Dashaka 29

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

उद्गच्छत:-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	abondoning 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 abondoned 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 seperated 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 comtemplating)

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 attendents
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 cloathes 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 persued 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.