Dashaka 26

इन्द्रद्युम्न: पाण्ड्यखण्डाधिराज-
स्त्वद्भक्तात्मा चन्दनाद्रौ कदाचित् ।
त्वत् सेवायां मग्नधीरालुलोके
नैवागस्त्यं प्राप्तमातिथ्यकामम् ॥१॥

इन्द्रद्युम्न:	Indradyumna
पाण्ड्य-खण्ड-अधिराज:-	of Paandya land, the king
त्वत्-भक्त-आत्मा	Thy great devotee
चन्दन-आद्रौ	on the Malayaa mountain
कदाचित्	once upon a time
त्वत् सेवायां मग्न-धी:	in Thy worship, entirely absorbed
आलुलोके न-एव-	did not even notice
अगस्त्यं प्राप्तम्-	sage Agastya approaching
आतिथ्यकामम्	(who was) expecting hospitality

Indradyumna, Thy great devotee and the king of Paandya land was once engrossed in worshipping Thee on the Malaya mountain. He was so absorbed that he did not even notice sage Agastya who approached expecting his hospitality.

कुम्भोद्भूति: संभृतक्रोधभार:
स्तब्धात्मा त्वं हस्तिभूयं भजेति ।
शप्त्वाऽथैनं प्रत्यगात् सोऽपि लेभे
हस्तीन्द्रत्वं त्वत्स्मृतिव्यक्तिधन्यम् ॥२॥

कुम्भोद्भूति:	Agastya
संभृत-क्रोध-भार:	(who was) overcome with anger (said)
स्तब्ध-आत्मा त्वं	you of such haughty nature
हस्तिभूयं भज-इति	be born as a elephant, thus
शप्त्वा-अथ-एनं	then cursing him
प्रत्यगात्	departed
स्:-अपि लेभे	he also got
हस्ति-इन्द्रत्वं	the form of a lordly elephant
त्वत्-स्मृति-व्यक्ति-धन्यम्	with the good fortune of retaining a clear memory of Thee

Agastya who was overcome with anger cursed the king that as he was of such haughty nature he would be born as an elephant and departed. Indradyumna got the form of a lordly elephant with the good fortune of retaining a clear memory of Thee.

दग्धाम्भोधेर्मध्यभाजि त्रिकूटे
क्रीडञ्छैले यूथपोऽयं वशाभि: ।
सर्वान् जन्तूनत्यवर्तिष्ट शक्त्या
त्वद्भक्तानां कुत्र नोत्कर्षलाभ: ॥३॥

दुग्ध-अम्भोधे:-मध्य-भाजि	of the milk ocean's middle part
त्रिकूटे क्रीडन्-शैले	on the Trikoota mountain sporting
यूथप:-अयं वशाभि:	this leader of the elephants, with females (elephants)
सर्वान् जन्तून्-अत्यवर्तिष्ट	all creatures excelling
शक्त्या	in strength
त्वत्-भक्तानां	Thy devotees
कुत्र न-	where not
उत्कर्ष-लाभ:	(do they) inherit greatness?

On the Trikoota mountain, which is in the centre of the milk ocean, this leader of the elephants sported with female elephants excelling all other creatures in strength. Where don't Thy devotees attain superiority?

स्वेन स्थेम्ना दिव्यदेशत्वशक्त्या
सोऽयं खेदानप्रजानन् कदाचित् ।
शैलप्रान्ते घर्मतान्त: सरस्यां
यूथैस्सार्धं त्वत्प्रणुन्नोऽभिरेमे ॥४॥

स्वेन स्थेम्ना	of his own strength
दिव्य-देशत्व-शक्त्या	(and) by the power of that divine region
स:-अयं	he this (elephant king)

खेदान्-अप्रजानन्	any difficulties of life not knowing
कदाचित्	one day
शैल-प्रान्ते	in the slopes of the hills (roaming about)
घर्म-तान्त:	overwhelmed by sun's heat
सरस्यां यूथै:-सार्धम्	in a lake with his herds
त्वत्-प्रणुन्न:-	prompted by Thee
अभिरेमे	sported

Owing to his strength and by the power of the divine region, where he lived, the elephant king did not face any hardships of life. One day, roaming on the mountainious region, unable to bear the heat of the sun, he sought relief in a lake and sported therein with his herds, indeed prompted by Thee.

हूहूस्तावद्देवलस्यापि शापात्
ग्राहीभूतस्तज्जले बर्तमान: ।
जग्राहैनं हस्तिनं पाददेशे
शान्त्यर्थं हि श्रान्तिदोऽसि स्वकानाम् ॥५॥

हूहू:-तावत्-	then Huhu (the Gandarva)
देवलस्य-अपि शापात्	by sage Devala's curse, also
ग्राहीभूत:-	a crocodile having become
तत्-जले वर्तमान:	in the waters of the same (lake) living

जग्राह-एनं हस्तिनम्	(he) caught this elephant
पाद्-देशे	by the leg
शान्ति-अर्थं हि	for the welfare indeed
श्रान्तिद:-असि	sufferings giver are Thou
स्वकानाम्	to Thy devotees

At that time, in the waters of that lake, there lived a Gandarva named Huhu, who had become a crocodile because of the curse of sage Devala. He caught the elephant king by the leg. Indeed Thou do give sufferings to Thy devotees for their ultimate welfare.

त्वत्सेवाया वैभवात् दुर्निरोधं
युध्यन्तं तं वत्सराणां सहस्रम् ।
प्राप्ते काले त्वत्पदैकाग्र्यसिध्यै
नक्राक्रान्तं हस्तिवर्यं व्यधास्त्वम् ॥६॥

त्वत्-सेवाया: वैभवात्	by Thy worship's glory
दुर्निरोधं युध्यन्तं तं	continuously fighting him (who was)
वत्सराणां सहस्रम्	for a thousand years
प्राप्ते काले	when the time had come (for his redemption)
त्वत्-पद-एकाग्र्य-सिध्यै	to Ty feet for attaining one-pointed devotion
नक्र-आक्रान्तं हस्तिवर्यं	who was attacked by the crocodile, that elephant king

व्यधा:-त्वम्	made it happen (thus) Thou

Supported by the power derived from the glory of Thy worship, the elephant king was invincible and went on fighting for a thousand years. When the time for his redemption had come, and he was fit for one-pointed devotion to Thee, Thou subjected him to this situation.

आर्तिव्यक्तप्राक्तनज्ञानभक्ति:
शुण्डोत्क्षिप्तै: पुण्डरीकै: समर्चन् ।
पूर्वाभ्यस्तं निर्विशेषात्मनिष्ठं
स्तोत्रं श्रेष्ठं सोऽन्वगादीत् परात्मन् ॥७॥

आर्ति-व्यक्त-	under the stress of suffering, unfolded
प्राक्तन-ज्ञान-भक्ति:	the knowledge and devotion which he attained in previous life
शुण्ड-उत्क्षिप्तै:	plucked with his trunk
पुण्डरीकै: समर्चन्	with white lotus flowers he worshipped Thee
पूर्व-अभ्यस्तं	and learnt before (in the past life)
निर्विशेष-आत्म-निष्ठं	pertaining to the attributeless Aatman
स्तोत्रं श्रेष्ठं	a great hymn
स:-अन्वगादीत्	he sang and sang
परात्मन्	O Supreme being!

Under the stress of suffering, his inherent devotion and pure knowledge unfolded and he began to offer Thee worship with white lotus flowers plucked with his trunk. Relating to the attributeless Brahman, he sang continuously a great hymn which he had learnt in the past life.

श्रुत्वा स्तोत्रं निर्गुणस्थं समस्तं
ब्रह्मेशाद्यैर्नाहमित्यप्रयाते ।
सर्वात्मा त्वं भूरिकारुण्यवेगात्
तार्क्ष्यारूढ: प्रेक्षितोऽभू: पुरस्तात् ॥८॥

श्रुत्वा स्तोत्रं	hearing the hymn
निर्गुणस्थं समस्तं	to the attributeless Aatman relating fully
ब्रह्म-ईश-आद्यै:	by Brahmaa Shiva and others (deciding)
न-अहम्-इति-अप्रयाते	(this) is not for me, and so not responding
सर्व-आत्मा त्वं	who are the soul of all beings, Thou
भूरि-कारुण्य-वेगात्	out of infinite compassion
तार्क्ष्य-आरूढ:	mounting Garuda
प्रेक्षित:-अभू: पुरस्तात्	appeared in front of him

On hearing the hymn, Brahmaa, Shiva and other gods did not proceed towards the elephant king, as they felt that the hymn was not addressed to them. The Soul of All Beings! Thou moved by boundless flow of mercy, mounted the Garuda and appeared in front of him.

हस्तीन्द्रं तं हस्तपद्मेन धृत्वा
चक्रेण त्वं नक्रवर्यं व्यदारी: ।
गन्धर्वेऽस्मिन् मुक्तशापे स हस्ती
त्वत्सारूप्यं प्राप्य देदीप्यते स्म ॥९॥

हस्ती-इन्द्रं तं	that elephant king
हस्त-पद्मेन धृत्वा	with Thy lotus hands catching hold of
चक्रेण त्वं नक्रवर्यं व्यदारी:	with the discus,Thou, the great crocodile, tore asunder
गन्धर्वे-अस्मिन् मुक्त-शापे	(when) the Gandarva was released from the curse
स हस्ती	that elephant king
त्वत्-सारूप्यं प्राप्य	a form similar to Thine, attaining
देदीप्यते स्म	shone brightly

Thou with Thy lotus hands caught jold of that elephant king and cut asunder the powerful crocodile with Thy discus. The crocodile was thus released from the curse of sage Devala and got back his Gandharva form. The elephant was, by Thee, then endowed with a brilliant form similar to Thy from.

एतद्वृत्तं त्वां च मां च प्रगे यो
गायेत्सोऽयं भूयसे श्रेयसे स्यात् ।
इत्युक्त्वैनं तेन सार्धं गतस्त्वं
धिष्ण्यं विष्णो पाहि वातालयेश ॥१०॥

एतत्-वृत्तं	this incident

त्वां च मां च	to you and to me
प्रगे य: गायेत्	at dawn, he who sings
स:-अयं भूयसे श्रेयसे स्यात्	he will attain the greatest good -i.e., liberation
इति-उक्त्वा-एनं	saying thus to him
तेन सार्धं गत:-त्वं धिष्ण्यं	with him Thou went away to Vaikuntha
विष्णो पाहि	O Vishnu! Protect me
वातालयेश	O Lord of Guruvaayur!

"He who praises you and Me with the recital of these incidents will attain liberation". O Vishnu, Thou said thus to him and then along with him departed to Thy abode Vaikuntha. O Lord of Guruvaayur! May Thou be pleased to protect me.