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 जगद्ध्रो 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 जगद्ध्र: 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 conciousness
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 lustruous 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 ecstacy 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 ecstacy 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 requiered 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 prostating at Thy crimson feet. Thou touched his hand

with Thy hands and said to him that he would get the knowledge requiered 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.