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	(amd) 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 radient
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 radient Yakshas. O Govinda! They imeediately worshipped Thee with hymns.

इहान्यभक्तोऽपि समेष्यति क्रमात्
भवन्तमेतौ खलु रुद्रसेवकौ ।
मुनिप्रसादाद्भवदङ्घ्रिमागतौ
गतौ वृणानौ खलु भक्तिमुत्तमाम् ॥८॥

इह-अन्य-भक्त:-अपि	here (in this world), devotees of other goda also
समेष्यति	will certaily 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 विमोक्षद: ॥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.