Dashaka 33

वैवस्वताख्यमनुपुत्रनभागजात-
नाभागनामकनरेन्द्रसुतोऽम्बरीष: ।
सप्तार्णवावृतमहीदयितोऽपि रेमे
त्वत्सङ्गिषु त्वयि च मग्नमनास्सदैव ॥१॥

वैवस्वत-आख्य-मनु-	Vaivasvat named, the Manu
पुत्र-नभाग-	his son Nabhaag
जात-नाभाग-नामक-	to him was born Naabhaag named (son)
नरेन्द्र-सुत:-अम्बरीष:	(his) son king Ambareesh
सप्त-अर्णव-आवृत-	by the seven seas surrounded
मही-दयित:अपि	the earth even though he ruled
रेमे त्वत्-सङ्गिषु	(he) delighted in Thy devotees' (company)
त्वयि च	and in Thyself
मग्न-मना:-सदैव	whole heartedly, always

Nabhaag was the son of Vaivasvata Manu, to whom Naabhaaga was born. To him king Ambareesh was born who ruled the earth surrounded by the seven seas. Yet, Ambareesh always delighted in serving Thy devotees and in worshipping Thee whole heartedly.

त्वत्प्रीतये सकलमेव वितन्वतोऽस्य
भक्त्यैव देव नचिरादभृथा: प्रसादम् ।
येनास्य याचनमृतेऽप्यभिरक्षणार्थं
चक्रं भवान् प्रविततार सहस्रधारम् ॥२॥

त्वत्-प्रीतये	for Thy pleasure
सकलम्-एव वितन्वत:-	everything even performing everything
अस्य भक्त्या-एव	by his devotion alone
देव	O Lord!
नचिरात्-अभृथा: प्रसादम्	in no time he gained Thy grace
येन-	by which
अस्य याचनम्-ऋते-अपि-	even without his asking
अभिरक्षण-अर्थम्	for (his) protection
चक्रं भवान् प्रविततार	(Thy) discus Thou employed
सहस्रधारम्	which is thousand pointed

Performing all his action in total dedication to Thee, O Lord! He soon gained Thy grace. By virtue of which, even without his asking, Thou comissioned Thy thousand pointed discus to protect him.

स द्वादशीव्रतमथो भवदर्चनार्थं
वर्षं दधौ मधुवने यमुनोपकण्ठे ।
पत्न्या समं सुमनसा महतीं वितन्वन्
पूजां द्विजेषु विसृजन् पशुषष्टिकोटिम् ॥३॥

स द्वादशी-व्रतम्-अथ:	he, the rites of Dwaadashi, then,
भवत्-अर्चन-अर्थम्	to worship Thee
वर्षं दधौ मधुवने	for one year, observed in Madhuvana
यमुना-उपकण्ठे	near the river Yamuna
पत्न्या समं सुमनसा	with his pious wife
महतीं वितन्वन् पूजां	he performed a great poojaa
द्विजेषु विसृजन्	to the priests giving away
पशु-षष्टि-कोटिम्	sixty crores of cows

In order to worship Thee, along with his pious wife, he observed the Dwaadashi fasting rites for one year on the banks of the Yamuna river, in Maduvana. He conducted a great poojaa, honouring holy men and by giving away to them sixty crores of cows.

तत्राथ पारणदिने भवदर्चनान्ते
दुर्वाससाऽस्य मुनिना भवनं प्रपेदे ।
भोक्तुं वृतश्चस नृपेण परार्तिशीलो
मन्दं जगाम यमुनां नियमान्विधास्यन् ॥४॥

तत्र-अथ पारण-दिने	there then on the day of taking the food (breaking the fast)
भवत्-अर्चन-अन्ते	after Thy worship was performed
दुर्वासा-अस्य मुनिना	the sage Durvaasaa, his (of the king Ambareesh)
भवनं प्रपेदे	palace reached
भोक्तुं वृत:-च स नृपेण	and he was invited for food by the king
परार्तिशील:	(the sage) who had the habit of being inconsiderate
मन्दं जगाम यमुनां	leisurely approached the river Yamuna
नियमान्-विधास्यन्	to perform his obligatory rites

Then, there, after Thy worship was performed, on the day of the breaking of the fast and taking food, the sage Durvaasaa arrived at the king's palace, and was invited to take food. The sage who was by nature inconsiderate and a trouble giver, leisurely went to the river Yamunaa to perform his obligatory rites.

राज्ञाऽथ पारणमुहूर्तसमाप्तिखेदा-
द्वारैव पारणमकारि भवत्परेण ।
प्राप्तो मुनिस्तदथ दिव्यदृशा विजानन्
क्षिप्यन् क्रुधोद्धृतजटो विततान कृत्याम् ॥५॥

राज्ञा-अथ	then by the king
पारण-मुहुर्त-समाप्ति-खेदात्	because of the anxiety of the expiry of the time of taking food
वारा-एव पारणम्-अकारि	by taking water alone, the fast was broken

भवत्-परेण	(by the king who) was devoted to Thee
प्राप्त: मुनि:-तत्-अथ	then that sage arriving
दिव्य-दृशा विजानन्	by his divine insight knowing
क्षिप्यन्	rebuking (the king)
क्रुधा-उद्धृत-जट:	out of anger plucked his matted hair
विततान कृत्याम्	and created Krityaa (an evil spirit)

The king was anxious as the time was expiring for taking food. So, the king Ambareesha who was devoted to Thee broke the fast by taking a sip of water. When the sage arrived and came to know by his divine insight of what had happened, he rebuked the king and angrily plucked his matted hair and created Krityaa an evil spirit.

कृत्यां च तामसिधरां भुवनं दहन्ती-
मग्रेऽभिवीक्ष्यनृपतिर्न पदाच्चकम्पे ।
त्वद्भक्तबाधमभिवीक्ष्य सुदर्शनं ते
कृत्यानलं शलभयन् मुनिमन्वधावीत् ॥६॥

कृत्यां च ताम्-असि-धरां	and that Krityaa holding a sword
भुवनं दहन्तीम्-	scorching the world
अग्रे-अभिवीक्ष्य-	seeing in front
नृपति:-न पदात्-चकम्पे	the king did not move from his place
त्वत्-भक्त-बाधम्-	attacking of Thy devotee

अभिवीक्ष्य सुदर्शनं ते	seeing, Thy Sudarshana (Discus)
कृत्या-अनलं शलभयन्	the fire of Krityaa doosed like a moth
मुनिम्-अन्वधावीत्	and chased the sage

The king seeing in front the spirit holding a sword and scorching the world, did not budge a bit from his place. Noticing Thy devotee in danger, Thy Discus Sudarshana consumed Krityaa's fire like a moth and then chased the sage who was running away.

धावन्नशेषभुवनेषु भिया स पश्यन्
विश्वत्र चक्रमपि ते गतवान् विरिञ्चम् ।
क: कालचक्रमतिलङ्घयतीत्यपास्त:
शर्वं ययौ स च भवन्तमवन्दतैव ॥७॥

धावन्-अशेष-भुवनेषु	running in all the worlds
भिया स पश्यन् विश्वत्र	fearfully he seeing everywhere
चक्रम्-अपि ते	Thy discus alone
गतवान् विरिञ्चम्	went to Brahmaa
क:-काल-चक्रम्-अतिलङ्घयति-	who can overcome the wheel of time'
इति-अपास्त:	thus (saying) was dismissed
शर्वं ययौ स च	he (Durvaasaa) also went to Shiva
भवन्तं अवन्दत एव	he (who) made obeisance to Thee alone

Running around the limitless worlds fearfully, Durvaasaa saw Thy discus alone everywhere. He went to Brahmaa for respite, who dismissed him saying that who could overcome the wheel of time. He then went to Shiva, he who also made obeisance to Thee alone.

भूयो भवन्निलयमेत्य मुनिं नमन्तं
प्रोचे भवानहमृषे ननु भक्तदास: ।
ज्ञानं तपश्च विनयान्वितमेव मान्यं
याह्यम्बरीषपदमेव भजेति भूमन् ॥८॥

भूय: भवत्-निलयम्-एत्य	then reaching Thy abode
मुनिं नमन्तं प्रोचे	to the sage who was prostating, said
भवान-अहम्-ऋषे	Thou 'I am, O Rishi,
ननु भक्त-दास:	only a servant of my devotees
ज्ञानं तप:-च	knowledge and austerity
विनय-आन्वितम्-एव मान्यम्	combined with modesty only is respected
याहि	go
अम्बरीष-पदम्-एव भज-	seek shelter at the feet of Ambareesh himself'
इति भूमन्	thus, O Infinite Lord! (Thou said to him)

Then, when the sage Durvaasaa reached Thy abode and was prostating before Thee, O Infinite Lord! Thou told him,'O Rishi, I am only a servant of my devotees. Knowledge and austerity combined with modesty and humility only is respected. Go and seek shelter at the feet of Ambareesh himself.

तावत्समेत्य मुनिना स गृहीतपादो
राजाऽपसृत्य भवदस्त्रमसावनौषीत् ।
चक्रे गते मुनिरदादखिलाशिषोऽस्मै
त्वद्भक्तिमागसि कृतेऽपि कृपां च शंसन् ॥९॥

तावत्-समेत्य	then coming back
मुनिना स गृहीत-पाद:	by the sage, whose feet were clasped
राजा-अपसृत्य	the king (Ambareesh) moved away
भवत्-अस्त्रम्-असौ-अनौषीत्	he then praised Thy weapon Sudarshan
चक्रे गते	when the discus went away
मुनि:-अदात्-	the sage gave
अखिल-आशिष:-अस्मै	all the blessings to him
त्वत्-भक्तिम्-	and devotion to Thee
अगासि कृते-अपि	even though wronged
कृपां च शंसन्	also praised (the king's) kindness,

Coming back to Ambareesh, the sage clasped his feet for pardon. The king moved back and withdrew his feet out of humility and praised Thy weapon the discus Sudarshana.On the discus retiring, the sage was all praises for Ambareesh for his devotion and the kindness shown inspite of being wronged. He gave the king all the blessings.

राजा प्रतीक्ष्य मुनिमेकसमामनाश्वान्
सम्भोज्य साधु तमृषिं विसृजन् प्रसन्नम् ।
भुक्त्वा स्वयं त्वयि ततोऽपि दृढं रतोऽभू-
त्सायुज्यमाप च स मां पवनेश पाया: ॥१०॥

राजा प्रतीक्ष्य मुनिम्-	the king awaiting the sage
एकसमाम्-अनाश्वान्	for one year did not take food
सम्भोज्य साधु	feeding well
तम्-ऋषिम्	that sage
विसृजन् प्रसन्नम्	and sending him off pleased
भुक्त्वा स्वयं	taking food himself
त्वयि तत:-अपि	to Thee even more
दृढं रत:-अभूत्-	firmly devoted became
सायुज्यम्-आप च स	and he attained union with Thee
मां पवनेश पाया:	me, O Lord of Guruvaayur! Protect

The king waited for the sage to return and did not take food for one year.Then he fed him well and sent him off happy, after which only he took food himself.The king became more firmly devoted to Thee than before and ultimately attained union with Thee. O Lord of Guruvaayur! May Thou protect me.