Dashaka 16

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
नुनुवु: 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 inseperable companion. The gods in the heavens rejoiced at this birth, they sang hymns in Thy praise, in accomponiment 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, simultaniously, only could pierce the armours. 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-अध्यवात्सी:	dwelt in Badarikaashrama
शक्र:-अथ	Indra then
ते शम-तप:-बल-निस्सह-आत्मा	unable to bear because of jealousy Thy prowess acquired by discipline and penance
दिव्याङ्गना-परिवृतम्	surrounded by celectial 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
कान्ताकटाक्षविशिखैर्विकसद्विलासै: ।
विध्यन्मुहुर्मुहुरकम्पमुदीक्ष्य च त्वां
भीरुस्त्वयाऽथ जगदे मृदुहासभाजा ॥५॥

काम:	Cupid
वसन्त-मलय-अनिल	with Vasant (spring) and Malaya breeze

बन्धुशाली	as his friends (associates)
कान्ता-कटाक्ष-विशिखै:-	with the arrows in the sidelong glances of the damsels
विकसत्-विलासै:	and amorous movements
विध्यन्-मुहु:-मुहु:-	piercing again and again
अकम्पम्-उदीक्ष्य च त्वाम्	and seeing Thee unwavered
भीरु:-	(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॥

दक्ष:-तु	Daksha, indeed
धातु:-अति-लालनया	due to excessive indulgence shown by Brahmaa
रज:-अन्ध:	blinded by Rajoguna (hautiness)
न-अति-आदृत:-त्वयि	without much respect for Thee
च कष्टम्-	and Alas!
अशान्ति:-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 enimity to Shiva
स्व-सुताम् व्यमानीत्	insulted his own daughter

Owing to the extreme indulgence given to him by Brahmaa, Daksha was blinded with hautiness 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 enemity towards Shiva and also slighted his own daughter Sati.

क्रुद्धेशमर्दितमख: स तु कृत्तशीर्षो
देवप्रसादितहरादथ लब्धजीव: ।
त्वत्पूरितक्रतुवर: पुनराप शान्तिं
स त्वं प्रशान्तिकर पाहि मरुत्पुरेश ॥१०॥

क्रुद्ध-ईश-मर्दित-मख:	enraged, Shiva disrupted the Yanjya
स तु कृत्त-शीर्ष:	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.