garuda as vehicle
विराजि चक्र-आदि-वर-आयुध-अंशुभि:-	lustrous by the resplendent discus and other divine weapons
भुजाभि:-अष्टाभि:-	glorious with eight arms
उदञ्चित-द्युति:	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 कारुण्यभराद्वरानदा: ।
भवद्विचिन्ताऽपि शिवाय देहिनां
भवत्वसौ 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 रुद्रनुति:-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
सुत:-अस्तु दक्ष:	may you have a son named Daksha
ननु तत्-क्षणात्-	immediately then
च मां प्रयास्यथ-इति	attain me also, thus
न्यगद:	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 वारिता: ।
द्रुमैश्च दत्तां तनयामवाप्य तां
त्वदुक्तकालं सुखिनोऽभिरेमिरे ॥९॥

तत:-च ते	then they (the trees)
भू-तल-रोधिन:-तरून्	which were covering the whole surface of the earth, the trees,
क्रुधा दहन्त:	burning (the trees) in anger
द्रुहिणेन वारिता:	were stopped by Brahmaa
द्रुमै:-च दत्तां तनयाम्-	the trees gave their daughter
अवाप्य तां	(they) getting her
त्वत्-उक्त-कालं	for the duration mentioned by Thee
सुखिन:-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 कृताध्वरा:
प्रचेतसो नारदलब्धया धिया ।
अवापुरानन्दपदं तथाविध-
स्त्वमीश वातालयनाथ पाहि माम् ॥१०॥

अवाप्य दक्षं च सुतं	and getting the son named Daksha
कृत-अध्वरा:	(and) having performed Brahma Satra
प्रचेतस:	the Prachetas
नारद-लब्धया धिया	with the knowledge received from Naarada
अवापु:-आनन्द-पदं	attained the state of bliss
तथा-बिध:-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-
दाग्नीध्रराजादुदितो हि नाभि: ।
त्वां दृष्टवानिष्टदमिष्टिमध्ये
तवैव तुष्ट्यै कृतयज्ञकर्मा ॥१॥

प्रियव्रतस्य	of Priyavrata
प्रियपुत्रभूतात्-आग्नीध्र-राजात्-	from the dear son king Aagnidhra
उदित: हि नाभि:	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
राज्ञ: स्वतुल्यं सुतमर्थ्यमान: ।
स्वयं जनिष्येऽहमिति ब्रुवाण-
स्तिरोदधा बर्हिषि विश्वमूर्ते ॥२॥

अभिष्टुत:-तत्र	being praised there (in the yanjya)
मुनीश्वरै:-त्वं	by the great sages Thou
राज्ञ: स्वतुल्यं सुतम्-	for the king a son like Thee
अर्थ्यमान:	being prayed for
स्वयं जनिष्ये-अहम्-	I shall Myself be born
इति ब्रुवाण:-	saying thus
तिरोदधा बर्हिषि	(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 Thyself. Thou then declared that Thou would Thyself be born as his son and then Thou disappeared in the sacrificial fire.

नाभिप्रियायामथ मेरुदेव्यां
त्वमंशतोऽभू: ऋषभाभिधान: ।
अलोकसामान्यगुणप्रभाव-
प्रभाविताशेषजनप्रमोद: ॥३॥

नाभि-प्रियायाम्-अथ	to Naabhi's dear wife, then
मेरुदेव्यां	named Merudevi
त्वम्-अंशत:-अभू:	Thou as a part incarnation were born
ऋषभ-अभिधान:	with the name Rishabha
अलोक-सामान्य-गुण-प्रभाव	endowed with sublime and rare virtues
प्रभावित-अशेष-जन-प्रमोद:	causing to countless people great delight (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 त्रिलोकीभृति राज्यभारं
निधाय नाभि: सह मेरुदेव्या ।

तपोवनं प्राप्य भवन्निषेवी
गत: किलानन्दपदं पदं ते ॥४॥

त्वयि त्रिलोकीभृति	On Thee, the ruler of the three worlds
राज्य-भारं निधाय	transferring the responsibility of governance
नाभि: सह मेरुदेव्या	Naabhi along with Merudevi
तपोवनं प्राप्य	reaching the forest
भवत्-निषेवी	and worshipping Thee
गत: 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.

इन्द्रस्त्वदुत्कर्षकृतादमर्षा-
द्ववर्ष नास्मिन्नजनाभवर्षे ।
यदा तदा त्वं निजयोगशक्त्या
स्ववर्षमेनद्व्यदधा: सुवर्षम् ॥५॥

इन्द्र:-त्वत्-उत्कर्षकृतात्-	Indra by Thy achievements
अमर्षात्	out of jealousy
ववर्ष 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
व्यदधा: 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-
मथोद्वहन्नात्मरताशयोऽपि ।
अजीजनस्तत्र शतं तनूजा-
नेषां क्षितीशो भरतोऽग्रजन्मा ॥६॥

जितेन्द्र-दत्तां	given by Indra
कमनीं जयन्तीम्-	beautiful Jayanti
अथ-उद्वहन्-	then marrying
आत्मरत-आशय:-अपि	even though ever absorbed in Brahman
अजीजन:-तत्र शतं तनूजान्-	(he) begot hundred sons
एषां क्षितीश: भरत:-	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 नवान्ये
त्वपालयन् भारतवर्षखण्डान् ।
सैका त्वशीतिस्तव शेषपुत्र-
स्तपोबलात् भूसुरभूयमीयु: ॥७॥

नव-अभवन् योगिवरा:	nine of them became great yogis
नव-अन्ये-तु-	another nine indeed
अपालयन् भारतवर्षखण्डान्	ruled over the various regions of Bharatavarsha
सैका तु-अशीति:-	one and eighty however
तव शेष पुत्र:-	Thy remaining sons
तपोबलात्	by the power of their austerities
भूसुरभूयम्-ईयु:	attained Braahminhood

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

उक्त्वा सुतेभ्योऽथ मुनीन्द्रमध्ये
विरक्तिभक्त्यन्वितमुक्तिमार्गम् ।
स्वयं गत: पारमहंस्यवृत्ति-
मधा जडोन्मत्तपिशाचचर्याम् ॥८॥

उक्त्वा सुतेभ्य:-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 गत:	Thyself went (took to)
पारमहंस्यवृत्तिम्-	the way of the life of Paramahansas
अधा:	adopting
जड-उन्मत्त-पिशाच-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 सर्वनिरस्यमान: ।
विकारहीनो विचचार कृत्स्नां
महीमहीनात्मरसाभिलीन: ॥९॥

परात्मभूत:-अपि	though one with the Supreme Aatman
पर-उपदेशं कुर्वन्	giving instructions to others
भवान् सर्व-निरस्य-मान:	Thou being insulted by others
विकार-हीन:	free from attachment (or aversion)
विचचार	wondered
कृत्स्नां महीम्-	all over the earth
अहीन-आत्मरस-अभिलीन:	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 गोमृगकाकचर्यां
चिरं चरन्नाप्य परं स्वरूपं ।
दवाहृताङ्गः 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-हृत-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

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

मध्य-उद्भवे भुवः	in the middle of the earth

इलावृत-नाम्नि वर्षे	in the region called Ilaavrata
गौरी-प्रधान-वनिताजन-मात्र-भाजि	Gauri as their chief, inhabited solely by women
शर्वेण	by Lord Shiva (as Ardhnaareeshwara)
मन्त्र-नुतिभि:	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 Ardhanaareeshwara.

भद्राश्वनामक इलावृतपूर्ववर्षे
भद्रश्रवोभि: ऋषिभि: परिणूयमानम् ।
कल्पान्तगूढनिगमोद्धरणप्रवीणं
ध्यायामि देव हयशीर्षतनुं भवन्तम् ॥२॥

भद्राश्व-नामक	(known) by rhe name Bhadraashva
इलावृत-पूर्व-वर्षे	in the region east of Ilaavrata
भद्रश्रवोभि: ऋषिभि:	(where) by the Rishis known as Bhadraashwaras
परिणूयमानम्	praised (Thou)
कल्पान्त-गूढ-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 ।
उत्तुङ्गशान्तधवलाकृतिमेकशुद्ध-
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-धवल-आकृतिम्-	(as one) who is very tall, calm and white in color
एकशुद्ध-ज्ञान-प्रदम्	who bestows the highest pure knowledge
नरहरिं	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 ।
लक्ष्म्या 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-स्मित-शोभन-अङ्गम्	with a divine sporting and charming smile, having a resplendent form (Thou)
लक्ष्म्या	by Lakshmi

प्रजापतिसुतै: च	and by the sons of Prajaapati
निषेव्यमाणम्	worshipped
तस्या: 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 ।
भक्तैकवत्सलममत्सरहृत्सु भान्तं
मत्स्याकृतिं भुवननाथ भजे भवन्तम् ॥५॥

रम्ये हि उदीचि खलु	In the beautiful (region) to the north of Ilaavrata
रम्यक-नाम्नि वर्षे	in the region called Ramyak
तत्-वर्ष-नाथ-मनुवर्य-	by that region's ruler, Manu
सपर्यमाणम्	(Thou) being worshipped
भक्त-एक-वत्सलम्-	(Thou) who is benevolent to His devotees
अमत्सर-हृत्सु भन्तं	in the hearts of all pure hearted people (thou) 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.

वर्षं हिरण्मयसमाह्वयमौत्तराह-
मासीनमद्रिधृतिकर्मठकामठाङ्गम् ।

संसेवते पितृगणप्रवरोऽर्यमा यं
तं त्वां भजामि भगवन् परचिन्मयात्मन् ॥६॥

वर्षं	the region
हिरण्मय-समाह्वयम्-	Hiranmaya', known as
औत्तराहम्-	to the north (of Ramyak)
आसीनम्-	residing there
अद्रि-धृति-कर्मठ-कामठ-अङ्गम्	the mountain (Mandaar) bearing, capable of, in the form of the tortoise, on the back
संसेवते	who is worshipped by
पितृगण-प्रवर:-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 Pitris. O Lord! O Supreme Pure Consciousness! I worship Thy that form.

किञ्चोत्तरेषु कुरुषु प्रियया धरण्या
संसेवितो महितमन्त्रनुतिप्रभेदै: ।
दंष्ट्राग्रघृष्टघनपृष्ठगरिष्ठवर्ष्मा
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
संसेवित:	well worshipped
महित-मन्त्र-नुति-प्रभेदै:	by various great mantras and hymns
दंष्ट्र-अग्र-घृष्ट-घन-पृष्ठ-गरिष्ठ-वर्ष्मा	(Thou whose) tusks' ends touched the clouds with such a huge body

त्वं पाहि	Thou protect me
विज्ञ-नुत यज्ञ-वराह-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-अद्भुत-रूप-शाली	(and) Sita is captivated by (Thy) form which is most wonderful and resplendent
रमात्मकः 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-मुख्यै:-	by the foremost (devotees) of Bhaaratavarsha
त्वं	Thou
सांख्य-योग-नुतिभि:	with the hymns based on Saankhya and Yoga systems
समुपास्यमान:	well meditated upon
आकल्प-कालम्-इह	till Pralaya time, here (in Bhaaratavarsha)
साधुजन-अभिरक्षी	the virtuous protecting,
नारायण: नरसख:	(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.

प्लाक्षेऽर्करूपमयि शाल्मल इन्दुरूपं
द्वीपे भजन्ति कुशनामनि वह्निरूपम् ।
क्रौञ्चेऽम्बुरूपमथ वायुमयं च शाके
त्वां ब्रह्मरूपमपि पुष्करनाम्नि लोका: ॥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-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 शाके	and then as wind in Shaaka

त्वां ब्रह्म-रूपम्-अपि	Thee also in the form of Brahmaa
पुष्कर-नाम्नि लोका:	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.

सर्वैर्ध्रुवादिभिरुडुप्रकरैर्ग्रहैश्च
पुच्छादिकेष्ववयवेष्वभिकल्प्यमानै: ।
त्वं शिंशुमारवपुषा महतामुपास्य:
सन्ध्यासु रुन्धि नरकं मम सिन्धुशायिन् ॥११॥

सर्वै:-ध्रुव-आदिभि:-उडुप्रकरै:-	by all, Dhruva etc., the groups of stars
ग्रहै:-च	and by the planets
पुच्छ-आदिकेषु अवयवेषु-	as tail etc., in the limbs
अभिकल्प्यमानै:	imagined
त्वं शिंशुमार-वपुषा	Thou, the great Fish Sinshumaar bodied
महताम्-उपास्य:	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-ऐक-कुण्डल-विराजि-सहस्र-शीर्षम्	(weith)dangling one earring and shining 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 earing, 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 महीसुर: पुरा
चरन् विभो धर्मपथान् गृहाश्रमी ।
गुरोर्गिरा काननमेत्य दृष्टवान्
सुधृष्टशीलां कुलटां मदाकुलाम् ॥१॥

अजामिल: नाम महीसुर:	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
गुरो:-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.

स्वत: प्रशान्तोऽपि तदाहृताशय:
स्वधर्ममुत्सृज्य तया समारमन् ।
अधर्मकारी दशमी भवन् पुन-
र्दधौ भवन्नामयुते सुते रतिम् ॥२॥

स्वत: प्रशान्त:-अपि	self controlled, though
तत्-आहृत-आशय:	his mind being attracted by her
स्व-धर्मम्-उत्सृज्य	all his duties, giving up
तया समारमन्	her (company) enjoying
अधर्मकारी	unrighteous
दशमी भवन् पुन:-	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
भयङ्करांस्त्रीनभिलक्षयन् 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-बलात्	a (faint) memory of Thee, by its (Thy memory's) strength
जुहाव	called
नारायण-नामकं 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 तदात्वनिर्गत-
त्वदीयनामाक्षरमात्रवैभवात् ।
पुरोऽभिपेतुर्भवदीयपार्षदा:
चतुर्भुजा: पीतपटा मनोरमा: ॥४॥

दुराशयस्य-अपि तदा-तु	then even though he was evil minded
अनिर्गत त्वदीय-	emerging, of Thy
नाम-अक्षर-मात्र-वैभवात्	name's letters,solely by, its glory
पुर:-अभिपेतु:-	before him appeared
भवदीय पार्षदा:	Thy emissaries
चतुर्भुजा: पीतपटा: मनोरमा:	having four arms, wearing yellow garments 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
विमुञ्चतेत्यारुरुधुर्बलादमी ।
निवारितास्ते च भवज्जनैस्तदा
तदीयपापं निखिलं न्यवेदयन् ॥५॥

अमुं च संपाश्य	him (Ajaamila) tying up with ropes
विकर्षत: भटान्	(and) dragging, to the messengers (of Yama)
विमुञ्चत-इति-	"Release him" thus (saying)
आरुरुधु:-बलात्-अमी	(were) stopped by force, they
निवारिता:-ते च भवत्-जनै:-	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 पण्डिता: ।
न निष्कृति: किं विदिता भवादृशा-
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 पण्डिता:	are there punishments, O Learned Ones!
न निष्कृति किं विदिता	is atonement not known
भवदृशाम्-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 व्रतादय:
पुनन्ति पापं न लुनन्ति वासनाम् ।
अनन्तसेवा तु निकृन्तति द्वयी-
मिति प्रभो त्वत्पुरुषा बभाषिरे ॥७॥

श्रुति-स्मृतिभ्यां	in the Srutis and Smritis
विहिता: व्रतादय:	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 जन्मसहस्रकोटिभि:
कृतेषु पापेष्वपि निष्कृति: कृता ।
यदग्रहीन्नाम भयाकुलो हरे-
रिति प्रभो त्वत्पुरुषा बभाषिरे ॥८॥

अनेन भो	by him (Ajaamil) O! You (messengers of Yama)
जन्म-सहस्र-कोटिभि:	in innumerable lives
कृतेषु पापेषु-अपि	if he has committed sins also
निष्कृति: कृता	atonement has been made
यत्-अग्रहीत्-नाम	because he took (uttered) the name
भय-आकुल: हरे:-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
दहत्यघौघान् महिमास्य तादृश: ।
यथाग्निरेधांसि यथौषधं गदा -
निति प्रभो त्वत्पुरुषा बभाषिरे ॥९॥

नृणाम्-अबुद्ध्या-अपि	of human beings, unknowingly even,
मुकुन्द्-कीर्तनं	the name of Mukund is chanted
दहति-अघ-औघान्	burns up all sins
महिमा-अस्य तादृश:	its glory is such
यथा-अग्नि:-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.

इतीरितैर्याम्यभटैरपासृते
भवद्भटानां च गणे तिरोहिते ।
भवत्स्मृतिं कंचन कालमाचरन्
भवत्पदं प्रापि भवद्भटैरसौ ॥१०॥

इति-ईरितै:-	thus being told
याम्य-भटै:-	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-भटै:-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-
स्त्वदंघ्रिभक्तेषु न गम्यतामिति ।
स्वकीयभृत्यानशिशिक्षदुच्चकै:
स देव वातालयनाथ पाहि माम् ॥११॥

स्व-किङ्कर-आवेदन-	his messengers reprting1`
शङ्कित: यम:-	the much concerned Yama
त्वत्-अंघ्रि-भक्तेषु	to the devotees of Thy feet
न गम्यताम्-इति	do not go, thus
स्वकीय-भृत्यान्-	his own messengers
अशिशिक्षत्-उच्चकै:	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.

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

प्राचेत:-तु	a son of Prachetas, indeed,
भगवन्-	O Lord!
अपरो हि दक्ष:-	another Daksha (not Daksha Prajaapati)
त्वत्-सेवनं व्यधित	Thy worship performed
सर्ग-विवृद्धि-काम:	the species to multiply desirous
आविर्बभूविथ तदा	Thou appeared then
लसत्-अष्ट-बाहु:-	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 मार्गमापु: ।
नैकत्रवासमृषये स मुमोच शापं
भक्तोत्तमस्त्वृषिरनुग्रहमेव मेने ॥२॥

तस्य-आत्मजा:-	his sons
तु-अयुतम्-	indeed ten thousand
ईश	O Lord!
पुन:-सहस्रं	again (also) one thousand
श्रीनारदस्य वचसा	by the advice of Shree Naarada
तव मार्गम्-आपु:	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-उत्तम:-तु-ऋषि:-	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.

षष्ट्या ततो दुहितृभि: सृजत: कुलौघान्
दौहित्रसूनुरथ तस्य स विश्वरूप: ।
त्वत्स्तोत्रवर्मितमजापयदिन्द्रमाजौ
देव त्वदीयमहिमा खलु सर्वजैत्र: ॥३॥

षष्ट्या तत: दुहितृभि:	then by (his) sixty daughters
सृजत: कुल-औघान्	(he) was multiplying the species
दौहित्र-सूनु:-अथ तस्य	then one of his daughter's son's son
स विश्वरूप:	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 सर्वजैत्र:	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 चित्रकेतु:
पुत्राग्रही नृपतिरङ्गिरस: प्रभावात् ।

लब्ध्वैकपुत्रमथ तत्र हते सपत्नी-
सङ्घैरमुह्यदवशस्तव माययासौ ॥४॥

प्राक्-	once upon a time
शूरसेन-विषये	in Shoorsena's kingdom
किल चित्रकेतु:	indeed, Chitraketu
पुत्र-आग्रही नृपति:	desirous of a son, the king
अंगिरस: प्रभावात्	by sage Angirasa's blessings
लब्ध्वा-एक-पुत्रम्-	getting one son
अथ तत्र हते सपत्नीसङ्घै:-	then, there (the son) was killed by the other wives
अमुह्यत्-अवश:-	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 दयालु:
सम्प्राप्य तावदुपदर्श्य सुतस्य जीवम् ।
कस्यास्मि पुत्र इति तस्य गिरा विमोहं
त्यक्त्वा त्वदर्चनविधौ नृपतिं न्ययुङ्क्त ॥५॥

तं नारद:-तु	him, Naarada then
समम्-अङ्गिरसा	along with Angirasa
दयालु:	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 न्ययुङ्क्त	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
लब्ध्वाप्यकुण्ठमतिरन्वभजद्भवन्तम् ॥६॥

स्तोत्रं च मन्त्रम्-अपि	hymns and Mantras
नारदत:-अथ लब्ध्वा	from Naarada then receiving
तोषाय शेष-वपुष:	for propitiation of (Thee) (who were) in the form of Aadishesha
ननु ते तपस्यन्	practising austerities to Thee alone
विद्याधर-अधिपतितां	the leadership of Vidyaadharas
स हि सप्त-रात्रे लब्ध्वा-	he obtained only in seven days
अपि-अकुण्ठमति:-	still dissatisfied
अन्वभजत्-भवन्तम्	(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 मृणालधवलेन सहस्रशीर्ष्णा
रूपेण बद्धनुतिसिद्धगणावृतेन ।
प्रादुर्भवन्नचिरतो नुतिभि: प्रसन्नो
दत्वाऽऽत्मतत्त्वमनुगृह्य तिरोदधाथ ॥७॥

तस्मै	to him (Chitraketu)
मृणाल-धवलेन	as white as a lotus stalk
सहस्र-शीर्ष्णा	with a thousand heads

रूपेण	in (such a) form
बद्धनुति-सिद्धगण-आवृतेन	singing hymns of praises,by Sidhdhas, surrounded
प्रादुर्भवन्-अचिरत:	quickly manifested
नुतिभि: प्रसन्न:	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 लक्षलक्षं
वर्षाणि हर्षुलमना भुवनेषु कामम् ।
सङ्गापयन् गुणगणं तव सुन्दरीभि:
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
सुन्दरीभि:	by beautiful Vidyaadharis
सङ्ग-अतिरेक-रहित:	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 ।
निश्शङ्कमङ्ककृतवल्लभमङ्गजारिं
तं शङ्करं परिहसन्नुमयाभिशेपे ॥९॥

अत्यन्त-सङ्ग-विलयाय	to rid (himself) of all sensuous hankerings
भवत्-प्रणुन्न: 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.

निस्सम्भ्रमस्त्वयमयाचितशापमोक्षो
वृत्रासुरत्वमुपगम्य सुरेन्द्रयोधी ।
भक्त्यात्मतत्त्वकथनै: समरे विचित्रं
शत्रोरपि भ्रममपास्य गत: पदं ते ॥१०॥

निस्सम्भ्रम:-	unperturbed
तु-अयम्-	however, he (Chitraketu)
अयाचित-शाप-मोक्ष:	did not ask for relief from the curse
वृत्रासुरत्वम्-उपगम्य	as vritraasura being born
सुरेन्द्र-योधी	against Indra fighting
भक्त्या-	by his devotion

आत्मतत्त्व-कथनै:	and by imparting knowledge of the self
समरे	in the battle,
विचित्रं	surprisingly,
शत्रो:-अपि भ्रमम्-	the delusion of the enemy also
अपास्य	removing
गत: 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 ।
दुष्टाशयेऽपि शुभदैव भवन्निषेवा
तत्तादृशस्त्वमव मां पवनालयेश ॥११॥

त्वत्-सेवनेन	by worshipping Thee
दिति:-	Diti
इन्द्र-वध-उद्यता-अपि	though wanting to kill Indra
तान्-प्रत्युत-	them, instead,
इन्द्र-सुहृद: मरुत:-	Indra's friends Maruts
अभिलेभे	begot
दुष्ट-आशये-अपि	even for evil mind persons
शुभदा-एव	Thy worship
भवत्-निषेवा	gives good only
तत्-तादृश:-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 शोकक्रोधग्लपितधृतिरेतस्य सहज: ।
हिरण्यप्रारम्भ: कशिपुरमरारातिसदसि
प्रतिज्ञमातेने 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-धृति:-	(his brother) who had lost mental balance due to grief and anger
एतस्य सहज:	his brother
हिरण्य-प्रारम्भ: कशिपु:-	Kashipu' whose name started with 'Hiranya'
अमर-अराति-सदसि	in the assembly of the enemy of the Devas (ie 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 नचिरत:
पुर: साक्षात्कुर्वन् सुरनरमृगाद्यैरनिधनम् ।
वरं लब्ध्वा दृप्तो जगदिह भवन्नायकमिदं
परिक्षुन्दन्निन्द्रादहरत दिवं त्वामगणयन् ॥२॥

विधातारं घोरं	to Brahmaa, with intensity
स खलु तपसित्वा	he, indeed, performed austerities
न-चिरत: पुर: साक्षात्-कुर्वन्	soon, caused him to appear
सुर-नर-मृग-आद्यै:-	by god, man, beast etc
अनिधनं वरं लब्ध्वा	of not being killed, the boon getting
द्प्त:	(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-
र्बहिर्दृष्टेरन्तर्दधिथ हृदये सूक्ष्मवपुषा ।
नदन्नुच्चैस्तत्राप्यखिलभुवनान्ते च मृगयन्
भिया यातं मत्वा स खलु जितकाशी निववृते ॥३॥

निहन्तुं त्वां भूय:-	to kill Thee then
तव पदम्-अवाप्तस्य	who had reached Thy abode
च रिपो:-बहिर्दृष्टे:-	and from (this) enemy's physical eyes
अन्तर्दधिथ	(Thou) disappeared
हृदये सूक्ष्म-वपुषा	into the heart, in a subtle form
नन्दन्-उच्चै:-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
निववृते	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 प्रह्लाद: समजनि सुतो गर्भवसतौ
मुनेर्वीणापाणेरधिगतभवद्भक्तिमहिमा ।
स वै जात्या दैत्य: शिशुरपि समेत्य त्वयि रतिं
गतस्त्वद्भक्तानां वरद परमोदाहरणताम् ॥४॥

तत:-अस्य	then, to him
प्रह्लाद: समजनि सुत:	Prahlaad was born as a son
गर्भवसतौ	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 दैत्य:	though he was by birth an Asura
शिशु:-अपि	and a child also
समेत्य त्वयि रतिं	attaining,love towards Thee, intense love
गत: त्वत् भक्तानाम्	(he) became, among Thy devotees
वरद	O Bestower of Boons!
परम-उदाहरणताम् (गत:)	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 गुरुभिरशिशिक्षच्चिरममुम् ।
गुरुप्रोक्तं चासाविदमिदमभद्राय दृढमि-
त्यपाकुर्वन् सर्वं तव चरणभक्त्यैव ववृधे ॥ 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)
गुरुभि:-अशिशिक्षत्-	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-इति	all this will certainly cause evil, thus
अपाकुर्वन् सर्वं	rejecting all
तव चरण भक्त्या-एव	by devotion to Thy feet alone
ववृधे	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 परिपृष्टेऽथ तनये
भवद्भक्तिं वर्यामभिगदति पर्याकुलधृति: ।
गुरुभ्यो रोषित्वा सहजमतिरस्येत्यभिविदन्
वधोपायानस्मिन् व्यतनुत भवत्पादशरणे ॥६॥

अधीतेषु श्रेष्ठं किम्-	among what (you have) learned, what is the best?'
इति परिपृष्टे-	thus when asked

अथ तनये	then the son,
भवत्-भक्तिं वर्याम्-	devotion to Thee as the greatest
अभिगदति	replied
पर्याकुल-धृति:	(He, hiranyakashipu) agitation minded
गुरुभ्य: रोषित्वा	(and) got angry with the teachers
सहज-मति:-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 शूलैराविद्ध: सुबहु मथितो दिग्गजगणै-
र्महासर्पैर्दष्टोऽप्यनशनगराहारविधुत: ।
गिरीन्द्रवक्षिप्तोऽप्यहह! परमात्मन्नयि विभो
त्वयि न्यस्तात्मत्वात् किमपि न निपीडामभजत ॥७॥

स:	he (Prahlaad),
शूलै:-आविद्ध: सुबहु	pierced by tridents, many times
मथित: दिग्गज-गणै:-	trampled upon by herds of huge elephants
महा-सर्पै:-दष्ट:-	bitten by huge snakes
अपि-अनशन-	and also going without food (starving)
गर-आहार-विधुत:	tormented by poisoned food
गिरीन्द्र-अवक्षिप्त:-	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.

तत: शङ्काविष्ट: स पुनरतिदुष्टोऽस्य जनको
गुरूक्त्या तद्गेहे किल वरुणपाशैस्तमरुणत् ।
गुरोश्चासान्निध्ये स पुनरनुगान् दैत्यतनयान्
भवद्भक्तेस्तत्त्वं परममपि विज्ञानमशिषत् ॥८॥

तत: शङ्का-आविष्ट: स: पुन:-	then being frightened, he again
अति-दुष्ट:-अस्य जनक:	very cruel, his father,
गुरु-उक्त्या	following the advice of the teacher
तत्-गेहे किल	in his (teacher's) house, it appears
वरुण-पाशै:-	with ropes
तम्-अरुणत्	tied him up
गुरो:-च-असान्निध्ये	and when the teacher was not present
स: पुन:-	he (Prahlaada) again
अनुगान् दैत्य-तनयान्	(with the) Asura boys who were with him
भवत्-भक्ते:-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 त्वत्स्तुतिपरं
रुषान्ध: 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
रुषान्ध:	blinded by rage
प्राह-एनं	asked him
कुलहतक क:-ते बलम्-इति	O traitor of our race, who is your strength (support)?
बलं मे वैकुण्ठ:-	My strength is Vishnu,
तव च	and your's,
जगतां च-अपि स बलं	of the whole universe also He is th strength,
स एव त्रैलोक्यं सकलम्-	He alone is the three worlds as a whole',
इति धीर:-अयम्-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 दितिसुत: ।
अत: पश्चाद्विष्णो न हि वदितुमीशोऽस्मि सहसा
कृपात्मन् विश्वात्मन् पवनपुरवासिन् मृडय माम् ॥१०॥

अरे क्व-असौ क्व-असौ	Oh where is he? Where is he?'
सकल-जगत-आत्मा हरि:-	the soul of all the worlds', that Hari
इति	thus (saying)
प्रभिन्ते स्म स्तंभं	struck at a pillar
चलित-करवाल:	brandishing his sword
दिति-सुत:	the son of Diti (Hiranyakashipu)
अत: पश्चात्-	thereafter (what happened)
विष्णो	O Vishnu!
न हि वदितुम्-ईश:-अस्मि सहसा	O Lord! I am not able to say 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 घट्टयतो हिरण्यकशिपो: कर्णौ समाचूर्णय-
न्नाघूर्णज्जगदण्डकुण्डकुहरो घोरस्तवाभूद्रव: ।
श्रुत्वा यं किल दैत्यराजहृदये पूर्वं कदाप्यश्रुतं
कम्प: कश्चन संपपात चलितोऽप्यम्भोजभूर्विष्टरात् ॥१॥

स्तम्भे घट्टयत:	(as he) was striking at the pillar
हिरण्यकशिपो:	of Hiranyakashipu
कर्णौ समाचूर्णयन्-	splitting the ears
आघूर्णत्-जगत्-अण्ड-कुण्ड-कुहर:	making everything inside the vessel of Brahmaanda tremble
घोर:-तव-अभूत्-रव:	(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
कम्प: कश्चन संपपात	an indescribable trembling arose
चलित:-अपि-अम्भोजभू:-	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 स्तम्भत:
सम्भूतं न मृगात्मकं न मनुजाकारं वपुस्ते विभो ।
किं किं भीषणमेतदद्भुतमिति व्युद्भ्रान्तचित्तेऽसुरे
विस्फूर्ज्जद्धवलोग्ररोमविकसद्वर्ष्मा समाजृम्भथा: ॥२॥

दैत्ये दिक्षु विसृष्ट-चक्षुषि	as the Asura with his eyes rolling all around
महासंरम्भिणि	in great excitement
स्तम्भत: सम्भूतं	emerging from the pillar
न मृगात्मकं	(a form) neither of beast
न मनुजाकारं	nor of a human being
वपु:-ते विभो	Thy form O Lord! (seeing)
किं किं भीषणम्-एतत्-	What o what this terrifying
अद्भुतम्-इति	and wondrous (being) is, thus
व्युद्भ्रान्त-चित्ते-असुरे	when the Asura was in an agitated state of mind
विस्फूर्जत्-	expanding with
धवल-उग्र-रोम-	white sharp hair
विकसत्-वर्ष्मा	shining body
समाजृम्भथा:	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.

तप्तस्वर्णसवर्णघूर्णदतिरूक्षाक्षं सटाकेसर-
प्रोत्कम्पप्रनिकुम्बितांबरमहो जीयात्तवेदं वपु: ।
व्यात्तव्याप्तमहादरीसखमुखं खड्गोग्रवल्गन्महा-
जिह्वानिर्गमदृश्यमानसुमहादंष्ट्रायुगोड्डामरम् ॥३॥

तप्त-स्वर्ण-सवर्ण-	of molten gold in colour
घूर्णत्-	rolling
अति-रुक्ष-आक्षं	and very fierce eyes
सटाकेसर प्रोत्कम्प-	the mane trembling
प्रनिकुम्बित्-अम्बरम्-	covering the skies
अहो जीयत्-	O Hail! To it
तव-इदं वपु:	Thy this form
व्यात्त-व्याप्त-महादरी-सख-मुखं	(with an) open wide cave like mouth
खड्ग-उग्र-वल्गन्-महा-जिह्वा-निर्गम	like the pointed end of a sword, huge and lolling out tongue
अदृश्यमान-सुमहा-दंष्ट्रायुग-उड्डामरम्	revealing a pair of huge molars 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 ह्रस्वस्थवीयस्तर-
ग्रीवं पीवरदोश्शतोद्गतनखक्रूरांशुदूरोल्बणम् ।
व्योमोल्लङ्घि घनाघनोपमघनप्रध्वाननिर्धावित-
स्पर्धालुप्रकरं नमामि भवतस्तन्नारसिंहं वपु: ॥४॥

उत्सर्पत्-वलिभङ्ग-	the folds of the skin drawn upwards
भीषण-हनु	rendering the look of the chin fierce
ह्रस्व-स्थवीय:-तर-ग्रीवं	short and very stout neck
पीवर-दोश्शत-उद्गत-नख-	of the stout hundred hands' nails, emitting
क्रूरांशु-दूरोल्बणं	most terrifying sharp rays
व्योम-उल्लङ्घि	the skies outreaching
घनाघन-उपम-घन-प्रध्वान-	the fierce roar like the thunder of a thick cloud
निर्धावित-स्पर्धालु-प्रकरं	driving away the host of rivals
नमामि	I salute
भवत:-तत्-नारसिंहं वपु:	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 निहन्म्यमुमिति भ्राम्यद्गदाभीषणं
दैत्येन्द्रं समुपाद्रवन्तमधृथा दोर्भ्यां पृथुभ्याममुम् ।
वीरो निर्गलितोऽथ खड्गफलकौ गृह्णन्विचित्रश्रमान्
व्यावृण्वन् पुनरापपात भुवनग्रासोद्यतं त्वामहो ॥५॥

नूनं विष्णु:-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 दोर्भ्यां पृथुभ्यां-अमुम्	(Thou) caught hold of him with two stout arms
वीर: निर्गलित:-अथ	that clever (Asura) slipped out and then
खड्ग-फलकौ गृह्णन्-	holding a sword and shield
विचित्र-श्रमान् व्यावृण्वन्	all kinds of astonishing feats displaying
पुन:-आपपात	again rushed
भुवन-ग्रास-उद्यतं त्वाम्-	in a mood to swallow the whole universe, 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 प्रोद्गृह्य दोर्भ्यां जवात्
द्वारेऽथोरुयुगे निपात्य नखरान् व्युत्खाय वक्षोभुवि ।
निर्भिन्दन्नधिगर्भनिर्भरगलद्रक्ताम्बु बद्धोत्सवं
पायं पायमुदैरयो बहु जगत्संहारिसिंहारवान् ॥६॥

भ्राम्यन्तम् दितिज-अधमम्	the wicked Asura who was circling around
पुन:-अपि	once again
प्रोद्गृह्य दोर्भ्यां 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-रक्त-अम्बु	gushing out from within the blood fluid
बद्धोत्सवं पायं पायम्-	drinking and drinking with glee
उदैरय: 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 रक्तलहरीसिक्तोन्नमद्वर्ष्मणि
प्रत्युत्पत्य समस्तदैत्यपटलीं चाखाद्यमाने त्वयि ।
भ्राम्यद्भूमि विकम्पिताम्बुधिकुलं व्यालोलशैलोत्करं
प्रोत्सर्पत्खचरं चराचरमहो दु:स्थामवस्थां दधौ ॥७॥

त्यक्त्वा तं हतम्-	leaving him who had been killed
आशु	quickly
रक्त-लहरी-सिक्त-उन्नमत्-वर्ष्मणि	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
भ्राम्यद्-भूमि	all the worlds whirled

विकम्पित-अम्बुधिकुलम्	the oceans got turbulent
व्यालोल-शैल-उत्करम्	all the mountain ranges shook
प्रोत्सर्पत्-खचरम्	scattered the stars and heavenly bodies
चराचरम्-	(as well) all the animate and inanimate
अहो	O what a wonder!
दु:स्थाम्-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 घोरान्त्रमालाधरं
त्वां मध्येसभमिद्धकोपमुषितं दुर्वारगुर्वारवम् ।
अभ्येतुं न शशाक कोपि भुवने दूरे स्थिता भीरव:
सर्वे शर्वविरिञ्चवासवमुखा: प्रत्येकमस्तोषत ॥८॥

तावत्-	then
मांस-वपा-कराल-वपुषम्	(with Thy) body terrific being smeared with flesh and fat
घोर-अन्त्र-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)
क:-अपि भुवने	anyone in the world
दूरे स्थिता भीरव: सर्वे	standing far away everyone was afraid
शर्व-विरिञ्च-वसवमुखा:	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 कारुण्यभाराकुल: ।
शान्तस्त्वं करमस्य मूर्ध्नि समधा: स्तोत्रैरथोद्गायत-
स्तस्याकामधियोऽपि तेनिथ वरं लोकाय चानुग्रहम् ॥९॥

भूय:-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 पदयो:-नमति	when the boy Prahlaada prostrated at Thy feet
अपभये	without any fear
कारुण्य-भार-आकुल:	overwhelmed with extreme compassion
शान्त:-त्वं	calmed Thou
करम-अस्य मूर्ध्नि समधा:	Thy hand on his head, placed
स्तोत्रै:-अथ-उद्गायत:-तस्य	who was loudly singing Thy praise, then, to him
अकामम्-धिय:-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 Prahlaad free of fear prostrated at Thy feet. Thou calmed down being overcome by love and compassion and placed Thy hand on Prahlaad'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-
श्रुत्यन्तस्फुटगीतसर्वमहिमन्नत्यन्तशुद्धाकृते ।
तत्तादृङ्निखिलोत्तरं 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-अन्तस्फुट-	as described in the Shruti named Shri Taapaneeya
गीत-सर्व-महिमन्-	and all the hymns singing Thy excellences
अत्यन्त-शुद्ध-आकृते	O Thee! Who are absolutely pure (free from anger)
तत्-तादृक्-निखिल-उत्तरम्	Thee who are superseding everything else
पुन:-अहो	again, O Lord!
क:-त्वां पर: 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 ailments

In this way Thou enacted a drama of ferocity. O All Pervading Lord! As described in the Shruti named Taapaneeya, 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.

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इन्द्रद्युम्नः पाण्ड्यखण्डाधिराज-
स्त्वद्भक्तात्मा चन्दनाद्रौ कदाचित् ।
त्वत् सेवायां मग्नधीरालुलोके
नैवागस्त्यं प्राप्तमातिथ्यकामम् ॥१॥

इन्द्रद्युम्नः	Indradyumna
पाण्ड्य-खण्ड-अधिराजः-	of Paandya 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 Paandya 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.

कुम्भोद्भूतिः संभृतक्रोधभारः
स्तब्धात्मा त्वं हस्तिभूयं भजेति ।
शप्त्वाऽथैनं प्रत्यगात् सोऽपि लेभे
हस्तीन्द्रत्वं त्वत्स्मृतिव्यक्तिधन्यम् ॥२॥

कुम्भोद्भूतिः	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-इन्द्रत्वं	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.

दग्धाम्भोधेर्मध्यभाजि त्रिकूटे
क्रीडञ्छैले यूथपोऽयं वशाभि: ।
सर्वान् जन्तूनत्यवर्तिष्ट शक्त्या
त्वद्भक्तानां कुत्र नोत्कर्षलाभ: ॥३॥

दुग्ध-अम्भोधे:-मध्य-भाजि	of the milk ocean's middle part
त्रिकूटे क्रीडन्-शैले	on the Trikoota mountain sporting
यूथप:-अयं वशाभि:	this leader of the elephants, with females (elephants)
सर्वान् जन्तून्-अत्यवर्तिष्ट	all creatures excelling
शक्त्या	in strength
त्वत्-भक्तानां	Thy devotees
कुत्र न-	where not
उत्कर्ष-लाभ:	(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 स्थेम्ना दिव्यदेशत्वशक्त्या
सोऽयं खेदानप्रजानन् कदाचित् ।
शैलप्रान्ते घर्मतान्त: सरस्यां
यूथैस्सार्धं त्वत्प्रणुन्नोऽभिरेमे ॥४॥

स्वेन स्थेम्ना	of his own strength
दिव्य-देशत्व-शक्त्या	(and) by the power of that divine region

स:-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-तान्त:	overwhelmed by sun's heat
सरस्यां यूथै:-सार्धम्	in a lake with his herds
त्वत्-प्रणुन्न:-	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.

हूहूस्तावद्देवलस्यापि शापात्
ग्राहीभूतस्तज्जले बर्तमान: ।
जग्राहैनं हस्तिनं पाददेशे
शान्त्यर्थं हि श्रान्तिदोऽसि स्वकानाम् ॥५॥

हूहू:-तावत्-	then Huhu (the Gandarva)
देवलस्य-अपि शापात्	by sage Devala's curse, also
ग्राहीभूत:-	a crocodile having become
तत्-जले वर्तमान:	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
श्रान्तिद:-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 त्वत्पदैकाग्र्यसिध्यै
नक्राक्रान्तं हस्तिवर्यं व्यधास्त्वम् ॥६॥

त्वत्-सेवाया: 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-एकाग्र्य-सिध्यै	to Thy feet for attaining one-pointed devotion
नक्र-आक्रान्तं हस्तिवर्यं	who was attacked by the crocodile, that elephant king
व्यधा:-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.

आर्तिव्यक्तप्राक्तनज्ञानभक्ति:
शुण्डोत्क्षिप्तै: पुण्डरीकै: समर्चन् ।
पूर्वाभ्यस्तं निर्विशेषात्मनिष्ठं
स्तोत्रं श्रेष्ठं सोऽन्वगादीत् परात्मन् ॥७॥

आर्ति-व्यक्त-	under the stress of suffering, unfolded
प्राक्तन-ज्ञान-भक्ति:	the knowledge and devotion which he attained in previous life
शुण्ड-उत्क्षिप्तै:	plucked with his trunk
पुण्डरीकै: समर्चन्	with white lotus flowers he worshipped Thee
पूर्व-अभ्यस्तं	and learnt before (in the past life)
निर्विशेष-आत्म-निष्ठं	pertaining to the attributeless Aatman
स्तोत्रं श्रेष्ठं	a great hymn
स:-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
ब्रह्मेशाद्यैर्नाहमित्यप्रयाते ।
सर्वात्मा त्वं भूरिकारुण्यवेगात्
तार्क्ष्यारूढः 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
तार्क्ष्य-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 नक्रवर्यं 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 नक्रवर्यं व्यदारीः	with the discus,Thou, the great crocodile, tore asunder

गन्धर्वे-अस्मिन् मुक्त-शापे	(when) the Gandarva was released from the 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
धिष्ण्यं विष्णो पाहि वातालयेश ॥१०॥

एतत्-वृत्तं	this incident
त्वां च मां च	to you and to me
प्रगे य: गायेत्	at dawn, he who sings
स:-अयं भूयसे श्रेयसे स्यात्	he will attain the greatest good -i.e., liberation
इति-उक्त्वा-एनं	saying thus to him
तेन सार्धं गत:-त्वं धिष्ण्यं	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.

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दर्वासास्सुरवनिताप्तदिव्यमाल्यं
शक्राय स्वयमुपदाय तत्र भूय: ।
नागेन्द्रप्रतिमृदिते शशाप शक्रं
का क्षान्तिस्त्वदितरदेवतांशजानाम् ॥१॥

दुर्वासा:-	the sage Durvaasaa
सुर-वनिता-आप्त-दिव्य-माल्यं	from heavenly nymphs had obtained a divine garland
शुक्राय स्वयम्-उपदाय तत्र भूय:	to Indra,having personally given it there then
नागेन्द्र-प्रतिमृदिते	by Indra's elephant it being trampled
शशाप शक्रं	cursed Indra
का क्षान्ति:-	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 निर्जरेन्द्रे
देवेष्वप्यसुरजितेषु निष्प्रभेषु ।
शर्वाद्या: कमलजमेत्य सर्वदेवा
निर्वाणप्रभव समं भवन्तमापु: ॥२॥

शापेन प्रथित-जरे-अथ	due to the curse Indra became aged, then
निर्जर-इन्द्रे	Indra, who was ageless
देवेषु-अपि-असुर-जितेषु	when the Devas also were defeated by the Asuras
निष्प्रभेषु	(and so) had lost their glory
शर्व-आद्या:	beginning with Shiva
कमलजम्-एत्य	approaching Brahmaa

सर्व-देवा:	all the gods
निर्वाण-प्रभव	O Bestower of Salvation!
समं	with (Shiva)
भवन्तम्-आपु:	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.

ब्रह्माद्यै: स्तुतमहिमा चिरं तदानीं
प्रादुष्षन् वरद पुर: परेण धाम्ना ।
हे देवा दितिजकुलैर्विधाय सन्धिं
पीयूषं परिमथतेति पर्यशास्त्वम् ॥३॥

ब्रह्मा-आद्यै:	by Brahmaa and other gods
स्तुत-महिमा चिरं	being sung Thy excellences for long
तदानीं	at that time
प्रादुष्षन्	appearing
वरद	O Bestower of Boons!
पुर:	in front (of them)
परेण धाम्ना	with supreme glory (commanded)
हे देवा	O Gods!
दितिज-कुलै:-	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 दानवै: सुरौघे
मन्थानं नयति मदेन मन्दराद्रिम् ।

भ्रष्टेऽस्मिन् बदरमिवोद्वहन् 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
भ्रष्टे-अस्मिन्	(when) it fell down
बदरम्-इव-उद्वहन्	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-
र्व्याजात्त्वं भुजगमुखेऽकरोस्सुरारीन् ॥५॥

आधाय द्रुतम्-अथ	placing quickly then
वासुकिं वरत्रां	Vaasuki (snake) (as the) churning rope
पाथोधौ	in that milk ocean
विनिहित-सर्व-बीज-जाले	(in which) had been put all kinds of seeds and herbs
प्रारब्धे मथन-विधौ	having started the process of churning
सुर्-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) 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
दुग्धाब्धौ गुरुतरभारतो निमग्ने ।
देवेषु व्यथिततमेषु तत्प्रियैषी
प्राणैषी: 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-भारत:	because of its (mountain's) heavy weight
निमग्ने	sank
देवेषु व्यथिततमेषु	the Devas becoming very worried
तत्-प्रियैषी	their (the Deva's) wellwisher (Thou)
प्राणैषी:	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 वर्ष्मणा 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
वर्ष्मणा त्वं	with such a body Thou
निर्म्नं 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.

उन्मग्ने झटिति तदा धराधरेन्द्रे
निर्मेथुर्दृढमिह सम्मदेन सर्वे ।
आविश्य द्वितयगणेऽपि सर्पराजे
वैवश्यं परिशमयन्नवीवृधस्तान् ॥८॥

उन्मग्ने	(the mountain) having come up
झटिति तदा	quickly then
धराधरेन्द्रे	the mountain,
निर्मेथु:-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
अवीवृध: 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.

उद्दामभ्रमणजवोन्नमद्गिरीन्द्र-
न्यस्तैकस्थिरतरहस्तपङ्कजं त्वाम् ।

अभ्रान्ते विधिगिरिशादय: प्रमोदा-
दुद्भ्रान्ता नुनुवुरुपात्तपुष्पवर्षा: ॥९॥

उद्दाम-भ्रमण-जव-	by the powerful speed of the whirling
उन्नमत्-गिरीन्द्र-	the mountain having come up
न्यस्त-एक-स्थिरतर-हस्त-पङ्कजम्	placed one strong lotus hand firmly
त्वाम्	Thou
अभ्रान्ते	in the heavens
विधि-गिरिश-आदय:	Brahmaa Shiva and other gods
प्रमोदात्-उद्भ्रान्ता	overwhelmed with joy
नुनुवुः-	praised Thee
उपात्त-पुष्प-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:
प्रावर्षन्नमरगणान्न दैत्यसङ्घान् ॥१०॥

दैत्यौघे	(when) the group of Asuras
भुजग-मुख-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!
वारिवाह: 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.

उद्भ्राम्यद्बहुतिमिनक्रचक्रवाले
तत्राब्धौ चिरमथितेऽपि निर्विकारे ।
एकस्त्वं करयुगकृष्टसर्पराज:
संराजन् पवनपुरेश पाहि रोगात् ॥११॥

उद्भ्राम्यत्	ejecting up
बहु-तिमि-नक्र-चक्रवाले	many fish crocodiles and other aquatic creatures
तत्र-अब्धौ	there (when) the ocean
चिर-मथिते-अपि	in spite being churned for long
निर्विकारे	remained unchanged
एक:-त्वं	Thou alone
कर-युग-कृष्ट-सर्पराज:	with (Thy) two hands pulled the (two ends) of 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.

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गरलं तरलानलं पुरस्ता-
ज्जलधेरुद्विजगाल कालकूटम् ।
अमरस्तुतिवादमोदनिघ्नो
गिरिशस्तन्निपपौ भवत्प्रियार्थम् ॥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-स्तुतिवाद्-मोदनिघ्न:	pleased by the praises sung by the 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 न्यधास्त्रिधामन् ।
हयरत्नमभूदथेभरत्नं
द्युतरुश्चाप्सरस: सुरेषु तानि ॥२॥

विमथत्सु सुर-असुरेषु	as were churning, the Devas and Asuras
जाता सुरभि:-	was born (came out) Kaamadhenu (the divine cow)
ताम्-ऋषिषु न्यधा:-	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)
द्यु-तरु:-	the celestial tree (Kalpaka)

च-अप्सरस:	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 विलोल:
सकलोऽपि स्पृहयाम्बभूव लोक: ॥३॥

जगदीश	O Lord of the Worlds!
भवत्परा	devoted to Thee
तदानीं	then
कमनीया	enchanting
कमला बभूव देवी	Lakshmi Devi emerged
अमलाम्-अवलोक्य यां	by seeing her pure form
विलोल: सकल:-अपि	fascinated everyone was
स्पृहयाम्-बभूव लोक:	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 ।
सकलोपहृताभिषेचनीयै:
ऋषयस्तां श्रुतिगीर्भिरभ्यषिञ्चन् ॥४॥

त्वयि दत्तहृदये	having set her heart on Thee
तदा-एव देव्यै	then alone, by the goddess
त्रिदशेन्द्र:	Indra

मणिपीठिकां	a bejewelled throne
व्यतारीत्	gave
सकल-उपहृत-अभिषेचनीयै:	with the objects of consecration which were brought by all
ऋषय:-	the Rishis
तां श्रुति-गीर्भि:-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-अपाङ्गै:-	followed by Thy enamoured side glances
अवभूषिता-अङ्ग-वल्लीम्	her creeper like body was adorned
मणि-कुण्डल-पीत-चेल-हार-प्रमुखै:-	(and with) gem studded earrings, yellow silk robe and necklaces
ताम्-अमर-आदय:-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.

वरणस्रजमात्तभृङ्गनादां
दधती सा कुचकुम्भमन्दयाना ।
पदशिञ्जितमञ्जुनूपुरा त्वां
कलितव्रीलविलासमाससाद ॥६॥

वरण-स्रजम्-	the wedding garland
आत्त-भृङ्ग-नादाम्	having humming bees on it

दधती सा	holding she (Lakshmi Devi)
कुच-कुम्भ-मन्द-याना	with a gait slowed by the weight of the pot like breasts
पद-शिञ्जित-मञ्जु-नूपुरा	with beautiful anklets making a pleasant sound
त्वाम्	(towards) Thee
कलित-व्रील-विलासम्-	displaying a little coyness
आससाद	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 त्वय्यनयाऽपि दिव्यमाला ॥७॥

गिरिश-द्रुहिण-आदि-सर्व-देवान्	Shiva Brahmaa and other gods
गुण-भाज:-अपि-	though endowed with virtues
अविमुक्त-दोष-लेशान्	were not free from slight 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 ।
तमस: पदवीमदास्त्वमेना-
मतिसम्माननया महासुरेभ्य: ॥९॥

अति-मोहन-विभ्रमा	highly exciting and deluding
तदानीं	then
मदयन्ती खलु	intoxicating indeed
वारुणी निरागात्	liquor emerged
तमस: पदवीम्-	the source of all sins and vice
अदा:- त्वम्-एनाम्-	Thou gave her
अति-सम्माननया	with great honor
महा-असुरेभ्य:	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 धन्वन्तरिरुत्थितोऽम्बुराशेः ।
अमृतं कलशे वहन् कराभ्या-
मखिलार्तिं हर मारुतालयेश ॥१०॥

तरुण-अम्बुद-सुन्दरः-	beautiful like fresh rain clouds
तदा त्वं ननु	Then Thou indeed
धन्वन्तरिः-उत्थितः-	in the form of Dhanwantari emerged
अम्बुराशेः	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

उद्गच्छतस्तव करादमृतं हरत्सु
दैत्येषु तानशरणाननुनीय देवान् ।
सद्यस्तिरोदधिथ देव भवत्प्रभावा-
दुद्यत्स्वयूथ्यकलहा दितिजा बभूवुः ॥१॥

उद्गच्छतः-तव	from Thy (hands) when emerging from the ocean
करात्-अमृतं हरत्सु	from the hands, snatching the nectar
दैत्येषु	the Asuras,
तान्-अशरणान्-अनुनीय देवान्	to those helpless Devas giving solace

सद्य:-तिरोदधिथ देव	immediately Thou disappeared O Lord!
भवत्-प्रभावात्-	(and) by Thy prompting
उद्यत्-स्व-यूथ्य-कलहा	(there) arose among their own group of (the Asuras) a quarrel
दितिजा बभूवु:	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
तृष्णाकुला: प्रतिययुस्त्वदुरोजकुम्भे ॥२॥

श्यामां	beautiful and youthful
रुचा-अपि वयसा-अपि	by complexion and by age
तनुं तदानीं प्राप्त:-असि	(Thou) took the form then
तुङ्ग-कुच-मण्डल-भंगुरां	due to the weight of the high breasts which was bent
त्वम्	Thee
पीयूष-कुम्भ-कलहम्	for the nectar pot the fight
परिमुच्य सर्वे	abandoning everyone
तृष्णा-आकुला:	thirsting (infatuated)
प्रतिययु:-	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 सुविश्वसितानतानी: ॥३॥

का त्वं मृगाक्षि	Who are you, O doe-eyed one?
विभजस्व सुधाम्-इमाम्-	distribute this nectar'
इति-आरूढ-राग-विवशान्-	thus, helpless and overcome with passion
अभियाचित:-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-अतानी:	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
दुश्चेष्टितं मम सहध्वमिति ब्रुवाणा ।
पङ्क्तिप्रभेदविनिवेशितदेवदैत्या
लीलाविलासगतिभि: समदा: 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)
दुश्चेष्टितं 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-गतिभि:	with sportive and charming gait
समदा: 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
स्वर्भानुमर्धपरिपीतसुधं व्यलावी: ॥५॥

अस्मासु-इयं 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-वशग:	Thee, who are ever favourable to Thy devotees
निज-रूपम्-एत्य	assuming Thy own form (then)
स्वर्भानुम्-अर्धपीत-सुधं	the Asura Raahu, who had drunk half of the nectar
व्यलावी:	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.

त्वत्त: सुधाहरणयोग्यफलं परेषु
दत्वा गते त्वयि सुरै: खलु ते व्यगृह्णन् ।
घोरेऽथ मूर्छति रणे बलिदैत्यमाया-
व्यामोहिते सुरगणे त्वमिहाविरासी: ॥६॥

त्वत्त: सुधा-हरण-	from Thee for snatching the nectar
योग्य-फलं परेषु दत्वा	and giving them the appropriate result
गते त्वयि	when Thou had departed
सुरै: 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-आविरासी:	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 मालिमुखाञ्जघन्थ
शक्रो जघान बलिजम्भवलान् सपाकान् ।
शुष्कार्द्रदुष्करवधे नमुचौ च लूने
फेनेन नारदगिरा न्यरुणो रणं त्वं ॥७॥

त्वं कालनेमिम्-	Thou (killed) Kaalanemi,
अथ मालिमुखान्-जघन्थ	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) 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
न्यरुण: 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 विलोकनकुतूहलवान् महेश: ।
भूतैस्समं गिरिजया च गत: पदं ते
स्तुत्वाऽब्रवीदभिमतं त्वमथो तिरोधा: ॥८॥

योषा-वपु:-	the female form
दनुज-मोहनम्-	to delude the Asuras
आहितं ते	assumed by Thee
श्रुत्वा	hearing about it
विलोकन-कुतूहलवान् महेश:	to see it, Shiva became eager
भूतै:-समं	with his attendants
गिरिजया च	and with Umaa
गत: पदं ते	(Shiva) went to Thy abode
स्तुत्वा-अब्रवीत्	praying Thee, he said
अभिमतं	his desire
त्वम्-अथ तिरोधा:	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 समालिलिङ्ग ॥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 मनोज्ञाम्	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

अन्ङ्गरिपु:-	the conqueror of Kaamdeva (Shiva)
अङ्ग	O Lord!
समालिलिङ्ग	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
वीर्यप्रमोक्षविकसत्परमार्थबोध: ।
त्वन्मानितस्तव महत्त्वमुवाच देव्यै
तत्तादृशस्त्वमव वातनिकेतनाथ ॥१०॥

भूय:-अपि	even again
विद्रुतवतीम्-उपधाव्य	following her who was running away
देव:	Shiva
वीर्य-प्रमोक्ष-	having released his seed
विकसत्-परम्-अर्थ-बोध:	gained the knowledge of truth
त्वत्-मानित:-	honoured by Thee
तव महत्त्वम्-	Thy greatness
उवाच देव्यै	he told to Devi (Umaa)
तत्-तादृश:-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 जीवततनुः क्रतुवर्धितोष्मा ।
विक्रान्तिमान् भयनिलीनसुरां त्रिलोकीं
चक्रे वशे स तव चक्रमुखादभीतः ॥१॥

शक्रेण संयति हतः-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-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 Prahlaad, 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 द्वादशाहमचरत्त्वयि भक्तिपूर्णा ॥२॥

पुत्र-आर्ति-दर्शन-वशात्-	the plight of her sons seeing
अदिति-विषण्णा	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 निलीनमतेरमुष्या:
श्यामश्चतुर्भुजवपु: स्वयमाविरासी: ।
नम्रां च तामिह भवत्तनयो भवेयं
गोप्यं मदीक्षणमिति प्रलपन्नयासी: ॥३॥

तस्य-अवधौ	at the end of the (worship)
त्वयि निलीन-मते:-अमुष्या:	whose mind was fixed on Thee, in front of her
श्याम:-चतुर्भुज-वपु:	with a blue complexion and a four armed form
स्वयम्-आविरासी:	Thou Thyself manifested
नम्रां च ताम्-इह	as she was bowing to Thee, here, to her
भवत्-तनय: भवेयं	'I shall be born as your son
गोप्यं मत्-ईक्षणम्-इति	secret may my meeting be', thus
प्रलपन्	saying
अयासी:	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 सन्निदधत्तदानीं
प्राप्तोऽसि गर्भमदिते: प्रणुतो विधात्रा ।
प्रासूत च प्रकटवैष्णवदिव्यरूपं
सा द्वादशीश्रवणपुण्यदिने भवन्तं ॥४॥

त्वं	Thou
काश्यपे तपसि	in Kaasyapa the sage
सन्निदधत्-	entered (in seed form)
तदानीं	at that time
प्राप्त:-असि	did enter
गर्भम्-अदिते:	in the womb of Aditi
प्रणुत: विधात्रा	(and Thou were) praised by Brahmaa
प्रासूत च	and (she Aditi) gave birth (to Thee) to
प्रकट-वैष्णव-दिव्य-रूपं	with evident marks of Vishnu, a divine form
सा	she
द्वादशी-श्रवण-पुण्य-दिने	on the confluence of Dvaadashi and 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 पुष्पवर्षै-
र्हर्षाकुले सुरगणे कृततूर्यघोषे ।
बध्वाऽञ्जलिं जय जयेति नुत: पितृभ्यां
त्वं तत्क्षणे पटुतमं वटुरूपमाधा: ॥५॥

पुण्य-आश्रमं तम्-	that holy hermitage
अभिवर्षति पुष्प-वर्षै:-	(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
नुत: पितृभ्यां	saluted by Thy parents
त्वं तत्-क्षणे	Thou immediately

पटुतमं वटु-रूपम्-	a talented and handsome Brahmachaarin form
आधा:	(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 मौञ्जी-
दण्डाजिनाक्षवलयादिभिरर्च्यमान: ।
देदीप्यमानवपुरीश कृताग्निकार्य-
स्त्वं प्रास्थिथा बलिगृहं प्रकृताश्वमेधम् ॥६॥

तावत्-	then
प्रजापतिमुखै:-	by Prajaapati Kaashyapa and others
उपनीय	being adorned with
मौञ्जी-दण्ड-अजिन-अक्ष-वलय-आदिभि:-	the sacred thread, staff, deer skin, a garland of beads etc.,
अर्च्यमान:	and being worshipped
देदीप्यमान-वपु:-	with a resplendent form
ईश	O Lord!
कृत-अग्नि-कार्य:-	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-
ग्व्यावृण्वतेव धरणीं चलयन्नायासी: ।
छत्रं परोष्मतिरणार्थमिवादधानो
दण्डं च दानवजनेष्विव सन्निधातुम् ॥७॥

गात्रेण	with (Thy) body
भावि-महिमा-उचित-गौरवं	subsequent (manifestation of the) might befitting the majesty
प्राक्-	beforehand (in advance)
व्यावृण्वता-इव	as if showing
धरणीं चलयन्-	shaking the earth
आयासी:	(Thou) went
छत्रं	the umbrella (holding)
पर-उष्मति-रण-अर्थम्-इव	as if to ward off the heat of aggressiveness of all opponents
आदधान:	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 रुद्धनेत्रै: ।
भास्वान् किमेष दहनो नु सनत्कुमारो
योगी नु कोऽयमिति शुक्रमुखैश्शशङ्के ॥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-नेत्रै:	with their eyes dazzled
भास्वान् किम्-एष	Is this Sun?'
दहन: नु	or Agni?'
सनत्कुमार: योगी नु	or Yogi Sanatkumaara?'
क:-अयम्-इति	who is this?'
शुक्रमुखै:-	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 रम्यरूपमसुर: पुलकावृताङ्ग: ।
भक्त्या समेत्य सुकृती परिणिज्य पादौ
तत्तोयमन्वधृत मूर्धनि तीर्थतीर्थम् ॥९॥

आनीतम्-आशु	received (and admitted) quickly
भृगुभि:-	by Shukraachaarya and others
महसा-अभिभूतै:-	very much overwhelmed by Thy majestic and charming form
त्वां रम्यरूपम्-	Thee of charming appearance
असुर: पुलक-आवृत-अङ्ग:	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 ।
यत्ते पदाम्बु गिरिशस्य शिरोभिलाल्यं
स त्वं विभो गुरुपुरालय पालयेथा: ॥१०॥

प्रह्लाद-वंशजतया	in the line of Prahlaad being born
क्रतुभि:-	having performed sacrifices
द्विजेषु विश्वासत: नु	or because of his faith in holy men
तत्-इदं	that this
द्तिज:-अपि लेभे	the son of Diti (the Asura Bali) also got
यत्-ते पद-अम्बु	that water from Thy feet
गिरिशस्य शिर:-अभिलाल्यं	which is meant to sanctify the head of 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.

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प्रीत्या दैत्यस्तव तनुमहःप्रेक्षणात् सर्वथाऽपि
त्वामाराध्यन्नजित रचयन्नञ्जलिं सञ्जगाद ।
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-अञ्जलिं	with folded palms
सञ्जगाद्	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-
प्यस्योत्सेकं शमयितुमना दैत्यवंशं प्रशंसन् ।
भूमिं पादत्रयपरिमितां प्रार्थयामासिथ त्वं
सर्वं देहीति तु निगदिते कस्य हास्यं न वा स्यात् ॥२॥

ताम्-अक्षीणां बलि-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) measurable
प्रार्थयामासिथ 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
सर्वां भूमिं वृणु किममुनेत्यालपत्त्वां स दृप्यन् ।
यस्माद्दर्पात् त्रिपदपरिपूर्त्यक्षमः क्षेपवादान्
बन्धं चासावगमदतदर्होऽपि गाढोपशान्त्यै ॥३॥

विश्वेशं मां	(who is) the lord of the three worlds, to me
त्रिपदम्-इह किं याचसे	for (mere) three paces of earth, how do you ask
बालिशः-त्वं	simpleton you
सर्वां भूमिं वृणु	the whole earth ask for
किम्-अमुना-	of what use is this
इति-आलपत्-त्वां	thus telling Thee
स दृप्यन्	he (said) proudly
यस्मात्-दर्पात्	because of which pride
त्रिपद-परिपूर्ति-अक्षमः	three paces even fully failing (to give)
क्षेपवादान्	and inviting ridicule
बन्धं च-	and bondage

असौ-अगमत्-	this (Bali) was subjected to (received)
अतदर्ह:-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.

पादत्रय्या यदि न मुदितो विष्टपैर्नापि तुष्ये-
दित्युक्तेऽस्मिन् वरद भवते दातुकामेऽथ तोयम् ।
दैत्याचार्यस्तव खलु परीक्षार्थिन: प्रेरणात्तं
मा मा देयं हरिरयमिति व्यक्तमेवाबभाषे ॥४॥

पादत्रय्या	with three steps
यदि न मुदित:	if (one) is not satisfied
विष्टपै:-न-अपि	even by the three worlds will not
तुष्येत्-	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
तोयम्	water
दैत्य-आचार्य:-	the Asuras' Guru (Shukraacharya)
तव खलु परीक्षार्थिन:	indeed by Thy desire to test (Bali)
प्रेरणात्-	(and by) Thy prompting
तं मा मा देयं	to him, do not do not give
हरि:-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-इति वदन्	(I) shall give, certainly, thus saying
काव्य-शप्तः-अपि 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 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 त्वय्यशेषार्पणं तद्-
व्यातन्वाने मुमुचुः-ऋषयः सामराः 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
मुमुचु: ऋषय:	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
उच्चै:-उच्चै:-अवृधत्-	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.

त्वत्पादाग्रं निजपदगतं पुण्डरीकोद्भवोऽसौ
कुण्डीतोयैरसिचदपुनाद्यज्जलं विश्वलोकान् ।
हर्षोत्कर्षात् सुबहु ननृते खेचरैरुत्सवेऽस्मिन्
भेरीं निघ्नन् भुवनमचरज्जाम्बवान् भक्तिशाली ॥७॥

त्वत्-पाद्-अग्रं	the tip of Thy foot
निज-पद-गतं	(when) it reached its own realm (of Satyaloka)
पुण्डरीकोद्भव:-असौ	that Brahmaa
कुण्डी-तोयै:-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 Vidyaadharas
उत्सवे-अस्मिन्	on this auspicious occasion
भेरीं निघ्नन्	the drum beating
भुवनम्-अचरत्-	the world went about
जाम्बवान् 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.

तावद्दैत्यास्त्वनुमतिमृते भर्तुरारब्धयुद्धा
देवोपेतैर्भवदनुचरैस्सङ्गता भङ्गमापन् ।
कालात्माऽयं वसति पुरतो यद्वशात् प्राग्जिताः स्मः
किं वो युद्धैरिति बलिगिरा तेऽथ पातालमापुः ॥८॥

तावत्-	then
दैत्याः-तु-	the Asuras
अनुमतिम्-ऋते भर्तुः-	without the permission of the master (Bali)
आरब्ध-युद्धाः	having started to fight
देव-	O Lord!
उपेतै-भवत्-अनुचरैः-	Thy emissaries who had approached (come there)
सङ्गताः	and opposed
भङ्गम्-आपन्	and got defeated (the Asuras)
कालात्मा-अयं वसति पुरतः	This is Time incarnate who is standing in 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-आपु:	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.

पाशैर्बद्धं पतगपतिना दैत्यमुच्चैरवादी-
स्तार्त्तीयीकं दिश मम पदं किं न विश्वेश्वरोऽसि ।
पादं मूर्ध्नि प्रणय भगवन्नित्यकम्पं वदन्तं
प्रह्लाद्स्तं स्वयमुपगतो मानयन्नस्तवीत्त्वाम् ॥९॥

पाशै:-बद्धं	tied with ropes
पतगपतिना	by Garuda
दैत्यम्-उच्चै:-अवादी:-	to the Asura (Thou) loudly said
तार्त्तीयीकं दिश मम पदं	the third (place) show my step (to be put)
किं न विश्वेश्वर:-असि	are you not the lord of all the worlds
पादं मूर्ध्नि प्रणय भगवन्-	the foot (step) on (my) head, place,O Lord!
इति-अकम्पं वदन्तं	thus (as) he said without any trembling
प्रह्लाद:-तं स्वयम्-उपगत:	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.

दर्पोच्छित्त्यै विहितमखिलं दैत्य सिद्धोऽसि पुण्यै-
र्लोकस्तेऽस्तु त्रिदिवविजयी वासवत्वं च पश्चात् ।
मत्सायुज्यं भज च पुनरित्यन्वगृह्णा बलिं तं
विप्रैस्सन्तानितमखवर: पाहि वातालयेश ॥१०॥

दर्प-उच्छित्त्यै	to remove your pride completely

विहितम्-अखिलं	all this was done
दैत्य सिद्धः-असि पुण्यैः-	O Asura! you are blessed by your many good deeds
लोकः-ते-अस्तु	may you rule the (sutala) world
त्रिदिव-विजयी	(which may be) superior even to heaven (Swarga)
वासव-त्वं	(the position of) indra, you (enjoy)
च पश्चात्	and afterwards (in the next Manvantra)
मत्-सायुज्यं भज च पुनः-	with Me union enjoy also (attain to) then
इति-अन्वगृह्णाः बलिं तं	thus blessing that Bali
विप्रैः-सन्तानित-मखवरः	(Thou) who had the priests complete the 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 हृतेषु 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-मुखात्-	from the mouth of Brahmaa who was about to sleep
हृतेषु वेदेषु-	when the Vedas were stolen
अधित्स: 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 ।
कराञ्जलौ सञ्ज्वलिताकृतिस्त्वमदृश्यथा: कश्चन बालमीन: ॥२॥

सत्यव्रतस्य	of Satyavrata (the sage who was)
द्रमिल-अधिभर्तु:-	Dramila's king
नदीजले	in the waters of the river (Kritamala)
तर्पयत:-तदानीम्	when he was doing Tarpan
कर-अञ्जलौ	in his joined palms
सञ्ज्वलित-आकृति:-	(in a) lustrous form
त्वम्-अदृश्यथा:	Thou appeared to be seen as
कश्चन 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 मुनि: स्वगेहम् ।
स्वल्पैरहोभि: कलशीं च कूपं वापीं सरश्चानशिषे 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 (kamandalu)
मुनि: स्वगेहम्	the sage (Satyavrata) to his own house

स्वल्पै:-अहोभि:	in a few days
कलशीं च कूपं	the pot and the well
वापीं सर:-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.

योगप्रभावाद्भवदाज्ञयैव नीतस्ततस्त्वं मुनिना पयोधिम् ।
पृष्टोऽमुना कल्पदिदृक्षुमेनं सप्ताहमास्वेति वदन्नयासी: ॥४॥

योग-प्रभावात्-	by his yogic powers
भवत्-आज्ञया-एव	according to Thy command alone
नीत:-तत:-त्वम्	Thou were then taken
मुनिना पयोधिम्	by the sage to the ocean
पृष्ट:-अमुना	requested by him
कल्प-दिदृक्षुम्-एनम्	desirous to see the pralaya, to him
सप्त-आहम्-आस्व-इति	for seven days wait, thus
वदन्-अयासी:	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 मुनीन्द्र: ।
सप्तर्षिभि: सार्धमपारवारिण्युद्घूर्णमान: शरणं ययौ त्वाम् ॥५॥

प्राप्ते त्वत्-उक्ते-अहनि	when the day mentioned by Thee arrived
वारि-धारा-परिप्लुते भूमितले	by incessant downpour of rain engulfed was the earth
मुनीन्द्र: सप्तर्षिभि: सार्धम्-	the great sage along with the Saptarshis

अपार्-वारिणि-उद्घूर्णमान:	floundering in the vast limitless tremulous 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 नौरूपिणीमारुरुहुस्तदा ते
तत्कम्पकम्प्रेषु च तेषु भूयस्त्वमम्बुधेराविरभूर्महीयान् ॥६॥

धरां त्वत्-आदेशकरीम्-	the earth carrying out Thy command
अवाप्तां नौ-रूपिणीम्-	in the form of a boat approaching
आरुरुहु:-तदा ते	boarded then they
तत्-कम्प-कम्प्रेषु	terrified by the boat's trembling
च तेषु	and when they (were)
भूय:-त्वम्-	again Thou
अम्बुधे:-आविर्भू:-	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.

झषाकृतिं योजनलक्षदीर्घां दधानमुच्चैस्तरतेजसं त्वाम् ।
निरीक्ष्य तुष्टा मुनयस्त्वदुक्त्या त्वत्तुङ्गशृङ्गे तरणिं बबन्धु: ॥७॥

झष-आकृतिं	in the form of the fish
योजन-लक्ष-दीर्घां	a lakh of yojana in length
दधानम्-उच्चै:-तर-तेजसम्	gaining super exceeding glory
त्वाम् निरीक्ष्य तुष्टा: मुनय:-	seeing Thee, the sages were very happy
त्वत्-उक्त्या	as commanded by Thee

त्वत्-तुङ्गशृङ्गे	on Thy high horns
तरणिं बबन्धु:	(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 चोपदिशन्नचारी: ॥८॥

आकृष्ट-नौक:	pulling the boat
मुनि-मण्डलाय प्रदर्शयन्	to the group of sages showing
विश्व-जगत्-विभागान्	the world and its various regions
संस्तूयमान:	Thee being praised
नृवरेण तेन	by that great king Satyavrata
ज्ञानं परं	(Thou) the highest knowledge
च-उपदिशन्-	and bestowing
अचारी:	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 सत्यव्रतभूमिपं तम् ।
वैवस्वताख्यं मनुमादधान: क्रोधाद् हयग्रीवमभिद्रुतोऽभू: ॥९॥

कल्प-अवधौ	At the end of the Pralaya,
सप्तमुनीन्	the seven sages
पुरोवत् प्रस्थाप्य	installed them in their places as before
सत्यव्रत-भूमिपं तं	that king Satyavrata
वैवस्वत-आख्यं	by the name of Vaivasvata
मनुम्-आदधान:	installed as Manu
क्रोधात्-हयग्रीवम्-अभिद्रुत:-अभू:	(then) in great wrath attacked the 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.

स्वतुङ्गशृङ्गक्षतवक्षसं तं निपात्य दैत्यं निगमान् गृहीत्वा ।
विरिञ्चये प्रीतहृदे ददान: प्रभञ्जनागारपते प्रपाया: ॥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 ददान:	(Thou) gave to Brahmaa who was very happy
प्रभञ्जन-आगारपते	O Lord of Guruvaayur!
प्रपाया:	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-
नाभागनामकनरेन्द्रसुतोऽम्बरीष: ।
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-सुत:-अम्बरीष:	(his) son king Ambareesh
सप्त-अर्णव-आवृत-	by the seven seas surrounded
मही-दयित:अपि	the earth even though he ruled

रेमे त्वत्-सङ्गिषु	(he) delighted in Thy devotees' (company)
त्वयि च	and in Thyself
मग्न-मना:-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.

त्वत्प्रीतये सकलमेव वितन्वतोऽस्य
भक्त्यैव देव नचिरादभृथा: प्रसादम् ।
येनास्य याचनमृतेऽप्यभिरक्षणार्थं
चक्रं भवान् प्रविततार सहस्रधारम् ॥२॥

त्वत्-प्रीतये	for Thy pleasure
सकलम्-एव वितन्वत:-	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 ।
पत्न्या समं सुमनसा महतीं वितन्वन्
पूजां द्विजेषु विसृजन् पशुषष्टिकोटिम् ॥३॥

स द्वादशी-व्रतम्-अथ:	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
पत्न्या समं सुमनसा	with his pious wife
महतीं वितन्वन् पूजां	he performed a great poojaa
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 poojaa, honouring holy men and by giving away to them sixty crores of cows.

तत्राथ पारणदिने भवदर्चनान्ते
दुर्वाससाऽस्य मुनिना भवनं प्रपेदे ।
भोक्तुं वृतश्चस नृपेण परार्तिशीलो
मन्दं जगाम यमुनां नियमान्विधास्यन् ॥४॥

तत्र-अथ पारण-दिने	there then on the day of taking the food (breaking the fast)
भवत्-अर्चन-अन्ते	after Thy worship was performed
दुर्वाससा-अस्य मुनिना	the sage Durvaasaa, his (of the king Ambareesh)
भवनं प्रपेदे	palace reached
भोक्तुं वृतः-च स नृपेण	and he was invited for food by the king
परार्तिशील:	(the sage) who had the habit of being 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.

राज्ञाऽथ पारणमुहूर्तसमाप्तिखेदा-
द्वारैव पारणमकारि भवत्परेण ।
प्राप्तो मुनिस्तदथ दिव्यदृशा विजानन्
क्षिप्यन् क्रुधोद्धृतजटो विततान कृत्याम् ॥५॥

राज्ञा-अथ	then by the king
पारण-मुहुर्त-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
प्राप्त: मुनि:-तत्-अथ	then that sage arriving
दिव्य-दृशा विजानन्	by his divine insight knowing
क्षिप्यन्	rebuking (the king)
क्रुधा-उद्धृत-जट:	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 ।
त्वद्भक्तबाधमभिवीक्ष्य 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
नृपति:-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 ।
क: कालचक्रमतिलङ्घयतीत्यपास्त:
शर्वं ययौ स च भवन्तमवन्दतैव ॥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
क:-काल-चक्रम्-अतिलङ्घयति-	who can overcome the wheel of time'
इति-अपास्त:	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 मुनिं नमन्तं
प्रोचे भवानहमृषे ननु भक्तदास: ।
ज्ञानं तपश्च विनयान्वितमेव मान्यं
याह्यम्बरीषपदमेव भजेति भूमन् ॥८॥

भूय: भवत्-निलयम्-एत्य	then reaching Thy abode
मुनिं नमन्तं प्रोचे	to the sage who was prostrating, said
भवान-अहम्-ऋषे	Thou 'I am, O Rishi,
ननु भक्त-दास:	only a servant of my devotees

ज्ञानं तप:-च	knowledge and austerity
विनय-आन्वितम्-एव मान्यम्	combined with modesty only is respected
याहि	go
अम्बरीष-पदम्-एव भज-	seek shelter at the feet of Ambareesh 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 भवदस्त्रमसावनौषीत् ।
चक्रे गते मुनिरदादखिलाशिषोऽस्मै
त्वद्भक्तिमागसि कृतेऽपि कृपां च शंसन् ॥९॥

तावत्-समेत्य	then coming back
मुनिना स गृहीत-पाद:	by the sage, whose feet were clasped
राजा-अपसृत्य	the king (Ambareesh) moved away
भवत्-अस्त्रम्-असौ-अनौषीत्	he then praised Thy weapon Sudarshan
चक्रे गते	when the discus went away
मुनि:-अदात्-	the sage gave
अखिल-आशिष:-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 दृढं रतोऽभू-
त्सायुज्यमाप च स मां पवनेश पाया: ॥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 तत:-अपि	to Thee even more
दृढं रत:-अभूत्-	firmly devoted became
सायुज्यम्-आप च स	and he attained union with Thee
मां पवनेश पाया:	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.

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गीर्वाणैरर्थ्यमानो दशमुखनिधनं कोसलेष्वृश्यशृङ्गे
पुत्रीयामिष्टिमिष्ट्वा ददुषि दशरथक्ष्माभृते पायसाग्र्यम् ।
तद्भुक्त्या तत्पुरन्ध्रीष्वपि तिसृषु समं जातगर्भासु जातो
रामस्त्वं लक्ष्मणेन स्वयमथ भरतेनापि शत्रुघ्ननाम्ना ॥१॥

गीर्वाणै:-अर्थ्यमान:	by the Devas, (Thou) who were prayed to
दशमुख-निधनं	for the destruction of Raavana
कोसलेषु-ऋश्यशृङ्गे	in (the land of) Kosala, (when) sage Rishyashring

पुत्रीयाम्-इष्टिम्-इष्ट्वा	the Putrakaameshti Yanjya had performed
ददुषि दशरथ-क्ष्माभृते	(he) gave to king Dashratha
पायस-अग्र्यम्	the divine Paayasa (pudding)
तत्-भुक्त्या	by eating which
तत्-पुरन्ध्रीषु-अपि तिसृषु	his three wives
समं जातगर्भासु	simultaneously conceived
जात: राम:-त्वं	(then) Thou were born as Raama
लक्ष्मणेन स्वयम्-अथ	then yourself as Lakshmana
भरतेन-अपि	also as Bharat
शत्रुघ्न-नाम्ना	(and) Shatrughna, by names

The Devas prayed to Thee for the destruction of Raavana. In the kingdom of Kosala, the sage Rishyashringa performed the Putrakaameshti Ynjya 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 Shatrughna, by these names.

कोदण्डी कौशिकस्य क्रतुवरमवितुं लक्ष्मणेनानुयातो
यातोऽभूस्तातवाचा मुनिकथितमनुद्वन्द्वशान्ताध्वखेद: ।
नृणां त्राणाय बाणैर्मुनिवचनबलात्ताटकां पाटयित्वा
लब्ध्वास्मादस्त्रजालं मुनिवनमगमो देव सिद्धाश्रमाख्यम् ॥२॥

कोदण्डी	carrying the bow Kodanda
कौशिकस्य क्रतुवरम्-अवितुं	Vishwaamitra's great sacrifice to protect
लक्ष्मणेन-अनुयात:	followed by Lakshmana
यात:-अभू:-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-खेद:	to remove the fatigue of the way
नृणां त्राणाय बाणै:-	for the protection of the people, with arrows
मुनि-वचन-बलात्-	by the order of the muni
ताटकां पाटयित्वा	slayed Taatakaa

लब्ध्वा-अस्मात्-	received from him (the sage)
अस्त्र-जालं	instructions into the use of several divine missiles
मुनि-वनम्-अगम:	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 निघ्नन्
कल्यां कुर्वन्नहल्यां पथि पदरजसा प्राप्य वैदेहगेहम् ।
भिन्दानश्चान्द्रचूडं धनुरवनिसुतामिन्दिरामेव लब्ध्वा
राज्यं प्रातिष्ठथास्त्वं त्रिभिरपि च समं भ्रातृवीरैस्सदारै: ॥३॥

मारीचं द्रावयित्वा	chasing away Maareecha
मख-शिरसि शरै:-	at the beginning of the sacrificial rites, by arrows
अन्य-रक्षांसि निघ्नन्	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
भिन्दान:-चान्द्रचूडं धनु:-	(and) breaking the bow of Shiva
अवनि-सुताम्-	the daughter of the Earth (Seetaa)
इन्दिराम्-एव लब्ध्वा	(Who) was Lakshmi herself having won
राज्यं प्रातिष्ठथा:-त्वं	Thou set out for Thy kingdom
त्रिभि:-अपि च समं	along with the three
भ्रातृवीरै:-सदारै:	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 संक्रमय्य स्वतेजो
याते यातोऽस्ययोध्यां सुखमिह निवसन् कान्तया कान्तमूर्ते ।
शत्रुघ्नैकदाथो गतवति भरते मातुलस्याधिवासं
तातारब्धोऽभिषेकस्तव किल विहत: केकयाधीशपुत्र्या ॥४॥

आरुन्धाने रुषान्धे	Thou were confronted, blinded by rage
भृगुकुल तिलके	by the foremost of the Bhrigu clan, Parashuraama
संक्रमय्य स्वतेज: याते	(in the end) transmitted all his powers to Thee and went away
यात:-असि-अयोध्यां	Thou went to Ayodhyaa
सुखम्-इह निवसन् कान्तया	where Thou lived happily with Thy wife Seetaa
कान्तमूर्ते	O Radiant Lord!
शत्रुघ्नेन-एकदा-अथ:	then one day with Shatrughna
गतवति भरते	when Bharat had gone
मातुलस्य-अधिवासं	to his uncle's kingdom
तात-आरब्ध:-	started by Thy father
अभिषेक:-तव किल विहत:	Thy coronation was obstructed
केकय-अधीश-पुत्र्या	by the daughter of the king of Kekaya, (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 वनमनुजवधूसंयुतश्चापधार:
पौरानारुध्य मार्गे गुहनिलयगतस्त्वं जटाचीरधारी।
नावा सन्तीर्य गङ्गामधिपदवि पुनस्तं भरद्वाजमारा-
न्नत्वा तद्वाक्यहेतोरतिसुखमवसश्चित्रकूटे गिरीन्द्रे ॥५॥

तात-उक्त्या	to keep Thy father's words
यातुकाम: वनम्-	desirous of going to the forest
अनुज-वधू-संयुत:-	accompanied by Thy younger brother and wife
चाप-धार:	bearing a bow
पौरान्-आरुध्य मार्गे	sending back the citizens on the way
गुह-निलय-गत:-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 पुन:-तं	on the way again, him
भरद्वाजम्-आरात्-नत्वा	to Bharadwaaj who lived near by offered obeisance
तत्-वाक्य-हेतो:-	by his instructions
अति-सुखम्-अवस:-	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 भो: शारभङ्गीम् ॥६॥

श्रुत्वा पुत्र-आर्ति-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
तप्त: दत्वा-अम्बु 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 दण्डकं	Dandaka which was very vast
चण्डकायं	the ferocious bodied
हत्वा दैत्यं विराधं	Asura named Viraadha killing
सातिम्-अकलय:-	salvation bestowed
चारु भो: शारभङ्गीम्	beautifully, O Thou! To (the sage) 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.

नत्वाऽगस्त्यं समस्ताशरनिकरसपत्राकृतिं तापसेभ्य:
प्रत्यश्रौषी: प्रियैषी तदनु च मुनिना वैष्णवे दिव्यचापे ।
ब्रह्मास्त्रे चापि दत्ते पथि पितृसुहृदं वीक्ष्य भूयो जटायुं
मोदात् गोदातटान्ते परिरमसि पुरा पञ्चवट्यां वधूट्या ॥७॥

नत्वा-अगस्त्यं	(after) paying obeisance to sage Agastya
समस्त-आशर-निकर-सपत्राकृतिं	the whole demon multitude will be killed to the core
तापसेभ्य: प्रत्यश्रौषी:	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
ब्रह्मास्त्रे च-अपि	and also the Brahmaastra
दत्ते पथि	was given, on the way
पितृ-सुहृदं वीक्ष्य	seeing Thy father's friend
भूय: जटायुं मोदात्	again Jataayu happily
गोदा-तटान्ते	on the banks of Godaavari river
परिरमसि पुरा	Thou lived then
पञ्चवट्यां वधूट्या	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 Brahmaastra. 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 मदनचलधृतेरर्थनैर्निस्सहात्मा
तां सौमित्रौ विसृज्य प्रबलतमरुषा तेन निर्लूननासाम् ।
दृष्ट्वैनां रुष्टचित्तं खरमभिपतितं दूषणं च त्रिमूर्धं
व्याहिंसीराशरानप्ययुतसमधिकांस्तत्क्षणादक्षतोष्मा ॥८॥

प्राप्ताया: शूर्पणख्या	approached by Shoorpanakhaa
मदन-चल-धृते:-	(who was) overcome by passion
अर्थनै:-निस्सहात्मा	by (her) entreaties being annoyed
तां सौमित्रौ विसृज्य	sending her away to Lakshmana
प्रबलतम-रुषा तेन	by whom in great rage
निर्लून-नासाम्	(her) nose was cut off
दृष्ट्वा-ऐनां रुष्ट-चित्तं	seeing her (thus) in great anger
खरम्-अभिपतितं	Khar attacked (Thee)
दूषणं च त्रिमूर्धं	Dooshana and Trishiraa
व्याहिंसी:-आशरान्-अपि-	(Thou) destroyed (them) and other Raakshasas also
अयुतसम-अधिकान्-	who were more than ten thousand

तत्-क्षणात्-	then and there
अक्षत-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-
सारङ्गः सारसाक्ष्या स्पृहितमनुगतः प्रावधीर्बाणघातम् ।
तन्मायाक्रन्दनिर्यापितभवदनुजां रावणस्तामहार्षी-
त्तेनार्तोऽपि त्वमन्तः किमपि मुदमधास्तद्वधोपायलाभात् ॥९॥

सोदर्या-प्रोक्त-वार्ता-	by (his) sister (he was) told the account
विवश-दशमुख-	infatuated Raavana
आदिष्ट-मारीच-	ordered Maareech
माया-सारङ्ग	(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
निर्यापित-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 विचिन्वन्नहृत दशमुखस्त्वद्वधूं मद्वधेने-
त्युक्त्वा याते जटायौ दिवमथ सुहृद: प्रातनो: प्रेतकार्यम् ।
गृह्णानं तं कबन्धं जघनिथ शबरीं प्रेक्ष्य पम्पातटे त्वं
सम्प्राप्तो वातसूनुं भृशमुदितमना: पाहि वातालयेश ॥१०॥

भूय:-तन्वीं विचिन्वन्-	thereafter, searching for the beautiful one
अहृत: दशमुख:-	Raavana abducted
त्वत्-वधूं मत्-वधेन-	Thy consort by killing me
इति-उक्त्वा याते जटायौ	saying thus (when) Jataayu went to
दिवम्-अथ सुहृद:	heaven, then of his friend (Jataayu)
प्रातनो: प्रेतकार्यम्	(Thou) performed funeral rites
गृह्णानं तं कबन्धं	who had caught hold of Thee that Kabandha
जघनिथ शबरीं प्रेक्ष्य	(Thou) killed, bestowed salvation to Shabari
पम्पातटे त्वं सम्प्राप्त: वातसूनुं	on the banks of Pampaa getting to meet Hanumaan
भृशमुदितमना:	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.

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नीतस्सुग्रीवमैत्रीं तदनु हनुमता दुन्दुभे: कायमुच्चै:
क्षिप्त्वाङ्गुष्ठेन भूयो लुलुविथ युगपत् पत्रिणा सप्त सालान् ।
हत्वा सुग्रीवघातोद्यतमतुलबलं बालिनं व्याजवृत्त्या
वर्षावेलामनैषीर्विरहतरलितस्त्वं मतङ्गाश्रमान्ते ॥१॥

नीत:-सुग्रीव-मैत्रीं	having taken alliance with Sugreeva
तत्-अनु हनुमता	after that by Hanumaan
दुन्दुभे: कायम्-	the corpse of Asura Dundubhi
उच्चै: क्षिप्त्वा-अङ्गुष्ठेन	having flung far away with Thy toe
भूय: लुलुविथ युगपत्	then (Thou) cut asunder
पत्रिणा सप्त सालान्	by a single arrow seven Saala trees
हत्वा सुग्रीव-घात-उद्यतम्-	killed (the) eager to kill Sugreeva
अतुल-बलं बालिनं	Baali who had incomparable strength
व्याजवृत्या	by using a strategy
वर्षा-वेलाम्-अनैषी:-	(Thou) spent the rainy season
विरह-तरलित:-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 Seetaa, near the hermitage of sage Matanga.

सुग्रीवेणानुजोक्त्या सभयमभियता व्यूहितां वाहिनीं ता-
मृक्षाणां वीक्ष्य दिक्षु द्रुतमथ दयितामार्गणायावनम्राम् ।
सन्देशं चाङ्गुलीयं पवनसुतकरे प्रादिशो मोदशाली
मार्गे मार्गे ममार्गे कपिभिरपि तदा त्वत्प्रिया सप्रयासै: ॥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-अवनम्राम्	to search for Thy wife, before Thee
संदेशं च-अङ्गुलीयं	a message and a signet ring
पवनसुत-करे प्रादिश:	in Hanumaan's hands gave
मोदशाली	Thou who were very delighted
मार्गे मार्गे ममार्गे	in all directions searched for
कपिभि:-अपि तदा	by the monkeys, even then
त्वत्-प्रिया सप्रयासै:	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.

त्वद्वार्ताकर्णनोद्यद्गरुदुरुजवसम्पातिसम्पातिवाक्य-
प्रोत्तीर्णार्णोधिरन्तर्नगरि जनकजां वीक्ष्य दत्वाङ्गुलीयम् ।
प्रक्षुद्योद्यानमक्षक्षपणचणरण: सोढबन्धो दशास्यं
दृष्ट्वा प्लुष्ट्वा च लङ्कां झटिति स हनुमान् मौलिरत्नं ददौ ते ॥३॥

त्वत्-वार्ता-आकर्णन्-	Thy accounts hearing
उद्यत्-गरुत्-उरु-जव-	having grown wings with great speed
सम्पाति-सम्पाति-वाक्य-	flies away (Sampaati), (and) by the words of that Sampaati
प्रोतीर्ण-अर्णोधि:-अन्तर्नगरि	(Hanumaan) jumped across the ocean in the city (of Lankaa)
जनकजां वीक्ष्य	seeing Seetaa

दत्वा-अङ्गुलीयम्	and giving the ring
प्रक्षुद्य-उद्यानम्-	destroying the garden
अक्ष-क्षपण-चण-रण:	and killing Aksha in the famous battle
सोढ-बन्ध:	put up with the bondage (of Brahmaastra)
दश-आस्यं दृष्ट्वा	and seeing the ten faced one (Raavana)
प्लुष्ट्वा च लङ्काम्	and burning down Lanka
झटिति स हनुमान्	quickly that Hanumaan
मौलिरत्नं ददौ ते	gave to Thee the crest jewel (given by 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 Brahmaastra 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 निशिचरेन्द्रानुजाश्रीयमाण: ।
तत्प्रोक्तां शत्रुवार्तां रहसि निशमयन् प्रार्थनापार्थ्यरोष-
प्रास्ताग्नेयास्त्रतेजस्त्रसदुदधिगिरा लब्धवान् मध्यमार्गम् ॥४॥

त्वं सुग्रीव-अङ्गद-आदि-	Thou, Sugreeva, Angada and other
प्रबल-कपि-चमू-	warriors of the monkey army
चक्र-विक्रान्त-भूमी-	who conquered the earth
चक्र:-अभिक्रम्य	set out to cross
पारे-जलधि	to the other side of the ocean
निशिचरेन्द्र-अनुज-	by the younger brother of the Asura king
आश्रीयमाण:	who sought refuge in Thee
तत्-प्रोक्तां शत्रु-वार्तां	as told by him, the information of the enemy
रहसि निशमयन्	hearing in secret
प्रार्थना-आपार्थ्य-	(when) the requests were in vain
रोष-प्रास्त-आग्नेय-अस्त्र-	in anger Thou sent the fire missile
तेज:-त्रसत्-उदधि-गिरा	in fright of its power, by the words of the ocean

लब्धवान् मध्यमार्गं	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 Vibheeshana, 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 सेतुमाधाप्य यातो
यातून्यामर्द्य दंष्ट्रानखशिखरिशिलासालशस्त्रैः स्वसैन्यैः ।
व्याकुर्वन् सानुजस्त्वं समरभुवि परं विक्रमं शक्रजेत्रा
वेगान्नागास्त्रबद्धः पतगपतिगरुन्मारुतैर्मोचितोऽभूः ॥५॥

कीशैः-आशान्तर-	by the monkeys from all the directions
उपाहृत-गिरिनिकरैः	brought groups of mountains
सेतुम्-आधाप्य	a bridge getting built
यातः यातूनि-आमर्द्य	went (to Lanka), destroyed the Raakshasas
दंष्ट्रा-नख-शिखरि-शिला-साल-शस्त्रैः	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-नागास्त्र-बद्धः	by Indrajit soon tied down by Naagaastra
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 Naagaastra. Garuda, Thy vehicle soon released them from that state by fanning them with his wings.

सौमित्रिस्त्वत्र शक्तिप्रहृतिगलदसुर्वातजानीतशैल-
घ्राणात् प्राणानुपेतो व्यकृणुत कुसृतिश्लाघिनं मेघनादम् ।
मायाक्षोभेषु वैभीषणवचनहृतस्तम्भन: कुम्भकर्णं
सम्प्राप्तं कम्पितोर्वीतलमखिलचमूभक्षिणं व्यक्षिणोस्त्वम् ॥६॥

सौमित्रि:-तु-अत्र	Lakshmana, there indeed
शक्ति-प्रहृति-	by the missile 'Shakti' being struck
गलत्-असु:-	was slipping off life
वातज-आनीत-	brought by Hanumaan
शैल-घ्राणात्	the mountain (on which the herb grew) by smelling
प्राणान्-उपेत: व्यकृणुत	got his life back and killed
कुसृति:-लाघिनं मेघनादम्	the master of magical arts - Indrajit
माया-क्षोभेषु	disturbed by the magical powers of Raavana
वैभीषण-वचन-हृत-स्तम्भन:	Thou were relieved from the stunning effect by Vibheeshana's words
कुम्भकर्णं सम्प्राप्तं	Kumbhakarna, who had come
कम्पित-उर्वीतलम्-	making the earth tremble
अखिल-चमू-भक्षिणं	eating the whole army
व्यक्षिणो:-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 ऋक्षसङ्घै-
र्लङ्काभर्त्रा च साकं निजनगरमगाः सप्रियः पुष्पकेण ॥७॥

गृह्णन्	accepting
जम्भारि-संप्रेषित-रथ-कवचौ	the chariot and armour sent by Indra
रावणेन-अभियुद्ध्यन्	fighting with Raavan
ब्रह्म-अस्त्रेण-	by the Brahmaastra
अस्य भिन्दन्-गलततिम्-	his row of heads cutting off
अबलाम्-अग्निशुद्धां 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 the battle
अक्षतैः ऋक्षसङ्घैः:-	who did not have any wounds, the host of monkeys
लङ्का-भर्त्रा च साकं	and along with the king of Lanka (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 Brahmaastra, 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-
र्मैथिल्यां पापवाचा शिव! शिव! किल तां गर्भिणीमभ्यहासीः ।
शत्रुघ्नेनार्दयित्वा लवणनिशिचरं प्रार्दयः शूद्रपाशं
तावद्वाल्मीकिगेहे कृतवसतिरुपासूत सीता सुतौ ते ॥८॥

प्रीत: दिव्य-अभिषेकै:-	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-अभ्यहासी:	her, who was pregnant, abandoned
शत्रुघ्नेन-अर्दयित्वा	by Shatrughna was killed
लवण-निशिचरं	Lavanaasura
प्रार्दय: शूद्रपाशं	(then Thou) killed the shudra ascetic
तावत्-वाल्मीकि-गेहे	after that in Vaalmiki's Aashrama
कृतवसति:-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 Shatrughna and Thou killed the shudra ascetic. Thereafter, Seetaa who was living in Vaalmiki's aashrama gave birth to Thy two sons.

वाल्मीकेस्त्वत्सुतोद्गापितमधुरकृतेराज्ञया यज्ञवाटे
सीतां त्वय्याप्तुकामे क्षितिमविशदसौ त्वं च कालार्थितोऽभू: ।
हेतो: सौमित्रिघाती स्वयमथ सरयूमग्ननिश्शेषभृत्यै:
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-अर्थित:-अभू:	and Thou were requested by Kaala Yama

हेतो: सौमित्रि-घाती	for that reason Thou abandoned Lakshmana
स्वयम्-अथ सरयू-मग्न-	then Thou submerged in Saryu river
निश्शेष-भृत्यै: साकं	along with all the attendants
नाकं प्रयात:	going to Swarga
निज-पदम्-अगम:	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 मर्त्यावतारस्तव खलु नियतं मर्त्यशिक्षार्थमेवं
विश्लेषार्तिर्निरागस्त्यजनमपि भवेत् कामधर्मातिसक्त्या ।
नो चेत् स्वात्मानुभूते: क्व नु तव मनसो विक्रिया चक्रपाणे
स त्वं सत्त्वैकमूर्ते पवनपुरपते व्याधुनु व्याधितापान् ॥१०॥

स:-अयं मर्त्य-अवतार:-तव	that this human embodiment of Thine
खलु नियतं	indeed happened
मर्त्य-शिक्षा-अर्थम्-एवं	for mankind as a lesson only
विश्लेष-आर्ति:-	pangs of separation
निराग:-त्यजनम्-अपि	(and) also abandoning of the innocent
भवेत्	happen
काम-धर्म-अतिसक्त्या	due to extreme addiction to attachment and Dharma (duty)
नो चेत्	otherwise
स्व-आत्म-अनुभूते:	(for Thee) who are established in self consciousness
क्व नु तव मनस: विक्रिया	how come Thy weakness of mind

चक्रपाणे	O Wielder of the Discuss!
स त्वं सत्व-एक-मूर्ते	That Thou, the very embodiment of the Satvaguna
पवनपुरपते	The Lord of Guruvaayur
व्याधुनु 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
जात: शिष्यनिबन्धतन्द्रितमना: स्वस्थश्चरन् कान्तया ।
दृष्टो 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-अभिध: जात:	as Dattatreya was born
शिष्य-निबन्ध	by Thy disciples' pesterings
तन्द्रित-मना:	mentally tired
स्वस्थ:-चरन् कान्तया	(Thou) peacefully moved about with Thy wife
दृष्ट: भक्ततमेन	seen by the great devotee,
हेहय-महीपालेन तस्मै	the king of Hehayaa, (Kaartaviryaarjuna), to him
वरान्-अष्ट-ऐश्वर्य-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 तच्छक्तिमात्रानतं
ब्रह्मद्वेषि तदाखिलं नृपकुलं हन्तुं च भूमेर्भरम् ।
सञ्जातो जमदग्नितो भृगुकुले त्वं रेणुकायां हरे
रामो नाम तदात्मजेष्ववरज: पित्रोरधा: सम्मदम् ॥२॥

सत्यं कर्तुम्-	to fulfill
अथ-अर्जुनस्य च वरं	and then the boon given to Kaartviryaarjuna
तत्-शक्ति-मात्रा-नतं	(who were) just a little bit subdued by his valour alone
ब्रह्मद्वेषि तत्-अखिलं	who were impious, that whole
नृपकुलं हन्तुं	the clan of kings to kill
च भूमे:-भरम्	and (who were) burden to the earth
सञ्जात: जमदग्नित:	(Thou) were born of Jamadagni
भृगुकुले	in the line of Bhrigus
त्वं रेणुकायां	Thou to Renuka
हरे	O Lord!
राम: नाम	by the name Raama
तत्-आत्मजेषु	among his (Jamadgni,s) sons
अवरज:	as the youngest
पित्रो:-अधा: सम्मदम्	to the parents gave great joy

To fulfill the boon given to Kaartaviryaarjuna, 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 Kaartaviryarjuna's valour.

लब्धाम्नायगणश्चतुर्दशवया गन्धर्वराजे मना-
गासक्तां किल मातरं प्रति पितुः क्रोधाकुलस्याज्ञया ।
ताताज्ञातिगसोदरैः सममिमां छित्वाऽथ शान्तात् पितु-
स्तेषां जीवनयोगमापिथ वरं माता च तेऽदाद्वरान् ॥३॥

लब्ध-आम्नायगणः-	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-आज्ञया	by Thy greatly enraged father's command
तात-आज्ञातिग-सोदरैः	who did not carry out the father,s command, Thy brothers
समम्-इमां छित्वा-	along with them, her cutting off
अथ शान्तात् पितुः	then, who had calmed down, Thy father, from him
तेषां जीवन योगम्-आपिथ वरं	their life, to be restored requested the 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 महास्त्रादिकं
प्राप्तो मित्रमथाकृतव्रणमुनिं प्राप्यागम: स्वाश्रमम् ॥४॥

पित्रा मातृमुदे	by Thy father, for Thy mother's pleasure
स्तव-आहृत-	by prayer was brought
वियत्-धेनो:-	the heavenly cow (Kaamdhenu)
निजात्-आश्रमात्	from Thy aashrama
प्रस्थाय-अथ	setting out then,
भृगो:-गिरा	on Bhrigu's words
हिमगिरौ-आराध्य 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-अस्त्रादिकं प्राप्त:	various divine missiles having got
मित्रम्-अथ-	as a friend
अकृत्-व्रण-मुनिं	Akrit-vrana sage
प्राप्य-अगम: 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 Himaalayaa 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 Akritvrana, Thou returned to Thy aashrama.

आखेटोपगतोऽर्जुन: सुरगवीसम्प्राप्तसम्पद्गणै-
स्त्वत्पित्रा परिपूजित: पुरगतो दुर्मन्त्रिवाचा पुन: ।
गां क्रेतुं सचिवं न्ययुङ्क्त कुधिया तेनापि रुन्धन्मुनि-
प्राणक्षेपसरोषगोहतचमूचक्रेण वत्सो हृत: ॥५॥

आखेट-उपगत:-अर्जुन:	for hunting who had come, Kaartaveeryaarjuna,
सुरगवी-सम्प्राप्त-सम्पद्गणै:-	by the celestial cow getting the various riches
त्वत्-पित्रा परिपूजित:	by Thy father well entertained
पुर-गत: दुर्मन्त्रि-वाचा	returned to his town, by the ill advice

पुन: गां क्रेतुं	again, the cow to buy
सचिवं न्ययुङ्क्त	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) the whole army
वत्स: हृत:	(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
बिभ्रद्ध्यातमहोदरोपनिहितं चापं कुठारं शरान् ।
आरूढ: सहवाहयन्तृकरथं माहिष्मतीमाविशन्
वाग्भिर्वत्समदाशुषि क्षितिपतौ सम्प्रास्तुथा: सङ्गरम् ॥६॥

शुक्र-उज्जीवित	by Shukra (who was) brought back to life
तात-वाक्य	by Thy father's words
चलित-क्रोध:-अथ	Thou whose anger increased,then
सख्या समं विभ्रत्	with Thy friends shining
ध्यात-महोदर-उपनिहितं	meditated upon Mahodara, (from him) brought
चापं कुठारं शरान्	bow, battle-axe and arrows
आरूढ: सह-वाह-यन्तृक रथं	boarding, with horses and the charioteer the chariot
माहिष्मतीम्-आविशन्	Maahishmati entering
वाग्भि:-वत्सम्-	by words, the calf
अदाशुषि क्षितिपतौ	did not give back, when the king

सम्प्रास्तुथा: सङ्रम्	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 सप्तदशभिश्चाक्षौहिणीभिर्महा-
सेनानीभिरनेकमित्रनिवहैर्व्याजृम्भितायोधन: ।
सद्यस्त्वत्ककुठारबाणविदलन्निश्शेषसैन्योत्करो
भीतिप्रद्रुतनष्टशिष्टतनयस्त्वामापतत् हेहय: ॥७॥

पुत्राणाम्-अयुतेन	with sons ten thousand sons
सप्तदशभि:-च-अक्षौहिणीभि:-	and seventeen Akshauhini (armies)
महा-सेनानीभि:-	great commanders
अनेक-मित्र-निवहै:-	and numerous friends
व्याजृम्भित-आयोधन:	fiercely fighting the battle
सद्य:-त्वत्क-	soon by Thy
कुठार-बाण-विदलन्-	battle-axe and arrows destroying
निश्शेष-सैन्य-उत्कर:	(whose) entire army
भीति-प्रद्रुत-	of fear who had fled
नष्ट-शिष्ट-तनय:	and so were saved from being killed, with these left over sons
त्वाम्-आपतत्	Thee attacked
हेहय:	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.

लीलावारितनर्मदाजलवलल्लङ्केशगर्वापह-
श्रीमद्बाहुसहस्रमुक्तबहुशस्त्रास्त्रं निरुन्धन्नमुम् ।
चक्रे त्वय्यथ वैष्णवेऽपि विफले बुद्ध्वा हरिं त्वां मुदा
ध्यायन्तं छितसर्वदोषमवधीः सोऽगात् परं ते पदम् ॥८॥

लीला-वारित	cleverly impounded
नर्मदा जल	the river Narmadaa's waters
वलत्	almost drowning (by releasing the waters suddenly)
लङ्केश-गर्व-अपह-	Raavana, and his pride destroying
श्रीमत्-	O! Thyself
बाहु-सहस्र-मुक्त	by his thousand arms who wielded
बहु-शस्त्र-अस्त्रं	innumerable weapons
निरुन्धन्-अमुम्	blocking him ((Kaartveeryaarjuna)
चक्रे त्वयि-अथ	the discus used on Thee, then
वैष्णवे-अपि 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-
माघ्नानां हृदयं निरीक्ष्य बहुशो घोरां प्रतिज्ञां वहन् ।
ध्यानानीतरथायुधस्त्वमकृथा विप्रद्रुहः क्षत्रियान्
दिक्चक्रेषु कुठारयन् विशिखयन् निःक्षत्रियां मेदिनीम् ॥९॥

भूयः-अमर्षित-	thereafter greatly angered

हेहय-आत्मज-गणै:-	by the king of Hehaya's sons
ताते हते	(when) Thy father was killed
रेणुकाम्-आघ्नानां हृदयं	Renuka was beating her breast
निरीक्ष्य बहुश:	seeing many times
घोरां प्रतिज्ञां वहन्	taking a terrible vow
ध्यान-आनीत-	by meditation brought
रथ-आयुध:-त्वम्-अकृथा	chariot and weapons Thou made
विप्र-द्रुह: 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.

तातोज्जीवनकृन्नृपालककुलं त्रिस्सप्तकृत्वो जयन्
सन्तर्प्याथ समन्तपञ्चकमहारक्तह्रदौघे पितृन्
यज्ञे क्ष्मामपि काश्यपादिषु दिशन् साल्वेन युध्यन् पुन:
कृष्णोऽमुं निहनिष्यतीति शमितो युद्धात् कुमारैर्भवान् ॥१०॥

तात-उज्जीवनकृत्-	Thy father reviving
नृपालक-कुलं	the tribe of Kshatriyaas
त्रि:-सप्त-कृत्व: जयन्	thrice seven times (21) defeating
सन्तर्प्य-अथ	performing tarpana then
समन्त-पञ्चक-महारक्त-ह्रदौघे	in Samant-Panchaka, the vast lake of blood,
पितृन् यज्ञे	to the ancestors , in sacrifice
क्ष्माम्-अपि काश्यप-आदिषु	the land also, to Kaashyapa and other Rishis
दिशन् साल्वेन युध्यन् पुन:	giving away, with Saalva fighting again
कृष्ण:-अमुम्-निहनिष्यति-	Krishna will kill him

इति शमित: युद्धात्	thus restrained from the fight
कुमारै: भवान्	by the Sanat kumaaras, 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 पुनर्मज्जितां
गोकर्णावधि सागरेण धरणीं दृष्ट्वार्थितस्तापसै: ।
ध्यातेष्वासधृतानलास्त्रचकितं सिन्धुं स्रुवक्षेपणा-
दुत्सार्योद्धृतकेरलो भृगुपते वातेश संरक्ष माम् ॥११॥

न्यस्य-अस्त्राणि	abandoning all weapons
महेन्द्र-भूभृति	on the Mahendra mountain
तप:-तन्वन्	penance performing
पुन:-मज्जितां	thereafter submerged
गोकर्ण-अवधि	up to Gokarna
सागरेण धरणीं दृष्ट्वा-	by the sea, the earth seeing
अर्थित:-तापसै: ध्यात-	requested by the sages by meditation
इष्वास-धृत-अनल-अस्त्र-	the bow bearing the fire missile
चकितं सिन्धुम्	the frightened ocean
स्रुव-क्षेपणात्-	by the throwing of the ladle
उत्सार्य-उद्धृत-केरल:	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.

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सान्द्रानन्दतनो हरे ननु पुरा दैवासुरे सङ्गरे
त्वत्कृत्ता अपि कर्मशेषवशतो ये ते न याता गतिम् ।
तेषां भूतलजन्मनां दितिभुवां भारेण दूरार्दिता
भूमिः प्राप विरिञ्चमाश्रितपदं 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 भूमिः	the tormented earth
प्राप विरिञ्चम्-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-मथितां	by the wicked peoples' immense weight, crushed
पाथोनिधौ पातुकाम्-	into the ocean , about to fall
एतां पालय हन्त	this (me) protect, pray!
मे विवशतां सम्पृच्छ	(about) my helplessness ask
देवान्-इमान् इति-आदि	these Devas, in this manner
प्रचुर-प्रलाप-विवशाम्-	much lamenting and helpless
आलोक्य धाता महीं	seeing the earth, Brahmaa
देवानाम् वदनानि वीक्ष्य	and also of the Devas' faces, seeing
परित:	(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 सुरा: सत्यं धरित्र्या वचो
नन्वस्या भवतां च रक्षणविधौ दक्षो हि लक्ष्मीपति: ।
सर्वे शर्वपुरस्सरा वयमितो गत्वा पयोवारिधिं
नत्वा तं स्तुमहे जवादिति ययु: साकं तवाकेतनम् ॥३॥

ऊचे च-अम्बुजभू:-	and said Brahmaa
अमून्-अयि सुरा:	to them , O Devas
सत्यं धरित्र्या वच:	true are the Earth's words
ननु-अस्या भवतां च	indeed hers and yours
रक्षण-विधौ	in the matter of protection
दक्ष: हि लक्ष्मीपति:	capable alone is Maha Vishnu
सर्वे शर्व-पुर:-सरा	all of us led by Shiva

वयम्-इत: गत्वा	we, from here going
पय:-वारिधिं	to the Milk Ocean
नत्वा तं स्तुमहे जवात्-	will prostrate before him and sing his praises, quickly
इति ययु: 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 prise. So together they went to Thy abode.

ते मुग्धानिलशालिदुग्धजलधेस्तीरं गता: सङ्गता
यावत्त्वत्पदचिन्तनैकमनसस्तावत् स पाथोजभू: ।
त्वद्वाचं हृदये निशम्य सकलानानन्दयन्नूचिवा-
नाख्यात: परमात्मना स्वयमहं वाक्यं तदाकर्ण्यताम् ॥४॥

ते	they
मुग्ध-अनिल-शालि-	(to the ocean) a pleasant breeze 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-मनस:-	and when on Thy feet their minds were fixed and meditating
तावत् स पाथोजभू:	then that lotus born Brahmaa
त्वत्-वाचम् हृदये निशम्य	Thy words, in his own heart, hearing
सकलान्-आनन्दयन्-	making everyone happy,
ऊचिवान्-आख्यात:	said, '(I) have been told
परमात्मना स्वयम्-	by the supreme Lord Himself
अहं वाक्यं	I (have been told) the words,
तत्-आकर्ण्यताम्	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 भूमेश्च भीमैर्नृपै-
स्तत्क्षेपाय भवामि यादवकुले सोऽहं समग्रात्मना ।
देवा वृष्णिकुले भवन्तु कलया देवाङ्गनाश्चावनौ
मत्सेवार्थमिति त्वदीयवचनं पाथोजभूरूचिवान् ॥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
स:-अहम् समग्र-आत्मना	that Me with all My powers
देवा: वृष्णिकुले भवन्तु	the gods, in the Vrishni clan, may be born
कलया	as part incarnation
देवाङ्गना:-च-अवनौ	and also the wives of the Devas, on the earth
मत्-सेवा-अर्थम्-	to serve me
इति त्वदीय-वचनम्	thus Thy words
पाथोजभू:-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 वच: सर्वेषु निर्वापित-
स्वान्तेष्वीश गतेषु तावककृपापीयूषतृप्तात्मसु ।
विख्याते मधुरापुरे किल भवत्सान्निध्यपुण्योत्तरे
धन्यां देवकनन्दनामुदवहद्राजा स शूरात्मज: ॥६॥

श्रुत्वा कर्ण-रसायनम्	hearing the (words), to the ears nectar like
तव वच: 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-उत्तरे	by Thy presence made more sacred
धन्यां देवकनन्दनाम्-	the virtuous daughter of Devak
उद्वहत्-राजा स	married that king
शूरात्मज:	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.

उद्वाहावसितौ तदीयसहज: कंसोऽथ सम्मानय-
न्नेतौ सूततया गत: पथि रथे व्योमोत्थया त्वद्गिरा ।
अस्यास्त्वामतिदुष्टमष्टमसुतो हन्तेति हन्तेरित:
सन्त्रासात् स तु हन्तुमन्तिकगतां तन्वीं कृपाणीमधात् ॥७॥

उद्वाह्-अवसितौ	when the marriage ceremony was over
तदीय-सहज: कंस:-अथ	her (Devaki's) brother, Kansa then
सम्मानयन्-एतौ	honouring these two (the couple)
सूततया गत: पथि रथे	as a charioteer went on the road, in the chariot
व्योम-उत्थया त्वत्-गिरा	rising in the sky, by Thy voice
अस्या:-त्वाम्-अति-दुष्टम्-	her, you who are very wicked
अष्टम-सुत: हन्ता-इति	eighth son will be the killer, thus
हन्त-ईरित:	alas, was spoken

सन्त्रासत् स तु	out of great fear, he then
हन्तुम्-अन्तिकगतां 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-
र्नो मुञ्चन् पुनरात्मजार्पणगिरा प्रीतोऽथ यातो गृहान् ।
आद्यं त्वत्सहजं तथाऽर्पितमपि स्नेहेन नाहन्नसौ
दुष्टानामपि देव पुष्टकरुणा दृष्टा हि धीरेकदा ॥८॥

गृह्णानः-चिकुरेषु ताम्	catching hold of her by the hair
खलमतिः	the evil minded one (Kansa)
शौरेः-चिरं सान्त्वनैः	by Shauri's (Vasudeva's) repeated conciliatory words
नो मुञ्चन् पुनः-	not releasing, again then
आत्मज-अर्पण-गिरा	his children offering to surrender, by these words
प्रीतः-अथ यातः गृहान्	satisfied (he) then went home
आद्यं त्वत्-सहजम्	the first born, Thy brother
तथा-अर्पितम्-अपि	accordingly, though surrendered
स्नेहेन न-अहन्-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 नारदमुनि: प्रोचे स भोजेश्वरं
यूयं नन्वसुरा: सुराश्च यदवो जानासि किं न प्रभो ।
मायावी स हरिर्भवद्वधकृते भावी सुरप्रार्थना-
दित्याकर्ण्य यदूनदूधुनदसौ शौरेश्च सूनूनहन् ॥९॥

तावत्-त्वत्-मनसा-एव	at that time by Thy will alone
नारद मुनि:	sage Naarada
प्रोचे स भोजेश्वरं	he told the king of Bhoja (Kansa)
यूयं ननु-असुरा:	you all are indeed Asuras
सुरा:-च यादव:	and Yaadavas are Devas
जानासि किं न प्रभो	do you not know O King!
मायावी स हरि:-	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)
शौरे:-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 भो:सच्चित्सुखैकात्मक: ।
देवक्या जठरं विवेशिथ विभो संस्तूयमान: सुरै:
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 भो:-	Thou also O!
सत्-चित्-सुख-एक-आत्मक:	who are Existence Consciousness and Bliss in one soul
देवक्या जठरं विवेशिथ	in Devaki's womb entered
विभो संस्तूयमान: सुरै:	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.

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आनन्दरूप भगवन्नयि तेऽवतारे
प्राप्ते प्रदीप्तभवदङ्गनिरीयमाणै: ।
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
निरीयमाणै:	emanating
कान्ति-व्रजै:-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
क्लेशापहस्त्रिजगतां 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-विधौ	and when the moon was rising
निशि मध्यमायां	at midnight
क्लेशापहः- त्रिजगतां	the Remover of the sorrows of the three worlds
त्वम्-	Thou
इह-आविरासीः	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.

बाल्यस्पृशाऽपि वपुषा दधुषा विभूती-
रुद्यत्किरीटकटकाङ्गदहारभासा ।

शङ्खारिवारिजगदापरिभासितेन
मेघासितेन परिलेसिथ सूतिगेहे ॥३॥

बाल्य-स्पृशा-अपि	though in the form of a child
वपुषा	by body
दधुषा विभूती:-	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 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 from 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.

वक्ष:स्थलीसुखनिलीनविलासिलक्ष्मी-
मन्दाक्षलक्षितकटाक्षविमोक्षभेदै: ।
तन्मन्दिरस्य खलकंसकृतामलक्ष्मी-
मुन्मार्जयन्निव विरेजिथ वासुदेव ॥४॥

वक्ष:-स्थली-	on Thy bosom
सुख-निलीन-	comfortably resting
विलासि-लक्ष्मी-	the glorious Lakshmi
मन्द-अक्ष-लक्षित-	casting with shyful eyes
कटाक्ष-विमोक्ष-भेदै:	the side-glances glancing
तत्-मन्दिरस्य	of that house (the prison)
खल-कंस-कृताम्-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॥

शौरिः-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-ईक्षणाभाम्	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 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 prises, 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-गुरुभि: कटाक्षै:-	laden with compassion, by the side glances
इत्यादि तेन मुदितेन	thus by him (Vasudeva), who was filled with joy
चिरं नुतो-अभू:	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
स्तोत्रैरभिष्टुतगुण: करुणालयस्त्वम् ।
प्राचीनजन्मयुगलं 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
स्तोत्रै:-अभिष्टुत-गुण:	by hymns (Thee whose) excellences were praised
करुणालय:- त्वम्	Thou the abode of mercy
प्राचीन-जन्म-युगलं	(about) their two previous births
प्रतिबोध्य ताभ्यां	explained the two of them
मातु:-गिरा दधिथ	at the request of Thy mother assumed
मानुष-बाल-वेषम्	the form of a human child

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 शूरसूनुः ।
त्वां हस्तयोरधृत चित्तविधार्यमार्यै-
रम्भोरुहस्थकलहंसकिशोररम्यम् ॥८॥

त्वत्-प्रेरितः-तदनु	by Thee prompted, then
नन्द-तनूजया	with the daughter of Nanda
ते व्यत्यासम्-आरचयितुम्	Thy inter-exchange to carry out
स हि शूरसूनुः	indeed, he the son of Shoorasena (Vasudeva)
त्वां हस्थयोः-अधृत	Thee in his two hands took
चित्त-विधार्यम्-आर्यैः-	by the minds of the sages conceivable only (as though)
अम्भोरुह-स्थ-	on a lotus sitting
कल-हंस-किशोर-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 पशुपसद्मनि योगनिद्रा ।
निद्राविमुद्रितमथाकृत पौरलोकम् ।
त्वत्प्रेरणात् किमिव चित्रमचेतनैर्यद्-
द्वारैः स्वयं व्यघटि सङ्घटितैः सुगाढम् ॥९॥

जाता तदा	was born then
पशुप-सद्मनि	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

अचेतनै:-यत्-द्वारै:	when the inanimate doors
स्वयं व्यघटि	opened by themselves
सङ्घटितै: 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 धन्यतम: 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-पथ:	led along the way
मणि-दीपितेन	enlightened by the gems (on the hood of Aadi Shesha)
त्वां धारयन्	carrying Thee
स खलु धन्यतम:	indeed he the most blessed one
प्रतस्थे	set out
स:-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.

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भवन्तमयमुद्वहन् यदुकुलोद्वहो निस्सरन्
ददर्श गगनोच्चलज्जलभरां कलिन्दात्मजाम् ।
अहो सलिलसञ्चय: स पुनरैन्द्रजालोदितो
जलौघ इव तत्क्षणात् प्रपदमेयतामाययौ ॥१॥

भवन्तम्-अयम्-उद्वहन्	Thee he carrying
यदुकुल-उद्वह:	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-सञ्चय: स:	Lo! water collection that
पुन:-ऐन्द्रजाल-उदित:	as though caused by Indrajaala, magic
जलौघ:- 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 निभृतमारुदद्बालिका-
मपावृतकवाटिकां पशुपवाटिकामाविशन् ।
भवन्तमयमर्पयन् प्रसवतल्पके तत्पदा-
द्वहन् कपटकन्यकां स्वपुरमागतो वेगत: ॥२॥

प्रसुप्त-पशुपालिकां	fast asleep, (in which) the cowherd women were
निभृतम्-आरुदद्-बालिकाम्-	gently (where) was crying a girl child
अपावृत-कवाटिकाम्	open were whose doors
पशुप-वाटिकाम्-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-आगत: वेगत:	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-
भटोत्करनिवेदितप्रसववार्तयैवार्तिमान् ।
विमुक्तचिकुरोत्करस्त्वरितमापतन् भोजरा-
डतुष्ट इव दृष्टवान् भगिनिकाकरे कन्यकाम् ॥३॥

तत:-त्वत्-अनुजा-रव-	then by Thy younger sister's the sound (of crying)
क्षपित-निद्र-वेग-द्रवत्-	awakened and running fast
भट-उत्कर-निवेदित-	the host of attendants informed
प्रसव-वार्तया-	(about) the delivery news
एव-आर्तिमान्	(by which) only agitated
विमुक्त-चिकुर-उत्कर:-	(and with) dishevelled locks of hair
त्वरितम्-आपतन्	hastily reaching
भोज-राज-अतुष्ट	Bhojaraaja (Kansa) dissatisfied
इव दृष्टवान्	as if saw
भगिनिका-करे 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-
न्नयं त्वदनुजामजामुपलपट्टके पिष्टवान् ॥४॥

ध्रुवम् कपटशालिन:	certainly of the deceitful
मधुहरस्य माया भवेत्-	Vishnu's trick this must be
असौ-इति किशोरिकाम्	this (girl) thus (deciding), the girl
भगिनिका-कर-आलिङ्गिताम्	in his sister in her arms held close
द्विप: नलिनि-कान्तरात्-इव	(like) an elephant from the lotus pond
मृणालिकाम्-आक्षिपन्-	a tender lotus stalk plucking out
अयम् त्वत्-अनुजाम्-अजाम्-	this (Kansa), Thy younger sister , the 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.

तत: भवदुपासको झटिति मृत्युपाशादिव
प्रमुच्य तरसैव सा समधिरूढरूपान्तरा ।
अधस्तलमजग्मुषी विकसदष्टबाहुस्फुर-
न्महायुधमहो गता किल विहायसा दिद्‌युते ॥५॥

तत: भवत्-उपासक:	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
अध:-तलम्-अजग्मुषी	below the earth not going (rising above the earth)
विकसत्-अष्ट-बाहु:-	(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 दिद्युते	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 विनिष्पिष्टया
बभूव भवदन्तक: क्वचन चिन्त्यतां ते हितम् ।
इति त्वदनुजा विभो खलमुदीर्य तं जग्मुषी
मरुद्गणपणायिता भुवि च मन्दिराण्येयुषी ॥६॥

नृशंसतर कंस	O cruel Kansa!
ते किमु	what is your (gain)
मया विनिष्पिष्टया	by my killing
बभूव भवत्-अन्तक:	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
जग्मुषी मरुद्गण-पणायिता	went away (disappeared), being praised by the Devas
भुवि च मन्दिराणि-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 मानिन: ।
भवन्निधनकाम्यया जगति बभ्रमुर्निर्भया:
कुमारकविमारका: किमिव दुष्करं निष्कृपै: ॥७॥

प्रगे पुन:-	the next morning, again
अगात्मजा-	by the daughter of the mountain (Paarvati-Yoga Maayaa)
वचनम्-ईरिता	the words spoken (which were)
भूभुजा	by the king (being told to)
प्रलम्ब-बक-पूतना-	Pralamba, Baka, Pootanaa,
प्रमुख-दानवा:	the main demons
मानिन:	haughty
भवत्-निधन-काम्यया	with the desire to kill Thee
जगति बभ्रमु:-निर्भया:	all over the land, roamed about fearlessly
कुमारक-विमारका:	killing children
किमिव दुष्करं निष्कृपै:	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.

तत: पशुपमन्दिरे त्वयि मुकुन्द नन्दप्रिया-
प्रसूतिशयनेशये रुदति किञ्चिदञ्चत्पदे ।
विबुध्य वनिताजनैस्तनयसम्भवे घोषिते
मुदा किमु वदाम्यहो सकलमाकुलं गोकुलम् ॥८॥

तत: पशुप-मन्दिरे	then in the cowherd's (Nanda's) house
त्वयि मुकुन्द	(when) Thou were O Lord! (Bestower of Liberation)
नन्द प्रिया-प्रसूति-शयने-	on wife of Nanda (Yashoda's) labour-bed
शये रुदति	lying and crying
किञ्चित्-अञ्चत्-पदे	and slightly kicking the legs
विबुध्य वनिता-जनै:-	waking up, by the women folk
तनय-सम्भवे घोषिते	the birth of a boy was announced

मुदा किमु वदामि-अहो	overjoyed, O What can I say
सकलम्-आकुलं गोकुलं	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 ।
पुन: स्तनभरं निजं सपदि पाययन्त्या मुदा
मनोहरतनुस्पृशा जगति पुण्यवन्तो जिता: ॥९॥

अहो खलु यशोदया	what a wonder indeed, by Yashoda
नव-कलाय-चेतोहरं	like a fresh Kalaya flower enchanting the mind
भवन्तम्-अलम्-अन्तिके	Thee, very near to herself
प्रथमम्-आपिबन्त्या	at first drinking thoroughly
दृशा पुन:	with the eyes, then
स्तनभरं निजं सपदि	her own breasts immediately
पाययन्त्या मुदा	feeding joyfully
मनोहर-तनु-स्पृशा	(Thy) charming body caressing
जगति पुण्यवन्त:	in the world, the most meritorious ones
जिता:	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 पशुपालका: किमु न मङ्गलं तेनिरे
जगत्त्रितयमङ्गल त्वमिह पाहि मामामयात् ॥१०॥

भवत्-कुशल-काम्यया	Thy wellbeing desiring
स खलु नन्दगोप:-तदा	that, Nanadagopa indeed, then
प्रमोद-भर-सङ्कुल:	with extreme joy overwhelmed
द्विज-कुलाय	to the Braahmin clan (holy men)
किम्-न-अददात्	what did not give
तथा-एव पशु-पालका:	in the same way the cowherds
किमु न मङ्गलं तेनिरे	what auspicious act did not perform
जगत्-त्रितय-मङ्गल त्वम्-	O Lord! The beneficiary of the world! 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.

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तदनु नन्दममन्दशुभास्पदं नृपपुरीं करदानकृते गतम्।
समवलोक्य जगाद भवत्पिता विदितकंससहायजनोद्यम: ॥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)
जगाद भवत्-पिता	said (to Nanda), Thy father (Vasudeva)
विदित-कंस-	who knew of Kansa's
सहायजन-उद्यम:	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 भवत्पितृतां 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-जन्मवत्	my own son's birth like
इति भवत्-पितृतां	thus Thy fatherhood
व्रजनायके समधिरोप्य	to the cowherd chief, (he cleverly) attributed
शशंस 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
तत: लघु गम्यताम्	therefore soon (you) should go
इति च तत्-वचसा	and thus, by his (Vaudeva's) words
व्रजनायक:	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 मधुराकृतिरङ्गना ।
तरलषट्पदलालितकुन्तला कपटपोतक ते निकटं गता ॥४॥

अवसरे खलु तत्र च	at that time, indeed, and there
काचन व्रजपदे	some (female) in Gokula
मधुर-आकृति:-अङ्गना	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 ।
व्रजवधूष्विह 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.

ललितभावविलासहृतात्मभिर्युवतिभि: प्रतिरोद्धुमपारिता ।
स्तनमसौ भवनान्तनिषेदुषी प्रददुषी भवते कपटात्मने ॥५॥

ललित-भाव-विलास-	by her charming appearance and graceful movements
हृत-आत्मभि:-युवतिभि:	with captivated minds, the young women
प्रतिरोद्धुम्-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 तदङ्कमशङ्कितस्त्वमथ बालकलोपनरोषित: ।
महदिवाम्रफलं कुचमण्डलं प्रतिचुचूषिथ दुर्विषदूषितम् ॥७॥

समधिरुह्य तत्-अङ्कम्-	climbing in her lap
अशङ्कित:-त्वम्-अथ	unhesitatingly Thou then
बालक-लोपन-रोषित:	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 धयति त्वयि स्तनमसौ स्तनितोपमनिस्वना ।
निरपतद्भयदायि निजं वपु: प्रतिगता प्रविसार्य भुजावुभौ ॥८॥

असुभि:-एव समम्	her life breath along with
धयति त्वयि स्तनम्-	sucking (when) Thou were the breast

असौ स्तनित-उपम-निस्वना	this Pootanaa, with thunder like noise
निरपतत्-	fell down
भयदायि निजं वपु:	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 तदुर:स्थलखेलनं ननु भवन्तमगृह्णत गोपिका: ।।९॥

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-उदर:-स्थल-	on her chest
खेलनं ननु	playing indeed
भवन्तम्-अगृह्णत	Thee picked up
गोपिका:	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 कृतरक्षण: ।
त्वमयि वातनिकेतननाथ मामगदयन् कुरु तावकसेवकम् ॥१०॥

भुवन-मङ्गल-	O Thou who confers auspiciousness on the world!
नामभि:-एव ते	by Thy name alone
युवतिभि:-बहुधा	by the young women, in various ways
कृतरक्षण: 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.

▫

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व्रजेश्वरै: शौरिवचो निशम्य समाव्रजन्नध्वनि भीतचेता: ।
निष्पिष्टनिश्शेषतरुं निरीक्ष्य कञ्चित्पदार्थं शरणं गतस्वाम् ॥१॥

व्रजेश्वर:	the chieftain of Vraja (Nanda Gopa)
शौरि-वच: निशम्य	the words of Vasudeva having heard
समाव्रजन्-अध्वनि	returning on the way
भीत-चेता:	in utter fear (seeing)
निष्पिष्ट-निश्शेष-तरुम्	crushed all the trees
निरीक्ष्य किञ्चित्-पदार्थम्	seeing (by) some indescribable object
शरणम् गत:-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 भयविस्मयान्धा: ।
त्वत्पातितं घोरपिशाचदेहं देहुर्विदूरेऽथ कुठारकृत्तम् ॥२॥

निशम्य गोपी-वचनात्	hearing, by the words of the Gopikas
उदन्तम्	the news (story of Pootanaa)

सर्वे-अपि गोपा:	all the Gopas
भय-विस्मय-अन्धा:	by fear and wonder dumbfounded
त्वत्-पातितम्	felled by Thee
घोर-पिशाच-देहम्	the terrible monster's (Pootanaa's) body
देहु:-विदूरे-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 धूम: ।
शङ्कामधादागरव: 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
उच्चतर: हि धूम:	high up indeed the smoke
शङ्काम्-अधात्-	(made) doubt to arise
अगरव: किम्-एष	(smell) of agaru is this,
किम् चान्दन:	(or) is it sandalwood
गौल्गुलव:-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 वल्लवतल्लजेभ्य: त्वं पूतनामातनुथा: 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-तल्लजेभ्य:	to the higher ones of the cow-herds
त्वम्	Thou
पूतनाम्-अतनुथा:	on Pootanaa conferred
सुगन्धिम्	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 हत: कुमार: चित्रं पुरैवाकथि शौरिणेदम् ।
इति प्रशंसन् किल गोपलोको भवन्मुखालोकरसे न्यमाङ्क्षीत् ॥५॥

चित्रं पिशाच्या	what a wonder, by the demoness
न हत: कुमार:	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 गोपलोक:	the cowherd people
भवत्-मुख-आलोक-रसे	in the joy of looking at Thy face
न्यमाङ्क्षीत्	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 ।
भवन्निवासादयि वासुदेव प्रमोदसान्द्र: परितो विरेजे ॥६॥

दिने-दिने-अथ	day by day then

प्रति-वृद्ध-लक्ष्मी:-	increasing in prosperity
अक्षीण-माङ्गल्य-शत:	(and) undiminished in numerous auspiciousness
व्रज:-अयम्	Gokul this
भवत्-निवासात्-	by Thy living there
अयि वासुदेव	O Vaasudeva!
प्रमोद-सान्द्र:	full of happiness
परित: 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 कोमलरूपहासमिथ:कथासङ्कुलिता: कमन्य: ।
वृत्तेषु कृत्येषु भवन्निरीक्षासमागता: प्रत्यहमत्यनन्दन् ॥७॥

गृहेषु	in (their) house
ते कोमल-रूप-हास-	Thy delicate form and smile
मिथ:-कथा-सङ्कुलिता:	mutually narrated, gathering together
कमन्य:	the beautiful (Gopikas)
वृत्तेषु कृत्येषु	having completed their daily chores
भवत्-निरीक्षा-समागता:	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 दत्तदृष्टि: स्मितं कृतं मां प्रति वत्सकेन ।
एह्येहि मामित्युपसार्य पाणी त्वयीश किं किं न कृतं वधूभि: ॥८॥

अहो कुमार:	O! the boy
मयि दत्त-दृष्टि:	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 वधूभि:	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.

भवद्वपु:स्पर्शनकौतुकेन करात्करं गोपवधूजनेन ।
नीतस्त्वमाताम्रसरोजमालाव्यालम्बिलोलम्बतुलामलासी: ॥९॥

भवत्-वपु:-	Thy body
स्पर्शन-कौतुकेन	in the eagerness to touch
करात्-करं	from hand to hand
गोप-वधू-जनेन	by the Gopika women
नीत:-त्वम्-	were taken Thou
आताम्र-सरोज-माला-	very red lotus garland
व्यालम्बि-लोलम्ब-	(as though on it) moving about, a beetle
तुलाम्-अलासी:	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 स्तनमङ्कगं त्वां विलोकयन्ती वदनं हसन्ती ।
दशां यशोदा कतमां न भेजे स तादृश: पाहि हरे गदान्माम् ॥१०॥

निपाययन्ती स्तनम्-	feeding the breasts
अङ्कगं 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 तादृश: 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.

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कदापि जन्मर्क्षदिने तव प्रभो निमन्त्रितज्ञातिवधूमहीसुरा ।
महानसस्त्वां सविधे निधाय सा महानसादौ ववृते व्रजेश्वरी ॥१॥

कदापि जन्म-ऋक्ष-दिने	once, on the birth star day
तव प्रभो	of Thee, O Lord!
निमन्त्रित-	having invited
ज्ञाति-वधू-महीसुरा:	relatives, their wives and Braahmins
महा-अनस:-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 भवत्त्राणनियुक्तबालकप्रभीतिसङ्क्रन्दनसङ्कुलारवै: ।
विमिश्रमश्रावि भवत्समीपत: परिस्फुटद्दारुचटच्चटारव: ॥२॥

तत: भवत्-	then, for Thy
त्राण-नियुक्त-	to protect appointed
बालक-प्रभीति-	the boys

सङ्क्रन्दन-	fearfully crying
सङ्कुला-रवै:	the confused voices
विमिश्रम्-अश्रावि	which were mingled (with) , were heard
भवत्-समीपत:	from near Thee
परिस्फुटत्-दारु-	cracking and breaking of wood
चटत्-चटा-रव:	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.

ततस्तदाकर्णनसम्भ्रमश्रमप्रकम्पिवक्षोजभरा व्रजाङ्गना: ।
भवन्तमन्तर्ददृशुस्समन्ततो विनिष्पतद्दारुणदारुमध्यगम् ॥३॥

तत:-तत्-आकर्णन-	then that hearing
सम्भ्रम-श्रम-	(with) the fear and the effort
प्रकम्पि-वक्षोज-भरा:	heaving with the heavy breasts
व्रजाङ्गना:	the Gopikas
भवन्तम्-अन्त:-ददृशु:-	Thee saw amongst
सम्तत: 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 किं किमभूदिति द्रुतं प्रधाव्य नन्द: पशुपाश्च भूसुरा: ।
भवन्तमालोक्य यशोदया धृतं समाश्वसन्नश्रुजलार्द्रलोचना: ॥४॥

शिशो:-अहो	to the child, Alas!
किं किम्-अभूत्-	what! What has happened
इति द्रुतं प्रधाव्य	thus (saying),swiftly running
नन्द: पशुपा:-च	Nanda Gopa, the cowherds

भूसुरा: भवन्तम्-आलोक्य	and the Braahmins, Thee seeing
यशोदया धृतं	(who was) by Yashoda held
समाश्वसन्-	felt relieved
अश्रु-जल-आर्द्र-लोचना:	(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 विशङ्कटं यच्छकटं विपाटितम् ।
न कारणं किञ्चिदिहेति ते स्थिता: स्वनासिकादत्तकरास्त्वदीक्षका: ॥५॥

क:-क: नु कौत:-कुत:	what! What, indeed how? Where? (did it happen)
एष विस्मय: विशङ्कटम्	this is a wonder, this huge
यत्-शकटम् विपाटितम्	that (this) cart is shattered to pieces
न कारणम्	no reason
किञ्चित्-इह-इति	at all is here, thus
ते स्थिता:	they stood
स्व-नासिका-दत्त-करा:-	on their noses placing their hands
त्वत्-ईक्षका:	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 पयोधरार्थिन: प्ररोदने लोलपदाम्बुजाहतम् ।
मया मया दृष्टमनो विपर्यगादितीश ते पालकबालका जगु: ॥६॥

कुमारकस्य-अस्य	of this child
पयोधर-अर्थिन:	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
अन: विपर्यगात्-	the cart overturned
इति-ईश	thus O Lord
ते पालक-बालका:	the children who were guarding Thee
जगु:	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 किञ्चिदजानतामिदं कुमारकाणामतिदुर्घटं वच: ।
भवत्प्रभावाविदुरैरितीरितं मनागिवाशङ्क्यत दृष्टपूतनै: ॥७॥

भिया तदा	out of fright , then
किञ्चित्-अजानताम्-	anything those who did not know (to them)
इदम् कुमारकाणाम्-	the children's
अति-दुर्घटम् वच:	(this was) a very improbable statement
भवत्-प्रभाव-अविदुरै:-	Thy prowess' those not knowing
इति-ईरितं मनाक्-इव-	this statement, a little bit
अशङ्क्यत दृष्ट-पूतनै:	was feared (to be true), who had witnessed (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 प्रसर्पत्करुणातरङ्गितास्त्वदङ्गमापस्पृशुरङ्गनाजना: ॥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
तरङ्गिता:-त्वत्-अङ्गम्-	moved by (such concern), Thy body
आपस्पृशु:-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: कृपातरङ्गपातात्परिपातमद्य मे ।
इति स्म सङ्गृह्य पिता त्वदङ्गकं मुहुर्मुहु: श्लिष्यति जातकण्टक: ॥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 सङ्गृह्य	thus collecting
पिता त्वत्-अङ्गकम्	(Thy) father , Thy body
मुहु:-मुहु: श्लिष्यति	again and again embraces
जात-कण्टक:	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.

अनोनिलीन: किल हन्तुमागत: सुरारिरेवं भवता विहिंसित: ।
रजोऽपि नो दृष्टममुष्य तत्कथं स शुद्धसत्त्वे त्वयि लीनवान् ध्रुवम् ॥१०॥

अन:-निलीन:	as a cart, disguised
किल हन्तुम्-आगत:	indeed, to kill, had come
सुरारि:-एवं	the Asura, was thus
भवता विहिंसित:	by Thee was killed

रज:-अपि न: दृष्टम्-अमुष्य	even a speck of him (of Rajo Guna) was not seen
तत्-कथं स	how can it be that he
शुद्ध-सत्वे 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 लम्भितमङ्गलाशिष: ।
व्रजं निजैर्बाल्यरसैर्विमोहयन् मरुत्पुराधीश रुजां जहीहि मे ॥११॥

प्रपूजितै:-तत्र	well honoured there
तत: द्विजातिभि:-	then by the Braahamins
विशेषत:	specially
लम्भित-मङ्गल-आशिष:	conferred with auspicious blessings
व्रजं	Gokul
निजै:-बाल्य-रसै:-	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.

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त्वामेकदा गुरुमरुत्पुरनाथ वोढुं
गाढाधिरूढगरिमाणमपारयन्ती ।
माता निधाय शयने किमिदं बतेति
ध्यायन्त्यचेष्टत गृहेषु निविष्टशङ्का ॥१॥

त्वाम्-एकदा	Thee, once,
गुरुमरुत्पुरनाथ	O Lord of Guruvaayur!
वोढुं	to carry (Thee, who)
गाढ-अधिरूढ-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-
व्याजृम्भिपांसुपटलीपरिपूरिताश: ।
वात्यावपुस्स किल दैत्यवरस्तृणाव-
र्ताख्यो जहार जनमानसहारिणं त्वाम् ॥२॥

तावत्-विदूरम्-	then at a distance
उपकर्णित-घोर-घोष-	was heard a terrific sound
व्याजृम्भि-पांसुपटली-	(with the) rising and spreading of a thick dust
परिपूरित-आश:	filling the quarters
वात्या-वपु:-स	in the form of a whirl wind, he

किल दैत्यवर:-	indeed, the famous Asura
तृणावर्त-आख्य:	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.

उद्दामपांसुतिमिराहतदृष्टिपाते
द्रष्टुं किमप्यकुशले पशुपाललोके ।
हा बालकस्य किमिति त्वदुपान्तमाप्ता
माता भवन्तमविलोक्य भृशं रुरोद ॥३॥

उद्दाम-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-
र्भावत्कभारपरिधारणलूनवेग: ।
सङ्कोचमाप तदनु क्षतपांसुघोषे
घोषे व्यतायत भवज्जननीनिनाद: ॥४॥

तावत् स दानववर:-	then the great demon
अपि च दीनमूर्ति:-	also and weakened by
भावत्क-भार-परिधारण-	Thy weight (which he was) carrying
लून-वेग:	(because of which his) speed diminished
सङ्कोचम्-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 दीन: ।
त्वां दानवस्त्वखिलमुक्तिकरं मुमुक्षु-
स्त्वय्यप्रमुञ्चति 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
दीन:	weakened (the Asura)
त्वाम् दानव:-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॥

रोदाकुलाः-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-अतिस्थविष्ठम्	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.

ग्रावप्रपातपरिपिष्टगरिष्ठदेह-
भ्रष्टासुदुष्टदनुजोपरि धृष्टहासम् ।

आघ्नानमम्बुजकरेण भवन्तमेत्य
गोपा दधुर्गिरिवरादिव नीलरत्नम् ॥७॥

ग्राव-प्रपात	(on) the rock (by) falling
परिपिष्ट-गरिष्ठ-देह-	(being) smashed the huge bodied (Asura)
भ्रष्टासु-दुष्ट-दनुज-	(having) died the wicked demon,
उपरि धृष्ट-हासम्	on it, wearing a smile (Thee)
आघ्नानम्-	beating (about, with)
अम्बुकरेण	(Thy) lotus like hands
भवन्तम्-एत्य	Thee approaching
गोपा: दधु:-	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-
न्नन्दादिगोपपरिरब्धविचुम्बिताङ्गम् ।
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 Gopaas
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
प्रणुम: भवन्तम्	(we) praise Thee

One by one, Nanda and the other Gopaas 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 किन्नु कृणुम: प्रणतार्तिहारी
गोविन्द एव परिपालयतात् सुतं न: ।
इत्यादि मातरपितृप्रमुखैस्तदानीं
सम्प्रार्थितस्त्वदवनाय विभो त्वमेव ॥९॥

भूय:-अपि	again and again
किम्-नु कृणुम:	what should we do'
प्रणतार्तिहारी	The redeemer of the devotees
गोविन्द एव	Govinda only
परिपालयतात्	may protect
सुतं न:	our son
इति-आदि	thus etc.,
मात:-पितृ-	by mother father
प्रमुखै:-तदानीम्	and by others at that time
सम्प्रार्थित:-	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
निश्शेषरोगशमनं मुहुरर्थये त्वाम् ॥१०॥

वातात्मकं दनुजम्-	in the form of wind, the Asura
एवम्-अयि	thus O Thou!
प्रधून्वन्	having killed
वात-उद्भवान्	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
पुन:-अपि-	yet again
अनिलालयेश	O Lord of Guruvaayur!
निश्शेष-रोग-शमनं	for the eradication of all my ailments (internal and external)
मुहु:-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.

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गूढं वसुदेवगिरा कर्तुं ते निष्क्रियस्य संस्कारान् ।
हृद्गतहोरातत्त्वो 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
हृद्-गत-होरा-तत्व:	an expert in astrology
गर्ग-मुनि:	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 ।
मन्दस्मितार्द्रमूचे 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
मन्द्-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 सुनिभृतमिदमार्य कार्यमिति कथयन् ।
गर्गो निर्गतपुलकश्चक्रे तव साग्रजस्य नामानि ॥३॥

यदुवंश-	of the Yadu clan
आचार्यत्वात्	being the priest
सुनिभृतम्-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 गर्गमुनिश्चक्रे तव नाम नाम रहसि विभो ॥४॥

कथम्-अस्य	how, for this (child)
नाम कुर्वे	naming should I do
सहस्र-नाम्नः हि-	(who) having a thousand names indeed
अनन्त-नाम्नः 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 कथयदृषिः कृष्णनाम ते व्यतनोत् ॥५॥

कृषि-धातु-	Krish, the root (verb)
ण-काराभ्याम्	and with N suffix (by putting the two together)
सत्ता-आनन्द-आत्मताम्	Existence Bliss (being Thy) real nature
किल-अभिलपत्	indeed denoting
जगत्-अघ-कर्षित्वं वा	or of (the people of) the world, the sins, drawing away

कथयत्-ऋषि:	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-भेदान्	and other different names
व्याकुर्वन्-	giving (like Vaasudeva)
अग्रजे च राम-आदीन्	and to Thy elder brother Raama etc (calling 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.

स्निह्यति यस्तव पुत्रे मुह्यति स न मायिकै: पुन: शोकै: ।
द्रुह्यति य: स तु नश्येदित्यवदत्ते महत्त्वमृषिवर्य: ॥७॥

स्निह्यति य:-तव पुत्रे	whoever loves your son
मुह्यति स न मायिकै:	he will not be deluded by Maayaa
पुन: शोकै:	(and) again by sorrows
द्रुह्यति य:	he who goes against him
स तु नश्येत्-	he certainly will be destroyed

इति-अवदत्-	thus said
ते महत्त्वम्-	Thy glory
ऋषिवर्य:	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.

जेष्यति बहुतरदैत्यान् नेष्यति निजबन्धुलोकममलपदम् ।
श्रोष्यसि सुविमलकीर्तीरस्येति भवद्विभूतिमृषिरूचे ॥८॥

जेष्यति बहुतर-दैत्यान्	will conquer many Asuras
नेष्यति निजबन्धु-लोकम्-	will take his own people
अमल-पदम्	to the pure realm
श्रोष्यसि	will make you hear
सुविमल-कीर्ती:-अस्य-	very pure fame, his
इति भवत्-विभूतिम्-	thus Thy greatness
ऋषि:-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 ।
हरिरेवेत्यनभिलपन्नित्यादि त्वामवर्णयत् स मुनि: ॥९॥

अमुना-एव	by him alone
सर्व-दुर्गम् तरितास्थ	all obstacles (you) will cross
कृत-आस्थम्-अत्र	placing your faith here
तिष्ठध्वम्	remain
हरि:-एव-इति-	Hari only is this
अनभिलपन्-	not saying
इत्यादि	in this manner
त्वाम्-अवर्णयत्	Thee described

स मुनि:	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.

गर्गेऽथ निर्गतेऽस्मिन् नन्दितनन्दादिनन्द्यमानस्त्वम् ।
मद्गदमुद्गतकरुणो निर्गमय श्रीमरुत्पुराधीश ॥१०॥

गर्गे-अथ	then Garg Muni
निर्गते-अस्मिन्	having left, he,
नन्दित-नन्द-आदि-	delighted Nanda and others
नन्द्यमान:-त्वम्	endeared Thou
मत्-गदम्-	my ailments
उद्गत-करुण:	(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.

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अयि सबल मुरारे पाणिजानुप्रचारै:
किमपि भवनभागान् भूषयन्तौ भवन्तौ ।
चलितचरणकञ्जौ मञ्जुमञ्जीरशिञ्जा-
श्रवणकुतुकभाजौ चेरतुश्चारुवेगात् ॥१॥

अयि सबल मुरारे	O Thou! Along with Balaraam, O Muraari!
पाणि-जानु-प्रचारै:	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
चेरतु:-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 दृश्यपादाब्जदेशौ ।
भुजगलितकरान्तव्यालगत्कङ्कणाङ्कौ
मतिमहरतमुच्चै: 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-उच्चै:	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
पृष्ठत: द्त्त-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 पतन्तावुत्थितौ लिप्तपङ्कौ
दिवि मुनिभिरपङ्कै: सस्मितं वन्द्यमानौ ।
द्रुतमथ जननीभ्यां सानुकम्पं गृहीतौ
मुहुरपि परिरब्धौ द्राग्युवां चुम्बितौ च ॥४॥

द्रुतगतिषु	in moving fast
पतन्तौ-उत्थितौ	falling down, then getting up
लिप्त-पङ्कौ	smeared (stained) with dust (mud)
दिवि	in the heavens
मुनिभि:-अपङ्कै:	by the taintless sages
सस्मितं वन्द्यमानौ	with a smile (watching the two of Thou) being saluted

द्रुतम्-अथ	quickly then
जननीभ्यां सानुकम्पं	by the two mothers with great care
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.

स्रुतकुचभरमङ्के धारयन्ती भवन्तं
तरलमति यशोदा स्तन्यदा धन्यधन्या ।
कपटपशुप मध्ये मुग्धहासाङ्कुरं ते
दशनमुकुलहृद्यं वीक्ष्य वक्त्रं जहर्ष ॥५॥

स्रुत-स्रुत-कुचभरम्-	with overflowing and full breasts
अङ्के धारयन्ती 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-हृद्यं	Thy teeth buds-like charming
वीक्ष्य वक्त्रं 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 कृतहासैर्गोपकैर्वारितोऽभू: ॥६॥

तदनु-चरण-चारी	next (when Thou started) on feet walking about
दारकै:-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-अपि	chasing somehow
कृत-हासै:-गोपकै:-	by the gopaas who were laughing
वारित:-अभू:	(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 Gopaas 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 गोप्य: ।
विगलितगृहकृत्या विस्मृतापत्यभृत्या
मुरहर मुहुरत्यन्ताकुला नित्यमासन् ॥७॥

हलधर-सहित:-त्वं	along with Haladhara (Balaraam), Thou
यत्र यत्र-उपयात:	where-ever went
विवश-पतित-नेत्रा:-	with helpless (spell bound) watching
तत्र तत्र-एव गोप्य:	there there the Gopis
विगलित-गृह-कृत्या	neglecting their household duties
विस्मृत-अपत्य-भृत्या	forgetting their children and servants
मुरहर	O Slayer of Mura!
मुहु:-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 क्वापि नृत्यन् ।
सदययुवतिलोकैरर्पितं सर्पिरश्नन्
क्वचन नवविपक्वं दुग्धमप्यापिबस्त्वम् ॥८॥

प्रतिनव-नवनीतं	fresh butter
गोपिका-दत्तम्-	by the Gopikas given
इच्छन् कलपदम्-	desiring sweet songs
उपगायन्	singing
कोमलं क्व-अपि	charmingly sometimes
नृत्यन्	dancing
सदय-युवति-लोकै:	by the affectionate young women folk
अर्पितं सर्पि:-अश्नन्	offered butter, eating
क्वचन नव- विपक्वं	sometimes freshly boiled
दुग्धम्-अपि-	milk also
अपिब:-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 विहितमति: किं देव सन्त्यज्य याच्ञां
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 यच्ञां	giving up begging
दधि-घृतम्-	curd ghee etc
अहरः-त्वं	took Thou
चारुणा चोरणेन	by pleasant 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 मुषित्वा	(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 फलमित्यम्बां च तातं मुहु:
संप्रार्थ्याथ तदा तदीयवचसा प्रोत्क्षिप्तबाहौ त्वयि।
चित्रं देव शशी स ते कर्मगात् किं ब्रूमहे संपत:
ज्योतिर्मण्डलपूरिताखिलवपु: प्रागा विराड्रूपताम् ॥ 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 मुहु:	and to father again and again
संप्रार्थ्य-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 संपत:	what do we say of (Thy) lordliness
ज्योति:-मण्डल-	the luminous aura
पूरित-अखिल-वपु:	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
ब्रह्मार्णवे 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-अर्णवे	in the cosmic ocean
क्षणम्-अमुम्	for a moment him
परिमज्ज्य तातम्	immersing father
मायाम् पुन:-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!

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अयि देव पुरा किल त्वयि स्वयमुत्तानशये स्तनन्धये ।
परिजृम्भणतो 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)
परिजृम्भणत:	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 बालकै: समं त्वयि लीलानिरते जगत्पते ।
फलसञ्चयवञ्चनक्रुधा तव मृद्भोजनमूचुरर्भका: ॥२॥

पुन:-अपि-अथ	again also
बालकै: 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
ऊचु:-अर्भका:	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 क्षितितोयादिसमस्तभक्षिण: ।
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-भक्षिण:	everything consuming
मृद्-उपाशनत:	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 त्वं प्रतिजज्ञिषे 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
प्रतिजज्ञिषे 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 विमतिश्चेद्वदनं विदार्यताम् ।
इति मातृविभर्त्सितो मुखं विकसत्पद्मनिभं व्यदारय: ॥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-विभर्त्सित:	thus by mother reprimanded
मुखं विकसत्-पद्म-निभम्	the mouth opening, lotus like
व्यदारय:	(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 मृल्लवदर्शनोत्सुकां जननीं तां बहु तर्पयन्निव ।
पृथिवीं निखिलां न केवलं भुवनान्यप्यखिलान्यदीदृश: ॥६॥

अपि मृल्-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-अदीदृश:	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.

कुहचिद्वनमम्बुधि: क्वचित् क्वचिदभ्रं कुहचिद्रसातलम् ।
मनुजा दनुजा: क्वचित् सुरा ददृशे किं न तदा त्वदानने ॥७॥

कुहचित्-वनम्-	somewhere the forests
अम्बुधि: क्वचित्	the oceans somewhere
क्वचित्-अभ्रं	somewhere the sky
कुहचित्-रसातलम्	somewhere the Rasaatala
मनुजा: दनुजा:	human beings, demons
क्वचित् सुरा:	somewhere the devas
ददृशे 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 पुन: परवैकुण्ठपदाधिवासिनम् ।
स्वपुरश्च निजार्भकात्मकं कतिधा त्वां न ददर्श सा मुखे ॥८॥

कलश-अम्बुधि-शायिनं	in the milk ocean, the recliner
पुन: पर-वैकुण्ठपद-	as the Paramaatamaa, in the Vaikuntha abode
अधिवासिनम्	the resident
स्व-पुर:-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.

विकसद्भुवने मुखोदरे ननु भूयोऽपि तथाविधानन: ।
अनया स्फुटमीक्षितो भवाननवस्थां जगतां बतातनोत् ॥९॥

विकसत्-भुवने	revealing the worlds
मुख-उदरे	in the inside of the mouth
ननु भूय:-अपि	indeed then again also
तथा-विध-आनन:	that same type of face
अनया स्फुटम्-ईक्षित:	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 ।
स्तनमम्ब 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-अम्ब 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.

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एकदा दधिविमाथकारिणीं मातरं समुपसेदिवान् भवान् ।
स्तन्यलोलुपतया निवारयन्नङ्कमेत्य 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)
अङ्कम्-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 परिस्रुतं 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 परिस्रुतं	on the fire, having overflown
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 overflown 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.

उच्चलद्ध्वनितमुच्चकैस्तदा सन्निशम्य जननी समाद्रुता ।
त्वद्यशोविसरवद्ददर्श सा सद्य एव दधि विस्तृतं क्षितौ ॥४॥

उच्चलत्-ध्वनितम्-	by the loud sound
उच्चकैः-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-पुर:	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 सज्जन:-	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.

विस्मितोत्स्मितसखीजनेक्षितां स्विन्नसन्नवपुषं निरीक्ष्य ताम् ।
नित्यमुक्तवपुरप्यहो हरे बन्धमेव कृपयाऽन्वमन्यथा: ॥८॥

विस्मित्-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-वपु:-	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 सर्पिरर्पितमदन्नवास्थिथा: ॥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 सर्पि:-अर्पितम्-	then, the butter which was placed
अदन्-अवास्थिथा:	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 संयत: किमु सपाशयाऽनया ।
एवमादि दिविजैरभिष्टुतो वातनाथ परिपाहि मां गदात् ॥१०॥

यदि-अपाश-सुगम:	if (Thou are) to the desire less easily attainable
विभो भवान्	O All pervading Being! Thou

संयत: किमु	were tied down, how come
सपाशया-अनया	(who was) having a rope, by her (Yashodaa)
एवम्-आदि	thus and so forth
दिविजै:-अभिष्टुत:	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 इत्यभिष्टुत: ।
मृदुदर: स्वैरमुलूखले लग-
न्नदूरतो द्वौ ककुभावुदैक्षथा: ॥१॥

मुदा सुरौघै:-	joyfully by the group of gods
त्वम्-उदार-सम्मदै:-	Thou (was called) with great happiness
उदीर्य दामोदर	was called Daamodara
इति-अभिष्टुत:	(and) thus were praised/ glorified
मृदु-उदर:	tender bellied
स्वैरम्-उलूखले	Thyself at the mortar
लगन्-अदूरत:	attached, not far away
द्वौ ककुभौ-उदैक्षथा:	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.

कुबेरसूनुर्नलकूबराभिध:
परो मणिग्रीव इति प्रथां गत: ।
महेशसेवाधिगतश्रियोन्मदौ
चिरं किल त्वद्विमुखावखेलताम् ॥२॥

कुबेर-सूनु:-	Kuber's sons
नलकूबर-अभिध:	named Nalakubara
पर: मणिग्रीव इति	another one Manigreeva thus
प्रथां गत:	became well known
महेश-सेवा-	by worshipping Shiva
अधिगत-श्रिय-	attained prosperity
उन्मदौ 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 मदोत्कटौ
सुरापगायद्बहुयौवतावृतौ ।
विवाससौ केलिपरौ स नारदो
भवत्पदैकप्रवणो निरैक्षत ॥३॥

सुर-आपगायाम्	in the sacred river of the gods (Ganges)
किल तौ मदोत्कटौ	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 नारद:	that (sage) Naarada (who)

भवत्-पद-एक-प्रवण:	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 मदान्धचेतसौ ।
इमौ भवद्भक्त्युपशान्तिसिद्धये
मुनिर्जगौ शान्तिमृते कुत: सुखम् ॥४॥

भिया प्रिया-लोकम्-	in fear, the dear women
उपात्त-वाससं	put on the clothes
पुर: 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
मुनि:-जगौ	the Muni said
शान्तिम्-ऋते	without calmness of mind
कुत: 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 ।
इतीरितौ तौ भवदीक्षणस्पृहां
गतौ व्रजान्ते ककुभौ बभूवतु: ॥५॥

युवाम्-अवाप्तौ	you two getting
ककुभ-आत्मतां चिरं	the personification of Kakubh trees for long
हरिं निरीक्ष्य-अथ	Hari seeing then
पदं स्वम्-आप्नुतम्	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 बभूवतु:	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.

अतन्द्रमिन्द्रद्रुयुगं तथाविधं
समेयुषा मन्थरगामिना त्वया ।
तिरायितोलूखलरोधनिर्धुतौ
चिराय जीर्णौ परिपातितौ तरू ॥६॥

अतन्द्रम्-	without pausing (Thee)
इन्द्र-द्रु-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-उलूखल-	the crosswise mortar
रोध-निर्धुतौ	obstructed and so uprooted
चिराय जीर्णौ	for long decayed
परिपातितौ तरू	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 तद्गर्भतलान्निरेयुषा ।
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 ।
मुनिप्रसादाद्भवदङ्घ्रिमागतौ
गतौ वृणानौ खलु भक्तिमुत्तमाम् ॥८॥

इह-अन्य-भक्तः-अपि	here (in this world), devotees of other gods also
समेष्यति	will certainly come
क्रमात् भवन्तम्-	in due course to Thee
एतौ खलु रुद्र-सेवकौ	these two, indeed, devotees of Rudra
मुनि-प्रसादात्-	by Muni Naarada's grace
भवत्-अङ्घ्रिम्-	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.

ततस्तरूद्दारणदारुणारव-
प्रकम्पिसम्पातिनि गोपमण्डले ।
विलज्जितत्वज्जननीमुखेक्षिणा
व्यमोक्षि नन्देन भवान् विमोक्षदः ॥९॥

तत:-तरू-द्दारण-	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-जननी-	ashamed Thy mother
मुख-इक्षिणा	her face being glanced at
व्यमोक्षि नन्देन	releasing Thee (glanced) by Nanda (meaningfully)
भवान् विमोक्षद:	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-गत:	of the two trees, having entered their interspace (middle)
बत-अर्भक:	O what a wonder the child
हरे: प्रभावात्-	by God's grace
अपरिक्षत:-अधुना	is safe (unhurt), today

इति ब्रुवाणै:-	thus by them who were saying
गमित: गृहं	(Thou) were taken to the house
भवान् मरुत्पुराधीश्वर	Thou O Lord of Guruvaayur!
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

भवत्प्रभावाविदुरा हि गोपास्तरुप्रपातादिकमत्र गोष्ठे ।
अहेतुमुत्पातगणं विशङ्क्य प्रयातुमन्यत्र मनो वितेनु: ॥१॥

भवत्-प्रभाव-	Thy glory
अविदुरा: हि गोपा:-	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
मन: वितेनु:	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 ।
इत: प्रतीच्यां विपिनं मनोज्ञं वृन्दावनं नाम विराजतीति ॥२॥

तत्र-उपनन्द-अभिध-	there, by the name of Upananda
गोपवर्य: जगौ	the leading Gopa said
भवत्-प्रेरणया-एव	by Thy prompting alone
नूनम्	certainly
इत: 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 नन्दमुख्या विधाय गौष्ठीनमथ क्षणेन ।
त्वदन्वितत्वज्जननीनिविष्टगरिष्ठयानानुगता विचेलु: ॥३॥

बृहद्वनम् तत् खलु	Vrihadvana, that indeed
नन्द-मुख्या 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
विचेलु:	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 वधूभि: ।
भवद्विनोदालपिताक्षराणि प्रपीय नाज्ञायत मार्गदैर्घ्यम् ॥४॥

अन:-मनोज्ञ-ध्वनि-	of the cart, the pleasant sound

धेनु-पाली-	of the rows of the cows
खुर-प्रणाद-अन्तरत:	trampling of the hooves, interspersed,
वधूभि:	by the ladies
भवत्-विनोद-	Thy playfully
आलपित-अक्षराणि	spoken words
प्रपीय न-अज्ञायत	drinking in, did not feel
मार्ग-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 ।
अमोदथा: शाद्वलसान्द्रलक्ष्म्या 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
अमोदथा:	(Thou were) delighted
शाद्वल-सान्द्र-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.

नवाकनिर्व्यूढनिवासभेदेष्वशेषगोपेषु सुखासितेषु ।
वनश्रियं गोपकिशोरपालीविमिश्रित: पर्यगलोकथास्त्वम् ॥६॥

नवाक-निर्व्यूढ-	in the form of a half moon (semi circle), having built

निवास-भेदेषु-	the houses differently
अशेष-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
विमिश्रित:	(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 ।
निरन्तरस्मेरसरोजवक्त्रां कलिन्दकन्यां समलोकयस्त्वम् ॥७॥

अराल-मार्ग-	in winding ways
आगत्-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-वक्त्राम्	lotus faced
कलिन्द-कन्याम्	the daughter of Kalinda
समलोकय:-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 ।
विरिञ्चलोकस्पृशमुच्चशृङ्गैर्गिरिं 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-शृङ्गैः	as though touching with its high peaks
गिरिम् च गोवर्धनम्-	and such a mountain Govardhana
ऐक्षथाः-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
समुत्सुक:	very excited
वत्सगण-प्रचारे	in the calves's tending
चरन्-सराम:-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
पशुपशिशुभि: साकं वत्सानुपालनलोलुप: ।
हलधरसखो देव श्रीमन् विचेरिथ धारयन्
गवलमुरलीवेत्रं नेत्राभिरामतनुद्युति: ॥१॥

तरल-मधुकृत्-वृन्दे	with fleeting honey bee swarms
वृन्दावने-अथ	in Vrindaavana, then
मनोहरे	the beautiful one
पशुप-शिशुभि: साकं	with the cowherd boys
वत्स-अनुपालन-लोलुप:	in tending the calves engrossed
हलधर-सख:	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-द्युति:	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-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-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 ।
ललितमुरलीनाद: सञ्चारयन् खलु वात्सकं
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-नाद:	with the gentle flute sound
सञ्चारयन् खलु वात्सकं	(leading) to graze the calves, indeed
क्वचन दिवसे	one day
दैत्यं वत्स-आकृतिम्	an Asura in the form of a calf
त्वम्-उदैक्षथा:	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 वलितस्कन्धं रन्ध्रप्रतीक्षमुदीक्षितम् ।
तमथ चरणे बिभ्रद्विभ्रामयन् मुहुरुच्चकै:
कुहचन महावृक्षे चिक्षेपिथ क्षतजीवितम् ॥४॥

रभस-विलसत्-पुच्छं	with force wagging the tail
विच्छायत:-	while walking
अस्य विलोकयन्	his (calf's) gaze
किम्-अपि वलित-स्कन्धं	with somewhat turning his neck
रन्ध्र-प्रतीक्षम्-उदीक्षितम्	for a loop hole waiting to see
तम्-अथ चरणे	him, then with two legs
विभ्रत्-विभ्रामयन्	catching hold of and swirling
मुहु:-उच्चकै:	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 वृन्दारका: कुसुमोत्करै:
शिरसि भवतो हर्षाद्वर्षन्ति 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
वृन्दारका:	of gods
कुसुम-उत्करै:	with flowers' heaps
शिरसि भवत:	on Thy head
हर्षात्-वर्षन्ति	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 कुत: कुसुमावली
निपतति तवेत्युक्तो बालै: सहेलमुदैरय: ।
झटिति दनुजक्षेपेणोर्ध्वं गतस्तरुमण्डलात्
कुसुमनिकर: सोऽयं नूनं समेति शनैरिति ॥६॥

सुरभिलतमा	most fragrant
मूर्धनि-ऊर्ध्वं	on top of (Thy) head
कुत: कुसुमावली	from where cluster of flowers
निपतति तव-	is falling (on) Thy (head)
इति-उक्त: बालै:	thus was said by the children
सहेलम्-उदैरय:	jokingly (Thou) said

झटिति	suddenly
दनुज-क्षेपेण-	by the Asura's throwing
ऊर्ध्वं गत:-	rising upward
तरु-मण्डलात्	from the clusters of the trees
कुसुम-निकर:	the heaps of flowers
स:-अयं नूनं	that this indeed
समेति शनै:-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
तपनतनयापाथ: पातुं गता भवदादय: ।
चलितगरुतं प्रेक्षामासुर्बकं खलु विस्मृतं
क्षितिधरगरुच्छेदे कैलासशैलमिवापरम् ॥७॥

क्वचन दिवसे	on another day
भूय: भूयस्तरे	again, again very much
परुष-आतपे	(when) it was very hot
तपन-तनया-पाथ:	the sun daughter's waters (waters of Yamunaa)
पातुं गता	to drink went
भवत्-आदय:	Thou and others
चलित-गरुतम्	moving very quickly (the wings)
प्रेक्षामासु:-बकं	(Thou) saw a crane
खलु विस्मृतं	indeed forgotten
क्षितिधर-गरुत्-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 भवन्तमभिद्रुत:
स किल निगिलन्नग्निप्रख्यं पुनर्द्रुतमुद्वमन् ।
दलयितुमगात्त्रोट्या: कोट्या तदाऽऽशु भवान् विभो
खलजनभिदाचुञ्चुश्चञ्चू प्रगृह्य ददार तम् ॥८॥

पिबति सलिलं	drinking the water (when)
गोपव्राते	the cowherd boys were,
भवन्तम्-अभिद्रुत:	towards Thee charging
स किल निगिलन्-	he indeed swallowing Thee
अग्नि-प्रख्यम्	fire-like (Thee)
पुन:-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-चुञ्चु:-	in the evil people destroying expert
चञ्चू प्रगृह्य	(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-
मनुजमघमप्यग्रे 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-अघम्-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 Aghaasura 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-
स्त्वरितमुपगम्यारादारूढमोदमुदीक्षित: ।
जनितजननीनन्दानन्द: 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-उदीक्षित:	in extreme joy (they) saw (Thee)
जनित-जननी-नन्द-आनन्द:	causing joy to (Thy) mother and Nanda
समीरण-मन्दिर-प्रथित-वसते	in the Guruvaayur temple, famous, 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.

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कदाचन व्रजशिशुभि: समं भवान्
वनाशने विहितमति: प्रगेतराम् ।
समावृतो बहुतरवत्समण्डलै:
सतेमनैर्निरगमदीश जेमनै: ॥१॥

कदाचन	once
व्रजशिशुभि: समं	along with the children of Gokul
भवान् वन-अशने	Thou, eating in the woods (picnic)
विहित-मति:	making up the mind
प्रगेतराम् समावृत:	early in the morning surrounded by
बहुतर-वत्स-मण्डलै:	many herds of calves
सतेमनै:-निरगमत्-	with eatables set out
ईश जेमनै:	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 रज: ।
महर्षय: पुलकधरै: कलेबरै-
रुदूहिरे धृतभवदीक्षणोत्सवा: ॥२॥

विनिर्यत: तव	Thy having set out
चरण-अम्बुज-द्वयात्-	from Thy two lotus like feet

उदञ्चितं	risen up
त्रिभुवन-पावनं रज:	(that which) sanctifies the three worlds, dust
महर्षय: पुलकधरै:	the great sages with horripilation
कलेबरै:-उद्वहिरे	on their bodies received
धृत-भवत्-ईक्षण-	holding Thy sight
उत्सवा:	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 कुमारकै: ।
अघासुरो न्यरुणदघाय वर्तनी
भयानक: सपदि शयानकाकृति: ॥३॥

प्रचारयति-	grazing
अविरल-शाद्वले तले	on the thick grass land
पशून् विभो	the cattle, O Lord!
भवति समं कुमारकै:	Thee with the lads
अघासुर: न्यरुणत्-	Aghaasura blocked
अघाय वर्तनी	for an evil deed the path
भयानक: सपदि	most terrifying, suddenly
शयानक-आकृति:	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 विहरणकौतुकाद्गता:
कुमारका: किमपि विदूरगे त्वयि ॥४॥

महाचल-प्रतिम-तनो:-	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
गता: कुमारका:	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.

प्रमादत: प्रविशति पन्नगोदरं
क्वथत्तनौ पशुपकुले सवात्सके ।
विदन्निदं त्वमपि विवेशिथ प्रभो
सुहृज्जनं विशरणमाशु रक्षितुम् ॥५॥

प्रमादत: प्रविशति	by mistake, had entered
पन्नग-उदरं	the snake's belly
क्वथत्-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 विपुलितवर्ष्मणा त्वया
महोरगे लुठति निरुद्धमारुते ।
द्रुतं भवान् विदलितकण्ठमण्डलो
विमोचयन् पशुपपशून् विनिर्ययौ ॥६॥

गल-उदरे	in the throat's cavity
विपुलित-वर्ष्मणा	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-मण्डल:	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
नभ:स्थले ननृतुरथो जगु: सुरा: ॥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 मह: महत्	Oh! A brilliance great
विनिर्गते त्वयि तु	came out as Thou
निलीनम्-अञ्जसा	merged immediately (into Thee only)
नभ:-स्थले	in the skies
ननृतु:-अथ:	danced and then
जगु: सुरा:	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.

सविस्मयै: कमलभवादिभि: सुरै-
रनुद्रुतस्तदनु गत: कुमारकै: ।
दिने पुनस्तरुणदशामुपेयुषि
स्वकैर्भवानतनुत भोजनोत्सवम् ॥८॥

सविस्मयै:	wonderstruck
कमलभव-आदिभि:	Brahamaa and other
सुरै:-अनुद्रुत:	gods (watching and) following (Thee)
तदनु गत:	after that (Thou) went
कुमारकै: दिने पुन:-	with the Gopa boys (when) the day again
तरुण-दशाम्-उपेयुषि	youthful state attained (it became noon)
स्वकै: भवान्-	with (Thy) own people Thou
अतनुत भोजन-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 कबलधर: कराम्बुजे ।
प्रहासयन् कलवचनै: कुमारकान्
बुभोजिथ त्रिदशगणैर्मुदा नुत: ॥९॥

विषाणिकाम्-अपि	the horn and also
मुरलीं नितम्बके	the flute, in the waist band
निवेशयन्	tucking
कबलधर: कराम्बुजे	a ball of rice holding in the lotus like hand
प्रहासयन्	making (them) laugh
कलवचनै:	by humorous talks

कुमारकान् बुभोजिथ	the boys, (Thou) ate
त्रिदशगणै:	by the gods
मुदा नुत:	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 स्तुत:-त्रिदशवरै:-	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.

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अन्यावतारनिकरेष्वनिरीक्षितं ते
भूमातिरेकमभिवीक्ष्य तदाघमोक्षे ।
ब्रह्मा परीक्षितुमना: 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 Aghaasura's salvation
ब्रह्मा परीक्षितु-मना:	Brahmaa to test (Thee) deciding
स परोक्षभावं	he (to) invisibleness
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 Aghaasura, Brahmaa decided to test Thy powers. He extended his power of Maayaa, illusion, and took the herds of calves into invisibleness, and hid them.

वत्सानवीक्ष्य विवशे पशुपोत्करे ता-
नानेतुकाम इव धातृमतानुवर्ती ।
त्वं सामिभुक्तकबलो गतवांस्तदानीं
भुक्तांस्तिरोऽधित सरोजभव: 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 सामिभुक्त-कबल:	Thou having a half eaten ball of rice
गतवान्-तदानीम्	went ,then
भुक्तान्-तिरोऽधित	while they were eating, made (them) to disappear

सरोजभव: 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
शिक्यादिभाण्डमुरलीगवलादिरूप: ।
प्राग्वद्विहृत्य विपिनेषु चिराय सायं
त्वं माययाऽथ बहुधा व्रजमाययाथ ॥३॥

वत्सायित:-तदनु	assuming the form of the calves, thereupon
गोपगणायित:-त्वं	assuming the form of the gopa boys, Thou
शिक्य-आदि-	sling etc.,
भाण्ड-मुरली-	vessels, flutes,
गवल-आदि-रूप:	horns etc., forms taking
प्राक्-वत्-विहृत्य	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 पशुवत्सकबालरूप: ।
गोरूपिणीभिरपि गोपवधूमयीभि-
रासादितोऽसि जननीभिरतिप्रहर्षात् ॥४॥

त्वाम्-एव	Thee alone

शिक्य-गवल-आदि-मयं	in the form of slings and horns
दधान:	holding (carrying)
भूय:-त्वम्-एव	again Thee alone
पशु-वत्सक-बाल-रूप:	in the form of the calves and boys
गो-रूपिणीभि:-अपि	and also (by Thee) in the form of cows
गोप-वधूमयीभि:	and (by Thee) in the form of Gopikas
आसादित:-असि	were received (welcomed)
जननीभि:-	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 वहन्त्य: ।
आत्मानमेव तु भवन्तमवाप्य सूनुं
प्रीतिं ययुर्न कियतीं वनिताश्च गाव: ॥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 वहन्त्य:	attachment enduring
आत्मानम्-एव तु	the self alone indeed
भवन्तम्-अवाप्य	Thyself getting
सूनुं प्रीतिम्	(as) son affection
ययु:-न कियतीं	attained not to what extent
वनिता:-च गाव:	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 युवयोर्विशेष: ॥६॥

एवं प्रतिक्षण-	in this manner every moment
विजृम्भित-हर्षभार-	increased intense joy
निश्शेष-गोपगण-	by all the Gopas
लालित-भूरिमूर्तिम्	served (Thee, in) the multifarious forms
त्वाम्-अग्रज:-अपि	Thee, (Thy) elder brother (Balaraam) also
बुबुधे किल	realised indeed
वत्सर-अन्ते	at the end of a year
ब्रह्मात्मन:-अपि	(the two of Thou) even being of the nature of Brahman
महान् युवयो:	great, in the two of Thou
विशेष:	(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 नवपुरातनवत्सपालान्
दृष्ट्वा विवेकमसृणे द्रुहिणे विमूढे ।
प्रादीदृश: प्रतिनवान् मकुटाङ्गदादि
भूषांश्चतुर्भुजयुज: सजलाम्बुदाभान् ॥७॥

वर्ष-अवधौ	at the end of one year
नव-पुरातन-	new and old
वत्सपालान्	the calves and cowherds

दृष्ट्वा विवेकम्-असृणे	seeing and being unable to distinguish
द्रुहिणे विमूढे	Brahmaa was stupefied
प्रादीदृश: प्रतिनवान्	(Thou) revealed each of the new ones
मकुट-अङ्गद-आदि भूषान्-	with diadems, shoulder ornaments and other adornments
चतुर्भुज-युज:	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 ।
लीलानिमीलितदृश: सनकादियोगि-
व्यासेवितान् कमलभूर्भवतो ददर्श ॥८॥

प्रत्येकम्-एव	each one of them, (he saw) as
कमला-परिलालित-अङ्गान्	by Lakshmi were caressed (whose) limbs
भोगीन्द्र-भोग-शयनान्	on Aadishesha's hoods who were reclining
नयन-अभिरामान्	the delightful sights
लीला-निमीलित-दृश:	sportingly closing the eyes
सनक-आदि-योगि-	by Sanaka and other sages
व्यासेवितान्	attended upon
कमलभू:-	the lotus born Brahmaa
भवत: 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 स्वमवेक्ष्य धाता ।
मायानिमग्नहृदयो 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-हृदय:	in Maayaa submerged mind
विमुमोह यावत्-	(by Maayaa) totally overpowered, by then
एक: बभूविथ तदा	one (Thou) became then
कबल-अर्ध-पाणि:	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 मुहुस्त्वां
नत्वा च नूतवति धातरि धाम याते ।
पोतै: समं प्रमुदितै: प्रविशन् निकेतं
वातालयाधिप विभो परिपाहि रोगात् ॥१०॥

नश्यन्-मदे तदनु	with humbled pride, thereafter
विश्वपतिं मुहु:-	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
पोतै: समं प्रमुदितै:	with the boys rejoicing
प्रविशन् निकेतं	(Thou) entered the house
वातालयाधिप 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.

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अतीत्य बाल्यं जगतां पते त्वमुपेत्य पौगण्डवयो मनोज्ञं ।
उपेक्ष्य वत्सावनमुत्सवेन प्रावर्तथा गोगणपालनायाम् ॥१॥

अतीत्य बाल्यम्	passing childhood
जगतां पते	O Lord of the universe
त्वम्-उपेत्य	Thou attained
पौगण्ड-वय: मनोज्ञम्	the boyhood age (which was very) charming
उपेक्ष्य वत्सावनम्-	giving up tending the calves
उत्सवेन 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 प्रवृत्ति: ।
गोत्रापरित्राणकृतेऽवतीर्णस्तदेव देवाऽऽरभथास्तदा यत् ॥२॥

उपक्रमस्य-	for the beginning
अनुगुण-एव	it was proper indeed
सा-इयं	that this
मरुत्पुराधीश	O Lord of Guruvaayur
तव प्रवृत्ति:	Thy occupation (because)
गोत्रा-परित्राण-	(for) the earth's protection

कृते-अवतीर्णः-	as the purpose, was Thy incarnation
तत्-एव	that itself
देव-आरभथाः-	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 दोर्भ्याम् ।
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 दोर्भ्याम्	with the force of both the hands

मृदु: खर:-च-	soft/ripe and hard/unripe
अभ्यपतत्-पुरस्तात्	fell down in front
फल-उत्कर:	a bunch of fruits
धेनुक-दानव:-अपि	the Dhenuka demon also
(खर:-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 सुरौघयोद्धारमजीघनस्त्वम् ॥५॥

समुद्यत:	engaged in
धैनुक-पालने-अहं	the cows' protection, I
कथं	how
वधं धैनुकम्-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-योद्धारम्-	the enemy of the gods
अजीघन:-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 निरास्थ: ॥६॥

तदीय-भृत्यान्-अपि	his (Dhenukaasura's) servants also
जम्बुकत्वेन-उपागतान्-	(who were) as jackals and had come
अग्रज-संयुत:-त्वम्	along with Thy elder brother Thou

जम्बु-फलानि-इव	like black-berries
तदा निरास्थ:-	then smashed
तालेषु खेलन्	on the palm trees as mere play
भगवन्	O Lord
निरास्थ:	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
वरुण:-तदानीम्	Varuna, then
भयाकुल:	out of fear
जम्बुक-नाम-धेयं	his name 'Jambuka'
श्रुति-प्रसिद्धं व्यधित-	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 सञ्जातमद्येति सुरैर्नुतस्त्वम् ।
सत्यं फलं जातमिहेति हासी बालै: समं तालफलान्यभुङ्क्था: ॥८॥

तव-अवतारस्य फलं	Thy incarnation's results
मुरारे	O Slayer of Mura!
सञ्जतम्-अद्य-	has appeared now

इति सुरै:-नुत: त्वम्	thus by the gods, being praised, Thou
सत्यं फलं	truly fruit
जातम्-इह-इति	is born here thus
हासी बालै: समं	laughingly (saying) with the boys
ताल फलानि-	the palm fruits
अभुङ्क्था:	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.

मधुद्रवस्रुन्ति बृहन्ति तानि फलानि मेदोभरभृन्ति भुक्त्वा ।
तृप्तैश्च दृप्तैर्भवनं फलौघं वहद्भिरागा: खलु बालकैस्त्वम् ॥९॥

मधुद्रव-स्रुन्ति	with honey like juice dripping
बृहन्ति तानि फलानि	those large fruits
मेदोभर-भृन्ति	full of flesh
भुक्त्वा तृप्तै:-च	having eaten and satisfied
दृप्तै:-भवनं	and triumphant, to the house
फलौघं वहद्भि:-	loads of fruit carrying
आगा: खलु	returned indeed
बालकै:-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 फलान्यदद्भिर्मधुराणि लोकै: ।
जयेति जीवेति नुतो विभो त्वं मरुत्पुराधीश्वर पाहि रोगात् ॥१०॥

हत: हत: धेनुक:	killed killed is Dhenuka
इति-उपेत्य	thus (saying and) approaching
फलानि-अदद्भि:-	the fruits eating

मधुराणि	(which were) sweet
लोकै: जय-इति	by the people, 'Victory to Thee'
जीव-इति	long live' thus
नुत: 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.

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त्वत्सेवोत्कस्सौभरिर्नाम पूर्वं
कालिन्द्यन्तर्द्वादशाब्दम् तपस्यन् ।
मीनव्राते स्नेहवान् भोगलोले
तार्क्ष्यं साक्षादैक्षताग्रे कदाचित् ॥१॥

त्वत्-सेव-उत्क:-	in serving Thee (who was) eager
सौभरि:-नाम	Saubhari named (sage)
पूर्वं कालिन्दि-अन्त:-	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
तार्क्ष्यम्	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 कञ्चिज्जक्षतं लक्षयन् स: ।
तप्तश्चित्ते शप्तवानत्र चेत्त्वं
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 तप्त:- चित्ते	that (Saubhari) with agitated mind
शप्तवान्-	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 कालिय: क्ष्वेलदर्पात्
सर्पाराते: कल्पितं भागमश्नन् ।
तेन क्रोधात्त्वत्पदाम्भोजभाजा
पक्षक्षिप्तस्तद्दुरापं पयोऽगात् ॥३॥

तस्मिन् काले	at that time
कालिय: क्ष्वेल-दर्पात्	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-भाजा	to Thy lotus feet devoted
पक्ष-क्षिप्त:-	smitten by the wings
तत्-दुरापम्	to him (inexcessible)
पय:-अगात्	waters of Yamuna entered

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 विक्षता: क्ष्वेलवेगात् ।
पक्षिव्राता: पेतुरभ्रे पतन्त:
कारुण्यार्द्रं 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
विक्षता: क्ष्वेल-वेगात्	dried up due to the power of the poison
पक्षिव्राता: पेतु:-	the birds fell
अभ्रे पतन्त:	(when) in the skies flying
कारुण्य-आर्द्रम्	melted in compassion
त्वत्-मन:-	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 सीरपाणिं
मुक्त्वा याते यामुनं काननान्तम् ।
त्वय्युद्दामग्रीष्मभीष्मोष्मतप्ता
गोगोपाला व्यापिबन् क्ष्वेलतोयम् ॥५॥

काले तस्मिन्-	at that time
एकदा	once
सरिपाणिं मुक्त्वा	Balaraam leaving behind
याते यामुनं	(Thou) had gone to Yamuna
कानन-अन्तम् त्वयि-	at the forest's end Thou (had gone)
उद्दाम-ग्रीष्म-	intense summer (causing)
भीष्म-ऊष्म-तप्ता	great heat (by which) parched
गो-गोपाला	cows and cowherds
व्यापिबन्	drank
क्ष्वेल-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 क्ष्मातले तान्
विश्वान् पश्यन्नच्युत त्वं दयार्द्रः ।
प्राप्योपान्तं जीवयामासिथ द्राक्
पीयूषाम्भोवर्षिभिः श्रीकटक्षैः ॥६॥

नश्यत्-जीवान्	with lost lives
विच्युतान् क्ष्मातले	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

श्रीकटाक्षै:	(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 हर्षवर्षातिरेक:
सर्वाङ्गेष्वित्युत्थिता गोपसङ्घा: ।
दृष्ट्वाऽग्रे त्वां त्वत्कृतं तद्विदन्त-
स्त्वामालिङ्गन् दृष्टनानाप्रभावा: ॥७॥

किं किं जात:	what, what happened
हर्ष-वर्षा-अतिरेक:	bliss showering profusely
सर्व-अङ्गेषु-	in all the limbs
इति-उत्थिता	thus being revived (and saying)
गोपसङ्घा:	the group of Gopas
दृष्ट्वा-अग्रे त्वां	seeing in front Thee
त्वत्-कृतं	Thy accomplishments
तत्-विदन्त:-	that realising
त्वाम्-आलिङ्गन्	embracing Thee
दृष्ट-नाना-प्रभावा:	(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.

गावश्चैवं लब्धजीवा: क्षणेन
स्फीतानन्दास्त्वां च दृष्ट्वा पुरस्तात् ।
द्रागावव्रु: सर्वतो हर्षबाष्पं
व्यामुञ्चन्त्यो मन्दमुद्यन्निनादा: ॥८॥

गाव:-च-एवं	and cows also
लब्ध-जीवा:	revived

क्षणेन	in an instant
स्फीत-आनन्दा:-	very joyfully
त्वां च दृष्ट्वा	and Thee seeing
पुरस्तात् द्राक्	in front quickly
आवव्रु: सर्वत:	surrounded Thee every where
हर्ष-वाष्पं	joyful tears
व्यामुञ्चन्त्य:	shedding
मन्दम्-उद्यन्-निनादा:	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 न: शरीरे
भूयस्यन्त: काचिदानन्दमूर्छा ।
आश्चर्योऽयं क्ष्वेलवेगो मुकुन्दे-
त्युक्तो गोपैर्नन्दितो वन्दितोऽभू: ॥९॥

रोमाञ्च:-अयं	horripilation this
सर्वत: न: शरीरे	all over our bodies
भूयसी-अन्त:	intense inside
कदाचित्-आनन्द-मूर्छा	in some wonderful bliss intoxication
आश्चर्य:-अयं	this is wonderful
क्ष्वेलवेग:	the poison action
मुकुन्द-	O Mukund
इति-उक्त:	thus (Thou being) told
गोपै:-नन्दित:	by the Gopas (Thou were) congratulated
वन्दित:-अभू:	(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 ।
तादृग्भूतस्फीतकारुण्यभूमा
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
तादृक्-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.

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अथ वारिणि घोरतरं फणिनं
प्रतिवारयितुं कृतधीर्भगवन् ।
द्रुतमारिथ तीरगनीपतरुं
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-तरुं	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
नवपल्लवतुल्यमनोज्ञरुचा ।
ह्रदवारिणि दूरतरं न्यपत:
परिघूर्णितघोरतरङ्गगणे ॥२॥

अधिरुह्य	climbing with
पद-अम्बु-रुहेण	feet tender lotus like
च तं	and that (tree)
नव-पल्लव-तुल्य-	like tender new leaves
मनोज्ञ-रुचा	charming and splendorous
ह्रद-वारिणि	into the deep water
दूरतरं न्यपत:	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 धनुश्शतकं
तटिनी झटिति स्फुटघोषवती ॥३॥

भुवन-त्रय-भार-भृत:	of the three worlds the weight bearing
भवत: गुरु-भार-	of Thee the immense weight (causing)
विकम्पि-विजृम्भि-जला	swirling and swelling with its waters
परिमज्जयति स्म	started to submerge
धनु:-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-
भ्रमितोदरवारिनिनादभरै: ।
उदकादुदगादुरगाधिपति-
स्त्वदुपान्तमशान्तरुषाऽन्धमना: ॥४॥

अथ दिक्षु विदिक्षु	then, in all the directions and the intermediary directions
परिक्षुभित-भ्रमित-	turbulent swirling
उदर-वारि-निनाद-भरै:	from the middle of the waters roaring aloud
उदकात्-उदगात्-	from (that) water came out
उरगाधिपति:-	the king of serpents
त्वत्-उपान्तम्-	near Thee
अशान्त-रुषा-	disturbed and angered
अन्धमना:	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.

फणशृङ्गसहस्रविनिस्सृमर-
ज्वलदग्निकणोग्रविषाम्बुधरम् ।
पुरत: फणिनं समलोकयथा
बहुशृङ्गिणमञ्जनशैलमिव ॥५॥

फण-शृङ्ग-	(with) hoods , peak (like)
सहस्र-विनि:सृमर-	thousands of them emitting
ज्वलत्-अग्नि-कण-	burning like fire flakes
उग्र-विष-अम्बुधरम्	fierce poison fluid bearing
पुरत: फणिनं	in front the serpent
समलोकयथा:	(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-
श्वसनोष्मभर: स महाभुजग: ।
परिदश्य भवन्तमनन्तबलं
समवेष्टयदस्फुटचेष्टमहो ॥६॥

ज्वलत्-अक्षि	with flaming eyes
परिक्षरत्-उग्र-विष-	emitting deadly poison
श्वसन्-ऊष्मभर:	breathing out intense heat
स महाभुजग:	that huge serpent
परिदश्य	biting
भवन्तम्-अनन्तबलं	Thee of limitless strength
समवेष्टयत्-	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 ।
व्रजगेहतलेऽप्यनिमित्तशतं
समुदीक्ष्य गता यमुनां पशुपा: ।।७॥

अविलोक्य भवन्तम्-	not seeing Thee
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-गेह-तले-अपि-	in Gokula houses also
अनिमित्त-शतं	evil omens innumerable
समुदीक्ष्य गता	seeing went
यमुनां पशुपा:	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 तत: फणिराजफणान्
ननृते भवता मृदुपादरुचा ।
कलशिञ्जितनूपुरमञ्जुमिल-
त्करकङ्कणसङ्कुलसङ्क्वणितम् ॥९॥

अधिरुह्य तत:	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-कङ्कण-सङ्कुल-	the bangles on the wrists'
सङ्क्वणितम्	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.

जहृषु: पशुपास्तुतुषुर्मुनयो
ववृषु: कुसुमानि सुरेन्द्रगणा: ।
त्वयि नृत्यति मारुतगेहपते
परिपाहि स मां त्वमदान्तगदात् ॥१०॥

जहृषु: पशुपा:-	rejoiced the Gopas
तुतुषु:-मुनय:	sang hymns the sages

ववृषु: कुसुमानि	showered flowers
सुरेन्द्र-गणा:	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

रुचिरकम्पितकुण्डलमण्डल: सुचिरमीश ननर्तिथ पन्नगे ।
अमरताडितदुन्दुभिसुन्दरं वियति गायति दैवतयौवते ॥१॥

रुचिर-कम्पित-	beautifully quivering
कुण्डल-मण्डल:	the ear ornaments
सुचिरम्-ईश	for long O Lord!
ननर्तिथ पन्नगे	(Thou) danced on the serpent's (hoods)
अमर-ताडित-	the gods beat
दुन्दुभि:-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 यद्यदमुष्य शिरो हरे परिविहाय तदुन्नतमुन्नतम् ।
परिमथन् पदपङ्करुहा चिरं व्यहरथा: करतालमनोहरम् ॥२॥

नमति यत्-यत्-	drops down that which
अमुष्य शिर:	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 व्यहरथा:	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.

त्वदवभग्नविभुग्नफणागणे गलितशोणितशोणितपाथसि ।
फणिपतावसीदति सन्नतास्तदबलास्तव माधव पादयो: ॥३॥

त्वत्-अवभग्न-	(when) by Thee crushed
विभुग्न-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,
सन्नता:-तत्-अबला:-	prostrated his wives
तव माधव पादयो:	(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 ता: ।
मुनिभिरप्यनवाप्यपथै: स्तवैर्नुनुवुरीश भवन्तमयन्त्रितम् ॥४॥

अयि पुरा-एव	O Lord! Even long ago
चिराय परिश्रुत-	for a long time, having well heard of
त्वत्-अनुभाव-	Thy greatness
विलीन-हृद: हि	with their immersed hearts, indeed,
ता: मुनिभि:-अपि-	they, by the sages even
अनवाप्य-पथै:	unattained ways
स्तवै:-नुनुवु:-	with (such) hymns praised
ईश	O Lord
भवन्तम्-अयन्त्रितम्	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
फणिपति:-भवता-	the serpent king by Thee
अच्युत	O Achyuta!
जीवित:-त्वयि	let to live, unto Thee
समर्पित-मूर्ति:-	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 जनोत्करे ।
स्वपति तत्र भवच्चरणाश्रये दवकृशानुररुन्ध 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 जनोत्करे	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 नुत: पशुपैर्मुदितैर्विभो हर हरे दुरितै:सह मे गदान् ॥१०॥

शिखिनि वर्णत: एव	in the fire by colour only
हि पीतता	indeed is yellowness (Peetataa)
परिलसति-अधुना	it exists now
क्रिययाऽपि-असौ	as an action (Peetataa) also in this (fire)
इति नुत:	thus praised
पशुपै:-मुदितै:-	by the cowherds (who were) delighted
विभो	O All pervading Lord!
हर हरे	eradicate, O Hari!
दुरितै: 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

रामसख: क्वापि दिने कामद भगवन् गतो भवान् विपिनम् ।
सूनुभिरपि गोपानां धेनुभिरभिसंवृतो लसद्वेष: ॥१॥

रामसख:	in Balaraama's company
क्वापि दिने	one day
कामद भगवन्	Thou the fulfiller of wishes, O Lord!
गत: भवान्	went Thee
विपिनम्	to the forest
सूनुभि:-अपि	with the sons,also
गोपानाम्	of the Gopas

धेनुभि:-अभिसंवृत:	(and) by the cows surrounded
लसत्-वेष:	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 ।
काण्डीरै: सह बालैर्भाण्डीरकमागमो वटं क्रीडन् ॥२॥

सन्दर्शयन्	showing around
बलाय स्वैरं	to Balaraama joyfully
वृन्दावन-श्रियं	the beauty of Vrindaavana
विमलाम्	(which was so) pure
काण्डीरै: सह	with sticks (carrying)
बालै:-	(with) the children (Thou reached)
भाण्डीरकम्-	(the tree named) Bhaandeeraka
आगम:	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.

तावत्तावकनिधनस्पृहयालुर्गोपमूर्तिरदयालु: ।
दैत्य: प्रलम्बनामा प्रलम्बबाहुं भवन्तमापेदे ॥३॥

तावत्-	then
तावक-निधन-	Thy death
स्पृहयालु:-गोपमूर्ति:	desiring, in the disguise of a Gopa
अदयालु: दैत्य:	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 निबद्धसौहार्द: ।
वटनिकटे पटुपशुपव्याबद्धं द्वन्द्वयुद्धमारब्धा: ॥४॥

जानन्-अपि	knowing though
अविजानन्-इव	not knowing as though
तेन समं	with him
निबद्ध-सौहार्द:	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 ।
त्वद्बलभीरुं दैत्यं त्वद्बलगतमन्वमन्यथा 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
स्वदयिततरम्	very dear to Thee
श्रीदामानम्-	Shridaamaa
अधत्था: पराजित:	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 ।
रामविजित: प्रलम्बो जहार तं दूरतो भवद्भीत्या ॥७॥

एवं बहुषु	thus in many
विभूमन्	O Infinite One!
बालेषु वहत्सु	when the children were carrying
वाह्यमानेषु	and were being carried
राम-विजित:	by Balaraama defeated
प्रलम्ब: जहार तं	Pralamba (the demon), took him
दूरत: 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 ।
दैत्य: स्वरूपमागाद्यद्रूपात् स हि बलोऽपि चकितोऽभूत् ॥८॥

त्वत्-दूरं गमयन्तम्	from Thee far going
तं दृष्ट्वा हलिनि	seeing him when Balaraama
विहित-गरिम-भरे	took on increased weight
दैत्य: स्वरूपम्-	the demon to his own form
आगात्-यत्-रूपात्	went to by which form
स हि बल:-अपि	he indeed Balaraama also
चकित:-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 राम: ।
विगतभयो दृढमुष्ट्या भृशदुष्टं सपदि पिष्टवानेनम् ॥९॥

उच्चतया दैत्य-तनो:-	because of the height of the Asura's body
त्वत्-मुखम्-	Thy face
आलोक्य	seeing
दूरत: राम:	from a distance, Balaraam
विगत-भय:	overcoming the fear
दृढ-मुष्ट्या	by a fierce fist
भृश-दुष्टम् सपदि	the extremely wicked (him), quickly
पिष्ट्वान् 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 ।
तावन्मिलतोर्युवयो: शिरसि कृता पुष्पवृष्टिरमरगणै: ॥१०॥

हत्वा दानव-वीरं	killing the clever Asura
प्राप्तं बलम्-	returned Balaraam
आलिलिङ्गिथ	(Thou) embraced
प्रेम्णा तावत-	lovingly, at that time
मिलतो:-युवयो:	when Thou two were meeting
शिरसि कृता	on Thy heads was done
पुष्पवृष्टि:-	flower showering
अमर-गणै:	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 हरे: क्लेशान् ॥११॥

आलम्ब: भुवनानां	the support of the worlds
प्रालम्बं निधनम्-	Pralambaasura's killing
एवम्-आरचयन्	carrying out
कालं विहाय	without delay
सद्य:	quickly
लोलम्बरुचे	a black bee like splendorous
हरे	O Hari
हरे:	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.

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त्वयि विहरणलोले बालजालै: प्रलम्ब-
प्रमथनसविलम्बे धेनव: स्वैरचारा: ।
तृणकुतुकनिविष्टा दूरदूरं चरन्त्य:
किमपि विपिनमैषीकाख्यमीषांबभूवु: ॥१॥

त्वयि विहरण-लोले	(when) Thou (were) engaged in playing
बाल-जालै:	with the boys' group
प्रलम्ब-प्रमथन-	in the Pralambaasura killing
सविलम्बे	(and) were delayed
धेनव: स्वैर-चारा:	the cows of their own will
तृण-कुतुक-निविष्टा	eager to eat grass
दूर-दूरं चरन्त्य:	far and far moving
किमपि विपिनम्-	(to) some forest
ऐषीक-आख्यम्-	Aishika (also a grass) named
ईषां बभूवु:	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
बहिरिदमुपयाता: काननं धेनवस्ता: ।
तव विरहविषण्णा ऊष्मलग्रीष्मताप-
प्रसरविसरदम्भस्याकुला: स्तम्भमापु: ॥२॥

अनधिगत	(which was) not felt
निदाघ-क्रौर्यं-	the summer heat cruel (intensity)
वृन्दावन-अन्तात्	at Vrindaavana's outer end
बहि:-इदम्-उपयाता:	outside this (who had) reached
काननं धेनव:-ता:	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
अम्भस्य-आकुला:	for want of water suffering
स्तम्भम्-आपु:	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 सहायैर्दूरमन्विष्य शौरे
गलितसरणिमुञ्जारण्यसञ्जातखेदम् ।
पशुकुलमभिवीक्ष्य क्षिप्रमानेतुमारा-
त्त्वयि गतवति ही ही सर्वतोऽग्निर्जजृम्भे ॥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
सञ्जात-खेदम्	overcome by exhaustion
पशुकुलम्-अभिवीक्ष्य	the cattle seeing
क्षिप्रम्-आनेतुम्-	quickly to bring
आरात्-त्वयि गतवति	near (when) Thou went
ही ही सर्वत:-	alas, alas, all around
अग्नि;-जजृम्भे	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 घोरभाङ्कारभीमे
शिखिनि विहतमार्गा अर्धदग्धा इवार्ता: ।

अहह भुवनबन्धो पाहि पाहीति सर्वे
शरणमुपगतास्त्वां तापहर्तारमेकम् ॥४॥

सकल-हरिति दीप्ते	(when) all the directions were blazing
घोर-भाङ्कार-भीमे	(with) terrific roars frightening
शिखिनि	the fire
विहत-मार्गा	obstructed the ways
अर्ध-दग्धा:	half burnt
इव-आर्ता:	like tormented
अहह भुवनबन्धो	O Friend of all!
पाहि पाहि-इति	save, save us, thus
सर्वे शरणम्-उपगता:-	all of them took refuge
त्वां ताप-हर्तारम्-एकम्	in Thee, from all sorrows the saviour, the 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 मीलयध्वं
दृशमिति तव वाचा मीलिताक्षेषु तेषु ।
क्व नु दवदहनोऽसौ कुत्र मुञ्जाटवी सा
सपदि ववृतिरे ते हन्त भाण्डीरदेशे ॥५॥

अलम्-अलम्-	enough enough
अति-भीत्या	of so much fright
सर्वत: मीलयध्वं	all of you close
दृशम्-इति	the eyes, thus
तव वाचा	by Thy words
मीलित-अक्षेषु	(when they) had closed the eyes
तेषु क्व नु	when they, where indeed (was)
दव-दहन:-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 बद्धनानाविलास: ।
पुनरपि विपिनान्ते प्राचर: पाटलादि-
प्रसवनिकरमात्रग्राह्यघर्मानुभावे ॥६॥

जय जय	hail hail
तव माया	Thy mysterious ways
का-इयम्	what is it
ईश-	O Lord
इति तेषां	thus by them (the cowherds)
नुतिभि:-उदितहास:	being praised, smilingly
बद्ध-नाना-विलास:	in various ways sporting
पुन:-अपि	again also
विपिन-अन्ते	in the forest's end
प्राचर: 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 भजनवदन्त: पङ्कमुच्छोषयन्तम् ।

तव भुजवदुदञ्चद्भूरितेज:प्रवाहं
तपसमयमनैषीर्यामुनेषु स्थलेषु ॥७॥

त्वयि विमुखम्-	(when) unto Thee, (one is) indifferent
इव-उच्चै:-	like that, very intense
तापभारं वहन्तम्	the weight of heat, carrying
तव भजन-वदन्त:	Thy praises speaking (worshipping)
पङ्कम्-	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
अनैषी:	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-
र्विकसदमलविद्युत्पीतवासोविलासै: ।
सकलभुवनभाजां हर्षदां वर्षवेलां
क्षितिधरकुहरेषु स्वैरवासी व्यनैषी: ॥८॥

तदनु जलद-जालै:-	then with the cloud clusters
त्वत्-वपु:-	Thy body
तुल्य-भाभि:-	like splendorous
विकसत्-अमल-	shining pure
विद्युत्-पीतवास:-	lightening (like Thy) yellow garment
विलासै:	beautifully

सकल-भुवन-भाजां	(to) all the world's inhabitants
हर्षदां वर्षवेलां	joy giving, the rainy season
क्षितिधर-कुहरेषु	(in) the mountain caves
स्वैरवासी व्यनैषी:	at will residing Thou spend

Then, the clusters of clouds in the rainy season were like the hue of Thy splendorous 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 गिरीन्द्र:
शिखिकुलनवकेकाकाकुभि: स्तोत्रकारी ।
स्फुटकुटजकदम्बस्तोमपुष्पाञ्जलिं च
प्रविदधदनुभेजे देव गोवर्धनोऽसौ ॥९॥

कुहरतल-निविष्टं	in the caves residing
त्वां गरिष्ठं	to Thee, the highly honoured
गिरीन्द्र:	the mountain
शिखि-कुल-	the peacocks'
नव-केका-	pleasant cooings
काकुभि: 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)
गोवर्धन:-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 भवद्भक्तचेतो-
विमलसलिलपूरां मानयन् काननेषु ।
तृणममलवनान्ते चारु सञ्चारयन् गाः
पवनपुरपते त्वं देहि मे देहसौख्यम् ॥१०॥

अथ शरदम्-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.

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त्वद्वपुर्नवकलायकोमलं प्रेमदोहनमशेषमोहनम् ।
ब्रह्म तत्त्वपरचिन्मुदात्मकं वीक्ष्य सम्मुमुहुरन्वहं 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 सम्मुमुहु:-	seeing, were captivated
अन्वहं स्त्रिय:	day by day, the Gopikas

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

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

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

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

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

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

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

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

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

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

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

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

मार-बाण-धुत-	by Cupid's arrows shaken
खेचरी-कुलं	the celestial damsels

निर्विकार-	motionless,
पशु-पक्षि-मण्डलम्	animals and birds multitudes
द्रावणं च	melting and
दृषदाम्-अपि	stones even
प्रभो तावकं	O Lord! Thy
व्यजनि	was born
वेणु-कूजितम्	flute music

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

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

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

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

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

निर्विशङ्क-	without any restrictions
भवत्-अङ्ग-	Thy form
दर्शिनी: खेचरी:	being able to see, the celestial damsels
खग-मृगान्	birds
पशून्-अपि	and animals also
त्वत्-पद-प्रणयि	(with) Thy feet having contact
काननं च ता:	and the forest, they (the Gopikaas)
धन्य-धन्यम्-इति	blessed blessed (they are) thus
ननु-अमानयन्	indeed regarded (them to be)

The 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 वेणुभुक्तरसशेषमेकदा ।
दूरतो बत कृतं दुराशयेत्याकुला मुहुरिमा: समामुहन् ॥८॥

आपिबेयम्-	(will) imbibe
अधर-अमृतं कदा	the nectar of the lips, when
वेणु-मुक्त-	by the flute left over
रस-शेषम्-	the last of the nectar
एकदा	even once
दूरत: बत	far fetched indeed
कृतं दुराशय-	is made this greed
इति-आकुला	thus lamenting
मुहु:-इमा:	again and again, these (Gopikaas)
समामुहन्	were in great distress

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

प्रत्यहं च पुनरित्थमङ्गनाश्चित्तयोनिजनितादनुग्रहात् ।
बद्धरागविवशास्त्वयि प्रभो नित्यमापुरिह कृत्यमूढताम् ॥९॥

प्रत्यहं च पुन:-	every day and again
इत्थम्-अङ्गना:-	thus the women
चित्तयोनि-जनितात्-	the Cupid's caused
अनुग्रहात्	blessings
बद्ध-राग-विवशा:-	bonding into attachment and so helpless
त्वयि प्रभो	towards Thee O Lord!
नित्यम्-आपु:-	always attained
इह कृत्य-मूढताम्	here (in the worldly) concerns, indifference

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

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

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

मारुतेश	O Lord of Guruvaayur

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

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मदनातुरचेतसोऽन्वहं भवदङ्घ्रिद्वयदास्यकाम्यया ।
यमुनातटसीम्नि सैकतीं तरलाक्ष्यो गिरिजां समार्चिचन् ॥१॥

मदन-आतुर-चेतस:-	with minds overcome by the god of love
अन्वहं	everyday
भवत्-अङ्घ्रि-द्वय-	Thy two feet
दास्य-काम्यया	to serve desiring
यमुना-तट-सीम्नि	on the Yamunaa banks nearby
सैकतीं	made of sand (an image)
तरल-आक्ष्य:	the beautiful eyed ones (girls)
गिरिजां	the goddess Kaatyaayini
समार्चिचन्	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 सुदृश: प्रातरुपागता नदीम् ।
उपहारशतैरपूजयन् दयितो नन्दसुतो भवेदिति ॥२॥

तव	Thy
नाम-कथा-रता:	name and deeds always immersed in
समं सुदृश:	(they) all beautiful eyed (girls)

प्रात:-उपागता	in the morning reaching
नदीम्	the river
उपहार्-शतै:-	with hundreds of offerings
अपूजयन्	worshipping (prayed)
दयित: नन्दसुत:	(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 समयासीत्तदनुग्रहेच्छया ॥३॥

इति मासम्-	thus for one month
उपाहित-व्रता:-	having performed the vows
तरलाक्षी:-	the beautiful eyed (girls)
अभिवीक्ष्य ता:	seeing them
भवान्	Thou
करुणा-मृदुल:	by compassion moved
नदीतटं समयासीत्-	to the river bank went
तत्-अनुग्रह-	to bless them
इच्छया	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 ।
यमुनाजलखेलनाकुला: पुरतस्त्वामवलोक्य लज्जिता: ॥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
पुरत:-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
अथ: वनितासु-	then (when) the girls
अम्बर-जालम्-	the heap of clothes
अन्तिके निहितं	near by kept
परिगृह्य	taking away
भूरुह: 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 व: सुदृशो यथायथम् ।
इति नर्ममृदुस्मिते त्वयि ब्रुवति व्यामुमुहे वधूजनै: ॥६॥

इह तावत्-	here then
उपेत्य नीयतां	coming take
वसनं व:	clothes you people

सुदृश:	O beautiful eyed ones
यथायथम् इति	each her own, thus
नर्म-मृदु-स्मिते	(with) a soft sweet smile
त्वयि ब्रुवति	(when) Thou said
व्यमुमुहे	they were confused
वधूजनै:	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
न:-तव दासी:-	we (are) Thy servants
अवशी-करोषि किम्	teasing us why
प्रदिश-अम्बरम्-	give the clothes
अम्बुजेक्षण-	O Lotus eyed one!
इति-उदित:-	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 कृताञ्जली: परिशुद्धा: स्वगतीर्निरीक्ष्य ता: ।
वसनान्यखिलान्यनुग्रहं पुनरेवं गिरमप्यदा मुदा ॥८॥

अधिरुह्य तटं	climbing up the bank
कृताञ्जली:	with joined palms
परिशुद्धा:	purified (at heart)

स्वगती:-	(in Thee) as the sole resort
निरीक्ष्य ता:	seeing, them (as such)
वसनानि-	clothes
अखिलानि-	all
अनुग्रहं	blessings
पुन:-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 सचन्द्रिका: क्षणदा इत्यबलास्त्वमूचिवान् ॥९॥

विदितं ननु	known indeed
व: मनीषितं	(is) your desire
वदितार:-	(I) will respond
तु-इह	surely here
योग्यम्-उत्तरम्	proper (befitting) answer
यमुना-पुलिने	on the Yamunaa banks
सचन्द्रिका:	(in) moon lit
क्षणदा: इति-	nights, thus
अबला:-	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 मधुनिष्यन्दि वचो मृगीदृश: ।
प्रणयादयि वीक्ष्य वीक्ष्य ते वदनाब्जं शनकैर्गृहं गता: ॥१०॥

उपकर्ण्य	hearing
भवत्-मुख-च्युतं	from Thy mouth flowing
मधु-निष्यन्दि वच:	honey dripping words
मृगीदृश:	the doe-eyed (girls)
प्रणयात्-अयि	with love, O Lord!
वीक्ष्य वीक्ष्य	seeing again and again
ते वदन्-आब्जं	Thy lotus face
शनकै:-गृहं गता:	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 ननु-	thus indeed
अनुगृह्य	blessing
वल्लवी:-	the Gopikaas
विपिन-अन्तेषु	in the forests
पुरा-इव सञ्चरन्	before like moving about
करुणाशिशिर:	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.

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ततश्च वृन्दावनतोऽतिदूरतो
वनं गतस्त्वं खलु गोपगोकुलैः ।
हृदन्तरे भक्ततरद्विजाङ्ग॑ना-
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
द्विजाङ्ग॑नाः-	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 तृषाकुलम् ।
अदूरतो यज्ञपरान् द्विजान् प्रति
व्यसर्जयो दीदिवियाचनाय तान् ॥२॥

ततः निरीक्ष्य-	then seeing
अशरणे वनान्तरे	without shelter, inside the forest
किशोर-लोकं	the boys
क्षुधितं तृषा-आकुलं	hungry (and) with thirst tormented
अदूरतः	not very far away
यज्ञपरान्	performing yagya

द्विजान् प्रति	Braahmins towards
व्यसर्जय:	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 महीसुरोत्तमा: ॥३॥

गतेषु-अथ: 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 (though)
अभिनिन्यु:-अश्रुतिं	took to not hearing
न किञ्चित्-	anything
ऊचु:-च	said and
महीसुर-उत्तमा:	(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 बालका: ।
समाययुर्युक्तमिदं हि यज्वसु ।

चिरादभक्ता: खलु ते महीसुरा:
कथं हि भक्तं त्वयि तै: समर्प्यते ॥४॥

अनादरात्	ignored
खिन्नधिय:	sad at heart
हि बालका:	indeed the boys
समाययु:-	came back
युक्तम्-इदं हि	befitting this (behaviour) indeed
यज्वसु	for ritualists
चिरात्-अभक्ता:	for long being undevoted
खलु ते महीसुरा:	indeed they the Braahmins
कथं हि	how indeed
भक्तं त्वयि	food to Thee
तै: 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?

निवेदयध्वं गृहिणीजनाय मां
दिशेयुरन्नं करुणाकुला इमा: ।
इति स्मितार्द्रं भवतेरिता गता-
स्ते दारका दारजनं ययाचिरे ॥५॥

निवेदयध्वं	announce
गृहिणीजनाय	to the housewives
माम्	me
दिशेयु:-अन्नं	will give food
करुणाकुला:-इमा:	compassion driven these (women)
इति स्मित-आर्द्रम्	thus smiling softly
भवता-ईरिता:	by Thee being said
गता:-ते दारका:	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 सम्भ्रमाकुला-
श्चतुर्विधं भोज्यरसं प्रगृह्य ता: ।
चिरंधृतत्वत्प्रविलोकनाग्रहा:
स्वकैर्निरुद्धा अपि तूर्णमाययु: ॥६॥

गृहीत-नाम्नि त्वयि	(when) Thy name was taken
सम्भ्रम-आकुला:-	in great excitement (and) who were eager (to see Thee)
चतुर्विधं भोज्य-रसं	four types of food
प्रगृह्य-ता:	taking they
चिरं-धृत-त्वत्-	for long holding Thy
प्रविलोकन-आग्रहा:	sight's desire
स्वकै:-निरुद्धा: अपि	by kith and kin being prevented even
तूर्णम्-आययु:	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.

विलोलपिञ्छं चिकुरे कपोलयो:
समुल्लसत्कुण्डलमार्द्रमीक्षिते ।
निधाय बाहुं सुहृदंससीमनि
स्थितं भवन्तं समलोकयन्त ता: ॥७॥

विलोल-पिञ्छं	quivering peacock feather
चिकुरे कपोलयो:	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 ता:	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 काचित्त्वदुपागमोद्यता
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-हस्ता	eager, caught by the hand
दयितेन यज्वना	by (her) husband (who was) a ritualistic 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 ता: पुन-
स्त्वदङ्गसङ्गस्पृहयोज्झतीर्गृहम् ।

विलोक्य यज्ञाय विसर्जयन्निमा-
श्चकर्थ भर्तृनपि तास्वगर्हणान् ॥९॥

आदाय भोज्यानि-	taking food offerings
अनुगृह्य ता:	blessing them (the women)
पुन:	again
त्वत्-अङ्ग-	Thy physical
सङ्ग-स्पृहया-	contact desiring
उज्झती: गृहम्	(and so) abandoning the house
विलोक्य यज्ञाय	seeing, for the rituals
विसर्जयन्-	sending back
इमा:-चकर्थ	these women, Thou did
भर्तृन-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 पुनर्विचारिभि:
प्रबुद्धतत्त्वैस्त्वमभिष्टुतो द्विजै-
र्मरुत्पुराधीश निरुन्धि मे गदान् ॥१०॥

निरूप्य	realising
दोषं निजम्-	mistake (their) own
अङ्गनाजने	(and) in the women folk
विलोक्य भक्तिं	seeing devotion
च पुन:-	and again
विचारिभि:	by the thinking ones
प्रबुद्ध-तत्त्वै:-	who had understood the reality
त्वम्-अभिष्टुत:	Thou were praised

द्विजै:-	by the Braahmins
मरुत्पुराधीश	O Lord of Guruvaayur!
निरुन्धि 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 मघवमदमुद्ध्वंसितुमना: ।
विजानन्नप्येतान् विनयमृदु नन्दादिपशुपा-
नपृच्छ: 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
उद्ध्वंसितु-मना:	to humble, desiring
विजानन-अपि-एतान्	knowing though these (preparations)
विनय-मृदु	politely and softly
नन्द-आदि-पशुपान्-	to Nanda and other cowherds
अपृच्छ:	asked
क: 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 पशव: ॥२॥

बभाषे नन्द:-त्वाम्	said Nanda to Thee
सुत ननु	O son! Indeed
विधेय: मघवत:	has to be performed for Indra
मख: 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 पशव:	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 पितुरयि भवानाह सरसं
धिगेतन्नो सत्यं मघवजनिता वृष्टिरिति यत् ।
अदृष्टं जीवानां सृजति खलु वृष्टिं समुचितां
महारण्ये वृक्षा: किमिव बलिमिन्द्राय ददते ॥३॥

इति श्रुत्वा	this hearing

वाचं पितु:-	words of father
अयि भवान्-आह	O Thou said
सरसं	(with) reasoning
धिक्-एतत्-नो सत्यं	oh this is not true
मघव-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
वृष्टिं समुचितां	the rain required
महा-अरण्ये	in the big forest
वृक्षा: 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 न: कुलधनं
तदाजीव्यायासौ बलिरचलभर्त्रे समुचित: ।
सुरेभ्योऽप्युत्कृष्टा ननु धरणिदेवा: क्षितितले
ततस्तेऽप्याराध्या इति जगदिथ त्वं निजजनान् ॥४॥

इदं तावत् सत्यं	this then is true
यत्-इह पशव:	that here the cows
न: कुल-धनं	(are our) tribe's wealth
तत्-आजीव्याय-	so for their livelihood
असौ-बलि:	this offering
अचल-भर्त्रे	to the great mountain
समुचित:	is appropriate
सुरेभ्य:-अपि-	than the gods also
उत्कृष्टा ननु	greater are indeed

धरणि-देवा:	holy men
क्षितितले तत:-	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 पशुपा:
द्विजेन्द्रानर्चन्तो बलिमददुरुच्चै: क्षितिभृते ।
व्यधु: प्रादक्षिण्यं सुभृशमनमन्नादरयुता-
स्त्वमादश्शैलात्मा बलिमखिलमाभीरपुरत: ॥५॥

भवत्-वाचं श्रुत्वा	Thy words hearing
बहु-मति-युता:-	with high regards
ते-अपि पशुपा:	they also, the cowherds
द्विजेन्द्रान्-अर्चन्त:	holy men worshipping
बलिम्-अददु:-	offerings gave
उच्चै: क्षितिभृते	richly / plentifully to the mountain
व्यधु: प्रादक्षिण्यं	performed circumambulation
सुभृशम्-अनमन्-	again and again prostrated
आदरयुता:-	with great reverence
त्वम्-आद:	Thou ate
शैल-आत्मा	(becoming) the mountain's soul
बलिम्-अखिलम्-	the offerings entire
आभीर-पुरत:	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.

अवोचश्चैवं तान् किमिह वितथं मे निगदितं
गिरीन्द्रो नन्वेष स्वबलिमुपभुङ्क्ते स्ववपुषा ।
अयं गोत्रो गोत्रद्विषि च कुपिते रक्षितुमलं
समस्तानित्युक्ता जहृषुरखिला 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-उपभुङ्क्ते	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
जहृषुः-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 याताः खलु भवदुपेता व्रजजुषो
व्रजं यावत्तावन्निजमखविभङ्गं निशमयन् ।
भवन्तं जानन्नप्यधिकरजसाऽऽक्रान्तहृदयो
न सेहे देवेन्द्रस्त्वदुपरचितात्मोन्नतिरपि ॥७॥

परिप्रीता	in jubilation
याताः खलु	went indeed

भवत्-उपेता	you accompanying
व्रजजुष: 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-हृदय:	with an overcome mind
न सेहे देवेन्द्र:-	did not tolerate Indra
त्वत्-उपरचित-	by Thee ordained
आत्म-उन्नति:-अपि	his own exhaultation 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.

मनुष्यत्वं यातो मधुभिदपि देवेष्वविनयं
विधत्ते चेन्नष्टस्त्रिदशसदसां कोऽपि महिमा ।
ततश्च ध्वंसिष्ये पशुपहतकस्य श्रियमिति
प्रवृत्तस्त्वां जेतुं स किल मघवा दुर्मदनिधि: ॥८॥

मनुष्यत्वं यात:	human form taking
मधुभित्-अपि	the destroyer of the demon Madhu (MahaaVishnu) also
देवेषु-अविनयं	towards the gods disrespect
विधत्ते चेत्-	shows if
नष्ट:-त्रिदशसदसां	is lost of all the gods
क:-अपि महिमा	what ever prestige
तत:-च ध्वंसिष्ये	and so will destroy
पशुप-हतकस्य	(this) lowly cowherd's
श्रियम्-इति	all prosperity, thus
प्रवृत्त:-त्वां जेतुं	setting out, Thou to win

स किल मघवा	he indeed Indra
दुर्मद-निधि:	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; कुलिशमयमभ्रेभगमन: ।
प्रतस्थेऽन्यैरन्तर्दहनमरुदाद्यैर्विहसितो
भवन्माया नैव त्रिभुवनपते मोहयति कम् ॥९॥

त्वत्-आवासं हन्तुं	Thy residence (Vraja) to destroy
प्रलय-जलदान्-	deluge causing clouds
अम्बर-भुवि	in the skies' surface
प्रहिण्वन्	releasing
बिभ्राण: कुलिशम्-	taking thunderbolt
अयम्-अभ्रेभ-गमन:	this (Indra) Airaavat riding
प्रतस्थे-अन्यै:-अन्त:-	set out with others, inside (in their minds)
दहन-मरुत-आद्यै:-	(like) fire (Agni), wind (Vaayu) etc.,
विहंसित:	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-
प्यनातङ्कोऽस्माकं नियत इति विश्वास्य पशुपान् ।
अहो किन्नायातो गिरिभिदिति सञ्चिन्त्य निवसन्
मरुद्गेहाधीश 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-आयात:	what, he has not come (yet)
गिरिभिद्-इति	Indra thus
सञ्चिन्त्य निवसन्	thinking ,waiting
मरुद्गेहाधीश	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.

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दद्दशिरे किल तत्क्षणमक्षत-
स्तनितजृम्भितकम्पितदिक्तटा: ।
सुषमया भवदङ्गतुलां गता
व्रजपदोपरि वारिधरास्त्वया ॥१॥

दद्दशिरे किल	were seen indeed
तत्-क्षणम्-	(at) that moment
अक्षत-स्तनित-	continuously roaring
जृम्भित-कम्पित-	(and) spreading (and) causing to tremble
दिक्-तटा:	the quarters to their ends
सुषमया	in their brilliance
भवत्-अङ्ग-तुलां	Thy form in resemblance
गता:	attaining
व्रजपद-उपरि	above the land of Vraja
वारिधरा:-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-
र्दिशिदिशि पशुपानां मण्डले दण्ड्यमाने ।
कुपितहरिकृतान्न: पाहि पाहीति तेषां
वचनमजित श्रृण्वन् मा बिभीतेत्यभाणी: ॥२॥

विपुल-करक्-मिश्रै:-	huge hail stones accompanied by
तोय-धारा-निपातै:-	torrential rain fall
दिशि-दिशि	in all directions
पशुपानां मण्डले	(when) the cowherds' groups
दण्ड्यमाने	were being tormented
कुपित-	(from) angered
हरि-कृतात्-	Indra's actions

न: पाहि पाहि-	save, save us
इति तेषां वचनम्-	thus their words
अजित श्रृणवन्	O Invincible One! Hearing
मा विभीत-	do not be afraid
इति-अभाणी:	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-
र्विहतिमिह स रुन्ध्यात् को नु व: संशयोऽस्मिन् ।
इति सहसितवादी देव गोवर्द्धनाद्रिं
त्वरितमुदमुमूलो मूलतो बालदोर्भ्याम् ॥३॥

कुल इह	(for) the clan here
खलु गोत्र: दैवतं	indeed the mountain is the deity
गोत्र-शत्रो:-	the mountain enemy's
विहितम्-इह्	attack here
स रुन्ध्यात्	he will resist
क: नु व: संशय:-	what indeed is your doubt
अस्मिन् इति	in this, thus
सहसित-वादी	with a smile saying
देव	O Lord!
गोवर्द्धन-अद्रिम्	the Govardhana mountain
त्वरितम्-	quickly
उदमुमूल: मूलत:	uprooted from the roots
बाल-दोर्भ्याम्	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-
दुपनिदधदधत्था 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
दूरत: 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
अधत्था:	(Thou) held aloft
हस्त-पद्मेन	with one lotus like arm
शैलम्	the mountain

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 बालिकाभिर्वयस्यै-
रपि विहितविलासं केलिलापादिलोले ।
सविधमिलितधेनूरेकहस्तेन कण्डू-
यति सति पशुपालास्तोषमैषन्त सर्वे ॥५॥

भवति	(when) Thou
विधृत-शैले	were holding the mountain
बालिकाभि:	with the girls and
वयस्यै:-अपि	with the boys of Thy age group also

विहित-विलासं	with enthusiasm
केलि-लाप-आदि-लोले	in playful conversation etc engaging
सविध-मिलित-धेनू:-	near Thee gathered cows
एक-हस्तेन	with one hand
कण्डूयति सति	caressing
पशुपाला:-	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.

अतिमहान् गिरिरेष तु वामके
करसरोरुहि तं धरते चिरम् ।
किमिदमद्भुतमद्रिबलं न्विति
त्वदवलोकिभिराकथि गोपकै: ॥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
अद्भुतम्-	wonder
अद्रि-बलं	(or) mountain's power
नु-इति	indeed (is it) thus
त्वत्-अवलोकिभि:-	by Thy onlookers
आकथि गोपकै:	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 धार्ष्ट्यममुष्य वटोर्गिरिं
व्यथितबाहुरसाववरोपयेत् ।
इति हरिस्त्वयि बद्धविगर्हणो
दिवससप्तकमुग्रमवर्षयत् ॥७॥

अहह धार्ष्ट्यम्-	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-अवर्षयत्	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 पतिः	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 समुपाहितभूधर:
प्रमुदितै: पशुपै: 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-भूधर:	(Thee who) had placed the mountain
प्रमुदितै: पशुपै:	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 क: श्रम: ।
इति नुतस्त्रिदशै: 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 क: श्रम:	Thy what effort
इति नुत:-त्रिदशै:	thus praised by the gods

कमलापते	O Consort of Laxmi!
गुरुपुरालय	O Resident of Guruvaayur!
पालय मां 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.

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आलोक्य शैलोद्धरणादिरूपं प्रभावमुच्चैस्तव गोपलोका: ।
विश्वेश्वरं त्वामभिमत्य विश्वे नन्दं भवज्जातकमन्वपृच्छन् ॥१॥

आलोक्य	seeing
शैल-उद्धरण-	the lifting of the mountain
आदि-रूपं	and other feats (of Thee)
प्रभावम्-उच्चै:-	the great powers
तव	of Thee
गोप-लोका:	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 Gopaalakas 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 निर्गदितो निजाय वर्गाय तातेन तव प्रभाव: ।
पूर्वाधिकस्त्वय्यनुराग एषामैधिष्ट तावत् बहुमानभार: ॥२॥

गर्ग-उदित:	as Garg Muni had said
निर्गदित:	was told
निजाय वर्गाय	for his own clansmen
तातेन तव प्रभाव:	by Thy father, Thy greatness
पूर्वाधिक:	more than before
त्वयि-अनुराग	in Thee love
एषाम्-ऐधिष्ट	for these (people) increased
तावत् बहुमानभार:	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.

ततोऽवमानोदिततत्त्वबोध: सुराधिराज: सह दिव्यगव्या।
उपेत्य तुष्टाव स नष्टगर्व: स्पृष्ट्वा पदाब्जं मणिमौलिना ते ॥३॥

तत:-अवमान-उदित-	then by disgrace caused
तत्त्व-बोध:	truth realising
सुराधिराज:	the lord of the gods, Indra
सह दिव्य-गव्या	with the celestial cow (Kaamadhenu)
उपेत्य तुष्टाव	coming (to Thee) praised
स नष्टगर्व:	he whose pride was shattered
स्पृष्ट्वा पदाब्जं	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.

स्नेहस्रुतैस्त्वां सुरभि: पयोभिर्गोविन्दनामाङ्कितमभ्यषिञ्चत् ।
ऐरावतोपाहृतदिव्यगङ्गापाथोभिरिन्द्रोऽपि च जातहर्ष: ॥४॥

स्नेह-स्रुतै:-	with love overflowing (as milk)
त्वां सुरभि: पयोभि:-	Thee, Surabhi (Kaamadhenu) with milk
गोविन्द-नाम-	(Thee) with the name Govind
अङ्कितम्-अभ्यषिञ्चत्	marked and anointed
ऐरावत-उपाहृत-	(and) by Airaavata brought
दिव्य-गङ्गा-	with the celestial Ganges
पाथोभि:-इन्द्र:-अपि	waters Indra also
च (अभिषिञ्चत्)	and (anointed) (Thee)
जात-हर्ष:	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.

जगत्त्रयेशे त्वयि गोकुलेशे तथाऽभिषिक्ते सति गोपवाट: ।
नाकेऽपि वैकुण्ठपदेऽप्यलभ्यां श्रियं प्रपेदे भवत: प्रभावात् ॥५॥

जगत्त्रय-ईशे	O Lord of the three Worlds
त्वयि गोकुलेशे	(when) Thou as the Lord of Gokula
तथा-अभिषिक्ते सति	thus were anointed
गोपवाट:	Gokula,
नाके-अपि	in heaven also
वैकुण्ठपदे-अपि-	in Vaikuntha also
अलभ्यां श्रियं	unattainable, (such) prosperity
प्रपेदे भवत: 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 ।
नीतस्तमानेतुमगा: पुरीं त्वं तां वारुणीं कारणमर्त्यरूप: ॥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
नीत:-तम्-आनेतुम्-	was taken away, him to bring back
अगा: पुरीं	(Thou) went to the city
त्वं तां वारुणीं	Thou ,of Varuna
कारण-मर्त्य-रूप:	(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 निजेभ्य: ॥७॥

ससम्भ्रमं	with great surprise
तेन जलाधिपेन	by him, the Lord of the waters
प्रपूजित:-त्वं	was well worshipped Thou
प्रतिगृह्य तातम्	taking (Thy) father
उपागत:-	returned
तत्-क्षणम्-	at once
आत्म-गेहं	to Thy own house
पिता-अवदत्-	father said
तत्-चरितं	that incident
निजेभ्य:	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.

हरिं 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-अन्यैः-	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.

स्फुरत्परानन्दरसप्रवाहप्रपूर्णकैवल्यमहापयोधौ ।
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 निमग्नाः	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
निजपदमनवाप्यं दर्शितं भक्तिभाजाम् ।
तदिह पशुपरूपी त्वं हि साक्षात् परात्मा
पवनपुरनिवासिन् पाहि मामामयेभ्य: ॥१०॥

कर-बदर-वत्-एवं	in hand a berry like thus
देव कुत्र-अवतारे	O Lord! In which incarnation
निज-पदम्-अनवाप्यम्	Thy own abode (which is) unattainable
दर्शितं भक्तिभाजाम्	is shown to the devotees
तत्-इह पशुपरूपी	so here, in the cowherd form
त्वं हि साक्षात्	Thou indeed, in reality are
परात्मा	Supreme Lord!
पवनपुरनिवासिन्	O Dweller of Guruvaayura!
पाहि माम्-	save me
आमयेभ्य:	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.

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गोपीजनाय कथितं नियमावसाने
मारोत्सवं त्वमथ साधयितुं प्रवृत्त: ।
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 प्रवृत्त:	to carry out (fulfill) decided
सान्द्रेण चान्द्रमहसा	with bright light of the full moon
शिशिरी-कृत-आशे	and cooled all the directions
प्रापूरय: 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.

सम्मूर्छनाभिरुदितस्वरमण्डलाभि:
सम्मूर्छयन्तमखिलं भुवनान्तरालम् ।
त्वद्वेणुनादमुपकर्ण्य विभो तरुण्य-
स्तत्तादृशं कमपि चित्तविमोहमापु: ॥२॥

सम्मूर्छनाभि:-	by the seven (ascending and descending) notes
उदित-	emerging
स्वरमण्डलाभि:	in a musical strain
सम्मूर्छयन्तम्-	enchanting
अखिलं	everything

भुवन-अन्तरालम्	in the world space
त्वत्-वेणु-नादम्-	Thy flute resounding
उपकर्ण्य विभो	hearing (which) O All pervading Lord!
तरुण्य:-तत्-तादृशं	the damsels, that compared to that (incomparable)
कम्-अपि	some (sort of)
चित्त-विमोहम्-आपु:	mind captivation 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 गेहकृत्यनिरतास्तनयप्रसक्ता:
कान्तोपसेवनपराश्च सरोरुहाक्ष्य: ।
सर्वं विसृज्य मुरलीरवमोहितास्ते
कान्तारदेशमयि कान्ततनो समेता: ॥३॥

ता:	they
गेह-कृत्य-निरता:-	who were in household duties engaged
तनय-प्रसक्ता:	(or) were their children tending
कान्त-उपसेवन-परा:-च	and in the husband's service eager
सरोरुह-आक्ष्य:	(they) the lotus eyed damsels
सर्वं विसृज्य	everything abandoning
मुरली-रव-	(by) the flute sound
मोहिता:-ते	captivated they (the damsels)
कान्तार-देशम्-	to the forest place
अयि कान्त-तनो	O Resplendent One!
समेता:	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.

काश्चिन्निजाङ्गपरिभूषणमादधाना
वेणुप्रणादमुपकर्ण्य कृतार्धभूषा: ।
त्वामागता ननु तथैव विभूषिताभ्य-
स्ता एव संरुरुचिरे तव लोचनाय ॥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-भूषा:	having adorned half way only
त्वाम्-आगता:	to Thee came
ननु तथा-एव	indeed thus only
विभूषिताभ्य:	than those who were fully adorned
ता एव	they only
संरुरुचिरे	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 ।
हारित्वमात्मजघनस्य 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-जघनस्य	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
व्यामोहत: परवधूभिरलक्ष्यमाणा ।
त्वामाययौ निरुपमप्रणयातिभार-
राज्याभिषेकविधये कलशीधरेव ॥६॥

काचित् कुचे	some one ,on her breasts
पुन:-असज्जित-	again not wearing
कञ्चुलीका	the upper garment
व्यामोहत:	because of excitement
परवधूभि:-	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.

काश्चित् गृहात् किल निरेतुमपारयन्त्य-
स्त्वामेव देव हृदये सुदृढं विभाव्य ।
देहं विधूय परचित्सुखरूपमेकं
त्वामाविशन् परमिमा ननु धन्यधन्या: ॥७॥

काश्चित् गृहात्	some one from home
किल निरेतुम्-	indeed to come out
अपारयन्त्य:	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
परम्-इमा:-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 स्मरन्त्यो
नार्यो गता: परमहंसगतिं क्षणेन ।
तं त्वां प्रकाशपरमात्मतनुं कथञ्चि-
च्चित्ते वहन्नमृतमश्रममश्नुवीय ॥८॥

जारात्मना	by the feeling of paramour
न परमात्मतया	not by the feeling of godliness
स्मरन्त्य:	thinking of Thee
नार्य: गता:	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-अश्नुवीय	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-
र्मुग्धस्मितार्द्रवदन: करुणावलोकी ।
निस्सीमकान्तिजलधिस्त्वमवेक्ष्यमाणो
विश्वैकहृद्य हर मे पवनेश रोगान् ॥९॥

अभ्यागताभि:-	by those who had come
अभित:	all around
व्रजसुन्दरीभि:-	(by) the beautiful women fo Vraja
मुग्ध-स्मित-आर्द्र-वदन:	(with) a captivating smile lit on the face
करुणा-अवलोकी	(Thou) glancing with compassion
निस्सीम-कान्ति-	unbound splendorous
जलधि:-त्वम्-	ocean Thou
अवेक्ष्यमाण:	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.

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उपयातानां सुदृशां कुसुमायुधबाणपातविवशानाम् ।
अभिवाञ्छितं 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
अभिवाञ्छितं	desire
विधातुं	to fulfil
कृतमतिः-अपि	having decided though
ताः 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 ।
धर्म्यं 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

धर्म्यम् 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.

आकर्ण्य ते प्रतीपां वाणीमेणीदृश: परं दीना: ।
मा मा करुणासिन्धो परित्यजेत्यतिचिरं विलेपुस्ता: ॥३॥

आकर्ण्य ते	hearing Thy
प्रतीपां वाणीम्-	unfavourable speech
एणीदृश:	the doe eyed damsels
परं दीना:	very much grief stricken
मा मा	do not O do not
करुणासिन्धो	O Thou ocean of compassion
परित्यज-इति-	forsake thus
अचिरं	for long
विलेपु:-ता:	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 रुदितैर्लपितै: करुणाकुलमानसो मुरारे त्वम् ।
ताभिस्समं प्रवृत्तो यमुनापुलिनेषु काममभिरन्तुम् ॥४॥

तासां रुदितै:-	by their weeping

लपितै:	(and) pleading
करुणा-आकुल-	with pity moved
मानस:	Thy mind
मुरारे त्वम्	O Slayer of Mur! Thou
ताभि:-समम्	with them
प्रवृत्त:	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.

चन्द्रकरस्यन्दलसत्सुन्दरयमुनातटान्तवीथीषु ।
गोपीजनोत्तरीयैरापादितसंस्तरो न्यषीदस्त्वम् ॥५॥

चन्द्रकर-	the moon light
स्यन्द-लसत्-	flowing and shining
सुन्दर-	beautifully
यमुना-तटान्त-	on the Yamunaa banks
वीथीषु	and the sand banks
गोपीजन-	the Gopikaas
उत्तरीयै:-	(by their) upper garment
आपादित-संस्तर:	spread out bed
न्यषीद:-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.

सुमधुरनर्मालपनै: करसंग्रहणैश्च चुम्बनोल्लासै: ।
गाढालिङ्गनसङ्गैस्त्वमङ्गनालोकमाकुलीचकृषे ॥६॥

सुमधुर्-	(with) sweet

नर्म-आलपनै:	playful talks
कर-संग्रहणै:-च	and by hands holding
चुम्बन-उल्लासै:	and by the joy of kisses
गाढ-आलिङ्गन-सङ्गै:-	and by close hearty embraces
त्वम्-	Thou
अङ्गना-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 सुभ्रुवामदधा: ॥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!
सुभ्रुवाम्-	(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 कुन्दमृदुस्मेरवक्त्रपाथोजम् ।
नन्दसुत त्वां त्रिजगत्सुन्दरमुपगूह्य नन्दिता बाला: ॥८॥

कन्दलित-	sprouting of
घर्म-लेशं	perspiration drops(and with)

कुन्द-मृदु-स्मेर-	jasmine like soft smile
वक्त्र-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: बाला:	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.

विरहेष्वङ्गारमय: शृङ्गारमयश्च सङ्गमे हि त्वम् नितरामङ्गारमयस्तत्र पुनस्सङ्गमेऽपि चित्रमिदम् ॥९॥

विरहेषु-	in separation
अङ्गारमय:	(Thou) are like burning charcoal
शृङ्गारमय:-च	(and) love embodied
सङ्गमे	in union
हि त्वम्	indeed are Thou
नितराम्-	absolutely
अङ्ग-अरमय:	O Dear One! (Thou) gave delight
तत्र पुन:-	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.

राधातुङ्गपयोधरसाधुपरीरम्भलोलुपात्मानम् ।
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.

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स्फुरत्परानन्दरसात्मकेन त्वया समासादितभोगलीला: ।
असीममानन्दभरं प्रपन्ना महान्तमापुर्मदमम्बुजाक्ष्य: ॥१॥

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

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

निलीयतेऽसौ मयि मय्यमायं रमापतिर्विश्वमनोभिराम: ।
इति स्म सर्वा: कलिताभिमाना निरीक्ष्य गोविन्द् तिरोहितोऽभू: ॥२॥

निलीयते-	is engrossed
असौ मयि	this (Krishna) in me
मयि-अमायं	in me, without doubt
रमापति:-	the Consort of Laxmi,
विश्व-मनोभिराम:	the captivator of the entire universe's mind
इति स्म सर्वा:	thus indeed all of them
कलिता-अभिमाना:	full of pride
निरीक्ष्य	seeing (them thus)
गोविन्द्	O Govind!
तिरोहित:-अभू:	(Thou) disappeared

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

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

राधा-अभिधां	Raadhaa named
तावत्	till then
अजात-गर्वाम्-	(who) did not rear pride
अति-प्रियां	very dear
गोपवधूम्	the Gopikaa
मुरारे	O Slayer of Mura!
भवान्-उपादाय	Thou taking her along
गत: 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 जाततापा: समं समेता: कमलायताक्ष्य: ।
वने वने त्वां परिमार्गयन्त्यो विषादमापुर्भगवन्नपारम् ॥४॥

तिरोहिते-	disappeared
अथ त्वयि	then (when) Thou
जात-तापा:	full of suffering
समं समेता:	together coming
कमलायत-आक्ष्य:	the lotus eyed ones
वने वने त्वां	in the various forests, Thee
परिमार्गयन्त्य:	looking for
विषादम्-आपु:-	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 बालवल्य: ।
किं वीक्षितो नो हृदयैकचोर: इत्यादि तास्त्वत्प्रवणा विलेपु: ॥५॥

हा चूत	O mango
हा चम्पक	O champaka
कर्णिकार	Karnikaara
हा मल्लिके	O Mallika
मालति	Maalati
बालवल्य:	O tender creepers
किं वीक्षित:	what has been seen (by you all)
न:-हृदय-एक-चोर:	our hearts' the one stealer
इति-आदि ता:-	thus etc they

त्वत्-प्रवणा:	to Thee totally devoted
विलेपु:	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 पङ्कजाक्ष: पुरो ममेत्याकुलमालपन्ती ।
त्वां भावनाचक्षुषि वीक्ष्य काचित्तापं सखीनां द्विगुणीचकार ॥६॥

निरीक्षित:-	is seen
अयं सखि	this, O friend
पङ्कजाक्ष:	lotus eyed one (Krishna)
पुर: 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 तवानुचक्रु: 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-अनुचक्रु:	Thy imitated
किल चेष्टितानि	indeed (Thy) deeds
विचित्य	searching

भूय:-अपि	all over again
तथा-एव मानात्-	and also because of pride
त्वया विमुक्तां	from Thee separated
ददृशु:-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.

तत: समं ता विपिने समन्तात्तमोवतारावधि मार्गयन्त्य: ।
पुनर्विमिश्रा यमुनातटान्ते भृशं विलेपुश्च जगुर्गुणांस्ते ॥८॥

तत: समं ता:	then together all of them
विपिने समन्तात्-	in the forest from end to end
तमोवतार-अवधि	till the darkness descending
मार्गयन्त्य:	searching
पुन:-विमिश्रा	again coming together
यमुना-तट-अन्ते	on the banks of the Yamunaa
भृशं विलेपु:-	intensely lamented
च जगु:-	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 ।
जगत्लयीमोहनमोहनात्मा 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
प्रादु:-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 तन्व्य: सहसा तदानीम् ।
किं किं न चक्रु: प्रमदातिभारात् स त्वं गदात् पालय मारुतेश ॥१०॥

सन्दिग्ध-	doubtful of
सन्दर्शनम्-	seeing (meeting) Thee
आत्म-कान्तम्	their own beloved
त्वां वीक्ष्य	Thee seeing
तन्व्य: सहसा	the damsels suddenly
तदानीम्	then
किम् किम्	what what
न चक्रु:	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.

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तव विलोकनाद्गोपिकाजना: प्रमदसङ्कुला: पङ्कजेक्षण ।
अमृतधारया संप्लुता इव स्तिमिततां दधुस्त्वत्पुरोगता: ॥१॥

तव विलोकनात्-	(with) Thy vision (by seeing)
गोपिका-जना:	the Gopikaas
प्रमद-सङ्कुला:	with joy overcome
पङ्कजेक्षण	O Lotus eyed One!
अमृत-धारया	by the immortal bliss downpour
संप्लुता इव	drenched as if
स्तिमिततां	motionless
दधु:-	attained
त्वत्-पुरो-गता:	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
तस्थुषी 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 पर्यवेष्टयत् ।
गलसमुद्गतं प्राणमारुतं प्रतिनिरुन्धतीवातिहर्षुला ॥३॥

तव विभो-	Thy O Lord!
अपरा	another woman
कोमलं भुजं	Thy tender arms
निज-गल-अन्तरे	her own neck around
पर्यवेष्टयत्	wound
गल-समुद्गतं	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 पूगचर्वितम् ।
प्रतिगृहय्य तद्वक्त्रपङ्कजे 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
प्रतिगृहय्य	taking
तत्-वक्त्र-पङ्कजे	(in) her lotus like mouth
निदधती 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॥

विकरुण:	without any pity
वने संविहाय माम्-	in the forest leaving me
अपगत:-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
वीक्षित: 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 मुदाऽऽकुलैर्वल्लवीजनै: सममुपागतो यामुने तटे ।
मृदुकुचाम्बरै: कल्पितासने घुसृणभासुरे पर्यशोभथा: ॥६॥

इति मुदाकुलै:-	thus with them who were overwhelmed with joy
वल्लवीजनै:	the Gopikaas
समम्-उपागत:	with them went to
यामुने तटे	the Yamunaa banks
मृदु-कुच-अम्बरै:	with the soft upper garments (scarfs)
कल्पित-आसने	prepared seat (on that)
घुसृण-भासुरे	(which was) with saffron tainted
पर्यशोभथा:	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 धृतदयोदया: केचिदाश्रिते ।
कतिचिदीदृशा मादृशेष्वपीत्यभिहितो भवान् वल्लवीजनै: ॥७॥

कतिविधा कृपा	of how many varieties is kindness
के-अपि सर्वत:	some (people have) for all
धृत-दयोदया:	having compassion
केचित्-आश्रिते	some people for (their) dependents
कतिचित्-ईदृशा	some (people) are such (like Thee who)
मा-दृशेषु-अपि-	on people like me even (do not have pity)
इति-अभिहित:	thus were told
भवान्	Thou
वल्लवीजनै:	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 मयेत्यूचिवान् 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
चेतस: व:-	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 जीववल्लभा: प्रियतमो जनो नेदृशो मम ।
तदिह रम्यतां रम्ययामिनीष्वनुपरोधमित्यालपो विभो ॥९॥

अयि निशम्यतां	Oh please listen
जीववल्लभा:	most dear ones
प्रियतम: जन:	more dear person
न-ईदृश: 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-आलप:	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 मोदमेदुरैर्व्रजवधूजनै: साकमारमन् ।
कलितकौतुको रासखेलने गुरुपुरीपते पाहि मां गदात् ॥१०॥

इति गिरा-	thus by such declaration
अधिकं	even more
मोद-मेदुरै:-	filled with intense joy
व्रज-वधूजनै:	the Gopikaas of Vraja
साकम्-आरमन्	with them sporting
कलित-कौतुक:	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.

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केशपाशधृतपिञ्छिकाविततिसञ्चलन्मकरकुण्डलं
हारजालवनमालिकाललितमङ्गरागघनसौरभम् ।
पीतचेलधृतकाञ्चिकाञ्चितमुदञ्चदंशुमणिनूपुरं
रासकेलिपरिभूषितं तव हि रूपमीश कलयामहे ॥१॥

केश-पाश-धृत-	the beautiful lock of hair fixed
पिञ्छिका-विततिः-	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)
उदञ्चत्-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
गण्डलोलमणिकुण्डले युवतिमण्डलेऽथ 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-कुण्डले	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 कुतुकाकुला ।
वेषभूषणविलासपेशलविलासिनीशतसमावृता
नाकतो युगपदागता वियति वेगतोऽथ सुरमण्डली ॥३॥

वासुदेव तव	O Vaasudeva Thy
भासमानम्-इह	resplendent here
रास-केलि-रससौरभम्	Raasa Leelaa's resplendent and fragrant beauty
दूरत:-अपि खलु	from far also indeed
नारद-आगदितम्-	as Naarada described
आकलय्य	having heard
कुतुक-आकुला	(and so) filled with eagerness
वेष-भूषण-विलास-पेशल-	in dressing up with jewellery and in amorous display, experts
विलासिनी-शत-समावृता	beautiful women in hundreds surrounded
नाकत:	from the heaven
युगपत्-आगता	all together came
वियति वेगत:-	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 ।
पाणिसंक्वणितकङ्कणं 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-कृत-	soft foot beat making
ताल-मेलन-	(the keeping of) the beats
मनोहरम्	very pleasant
पाणि-संक्वणित-	hands clapping
कङ्कणम् च	and (mingled with the) sound of bangles
मुहु:-अंस-लम्बित-	again and again on the shoulders (of the Gopikaas) placed
कर-अम्बुजं	hands like lotuses
श्रोणि-बिम्ब-	on the waist
चलत्-अम्बरम्	fluttering of clothing
भजत रासकेलि-	meditate on the Raas Dance
रस-डम्बरम्	(with its) enthralling majesty

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 enthralling majesty of the Raas Dance let us meditate.

स्पर्धया विरचितानुगानकृततारतारमधुरस्वरे
नर्तनेऽथ ललिताङ्गहारलुलिताङ्गहारमणिभूषणे ।
सम्मदेन कृतपुष्पवर्षमलमुन्मिषद्दिविषदां 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
नर्तने-अथ	(and) while dancing, then
ललित-अङ्ग-हार-	the beautiful limbs captivatingly (moving)
लुलित-अङ्ग-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 सञ्चुचुम्ब 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)
सञ्चुचुम्ब भुजम्-	kissed the arm
अञ्चित-उरु-	sprouting big
पुलक-अङ्कुरा	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 सन्निधाय निजगण्डमाकुलितकुण्डलं
पुण्यपूरनिधिरन्ववाप तव पूगचर्वितरसामृतम् ।
इन्दिराविहृतिमन्दिरं भुवनसुन्दरं हि नटनान्तरे
त्वामवाप्य दधुरङ्गना: किमु न सम्मदोन्मददशान्तरम् ॥७॥

कापि गण्डभुवि	another one on the cheek area (of Thee)
सन्निधाय 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

दधु:-अङ्गना:	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
ब्रह्मसम्मदरसाकुला: सदसि केवलं ननृतुरङ्गना: ।
नाविदन्नपि 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-मेलनम्-	indeed the musical instruments
उपारतं	ceased
ब्रह्म-सम्मद-	(in) the Brahmic bliss
रस-आकुला:	(and) joy deeply immersed
सदसि केवलं	in a circle only
ननृतु:-अङ्गना:	kept dancing the women
न-अविदन्-अपि च	and not knowing also
नीविकां किमपि	of the knot of the string (loosening) anything 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?

मोदसीम्नि भुवनं विलाप्य विहृतिं समाप्य च ततो विभो
केलिसम्मृदितनिर्मलाङ्गनवघर्मलेशसुभगात्मनाम् ।
मन्मथासहनचेतसां पशुपयोषितां सुकृतचोदित-
स्तावदाकलितमूर्तिरादधिथ मारवीरपरमोत्सवान् ॥९॥

मोदसीम्नि	in the highest bliss
भुवनं विलाप्य	the world engulfing
विहृतिं समाप्य च	and the sport (dance) ending
तत: 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
पषुप-योषितां	of the cowherd women
सुकृत-चोदित:-	prompted by their meritorious deeds
तावत्-आकलित-मूर्ति:-	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.

केलिभेदपरिलोलिताभिरतिलालिताभिरबलालिभि:
स्वैरमीश ननु सूरजापयसि चारुनाम विहृतिं व्यधा: ।
काननेऽपि च विसारिशीतलकिशोरमारुतमनोहरे
सूनसौरभमये विलेसिथ विलासिनीशतविमोहनम् ॥१०॥

केलि-भेद-	by sports varied
परिलोलिताभि:-	(who were) exhausted
अति-लालिताभि:-	(and were) fondly caressed
अबलालिभि:	with those women
स्वैरम्-ईश	at will O Lord!
ननु सूरजा-पयसि	indeed (Thou) in the Yamunaa waters
चारु-नाम्	beautifully indeed
विहृतिं व्यधा:	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 Brahmaa Shiva and other gods
अपि-इह्	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.

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इति त्वयि रसाकुलं रमितवल्लभे वल्लवा:
कदापि पुरमम्बिकामितुरम्बिकाकानने ।
समेत्य भवता समं निशि निषेव्य दिव्योत्सवं
सुखं सुषुपुरग्रसीद्व्रजपमुग्रनागस्तदा ॥१॥

इति त्वयि	in this manner (when) Thou
रस-आकुलं	in bliss immersed
रमित-वल्लभे	were entertaining the Gopikaas
वल्लवा: कदापि	(at that time) the Gopas once
पुरम्-अम्बिका-कमितु:-	(to) the temple of Ambikaa's husband (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 सुषुपु:-	happily slept
अग्रसीत्-व्रजपम्-	swallowed Nanda Gopa
उग्रनाग:-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.

समुन्मुखमथोल्मुकैरभिहतेऽपि तस्मिन् बला-
दमुञ्चति भवत्पदे न्यपति पाहि पाहीति तै: ।
तदा खलु पदा भवान् समुपगम्य पस्पर्श तं
बभौ स च निजां तनुं समुपसाद्य वैद्यधरीम् ॥२॥

समुन्मुखम्-	who was looking up
अथ-उल्मुकै:-	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 तै:	save save, thus by them (was said)
तदा खलु	then indeed
पदा भवान्	by foot Thou
समुपगम्य	going near
पस्पर्श 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 सुदर्शनाख्योऽस्म्यहं
मुनीन् क्वचिदपाहसं त इह मां व्यधुर्वाहसम् ।
भवत्पदसमर्पणादमलतां गतोऽस्मीत्यसौ
स्तुवन् निजपदं ययौ व्रजपदं च गोपा मुदा ॥३॥

सुदर्शनधर प्रभो	Wielder of Sudarshana, O Lord!
ननु सुदर्शन-आख्य:-	indeed Sudarshana named
अस्मि-अहं	am I
मुनीन् क्वचित्-	the sages once
अपाहसं	(I) ridiculed
ते-इह मां	they here me
व्यधु:-वाहसम्	made a python
भवत्-पद-	Thy feet
समर्पणात्-	by contact

अमलतां गत:-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-
र्जहार धनदानुग: स किल शङ्खचूडोऽबला: ।
अतिद्रुतमनुद्रुतस्तमथ मुक्तनारीजनं
रुरोजिथ शिरोमणिं हलभृते च तस्याददा: ॥४॥

कदापि खलु	once indeed
सीरिणा विहरति	with Balaraam strolling about
त्वयि स्त्रीजनै:-	when Thou were (and) with the women folk
जहार धनद-अनुग:	kidnapped, Kuber's emissary
स किल	he indeed
शङ्खचूड:-	Shankhachooda
अबला:	the women
अतिद्रुतम्-	very hastily
अनुद्रुत:-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 ।
भवन्तममरीदृशाममृतपारणादायिनं
विचिन्त्य किमु नालपन् विरहतापिता गोपिका: ॥५॥

दिनेषु च	and all during the day
सुहृत्-जनै:-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-दृशाम्-	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.

भोजराजभृतकस्त्वथ कश्चित् कष्टदुष्टपथदृष्टिररिष्ट: ।
निष्ठुराकृतिरपष्ठुनिनादस्तिष्ठते स्म भवते वृषरूपी ॥६॥

भोजराज-भृतक:-	Kamsaa's emissary
तु-अथ कश्चित्	then some one
कष्ट-दुष्ट-	cruel and evil

पथ-दृष्टि:-अरिष्ट:	ways looking for, (named) Arishta
निष्ठुर-आकृति:-	terrific in appearance
अपष्ठु-निनाद:-	(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.

शाक्करोऽथ जगतीधृतिहारी मूर्तिमेष बृहतीं प्रदधान: ।
पङ्क्तिमाशु परिघूर्ण्य पशूनां छन्दसां निधिमवाप भवन्तम् ॥७॥

शाक्कर:-अथ	(this) bull then
जगती-धृति-हारी	(who was) the world's peace plunderer
मूर्तिम्-एष	in a form, he
बृहतीं प्रदधान:	(which was) huge assumed
पङ्क्तिम्-आशु	the herd soon
परिघूर्ण्य	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.

तुङ्गशृङ्गमुखमाश्वभियन्तं संगृहय्य रभसादभियं तम् ।
भद्ररूपमपि दैत्यमभद्रं मर्दयन्नमदय: 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-अमदय:	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 वृषस्थितिरुर्व्याम् ।
वर्धते च वृषचेतसि भूयान् मोद इत्यभिनुतोऽसि सुरैस्त्वम् ॥९॥

चित्रम्-अद्य	surprisingly now (today)
भगवन्	O Lord!
वृष-घातात्	by the bull's killing
सुस्थिरा-अजनि	very firm has become
वृष-स्थिति:-	the righteousness (Dharma's) status
उर्व्याम्	on the earth
वर्धते च	and is increasing
वृष-चेतसि	in Indra's mind
भूयान् मोद	great joy
इति-अभिनुत:-असि	thus praised were
सुरै:-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 ।
इत्थमात्तहसितै: सह गोपैर्गेहगस्त्वमव वातपुरेश ॥१०॥

औक्षकाणि	O bulls
परिधावत दूरं	run away far

वीक्ष्यताम्-	see
अयम्-इह-	this here
उक्षविभेदी	the bull slayer
इत्थम्-आत्त-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.

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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 रूक्षैर्नादैः समुद्वेजितसर्वलोकः ।
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)
समुद्वेजित-सर्व-लोकः	frightening all the worlds
भवत्-विलोक-अवधि	Thee sighting until
गोपवाटीं 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.

तार्क्ष्यार्पिताङ्घ्रेस्तव तार्क्ष्य एष चिक्षेप वक्षोभुवि नाम पादम् ।
भृगोः पदाघातकथां निशम्य स्वेनापि शक्यं तदितीव मोहात् ॥३॥

तार्क्ष्य-अर्पित-	on Garuda placed
अङ्घ्रेः-तव	feet of Thee
तार्क्ष्य एष चिक्षेप	horse this, threw (kicked)
वक्षोभुवि	on the chest area
नाम पादम्	indeed his foot
भृगोः पद-आघात-	of (sage) Bhrigu, 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 Bhrigu having hit Thee with the foot, he deludedly thought that he too could do so.

प्रवञ्चयन्नस्य खुराञ्चलं द्रागमुञ्च चिक्षेपिथ दूरदूरम्
सम्मूर्च्छितोऽपि ह्यतिमूर्च्छितेन क्रोधोष्मणा खादितुमाद्रुतस्त्वाम् ॥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-उष्मणा	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 कृतधीश्च वाहादण्डं न्यधास्तस्य मुखे तदानीम् ।
तद् वृद्धिरुद्धश्वसनो 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-श्वसन:	(by) choking of breath
गतासु:	(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 पशो: सुराणां प्रसादके नूत्न इवाश्वमेधे ।
कृते त्वया हर्षवशात् सुरेन्द्रास्त्वां तुष्टुवु: केशवनामधेयम् ॥६॥

आलम्भ-	by killing
मात्रेण पशो:	merely, of the animal
सुराणाम् प्रसादके	to the god's pleasure (joy)
नूत्न इव-	new as if
अश्वमेधे	in the Ashvamedha sacrifice
कृते त्वया	done by Thee
हर्षवशात्	inspired by joy
सुरेन्द्रा:-त्वां	the gods Thee
तुष्टुवु:	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 तद्वधोत्कं प्रतिरुध्य वाचा।
प्राप्तेन केशिक्षपणावसाने श्रीनारदेन त्वमभिष्टुतोऽभू: ॥७॥

कंसाय ते	to Kansa Thy

शौरि-सुतत्वम्-उक्त्वा	Vasudeva"s son having said
तं तत्-	him (Kansa), his (Vasudeva's)
वध-उत्कं	killing eagerness
प्रतिरुध्य वाचा	dissuading verbally
प्राप्तेन	who had come
केशि-क्षपण-अवसाने	at the end of Keshi's destruction
श्री-नारदेन त्वम्-	by Shri Naarada, Thou
अभिष्टुत:-अभू:	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 गोपै: सह काननान्ते निलायनक्रीडनलोलुपं त्वाम् ।
मयात्मज: प्राप दुरन्तमायो व्योमाभिधो व्योमचरोपरोधी ॥८॥

कदापि	once
गोपै: सह	with the Gopas
काननान्ते	in the forest
निलायन-क्रीडन-लोलुपं	hide and seek game engaged in
त्वाम्	Thee
मय-आत्मज:	Maya's son
प्राप	approached
दुरन्त-माय:	(who had) immense magical powers
व्योम-अभिध:	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
चोरायित:	(acting) as a thief
गोप-शिशून्	the Gopa boys
पशून्-च	and the cows
गुहासु कृत्वा	in a cave doing (putting)
पिदधे शिलाभि:-	closed (the caves) with stones
त्वया च बुद्ध्वा	and by Thee, understanding (the situation)
परिमर्दित:-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 विधैश्चाद्भुतकेलिभेदैरानन्दमूर्च्छामतुलां व्रजस्य ।
पदे पदे नूतनयन्नसीमां परात्मरूपिन् पवनेश पाया: ॥१०॥

एवं विधै:-च-	this and such like
अद्भुत-	strange
केलि-भेदै:-	sports of different kinds
आनन्द-मूर्च्छाम्-	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
पाया:	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.

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कंसोऽथ नारदगिरा व्रजवासिनं त्वा-
माकर्ण्य दीर्णहृदय: स हि गान्दिनेयम् ।
आहूय कार्मुकमखच्छलतो भवन्त-
मानेतुमेनमहिनोदहिनाथशायिन् ॥१॥

कंस:-अथ	Kansa then
नारद-गिरा	from Naarada's speech
व्रजवासिनं त्वां	(who was) residing in Vraja, Thee
आकर्ण्य	hearing (to be Naaraayana)
दीर्ण-हृदय:	with a fearful heart
स हि	he (Kansa) indeed
गान्दिनेयम्	the son of Gaandini (Akrura)
आहूय	called
कार्मुक-मख:-छलत:	(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.

अक्रूर एष भवदंघ्रिपरश्चिराय
त्वद्दर्शनाक्षममना: क्षितिपालभीत्या ।
तस्याज्ञयैव पुनरीक्षितुमुद्यतस्त्वा-
मानन्दभारमतिभूरितरं बभार ॥२॥

अक्रूर एष	this Akrura
भवत्-अंघ्रि-पर:-	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
पुन:-	again
ईक्षितुम्-उद्यत:-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
भवत: निवासं	to Thy abode
गच्छन्	(while) going
मनोरथ-गणान्-	thoughts innumerable
त्वयि धार्यमाणान्	in Thee placing
आस्वादयन् मुहु:-	(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 क्वनु वीक्षित: स्या-
दित्थं 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 परिष्वजेयम्	will at all embrace
किं वक्ष्यते	what will he say
स खलु मां	he indeed to me
क्वनु वीक्षित: स्यात्	where seen will he be
इत्थं निनाय	in this manner, carrying along
स भवन्मयम्-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.

भूय: क्रमादभिविशन् भवदंघ्रिपूतं
वृन्दावनं हरविरिञ्चसुराभिवन्द्यम् ।
आनन्दमग्न इव लग्न इव प्रमोहे
किं किं दशान्तरमवाप न पङ्कजाक्ष ॥५॥

भूय: क्रमात्-	again gradually
अभिविशन्	entering
भवत्-अंघ्रि-पूतम्	by Thy feet purified
वृन्दावनम्	Vrindaavana
हर्-विरिञ्च-सुर-	by Shiva Brahma and other gods
अभिवन्द्यम्	honoured
आनन्द-मग्न इव	in bliss immersed as if
लग्न 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!

पश्यन्नवन्दत भवद्विहृतिस्थलानि
पांसुष्ववेष्टत भवच्चरणाङ्कितेषु ।
किं ब्रूमहे बहुजना हि तदापि जाता
एवं तु भक्तितरला विरला: परात्मन् ॥६॥

पश्यन्-अवन्दत	seeing, he prostrated
भवत्-विहृति-स्थलानि	Thy sporting places
पांसुषु-अवेष्टत	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
भक्तितरला:	devotees intense
विरला:	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 भवद्भवनसन्निधिमन्वयासीत् ॥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-उह्यमान:	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.

तावद्ददर्श पशुदोहविलोकलोलं
भक्तोत्तमागतिमिव प्रतिपालयन्तम् ।

भूमन् भवन्तमयमग्रजवन्तमन्त-
र्ब्रह्मानुभूतिरससिन्धुमिवोद्वमन्तम् ॥८॥

तावत्-ददर्श	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)
अन्त:-ब्रह्म-अनुभूति-	(his own) internal Brahmic experiences'
रस-सिन्धुम्-इव-उद्वमन्तम्	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

मन्द्-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 ।
हर्षान्मिताक्षरगिरा 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
हर्षात्-	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 साकममितादरमर्चयित्वा
तं यादवं तदुदितां निशमय्य वार्ताम् ।

गोपेषु भूपतिनिदेशकथां निवेद्य
नानाकथाभिरिह तेन निशामनैषी: ॥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-कथाभि:-	by various talks
इह तेन	here with him
निशाम्-अनैषी:	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 प्रमदाभिरुच्चै-
राशङ्कितो निशि मरुत्पुरनाथ पाया: ॥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
धूर्त: विलम्बते	the rascal (Krishna) is tarrying

इति प्रमदाभि:-	thus by the ladies
उच्चै: आशङ्कित:	greatly suspected
निशि	in the night
मरुत्पुरनाथ	O Lord of Guruvaayur!
पाया:	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.

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निशमय्य तवाथ यानवार्तां भृशमार्ता: पशुपालबालिकास्ता: ।
किमिदं किमिदं कथं न्वितीमा: समवेता: परिदेवितान्यकुर्वन् ॥१॥

निशमय्य	hearing
तव-अथ	(of) Thy, then
यान-वार्ताम्	departure news
भृशम्-आर्ता:	very much saddened
पशुपाल-बालिका:-ता:	the cowherd girls, they
किम्-इदं किम्-इदं	what is this, what is this
कथं नु-इति-	how is this, thus
इमा: समवेता:	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 विसृजेदनन्यनाथाः ।
बत नः किमु दैवमेवमासीदिति तास्त्वद्गतमानसा विलेपुः ॥२॥

करुणा-निधिः-	the compassion repository
एष नन्द-सूनुः	this Nanda's son
कथम्-अस्मान्-	how come us
विसृजेत्-अनन्यनाथाः	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-गत-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 सन्निधिं वो भविता साधु मयैव सङ्गमश्री: ।
अमृताम्बुनिधौ निमज्जयिष्ये द्रुतमित्याश्वसिता वधूरकार्षी: ॥४॥

अचिरात्-उपयामि	very soon (I) will come back
सन्निधिं व:	near you all
भविता साधु	(and) will be good (many)
मया-एव	with me only
सङ्गम-श्री:	meetings happy
अमृत-अम्बुनिधौ	in the nectar ocean
निमज्जयिष्ये	I shall immerse you
द्रुतम्-इति-आश्वासिता:	soon, thus consolations
वधू:-अकार्षी:	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 सयाच्ञमुच्चै: अतिदूरं वनिताभिरीक्ष्यमाण: ।
मृदु तद्दिशि पातयन्नपाङ्गान् सबलोऽक्रूररथेन निर्गतोऽभू: ॥५॥

सविषादभरं	with great sorrow
सयाच्ञम्-	begging
उच्चै:-अतिदूरम्	loudly till far
वनिताभि:-	by the women's
ईक्ष्यमाण:	following glances
मृदु तत्-दिशि	gently in that direction
पातयन्-	casting
अपाङ्गान्	sidelong glances
सबल:-	with Balaraama
अक्रूर-रथेन	in Akrura's chariot
निर्गत:-अभू:	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 ।
वनमार्तमृगं विषण्णवृक्षं समतीतो यमुनातटीमयासी: ॥६॥

अनसा बहुलेन	by carts many
वल्लवानां मनसा	(and) by the Gopikaa's minds
च-अनुगत:-अथ	being followed then
वल्लभानाम्	by the Gopas
वनम्-आर्तमृगम्	the forests with the sorrowful animals
विषण्ण-वृक्षम्	and the sad trees
समतीत:	crossed
यमुना-तटीम्-	and the banks of Yamunaa
अयासी:	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 गान्दिनेय: ।
विवशोऽजनि किं न्विदं विभोस्ते ननु चित्रं त्ववलोकनं 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
गान्दिनेय:	Gaandinee (Akrura)
विवश:-अजनि	helpless became
किम् नु-इदम्	what indeed is this
विभो:-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 हर्षसिन्धोरनुवृत्त्या पुलकावृतो ययौ त्वाम् ॥९॥

स तदा	he then
परमात्म-सौख्य-सिन्धौ	in the supreme bliss ocean
विनिमग्नः प्रणुवन्	immersed (and) praising
प्रकार-भेदैः	in different ways (of Saguna and Nirguna)
अविलोक्य	not seeing Thee

पुन:-च	and again
हर्ष-सिन्धो:-	in the bliss ocean
अनुवृत्त्या	continuing to be
पुलक-आवृत:	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
पुलक:-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.

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सम्प्राप्तो मथुरां दिनार्धविगमे तत्रान्तरस्मिन् वस-
न्नारामे विहिताशन: सखिजनैर्यात: पुरीमीक्षितुम् ।
प्रापो राजपथं चिरश्रुतिधृतव्यालोककौतूहल-
स्त्रीपुंसोद्यदगण्यपुण्यनिगलैराकृष्यमाणो नु किम् ॥१॥

सम्प्राप्त: 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-आशन:	having finished eating food
सखि-जनै:-यात:	with friend folks (Thou) went to
पुरीम्-ईक्षितुम्	the city to see (around)
प्राप: राजपथं	(Thou) reached the main road
चिर-श्रुति-धृत-	for long hearing (about Thee, and so) holding
व्यालोक-कौतूहल-	to see (Thee) the eagerness
स्त्री-पुंस-	women and men
उद्यत्-अगण्य-पुण्य-निगलै:-	(whose) arising innumerable merits (in a) chain (like)
आकृष्यमाण:	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: त्वन्मूर्तिवद्योषित:
सम्प्राप्ता विलसत्पयोधररुचो लोला भवत् दृष्टिवत् ।
हारिण्यस्त्वदुर:स्थलीवदयि ते मन्दस्मितप्रौढिव-
न्नैर्मल्योल्लसिता: कचौघरुचिवद्राजत्कलापाश्रिता: ॥२॥

त्वत्-पाद्-द्युतिवत्	Thy feet glow like
सराग-सुभगा:	1)with reddish tinge beautiful 2)with intense love, radiant
त्वत्-मूर्तिवत्-योषित:	Thy form like, the women
सम्प्राप्ता:	assembled
विलसत्-पयोधर-रुच:	1) sporting the rain bearing cloud lustre 2)having breasts beautiful
लोला	1) moving about 2) desirous (of seeing Thee)
भवत्-दृष्टिवत्	Thy eyes like
हारिण्य:	1) wearing necklaces 2) attractive
त्वत्-उर:स्थलीवत्-	Thy chest area like
अयि ते	O Thou! Thy
मन्द्-स्मित-प्रौढिवत्	mild smile's majesty like
नैर्मल्य-उल्लसिता:	(because of) purity, shining
कचौघ-रुचिवत्-	(Thy) cluster of hair beauty like
राजत्-कलाप-आश्रिता:	1) adorned by peacock feather stuck in them 2) 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.

तासामाकलयन्नपाङ्गवलनैर्मोदं प्रहर्षाद्भुत-
व्यालोलेषु जनेषु तत्र रजकं कञ्चित् पटीं प्रार्थयन् ।
कस्ते दास्यति राजकीयवसनं याहीति तेनोदित:
सद्यस्तस्य करेण शीर्षमहृथा: सोऽप्याप पुण्यां गतिम् ॥३॥

तासाम्-आकलयन्-	to them (the women) causing
अपाङ्ग-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
क:-ते दास्यति	who to you is going to give
राजकीय-वसनं	royal robes
याहि-इति	go away', thus
तेन-उदित:	by him being said
सद्य:-तस्य	at once his (head)
करेण शीर्षम्-अहृथा:	by hand head (Thou) cut off
स:-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 ।
मालाभि: स्तबकै: स्तवैरपि पुनर्मालाकृता मानितो
भक्तिं तेन वृतां दिदेशिथ परां लक्ष्मीं च लक्ष्मीपते ॥४॥

भूय:	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

क: वेद	who can fathom
जीवात्मनाम्	of embodied souls
मालाभि: स्तबकै:	with garlands and bouquets
स्तवै:-अपि	and hymns of praise also
पुन:-मालाकृता	again by a garland maker
मानित: 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.

कुब्जामब्जविलोचनां पथिपुनर्दृष्ट्वाऽङ्गरागे तया
दत्ते साधु किलाङ्गरागमददास्तस्या महान्तं हृदि ।
चित्तस्थामृजुतामथ प्रथयितुं गात्रेऽपि तस्या: स्फुटं
गृह्णन् मञ्जु करेण तामुदनयस्तावज्जगत्सुन्दरीम् ॥५॥

कुब्जाम्-अब्ज-विलोचनाम्	to the hunched backed woman who was lotus eyed
पथि-पुन:-दृष्ट्वा-	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
तस्या: महान्तम्	to her intense (love)
हृदि चित्तस्थाम्-	in heart, which was there in her mind (also)
ऋजुताम्-अथ	that s traightness then
प्रथयितुं गात्रे-अपि	to manifest in the body also

तस्या: स्फुटं गृह्णन्	for her clearly holding
मञ्जु करेण	with (Thy) beautiful hand
ताम्-उदनय:-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
यत्किञ्चिद्ददते स्म शक्त्यनुगुणं ताम्बूलमाल्यादिकम् ।
गृह्णान: कुसुमादि किञ्चन तदा मार्गे निबद्धाञ्जलि-
र्नातिष्ठं बत हा यतोऽद्य विपुलामार्तिं व्रजामि प्रभो ॥६॥

तावत्	then
निश्चित-वैभवा:-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.,
गृह्णान: कुसुम-आदि	carrying flowers etc
किञ्चन तदा मार्गे	some, at that time, in the path
निबद्ध-अञ्जलि:	with joined palms (in salutation)
न-अतिष्ठं	did not stand (I)
बत हा यत:-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.

एष्यामीति विमुक्तयाऽपि भगवन्नालेपदात्र्या तया
दूरात् कातरया निरीक्षितगतिस्त्वं प्राविशो गोपुरम् ।
आघोषानुमितत्वदागममहाहर्षोल्ललद्देवकी-
वक्षोजप्रगलत्पयोरसमिषात्त्वत्कीर्तिरन्तर्गता ॥७॥

एष्यामि-इति	I shall come thus
विमुक्तया-अपि	though sent away
भगवन्-	O Lord!
आलेपदात्र्या	(by her) who gave Thee unguents
तया दूरात्	by her from far
कातरया	disdainfully
निरीक्षित-गतिः-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-कीर्तिः-	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 पुरुषैर्दूरेण दत्तान्तरः ।
स्रग्भिर्भूषितमर्चितं वरधनुर्मा मेति वादात् पुरः
प्रागृह्णाः समरोपयः किल समाक्राक्षीरभाङ्क्षीरपि ॥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,
स्रग्भिः-भूषितम्-	with garlands adorned
अर्चितं वर-धनुः-	and worshipped the great bow
मा मा-इति	do not do not thus
वादात् पुरः	saying, before (that),
प्रागृह्णाः	taking hold of and lifting
समरोपयः किल	strung it, indeed
समाक्राक्षीः-	and drew it
अभाङ्क्षीः-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-
श्चापध्वंसमहाध्वनिस्तव विभो देवानरोमाञ्चयत् ।
कंसस्यापि च वेपथुस्तदुदितः कोदण्डखण्डद्वयी-
चण्डाभ्याहतरक्षिपूरुषरवैरुत्कूलितोऽभूत् त्वया ॥९॥

श्वः	tomorrow

कंस-क्षपण-उत्सवस्य	of the Kansa's slaying festival's
पुरत: प्रारम्भ-तूर्य-उपम:-	before, beginning with the initial drum beat like
चाप-ध्वंस-महा-ध्वनि:-	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
वेपथु:-तत्-उदित:	trembling from that arose
कोदण्ड-खण्ड-द्वयी-	with the bow's two pieces
चण्ड-अभ्याहत-	severely beaten
रक्षि-पूरुष-रवै:-	the guard's cries
उत्कूलित:-अभूत्	(the sound) was made to overflow (or 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.

शिष्टैर्दुष्टजनैश्च दृष्टमहिमा प्रीत्या च भीत्या तत:
सम्पश्यन् पुरसम्पदं प्रविचरन् सायं गतो वाटिकाम् ।
श्रीदाम्ना सह राधिकाविरहजं खेदं वदन् प्रस्वप-
न्नानन्दन्नवतारकार्यघटनाद्वातेश संरक्ष माम् ॥१०॥

शिष्टै:-	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
तत: सम्पश्यन्	then seeing
पुर-सम्पदं प्रविचरन्	the city's prosperity, moving about
सायं गत: वाटिकाम्	in the evening went to the garden

श्रीदाम्ना सह	with Shreedaamaa
राधिका-विरह्जं खेदं	Raadhaa's separation causing sorrow
वदन् प्रस्वपन्-	talking about and then sleeping
आनन्दन्-	and feeling happy
अवतार-कार्य-घटनात्-	at the impending fulfilment of the purpose of 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.

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प्रात: सन्त्रस्तभोजक्षितिपतिवचसा प्रस्तुते मल्लतूर्ये
सङ्घे राज्ञां च मञ्चानभिययुषि गते नन्दगोपेऽपि हर्म्यम् ।
कंसे सौधाधिरूढे त्वमपि सहबल: सानुगश्चारुवेषो
रङ्गद्वारं गतोऽभू: कुपितकुवलयापीडनागावलीढम् ॥१॥

प्रात:	early next morning
सन्त्रस्त-भोज-	at the frightened Kansa
क्षितिपति-वचसा	king's command
प्रस्तुते मल्ल-तूर्ये	was commenced the wrestling by the beating of the drums
सङ्घे राज्ञां च	and the assembly of kings
मञ्चान्-अभिययुषि	to their seats had ascended
गते नन्दगोपे-	Nandagopa had gone

अपि हर्म्यम्	also to the palace
कंसे-सौध-अधिरूढे	and Kansa had climbed to the top balcony of his palace
त्वम्-अपि सह-बल:	Thou also along with Balaraam
सानुग:-चारु-वेष:	and with friends, attractively dressed
रङ्ग-द्वारं गत:-अभू:	to the gate of the arena went (which was)
कुपित-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 मार्गाद्द्रुतमिति वचसा निष्ठुरक्रुद्धबुद्धे-
रम्बष्ठस्य प्रणोदादधिकजवजुषा हस्तिना गृह्यमाण: ।
केलीमुक्तोऽथ गोपीकुचकलशचिरस्पर्धिनं कुम्भमस्य
व्याहत्यालीयथास्त्वं चरणभुवि पुनर्निर्गतो वल्गुहासी ॥२॥

पापिष्ठ-अपेहि	O wicked one, move away
मार्गात्-द्रुतम्-	from the way quickly
इति वचसा	thus saying
निष्ठुर-क्रुद्ध-बुद्धे-	the cruel and angry minded
अम्बष्ठस्य प्रणोदात्-	mahout's prompting
अधिक-जव-जुषा	more speed taking
हस्तिना गृह्यमाण:	by the elephant (Thou) being caught
केली-मुक्त:-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
पुन:-निर्गत:	(Thou) again came out
वल्गु-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 हारमेभिर्ललितविरचितं राधिकायै दिशेति ॥३॥

हस्त-प्राप्य:-अपि-	in the hands grasped also
अगम्य: 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
पुन:-अभिपतत:-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 मङ्गल्याङ्गभङ्गीरभसहृतमनोलोचना वीक्ष्य लोका: ।
हंहो धन्यो हि नन्दो नहि नहि पशुपालाङ्गना नो यशोदा
नो नो धन्येक्षणा: स्मस्त्रिजगति वयमेवेति सर्वे शशंसु: ॥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-हृत-मन:-लोचना	forcefully drawing the mind and eyes
वीक्ष्य लोका:	seeing, the people (exclaimed)
हंहो धन्य हि नन्द:	Oh! Fortunate indeed is Nanda
नहि नहि पशुपाल-अङ्गना	no no the Gopa women
नो यशोदा	no Yashodaa
नो नो धन्य-ईक्षणा: स्म:-	no no fortunate are we the onlookers
त्रिजगति	in the three worlds
वयम्-एव-इति	we alone (are fortunate) thus
सर्वे शशंसु:	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 साक्षान्निरवधि परमानन्दसान्द्रप्रकाशं
गोपेशु त्वं व्यलासीर्न खलु बहुजनैस्तावदावेदितोऽभूः ।
दृष्ट्वऽथ त्वां तदेदंप्रथममुपगते पुण्यकाले जनौघाः
पूर्णानन्दा विपापाः सरसमभिजगुस्त्वत्कृतानि 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 व्यलासीः-	among the Gopas Thou shone
न खलु बहु-जनैः-	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॥

चाणूर: मल्लवीर:-	Chaanoora, the champion wrestler
तदनु नृप-गिरा	thereafter, at the king's command
मुष्टिक: मुष्टिशाली	Mushtika, the boxer
त्वां रामं च-अभिपेदे	Thee and Balaraama attacked
झटझटिति मिथ:	loudly and mutually
मुष्टि-पात-अति-रूक्षम्	with fists and blows fierce
उत्पात-आपातन-आकर्षण-	throwing up, pushing down and dragging
विविध-रणानि-	(such) various methods of fight
आसतां तत्र चित्रं	which were there, what a wonder
मृत्यो: प्राक्-एव	even before death
मल्लप्रभु:-अगमत्-अयं	this champion of wrestling attained
भूरिश: 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 पोथयामासिथोर्व्यां
पिष्टोऽभून्मुष्टिकोऽपि द्रुतमथ हलिना नष्टशिष्टैर्दधावे ॥७॥

हा धिक् कष्टं	alas! How bad!
कुमारौ सुललित-वपुषौ	the two boys, tender bodied
मल्लवीरौ कठोरौ	the (two) wrestlers are tough
न द्रक्ष्याम:	(we will) not see (this fight)
व्रजाम:-त्वरितम्-	will go away quickly
इति जने भाषमाणे	thus when people were talking
तदानीम् चाणूरं 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-उर्व्यां	(Thou) threw him on the earth
पिष्टः-अभूत्-मुष्टिकः-अपि	crushed was Mushtika also
द्रुतम्-अथ हलिना	quickly then by Balaraama
नष्ट-शिष्टैः-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 तूर्यं खलमतिरविदन् कार्यमार्यान् पितृंस्ता-
नाहन्तुं व्याप्तमूर्तेस्तव च समशिषद्दूरमुत्सारणाय ।
रुष्टो दुष्टोक्तिभिस्त्वं गरुड इव गिरिं मञ्चमञ्चन्नुदञ्चत्-
खड्गव्यावल्गदुस्संग्रहमपि च हठात् प्राग्रहीरौग्रसेनिम् ॥८॥

कंस संवार्य तूर्यं	Kansa, stopping the drums
खल-मतिः-अविदन्	(he) the wicked not knowing
कार्यम्-	what to do
आर्यान्-पितृन्-तान्-आहन्तुं	those respected parents to be killed
व्याप्तमूर्तेः-तव	O Omniscient Lord! Thine (the parents)
च समशिषत्-	and ordered
दूरम्-उत्सारणाय	to drive far away
रुष्टः 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-व्यावल्ग-	raised up sword brandishing
दुस्संग्रहम्-अपि	(so) difficult to catch hold of (such Kansa)
च हठात् प्राग्रहीः-	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-
त्त्वय्यापात्ये तदैव त्वदुपरि पतिता नाकिनां पुष्पवृष्टिः ।
किं किं ब्रूमस्तदानीं सततमपि भिया त्वद्गतात्मा स भेजे
सायुज्यं त्वद्वधोत्था परम परमियं वासना कालनेमेः ॥९॥

सद्यः निष्पिष्ट-सन्धिं	immediately crushing his joints
भुवि नरपतिम्-आपात्य	on the ground the king hurling
तस्य-उपरिष्टात्-	on top of him
त्वयि-आपात्ये तदा-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 भेजे	thinking of you he attained
सायुज्यं त्वत्-वध-उत्था	union with Thee, arising from Thee killing him
परम परम-इयं	O Supreme Being! This alone
वासना कालनेमेः	was the vaasanaa (past life's tendency), of 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 पिष्ट्वा द्रुतमथ पितरौ सन्नमन्नुग्रसेनं
कृत्वा राजानमुच्चैर्यदुकुलमखिलं मोदयन् कामदानैः ।
भक्तानामुत्तमं चोद्धवममरगुरोराप्तनीतिं सखायं
लब्ध्वा तुष्टो नगर्यां पवनपुरपते रुन्धि मे सर्वरोगान् ॥१०॥

तत्-भ्रातृन्-अष्ट पिष्ट्वा	his eight brothers killing
द्रुतम्-अथ	quickly then
पितरौ सन्नमन्-	prostrating before the parents
उग्रसेनं कृत्वा राजानम्-	Ugrasena making the king
उच्चैः-यदुकुलम्-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-नीतिं	who had received the ethics from the preceptors of gods (Brahaspati)
सखायं लब्ध्वा	getting as friend
तुष्टः नगर्यां	satisfied (resided) in the capital city
पवनपुरपते	O Lord of Guruvaayur!
रुन्धि 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.

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गत्वा सान्दीपनिमथ चतुष्षष्टिमात्रैरहोभि:
सर्वज्ञस्त्वं सह मुसलिना सर्वविद्या गृहीत्वा ।
पुत्रं नष्टं यमनिलयनादाहृतं दक्षिणार्थं
दत्वा तस्मै निजपुरमगा नादयन् पाञ्चजन्यम् ॥१॥

गत्वा सान्दीपनिम्-अथ	going to the sage Saandipani, then
चतु:-षष्टि-मात्रै:-अहोभि:	in 64 days only
सर्वज्ञ:-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-अर्थं	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 पशुपसुदृश: प्रेमभारप्रणुन्ना:
कारुण्येन त्वमपि विवश: प्राहिणोरुद्धवं तम् ।
किञ्चामुष्मै परमसुहृदे भक्तवर्याय तासां
भक्त्युद्रेकं सकलभुवने दुर्लभं दर्शयिष्यन् ॥२॥

स्मृत्वा स्मृत्वा	remembering again and again
पशुप-सुदृश:	the beautiful Gopikas
प्रेम-भार-प्रणुन्ना:	who were overwhelmed with love for Thee
कारुण्येन	with compassion

त्वम्-अपि विवश:	Thou also were overcome
प्राहिणो:-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
त्वद्वार्ताभिर्बहु स रमयामास नन्दं यशोदाम् ।
प्रातर्दृष्ट्वा मणिमयरथं शङ्किता: पङ्कजाक्ष्य:
श्रुत्वा प्राप्तं भवदनुचरं त्यक्तकार्या: समीयु: ॥३॥

त्वत्-माहात्म्य-	Thy greatness (and)
प्रथिम-पिशुनं	magnitude indicating
गोकुलं प्राप्य सायं	to Gokula reaching in the evening
त्वत्-वार्ताभि:-बहु	with Thy many news
स रमयामास	he (Uddhava) delighted
नन्दं यशोदाम्	Nanda and Yashodaa
प्रात:-दृष्ट्वा	in the morning seeing
मणिमय-रथं	the bejewelled chariot
शङ्किता: पङ्कजाक्ष्य:	suspecting, the lotus eyed women
श्रुत्वा प्राप्तं	hearing (that) had come
भवत्-अनुचरं	Thy emissary (follower)
त्यक्त-कार्या:	abandoning their work
समीयु:	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.

दृष्ट्वा चैनं त्वदुपमलसद्वेषभूषाभिरामं
स्मृत्वा स्मृत्वा तव विलसितान्युच्चकैस्तानि तानि ।
रुद्धालापा: कथमपि पुनर्गद्गदां वाचमूचु:
सौजन्यादीन् निजपरभिदामप्यलं विस्मरन्त्य: ॥४॥

दृष्ट्वा च-एनं	and seeing him
त्वत्-उपम-	similar to Thee
लसत्-वेष-भूषा-अभिरामं	donning clothes and ornaments charming
स्मृत्वा स्मृत्वा	remembering again and again
तव विलसितानि-	Thy various deeds
उच्चकै:-तानि तानि	thoroughly all of them
रुद्ध-आलापा:	choking for words
कथम्-अपि	somehow
पुन:-गद्गदां	again with faltering
वाचम्-ऊचु:	words spoke
सौजन्य-आदीन्	behaviour etc.,
निज-पर-भिदाम्-	self and others' difference
अपि-अलं	also completely
विस्मरन्त्य:	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 किं त्वं पितृजनकृते प्रेषितो निर्दयेन
क्वासौ कान्तो नगरसुदृशां हा हरे नाथ पाया: ।
आश्लेषाणाममृतवपुषो हन्त ते चुम्बनाना-
मुन्मादानां कुहकवचसां विस्मरेत् कान्त का वा ॥५॥

श्रीमान् किं त्वं	O Sir! Is it (that) you
पितृजन-कृते	for the sake of the parents
प्रेषित: निर्दयेन	are sent by the heart-less one
क्व-असौ कान्त:	where is that (Krishna) beloved
नगर-सुदृशां	of the city beauties
हा हरे नाथ पाया:	O Hari! O Lord! protect us
आश्लेषाणाम्-	of the embraces
अमृत-वपुष:	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
मन्दोद्भिन्नश्रमजलकणं लोभनीयं त्वदङ्गम् ।
कारुण्याब्धे सकृदपि समालिङ्गितुं दर्शयेति
प्रेमोन्मादाद्भुवनमदन त्वत्प्रियास्त्वां विलेपु: ॥६॥

रास-क्रीडा	during the Raasa dance
लुलित-ललितं	which was done up, the beautiful
विश्लथत्-केश-पाशं	dishevelled untied (loosened) hair

मन्द-उद्भिन्न-	the slight appearance (of)
श्रमजल-कणं	of the sweat drops due to exertion
लोभनीयं त्वत्-अङ्गम्	enchanting Thy form
कारुण्य-अब्धे	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 विलेपु:	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-
स्त्वत्सन्देशै: प्रकृतिमनयत् सोऽथ विज्ञानगर्भै: ।
भूयस्ताभिर्मुदितमतिभिस्त्वन्मयीभिर्वधूभि-
स्तत्तद्वार्तासरसमनयत् कानिचिद्वासराणि ॥७॥

एवं-प्रायै:-	of such kind
विवश-वचनै:-	of despairful words
आकुला: गोपिका:-ता:-	overwhelmed with grief, those Gopikaas
त्वत्-सन्देशै:	with Thy messages (of deep knowledge)
प्रकृतिम्-अनयत्	came to their own selves (became normal)
स:-अथ	he (Uddhava) then
विज्ञान-गर्भै:	with knowledge of self full of
भूय:-	thereafter
ताभि:-मुदितमतिभि:-	with them who were delighted

त्वत्-मयीभि:-वधूभि:-	and who were absorbed in Thee, with (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.

त्वत्प्रोद्गानै: सहितमनिशं सर्वतो गेहकृत्यं
त्वद्वार्तैव प्रसरति मिथ: सैव चोत्स्वापलापा: ।
चेष्टा: प्रायस्त्वदनुकृतयस्त्वन्मयं सर्वमेवं
दृष्ट्वा तत्र व्यमुहदधिकं विस्मयादुद्धवोऽयम् ॥८॥

त्वत्-प्रोद्गानै: सहितम्-	with songs about Thee
अनिशं सर्वत:	always everywhere
गेह-कृत्यं	household chores
त्वत्-वार्ता-एव	Thy tale alone
प्रसरति	goes on
मिथ: सा-एव	amongst them that alone
च-उत्स्व-अपलापा:	in dreams speaking
चेष्टा: प्राय:-	actions mostly
त्वत्-अनुकृतय:-	were Thy imitations
त्वत्-मयं	Thyself personified
सर्वम्-एवं	everything altogether
दृष्ट्वा तत्र	seeing there
व्यमुहत्-अधिकं	was stunned very greatly
विस्मयात्-उद्धव:-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 त्वत्प्रियो निर्जने मा-
मित्थंवादैररमदयं त्वत्प्रियामुत्पलाक्षीम् ॥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-प्रिय:	your beloved (Krishna)
निर्जने माम्-	when alone, to me
इत्थं-वादै:-	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.

एष्यामि द्रागनुपगमनं केवलं कार्यभारा-
द्विश्लेषेऽपि स्मरणदृढतासम्भवान्मास्तु खेद: ।

ब्रह्मानन्दे मिलति नचिरात् सङ्गमो वा वियोग-
स्तुल्यो व: स्यादिति तव गिरा सोऽकरोन्निर्व्यथास्ता: ॥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 खेद:	let there be no grief
ब्रह्मानन्दे मिलति	when Brahmaananda is attained
न-चिरात्	without long (soon)
सङ्गम: वा वियोग:-	meeting or separation
तुल्य: व: स्यात्-	same for you will be
इति तव गिरा	thus by Thy words
स:-अकरोत्-	he made
निर्व्यथा:-ता:	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
किं शास्त्रौघै: किमिह तपसा गोपिकाभ्यो नमोऽस्तु ।
इत्यानन्दाकुलमुपगतं गोकुलादुद्धवं तं
दृष्ट्वा हृष्टो गुरुपुरपते पाहि मामामयौघात् ॥११॥

एवं भक्ति:	such devotion
सकल-भुवने	in the whole world
न-ईक्षिता	is not seen
न श्रुता वा	or is not heard of
किं शास्त्र-औघै:	of what use are so many scriptures
किम्-इह तपसा	of what use here is penance

गोपिकाभ्य: नम:-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 हृष्ट:	seeing, very happy (Thou)
गुरुपुरपते पाहि	O Lord of Guruvaayur! Save me
माम्-आमय-औघात्	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.

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सैरन्ध्र्यास्तदनु चिरं स्मरातुराया
यातोऽभू: सुललितमुद्धवेन सार्धम् ।
आवासं त्वदुपगमोत्सवं सदैव
ध्यायन्त्या: प्रतिदिनवाससज्जिकाया: ॥१॥

सैरन्ध्र्या:-	of Sairandhree (the female who gave Thee unguents)
तदनु चिरं	thereafter, since long
स्मर-आतुराया	by Kaama Deva who was afflicted
यात:-अभू:	(Thou) went
सुललितम्-	well adorned
उद्धवेन सार्धम्	with Uddhava
आवासं	to (her) house
त्वत्-उपगम-उत्सवं	Thy arriving festival

सदा-एव	always alone
ध्यायन्त्या:	she was thinking of
प्रतिदिन-वास-सज्जिकाया:	(and so) everyday adorned herself and 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 ।
विविधमाननमादधतीं मुदा रहसि तां रमयाञ्चकृषे सुखम् ॥२॥

उपगते त्वयि	at Thy arrival
पूर्णमनोरथाम्	her wish fulfilled
प्रमद-सम्भ्रम-	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.

पृष्टा वरं पुनरसाववृणोद्वराकी
भूयस्त्वया सुरतमेव निशान्तरेषु ।
सायुज्यमस्त्विति वदेत् बुध एव कामं
सामीप्यमस्त्वनिशमित्यपि नाब्रवीत् किम् ॥३॥

पृष्टा वरं	asked what boon she wanted
पुन:-असौ-	then at that time, this (pitiable woman)

अवृणोत्-वराकी	asked for, the pitiable one
भूय:-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 'Saamipya' (being always close to Thee). How come she did not ask for even that!

ततो भवान् देव निशासु कासुचिन्मृगीदृशं तां निभृतं विनोदयन् ।
अदादुपश्लोक इति श्रुतं सुतं स नारदात् सात्त्वततन्त्रविद्बबभौ ॥४॥

तत: भवान् देव	then, Thou O Effulgent One!
निशासु कासुचित्-	on some nights
मृगीदृशं 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
सात्त्वत-तन्त्र-विद् बभौ	in the (knowledge of) Saatvata Tantra became 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.

अक्रूरमन्दिरमितोऽथ बलोद्धवाभ्या-
मभ्यर्चितो बहु नुतो मुदितेन तेन ।
एनं विसृज्य विपिनागतपाण्डवेय-
वृत्तं विवेदिथ तथा धृतराष्ट्रचेष्टाम् ॥५॥

अक्रूर-मन्दिरम्-	to Akrura's house
इत:-अथ	going then
बल-उद्धवाभ्याम्-	with Balaraama and Uddhava
अभ्यर्चित: बहु नुत:	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	Dhritaraashtraa'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.

विघाताज्जामातु: परमसुहृदो भोजनृपते-
र्जरासन्धे रुन्धत्यनवधिरुषान्धेऽथ मथुराम् ।
रथाद्यैर्द्योर्लब्धै: कतिपयबलस्त्वं बलयुत-
स्त्रयोविंशत्यक्षौहिणि तदुपनीतं समहृथा: ॥६॥

विघातात्-जामातु:	by the slaying of the son in law
परम-सुहृद:	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-आद्यै:-द्यो:-लब्धै:	with the chariot etc.from the heaven obtained
कतिपय-बल:-त्वं	with a few soldiers, Thou
बल-युत:-	along with Balaraama
त्रय:-विंशति-अक्षौहिणि	23 akshauhini (army)
तत्-उपनीतं समहृथा:	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 भूय:	Thou again
बल-उद्यम-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
क:-अन्य:-तत: 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.

भग्न: स लग्नहृदयोऽपि नृपै: प्रणुन्नो
युद्धं त्वया व्यधित षोडशकृत्व एवम् ।
अक्षौहिणी: शिव शिवास्य जघन्थ विष्णो
सम्भूय सैकनवतित्रिशतं तदानीम् ॥८॥

भग्न: स	broken, he
लग्न-हृदय:-अपि	and with a defeated heart also
नृपै: प्रणुन्न:	by the kings prompted
युद्धं त्वया व्यधित	battled (he) with Thee
षोडशकृत्व:-एवं	thus 16 times
अक्षौहिणी:	(with) Akshauhini armies
शिव शिव-अस्य	what a wonder, of his
जघन्थ	destroyed
विष्णो	O All Pervading Lord!
सम्भूय	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 ।
त्वष्ट्रा विधाप्य पुरमाशु पयोधिमध्ये
तत्राऽथ योगबलत: स्वजनाननैषी: ॥९॥

अष्टादशे-अस्य	eighteenth his
समरे समुपेयुषि	battle (attack) was immanent
त्वं दृष्ट्वा पुर:-अथ	Thou seeing him in front then
यवनं यवन-त्रिकोट्या	the Yavana king with 3 crore Yavanas
त्वष्ट्रा विधाप्य	by Vishwakarma getting built
पुरम्-आशु	a city, soon
पयोधि-मध्ये	in the middle of the sea

तत्र-अथ योग-बलत:	there then, by Thy yogic powers
स्व-जनान्-अनैषी:	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 न्यलैषी: ।
सुप्तेनांघ्र्याहतेन 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-निर्गत: धावमान:	from the city went out running
म्लेच्छ-ईशेन-अनुयात:	by the Yavana king, being followed (pursued)
वध-सुकृत-विहीनेन	being killed, of meritorious deeds devoid of
शैले न्यलैषी:	into the mountain was led
सुप्तेन-अंघ्र्या-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 विरक्तोऽस्म्यखिलनृपसुखे त्वत्प्रसादैककाङ्क्षी
हा देवेति स्तुवन्तं वरविततिषु तं निस्पृहं वीक्ष्य हृष्यन् ।
मुक्तेस्तुल्यां च भक्तिं धुतसकलमलां मोक्षमप्याशु दत्वा
कार्यं हिंसाविशुद्ध्यै तप इति च तदा प्रात्थ 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
ऐक-काङ्क्षी	alone am desiring
हा देव-इति	O Lord! Thus
स्तुवन्तम्	him who was praising Thee
वर-विततिषु तं निस्पृहम्	for the multitudes of boons him desire less
वीक्ष्य हृष्यन्	seeing and so gladdened (Thou)
मुक्तेः-तुल्यां च भक्तिं	liberation, like, and Bhakti
धुत-सकल-मलां	(which) washes off all sins
मोक्षम्-अपि-आशु दत्वा	liberation also soon conferred
कार्यं हिंसा-विशुद्ध्यै	should do (penance) for purifying the deed of having caused pain
तप इति च तदा	penance thus and then
प्रात्थ 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 मार्गे सैन्यै: पुरेव निवारित: ।
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 सैन्यै: पुरा-इव	on the way with armies like before
निवारित:	being stopped
चरम-विजयम्	the last victory
दर्पाय-अस्मै	for (his) pride for him
प्रदाय पलायित:	giving (and) fleeing
जलधि-नगरीं यात:	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.

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त्रिदिववर्धकिवर्धितकौशलं त्रिदशदत्तसमस्तविभूतिमत् ।
जलधिमध्यगतं त्वमभूषयो नवपुरं वपुरञ्चितरोचिषा ॥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-अभूषय:	Thou adorned
नव-पुरं	the new city
वपु:-अञ्चित-	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 रेवतभूभृति रेवतीं हलभृते तनयां विधिशासनात् ।
महितमुत्सवघोषमपूपुष: समुदितैर्मुदितै: सह यादवै: ॥२॥

ददुषि	(when) was given
रेवत-भूभृति	by the Revata king
रेवतीं हलभृते	Revatee for Balaraam
तनयां	the daughter
विधि-शासनात्	by Brahmaa's instructions
महितम्-उत्सव-	great festive
घोषम्-अपूपुष:	celebration was performed by Thee
समुदितै:-मुदितै:	who had gathered happily
सह यादवै:	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 सहोदर: ।
स्वयमदित्सत चेदिमहीभुजे स्वतमसा तमसाधुमुपाश्रयन् ॥३॥

अथ विदर्भ-सुतां	then, king of Vidarbh's (Bheeshmaka's) daughter
खलु रुक्मिणीं	indeed Rukmini

प्रणयिनीं त्वयि	in love with Thee
देव सहोदर:	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 Vidarbh (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 सादरपूजित: स भवता भवतापहृता स्वयम् ॥५॥

द्विज-सुत:-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-पूजित:	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 प्रहितोऽस्म्यहम् ॥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 प्रहित:-	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.

अशरणां 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॥

अकथय:-	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-गत: 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.

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बलसमेतबलानुगतो भवान् पुरमगाहत भीष्मकमानित: ।
द्विजसुतं त्वदुपागमवादिनं धृतरसा तरसा प्रणनाम सा ।।१॥

बल-समेत-	along with an army
बल-अनुगत:	by Balaraam followed
भवान्	(were) Thou
पुरम्-अगाहत	the city of (Kundina) entered
भीष्मक-मानित:	Bhishmaka honoured (Thee and Balaraam)
द्विज-सुतं	to the Braahmin boy
त्वत्-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.

भुवनकान्तमवेक्ष्य भवद्वपुर्नृपसुतस्य निशम्य च चेष्टितम् ।
विपुलखेदजुषां पुरवासिनां सरुदितैरुदितैरगमन्निशा ॥२॥

भुवन-कान्तम्-अवेक्ष्य	in the world most beautiful (Thee) seeing
भवत्-वपु:-	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)
सरुदितै:-उदितै:-	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 स्वपुरत: पुरत: 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
स्वपुरत: पुरत:	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 तत्पदपङ्कजे निपतिता पतितां तव केवलम् ॥४॥

कुल-वधुभि:-उपेत्य	with the noble women reaching
कुमारिका	the princess
गिरिसुतां परिपूज्य	Paarvati worshipped with fervour
च सादरम्	and with reverence
मुहु:-अयाचत	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.

समवलोककुतूहलसङ्कुले नृपकुले निभृतं त्वयि च स्थिते ।
नृपसुता निरगाद्गिरिजालयात् सुरुचिरं रुचिरञ्जितदिङ्मुखा ॥५॥

समवलोक-	the sight (of Rukmini)
कुतूहल-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
दिक्-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 मदयाञ्चकृषे मनाक् ॥६॥

भुवन-मोहन-	the world enchanting
रूप-रुचा तदा	beauty enthralling 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 enthralling 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.

क्वनु गमिष्यसि चन्द्रमुखीति तां सरसमेत्य करेण हरन् क्षणात् ।
समधिरोप्य रथं त्वमपाहृथा भुवि ततो विततो निनदो द्विषाम् ॥७॥

क्वनु 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 तत: विततः	all over the earth then spreading
निनद: 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.

क्व नु गत: पशुपाल इति क्रुधा कृतरणा यदुभिश्च जिता नृपा: ।
न तु भवानुदचाल्यत तैरहो पिशुनकै: शुनकैरिव केसरी ॥८॥

क्व नु गत:	where indeed has he gone
पशुपाल इति	the cowherd, thus
क्रुधा कृतरणा	enraged (and) fighting
यदुभि:-च	by the Yadus, and
जिता:-नृपा:	won over, the kings
न तु भवान्-	not indeed Thou
उदचाल्यत	were to be swayed
तै:-अहो	by them, O what a wonder!
पिशुनकै:	the wicked ones
शुनकै:-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 बलोक्तिभि: 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-उक्तिभि:	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 प्रणयकौतुकजृम्भितमन्मथाम् ।
अरमय: 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
जृम्भित-मन्मथाम्	increasing the passion
अरमय: 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 ।
ऋजुमते: किल वक्रगिरा भवान् वरतनोरतनोदतिलोलताम् ॥११॥

विविध-नर्मभि:-	by various jokes
एवम्-अह:-निशम्	thus day and night
प्रमदम्-आकलयन्	delight creating
पुन:-एकदा	again one day
ऋजु-मते:	simple minded (her)
किल वक्र-गिरा	certainly with doubtful words
भवान्	Thou
वर-तनो:-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 लालनकौशलै: प्रणयिनीमधिकं सुखयन्निमाम् ।
अयि मुकुन्द भवच्चरितानि न: प्रगदतां गदतान्तिमपाकुरु ॥१२॥

तत्-अधिकै:-अथ	then more than before
लालन-कौशलै:	by affection expertises
प्रणयिनीम्-अधिकं	the beloved, evermore
सुखयन्-इमाम्	delighting her
अयि मुकुन्द	O Bestower of liberation!
भवत्-चरितानि	Thy excellences
न: 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.

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सत्राजितस्त्वमथ लुब्धवदर्कलब्धं
दिव्यं स्यमन्तकमणिं भगवन्नयाची: ।
तत्कारणं बहुविधं मम भाति नूनं
तस्यात्मजां त्वयि रतां छलतो विवोढुम् ॥१॥

सत्राजित:-	from Satraajit
त्वम्-अथ	Thou then
लुब्ध-वत्-	greedy man like
अर्क-लब्धं	from the sun attained
दिव्यं स्यमन्तक-मणिं	divine Syamantaka jewel
भगवन्-अयाची:	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
छलत: विवोढुम्	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 मणिवरमनेनाल्पमनसा
प्रसेनस्तद्भ्राता गलभुवि वहन् प्राप मृगयाम् ।
अहन्नेनं सिंहो मणिमहसि मांसभ्रमवशात्
कपीन्द्रस्तं हत्वा मणिमपि च बालाय ददिवान् ॥२॥

अदत्तं तं	not giving that
तुभ्यं मणिवरम्-	to Thee the precious jewel
अनेन-अल्प-मनसा	by him the narrow minded
प्रसेन:-तत्-भ्राता	Prasena, his brother
गल-भुवि वहन्	in the neck wearing
प्राप मृगयाम्	went hunting
अहन्-एनम् सिंह:	killed him the lion
मणि-महसि	in the jewel brilliance
मांस-भ्रम-वशात्	for flesh mistaking,
कपीन्द्र:-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.

शशंसु: सत्राजिद्गिरमनु जनास्त्वां मणिहरं
जनानां पीयूषं भवति गुणिनां दोषकणिका ।
तत: सर्वज्ञोऽपि स्वजनसहितो मार्गणपर:
प्रसेनं तं दृष्ट्वा हरिमपि गतोऽभू: कपिगुहाम् ॥३॥

शशंसु:	talked about
सत्राजित्-गिरम्-अनु	Satraajit's words following
जना:-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
तत: सर्वज्ञ:-अपि	therefore knowing everything also
स्व-जन-सहित:	Thy people along with
मार्गण-पर:	to search intent
प्रसेनं तं	that Prasen
दृष्ट्वा हरिम्-अपि	seeing the lion also
गत:-अभू:	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 रोद्धुमित्यालपन् ।
विभो रघुपते हरे जय जयेत्यलं मुष्टिभि-
श्चिरं तव समर्चनं व्यधित भक्तचूडामणि: ॥४॥

भवन्तम्-अवितर्कयन्-	Thee not identifying
अति-वया:	due to age
स्वयं जाम्बवान्	himself Jaambavaan
मुकुन्द-शरणं	to Mukunda surrendered
हि माम् क:-इह	indeed me, who here
रोद्धुम्-इति-आलपन्	is to obstruct, thus saying
विभो रघुपते	O Lord Raama!
हरे जय जय-इति-अलं	O Hari! Victory to Thee! Thus
मुष्टिभि:-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.

बुध्वाऽथ तेन दत्तां नवरमणीं वरमणिं च परिगृह्णन् ।
अनुगृह्णन्नमुमागा: 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-अमुम्-	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 ।
अदित मणिना तुभ्यं लभ्यं समेत्य भवानपि
प्रमुदितमनास्तस्यैवादान्मणिं गहनाशय: ॥६॥

तदनु स खलु	thereafter he indeed
ब्रीला-लोल:	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-मना:-	with a happy mind
तस्य-एव-आदात्-	to him only gave back
मणिम्	the jewel
गहन-आशय:	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).

व्रीलाकुलां रमयति त्वयि सत्यभामां
कौन्तेयदाहकथयाथ कुरून् प्रयाते ।
ही गान्दिनेयकृतवर्मगिरा निपात्य
सत्राजितं शतधनुर्मणिमाजहार ॥७॥

व्रीला-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
कुरून् प्रयाते	Thou to Kurukshetra went away
ही	how shameful
गान्दिनेय-कृतवर्म-गिरा	by Akrura and Kritavarmaa's words
निपात्य सत्राजितं	killing Satraajit
शतधनु:-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 कुरूनुपगतामवलोक्य कान्तां
हत्वा द्रुतं शतधनुं समहर्षयस्ताम् ।
रत्ने सशङ्क इव मैथिलगेहमेत्य
रामो गदां समशिशिक्षत धार्तराष्ट्रम् ॥८॥

शोकात्	due to grief
कुरून्-उपगताम्-	to the country of Kuru's having come
अवलोक्य कान्तां	seeing (Thy) wife
हत्वा द्रुतं शतधनुं	killing quickly Shatadhanu
समहर्षय:-ताम्	appeased her
रत्ने सशङ्क 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.

अक्रूर एष भगवन् भवदिच्छयैव
सत्राजित: कुचरितस्य युयोज हिंसाम् ।
अक्रूरतो मणिमनाहृतवान् पुनस्त्वं
तस्यैव भूतिमुपधातुमिति ब्रुवन्ति ॥९॥

अक्रूर एष	Akrura, this
भगवन्	O Lord!
भवत्-इच्छया-एव	by Thy will alone
सत्राजित: कुचरितस्य	of Satraajit, the notorious
युयोज हिंसाम्	caused the death

अक्रूरत: मणिम्-	from Akrura the jewel
अनाहृतवान् पुन:-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 स्थिरतर: स हि गान्दिनेय-
स्तस्यैव कापथमति: कथमीश जाता ।
विज्ञानवान् प्रशमवानहमित्युदीर्णं
गर्वं ध्रुवं शमयितुं भवता कृतैव ॥१०॥

भक्त:-त्वयि	devoted to Thee
स्थिरतर:	very firmly
स हि गान्दिनेय:	that indeed Akrura
तस्य-एव	his also
कापथ-मति:	evil mind
कथम्-ईश जाता	how O Lord! was produced
विज्ञानवान्	all knowing
प्रशमवान्-अहम्-	well self controlled am I
इति-उदीर्णं गर्वं	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 तुष्यन्
भामाकुचान्तशयन: पवनेश पाया: ॥११॥

यातं भयेन	having fled in fear
कृतवर्मयुतं	Kritvarma along with
पुन:-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 तुष्यन्	retaining and satisfying him
भामा-कुचान्त-शयन:	(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.

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स्निग्धां मुग्धां सततमपि तां लालयन् सत्यभामां
यातो भूय: सह खलु तया याज्ञसेनीविवाहम् ।
पार्थप्रीत्यै पुनरपि मनागास्थितो हस्तिपुर्यां
सशक्रप्रस्थं पुरमपि विभो संविधायागतोऽभू: ॥१॥

स्निग्धां मुग्धां	loving and very beautiful
स्ततम्-अपि	for some time also
तां लालयन्	her endearing
सत्यभामां	Satyabhaamaa
यात: भूय:	(Thou) went, thereafter
सह खलु तया	with indeed her
याज्ञसेनी-विवाहम्	to Paanchaali's marriage

पार्थ-प्रीत्यै	for the Pandavaa's pleasure
पुन:-अपि	again also
मनाक्-आस्थित:	for sometime stayed
हस्तिपुर्याम्	in Hastinaapur
शक्रप्रस्थम् पुरम्-अपि	Indraprastha city also
विभो संविधाय-	O Lord! Founding
आगत:-अभू:	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 भवदवरजां कौरवेणार्थ्यमानां
त्वद्वाचा तामहृत कुहनामस्करी शक्रसूनु: ।
तत्र क्रुद्धं बलमनुनयन् प्रत्यगास्तेन सार्धं
शक्रप्रस्थं प्रियसखमुदे सत्यभामासहाय: ॥२॥

भद्रां भद्रां	the virtuous Subhadraa
भवत्-अवरजां	Thy younger sister
कौरवेण-अर्थ्यमानाम्	by the Kaurava (Duryodhana) sought (in marriage)
त्वत्-वाचा	by Thy words
ताम्-अहृत	her carried away
कुहना-मस्करी	as a false sanyaasi
शक्रसूनु:	Indra's son Arjun
तत्र क्रुद्धम् बलम्-	there, enraged Balaraama
अनुनयन् प्रत्यगा:-	pacifying (Thou) went
तेन सार्धम्	with him
शक्रप्रस्थम्	to Indraprastha
प्रिय-सख-मुदे	for dear friend's pleasure
सत्यभामा-सहाय:	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 नगरमगम: खाण्डवप्रीणिताग्नि: ।
भ्रातृत्रस्तां प्रणयविवशां देव पैतृष्वसेयीं
राज्ञां मध्ये सपदि जहृषे मित्रविन्दामवन्तीम् ॥३॥

तत्र क्रीडन्-अपि च	there sporting even and
यमुना-कूल-दृष्टां	on Yamuna's bank seen
गृहीत्वा तां कालिन्दीम्	taking that Kaalindi
नगरम्-अगम:	to the city (Thou) went
खाण्डव-प्रीणित-अग्नि:	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 जहृषे	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 Dwaarika. 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 भवत: साऽपि पैतृष्वसेयी ॥४॥

सत्यां गत्वा	Satya, going to
पुन:-उदवह:	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-मूर्ति:-निमेषात्	by seven forms assuming
भद्रां नाम	Bhadraa by name
प्रददु:-अथ	gave then
ते देव	to Thee O Lord!
सन्तर्दन-आद्या:-	by Santardana and other
तत्-सोद्या:	of her brothers
वरद भवत:	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.

पार्थाद्यैरप्यकृतलवनं तोयमात्राभिलक्ष्यं
लक्षं छित्वा शफरमवृथा लक्ष्मणां मद्रकन्याम् ।
अष्टावेवं तव समभवन् वल्लभास्तत्र मध्ये
शुश्रोथ त्वं सुरपतिगिरा भौमदुश्चेष्टितानि ॥५॥

पार्थ-आद्यै:-अपि	by Arjuna and others also
अकृत-लवनं	not pierced through
तोय-मात्र-अभिलक्ष्यं	in water alone reflected
लक्षं छित्वा	the target, piercing
शफरम्-अवृथा	of a fish, married
लक्ष्मणां मन्द्रकन्याम्	Lakshmanaa, the daughter of the king of Madra
अष्टौ-एवम्	eight, in this manner
तव समभवन्	Thy became

वल्लभा:-तत्र	wives, there also
मध्ये शुश्रुथ	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 त्रुटितपृतनाशोणितरसै:
पुरं तावत् प्राग्ज्योतिषमकुरुथा: शोणितपुरम् ॥६॥

स्मृत-आयातं	(as and when) remembered, coming
पक्षिप्रवरम्-	the divine bird (Garuda)
अधिरूढ:-त्वम्-अगम:	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-रसै:	(with its) blood liquid
पुरं तावत्	that city then
प्राग्ज्योतिषम्-	Praagjyotisha
अकुरुथा:	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 जलधिवनमध्यादुदपतत्
स चक्रे चक्रेण प्रदलितशिरा मङ्क्षु भवता ।
चतुर्दन्तैर्दन्तावलपतिभिरिन्धानसमरं
रथाङ्गेन छित्वा नरकमकरोस्तीर्णनरकम् ॥७॥

मुर:-त्वां	(the Asura) Mura (to) Thee
पञ्च-आस्य:	the five faced one
जलधि-वन-मध्यात्-	from the middle of the ocean like forest
उदपतत्	rushed
स चक्रे चक्रेण	he was made by the discus
प्रदलित-शिरा	cut off heads
मङ्क्षु भवता	at once by Thee
चतु:-दन्तै:-	by the four tusked
दन्तावलपतिभि:-	mighty elephants
इन्धान-समरं	giving tough and protracted fight
रथाङ्गेन छित्वा	with Thy discus severing
नरकम्-अकरो:-	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 प्रजिघयिथ नागान्निजपुरीम् ।
खलेनाबद्धानां स्वगतमनसां षोडश पुन:
सहस्राणि स्त्रीणामपि च धनराशिं च विपुलं ॥८॥

स्तुत: 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 पुन: 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.

भौमापाहृतकुण्डलं तददितेर्दातुं प्रयातो दिवं
शक्राद्यैर्महित: समं दयितया द्युस्त्रीषु दत्तह्रिया ।
हृत्वा कल्पतरुं रुषाभिपतितं जित्वेन्द्रमभ्यागम-
स्तत्तु श्रीमददोष ईदृश इति व्याख्यातुमेवाकृथा: ॥९॥

भौम-अपाहृत-कुण्डलं	by Bhauma taken away the earrings
तत्-अदिते:-दातुं	that to Aditi to give
प्रयात: दिवम्	went to the heaven
शक्र-आद्यै:-महित:	by Indra and others honoured
समं दयितया	with (Thy) wife
द्यु-स्त्रीषु	the women of the heaven
दत्त-ह्रिया	putting to shame
हृत्वा कल्पतरुम्	taking away the Kalpataru
रुषा-अभिपतितं	in anger having attacked
जित्वा-इन्द्रम्-	winning over Indra
अभ्यागम:-	returned

तत्-तु श्री-मद-दोष	that indeed is prosperity caused arrogance
ईदृश इति	comes to this
व्याख्यातुम्-एव-अकृथा:	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 द्व्यष्टसाहस्रयोषा:
स्वीकृत्य प्रत्यगारं विहितबहुवपुर्लालयन् केलिभेदै: ।
आश्चर्यान्नारदालोकितविविधगतिस्तत्र तत्रापि गेहे
भूय: सर्वासु कुर्वन् दश दश तनयान् पाहि वातालयेश ॥१०॥

कल्पद्रुं	the Kalpa tree
सत्यभामा-भवन-भुवि	in Satyabhaamaa's palace courtyard
सृजन्	planting
द्व-अष्ट-साहस्र-	twice eight thousand
योषा: स्वीकृत्य	women accepting
प्रति-आगारं	in every house
विहित-बहु-वपु:-	taking on many forms
लालयन् केलिभेदै:	nurturing with various activities
आश्चर्यात्-नारद-	surprisingly by Naarada
आलोकित-विविध-गति:-	seen (in) different activities engaged
तत्र तत्र-अपि गेहे	in each of those houses
भूय: सर्वासु कुर्वन्	again to all of them giving
दृश दश तनयान्	ten sons each
पाहि वातालयेश	save O Lord of Guruvaayur!

Thou planted the Kalpa tree in the courtyard of Satyabhaamaa'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 रौक्मिणेय: स खलु तव कला शम्बरेणाहृतस्तं
हत्वा रत्या सहाप्तो निजपुरमहरद्रुक्मिकन्यां च धन्याम् ।
तत्पुत्रोऽथानिरुद्धो गुणनिधिरवहद्रोचनां रुक्मिपौत्रीं
तत्रोद्वाहे गतस्त्वं न्यवधि मुसलिना रुक्म्यपि द्यूतवैरात् ॥१॥

प्रद्युम्न: रौक्मिणेय:	Pradyumna, Rukmini's son
स खलु तव कला	he indeed Thy part incarnation
शम्बरेण-आहृत:-	by Shambara was kidnapped
तं हत्वा	him killing
रत्या सह-आप्त:	with Rati returned
निजपुरम्-	to his own city
अहरत्-रुक्मि-कन्यां	took away Rukmi's daughter
च धन्यां	and she the fortunate one
तत्-पुत्र:-अथ-	his son then
अनिरुद्ध: गुणनिधि:-	Aniruddha, very virtuous
अवहत्-रोचनाम्	married Rochanaa
रुक्मि पौत्रीम्	Rukmi's grand daughter
तत्र-उद्वाहे गत:-त्वं	there, in that wedding Thou went
न्यवधि मुसलिना	was killed by Balaraam
रुक्मि-अपि	Rukmi also
द्यूत-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 सहस्रबाहो-
महिश्वरस्य महिता दुहिता किलोषा ।
त्वत्पौत्रमेनमनिरुद्धमदृष्टपूर्वं
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
तस्या: 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-बलत:	by yogic powers
भवत: 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 यदुभिर्न्यरुन्धा: ॥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
दुरन्त:-रोषै:-त्वं	(in) unbounded anger Thou
तस्य शोणितपुरं	his (city) Shonitpura
यदुभि:-न्यरुन्धा:	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.

पुरीपालश्शैलप्रियदुहितृनाथोऽस्य भगवान्
समं भूतव्रातैर्यदुबलमशङ्कं निरुरुधे ।
महाप्राणो बाणो झटिति युयुधानेनयुयुधे
गुहः प्रद्युम्नेन त्वमपि पुरहन्त्रा जघटिषे ॥५॥

पुरीपाल:-	the protector of the city
शैल-प्रिय-दुहितृ-नाथ:-अस्य	the mountain's dear daughter's consort, his
भगवान्	Lord Shiva
समं भूतव्रातै:-	with the Bhoota army
यदु-बलम्-अशङ्कं	the Yaadava army fearlessly
निरुरुधे	blocked
महाप्राण: बाण:	the mighty Baana
झटिति	quickly
युयुधानेन युयुधे	with Yuyudhaana fought
गुह: प्रद्युम्नेन	Guha with Pradyumna
त्वम्-अपि	Thou too
पुरहन्त्रा 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.

निरुद्धाशेषास्त्रे मुमुहुषि तवास्त्रेण गिरिशे
द्रुता भूता भीता: प्रमथकुलवीरा: प्रमथिता: ।
परास्कन्द्त् स्कन्द: कुसुमशरबाणैश्च सचिव:
स कुम्भाण्डो भाण्डं नवमिव बलेनाशु बिभिदे ॥६॥

निरुद्ध-अशेष-अस्त्रे	resisted were all the weapons
मुमुहुषि	became unconscious
तव-अस्त्रेण गिरिशे	by Thy weapon, Shiva
द्रुता:-भूता:-भीता:	fled the Bhootas in fear
प्रमथ-कुल-वीरा:	of the Pramatha dynasty, the leader
प्रमथिता:	were crushed

परास्कन्दत् स्कन्द:	was defeated Skanda (guha)
कुसुम-शर-बाणै:-च	by the flower bows's arrows of Pradyumna and
सचिव: स कुम्भाण्ड:	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
व्यर्थे याते समेतो ज्वरपतिरशनैरज्वरि त्वज्ज्वरेण ।
ज्ञानी स्तुत्वाऽथ दत्वा तव चरितजुषां विज्वरं स ज्वरोऽगात्
प्रायोऽन्तर्ज्ञानवन्तोऽपि च बहुतमसा रौद्रचेष्टा हि रौद्रा: ॥७॥

चापानां पञ्चशत्या	by bows five hundred
प्रसभम्-उपगते	fiercely attacking
छिन्न-चापे-अथ बाणे	breaking of the bows then of Baana
व्यर्थे यात:	fruitlessly returning
समेत: ज्वरपति:-	came the head of all fevers the Shaiva fever
अशनै:-अज्वरि	immediately tormented
त्वत्-ज्वरेण	by Thy (the Vaishnava fever)
ज्ञानी स्तुत्वा-अथ	the enlightened (Shaiva fever) praising then
दत्वा तव चरितजुषां	giving to the (devotees) admirers of Thy excellences
विज्वरं स ज्वर:-अगात्	freedom, that (Shaiva) fever went away
प्राय:-अन्त:-ज्ञान्वन्त:-अपि	often inner knowledge having even
च बहु-तमसा	and by much of Tamas
रौद्र-चेष्टा हि रौद्रा:	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 शङ्करेणोपगीत: ।
तद्वाचा शिष्टबाहुद्वितयमुभयतो निर्भयं तत्प्रियं तं
मुक्त्वा तद्दत्तमानो निजपुरमगम: सानिरुद्ध: सहोष: ॥८॥

बाणं नाना-आयुध-उग्रम्	Baana with various weapons more ferocious
पुन:-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-उपगीत:	by Shankara and praised (Thee)
तत्-वाचा	by his request
शिष्ट-बाहु-द्वितयम्-उभयत:	left with arms two on both sides
निर्भयं तत्-प्रियं तं	unafraid his devotee him
मुक्त्वा	letting off
तत्-दत्त-मान:	by him giving honour
निज-पुरम्-अगम:	to Thy own city returned
सानिरुद्ध सहोष:	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 विश्वोत्कर्षी 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-इह्	Shiva here
बाणस्य समरे	in Baana's battle
विभो	O Lord!
विश्व-उत्कर्षी	all excelling
तत्-अयम्-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 कृकलासवपुर्धरं नृगनृपं त्रिदिवालयमापयन् ।
निजजने द्विजभक्तिमनुत्तमामुपदिशन् पवनेश्वर् 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.

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रामेऽथ गोकुलगते प्रमदाप्रसक्ते
हूतानुपेतयमुनादमने मदान्धे ।
स्वैरं समारमति सेवकवादमूढो
दूतं न्ययुङ्क्त तव पौण्ड्रकवासुदेव: ॥१॥

रामे-अथ	Thou (when) Balaraam
गोकुल-गते	had gone to Gokul
प्रमदा-प्रसक्ते	with the damsels sporting
हूत-अनुपेत-	when called , not coming
यमुना-दमने	Yamunaa to subdue
मदान्धे	intoxicated (Balaraam)
स्वैरं समारमति	at will sporting around
सेवक-वाद्-मूढ:	subordinate's advice misled by
दूतं न्ययुङ्क्त	messenger sent
तव	to Thee
पौण्ड्रक-वासुदेव	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 सकलैर्हसित: सभायाम् ॥२॥

नारायण:-अहम्-	Naaraayana am I
अवतीर्ण इह-अस्मि भूमौ	descended here have I on earth
धत्से 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 दूत: जगाद	to Thee the messenger said
सकलै:-हसित:	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 वपु: किल पौण्ड्रकीयम् ।
तापेन वक्षसि कृताङ्कमनल्पमूल्य-
श्रीकौस्तुभं मकरकुण्डलपीतचेलम् ॥३॥

दूते-अथ यातवति	the messenger, when had departed
यावद-सैनिकै:-त्वं	with the Yaadava army Thou
यात: ददर्शिथ	went and saw
वपु: किल पौण्ड्रकीयम्	the body indeed of Poundraka
तापेन वक्षसि	by heat on the chest
कृत-अङ्कम्-	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
कालानलोत्करकिरेण सुदर्शनेन ।
शीर्षं चकर्तिथ ममर्दिथ चास्य सेनां
तन्मित्रकाशिपशिरोऽपि चकर्थ काश्याम् ॥४॥

काल-आयासं	of black iron
निज-सुदर्शनम्-	his own Sudarshana
अस्यत:-अस्य	throwing, his
काल-अनल-उत्कर-	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
शिर:-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 रूढमतिश्चिरं स: ।
सायुज्यमेव भवदैक्यधिया गतोऽभूत्
को नाम कस्य सुकृतं कथमित्यवेयात् ॥५॥

जाल्येन्	due to stupidity
बालक-गिरा-अपि	by immature words even
किल-अहम्-एव	indeed I only (am)
श्री-वासुदेव इति	Shree Vaasudeva, thus
रूढमति:-चिरं स:	firmly believing for long he
सायुज्यम्-एव	union (with Thee) only
भवत्-ऐक्य-धिया	with Thee oneness by thinking
गत:-अभोत्	attained
क: 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 सुदक्षिणाख्य:
शर्वं प्रपूज्य भवते विहिताभिचार: ।
कृत्यानलं कमपि बाण्रणातिभीतै-
र्भूतै: कथञ्चन वृतै: सममभ्यमुञ्चत् ॥६॥

काशी-ईश्वरस्य	Kaashi king's
तनय:-अथ	son then
सुदक्षिण-आख्य:	Sudakshina by name
शर्वं प्रपूज्य	Shankara worshipping well
भवते विहित-	in The performed
अभिचार:	black magic
कृत्या-अनलं	Krityaa fire
कम्-अपि	some (fierce and evil)
बाण-रण-अति-भीतै:-	in Baana's battle very frightened
भूतै: कथञ्चन वृतै:	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 ।
द्यूतोत्सवे 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
द्यूत-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
विससर्जिथ	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 भवन्महास्त्रे
हा हेति विद्रुतवती खलु घोरकृत्या।
रोषात् सुदक्षिणमदक्षिणचेष्टितं तं
पुप्लोष चक्रमपि काशिपुरीमधाक्षीत् ॥८॥

अभ्यापतति-	dashing

अमित-धाम्नि	the ever brilliant
भवत्-महा-अस्त्रे	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-चेष्टितं तं	the impious actioned, him
पुप्लोष 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 कृतोपकृति: पुरा
तव तु कलया मृत्युं प्राप्तुं तदा खलतां गत: ।
नरकसचिवो देशक्लेशं सृजन् नगरान्तिके
झटिति हलिना युध्यन्नद्धा पपात तलाहत: ॥९॥

स खलु विविद:	he indeed Vividha
रक्षोघाते	in the Raakshasa's killing
कृत-उपकृति: पुरा	had given help long ago
तव तु कलया	by Thy part incarnation
मृत्युं प्राप्तुं	death to get
तदा खलतां गत:	then to wickedness took
नरक-सचिव:	Narakaasura's minister
देश-क्लेशं सृजन्	to public suffering causing
नगर-अन्तिके	near the town of Dwaarika
झटिति हलिना	immediately with Balaraama
युध्यन्-अद्धा	fighting with ease
पपात-तल-आहत:	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 सान्त्वनार्थी कुरूणां
यातस्तद्वाक्यरोषोद्धृतकरिनगरो मोचयामास राम: ।
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
कुरूणां यात:-	the Kurus went
तत्-वाक्य-रोष-	by their talks enraged
उद्धृत-करिनगर:	lifted up Hastinaapur
मोचयामास राम:	(and) released (Saamba) Balaraam
ते घात्या:	they, the Kurus should be killed
पाण्डवेयै:-इति	by the Paandavas, thus
यदु-पृतनां	the Yadu army
न-अमुच:-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.

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

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

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

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

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

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

तव खलु दयिताजनैः समेता द्रुपदसुता त्वयि गाढभक्तिभारा ।
तदुदितभवदाहृतिप्रकारैः अतिमुमुदे सममन्यभामिनीभिः ॥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-भामिनीभिः	with other women

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

तदनु च भगवन् निरीक्ष्य गोपानतिकुतुकादुपगम्य मानयित्वा।
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) suffering
अङ्ग-रेखाः	body frailed
पशुप-वधूः	the gopikas
सरसं त्वम्-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 न्यलैषी: ॥५॥

सपदि च	and soon
भवत्-ईक्षण-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 न्यलैषी:	breasts (Thou) got absorbed

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

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

रिपु-जन-कलहै:	enemies in conflict
पुन: पुन:-	again and again
मे समुपगतै:-	my, by happening
इयती विलम्बना-	so much delay
अभूत्	became
इति कृत-परिरम्भणे-	thus making embrace
त्वयि द्राक्	by Thee immediately
अतिविवशा	very overwhelmed
खलु राधिका	indeed Raadhika
निलिल्ये	became absorbed

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

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

अपगत-विरह-व्यथा:-	(who were) free of the separation pangs
तदा ता:	then they (the gopikas)
रहसि विधाय	privately making
ददाथ तत्त्व-बोधम्	gave the knowledge of Reality
परम-सुख-चित्-	Supreme Bliss Consciousness
आत्मक:-अहम्-आत्मा-	Brahamana am I, the self
इति-उदयतु व:	thus may dawn in you
स्फुटम्-एव	very clearly only
चेतसि-इति	in your hearts, thus

Then the gopikas were rendered free from the pangs of 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 वियोग: किमपि पुराऽभवदुद्धवोपदेशै: ।
समभवदमुत: परं तु तासां परमसुखैक्यमयी भवद्विचिन्ता ॥८॥

सुख-रस-परिमिश्रित:	with joy mixed
वियोग: किम्-अपि	separation somehow
पुरा-अभवत्-	formerly happened
उद्धव-उपदेशै:	by Uddhava's preachings
समभवत्-अमुत:	(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 पृच्छ्यमानै: ।
त्वयि सति किमिदं शुभान्तरै: रित्युरुहसितैरपि याजितस्तदाऽसौ ॥९॥

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

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

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

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

The very big sacrifice was performed which lasted for three months. During that time Thy friends and the gopas were honoured by the

Yaadavas and they enjoyed Thy company's pleasure like in the olden days.

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

व्यपगम-समये	at the departing time
समेत्य राधाम्	approaching Raadhaa
दृढम्-उपगूह्य	tightly embracing
निरीक्ष्य वीत-खेदाम्	seeing (her) free from sorrow
प्रमुदित-हृदय:	with a happy heart
पुरम्-प्रयात:	Thou went back (to Dwaarika)
पवनपुरेश्वर	O Lord of Guruvaayur!
पाहि मां गदेभ्य:	save me from ailments

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

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ततो मगधभूभृता चिरनिरोधसंक्लेशितं
शताष्टकयुतायुतद्वितयमीश भूमीभृताम् ।
अनाथशरणाय ते कमपि पूरुषं प्राहिणो-
दयाचत स मागधक्षपणमेव किं भूयसा ॥१॥

तत: मगध-भूभृता	then by the Magadh king
चिर-निरोध-संक्लेशितं	for long detained (and so) tormented
शत-अष्टक-युत-अयुत-द्वितयम्-	hundred eights along with ten thousand twice (20800)
ईश	O Lord!
भूमीभृताम्	of kings

अनाथ-शरणाय ते	for the helpless the only refuge, Thee
कम्-अपि पूरुषम्	some person
प्राहिणोत्-अयाचत स	sent prayed he
मागध-क्षपणम्-एव	Maagadha's (king of Magadha's) killing 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-
द्युधिष्ठिरमखोद्यमादुभयकार्यपर्याकुल: ।
विरुद्धजयिनोऽध्वरादुभयसिद्धिरित्युद्धवे
शशंसुषि निजै: समं पुरमियेथ यौधिष्ठिरीम् ॥२॥

यियासु:-	desiring to attack
अभिमागधं	against the king of Magadha
तदनु नारद-उदीरितात्-	after that, by Naarada's saying
युधिष्ठिर-मख-उद्यमात्-	Yudhishthiraa's sacrifice preparations
उभय-कार्य-पर्याकुल:	both the jobs priority (thinking)
विरुद्ध-जयिन:-अध्वरात्-	enemies conquering and the sacrifice
उभय-सिद्धि:-इति-	both undertaken thus
उद्धवे शशंसुषि	by Udhdhava being advised
निजै: समं	with Thy people
पुरम्-इयेथ	to the city went
यौधिष्ठिरीम्	of Yudhishthira

Then eager to attack Jaraasandha, the king of Magadha, Thou were informed by Naarada that Yudhishthira was preparing to perform the Raajasooya Yagna. Thou were in a fix as to which of the two Thou should attend to. Udhdhava 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 Yudhishthiraa's city Indraprastha.

अशेषदयितायुते त्वयि समागते धर्मजो
विजित्य सहजैर्महीं भवदपाङ्गसंवर्धितै: ।
श्रियं निरुपमां वहन्नहह भक्तदासायितं
भवन्तमयि मागधे प्रहितवान् सभीमार्जुनम् ॥३॥

अशेष-दयिता-युते	all the wives along with
त्वयि समागते	Thou having reached
धर्मज: विजित्य	Dharmaputra having conquered
सहजै:-महीं	with the brothers the earth
भवत्-अपाङ्ग-संवर्धितै:	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
सभीम-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 Yudhishthira 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 राजयुद्ध्वा स्थित: ॥४॥

गिरिव्रजपुरं	to the city of Girivraja
गता:-तदनु	went then
देव यूयं त्रय:	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-युद्ध्वा स्थित:	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 धर्मगुप्त्यै भुव: ॥५॥

अशान्त्-समर-उद्धतं	in the fierce fight (who had become) arrogant
विटप-पाटना-संज्ञया	twig splitting hinting at
निपात्य जरस:-सुतं	felling down Jaraa's son (Jaraasandh)
पवनजेन निष्पाटितम्	by Bheem was split up
विमुच्य नृपतीन्	releasing the kings
मुदा समनुगृह्य	happily blessing them
परां भक्तिं दिदेशिथ	supreme devotion gave
गत: स्पृहान्-अपि	(who had) overcome all desires even
च धर्म-गुप्तै भुव:	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.

प्रचक्रुषि युधिष्ठिरे तदनु राजसूयाध्वरं
प्रसन्नभृतकीभवत्सकलराजकव्याकुलम् ।
त्वमप्ययि जगत्पते द्विजपदावनेजादिकं
चकर्थ किमु कथ्यते नृपवरस्य भाग्योन्नतिः ॥६॥

प्रचक्रुषि	
युधिष्ठिरे	when performing
तदनु	Yudhishthira
राजसूय-अध्वरं	then
प्रसन्न-भृतकी-भवत्-	the Raajasooya Yagna
सकल-राजक-व्याकुलम्	happily as servants becoming all the kings
व्यकुलम्-त्वम्-अपि-	all the kings
अयि जगत्पते	eagerly Thou also
द्विज-पद-अवनेज-	O Thou Lord of the world!
आदिकं चकर्थ	Braahmina's feet washing
किमु कथ्यते	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 प्रवरमग्र्यपूजाविधिं
विचार्य सहदेववागनुगतः स धर्मात्मजः ।
व्यधत्त भवते मुदा सदसि विश्वभूतात्मने
तदा ससुरमानुषं भुवनमेव तृप्तिं दधौ ॥७॥

ततः सवन-कर्मणि	
प्रवरर्म्-अग्र्य-पूजा-विधिं	then in the sacrificial rite
विचार्य	the important person's worship system
सहदेव-वाक्-अनुगतः	foremost considering

स धर्मात्मज:	Sahadeva's advice following
व्यधत्त भवते	that Dharmaputra Yudhishthira
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 Yudhishthira 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.

तत: सपदि चेदिपो मुनिनृपेषु तिष्ठत्स्वहो
सभाजयति को जड: पशुपदुर्दुरूटं वटुम् ।
इति त्वयि स दुर्वचोविततिमुद्वमन्नासना-
दुदापतदुदायुध: समपतन्नमुं पाण्डवा: ॥८॥

तत: सपदि चेदिप:	
मुनि-नृपेषु	then at once, the king of Chedi
तिष्ठत्सु-अहो	the sages and kings
सभा-जयति	being present, strangely
क: जड:	the assembly is honouring
पशुप-दुर्दुरूटं वटुम्	which fool
इति त्वयि स	a cowherd corrupt boy
दुर्वच:-विततम्-	thus to Thee he
उद्वमन्-	abusive words' string
आसनात्-उदापतत्-	spitting out
उदायुध:	from his seat sprang up
समपतन्-अमुं	flourishing weapons
पाण्डवा:	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 ।
जनुस्त्रितयलब्धया सततचिन्तया शुद्धधी-
स्त्वया स परमेकतामधृत योगिनां दुर्लभाम् ॥९॥

निवार्य निज-पक्षगान्	
अभिमुखस्य विद्वेषिण:-	deterring Thy allies
त्वम्-एव जहृषे शिर:	confronting the adversary
दनुज-दारिणा स्व-अरिणा	Thou alone cut off head
जनु:-त्रितय-लब्धया	the Asura's cutting Thy discus
सतत-चिन्तया	in births three gaining
शुद्ध-धी:-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.

तत: सुमहिते त्वया क्रतुवरे निरूढे जनो
ययौ जयति धर्मजो जयति कृष्ण इत्यालपन्।
खल: स तु सुयोधनो धुतमनास्सपत्नश्रिया
मयार्पितसभामुखे स्थलजलभ्रमादभ्रमीत् ॥१०॥

तत: सुमहिते	then the great
त्वया क्रतुवरे	by Thee the highest sacrifice
निरूढे जन:-ययौ	being completed, people went away

जयति धर्मज:	victory to Dharmaputra
जयति कृष्ण	victory to Krishna
इति-आलपन्	thus proclaiming
खल: स तु	wicked he indeed
सुयोधन धुतमना:-	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 Yudhishthira. 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 यदुबलविजितश्चन्द्रचूडाद्विमानं
विन्दन् सौभं स मायी त्वयि वसति कुरुंस्त्वत्पुरीमभ्यभाङ्क्षीत् ।
प्रद्युम्नस्तं निरुन्धन्निखिलयदुभटैर्न्यग्रहीदुग्रवीर्यं
तस्यामात्यं द्युमन्तं 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 कुरून्-	were in Kuru's city (Indraprastha)
त्वत्-पुरीम्-अभ्यभाङ्क्षीत्	Thy city (Dwaarikaa) attacked
प्रद्युम्नः-तं	Pradyumna, him
निरुन्धन्-	resisting
निखिल-यदु-भटैः-	with the entire Yadu army
न्यग्रहीत्-उग्र-वीर्यं	killed very powerful
तस्य-आमात्यं द्युमन्तं	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 Shivaa.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 त्वरितमुपगत: खण्डितप्रायसैन्यं
सौभेशं तं न्यरुन्धा: स च किल गदया शार्ङ्गमभ्रंशयत्ते ।
मायातातं व्यहिंसीदपि तव पुरतस्तत्त्वयापि क्षणार्धं
नाज्ञायीत्याहुरेके तदिदमवमतं व्यास एव न्यषेधीत् ॥२॥

तावत्-त्वम् रामशाली	then Thou with Balaraam
त्वरितम्-उपगत:	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-पुरत:-तत्-त्वया-अपि	in front of Thee, that by Thee also
क्षणार्धं न-अज्ञायि-इति	for a second was not understood
आहु:-एके तत्-इदम्-अवयतं	say some that, this difference of 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 मङ्क्षु साल्वेऽपि चक्रे-
णोत्कृत्ते दन्तवक्त्र: प्रसभमभिपतन्नभ्यमुञ्चद्गदां ते ।
कौमोदक्या हतोऽसावपि सुकृतनिधिश्चैद्यवत्प्रापदैक्यं
सर्वेषामेष पूर्वं त्वयि धृतमनसां मोक्षणार्थोऽवतार: ॥३॥

क्षिप्त्वा सौभं	
गदा-चूर्णितम्-	throwing Saubha
उदकनिधौ मङ्क्षु	by the mace smashed to powder
साल्वे-अपि-चक्रेण-	in the ocean, immediately

उत्कृत्ते दन्तवक्त्र:	(when) Saalva also by (Sudarshana discus)
प्रसभम्-अभिपतन्-	was cut off, Dantavaktra
अभ्यमुञ्चत्-गदां ते	violently attacking
क्मोदक्या	hitting with the mace, Thee
हत:-असौ-अपि	by Kaumudaki
सुकृति-निधि:-	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-अर्थ:-अवतार:	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 द्यूतके संयताया:
क्रन्दन्त्या याज्ञसेन्या: सकरुणमकृथाश्चेलमालामनन्ताम् ।
अन्नान्तप्राप्तशर्वांशजमुनिचकितद्रौपदीचिन्तितोऽथ
प्राप्त: शाकान्नमश्नन् मुनिगणमकृथास्तृप्तिमन्तं वनान्ते ॥४॥

त्वयि-आयाते-अथ	
जाते किल कुरुसदसि	(when) Thou went back (to Dwaarika)
द्यूतके संयताया:	took place indeed (then) in the Kuru assembly
क्रन्दन्त्या याज्ञसेन्या:	in the (fraudulent) game of dice was dragged
सकरुणम्-अकृथा:-	crying Draupadi
चेल-मालाम्-अनन्ताम्	piteously, Thou did
अन्न-अन्त-प्राप्त-	her clothing of length endless
शर्वांशज-मुनि-	(after) the food was over, arriving
चकित्-द्रौपदी-	by a part of Shankara (born), Muni (Durwaasaa)
चिन्तित:-अथ प्राप्त:	by frightened Draupadi

शाक-अन्नम्-अश्नन्	being thought of Thee, then, reaching there
मुनिगणम्-अकृथा:-	some leafy vegetable (left over) eating
त्पिम्-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 वृत: फल्गुनेन त्वमेक:
कौरव्ये दत्तसैन्य: करिपुरमगमो दूत्यकृत् पाण्डवार्थम् ।
भीष्मद्रोणादिमान्ये तव खलु वचने धिक्कृते कौरवेण
व्यावृण्वन् विश्वरूपं मुनिसदसि पुरीं क्षोभयित्वागतोऽभू: ॥५॥

युद्ध-उद्योगे-अथ	
मन्त्रे मिलति सति	for the was preparations, then
वृत: फल्गुनेन त्वम्-एक:	strategies were being made
कौरव्ये दत्त-सैन्य:	desired by Arjun Thou alone
करिपुरम्-अगम:	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
धिक्कृते कौरवेण	(by) Thy indeed by words
व्यावृण्वन् विश्वरूपं	rejected by Duryodhana
मुनि-सदसि	revealing the Cosmic form
पुरीं क्षोभयित्वा-	in the sage's assembly

गत:-अभू:	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 सूत: खलु समरमुखे बन्धुघाते दयालुं
खिन्नं तं वीक्ष्य वीरं किमिदमयि सखे नित्य एकोऽयमात्मा ।
को वध्य: कोऽत्र हन्ता तदिह वधभियं प्रोज्झ्य मय्यर्पितात्मा
धर्म्यं युद्धं चरेति प्रकृतिमनयथा दर्शयन् विश्वरूपम् ॥६॥

जिष्णो:-त्वं	
कृष्ण सूत: 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
नित्य:-एक:-अयम्-आत्मा	what is this O friend!
क: वध्य:	eternal and one this Aatmaa (self) is
क:-अत्र हन्ता	who is the slain
तत्-इह	who here is the slayer
वध-भियं प्रोज्झ्य	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 पार्थे ।
निश्शस्त्रत्वप्रतिज्ञां विजहदरिवरं धारयन् क्रोधशाली-
वाधावन् प्राञ्जलिं तं नतशिरसमथो वीक्ष्य मोदादपागा: ॥७॥

भक्त-उत्तंसे-अथ 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 पार्थे	ten thousand about or more
निश्शस्त्रत्व-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-अपागा:	(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 वैष्णवास्त्रं
वक्षस्याधत्त चक्रस्थगितरविमहा: प्रार्दयत्सिन्धुराजम् ।

नागास्त्रे 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-अस्त्रं	the fighting Bhagadatta discharged
वक्षसि-आधत्त	the Vaishnava (Naaraayana) missile
चक्र-स्थगित-	on (Thy) chest took
रवि-महा:	in (Thy) Sudarshana discus hiding
प्रार्दयत्-सिन्धुराजं	the sun's rays
नाग-अस्त्रे 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 पार्थं	only was cut off the crown
किम्-इव नहि भवान्	saved there also was Arjuna
पाण्डवानाम्-अकार्षीत्	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 ।
यज्ञघ्नं वल्कलं पर्वणि परिदलयन् स्नाततीर्थो रणान्ते
सम्प्राप्तो भीमदुर्योधनरणमशमं वीक्ष्य यात: पुरीं ते ॥९॥

युद्ध-आदौ तीर्थ-गामी	
स खलु हलधर:	at the beginning of the battle, going for pilgrimage

नैमिश-क्षेत्रम्-ऋच्छन्-	that indeed Balaraama
अप्रत्युत्थायि-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
यज्ञघ्नं वल्कलं	installing
पर्वणि परिदलयन्	the destroyer of the Yangyas, Valkala (an Asura)
स्नात-तीर्थ:	during the full moon and new moon days, killing
रण-अन्ते सम्प्राप्त:	completing the pilgrimage
भीम-दुर्योधन-रणम्-	towards the end of the war returning
अशमं वीक्ष्य यात:	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 Dwaarika.

संसुप्तद्रौपदेयक्षपणहतधियं द्रौणिमेत्य त्वदुक्त्या
तन्मुक्तं ब्राह्ममस्त्रं समहृत विजयो मौलिरत्नं च जह्रे ।
उच्छित्यै पाण्डवानां पुनरपि च विशत्युत्तरागर्भमस्त्रे
रक्षन्नङ्गुष्ठमात्र: किल जठरमगाश्चक्रपाणिर्विभो 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-अस्त्रं	by Thy saying
समहृत विजय:	discharged by him the Brahamaastra
मौलिरत्नम् च जह्रे	retracted Arjuna

उच्छितै पाण्डवानां	and clipped off his crest jewel
पुन;-अपि च	to cut off the line of Paandavas
विशति-उत्तरा-गर्भम्-	and again also
अस्त्रे रक्षन्-	entering Uttaaraa's womb
अङ्गुष्ठ-मात्र: किल	by the weapon protecting
जठरम्-अगा:-	thumb sized merely indeed
चक्रपाणि:-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.

धर्मौघं धर्मसूनोरभिदधदखिलं छन्दमृत्युस्स भीष्म-
स्त्वां पश्यन् भक्तिभूम्नैव हि सपदि ययौ निष्कलब्रह्मभूयम् ।
संयाज्याथाश्वमेधैस्त्रिभिरतिमहितैर्धर्मजं पूर्णकामं
सम्प्राप्तो द्वरकां त्वं पवनपुरपते पाहि मां सर्वरोगात् ॥११॥

धर्मौघं धर्मसूनो:-	
अभिदधत्-अखिलं	the great Dharmas to Yudhishthira
छन्द-मृत्यु:-स भीष्म:-	teaching in totality
त्वां पश्यन्	moment of death, who could decide, he BheeShma
भक्ति-भूम्ना-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-मेधै:-त्रिभि:-	Ashwamedha three
अति-महितै:-	very great Yangysa
धर्मजं पूर्णकामं	Yudhishthira was fulfilled of aspirations
सम्प्राप्त: द्वारकां त्वं	returned to Dwaarikaa Thou
पवनपुरपते	O Lord of Guruvaayur!

पाहि मां सर्वरोगात्	save me from all diseases

The entire great Dharmas were taught to Yudhishthira 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 Yudhishthira 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 भवत: सतीर्थ्यतां गत: स सान्दीपनिमन्दिरे द्विज: ।
त्वदेकरागेण धनादिनिस्स्पृहो दिनानि निन्ये प्रशमी गृहाश्रमी ॥१॥

कुचेल-नामा	Kuchela named
भवत: सतीर्थ्यतां	with Thee (who was) a fellow disciple
गत: स	went to, he
सान्दिपनि-मन्दिरे	at sage Saandipani's hermitage
द्विज:	that Braahmana
त्वत्-एक-रागेण	with Thee steadily devoted
धन-आदि-निस्स्पृह:	in wealth etc., desireless
दिनानि निन्ये	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 वृत्तिलब्धये रमापति: 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-लब्धये	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 जुगुप्समानोऽपि धने मदावहे ।
तदा त्वदालोकनकौतुकाद्ययौ वहन् पटान्ते पृथुकानुपायनम् ॥३॥

इति-ईरितम्-अयं	thus told he
प्रियया क्षुधार्तया	by (his wife) troubled by hunger
जुगुप्समान:-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 शैब्याभवनं समेयिवान् ।
प्रविश्य वैकुण्ठमिवाप निर्वृतिं तवातिसम्भावनया तु किं पुन: ॥४॥

गत:-अयम्-	reaching he
आश्च्र्यमयीम्	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 पुन:	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 गृहीत्वाऽकथय: पुराकृतम् ।
यदिन्धनार्थं गुरुदारचोदितैरपर्तुवर्ष तदमर्षि कानने ॥५॥

प्रपूजितं तं	well honoured (by Thee) he
प्रियया च वीजितं	and by Thy consort fanned
करे गृहीत्वा-	by hand taking
अकथय:	(Thou) narrated
पुराकृतम्	the incidents
यत्-इन्धन-अर्थम्	like (when) for fire wood
गुरु-दार-चोदितै:-	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 मुष्टौ सकृदाशिते त्वया ।
कृतं कृतं नन्वियतेति संभ्रमाद्रमा किलोपेत्य करं रुरोध ते ॥६॥

त्रपाजुष:-अस्मात्	who was feeling shy, from him
पृथुकम् बलात्-अथ	the flattened rice forcefully, then
प्रगृह्य	snatching
मुष्टौ 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 ।
बतापरेद्युर्द्रविणं विना ययौ विचित्ररूपस्तव खल्वनुग्रह: ॥७॥

भक्तेषु भक्तेन	in the devotees, devoted (by Thee)
स मानित:-	he was honoured
त्वया पुरीं वसन्-	by Thee, in the city staying
एक निशाम्	for one night
महा-सुखम्	very happily
बत-अपरेद्यु:-	alas! Next day
द्रविणं विना ययौ	wealth without went away
विचित्र-रूप:-तव	of strange forms are Thy
खलु-अनुग्रह:	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 ह्ययाचिष्यमदास्यदच्युतो वदामि भार्यां किमिति व्रजन्नसौ ।
त्वदुक्तिलीलास्मितमग्नधीः पुनः क्रमादपश्यन्मणिदीप्रमालयम् ॥८॥

यदि हि-अयाचिष्यम्-	if indeed I had asked
अदास्यत्-अच्युतः	would have given Krishna
वदामि भार्यां किम्-इति	will tell my wife what, thus
व्रजन्-असौ	walking he
त्वत्-उक्ति-लीला-स्मित-	Thy talks and playful smile
मग्न-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 त्वत्करुणां महाद्भुताम् ॥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 वसन्नपि स्वयं समुन्नमद्भक्तिभरोऽमृतं ययौ ।
त्वमेवमापूरितभक्तवाञ्छितो मरुत्पुराधीश हरस्व मे गदान् ॥१०॥

स रत्न-शालासु	he in the gem studded building
वसन्-अपि स्वयं	residing though, himself
समुन्नमद्-भक्ति-भर:-	incessantly growing devotion, full of it
अमृतं ययौ	liberation attained
त्वम्-एवम्-आपूरित-	Thou in this manner fulfilled
भक्त-वाञ्छित:	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.

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प्रागेवाचार्यपुत्राहृतिनिशमनया स्वीयषट्सूनुवीक्षां
काङ्क्षन्त्या मातुरुक्त्या सुतलभुवि बलिं प्राप्य तेनार्चितस्त्वम् ।
धातु: शापाद्धिरण्यान्वितकशिपुभवान् शौरिजान् कंसभग्ना-
नानीयैनान् प्रदर्श्य स्वपदमनयथा: पूर्वपुत्रान् मरीचे: ॥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
मातु:-उक्त्या	at (Thy) mother's words
सुतल-भुवि बलिं प्राप्य	in the Sutala land going to Mahaabali
तेन-अर्चित:-त्वम्	by him were honoured Thou
धातु: शापात्-	by Brahmaa's curse
हिरण्यान्वितकशिपु	of Hiranyakashipu born
भवान् शौरिजान्	Thou (them) born of Vasudeva
कंस-भग्नान्-	by Kansa killed
आनीय-एनान् प्रदर्श्य	bringing them and showing them
स्वपदम्-अनयथा:	to Thy abode took (them)
पूर्व-पुत्रान्-मरीचे:	(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 तापसै: समेत: ॥२॥

श्रुतदेव	Shrutadeva
इति श्रुतं	thus well known
द्विजेन्द्रम्	the great Braahmina
बहुलाश्वम्	(and) Bahulaashwa
नृपतिं च भक्तिपूर्णम्	the king and full of devotion
युगपत्-	at the same time
त्वम्-अनुग्रहीतु-काम:	Thou, to bless, desiring
मिथिलां प्रापिथ	to Mithilaa went

तापसै: समेत:	ascetics with

With the desire to bless both the great well known Braahmina Shrutadeva and the deeply devoted king Bahulaashwa, Thou went to Mithilaa along with many ascetics.

गच्छन् द्विमूर्तिरुभयोर्युगपन्निकेत-
मेकेन भूरिविभवैर्विहितोपचार: ।
अन्येन तद्दिनभृतैश्च फलौदनाद्यै-
स्तुल्यं प्रसेदिथ ददथ च मुक्तिमाभ्याम् ॥३॥

गच्छन्-द्विमूर्ति:-	going in two (similar) forms
उभयो:-युगपत्-	to both at the same time
निकेतम्-	the houses
एकेन भूरिविभवै:-	by one with plenty of rich offerings
विहित-उपचार:	performed (Thy) worship
अन्येन	by the other
तत्-दिन-भृतै:-च	and with that day's alms
फल-ओदन-आद्यै:-	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 विश्ववोढाप्यसोढा: ।
जिष्णोर्गर्वं विनेतुं त्वयि मनुजधिया कुण्ठितां चास्य बुद्धिं
तत्त्वारूढां विधातुं परमतमपदप्रेक्षणेनेति मन्ये ॥४॥

भूय:-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
असोढा:	did not support
जिष्णो:-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
परमतम-पद-प्रेक्षणेन-	the Supreme abode by showing
इति मन्ये	thus I believe

Again then in Dwaarikaa, 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.

नष्टा अष्टास्य पुत्रा: पुनरपि तव तूपेक्षया कष्टवाद:
स्पष्टो जातो जनानामथ तदवसरे द्वारकामाप पार्थ: ।
मैत्र्या तत्रोषितोऽसौ नवमसुतमृतौ विप्रवर्यप्ररोदं
श्रुत्वा चक्रे प्रतिज्ञामनुपहृतसुत: सन्निवेक्ष्ये कृशानुम् ॥५॥

नष्टा:-अष्ट-अस्य पुत्रा:	are dead eight of his sons
पुन:-अपि तव तु-	again also Thy indeed
उपेक्षया कष्टवाद:	indifference (because of which) disrepute
स्पष्ट: जात:	clear it was made
जनानाम्-अथ	of the public (in general)then
तत्-अवसरे	at that time

द्वारकाम्-आप पार्थ:	to Dwaarikaa reached Arjuna
मैत्र्या तत्र-	due to friendship there (in Dwaarikaa)
उषित:-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-सुत:	(in case of) not bringing back the son
सन्निवेक्ष्ये 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 त्वामपृष्ट्वा द्विजनिलयगतो बाणजालैर्महास्त्रै
रुन्धान: सूतिगेहं पुनरपि सहसा दृष्टनष्टे कुमारे ।
याम्यामैन्द्रीं तथाऽन्या: सुरवरनगरीर्विद्ययाऽऽसाद्य सद्यो
मोघोद्योग: पतिष्यन् हुतभुजि भवता सस्मितं वारितोऽभूत् ॥६॥

मानी स त्वाम्-अपृष्ट्वा	proud he, without asking Thee
द्विज-निलय-गत:	to the Braahmina's house went
बाण-जालै:-महा-अस्त्रै:	with arrows and divine missiles
रुन्धान: सूतिगेहं	blocked the labour room
पुन:-अपि सहसा	again also suddenly
दृष्ट-नष्टे कुमारे	vanished the child
याम्याम्-ऐन्द्रीम्	Yama's abode, Indra's abode
तथा-अन्या:	and others'
सुरवर-नगरी:-	gods' houses
विद्यया-आसाद्य	by Yogic powers reaching
सद्य: मोघ-उद्योग:	immediately, (his) fruitless efforts
पतिष्यन् हुतभुजि	about to fall in fire

भवता सस्मितम्	by Thee smilingly
वारित:-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 स्यन्दनेनाभियातो
लोकालोकं व्यतीतस्तिमिरभरमथो चक्रधाम्ना निरुन्धन् ।
चक्रांशुक्लिष्टदृष्टिं स्थितमथ विजयं पश्य पश्येति वारां
पारे त्वं प्राददर्श: किमपि हि तमसां दूरदूरं पदं ते ॥७॥

सार्धं तेन	with him
प्रतीचीं दिशम्-	to the westward direction
अति-जविना स्यन्दनेन-	by a very fast chariot
अभियात:	going
लोकालोकं व्यतीत:-	(the mountain of) Lokaaloka crossing
तिमिरभरम्-अथ	the darkness intense, then
चक्रधाम्ना निरुन्धन्	by the splendorous 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 प्राददर्श:	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 भुजङ्गाधिपशयनतले दिव्यभूषायुधाद्यै-
रावीतं पीतचेलं प्रतिनवजलदश्यामलं श्रीमदङ्गम् ।
मूर्तीनामीशितारं 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-आद्यैः-	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
(तिसृणाम्) मूर्तिनाम्-	(of the Trinity) personified
ईशितारं परम्-	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 Brahmaa 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 सन्द्रष्टुं स्वयमहमहार्षं द्विजसुतान् ।

नयेतं द्रागेतानिति खलु वितीर्णान् पुनरमून्
द्विजायादायादा: प्रणुतमहिमा पाण्डुजनुषा ॥९॥

युवां माम्-एव द्वौ-	you two are Myself alone, in two forms
अधिक-विवृत-अन्तर्हिततया	by well manifested and by obstructed (divinity)
विभिनौ	are different
सन्द्रष्टुं	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 वितीर्णान् पुन:-अमून्	indeed given again then
द्विजाय-आदाय-	for the Braahmina taking
अदा:	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 प्रपुष्ण-
न्नीजानो यज्ञभेदैरतुलविहृतिभि: प्रीणयन्नेणनेत्रा: ।
भूभारक्षेपदम्भात् पदकमलजुषां मोक्षणायावतीर्ण:
पूर्णं ब्रह्मैव साक्षाद्यदुषु मनुजतारूषितस्त्वं व्यलासी: ॥१०॥

एवं नाना-विहारै:-	in this manner, by various sportive activities
जगत्-अभिरमयन्	the world delighting
वृष्णि-वंशं प्रपुष्णन्-	the Vrishni clan nurturing
ईजान:-यज्ञ-भेदै:-	performing sacrifices by different Yangyas
अतुल-विहृतिभि:	by unparalleled sportive endearments
प्रीणयन्-एण-नेत्रा:	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-अवतीर्ण:	to give (them) liberation, having incarnated
पूर्णं ब्रह्म-एव	In finite Brahman Itself
साक्षात्-यदुषु	in material form in the Yadu clan
मनुजता-रूषित:-	in a human veil
त्वं व्यलासी:	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 द्वारवत्यामवृतदयि तदा नारदस्त्वद्रसार्द्र-
स्तस्माल्लेभे कदाचित्खलु सुकृतनिधिस्त्वत्पिता तत्त्वबोधम् ।
भक्तानामग्रयायी स च खलु मतिमानुद्धवस्त्वत्त एव
प्राप्तो विज्ञानसारं स किल जनहितायाधुनाऽऽस्ते बदर्याम् ॥११॥

प्रायेण द्वारवत्याम्-	mostly in Dwaarika
अवृतत्-अयि	stayed O Lord! Thou
तदा नारद:-	then Naarada
त्वत्-रसार्द्र:-	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-उद्धव:-	the wise Uddhava
त्वत्त एव	from Thee alone
प्राप्त: 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-
स्नेहद्वेषानुरागप्रभृतिभिरतुलैरश्रमैर्योगभेदै: ।
आर्तिं तीर्त्वा समस्ताममृतपदमगुस्सर्वत: सर्वलोका:
स त्वं विश्वार्तिशान्त्यै पवनपुरपते भक्तिपूर्त्यै च भूया: ॥१२॥

स-अयं कृष्ण-अवतार:	that this, Krishna incarnation
जयति तव विभो	excels, of Thee, O Lord!
यत्र सौहार्द-भीति-स्नेह-	where by friendship, fear, love
द्वेष-अनुराग-प्रभृतिभि:-	hatred, attachment and other
अतुलै:-अश्रमै:-योग-भेदै:	unique effortless (spiritual) union methods
आर्तिं तीर्त्वा समस्ताम्-	sorrows overcoming all
अमृत-पदम्-अगु:-	liberated state went to
सर्वत: सर्व-लोका:	everywhere all the people
स त्वं विश्व-आर्ति-शान्त्यै	that Thou, for the world's sorrows removal
पवनपुरपते	O Lord of Guruvaayur!
भक्ति-पूर्त्यै च भूया:	and for the attainment of full devotion 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.

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रमाजाने जाने यदिह तव भक्तेषु विभवो
न सद्यस्सम्पद्यस्तदिह मदकृत्त्वादशमिनाम् ।
प्रशान्तिं कृत्वैव प्रदिशसि तत: काममखिलं
प्रशान्तेषु क्षिप्रं न खलु भवदीये च्युतिकथा ॥१॥

रमाजाने	O Consort of Laxmi (Ramaa)
जाने यत्-इह	I know that here
तव भक्तेषु विभव:	to Thy devotees prosperity
न सद्य:-सम्पद्य:-	does not quickly come
तत्-इह	that (prosperity) here
मद-कृत्त्वात्-	(because is) pride generating
अशमिनाम्	of the passionate
प्रशान्तिं कृत्वा-एव	dispassionate making (them) only
प्रदिशसि तत:	(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.

सद्य: प्रसादरुषितान् विधिशङ्करादीन्
केचिद्विभो निजगुणानुगुणं भजन्त: ।
भ्रष्टा भवन्ति बत कष्टमदीर्घदृष्ट्या
स्पष्टं वृकासुर उदाहरणं किलास्मिन् ॥२॥

सद्य: 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
भजन्त:	worshipping
भ्रष्टा:-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.

शकुनिज: स तु नारदमेकदा
त्वरिततोषमपृच्छदधीश्वरम् ।
स च दिदेश गिरीशमुपासितुं
न तु भवन्तमबन्धुमसाधुषु ॥३॥

शकुनिज: स	the son of Shakuni, he (Vrikaasura)
तु नारदम्-एकदा	indeed to Naarada once
त्वरित-तोषम्-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 कुपित: सप्तमदिने
शिर: छित्वा सद्य: पुरहरमुपस्थाप्य पुरत: ।

अतिक्षुद्रं रौद्रं शिरसि करदानेन निधनं
जगन्नाथाद्वव्रे भवति विमुखानां क्व शुभधी: ॥४॥

तप:-तप्त्वा घोरं	penance practicing very severe
स खलु कुपित:	he indeed in great anger
सप्तम-दिने	on the seventh day
शिर: छित्वा	(his) head cutting off
सद्य: पुरहरम्-	immediately Shiva
उपस्थाप्य पुरत:	making to appear in front
अतिक्षुद्रं रौद्रं	very mean and cruel
शिरसि कर-दानेन	on head placing (his) hand
निधनं	death
जगन्नाथात्-वव्रे	from the Lord of the universe (Shiva) sought (as a boon)
भवति विमुखानां	from Thee (those who are) indifferent
क्व शुभधी:	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 दत्तदृष्टि: ।
तूष्णीके सर्वलोके तव पदमधिरोक्ष्यन्तमुद्वीक्ष्य शर्वं
दूरादेवाग्रतस्त्वं पटुवटुवपुषा तस्थिषे दानवाय ॥५॥

मोक्तारं	the one who releases
बन्ध-मुक्त:	from bondage released
हरिणपति:-इव	a lion as if
प्राद्रवत्-स-अथ रुद्रं	rushed he then towards Shiva

दैत्यात् भीत्या स्म	by the Asura afraid being
देव: दिशि दिशि	the Lord in all directions
वलते	ran about
पृष्ठत:-दत्त-दृष्टि:	towards the back looking
तूष्णीके सर्व-लोके	as kept quiet all the world
तव पदम्-अधिरोक्ष्यन्तम्-	Thy abode climbing up to
उद्वीक्ष्य शर्वं	seeing Shiva
दूरात्-एव-अग्रत:-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 करोष्यङ्गुलीमङ्गमौलौ ।
इत्थं त्वद्वाक्यमूढ: शिरसि कृतकर: सोऽपतच्छिन्नपातं
भ्रंशो ह्येवं परोपासितुरपि च गति: 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
सन्देह:-चेत्-मत्-उक्तौ	doubt if there is in my words
तव किमु न करोषि-	on your, why not do you do
अङ्गुलीम्-अङ्ग-मौलौ	the finger, O dear One, on the head
इत्थं त्वत्-वाक्य-मूढ:	thus by Thy words fooled
शिरसि कृत-कर:	on head placing hand
स:-अपतत्-छिन्न-पातं	he fell (like) an uprooted tree
भ्रंश:- हि-एवं	destruction indeed such
पर-उपासितु:अपि	other (deities) worshipping indeed

च गति:	and are a last resort
शूलिन:-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-वासिन:-	living near (the river) Saraswati
तापसा:-	the ascetics
त्रि-मूर्तिषु	among the Trinity
समादिशन्-	instructed (Bhrigu)
अधिक-सत्त्वतां वेदितुं	to know who is more inclined towards Saatvic gunas
अयं पुन:-अनादरात्-	this (Bhrigu) again with non-respect
उदित-रुद्ध-रोषे	(which) arose, and was controlled, the 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 रमाङ्कभुवि पङ्कजलोचनं त्वां
विप्रे विनिघ्नति पदेन मुदोत्थितस्त्वम् ।
सर्वं क्षमस्व मुनिवर्य भवेत् सदा मे
त्वत्पादचिन्हमिह भूषणमित्यवादी: ॥८॥

सुप्तं रमा-अङ्क-भुवि	sleeping on Laxmi's lap
पङ्कजलोचनं त्वां	lotus eyed Thee
विप्रे विनिघ्नति पदेन	when the sage hit by foot
मुदा-उत्थित:-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-अवादी:	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 बद्धभावा:
सारस्वता मुनिवरा दधिरे विमोक्षम् ।
त्वामेवमच्युत पुनश्च्युतिदोषहीनं
सत्त्वोच्चयैकतनुमेव वयं भजाम: ॥९॥

निश्चित्य ते च	and having decided they
सुदृढं त्वयि	firmly in Thee
बद्धभावा:	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!
पुन:-अच्युति-दोष-हीनं	again from the decay defect free

सत्त्व-उच्चय-एक-तनुम्-	of Saatvic and majestic one form
एव वयं भजाम:	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 निगमनिवहैर्वन्दिभिरिव
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
वन्दिभि:-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.

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वृकभृगुमुनिमोहिन्यम्बरीषादिवृत्ते-
ष्वयि तव हि महत्त्वं सर्वशर्वादिजैत्रम् ।
स्थितमिह परमात्मन् निष्कलार्वागभिन्नं
किमपि यदवभातं तद्धि रूपं तवैव ॥१॥

वृक-भृगुमुनि-	Vrikaasura, sage Bhrigu
मोहिनी-अम्बरीष-	(and Thy incarnation as) Mohini and Ambareesh
आदि-वृत्तेषु-अयि	etc., (in these) episodes, O Thou!
तव हि महत्त्वं	Thy majesty only
सर्व-शर्व-आदि-जैत्रम्	(above) all others, including Shiva, supersedes
स्थितम्-इह	proved here
परमात्मन्	O Supreme Being!
निष्कल-अर्वाक-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, Brahamaa, and shine in an indescribable manner as the essence of all.

मूर्तित्रयेश्वरसदाशिवपञ्चकं यत्
प्राहुः परात्मवपुरेव सदाशिवोऽस्मिन् ।
तत्रेश्वरस्तु स विकुण्ठपदस्त्वमेव
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-वपु:-एव	the Supreme Being alone (Thou)
सदाशिव:-अस्मिन्	as Sadaashiva,here,
तत्र-ईश्वर:-तु स	and there the Ishwara indeed he
विकुण्ठपद:-त्वम्-एव	(in) Vaikuntha residing Thou alone
त्रित्वं पुन:-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-
र्धाता तु सत्त्वविरलो रजसैव पूर्ण: ।
सत्त्वोत्कटत्वमपि चास्ति तमोविकार-
चेष्टादिकञ्च तव शङ्करनाम्नि मूर्तौ ॥३॥

तत्र-अपि	there also
सात्त्विक-तनुं तव	the Saatvic form of Thee
विष्णुम्-आहु:-	Vishnu is called
धाता तु	Brahmaa indeed
सत्त्व-विरल:-	(with) Sattva sparse
रजसा-एव पूर्ण:	and Rajas only is full
सत्त्व-उत्कटत्वम्-अपि	Sattva in full measure, though
च-अस्ति	and is
तम:-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 त्रिमूर्त्यतिगतं परपूरुषं त्वां
शर्वात्मनापि खलु सर्वमयत्वहेतो: ।
शंसन्त्युपासनविधौ तदपि स्वतस्तु
त्वद्रूपमित्यतिदृढं बहु न: 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-हेतो:	encompassing the essence of all, because of (this)
शंसन्ति-उपासन-विधौ	describe in the worshipping codes/norms
तत्-अपि स्वत:-तु	that too in reality indeed
त्वत्-रूपम्-इति-	(are) Thy form, thus (there are)
अति-दृढं	many strong
बहु न: 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-
त्त्वामेव मानयति यो न हि पक्षपाती ।
त्वन्निष्ठमेव स हि नामसहस्रकादि
व्याख्यात् भवत्स्तुतिपरश्च गतिं गतोऽन्ते ॥५॥

श्री शङ्कर:-अपि	The great Shakaraachaarya also
भगवान्	the Bhagavatpaada,
सकलेषु तावत्-	among all the Sakala forms, then,
त्वाम्-एव मानयति	to Thee alone gives honour
य:-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-पर:-च	and Thy praises singing, inclined to,
गतिं गत:-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-आदौ	and (he) said, in the beginning of the 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, 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 ।
त्रिमूर्तियुक्सत्यपदत्रिभागत:
परं पदं ते कथितं न शूलिन: ॥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-युक्-	the Trinity containing
सत्यपद-त्रिभागत: परं	the Satyaloka in three parts, transcending,
पदं ते कथितं	Thy abofe is described
न शूलिन:	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 जगाद
श्रीमाधव: शिवपरोऽपि पुराणसारे ॥८॥

यत् ब्राह्मकल्प इह	that which in the Braahmakalpa, here,
भागवत-द्वितीय-स्कन्ध-उदितं	(and) in the second Skanda of Bhaagavata, narrated
वपु:-अनावृतम्-	that form, revealed
ईश धात्रे	O Lord! For Brahamaa
तस्य-एव नाम	that form's, alone, name
हरि-शर्व-मुखं	Hari, Shiva etc.,
जगाद श्रीमाधव:	has been said of, by Shri Maadhavaachaarya
शिव-पर:-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 कृतवानधिकारिहेतो:
स्कन्दादिकेषु तव हानिवचोऽर्थवादै: ॥९॥

ये स्व-प्रकृति-अनुगुणा	those who by their natural inclination worship Shiva
गिरिशं भजन्ते	worship Shiva
तेषां फलं हि दृढया-एव	for them the results are by firmness only
तदीय-भक्त्या	in their devotion
व्यास:-हि तेन कृतवान्-	sage Vyaasa himself has asserted
अधिकार-हेतो:	as a benefit for such devotion
स्कन्द-आदिकेषु	in the Skanda and other scriptures
तव हानि-वच:-	(speaking for) belittling words
अर्थवादै:	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
त्रेधार्थवादगतय: खलु रोचनार्था: ।
स्कान्दादिकेषु बहवोऽत्र विरुद्धवादा-
स्त्वत्तामसत्वपरिभूत्युपशिक्षणाद्या: ॥१०॥

भूत-अर्थ-कीर्ति:-	existing facts exaggeration
अनुवाद-विरुद्ध-वादौ	in accordance with experience, and contrary to experience, these two methods,
त्रेधा-अर्थ-वाद-गतय:	(in all) these three are the modes (of Arthavaada)
खलु रोचन-अर्था:	indeed (they are to make) interesting the subject meaning

स्कान्द्-आदिकेषु	in the Skaanda and other scriptures
बहव:-अत्र	many are here
विरुद्ध-वादा:-	contrary statements
त्वत्-तामसत्व-	(for example) Thy Taamasic (nature)
परिभूति-उपशिक्षण-आद्या:	(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
तन्मन्त्रशास्त्रवचनाद्यभिदृष्टमेव ।
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
अभिदृष्टम्-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.

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श्रीकृष्ण त्वत्पदोपासनमभयतमं बद्धमिथ्यार्थदृष्टे-
र्मर्त्यस्यार्तस्य मन्ये व्यपसरति भयं येन सर्वात्मनैव ।
यत्तावत् त्वत्प्रणीतानिह भजनविधीनास्थितो मोहमार्गे
धावन्नप्यावृताक्षः स्खलति न कुहचिद्देवदेवाखिलात्मन् ॥१॥

श्री कृष्ण	O Lord Krishna!
त्वत्-पद-उपासनम्-	Thy feets worship
अभयतमम्	most fearless
बद्ध-मिथ्या-अर्थ-दृष्टेः-	(for those) bound by false material things 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-विधीन्-आस्थितः	in the methods of worship steady
मोह-मार्गे 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 त्वद्बलप्रेरितात्मा
यद्यत् कुर्वे समस्तं तदिह परतरे त्वय्यसावर्पयामि ।
जात्यापीह श्वपाकस्त्वयि निहितमन:कर्मवागिन्द्रियार्थ-
प्राणो विश्वं पुनीते न तु विमुखमनास्त्वत्पदाद्विप्रवर्य: ॥२॥

भूमन्	O Supreme Being!
कायेन वाचा	by body and speech
मुहु:-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 श्वपाक:-	by caste even, if here, (in this world) one is lowly
त्वयि निहित-मन:-कर्म-	in Thee (has) resigned his mind, actions
वाक्-इन्द्रियार्थ-प्राण:	speech senses and vital energies
विश्वं पुनीते न तु	(he) sanctifies the worlds, not indeed
विमुख-मना:-	indifferent minded
त्वत्-पदात्-विप्रवर्य:	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 द्वितीयाद्भवति ननु मन:कल्पितं च द्वितीयं
तेनैक्याभ्यासशीलो हृदयमिह यथाशक्ति बुद्ध्या निरुन्ध्याम् ।
मायाविद्धे तु तस्मिन् पुनरपि न तथा भाति मायाधिनाथं
तं त्वां भक्त्या महत्या सततमनुभजनीश भीतिं विजह्याम् ॥३॥

भीति:-नाम	fear indeed
द्वितीयात्-भवति ननु	from a second (entity) arises definitely
मन:- कल्पितम् च द्वितीयं	and mind's projection is this second
तेन-ऐक्य-अभ्यास-शील:	therefore, on oneness practicing
हृदयम्-इह यथा-शक्ति	my mind here, with effort
बुद्ध्या निरुन्ध्याम्	and intelligence will control
माया-विद्धे तु	by Maaya's infliction indeed
तस्मिन् पुन:-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 तन्मुखादुन्मिषद्भि-
स्त्वन्माहात्म्यप्रकारैर्भवति 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-उन्मिषद्भिः-	from this mouth's coming out
त्वत्-माहात्म्य-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 भक्तावधिकबहुमतिर्जन्मकर्माणि भूयो
गायन् क्षेमाणि नामान्यपि तदुभयतः प्रद्रुतं प्रद्रुतात्मा ।
उद्यद्धासः कदाचित् कुहचिदपि रुदन् क्वापि गर्जन् प्रगाय-
न्नुन्मादीव प्रनृत्यन्नयि कुरु करुणां लोकबाह्यश्चरेयम् ॥५॥

श्रेयः-मार्गेषु	among the many paths of Moksha
भक्तौ-अधिक-बहुमतिः-	in devotion there is much preference
जन्म-कर्माणि भूयः	(Thy) birth and Thy deeds, again and again
गायन् क्षेमाणि नामानि-अपि	singing, and Thy blessings conferring names also
तत्-उभयतः	by these both
प्रद्रुतं प्रद्रुतात्मा	speedily (my) mind melting (in devotion)
उद्यत्-हासः कदाचित्	springing into laughter suddenly
कुहचित्-अपि रुदन्	sometimes even crying
क्वापि 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-बाह्य:-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.

भूतान्येतानि भूतात्मकमपि सकलं पक्षिमत्स्यान् मृगादीन्
मर्त्यान् मित्राणि शत्रूनपि यमितमतिस्त्वन्मयान्यानमानि ।
त्वत्सेवायां हि सिद्ध्येन्मम तव कृपया भक्तिदार्ढ्यं विराग-
स्त्वत्तत्त्वस्यावबोधोऽपि च भुवनपते यत्नभेदं विनैव ॥६॥

भूतानि-एतानि	the(five) elements, these
भूतात्मकम्-अपि सकलं	everything comprising of these five elements also
पक्षि-मत्स्यान्	birds, fishes
मृगादीन् मर्त्यान्	animals etc., and mortals
मित्राणि शत्रून्-अपि	friends and enemies also
यमित-मति:-	with a balanced mind
त्वत्-मयानि-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
अवबोध:-अपि	knowledge also
च भुवनपते	and O Lord of the Universe!
यत्नभेदं 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 क्षुत्तृडाद्यैर्भवसरणिभवैस्त्वन्निलीनाशयत्वा-
च्चिन्तासातत्यशाली निमिषलवमपि त्वत्पदादप्रकम्प: ।
इष्टानिष्टेषु तुष्टिव्यसनविरहितो मायिकत्वावबोधा-
ज्ज्योत्स्नाभिस्त्वन्नखेन्दोरधिकशिशिरितेनात्मना सञ्चरेयम् ॥७॥

नो मुह्यन्	not misled
क्षुत्-तृडा-आद्यै:-	by hunger thirst etc.,
भव-सरणि-भवै:-	the universe's string of manifestations
त्वत्-निलीन-आशयत्वात्-	(because of) in Thee engrossed my mind
चिन्ता-सातत्यशाली	ever meditating
निमिषलवम्-अपि	for a fraction of a second also
त्वत्-पदात्-अप्रकम्प:	from Thy feet not deviating
इष्ट-अनिष्टेषु	from good or bad
तुष्टि-व्यसन-विरहित:	gratification and aversion indifferent
मायिकत्व-अवबोधात्	(these are) effects of Maayaa, with this knowledge
ज्योत्स्नाभि:-	in the cool rays
त्वत्-नख-इन्दो:-	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.

भूतेष्वेषु त्वदैक्यस्मृतिसमधिगतौ नाधिकारोऽधुना चे-
त्त्वत्प्रेम त्वत्कमैत्री जडमतिषु कृपा द्विट्सु भूयादुपेक्षा ।
अर्चायां वा समर्चाकुतुकमुरुतरश्रद्धया वर्धतां मे
त्वत्संसेवी तथापि द्रुतमुपलभते भक्तलोकोत्तमत्वम् ॥८॥

भूतेषु-एषु त्वत्-ऐक्य-	in all these beings, Thy oneness
स्मृति-समधिगतौ	(this) memory in achieving
न-अधिकार:-अधुना चेत्-	my right, if not, at present is there
त्वत्-प्रेम त्वत्क-मैत्री	for Thee love, for Thy people friendship
जडमतिषु कृपा	towards ignorant people kindness
द्विट्सु भूयात्-उपेक्षा	towards enemies may there be indifference
अर्चायां 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 त्वत्स्वरूपं क्षितिजलमरुदाद्यात्मना विक्षिपन्ती
जीवान् भूयिष्ठकर्मावलिविवशगतीन् दु:खजाले क्षिपन्ती ।
त्वन्माया माभिभून्मामयि भुवनपते कल्पते तत्प्रशान्त्यै
त्वत्पादे भक्तिरेवेत्यवददयि विभो सिद्धयोगी प्रबुद्ध: ॥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-कर्मावलि-	on the embodied souls, their string of actions
विवश-गतीन्	helplessly, (their resulted) reactions
दु:ख-जाले क्षिपन्ती	in the sufferings' net throwing
त्वत्-माया	Thy Maayaa
मा-अभिभूत्-माम्-	may it not overpower me
अयि भुवनपते	O Thou Lord of the Universe!
कल्पते तत्-प्रशान्त्यै	is considered to overcome it
त्वत्-पादे भक्ति:-एव-	in Thy feet devotion alone
इति-अवदत्-	thus said
अयि विभो	O All Pervading Being!
सिद्ध-योगी प्रबुद्ध:	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.

दु:खान्यालोक्य जन्तुष्वलमुदितविवेकोऽहमाचार्यवर्या-
ल्लब्ध्वा त्वद्रूपतत्त्वं गुणचरितकथाद्युद्भवद्भक्तिभूमा ।
मायामेनां तरित्वा परमसुखमये त्वत्पदे मोदिताहे
तस्यायं पूर्वरङ्ग: पवनपुरपते नाशयाशेषरोगान् ॥१०॥

दु:खानि-आलोक्य जन्तुषु-	sufferings seeing in all beings
अलम्-उदित-विवेक:-	indeed obtaining discrimination
अहम्-आचार्यवर्यात्-	I from the great spiritual master
लब्ध्वा त्वत्-रूप-तत्वं	receiving Thy nature's reality and (being instructed)
गुण-चरित-कथा-आदि-	in Thy excellences glories and deeds
उद्भवत्-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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वेदैस्सर्वाणि कर्माण्यफलपरतया वर्णितानीति बुध्वा
तानि त्वय्यर्पितान्येव हि समनुचरन् यानि नैष्कर्म्यमीश ।
मा भूद्वेदैर्निषिद्धे कुहचिदपि मनःकर्मवाचां प्रवृत्ति-
र्दुर्वर्जं चेदवाप्तं तदपि खलु भवत्यर्पये चित्प्रकाशे ॥१॥

वेदैः-सर्वाणि कर्माणि-	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 O Lord!
मा भूत्-	may there not be

वेदै:-निषिद्धे	by the Vedas forbidden (actions)
कुहचित्-अपि	at all any
मन:-कर्म-वाचाम्	by thought deed or speech
प्रवृत्ति:-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!

यस्त्वन्य: कर्मयोगस्तव भजनमयस्तत्र चाभीष्टमूर्तिं
हृद्यां सत्त्वैकरूपां दृषदि हृदि मृदि क्वापि वा भावयित्वा ।
पुष्पैर्गन्धैर्निवेद्यैरपि च विरचितै: शक्तितो भक्तिपूतै-
र्नित्यं वर्यां सपर्यां विदधदयि विभो त्वत्प्रसादं भजेयम् ॥२॥

य:-तु-अन्य: कर्मयोग:-	that indeed the other (form of) ritualistic yoga
तव भजनमय:-तत्र च	(which is) of Thy devotion, there also
अभीष्ट-मूर्तिं	Thy form dear to me
हृद्यां सत्त्व-एक-रूपां	in my heart, (the form) of pure Sattva
दृषदि हृदि मृदि	(in an image of) stone, in the heart, or of clay
क्वापि वा भावयित्वा	or of any other material, invoking
पुष्पै:-गन्धै:-निवेद्यै:-	with flowers, incense and food offerings
अपि च विरचितै:	also making
शक्तित: भक्तिपूतै:-	according to my capacity, with pure devotion
नित्यं वर्यां सपर्यां	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.

स्त्रीशूद्रास्त्वत्कथादिश्रवणविरहिता आसतां ते दयार्हा-
स्त्वत्पादासन्नयातान् द्विजकुलजनुषो हन्त शोचाम्यशान्तान् ।
वृत्त्यर्थं ते यजन्तो बहुकथितमपि त्वामनाकर्णयन्तो
दृप्ता विद्याभिजात्यै: 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-यातान्	to Thy feets' proximity reaching
द्विजकुल-जनुष: हन्त	(those of) higher caste people, alas
शोचामि-अशान्तान्	I pity, (for) they are unpeaceful
वृत्त्यर्थं ते यजन्त:	(because) for a livelihood (they) perform Yagyaas
बहु-कथितम्-अपि	in spite of being told many times
त्वाम्-अनाकर्णयन्त:	(they) to Thee (Thy teachings) do not hear (adhere to)
दृप्ता: विद्या-अभिजात्यै:	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 दुश्चरित्रं
निर्लज्जस्यास्य वाचा बहुतरकथनीयानि मे विघ्नितानि ।
भ्राता मे वन्ध्यशीलो भजति किल सदा विष्णुमित्थं बुधांस्ते
निन्दन्त्युच्चैर्हसन्ति त्वयि निहितमतींस्तादृशं मा कृथा माम् ॥४॥

पाप:-अयं-कृष्ण-राम-	wicked is this Krishna and Raama
इति-अभिलपति	thus keeps saying
निजं गूहितुं दुश्चरित्रं	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 वन्ध्यशील:	my brother is a hypocrite
भजति किल सदा विष्णुम्-	and worships indeed always Vishnu
इत्थं बुधान्-ते	in this manner, the wise devoted to Thee
निन्दन्ति-उच्चै:-हसन्ति	of them, speak spitefully and laugh loudly
त्वयि निहित-मतीन्	in Thee absorbed are whose minds
तादृशं 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-
स्त्रेतायां स्रुक्स्रुवाद्यङ्कितमरुणतनुं 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 तपोभि:-	propitiated by meditating men
त्रेतायां	in the Treta Yuga
स्रुक्-स्रुव-आदि-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-मार्गै:-	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-आद्यै:-	(Thee) with blue (complexion) by chanting (Thy names) etc.,
इह कलि-समये	here in the Kali Yuga
मानुषा:-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 सङ्कीर्तनाद्यै-
र्निर्यत्नैरेव मार्गैरखिलद न चिरात्त्वत्प्रसादं भजन्ते ।
जातास्त्वेताकृतादावपि हि किल कलौ सम्भवं कामयन्ते
दैवात्तत्रैव जातान् विषयविषरसैर्मा विभो वञ्चयास्मान् ॥६॥

स:-अयं कालेय-काल:	that this is the Kali Yuga Kaala
जयति मुररिपो	may it be victorious, O Slayer of Mura!
यत्र सङ्कीर्तन-आद्यै:-	where by chanting etc., only

निर्यत्नै:-एव मार्गै:-	without effort, alone, ways
अखिलद न चिरात्-	O Fulfiller of All Desires! Without delay
त्वत्-प्रसादं भजन्ते	Thy grace is achieved
जाता:-त्रेता-कृत्-आदौ-अपि	(those) born in Treta Krita etc also
हि किल कलौ	indeed in Kali
सम्भवं कामयन्ते	to be born, desire
दैवात्-तत्र-एव जातान्	fortunately, therein only born (we)
विषय-विष-रसै:-	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 Fulfiller 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 स्युर्द्रमिलभुवि ततो भूरिशस्तत्र चोच्चै:
कावेरीं ताम्रपर्णीमनु किल कृतमालां च पुण्यां प्रतीचीम् ।
हा मामप्येतदन्तर्भवमपि च विभो किञ्चिदञ्चद्रसं त्व-
य्याशापाशैर्निबध्य भ्रमय न भगवन् पूरय त्वन्निषेवाम् ॥७॥

भक्ता:-तावत्-कलौ	devotees, then, in Kaliyuga
स्यु:-द्रमिल-भुवि	will be in Dravid land
तत:-भूरिश:-	from them most
तत्र च-उच्चै::	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 त्वयि-	somewhat devotion to Thee (having)

आशा-पाशै:-निबध्य	in the ropes of desire, binding
भ्रमय न भगवन्	delude, do not O God!
पूरय त्वत्-निषेवाम्	make complete, towards Thee my 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.

दृष्ट्वा धर्मद्रुहं तं कलिमपकरुणं प्राङ्महीक्षित् परीक्षित्
हन्तुं व्याकृष्टखड्गोऽपि न विनिहतवान् सारवेदी गुणांशात् ।
त्वत्सेवाद्याशु सिद्ध्येदसदिह न तथा त्वत्परे चैष भीरु-
र्यत्तु प्रागेव रोगादिभिरपहरते तत्र हा शिक्षयैनम् ॥८॥

दृष्ट्वा धर्मद्रुहं तं	seeing the enemy fo Dharma, him
कलिम्-अपकरुणं	Kaliyug the merciless Kali
प्राक्-महीक्षित् परीक्षित्-	once the king Pareekshit
हन्तुं व्याकृष्ट-खड्ग:-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 भीरु:-	to Thy devotees and he (Kali) is afraid
यत्-तु प्राक्-एव	because, before that only (firm devotion)
रोग-आदिभि:-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 नामवर्णा: ।
एतान्यष्टाप्ययत्नान्यपि कलिसमये त्वत्प्रसादप्रवृद्ध्या
क्षिप्रं मुक्तिप्रदानीत्यभिदधु: ऋषयस्तेषु मां सज्जयेथा: ॥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)
नामवर्णा:	(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
अभिदधु:-ऋषय:-	have clearly stated the sages
तेषु मां सज्जयेथा:	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 पुन: ऋणी किङ्करो वा स भूमन् ।
योऽसौ सर्वात्मना त्वां शरणमुपगतस्सर्वकृत्यानि हित्वा ।
तस्योत्पन्नं विकर्माप्यखिलमपनुदस्येव चित्तस्थितस्त्वं
तन्मे पापोत्थतापान् पवनपुरपते रुन्धि भक्तिं प्रणीया: ॥१०॥

देवर्षीणां	of the gods (sages)
पितृणाम्-अपि	of the Pitris (Manes) also
न पुन: ऋणी	will not again be debtor
किङ्कर: वा स	a servant or he
भूमन्	O Lord of the Universe!
य:-असौ सर्वात्मना	whoever wholeheartedly
त्वां शरणम्-उपगत:-	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-स्थित:-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 प्रणीया:	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, Pitris (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.

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बन्धुस्नेहं विजह्यां तव हि करुणया त्वय्युपावेशितात्मा
सर्वं त्यक्त्वा चरेयं सकलमपि जगद्वीक्ष्य मायाविलासम् ।
नानात्वाद्भ्रान्तिजन्यात् सति खलु गुणदोषावबोधे विधिर्वा
व्यासेधो वा कथं तौ त्वयि निहितमतेर्वीतवैषम्यबुद्धेः ॥१॥

बन्धु-स्नेहं 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.

क्षुत्तृष्णालोपमात्रे सततकृतधियो जन्तवः सन्त्यनन्ता-
स्तेभ्यो विज्ञानवत्त्वात् पुरुष इह वरस्तज्जनिर्दुर्लभैव ।
तत्राप्यात्मात्मनः स्यात्सुहृदपि च रिपुर्यस्त्वयि न्यस्तचेता-
स्तापोच्छित्तेरुपायं स्मरति स हि सुहृत् स्वात्मवैरी ततोऽन्यः ॥२॥

क्षुत्-तृष्णा-लोप-मात्रे	hunger and thirst appeasing merely
सतत-कृत-धिय:	always absorbed whose minds
जन्तव: सन्ति-अनन्ता:-	(such) beings are there countless
तेभ्य: विज्ञानवत्त्वात्	among them, because discriminative mind
पुरुष इह वर:-	man, here, is superior
तत्-जनि:-दुर्लभ-एव	therefore, this birth is rare indeed
तत्र-अपि-आत्मा-आत्मन:	there again, one's self to his own self
स्यात्-सुहृत्-अपि च रिपु:-	may be friend and also an enemy
त्वयि न्यस्त-चेता:-	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 तत:-अन्य:	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.

त्वत्कारुण्ये प्रवृत्ते क इव नहि गुरुर्लोकवृत्तेऽपि भूमन्
सर्वाक्रान्तापि भूमिर्नहि चलति ततस्सत्क्षमां शिक्षयेयम् ।
गृह्णीयामीश तत्तद्विषयपरिचयेऽप्यप्रसक्तिं समीरात्
व्याप्तत्वञ्चात्मनो मे गगनगुरुवशाद्भातु निर्लेपता च ॥३

त्वत्-कारुण्ये प्रवृत्ते	(when) Thy grace operates
क इव न हि गुरु:-	who, like, is not also a teacher
लोक-वृत्ते-अपि	in this worldly existence also
भूमन्	O Lord of the Universe!
सर्वाक्रान्ता-अपि भूमि:-	oppressed by all also, the earth
न-हि चलति	it does not move
तत:-सत्क्षमां 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-आत्मन: 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.

स्वच्छ: स्यां पावनोऽहं मधुर उदकवद्वह्निवन्मा स्म गृह्णां
सर्वान्नीनोऽपि दोषं तरुषु तमिव मां सर्वभूतेष्ववेयाम् ।
पुष्टिर्नष्टि: कलानां शशिन इव तनोर्नात्मनोऽस्तीति विद्यां
तोयादिव्यस्तमार्ताण्डवदपि च तनुष्वेकतां त्वत्प्रसादात् ॥४॥

स्वच्छ: स्यां	clean may be
पावन:-अहं	pure I
मधुर उदक-वत्-	sweet like water
वह्नि-वत्-मा स्म गृह्णां	like fire may I not take on
सर्व-अन्नीन:-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-नष्टि: कलानां	waxing and waning of the parts
शशिन:-इव-तनो:-	of the moon, like, of the body
न-आत्मन:-	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.

स्नेहाद्व्याधात्तपुत्रप्रणयमृतकपोतायितो मा स्म भूवं
प्राप्तं प्राश्नन् सहेय क्षुधमपि शयुवत् सिन्धुवत्स्यामगाध: ।
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-आयित:	was dead the pigeon with them
मा स्म भूवं	may I not be so
प्राप्तं प्राश्नन् सहेय	wherever is available, I eat, endure
क्षुधम्-अपि शयु-वत्	hunger also like a python
सिन्धु-वत्-स्याम्-अगाध:	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 भूयासं	like honey bee may I be a knower of essence
किन्तु तत्-वत्-धन-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 वशया नार्जयेयं धनौघं
हर्तान्यस्तं हि माध्वीहर इव मृगवन्मा मुहं ग्राम्यगीतैः ।
नात्यासज्जेय भोज्ये झष इव बलिशे पिङ्गलावन्निराशः
सुप्यां भर्तव्ययोगात् कुरर इव विभो सामिषोऽन्यैर्न हन्यै ॥६॥

मा बद्ध्यासं तरुण्या	may I not be led to captivity by women
गज इव वशया	as an elephant is by a female
न-आर्जयेयं धन-औघं	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 झष इव बलिशे	to food, like a fish to the bait
पिङ्गला-वत्-निराशः 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 सुखमतिशिशुवन्निस्सहायश्चरेयं
कन्याया एकशेषो वलय इव विभो वर्जितान्योन्यघोषः ।
त्वच्चित्तो नावबुध्यै परमिषुकृदिव क्ष्माभृदायानघोषं
गेहेष्वन्यप्रणीतेष्वहिरिव निवसान्युन्दुरोर्मन्दिरेषु ॥७॥

वर्तेय त्यक्तमानः	will live abandoning the sense of honour and dishonour

सुखम्-अति-शिशु-वत्-	very happily like a child
निस्सहाय:-चरेयं	alone and unaccompanied, will move about
कन्याया:-एक-शेष:	a maiden's one last solitary
वलय इव विभो	bangle like, O Lord!
वर्जितानि-उन्य-घोष:	debarred and without noises (from contacts with the worldly objects)
त्वत्-चित्त:	in Thee, my mind
न-अवबुध्यै परम्-	may not know anything beyond
इषु-कृत्-इव	like the arrow maker
क्ष्माभृत-आयान-घोषं	by the king's approaching, announcement
गेहेषु-अन्य-प्रणीतेषु-	in the houses by others made
अहि:-इव निवसानि-	like the snake, may I live
उन्दुरो:-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.

त्वय्येव त्वत्कृतं त्वं क्षपयसि जगदित्यूर्णनाभात् प्रतीयां
त्वच्चिन्ता त्वत्स्वरूपं कुरुत इति दृढं शिक्षये पेशकारात् ।
विड्भस्मात्मा 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
विड्-भस्म-आत्मा	filth and ashes containing
च देह:-भवति गुरुवर:	and the body becomes a great teacher
य: विवेकं विरक्तिं धत्ते	which wisdom and detachment gives
सञ्चिन्त्यमान:	if pondered upon
मम तु बहु-रुजा-पीडित:-	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-
र्गेहे वित्ते कलत्रादिषु च विवशितास्त्वत्पदं विस्मरन्ति ।
सोऽयं वह्नेश्शुनो वा परमिह परत: साम्प्रतञ्चाक्षिकर्ण-
त्वग्जिह्वाद्या विकर्षन्त्यवशमत इत: कोऽपि न त्वत्पदाब्जे ॥९॥

ही ही देह मोहं त्यज	alas! May infatuation to my body rid me
पवनपुराधीश	O Lord of Guruvaayur!
यत्-प्रेम-हेतो:-	because of love for which
गेहे वित्ते कलत्र-आदिषु	in the house, wealth, wife etc.,
च विवशिता:-	helpless (due to attachment to them)
त्वत्-पदं विस्मरन्ति	Thy feet (we) forget
स:-अयं वह्ने:-शुन: वा	that this (body) for fire or dogs
परम्-इह परत:	(fit for) merely, in this world, in the end
साम्प्रतम्-च-	and even now
अक्षि-कर्ण-त्वक्-जिह्वा-आद्या	eyes ears skin tongue etc.
विकर्षन्ति-अवशम्-अत:-इत:-	drag along helpless here and there

क:-अपि न त्वत्-पदाब्जे	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
हृत्वा भक्तिं द्रढिष्ठां कुरु तव पदपङ्केरुहे पङ्कजाक्ष ।
नूनं नानाभवान्ते समधिगतममुं मुक्तिदं विप्रदेहं
क्षुद्रे हा हन्त मा मा क्षिप विषयरसे पाहि मां मारुतेश ॥१०॥

दुर्वार: देह-मोह:	difficult to remove, attachment to body
यदि पुन:-अधुना	if again it is now
तर्हि निश्शेष-रोगान् हृत्वा	then, all ailments removing
भक्तिं द्रढिष्ठां कुरु	devotion firm confer
तव पद-पङ्करुहे	in Thy lotus feet
पङ्कजाक्ष	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.

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शुद्धा निष्कामधर्मैः प्रवरगुरुगिरा तत्स्वरूपं परं ते
शुद्धं देहेन्द्रियादिव्यपगतमखिलव्याप्तमावेदयन्ते ।
नानात्वस्थौल्यकार्श्यादि तु गुणजवपुस्सङ्गतोऽध्यासितं ते
वह्नेर्दारुप्रभेदेष्विव महदणुतादीप्तताशान्तताद्दि ॥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-कार्श्य-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
वह्नेः-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.

आचार्याख्याधरस्थारणिसमनुमिलच्छिष्यरूपोत्तरार-
ण्यावेधोद्भासितेन स्फुटतरपरिबोधाग्निना दह्यमाने ।

कर्मालीवासनातत्कृततनुभुवनभ्रान्तिकान्तारपूरे
दाह्याभावेन विद्याशिखिनि च विरते त्वन्मयी खल्ववस्था ॥२॥

आचार्य-आख्य-	teacher's teachings
अधरस्थ-अरणि-	are the lower fire stick
समनुमिलत्-शिष्य-रूप-	coming in a disciple form
उत्तर-अरणि-	is the upper fire stick
आवेध:-उद्भासितेन	striking (which) is lit (glows)
स्फुटतर-परिबोध-	perfectly clear knowledge
अग्निना दह्यमाने	fire, by which is burnt
कर्माली-वासना-	the many action's desires (tendencies)
तत्-कृत-तनु-	by which is generated, with the
भुवन-भ्रान्ति-	body identification misconception
कान्तार-पूरे	such a forest full (is burnt)
दाह्य-अभावेन	then with a lack of burning material
विद्या-शिखिनि च विरते	when the knowledge generated fire also subsides
त्वत्-मयी खलु-अवस्था	in Thee the total merger state alone (is 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 त्वत्प्राप्तितोऽन्यो नहि खलु निखिलक्लेशहानेरुपायो
नैकान्तात्यन्तिकास्ते कृषिवदगदषाड्गुण्यषट्कर्मयोगा: ।
दुर्वैकल्यैरकल्या अपि निगमपथास्तत्फलान्यप्यवाप्ता
मत्तास्त्वां विस्मरन्त: प्रसजति पतने यान्त्यनन्तान् विषादान्॥३॥

एवं त्वत्-प्राप्तित:-अन्य:	thus Thy attainment, besides it (other than it)
न-हि खलु	most certainly not

निखिल-क्लेश-हाने:-उपाय:	all sufferings' eradicating means
न-एकान्त-अत्यन्तिका:-ते	nor complete removing or recurrence are they (capable of)
कृषि-वत्-	like cultivation (or like)
अगद-षाड्गुण्य-	medicines, the six gunas,
षड्कर्म-योगा:	the six actions of Yoga
दुर्वैकल्यै:-अकल्या:	with difficulties (which are) difficult to overcome, (impractical)
अपि निगम-पथा:-	also are the Vedic paths
तत्-फलानि-अपि-अवाप्ता	their results even if achieved
मत्ता:-त्वां विस्मरन्त:	(becoming) arrogant, Thee, they forget
प्रसजति पतने	proceeding into downfall
यान्ति-अनन्तान् 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.

त्वल्लोकादन्यलोक: क्वनु भयरहितो यत् परार्धद्वयान्ते
त्वद्भीतस्सत्यलोकेऽपि न सुखवसति: पद्मभू: पद्मनाभ ।
एवं भावे त्वधर्मार्जितबहुतमसां का कथा नारकाणां
तन्मे त्वं छिन्धि बन्धं वरद् कृपणबन्धो कृपापूरसिन्धो ॥४॥

त्वत्-लोकात्-अन्य-लोक:	Thy loka (world) (Vaikuntha), other worlds
क्व-नु भय-रहित:	where indeed is (which is) fearless
यत् परार्ध-द्वय-अन्ते	because at the end of two Paraardhaas
त्वत्-भीत:-	from Thee (as Time) is afraid

सत्य-लोके-अपि	in the Satyaloka also
न सुख-वसति: पद्मभू:	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!
कृपापूरसिन्धो	O Ocean full of mercy!

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.

याथार्थ्यात्त्वन्मयस्यैव हि मम न विभो वस्तुतो बन्धमोक्षौ
मायाविद्यातनुभ्यां तव तु विरचितौ स्वप्नबोधोपमौ तौ ।
बद्धे जीवद्विमुक्तिं गतवति च भिदा तावती तावदेको
भुङ्क्ते देहद्रुमस्थो विषयफलरसान्नापरो निर्व्यथात्मा ॥५॥

याथार्थ्यात्-	in reality
त्वत्-मयस्य-एव	of Thy selfness only
हि मम न विभो	certainly , my is not O Lord!
वस्तुत: 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

भुङ्क्ते देह-द्रुम-स्थ:	eats, on a body tree perched
विषय-फल-रसात्	sense experience fruits
न-अपर: 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
तन्नामाशुद्धबुद्धेर्न च लघु मनसश्शोधनं भक्तितोऽन्यत् ।
तन्मे विष्णो कृषीष्ठास्त्वयि कृतसकलप्रार्पणं भक्तिभारं
येन स्यां मङ्क्षु किञ्चिद् गुरुवचनमिलत्त्वत्प्रबोधस्त्वदात्मा ॥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-बुद्धे:-	that concept (is) to an impure mind
न च लघु मनस:-शोधनं	and there is not a bit of mind purification
भक्तित:-अन्यत्	other than devotion
तत्-मे विष्णो कृषीष्ठा:-	that (devotion) for me, O Vishnu! Bring about
त्वयि कृत-सकल-प्रार्पणं	in Thee all surrendering
भक्तिभारम्	devotion intense (may be)
येन स्याम् मङ्क्षु	by which I may soon
किञ्चित् गुरु-वचन-मिलत्-	along with some instructions from the Guru
त्वत्-प्रबोध:-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.

शब्दब्रह्मण्यपीह प्रयतितमनसस्त्वां न जानन्ति केचित्
कष्टं वन्ध्यश्रमास्ते चिरतरमिह गां बिभ्रते निष्प्रसूतिम् ।
यस्यां विश्वाभिरामास्सकलमलहरा दिव्यलीलावतारा:
सच्चित्सान्द्रं च रूपं तव न निगदितं तां न वाचं भ्रियासम् ॥७॥

शब्द-ब्रह्मणि-अपि-इह	in Vedas and other scriptures, also here,
प्रयतित-मनस:-	totally devoted minds
त्वां न जानन्ति केचित्	Thee do not know, some (such people)
कष्टं वन्ध्य-श्रमा:- 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-अभिरामा:-	in which (the Vedas), the world enchanting
सकल-मल-हरा:	all impurities removing
दिव्य-लीला-अवतारा:	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 यादृशो वा त्वमिति किमपि नैवावगच्छामि भूम्-
न्नेवञ्चानन्यभावस्त्वदनुभजनमेवाद्रिये चैद्यवैरिन् ।
त्वल्लिङ्गानां त्वदङ्घ्रिप्रियजनसदसां दर्शनस्पर्शनादि-
र्भूयान्मे त्वत्प्रपूजानतिनुतिगुणकर्मानुकीर्त्यादरोऽपि ॥८॥

य: यावान्	that, of that sort

यादृश: वा त्वम्-	or of that type, are Thou
इति किम्-अपि न-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-भाव:-	without another thought
त्वत्-अनुभजनम्-एव-	Thy worship alone
आद्रिये चैद्यवैरिन्	I shall perform, O Destroyer of Shishupaal!
त्वत्-लिङ्गानाम्	Thy images
त्वत्-अङ्घ्रि-	Thy feet
प्रिय-जन-सदसां	lovingly attached to, to their group
दर्शन्-स्पर्शन-आदि:-	meeting, saluting etc.,
भूयात्-मे	may it happen to me
त्वत्-प्रपूजा-नति-नुति	Thy worship singing Thy hymns, prostrating to Thee
गुण-कर्म-अनुकीर्ति:-	and recital of Thy excellences and deeds
आदर:-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 तत्तत्तव समुपहृतं देव दासोऽस्मि तेऽहं
त्वद्गेहोन्मार्जनाद्यं भवतु मम मुहु: कर्म निर्मायमेव ।
सूर्याग्निब्राह्मणात्मादिषु लसितचतुर्बाहुमाराधये त्वां
त्वत्प्रेमार्द्रत्वरूपो मम सततमभिष्यन्दतां भक्तियोग: ॥९॥

यत्-यत्-लभ्येत	what what ever I get
तत्-तत्-तव समुपहृतं	that that for Thee I offer
देव दास:-अस्मि ते-अहं	O God! Servant am of Thee I

त्वत्-गेह-उन्मार्जन-आद्यं	Thy temple cleaning etc.,
भवतु मम मुहु:	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-चतुर्बाहुम्-	resplendent the four armed form
आराधये त्वां	I worship Thee
त्वत्-प्रेम-आर्द्रत्व-रूप:	for Thy love melting, in that form,
मम सततम्-अभिष्यन्दतां	may continuously flow as a stream
भक्तियोग:	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
त्वत्सङ्गेनैव गोप्य: 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-तप:-	charity, sacrifice, vows, discipline, austerities
सांख्य-योगै:-दुरापं	and by methods of Saankhya Yoga, is difficult to get
त्वत्-सङ्गेन-एव	(by) to Thee attachment only
गोप्य: किल	the Gopikas indeed
सुकृतितमा:-प्रापु:-	the most meritorious ones, obtained
आनन्द-सान्द्रम्	bliss intense
भक्तेषु-अन्येषु	the devotees, among others
भूय:सु-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.

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आदौ हैरण्यगर्भीं तनुमविकलजीवात्मिकामास्थितस्त्वं
जीवत्वं प्राप्य मायागुणगणखचितो वर्तसे विश्वयोने ।
तत्रोद्वृद्धेन सत्त्वेन तु गुणयुगलं भक्तिभावं गतेन
छित्वा सत्त्वं च हित्वा पुनरनुपहितो वर्तिताहे त्वमेव ॥१॥

आदौ हैरण्यगर्भीं तनुम्-	in the beginning as Hiranyagarbha form
अविकल-जीवात्मिकाम्-	undivided (collective) state of all jivas
आस्थित:-त्वं	manifested Thou
जीवत्वं प्राप्य	becoming (separate) jivas
माया-गुण-गण-खचित:	with Maayaa and its various Gunas associated
वर्तसे विश्वयोने	(Thou do) manifest, O Thou Origin of All!
तत्र-उद्वृद्धेन सत्त्वेन	there, by well developed Sattva Guna
तु गुण-युगलं	indeed the other two (Rajas and Tamas)
भक्ति-भावं गतेन	when devotion attitude is got

छित्वा सत्त्वं च हित्वा	destroying (the other two) and Sattva also leaving behind
पुन:-अनुपहित:	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 प्रवृत्तिस्सतमसि रजसि प्रोद्धते दुर्निवारा ।
चित्तं तावद्गुणाश्च ग्रथितमिह मिथस्तानि सर्वाणि रोद्धुं
तुर्ये त्वय्येकभक्तिश्शरणमिति 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!
भूय:-अपि-एषु	again also in these (beings)
प्रवृत्ति:-सतमसि रजसि	preponderous in Tamas and Rajas
प्रोद्धते दुर्निवारा	attraction is difficult to overcome
चित्तं तावत्-गुणा:-च	then the mind and the gunas
ग्रथितम्-इह मिथ:-	interlocked here mutually
तानि सर्वाणि रोद्धुं	all these to control
तुर्ये त्वयि-एक-भक्ति:-	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 बहुविधगतय: कृष्ण तेभ्यो भवेयु: ।
त्वं चाचख्याथ सख्ये ननु महिततमां श्रेयसां भक्तिमेकां
त्वद्भक्त्यानन्दतुल्य: खलु विषयजुषां सम्मद: केन वा स्यात् ॥३॥

सन्ति श्रेयांसि भूयांसि-अपि	there are for welfare many (paths) also
रुचि-भिदया कर्मिणां	suited to taste of people
निर्मितानि क्षुद्र-आनन्दा:-	and are created trivial joy giving
च सान्ता बहु-विध-गतय:	and are ephemerals and many kinds of results
कृष्ण तेभ्य: भवेयु:	O Krishna! From them can be had
त्वं च-आचख्याथा सख्ये	and Thou did say to Thy friend
ननु महिततमां	indeed super glorious
श्रेयसां भक्तिम्-एकां	and welfare bringing devotion alone
त्वत्-भक्ति-आनन्द-तुल्य:	Thy devotion's bliss in comparison
खलु विषय-जुषां सम्मद:	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!

त्वद्भक्त्या तुष्टबुद्धे: सुखमिह चरतो विच्युताशस्य चाशा:
सर्वा: स्यु: सौख्यमय्य: सलिलकुहरगस्येव तोयैकमय्य: ।
सोऽयं खल्विन्द्रलोकं कमलजभवनं योगसिद्धीश्च हृद्या:
नाकाङ्क्त्येतदास्तां स्वयमनुपतिते मोक्षसौख्येऽप्यनीह: ॥४॥

त्वत्-भक्त्या तुष्ट-बुद्धे:	in Thy devotion (whose) satisfied is the mind
सुखम्-इह चरत:	happily in this world moving about
विच्युत-आशस्य	whose all desires have dropped
च-आशा: सर्वा: स्यु:	and for whom all directions become
सौख्यमय्य:	full of joy
सलिल-कुहरगस्य-एव	in the waters' depths going (creatures) (living)
तोय-एकमय्य:	water is everywhere
स:-अयं खलु-	that this (person) indeed,
इन्द्रलोकं कमलज-भवनं	Indraloka or Brahamaa's residence
योग-सिद्धी:-च हृद्या:	or Yogic powers attractive
न-आकाङ्क्षति-	does not covet for
एतत्-आस्तां	may this be so
स्वयम्-अनुपतिते	by itself coming (to him)
मोक्ष-सौख्ये-अपि-अनीह:	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-
र्भक्त्यैवाक्रम्यमाणै: पुनरपि खलु तैर्दुर्बलैर्नाभिजय्य: ।
सप्तार्चिर्दीपितार्चिर्दहति किल यथा भूरिदारुप्रपञ्चं
त्वद्भक्त्योघे तथैव प्रदहति दुरितं दुर्मद: केन्द्रियाणाम् ॥५॥

त्वत्-भक्त:	and Thy devotee
बाध्यमान:-अपि च	ensnared, though
विषय-रसै:-इन्द्रिय-	by sense pleasures, (because of) the senses
अशान्ति-हेतो:-	not in control because of
भक्त्या-एव-आक्रम्यमाणै:	by devotion alone (when) they are confronted
पुन:-अपि खलु	again also indeed

तै:-दुर्बलै:-न-अभिजय्य:	by them, the weak senses are not conquered
सप्तार्चि:-दीपितार्चि:-दहति	the fire well lit burns down
किल यथा भूरि-दारु-प्रपञ्चम्	indeed, just as, a great heap of wood
त्वत्-भक्ति-ओघे तथा-एव	in Thy devotion's stream in the same manner
प्रदहति दुरितं	burns up sins (and sinful tendencies)
दुर्मद: क्व-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.

चित्तार्द्रीभावमुच्चैर्वपुषि च पुलकं हर्षवाष्पं च हित्वा
चित्तं शुद्ध्येत्कथं वा किमु बहुतपसा विद्यया वीतभक्ते: ।
त्वद्गाथास्वादसिद्धाञ्जनसततमरीमृज्यमानोऽयमात्मा
चक्षुर्वत्तत्त्वसूक्ष्मं भजति न तु तथाऽभ्यस्तया तर्ककोट्या॥६॥

चित्त-आर्द्री-भावम्-	the mind's melting in love
उच्चै:-वपुषि च पुलकं	standing on end on the body, the hair
हर्ष-वाष्पं च हित्वा	and joyous tears flooding, without these
चित्तं शुद्ध्येत्-कथं वा	the mind becomes pure, in what manner
किमु बहु-तपसा	what is the use of many austerities
विद्यया वीत-भक्ते:	or of learning, devoid of devotion
त्वत्-गाथा-आस्वाद-	Thy narrations imbibing
सिद्ध-अञ्जन-सतत-	is sure collyrium for constant
मरीमृज्यमान:-अयम्-आत्मा	purification of this soul
चक्षु:-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-
न्यस्ताक्ष: पूरकाद्यैर्जितपवनपथश्चित्तपद्मं त्ववाञ्चम्।
ऊर्ध्वाग्रं भावयित्वा रविविधुशिखिन: संविचिन्त्योपरिष्टात्
तत्रस्थं भावये त्वां सजलजलधरश्यामलं कोमलाङ्गम् ॥७॥

ध्यानं ते शीलयेयं	meditation on Thee (I) will practice
सम-तनु-सुख-बद्ध-आसन:	with body erect and sitting in sukhaasana
नासिका-अग्र-न्यस्त-आक्ष:	on the nose tip gazing eyes
पूरक-आद्यै:-जित-पवन-पथ:-	with Pooraka etc., controlling the vital breath energies
चित्त-पद्मं तु-अवाञ्चम्	the heart lotus indeed facing downwards
ऊर्ध्व-अग्रं भावयित्वा	fully blown and upward imagining
रवि-विधु-शिखिन:	in sun moon and fire
संविचिन्त्य-उपरिष्टात्	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.

आनीलश्लक्ष्णकेशं ज्वलितमकरसत्कुण्डलं मन्दहास-
स्यन्दार्द्रं कौस्तुभश्रीपरिगतवनमालोरुहाराभिरामम् ।
श्रीवत्साङ्कं सुबाहुं मृदुलसदुदरं काञ्चनच्छायचेलं
चारुस्निग्धोरुमम्भोरुहललितपदं भावयेऽहं भवन्तम् ॥८॥

आनील-श्लक्ष्ण-केशं	blue and lustrous hair
ज्वलित-मकर-सत्कुण्डलं	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-अभिरामम्	the garlands and big necklaces attractive
श्रीवत्स-अङ्कं 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.

सर्वाङ्गेष्वङ्ग रङ्गत्कुतुकमिति मुहुर्धारयन्नीश चित्तं
तत्राप्येकत्र युञ्जे वदनसरसिजे सुन्दरे मन्दहासे
तत्रालीनं तु चेत: परमसुखचिदद्वैतरूपे वितन्व-
न्नन्यन्नो चिन्तयेयं मुहुरिति समुपारूढयोगो भवेयम् ॥९॥

सर्व-अङ्गेषु-अङ्ग	on all Thy limbs, O Beloved!
रङ्गत्-कुतुकम्-इति	with growing eagerness, thus
मुहु:-धारयन्-ईश चित्तं	again and again concentrating, O Lord! My mind
तत्र-अपि-एकत्र युञ्जे	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 चेत:	there absorbed indeed, the mind
परम-सुख-चित्-	Eternal Bliss Consciousness
अद्वैत-रूपे वितन्वन्-	non-dual form immersing
अन्यत्-नो चिन्तयेयं	anything else will not think
मुहु:-इति	again and again thus
समुपारूढ-योगो 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 पुन:-	meditation having mastered, again
अणिमा-आदि-	Animaa etc.,
अष्ट-संसिद्धय:-ता:	the eight bodied Sidhdhis, they
दूर-श्रुति-आदय:-अपि	from far, hearing etc., also
हि-अहम्-अहमिकया	indeed, competing with one another
सम्पतेयु:-मुरारे	will come, O Slayer of Mura!
त्वत्-सम्प्राप्तौ	to Thee having reached
विलम्ब-आवहम्-	delay causing
अखिलम्-इदं न-आद्रिये	all this is, will not accept
कामये-अहं त्वाम्-एव-	I long for Thee alone
आनन्दपूर्णं पवनपुरपते	the Plentitude of Bliss! O Lord of 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.

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त्वं हि ब्रह्मैव साक्षात् परमुरुमहिमन्नक्षराणामकार-
स्तारो मन्त्रेषु राज्ञां मनुरसि मुनिषु त्वं भृगुर्नारदोऽपि ।
प्रह्लादो दानवानां पशुषु च सुरभि: पक्षिणां वैनतेयो
नागानामस्यनन्तस्सुरसरिदपि च स्रोतसां विश्वमूर्ते ॥१॥

त्वं हि ब्रह्म-	Thou alone are Brahmaa
एव साक्षात् परम्-	indeed perceptible Supreme
उरु-महिमन्	O Thou of Infinite Glory!
अक्षराणाम्-अकार:	among letters (Thou are) 'A'
तार: मन्त्रेषु	Om among Mantras
राज्ञां मनु:-असि	among kings are Manu
मुनिषु त्वं भृगु:-	among sages Thou are Bhrigu
नारद:-अपि	and also Naarada
प्रह्लाद: दानावानां	Prahlaad (Thou) are among Asuras
पशुषु च सुरभि:	among animals are Surabhi (the celestial cow)
पक्षिणां वैनतेय:	among birds are Garuda
नागानाम्-असि-अनन्त:-	among serpents are Ananta
सुरसरित्-अपि च 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 पार्थो
भक्तानामुद्धवस्त्वं बलमसि बलिनां धाम तेजस्विनां त्वम् ।
नास्त्यन्तस्त्वद्विभूतेर्विकसदतिशयं वस्तु सर्वं त्वमेव
त्वं जीवस्त्वं प्रधानं यदिह भवदृते तन्न किञ्चित् प्रपञ्चे ॥२॥

ब्रह्मण्यानां बलि:-त्वं	of the ones devoted to the holy, Thou are Bali
क्रतुषु च जप-यज्ञ:-असि	and among sacrifices, are Japayoga
वीरेषु पार्थ:	among heroes are Arjun
भक्तानाम्-उद्धव:त्वं	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-अन्त:-	there is no end
त्वत्-विभूते:-	to Thy manifested glories
विकसत्-अतिशयं	outstanding and brilliant
वस्तु सर्वं त्वम्-एव	all things are Thou alone
त्वं जीव:-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 त्वत्परत्वेन भक्त्या
कुर्वन्तोऽन्तर्विरागे विकसति शनकै: सन्त्यजन्तो लभन्ते ।
सत्तास्फूर्तिप्रियत्वात्मकमखिलपदार्थेषु भिन्नेष्वभिन्नं
निर्मूलं विश्वमूलं परममहमिति त्वद्विबोधं विशुद्धम् ॥३॥

धर्मं-वर्ण-आश्रमाणां	of the (4) castes and the (4) ashramas

श्रुति-पथ-विहितं	(duties) in the Vedic paths laid down
त्वत्-परत्वेन भक्त्या	toward Thee with devotion
कुर्वन्त:-अन्त:-विरागे	performing, within detachment
विकसति शनकै:	matures gradually
सन्त्यजन्त: 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
त्वत्-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-
न्निर्विण्णानामशेषे विषय इह भवेत् ज्ञानयोगेऽधिकार: ।
सक्तानां कर्मयोगस्त्वयि हि विनिहितो ये तु नात्यन्तसक्ता:
नाप्यत्यन्तं विरक्तास्त्वयि च धृतरसा भक्तियोगो ह्यमीषाम् ॥४॥

ज्ञानं कर्म-अपि भक्ति:-	knowledge, action and devotion
त्रितयम्-इह	these three here
भवत्-प्रापकं	towards achieving Thee, lead
तत्र-तावत्-	here then
निर्विण्णानाम्-अशेषे	altogether detached towards all
विषय इह भवेत्	objects, here will be

ज्ञान-योगे-अधिकार:	path of knowledge suitable
सक्तानां कर्म-योग:-	for attached people path of action
त्वयि हि विनिहित:	in Thee alone dedicated
ये तु न-अत्यन्त-सक्ता:	those who are not very attached
न-अपि-अत्यन्तं विरक्ता:-	not also very detached
त्वयि च धृतरसा:	and in Thee hold devotion
भक्तियोग: हि-अमीषाम्	path of devotion alone is for such (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
तस्मात्तत्रैव जन्म स्पृहयति भगवन् नाकगो नारको वा ।
आविष्टं मां तु दैवाद्भवजलनिधिपोतायिते 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-वातायित:-	(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 मार्गयन्त: श्रुतिभिरपि नयै: केवलज्ञानलुब्धा:
क्लिश्यन्तेऽतीव सिद्धिं बहुतरजनुषामन्त एवाप्नुवन्ति ।
दूरस्थ: कर्मयोगोऽपि च परमफले नन्वयं भक्तियोग-
स्त्वामूलादेव हृद्यस्त्वरितमयि भवत्प्रापको वर्धतां मे ॥६॥

अव्यक्तं मार्गयन्त:	the non-manifest (Brahman) seeking
श्रुतिभि:-अपि नयै:	through Vedas and also Nyaaya Shaastras etc.,
केवल-ज्ञान-लुब्धा:	only to (the path of) knowledge (who are) attracted
क्लिश्यन्ते-अतीव	labour hard
सिद्धिं बहुतर-जनुषाम्-	ultimate goal, many lives'
अन्ते-एव-आप्नुवन्ति	at the end only achieve
दूरस्थ: कर्म-योग:-	and far fetched is Karma Yoga
अपि च परमफले	also from ultimate goal
ननु-अयं भक्ति-योग:-	certainly this Bhakti Yoga
तु-आमूलात्-एव हृद्य:-	indeed from the beginning alone is attractive
त्वरितमयि भवत्-प्रापक:-	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.

ज्ञानायैवातियत्नं मुनिरपवदते ब्रह्मतत्त्वं तु शृण्वन्
गाढं त्वत्पादभक्तिं शरणमयति यस्तस्य मुक्तिः कराग्रे ।
त्वद्ध्यानेऽपीह तुल्या पुनरसुकरता चित्तचाञ्चल्यहेतो-
रभ्यासादाशु शक्यं तदपि वशयितुं त्वत्कृपाचारुताभ्याम् ॥७॥

ज्ञानाय-एव-अति-यत्नं	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-चाञ्चल्य-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 Vyaasa 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 कर्ममार्गे खलु विषमतमे त्वत्कथादौ च गाढं
जातश्रद्धोऽपि कामानयि भुवनपते नैव शक्नोमि हातुम् ।
तद्भूयो निश्चयेन त्वयि निहितमना दोषबुद्ध्या भजंस्तान्
पुष्णीयां भक्तिमेव त्वयि हृदयगते मङ्क्षु नङ्क्ष्यन्ति सङ्गाः ॥८॥

निर्विण्ण: कर्ममार्गे	disinterested in the path of Vedic rituals
खलु विषमतमे	indeed most difficult
त्वत्-कथा-आदौ च	and in Thy stories, narrations etc.,
गाढं जात-श्रद्ध:-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-भूय: निश्चयेन	there again with determination
त्वयि निहितमना	in Thee fixing my mind
दोष-बुद्ध्या भजन्-तान्	knowing their harmfulness, indulging in them
पुष्णीयां भक्तिम्-एव	(I will) strengthen devotion only
त्वयि हृदयगते	(when) Thou do abide in the heart
मङ्क्षु नङ्क्ष्यन्ति सङ्गा:	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 जनौघै:
प्रागेवं प्राह विप्रो न खलु मम जन: कालकर्मग्रहा वा।
चेतो मे दु:खहेतुस्तदिह गुणगणं भावयत्सर्वकारी-
त्युक्त्वा शान्तो गतस्त्वां मम च कुरु विभो तादृशी चित्तशान्तिम् ॥९॥

कश्चित् क्लेश-अर्जित-	some one, with hard work earned
अर्थ-क्षय-विमल-मति:-	money, losing it, the pure minded
नुद्यमान: जनौघै:	being pestered by the populace
प्राक्-एवं प्राह विप्र:	once, like this said the Brahmin,
न खलु मम जन:	not indeed to me, people
काल-कर्म-ग्रहा वा	time, action or planets (are)
चेत: मे दु:ख-हेतु:-	my mind (is) cause of my sorrow
तत्-इह गुणगणं	this here the gunas

भावयत्-सर्वकारी-	super imposing, does everything
इति-उक्त्वा	thus saying
शान्त: गत:-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.

ऐल: प्रागुर्वशीं प्रत्यतिविवशमना: सेवमानश्चिरं तां
गाढं निर्विद्य भूयो युवतिसुखमिदं क्षुद्रमेवेति गायन् ।
त्वद्भक्तिं प्राप्य पूर्ण: सुखतरमचरत्तद्वदुद्धूतसङ्गं
भक्तोत्तंसं क्रिया मां पवनपुरपते हन्त मे रुन्धि रोगान् ॥१०॥

ऐल: प्राक्-उर्वशीं	King Pururavas (son of Ilaa) long ago, (towards) Urvashi
प्रति-अति-विवशमना:	towards greatly infatuated
सेवमान:-चिरं तां	enjoying her company for long
गाढं निर्विद्य भूय:	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
पूर्ण: सुखतरम्-अचरत्-	and fulfilled happily moved about
तत्-वत्-उद्धूत-सङ्गं	like him, free from all attachments and 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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त्रैगुण्याद्भिन्नरूपं भवति हि भुवने हीनमध्योत्तमं यत्
ज्ञानं श्रद्धा च कर्ता वसतिरपि सुखं कर्म चाहारभेदाः ।
त्वत्क्षेत्रत्वन्निषेवादि तु यदिह पुनस्त्वत्परं तत्तु सर्वं
प्राहुर्नैर्गुण्यनिष्ठं तदनुभजनतो मङ्क्षु 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
वसतिः-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
मङ्क्षु 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).

त्वय्येव न्यस्तचित्त: सुखमयि विचरन् सर्वचेष्टास्त्वदर्थं
त्वद्भक्तै: सेव्यमानानपि चरितचरानाश्रयन् पुण्यदेशान् ।
दस्यौ विप्रे मृगादिष्वपि च सममतिर्मुच्यमानावमान-
स्पर्धासूयादिदोष: सततमखिलभूतेषु संपूजये त्वाम् ॥२॥

त्वयि-एव न्यस्त-चित्त:	in Thee alone (with) fixed mind
सुखम्-अयि विचरन्	happily, O Thou! Living
सर्व-चेष्टा:-त्वत्-अर्थं	all actions to Thee dedicated
त्वत्-भक्तै: 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 सममति:-	in animals also equal minded
मुच्यमान-अवमान-	shedding dishonour and honour
स्पर्धा-असूया-आदि-दोष:	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.

त्वद्भावो यावदेषु स्फुरति न विशदं तावदेवं ह्युपास्तिं
कुर्वन्नैकात्म्यबोधे झटिति विकसति त्वन्मयोऽहं चरेयम् ।
त्वद्धर्मस्यास्य तावत् किमपि न भगवन् प्रस्तुतस्य प्रणाश-
स्तस्मात्सर्वात्मनैव प्रदिश मम विभो भक्तिमार्गं मनोज्ञम् ॥३॥

त्वत्-भाव: 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-मय:-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 प्रणाश:-	having being started, lost
तस्मात्-सर्व-आत्मना-एव	therefore, in its all totality alone
प्रदिश मम विभो	give to me O Lord!
भक्ति-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 दुग्धम् ।
मार्कण्डेयो हि पूर्वं गणकनिगदितद्वादशाब्दायुरुच्चै:
सेवित्वा वत्सरं त्वां तव भटनिवहैर्द्रावयामास 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-आयु:-	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
मार्कण्डेय: हि पूर्वं	Maarkandeya indeed, long ago
गणक-निगदित-	by the astrologer being told

द्वादश-आब्द-आयु:-	twelve years of age
उच्चै: सेवित्वा वत्सरं	intensely serving for one year
त्वां तव भट-निवहै:-	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.

मार्कण्डेयश्चिरायु: स खलु पुनरपि त्वत्पर: पुष्पभद्रा-
तीरे निन्ये तपस्यन्नतुलसुखरति: षट् तु मन्वन्तराणि ।
देवेन्द्र: सप्तमस्तं सुरयुवतिमरुन्मन्मथैर्मोहयिष्यन्
योगोष्मप्लुष्यमाणैर्न तु पुनरशकत्त्वज्जनं निर्जयेत् क: ॥५॥

मार्कण्डेय:-चिर-आयु:	Maarkandeya, ever living
स खलु पुन:-अपि त्वत्-पर:	he indeed again also towards Thee inclined
पुष्पभद्रा-तीरे तपस्यन्-	on the banks of Pushpabhadraa (river) meditating
अतुल-सुख-रति:	incomparable bliss enjoying
षट् तु मन्वन्तराणि	six indeed Manvantaras
देवेन्द्र: सप्तम:-तं	in the seventh (Manvantra), him (the Indra)
सुरयुवति-मरुत्-मन्मथै:-	with the help of celestial damsels, soft breeze and cupid
मोहयिष्यन्	trying to seduce (Maarkandeya)
योग-उष्म-प्लुष्यमाणै:	by the heat (generated by) the yoga, scorched, (by it)
न तु पुन:-अशकत्-	not indeed again succeed
त्वत्-जनं निर्जयेत् क:	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 नरसख: प्राप्तवानस्य पार्श्वं
तुष्ट्या तोष्टूयमान: स तु विविधवरैर्लोभितो नानुमेने ।
द्रष्टुं माय़ां त्वदीयां किल पुनरवृणोद्भक्तितृप्तान्तरात्मा
मायादु:खानभिज्ञस्तदपि मृगयते नूनमाश्चर्यहेतो: ॥६॥

प्रीत्या नारायण-आख्य:-	being pleased, called Naaraayana
त्वम्-अथ नरसख:	Thou then with Nara as friend
प्राप्तवान्-अस्य पार्श्वं	reached to his nearness
तुष्ट्या तोष्टूयमान:	highly joyous, (he sang) Thy praises
स तु विविधवरै:-	he also by various boons
लोभित: न अनुमेने	(being) tempted, did not care for them
द्रष्टुं मायां त्वदीयं किल	to see Maayaa of Thee, indeed
पुन:-अवृणोत्-	again, asked for
भक्ति-तृप्त-अन्तरात्मा	with devotion alone was satisfied his innermost self
माया-दु:ख-अनभिज्ञ:-	(caused by) Maayaa, sorrow not knowing
तदपि मृगयते	that also seeks
नूनम्-आश्चर्य-हेतो:	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-
सप्तार्णोराशिमग्ने जगति स तु जले सम्भ्रमन् वर्षकोटी: ।

दीन: प्रैक्षिष्ट दूरे वटदलशयनं कञ्चिदाश्चर्यबालं
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-मग्ने	the seven seas, in it submerged
जगति स तु जले	the whole world, he too in the waters
सम्भ्रमन् वर्ष-कोटी:	wandered for millions of years
दीन: प्रैक्षिष्ट दूरे	exhausted, he saw far away
वट-दल-शयनं	on a banyan leaf lying
कञ्चित्-आश्चर्य-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.

दृष्ट्वा त्वां हृष्टरोमा त्वरितमुपगत: स्प्रष्टुकामो मुनीन्द्र:
श्वासेनान्तर्निविष्ट: पुनरिह सकलं दृष्टवान् विष्टपौघम् ।
भूयोऽपि श्वासवातैर्बहिरनुपतितो वीक्षितस्त्वत्कटाक्षै-
र्मोदादाश्लेष्टुकामस्त्वयि पिहिततनौ स्वाश्रमे प्राग्वदासीत् ॥८॥

दृष्ट्वा त्वाम्	seeing Thee
हृष्ट-रोमा	full of horripilation
त्वरितम्-उपगत:	hastily reaching
स्प्रष्टु-काम: मुनीन्द्र:	to touch,wanting, the sage
श्वासेन-अन्त:-निविष्ट:	by breath was inside drawn

पुन:-इह	again in Thee
सकलं विष्टप-औघं	the whole world expanse saw
भूय:-अपि श्वास-वातै:-	again also by the breath wind
बहि:-अनुपतित:	outside thrown
वीक्षित:-त्वत्-कटाक्षै:-	looked at, by Thy sidelong glances
मोदात्-आश्लेष्टुकाम:-	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 गतस्त्वत्प्रियप्रेक्षणार्थी
सिद्धानेवास्य दत्वा स्वयमयमजरामृत्युतादीन् गतोऽभूत् ।
एवं त्वत्सेवयैव स्मररिपुरपि स प्रीयते येन तस्मा-
न्मूर्तित्रय्यात्मकस्त्वं ननु सकलनियन्तेति सुव्यक्तमासीत् ॥९॥

गौर्या सार्धं	with Gauri
तत्-अग्रे पुरभित्-अथ	in front of him Shiva then
गत:-त्वत्-प्रिय-प्रेक्षण-अर्थी	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.,
गत:-अभूत्	went away
एवं त्वत्-सेवया-एव	thus by Thy service alone
स्मररिपु:-अपि	Shiva also
स प्रीयते	he is pleased
येन तस्मात्-	by which, from that
मूर्ति-त्रयि-आत्मक:-	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 विधिहरिपुरभिन्मन्दिराण्यूर्ध्वमूर्ध्वं
तेभोऽप्यूर्ध्वं तु मायाविकृतिविरहितो भाति वैकुण्ठलोकः ।
तत्र त्वं कारणाम्भस्यपि पशुपकुले शुद्धसत्त्वैकरूपी
सच्चिल्ब्रह्माद्वयात्मा पवनपुरपते पाहि मां सर्वरोगात् ॥१०॥

त्र्यंशे-अस्मिन् सत्यलोके	in three parts in this Satyaloka
विधि-हर-पुरभित्-	Brahamaa Vishnu and Shiva
मन्दिराणि-ऊर्ध्वम्-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.

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यस्मिन्नेतद्विभातं यत इदमभवद्येन चेदं य एत-
द्योऽस्मादुत्तीर्णरूप: खलु सकलमिदं भासितं यस्य भासा ।
यो वाचां दूरदूरे पुनरपि मनसां यस्य देवा मुनीन्द्रा:
नो विद्युस्तत्त्वरूपं किमु पुनरपरे कृष्ण तस्मै नमस्ते ॥१॥

यस्मिन्-एतत्-विभातं	on which (base) this (universe) is manifested
यत:-इदम्-अभवत्-	from which this (universe) became
येन च-इदं य एतत्-	with which (into which) it merges, which itself is this (universe)
य:-अस्मात्-उत्तीर्ण-रूप:	who from this is transcended form
खलु सकलम्-इदं भासितं	indeed all this illumined (universe)
यस्य भासा	whose illumination (it is)
य: वाचां दूर-दूरे	that who is from description far beyond
पुन:-अपि मनसां	again also from mind's concept
यस्य देवा मुनीन्द्रा:	whose the gods and great sages
नो विद्यु:-तत्त्वरूपं	do not know true nature
किमु पुन:-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
लोकानामूतये य: स्वयमनुभजते तानि मायानुसारी ।
विभ्रच्छक्तीररूपोऽपि च बहुतररूपोऽवभात्यद्भुतात्मा
तस्मै कैवल्यधाम्ने पररसपरिपूर्णाय विष्णो नमस्ते ॥२॥

जन्म-अथ: 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
य: स्वयम्-अनुभजते	who himself undertakes
तानि माया-अनुसारी	those according to Maayaa
विभ्रत्-शक्ती:-अरूप:-अपि	projecting the power (of Vidyaa and Avidyaa), also formless
च बहुतर-रूप:-अवभाति-	and many forms taking
अद्भुत्-आत्मा	of wonderful nature
तस्मै कैवल्य-धाम्ने	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 Vidyaa and Avidyaa. 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 तिर्यञ्चन्न मर्त्यं न च सुरमसुरं न स्त्रियं नो पुंमांसं
न द्रव्यं कर्म जातिं गुणमपि सदसद्वापि ते रूपमाहुः ।
शिष्टं यत् स्यान्निषेधे सति निगमशतैर्लक्षणावृत्तितस्तत्
कृच्छ्रेणावेद्यमानं परमसुखमयं भाति तस्मै नमस्ते ॥३॥

नो तिर्यञ्चम्-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-आहु:	Thy form is said to be

शिष्टं यत् स्यात्-	left over whatever is
निषेधे सति निगम-शतैः-	negated having been by several Upanishads
लक्षण-आवृत्तितः-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-
र्भूतग्रामेन्द्रियाद्यैरपि 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-अपि	the elements' group, senses etc., also
सकल-जगत्-	the whole universe
स्वप्न-सङ्कल्प-कल्पम्	like a dream projected article
भूयः संहृत्य 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 ।
वेदान्तैर्यत्तु गीतं पुरुषपरचिदात्माभिधं तत्तु तत्त्वं
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
वेदान्तै:-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.

सत्त्वेनासत्तया वा न च खलु सदसत्त्वेन निर्वाच्यरूपा
धत्ते यासावविद्या गुणफणिमतिवद्विश्वदृश्यावभासम् ।
विद्यात्वं सैव याता श्रुतिवचनलवैर्यत्कृपास्यन्दलाभे
संसारारण्यसद्यस्त्रुटनपरशुतामेति तस्मै नमस्ते ॥६॥

सत्त्वेन-असत्तया 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-दृश्य-अवभासम्	the universe projection appearance
विद्यात्वं सा-एव याता	becoming Vidyaa (knowledge) that itself becomes
श्रुति-वचन-लवै:-	with some few statements of Vedas
यत्-कृपा-स्यन्द-लाभे	which along with the grace stream getting
संसार-अरण्य-सद्य:-	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-
त्तत्त्वे सञ्चिन्त्यमाने स्फुरति तदधुनाप्यद्वितीयं वपुस्ते ।
स्वप्नद्रष्टु: 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 वपु:-ते	the non dual self of Thine
स्वप्न-द्रष्टु: प्रबोधे	for the dreamer, on waking up
तिमिर-लय-विधौ	when darkness vanishes, that state (of light)
जीर्ण-रज्जो:-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: पद्मजाद्या: पुनरुचितबलीनाहरन्तेऽनुकालम् ।
येनैवारोपिता: प्राङ्निजपदमपि ते च्यावितारश्च पश्चात्
तस्मै विश्वं नियन्त्रे वयमपि भवते कृष्ण कुर्म: प्रणामम् ॥८॥

यत्-भीत्या-उदेति सूर्य:	by whose fear rises the sun
दहति च दहन:	and burns fire
वाति वायु:-तथा-अन्ये	blows wind, and others
यत्-भीता: पद्मज-आद्या:	by fearing (whom) Brahmaa and others
पुन:-उचित-बलीन्-	again appropriate offerings
आहरन्ते-अनुकालं	bring at proper time
येन-एव-आरोपिता:	by whom alone are raised,
प्राक्-निज-पदम्-अपि	first, to their own status also
ते च्यावितार:-च पश्चात्	and they are removed later
तस्मै विश्वं नियन्त्रे	to that world Controller
वयम्-अपि भवते कृष्ण	we also to Thee O Krishna
कुर्म: 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 त्र्यक्षरस्यैकवाच्यं
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
त्र्यक्षरस्य-ऐकवाच्यं	of the three letters one and only meaning
त्रि-ईशानाम्-ऐक्यरूपम्	of the three Deities one and only form
त्रिभि:अपि निगमै:-	by the three Vedas also
गीयमान-स्वरूपम्	is sung Thy true nature
तिस्र:-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
त्रिभि:-अहम्-अनिशं	by three, I always
योगभेदै:-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 तन्निरवधिमहिमोल्लासि निर्लीनमन्त-
र्निस्सङ्गानां 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
निरुपम-परम-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.

दुर्वारं द्वादशारं त्रिशतपरिमिलत्षष्टिपर्वाभिवीतं
सम्भ्राम्यत् क्रूरवेगं क्षणमनु जगदाच्छिद्य सन्धावमानम् ।
चक्रं ते कालरूपं व्यथयतु न तु मां त्वत्पदैकावलम्बं
विष्णो कारुण्यसिन्धो पवनपुरपते पाहि सर्वामयौघात् ॥११॥

दुर्वारं द्वादश-आरं	irreversible, with twelve spokes (12 months)
त्रिशत-परिमिलत्-षष्टि-	with three hundred combined sixty
पर्व-अभिवीतं	limbs, (360 teeth or days) constituting
सम्भ्राम्यत् 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-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.

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विष्णोर्वीर्याणि को वा कथयतु धरणे: कश्च रेणून्मिमीते
यस्यैवाङ्घ्रित्रयेण त्रिजगदभिमितं मोदते पूर्णसम्पत्
योसौ विश्वानि धत्ते प्रियमिह परमं धाम तस्याभियायां
त्वद्भक्ता यत्र माद्यन्त्यमृतरसमरन्दस्य यत्र प्रवाह: ॥१॥

विष्णो:-वीर्याणि	the glories of Vishnu
क: वा कथयतु	who can recount
धरणे: क:-च रेणून्-मिमीते	and of the earth, who, the sand particles, can count,
यस्य-एव-अङ्घ्रि-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
य:-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-भक्ता:-यत्र माद्यन्ति-	Thy devotees where are blissful
अमृत-रस-मरन्दस्य	and the immortality juice honey

यत्र प्रवाह:	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 य: प्रदिशति हविरादीनि यज्ञार्चनादौ ।
कृष्णाद्यं जन्म यो वा महदिह महतो वर्णयेत्सोऽयमेव
प्रीत: 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 य:	a devotee, to Vishnu, who
प्रदिशति हवि:-आदीनि	offers sacrifices etc.,
यज्ञ-अर्चन-आदौ	through Yangya worship etc.,
कृष्णाद्यं जन्म य: वा	Krishna and other (incarnations) birth, or who
महत्-इह महत:	great among the greatest here
वर्णयेत्-स:-अयम्-एव	describes, he such alone
प्रीत: पूर्ण:	happy and full
यशोभि:-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 स्तोतार: कवीन्द्रास्तमिह खलु यथा चेतयध्वे तथैव
व्यक्तं वेदस्य सारं प्रणुवत जननोपात्तलीलाकथाभि: ।
जानन्तश्चास्य नामान्यखिलसुखकराणीति सङ्कीर्तयध्वं
हे विष्णो कीर्तनाद्यैस्तव खलु महतस्तत्त्वबोधं भजेयम् ॥३॥

हे स्तोतार: कवीन्द्रा:-	O you poet laudators
तम्-इह खलु	Him, here indeed
यथा चेतयध्वे तथा-एव	in which ever way you understand, in that way only
व्यक्तं वेदस्य सारं प्रणुवत	the clear essence of the Vedas, praise
जनन-उपात्त-लीला-कथाभि:	incarnation including sportive deeds narrations
जानन्त:-च-अस्य	and understanding His
नामानि-अखिल-	names, limitless
सुख-कराणी-इति	happiness conferring, thus
सङ्कीर्तयध्वं	chant whole heartedly
हे विष्णो	O Lord Vishnu!
कीर्तन-आद्यै:-तव	by chanting etc of Thy (names etc.,)
खलु महत:-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.

विष्णो: कर्माणि सम्पश्यत मनसि सदा यै: स धर्मानबध्नाद्
यानीन्द्रस्यैष भृत्य: प्रियसख इव च व्यातनोत् क्षेमकारी ।
वीक्षन्ते योगसिद्धा: परपदमनिशं यस्य सम्यक्प्रकाशं
विप्रेन्द्रा जागरूका: कृतबहुनुतयो यच्च निर्भासयन्ते ॥४॥

विष्णो: कर्माणि	Mahaa Vishnu's deeds
सम्पश्यत मनसि	reflect on, in the mind

सदा यै: स	always, by which He
धर्मान्-अबध्नात्-	Dharma (righteousness) established
यानि-इन्द्रस्य-एष	which (deeds) for Indra, He
भृत्य: प्रियसख इव च	as a servant and as a friend
व्यातनोत् क्षेमकारी	carried out, welfare bringing,
वीक्षन्ते योगसिद्धा:	is experienced by Yogis and Siddhaas
परपदम्-अनिशं	the transcendent Supreme state, always
यस्य सम्यक्-प्रकाशं	whose, well illumined
विप्रेन्द्रा:-जागरूका:	great holy men, and scholars
कृत-बहु-नुतय:	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 समधिगतस्त्वन्महिम्नोऽवसानं
देव श्रेयांसि विद्वान् प्रतिमुहुरपि ते नाम शंसामि विष्णो ।
तं त्वां संस्तौमि नानाविधनुतिवचनैरस्य लोकत्रयस्या-
प्यूर्ध्वं विभ्राजमाने विरचितवसतिं तत्र वैकुण्ठलोके ॥५॥

नो जात:-जायमान:-अपि च	not,those born and also those being born now
समधिगत:-त्वत्-महिम्न:-	have understood Thy majesty (glory)
अवसानं	the limit (limitlessness)
देव श्रेयांसि विद्वान्	O Lord! Welfare promoting, knowing
प्रति-मुहु:-अपि	every moment also
ते नाम शंसामि विष्णो	Thy name I will chant O Vishnu!
तं त्वां संस्तौमि	That Thee, I will prise
नानाविध-नुति-वचनै:-	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 Vaikunthloka

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.

आप: सृष्ट्यादिजन्या: प्रथममयि विभो गर्भदेशे दधुस्त्वां
यत्र त्वय्येव जीवा जलशयन हरे सङ्गता ऐक्यमापन् ।
तस्याजस्य प्रभो ते विनिहितमभवत् पद्ममेकं हि नाभौ
दिक्पत्रं यत् किलाहु: कनकधरणिभृत् कर्णिकं लोकरूपम् ॥६॥

आप: सृष्टि-आदि-जन्या:	water, in the creations beginning was created
प्रथमम्-अयि विभो	at first, O Lord of the Universe!
गर्भ-देशे दधु:-त्वां	inside themselves held Thee
यत्र त्वयि-एव जीवा:	where, in Thee alone, the jeevas
जलशयन हरे	O Lord Reclining in the Waters!
सङ्गता:-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-आहु:	the quarters were petals of which, indeed is said
कनकधरणिभृत्	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 विष्णुरेतद्भुवनमजनयत्तन्न जानीथ यूयं
युष्माकं ह्यन्तरस्थं किमपि तदपरं विद्यते विष्णुरूपम् ।
नीहारप्रख्यमायापरिवृतमनसो मोहिता नामरूपैः
प्राणप्रीत्येकतृप्ताश्चरथ 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
परिवृत-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).

मूर्ध्नामक्षणां पदानां वहसि खलु सहस्राणि सम्पूर्य विश्वं
तत्प्रोत्क्रम्यापि तिष्ठन् परिमितविवरे भासि चित्तान्तरेऽपि ।
भूतं भव्यं च सर्वं परपुरुष भवान् किञ्च देहेन्द्रियादि-
ष्वाविष्टोऽप्युद्गतत्वादमृतसुखरसं चानुभुङ्क्षे त्वमेव ॥८॥

मूर्ध्नाम्-अक्षणां	of heads, of eyes
पदानां वहसि खलु	of feet, undertake indeed
सहस्राणि	thousands
सम्पूर्य विश्वं	filling the universe

तत्-प्रोत्क्रम्य-अपि	that transcending also
तिष्ठन् परिमित-विवरे	established in a limited cavity
भासि-चित्त-अन्तरे-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-आदिषु-	what more, in body, senses etc.,
आविष्ट:-अपि-	entering also
उद्गतत्वात्-	being beyond all that
अमृत-सुख-रसं	liberation bliss nectar
च-अनुभुङ्क्षे 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 दृश्यते त्र्यंशकल्पं
भूयिष्ठं सान्द्रमोदात्मकमुपरि ततो भाति तस्मै नमस्ते ॥९॥

यत्-तु त्रैलोक्य-रूपं दधत्-	because of, the three world's form, taking on
अपि च तत: निर्गत:-	and also from that transcending
अनन्त-शुद्ध-ज्ञान-आत्मा	Eternal Pure Knowledge Consciousness
वर्तसे त्वं तव खलु	do remain Thou, Thy indeed
महिमा स:-अपि	greatness that also
तावान् किम्-अन्यत्	is so great, what more
स्तोक:-ते भाग:	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-आत्मकम्-	the major, intense bliss bearing
उपरि तत: भाति	above all that shines
तस्मै नम:-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 तत्तु शुद्धैकसत्त्वं
व्यक्तं चाप्येतदेव स्फुटममृतरसाम्भोधिकल्लोलतुल्यम् ।
सर्वोत्कृष्टामभीष्टां तदिह गुणरसेनैव चित्तं हरन्तीं
मूर्तिं 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
सर्वोत्कृष्टाम्-अभीष्टां तत्-इह	the most superior, most dear/lovable that here
गुण-रसेन-एव चित्तं हरन्तीं	by its qualities and attribute, attract the mind
मूर्तिं 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.

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अग्रे पश्यामि तेजो निबिडतरकलायावलीलोभनीयं
पीयूषाप्लावितोऽहं तदनु तदुदरे दिव्यकैशोरवेषम् ।
तारुण्यारम्भरम्यं परमसुखरसास्वादरोमाञ्चिताङ्गै-
रावीतं नारदाद्यैर्विलसदुपनिषत्सुन्दरीमण्डलैश्च ॥१॥

अग्रे पश्यामि तेज:	in front (of me) I see a radiance
निबिडतर-कलाय-	(like that of) very thick Kalaaya (blue lily)
अवली-लोभनीयं	array, charming
पीयूष-आप्लावित:-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-रम्यं	the onset of youth enchanting
परम-सुख-रस-आस्वाद-	supreme bliss nectar experiencing
रोमाञ्चित-अङ्गै:-	by enthralled bodied
आवीतं नारद-आद्यै:-	surrounded by Naarada etc.,
विलसत्-उपनिषत्-	resplendent Upanishads
सुन्दरी-मण्डलै:-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
रत्नोत्तंसाभिरामं वलयितमुदयच्चन्द्रकै: पिञ्छजालै: ।

मन्दारस्रङ्निवीतं तव पृथुकबरीभारमालोकयेऽहं
स्निग्धश्वेतोर्ध्वपुण्ड्रामपि च सुललितां फालबालेन्दुवीथीम् ॥२

नीलाभं कुञ्चिताग्रं	dark and curly in front
घनम्-अमलतरं	thick and very clean
संयतं चारु-भङ्ग्या	held together in a beautiful manner
रत्न-उत्तंस-अभिरामं	bejewelled very beautifully
वलयितम्-उदयत्-चन्द्रकैः	encircled by glistening eyed
पिञ्छजालैः	peacock feather plumes
मन्दार-स्रक्-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 पूर्णानुकम्पार्णवमृदुलहरीचञ्चलभ्रूविलासै-
रानीलस्निग्धपक्ष्मावलिपरिलसितं नेत्रयुग्मं विभो ते ।
सान्द्रच्छायं विशालारुणकमलदलाकारमामुग्धतारं
कारुण्यालोकलीलाशिशिरितभुवनं क्षिप्यतां मय्यनाथे ॥३॥

हृद्यं पूर्ण-अनुकम्पा-	attractive, full of compassion's
अर्णव-मृदु-लहरी-	oceans' gentle waves
चञ्चल-भ्रू-विलासैः-	playful eyebrows tremulous play
आनील-स्निग्ध-पक्ष्म-	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-
व्यालोलत्कर्णपाशाञ्चितमकरमणीकुण्डलद्वन्द्वदीप्रम् ।
उन्मीलद्दन्तपङ्क्तिस्फुरदरुणतरच्छायबिम्बाधरान्त:-
प्रीतिप्रस्यन्दिमन्दस्मितमधुरतरं वक्त्रमुद्भासतां 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
अञ्चित-मकर-मणी-	marked with fish and studded with gems
कुण्डल-द्वन्द्व-दीप्रम्	earring's pair resplendent
उन्मीलत्-दन्त-पङ्क्ति-	revealing the rows of teeth
स्फुरत्-अरुणतर-च्छाय-	quivering ruby red
बिम्ब-अधरान्त:-	like bimba fruit, between the lips
प्रीति-प्रस्यन्दि-	with love flowing
मन्द-स्मित-मधुर-तरं	gentle smile very sweet
वक्त्रं-उद्भासतां 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 सुमधुरविकसद्रागमुद्भाव्यमानै:
शब्दब्रह्मामृतैस्त्वं शिशिरितभुवनै: सिञ्च मे कर्णवीथीम् ॥५॥

बाहु-द्वन्द्वेन	by two hands
रत्न-उज्ज्वल-वलय-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-विकसत्-	sweet producing
रागम्-उद्भाव्यमानै:	melodies flowing
शब्द-ब्रह्म-अमृतै:-	sound as Brahman nectar
त्वं शिशिरित-भुवनै:	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
वक्ष: श्रीवत्सरम्यं तरलतरसमुद्दीप्रहारप्रतानम् ।
नानावर्णप्रसूनावलिकिसलयिनीं वन्यमालां विलोल-
ल्लोलम्बां लम्बमानामुरसि तव तथा भावये रत्नमालाम् ॥६॥

उत्सर्पत्-कौस्तुभ-	emitting (from the) Kaustubha
श्री-ततिभि:-अरुणितं	lustrous ray collection (by which) rendered red
कोमलं कण्ठ-देशं	delicate neck area
वक्ष: 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 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 पञ्चाङ्गरागैरतिशयविकसत्सौरभाकृष्टलोकं
लीनानेकत्रिलोकीविततिमपि कृशां बिभ्रतं मध्यवल्लीम् ।
शक्राश्मन्यस्ततप्तोज्ज्वलकनकनिभं 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-अश्म-न्यस्त-	on a sapphire rock placed
तप्त-उज्ज्वल-कनक-निभं	molten, shining gold like
पीत-चेलं दधानं ध्यायाम:	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 तवोरू घनमसृणरुचौ चित्तचोरौ रमाया:
विश्वक्षोभं विशङ्क्य ध्रुवमनिशमुभौ पीतचेलावृताङ्गौ ।
आनम्राणां पुरस्तान्न्यसनधृतसमस्तार्थपालीसमुद्ग-
च्छायं जानुद्वयं च क्रमपृथुलमनोज्ञे च जङ्घे 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 विशङ्क्य	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-समुद्गत्-	the collection of desired objects, a casket
छायं जानु-द्वयं च	like, and two knees
क्रम-पृथुल मनोज्ञे	tapering and beautiful
च जङ्घे 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 ।
उत्तुङ्गाताम्रराजन्नखरहिमकरज्योत्स्नया चाऽश्रितानां
सन्तापध्वान्तहन्त्रीं 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-ज्योत्स्नया	toe nails' moon light
च-आश्रितानां	and of the devotees
सन्ताप-ध्वान्त-हन्त्रीं	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 कामवर्षद्युतरुकिसलयं नाथ ते पादमूलम् ।
नित्यं चित्तस्थितं मे पवनपुरपते कृष्ण कारुण्यसिन्धो
हृत्वा निश्शेषतापान् 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
द्यु-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 निश्शेष-तापान्	destroying all my sufferings
प्रदिशतु परम-आनन्द-	confer (on me) Supreme Bliss
सन्दोह-लक्षमीम्	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-अवतारै:-	it is full of Thy sportive incarnations
इदम्-इह कुरुताम्-	this here may confer

आयु:-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 ॥