Dashaka 88

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 missles
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 Ygic powers reaching
सद्य: मोघ-उद्योग:	immediately, (his) fruitless efforts
पतिष्यन् हुतभुजि	about to fall in fire
भवता सस्मितम्	by Thee smilinly
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 missles 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 spendour of the Sudarshana discus. Arjuna's eyes were dazzled as he stood there. Thou showed him Thy undescribable 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 serpant king (as) bed' surface
दिव्य-भूषा-आयुध-आद्यै:-	with divine attire ,weapons etc
आवीतं पीतचेलं	adorned and with a yellow (silk) garment
प्रतिनव-जलद-श्यामलं	fresh rain clouds like blue
श्रीमदङ्गम्	adorned by (the presence of) Laxmi
(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 Beong!
प्रिय-सख-सहित:	dear friend along with
नेमिथ क्षेमरूपम्	prostrated to Moksha personified

There seated was He on the bed constituted of the king serpant 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 spotive activities
जगत्-अभिरमयन्	the world delighting
वृष्णि-वंशं प्रपुष्णन्-	the Vrishni clan nurturing

ईजान:-यज्ञ-भेदै:-	performing sacrifices by different Yangyas
अतुल-विहृतिभि:	by unparaleled spotive 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 amonst 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 emersed
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	excells, 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.