



** Adopted from English transliteration and translation created by Lalitha and Sanatkumar

<http://achyuthan.com> : Rise above self-consciousness to feel and see **KRISHNA**

Shreemad Narayaneeyam

Narayaneeyam is a Sanskrit text in a poetic form consisting of 1,034 verses summarizing Bhagavata Puranam which is 18,000 verses. It was composed by Melpathur Narayana Bhattathiri in 1586 AD at the age of 27.

There is a story behind his writing Narayaneeyam. Bhattathiri's Guru Achyuta Pisharodi suffered severe attack of rheumatism and fell victim to unbearable pain. Bhattathiri could not bear the painful sight of his guru's suffering and prayed fervently to Lord Krishna for the disease to be transferred to him, thus freeing his Guru from his illness. Lord Krishna granted Bhattathiri his wish and he soon became victim to severe painful attack of rheumatism. Despite all his treatments his condition soon deteriorated into a crippled state. He decided to surrender himself at the lotus feet of Lord Krishna in the temple of Guruvayur and seek His grace.

One day he met Tunjath Ezhuthachan (Ramanuja), a philosopher and a Krishna devotee of that time and requested his guidance. Ezhuthachan instructed Bhattathiri to 'Start with fish'. He soon realized what Ezhuthachan meant – that he would be cured if he could compose a hymn glorifying the 10 incarnations of Lord Krishna beginning with the fish incarnation, known as Matsyavatara.

He fully surrendered himself to the feet of Lord Krishna of Guruvayur and started to compose Narayaneeyam. He wrote one Dasakam everyday consisting of ten verses and finished the entire Narayaneeyam in hundred days. At the end of each Dasakam Bhattathiri prayed for mercy and kindness from the Lord and on the 100th day the Lord blessed him with His divine vision. Bhattathiri's famous 100th Dasakam – starts 'Agre Pashyami', meaning 'here I see him in front of me' – gives vivid description of the most enchanting form of Lord Krishna from head to toe. From that day Bhattathiri got completely cured of his ailments and lived to the age of 96 years as a respected philosopher, poet and a saint.

Narayaneeyam has a magnetic effect on the Krishna devotees. The entire poem is written in first person singular as a direct conversation with the Lord. It was written in pain and agony by the poet and portrays the poet's sincere devotion and prayer to Lord Krishna. Narayaneeyam is also read as a cure for ailments and a tonic for Aayu, Aarogya, Soukhyam – longevity, health and happiness for all those who consider it with sincere devotion.

How to perform Naarayaneeyam

Sampoorna Narayaneeyam is recited as follows:

- Perform a simple puja to Vinayaka seeking blessings to remove any obstacles and pray for a smooth completion of the Narayaneeyam. Neivedyam is Panchamrutham
- Start with recitation of the Vishnu Sahasranamam starting from the "Dhyana slokam" all the way to the "Phala shruthi" in the end.
- My guru always recites the Lakshmi Ashtotaram immediately following the Sahasranamam above.
- Next recite the Narayana Kavacham.
- Start with Narayaneeyam Dhayana slokams
- Start recitation of the Narayaneeyam with dasakam 1
- List of offerings (prasadam) that are normally made following the completion of a particular dasakam. Typically, people coming to the recitation each brings one neivedyam along with flowers as an offering to the lord.
- After completion of recitation of each dasakam offer a flower as an offering to the lord.

- End the Parayanam with Mangalam slokams, Aarti and offering flowers and praying to god for AYUR AROGHYA SOUKHYAM.
- Sriman Narayaneeya Sampooranam With ALMIGHT'S immense grace all 100 Dasakam to be chanted in a single day
- Puja items: these are completely optional. This is only for those who want to perform in an elaborate way. Else offering of banana also is acceptable by Bhagawan.
 - Turmeric
 - Kumkum
 - Chandanam
 - Vebuthi
 - Betel leaves 200 Nos
 - Betel Nut – 2 Packet
 - Kismis – 50 grms
 - Kalkanda – 100 Grms
 - Coconut – 3 Nos
 - Avil – 250 grms
 - Jaggery 500 Grms
 - Wheat – 1 Kg
 - Camphor – 125 Tablets
 - Banana – 5 Dozen
 - Nendra Bananna – 500 Grms
 - Ellaichi Bananna – 500 Grms
 - Flowers:
 - Tulsi – 10 Bundles
 - Chemanti – 1 Kg
 - Rose Petals – 2 Kg
 - Sampangi – 1 Kg
 - Lotus – 1
 - Kadambam – 10 foot
 - Haram:
 - Red Flower – Narasimha Avataaram
 - Normal – Rama Avathaaram
 - Tulsi – Krishna Avathaaram
 - 2 Nos. Normal – Rukmani Swayamvaram

Dhyana Slokas List

Govindanama sankeerthanam
Govinda Govinda

Agajaanana Padmaarkam Gajaanana msharnisham
Aneka Dam Tam Bhaktaanam Eka Dantam Upasmahe
Shree mahaaganapataye namaha | |

Gurave sarvalokaanam
 bhashaje bhavaroginam |
nidhaye sarvavidyanam
 dakshinamurtaye namaha | |
Shree gurucharanaaravindaabhyaam namaha | |

jñānānanda mayam devam
 nirmala sphaṭikākṛtiṃ |
ādhāram sarva vidyānam
 Hayagreevam upasmahe | |
Shree hayagreeva moortaye namaha | |

Saraswathi Namasthubyam
 Varade Kaamarupine |
Vidhyarambham Karishyami
 Sidhir bhavathu mesada
Shree mahaa saraswatyai namaha | |

Umaa komala hastaabja
 Sambhaavita lalaatakam | |
Hiranya kundalam vande
 Kumaaram purushkarasrajam | |
Vetrivel murukanukku hara haro hara | |

Komalam koojayam venum
 Shyaamaloyam kumaarakaha |
Vedavedyam parambrahma
 Bhaasataam purato mamaha |

Saayankaale vanaante, kusumita samaye,
 Saikate chandrikaayaam |
Trailokyaakarshananaangam, suravara ganikaa,
 Mohanaapaangamoortim | |
Sevyam shrngaara bhaavaihi
 Navarasabhaaritaihi gopakanyaa sahasraihi |
Vande sham raasakeleeratamati subhagam
 Vashya gopalaKrshnam | |

Aaneela shlakshna kesham, jvalita makarasat
 Kundalam mandahaasa;
Syandaardram kaustubha shree, parigata,

Vanamaaloru haaraabhi-raamam,
 Shree vatsaangam, subaahum, mrdulasad
 Udaram, kaanchanach chaayachelam,
 Chaaru snigdhorum ambhoruha,
 Lalitapadam bhaavayeham bhavantam, ||

Shree Krshna govinda hare Muraare
 Shree naatha naaraayana Vaasudeva (3 times)

Mokshaabdhi saaramaya, bhaagavataakhya dadhno,
 Naaraayaneeya navaneeta, mahogruheetvaa |
 Maayaamayaugha paritapta, janaaya yogaatu,
 Naaraayanaa avani, suraaya namostu tasmai | |

Gangaa geetaa cha, gaaya trayapicha
 Tulasikaa, gopikaa chandanam tatttu,
 Saalagraamaabhipoojaa, parapurushatadhai
 Kaadasi naama varnaahaa |
 Etaney stapyaya yatnaanayi kalisamaye
 Twratsaada pravrdhyaa
 ksrpram muktupradhaanee tyabhida
 rushayah, teshu maam, sajjaayethaahaa | |

“Sri Haraye Namaha”

Dasakam: 1 -- Glory of the Lord

|| om shriiR^iShNaaya parabrahmaNe namaH ||

saandraanandaavabOdhaatmakamanupamitaM kaaladeshaavadhibhyaam
 nirmuktaM nityamuktaM nigamashatasahasreNa nirbhaasyamaanam |
 aspaShTaM dR^iShTamaatre punarurupuruShaarthaatmakaM brahma tatvaM
 tattaavadbhaati saakshaadgurupavanapure hanta bhaagyaM janaanaam || (1)

It is the greatest good fortune of mankind in this Kali Yuga that the eternal truth which grants us salvation manifests itself as Lord Krishna in the holy shrine of Guruvayoor to bless all true devotees. This embodiment of eternal spiritual bliss is beyond any comparison and transcends all limits of time and space. This eternal truth is free of all illusion and is all-pervading, being the root cause of the entire universe. Even the Vedas cannot fully comprehend or describe it but it can be attained through singleminded devotion by the true Bhaktas of Lord Krishna.

evaM durlabhyavastunyapi sulabhatayaa hastalabdhe yadanyat
 tanvaa vaachaa dhiyaa vaa bhajati bata janaH kshudrataiva sphuTeyam |
 ete taavadvayaM tu sthirataramanasaa vishvapiiDaapahatyai
 nishsheShaatamanamenaM gurupavanapuraadhiishamevaashrayaamaH || (2)

Although such an easy access to eternal salvation has been offered to mankind on a silver platter in the form of Lord Krishna at Guruvayoor, common mortals, due to their inherent lowly nature, overlook the eternal benefits of this and go in pursuit of worldly pleasures. May we all realize our folly and serve Him with complete faith as He alone can alleviate all our sorrows.

sattvaM yattat paraabhyaamaparikalanatO nirmalaM tena taavat
 bhuutairbhuutendriyaiste vapuriti bahushaH shruuyate vyaasavaakyam |
 tat svachChatvaadyadachChaadita parasukhachidgarbhanirbhaasaruupaM
 tasmin dhanyaa ramante shrutimatimadhure sugrahe vighrahe te || (3)

The great sage Vyaasa has identified Thy form as Suddha Sathva, unsullied by the evil and impure qualities of Rajas and Tamas. Contemplation of this pure divine form of Lord Krishna will lead us to ultimate bliss and wisdom

niShkampe nityapuuraNe niravadhparamaanandapiiyuuSharuupe
 nirliinaane kamuktaavalisubhagatame nirmalabrahmasindhau |
 kallIOllaasatulyaM khalu vimalataraM sattvamaahustadaatmaa
 kasmaannOniShkalastvaM sakala iti vachastvatkalaasveva bhuuman || (4)

Oh Lord Krishna ! This unchanging form of Suddha Sathva embodied in Thee, transcending time and space, is the ocean of nectar giving supreme happiness to all true devotees, encompassing all the liberated souls embedded like pure pearls in the waves of this ocean. Hence this incarnation of Thine as Lord Krishna can be called the only complete one, as compared to other revelations of Thy divine form.

nirvyaapaarO(a)pi niShkaaraNamaja bhajase yatkriyaamiikshaNaakhyaaM
 tenaivOdeti liinaa prakR^itirasatikalpaa(a)pi kalpaadikaale |
 tasyaaH samshuddhamamshaM kamapi tamatirOdhyaayakaM satvaruupaM
 sa tvaM dhR^itvaa dadhaasi svamahimavibhavaakuNTha vaikuNTha ruupam || (5)

Even without any action or reason, Thy glance alone can activate Maya at the beginning of a new kalpa or cycle of creation, spontaneously. Thus, the divine form of the Lord of Vaikunta manifests itself as Maya or Prakruthi without its glory or purity being diminished or tarnished in any way.

tatte pratyagraddhaaraadhara lalita kalaayaavalii kelikaaraM
 laavaNyasyaikaasaaraM sukR^itijanadR^ishaaM puurNa puNyaavataaram |
 lakshmii nishshanka liilaa nilayanamamR^itasyanda sandOhamantaH
 si^nchat sa^nchintakaanaaM vapuranukalaye maarutaagaaranaatha || (6)

Oh Guruvayurappa ! I meditate on Thy divine form which is more beautiful than the dark rain clouds and the blue Kalaya flowers, where Goddess Lakshmi plays uninhibitedly, which being the abode of beauty, is the ultimate sanctuary of all true devotees, drowning their hearts in the nectar of supreme bliss.

kaShTaa te sR^iShTicheShTaa bahutarabhavakhedaavahaa jivabhaajaa-
 mityevaM puurvamaalOchitamajita mayaa naivamadyaabhijaane |
 nOchejjiivaaH kathaM vaa madhurataramidaM tvadvapushchidrasaardraM
 netraiH shrOtraishcha piitvaa paramarasasudhaambhOdhipuure rameran || (7)

Oh Supreme One ! Earlier, in my ignorance, I had thought that Thy creation was sheer misery to mankind entangling all of us in the cycle of births and deaths; but now I realise how wrong I was. But for this divine miracle of creation, how could our souls be liberated without our eyes and ears drinking the nectar of supreme bliss in a fully conscious state?

namraaNaaM sannidhatte satatamapi purastairanabhyarthitaana-
 pyarthaan kaamaanajasraM vitarati paramaanandasaandraaM gatiM cha |
 itthaM nishsheShalabhyO niravadhikaphalaH paarijaatO hare tvaM
 kshudraM taM shakravaaTiidrumamabhilaShati vyarthamarthivrajO(a)yam || (8)

Oh Hari ! Thou art ready to shower on us all that we desire and even more by granting liberation to our wretched souls. But due to our total ignorance of this ultimate bliss, we pursue worldly belongings and sensual pleasures. Men long for the Parijata tree in Indra's garden when the Kalpaka Vriksha in the form of Lord Krishna is waiting to grant them salvation.

kaarUNyaatkaamamanyaM dadati khalu pare svaatmadastvaM visheShaa-
daishvaryaadiishate(a)nye jagati parajane svaatmanO(a)piishvarastvam |
tvaiyyuchchairaaramanti pratipadamadhure chetanaaH sphiitabhaagya-
stvam chaatmaaraama evetyatulaguNagaNaadhaara shaure namaste || (9)

Oh Sourī ! Thou art omnipotent and the embodiment of all virtue and hence Thou hath the unique power to grant supreme bliss to Thy devotees instead of only desired objects, in contrast to other gods. Those who realise this truth are blessed at every step they take towards Thee. Oh Lord Krishna! I pray to Thee for such a blessing.

aishvaryaM shankaraadiishvaraviniyamanaM vishvatejOharaaNaaM
tejassanhaari viiryaM vimalamapi yashO nispr[^]ihaishchOpagiitam |
angaasangaa sadaa shriirakhilavidasi na kvaapi tee sangavaartaa
tadvaataagaaravaasin murahara bhagavachChabdamukhyaashrayO(a)si || (10)

Oh Lord Murārī ! Thou art the embodiment of all the six divine qualities of greatness viz., Sri (prosperity), Jnana (knowledge), Vairagya (detachment), Aishwarya (lordliness), Veerya (valour) and Yashas (fame) and hence the word Bhagavath is the most befitting attribution to Thee, who art the resident of the Guruvayur temple.

Dasakam: 2 -- Form of the Lord

suuryaspardhikiriiTamuurdhvatilaka prOdbhaasiphaalaantaraM
kaarUNyaakulanetramaardra hasitOllaasaM sunaasaapuTam |
gaNDOdyanmakaraabha kuNDalayugaM kaNThOjvalatkaustubhaM
tvadruupaM vanamaalyahaarapaTala shriivatsadiipraM bhaje || (1)

I pray to the divine form of Lord Krishna adorned by the diamond crown more brilliant than the sun, the upright sandal mark on the forehead, the compassionate eyes, the charming smile, the shapely nose, the cheeks reflecting the light of the earrings brushing against them, the neck resplendent with the Kausthubha jewel and the chest decorated with flower garlands, pearl necklaces and the holy Srivatsa beauty mark.

keyuuraangada kankaNOttama mahaaratnaanguliiyaankita-
shriimadbaahu chatuShka sangata gadaa shankhaari pankeruhaam |
kaa~nchit kaa~nchana kaa~nchilaanChita lasatpiitaambaraalambiniim
aalambe vimalaambujadyutipadaaM muurtiM tavaartichChidam || (2)

I prostrate before this most beautiful form of Lord Krishna with the four shining arms bedecked with shoulder ornaments, bangles, bracelets, rings studded with precious stones, the mace, the conch, the disc, the lotus, the shining yellow silk robe adorning the waist with the gold belt around it and the beautiful lotus feet which are the ultimate refuge of all devotees for the removal of all their sorrows.

yatttrailOkyamahiiyasO(a)pi mahitaM sammOhanaM mOhanaat
kaantaM kaantinidhaanatO(a)pi madhuraM maadhuryadhuryaadapi |
saundayOttaratO(a)pi sundarataram tvadruupamaashcharyatO(a)-
pyaashcharyaM bhuvane na kasya kutukam puShNaati viShNO vibhO || (3)

Oh Omnipotent One ! This supreme divine form of Thine transcends all beauty, radiance and sweetness in all the three worlds and generates intense love in the hearts of all true Bhaktas.

tattaadR[^]i~N madhuraatmakaM tava vapuH sampraapya sampanmayii
saa devii paramOtsukaa chirataram naaste svabhakteShvapi |
tenaasyaa bata kaShTamachyuta vibhO tvadruupamaanOj~naka-
premathairyamayaaadachaapala balaat chaapalya vaartOdabhut || (4)

Oh Lord Achutha ! Goddess Lakshmi being so attached to Thee cannot remain long with any of her devotees. Hence she has earned the epithet Chapala or Fickle minded one as far as her Bhakthas are concerned. So strong and steadfast is her love for Thee.

lakshmiistaavaka-raamaNiiyaka-hR^itaiveyaM pareShvasthire-
tyasminnanyadapi pramaaNamadhunaa vakshyaami lakshmiipate |
ye tvaddhyaanaguNaanukiirtanarasaasaktaa hi bhaktaa janaa-
steShveShaa vasati sthiraiva dayitaprastaavadattaadaraa || (5)

Oh Lakshmi pathi ! Goddess Lakshmi's firm love of Thee makes her shower blessings on all those devotees who are ever praising Thy qualities and worshipping Thee. Her fickleness is only with regard to those who have no love or respect for Thee.

evaM bhuuta manOj~nataa navasudhaa niShyanda sandOhanaM
tvadruupaM parachidrasaayanamayaM chetOharaM shR^iNvataam |
sadyaH perarayate matiM madayate rOmaa~nchayatyangakaM
vyaasi~nchatyapi shiitabaaShpa visarairaanandamuurChOdbhavaiH || (6)

Description of Thy divine form is like nectar to the ears and minds of devotees, drenching their bodies in ecstasy and taking them to the extremes of bliss.

evambhuutatayaa hi bhaktyabhihitO yOgassa yOgadvayaat
karmaj~naanamayaat bhR^ishOttamatarO yOgiishvarairgiiyate |
saundaryaikarasaatmake tvayi khalu premaprakarShaاتمikaa
bhaktirnishramameva vishvapuruShairlabhya ramaavallabha || (7)

Oh Lord Krishna ! Therefore Bhakthi Yoga or the path of devotion is recommended by great sages to be far superior to Karma Yoga (or path of action) or Jnana Yoga (or path of spiritual knowledge) in the quest for salvation and it can be attained effortlessly through intense love for Thy divine form.

niShkaamaM niyatasvadharmacharaNaM yat karmayOgaabhidhaM
tadduuretyaphalaM yadaupaniShadaj~naanOpalabhyaM punaH |
tattvavyaktatayaa sudurgamataraM chittasya tasmaadvibhO
tvatpremaatmakabhaktireva satataM svaadiiyasii shreyasii || (8)

Oh Most Powerful One ! Karma Yoga yields results only in the distant future and Jnana Yoga is beyond the comprehension of ordinary mortals. But devotion to Thee is far more satisfying to our minds.

atyaayaasakaraaNi karmapaTalaanyaacharya niryanmalaaH
bOdhe bhaktipathe(a)thavaa(a)pyuchitataamaayaanti kiM taavataa |
kliShTvaa tarkapathe paraM tava vapurbrahmaakhyamanye puna-
shchittaardratvamR^ite vichintya bahubhissiddhyanti janmaantaraiH || (9)

Performance of Karma Yoga is very exhausting and leads us to the path of Jnana or Bhakthi only after our mind has been cleansed of impurities. Philosophical search for eternal truth can lead to salvation only after a painful process of life cycles and rebirths. Is it not then more prudent to adopt the path of Bhakthi directly?

tvadbhaktistu kathaarasaamR^itajhariinirmajjanena svayaM
siddhyantii vimalaprabOdhapadaviimakleshatastanvatii |
sadyassiddhikarii jayatayai vibhO saivaastu me tvatpada-
premaprauDhirasaardrataa drutataraM vaataalayaadhiishvara || (10)

Oh Lord Krishna ! Bhakthi is the most superior path to merge with Thee and leads us to the state of pure divinity without delay. I pray to Thee to grant me the ability to be steeped in devotion to Thy lotus feet.

Dasakam: 3 -- The Perfect devotee

paThantO naamaani pramadabharasindhau nipatitaaH
 smarantO ruupaM te varada kathayantO guNakathaaH |
 charantO ye bhaktaastvayi khalu ramante paramamuu-
 nahaM dhanyaan manye samadhigatasarvaabhilaShitaan || (1)

Oh Varada ! Those Bhaktas who constantly chant Thy names and worship Thy divine form have all their righteous wishes fulfilled by Thee and are indeed the most blessed souls.

gadakliShTaM kaShTaM tava charaNasevaarasabhare(a)-
 pyanaasaktaM chittaM bhavati bata viShNO kuru dayaam |
 bhavatpaadaambhOjasmaraNarasikO naamanivahaa-
 nahaM gaayaM gaayaM kuhachana vivatsyaami vijane || (2)

Oh Lord Vishnu ! Plagued as I am by diseases both physical and mental I am unable to turn my mind towards Thee. Please have pity on me and help me to sit peacefully in some quiet place chanting Thy innumerable names and worshipping Thy lotus feet.

kR^ipaa te jaataa chetkimiva na hi labhyaM tanubhR^itaaM
 madiiyakleshaughaprashamanadashaa naama kiyatii |
 na ke ke IOke(a)sminnanishamayi shOkaabhirahitaaH
 bhavadbhaktaa muktaaH sukhagatimasaktaa vidadhate || (3)

Nothing is impossible for one who has been blessed by Thee. Innumerable devotees of Thine have been liberated from their sorrows and worldly ties by Thy mercy. Can I not be one such fortunate devotee of Thine?

muniprauDhaa ruuDhaa jagati khalu guuDhaatmagatayO
 bhavatpaadaambhOjasmaraNavirujO naaradamukhaaH |
 charantiisha svairaM satataparinirbhaataparachi-
 tsadaanandaadvaitaprasaraparimagnaaH kimaparam || (4)

Many great sages like Narada have attained Supreme Bliss by meditating on Thy lotus feet and are now free to wander at will drowned in the complete state of conscious Bliss beyond all limits of time and space. Is there anything more for them to attain?

bhavadbhaktiH sphiitaa bhavatu mama saiva prashamaye-
 dasheShakleshaughaM na khalu hR^idi sandehaNikaa |
 na chedvyaasasyOktistava cha vachanaM naigamavachO
 bhavenmithyaa rathyaapurushavachanapraayamakhilam || (5)

Please help me to become more and more devoted to Thee as that is the only remedy for all my woes. There is no doubt at all in my mind about this. For otherwise, all of Vyasa's teachings, Thy divine sayings and even the Vedas will become meaningless like the utterances of a street wanderer.

bhavadbhaktistaavat pramukhamadhuraa tvadguNarasaat
 kimapyaaruuDhaa chedakhilaparitaapaprashamanii |
 punashchaante svaante vimalaparibOdhOdayamila
 nmahaanandaadvaitaM dishati kimataH praarthyamaparam || (6)

Chanting Thy names and singing Thy praises is a sweet pleasure from the start. As devotion becomes more intense it eliminates all suffering and ultimately it leads the mind to the path of supreme knowledge and bliss. What more can a Bhakta crave for?

vidhuuya kleshaanme kuru charaNayugmaM dhR^itarasaM

bhavatkshetrapraaptau karamapi cha te puujanavidhau |
bhavanmuurtyaalOke nayanamatha te paadatulasii-
parighraaNe ghraaNaM shravaNamapi te chaarucharite || (7)

Oh Lord ! Rid me of all sorrows. May my feet walk joyfully to Thy temple; may my hands serve Thee with fervour; may my eyes be eager to feast on Thy divine image; may my nostrils be pervaded with the scent of the holy Tulsi leaves at Thy feet and may my ears drink in Thy delightful stories.

prabhuutaadhivyaadhiprasabhachalite maamakahR^idi
tvadiiyaM tadruupaM paramasukhachidruupamudiyaat |
uda~nchadrOmaa~nchO galitabahuharShaashrunivahO
yathaa vismaryaasaM durupashamapiiDaaparibhavaan || (8)

May Thy divine form embodying the Supreme Bliss envelop my mind and heart so completely that I am forced to forget all my physical maladies and experience only the thrill of shedding tears of joy in this state.

marudgehaadhiisha tvayi khalu paraa~nchO(a)pi sukhinO
bhavatsnehii sO(a)haM subahu paritapye cha kimidam |
akiirtiste maa bhuudvarada gadabhaaraM prashamayan
bhavadbhaktOttamsaM jhaTiti kuru maaM kamsadamana || (9)

Oh Kamsanthaka ! Those who have no love or regard for Thee are thriving all round me. But in spite of my devotion to Thee, I am drowned in sorrow. Oh Varada ! Is not Thy reputation of mercy to Thy devotees at stake here ? Oh Lord ! Please remove my afflictions and make me a worthy devotee of Thee.

kimuktairbhuuyObhistava hi karuNaa yaavadudiyaa
dahaM taavaddeva prahitavididhaartapralapitaH |
puraH kL^ipte paade varada tava neShyaami divasaa
nyathaashakti vyaktaM natinutiniShevaa virachayan || (10)

What else is there for me to pray for ? I shall stop lamenting and spend my time doing pooja and singing hymns of praise to Thy lotus feet until Thou doth take pity on me and bless me.

Dasakam: 4 -- Yoga and its Attainment

kalyataaM mama kuruShva taavatiM kalyate bhavadupaasanaM yayaa |
spaShTamaShTavidhayOgacharyayaa puShTayaa(a)(a)shu tava tuShTimaapnuyaam || (1)

Oh Lord ! Grant me a strong and healthy body to serve Thee; then with Thy blessing I shall surely become proficient in doing the eightfold yoga of concentration.

brahmacharya dR^iDhataadibhiryamairaaplavaadi niyamaishcha paavitaah |
kurmahe dR^iDhamamii sukhaasanaM pankajaadyamapi vaa bhavatparaaH || (2)

By practising selfcontrol through celibacy, honesty and nonviolence and by observing the daily rituals of bathing, meditation etc., I shall cleanse my body and mind and perform the Padmasana (lotus posture) and other aasanas and worship Thee.

taaramantaranuchintya santataM praaNavaayumabhiyama nirmalaaH |
indriyaaNi viShayaadathaapahR^ityaa(a)(a)smahe bhavadupaasanOnmukhaaH || (3)

Chanting the Pranava mantra (OM) continuously and thus controlling the sense organs I shall purify myself and concentrate on Thee.

asphuTe vapuShi te prayatnatO dhaarayema dhiShaNaaM muhurmuHuH |

tena bhaktirasamantaraardrataamudvahema bhavadanghrichintakaaH || (4)

Through repeated effort I shall try to focus my mind on Thy form which is intangible. But by meditating on Thy lotus feet I shall try to capture the ecstasy of true devotion.

visphuTaavayavabhedasundaraM tvadvapuH suchirashiilanaavashaat |
ashramaM manasi chintayaamahe dhyaanayOganirataastvadaashrayaaH || (5)

By intense and repeated effort I shall be able to visualise through my mind's eye the loveliness of each and every limb of Thy divine form and effortlessly meditate on it.

dhyaayataaM sakala muurtimiidR^ishiiM unmiShanmadhurataa hR^itaatmanaam |
saandramOda rasa ruupamaantaraM brahmaruupamayi te(a)vabhaasate || (6)

Oh Lord ! Those who concentrate on Thy divine form will be entranced by its beauty and gradually their minds will be transported to a higher level wherein they can comprehend the impersonal Brahman or eternal truth and bliss.

tatsamaasvadanaruupiNiiM sthitiM tvatsamaadhimayi vishvanaayaka |
aashritaaH punarataH parichyutaavaarabhemahi cha dhaaraNaadikam || (7)

Oh Viswanatha ! Having reached the apex of spiritual concentration which is supreme bliss, we must again, on relaxation, begin afresh the process of Dharana and follow the same steps in ascending order.

itthamabhyasana nirbharOllasat tvatparaatmasukha kalpitOtsavaaH |
muktabhaktakulamaulitaaM gataaH sa~ncharema shukanaaradaadivat || (8)

The constant practice of this process of concentration is in itself an enjoyable experience in the attainment of supreme bliss. Our souls will be liberated by this process and be free to wander about like the most exalted devotees Suka, Narada etc., singing Thy glory.

tvatsamaadhivijaye tu yaH punarma~Nkshu mOksharasikaH krameNa vaa |
yOgavashyamanilaM ShaDaashrayairunnayatyaja suShumnayaa shanaiH || (9)

Thus the Yogi who attains Samadhi is able to control his life breath and draw it upward along the Sushumna nerve past the six nerve centres in his quest for salvation.

lingadehamapi santyajannathO liiyate tvayi pare niraagrahaH |
uurdhvalOkakutukii tu muurdhataH saardhameva karaNairniriyate || (10)

Then leaving this earthly body those who wish for immediate salvation merge with Thee, while those who wish for the pleasures of the higher worlds go with the sense organs piercing the head.

agnivaasaravalarkshapakshagair uttaraayaNajuShaa cha daivataiH |
praapitO ravipadaM bhavatparO mOdavaan dhruvapadaantamiyate || (11)

Thus Thy devotee who is led to the solar world by the presiding deities of fire, daylight, the waxing fortnight of the moon and the summer solstice goes on to the world of Dhruva.

aasthitO(a)tha maharaalaye yadaa sheShavaktradahanOShmaNaardiyate |
iiyate bhavadupaashrayastadaa vedasaH padamataH puraiva vaa || (12)

Then, after a long sojourn in Maharloka, Thy devotee, as soon as he is afflicted by the scorching fire issuing forth from the serpent Sesha, or even before that, reaches Satyaloka or the world of Brahma.

tatra vaa tava pade(a)thavaa vasan praakR^itapralaya eti muktataam |

svechChayaa khalu puraa vimuchyate sanvibhidya jagadaNDamOjasaa || (13)

Residing in Satyaloka or Thine own Vishnuloka, Thy devotee attains salvation during the great flood or even before, at his own will, breaking through the Brahmanda or macrocosm with his yogic power.

tasya cha kshitipayO mahO(a)niladyOmahatprakR^iti saptakaavR^itiiH |
tattadaatmakatayaa vishan sukhii yaati te padamanaavR^itaM vibhO || (14)

Oh Lord ! The Brahmanda is encased in seven covers viz. the five elements, earth, water, fire, air, ether and then intellect and illusion. Thy devotee breaks through all these barriers experiencing the pleasures in each of these and finally attains salvation at Thy lotus feet.

archiraadigatimiidR^ishiiM vrajan vichyutiM na bhajate jagatpate |
sachchidaatmaka bhavadguNOdayaanuchcharantamanilesha paahi maam || (15)

Oh Jagannatha ! One who successfully completes this arduous soul-searching journey does not come down again. I am Thy humble devotee singing Thy praises. Please save me, Oh Lord of Guruvayur, who art the embodiment of truth and reality.

Dasakam: 5 -- Cosmic Evolution

vyaktaavyaktamidaM na ki~nchidabhavatpraakpraakR^itaprakshaye
maayaayaam guNasaamyaruddhavikR^itau tvayyaagataayaaM layam |
nO mR^ityushcha tadaa(a)mR^itaM cha samabhuunnaahnO na raatreH sthiti-
statraikastvamashiShyathaaH kila paraanandaprakaashaatmanaa || (1)

When the earlier great deluge occurred, the world was nonexistent and Maya was merged in Thy Supreme Form undiscernible in any way. There was no life or death and no day or night. Only Thy brilliant form of Supreme Bliss existed.

kaalaH karma guNaashcha jiivanivahaa vishvaM cha kaaryaM vibhO
chillilaaratimeyuShi tvayi tadaa nirliinataamaayayuh |
teShaaM naiva vadantyasattvamayi bhOHshaktyaatmanaa tiShThataaM
nO chet kiM gaganaprasuunasadR^ishaaM bhuyO bhavetsambhavaH || (2)

Oh Lord ! At that point of time everything in the Universe viz. Kala (time), Karma (action), Guna (mood), the Jivathmas (individual souls) all lay merged in Thy supreme form. But they were never nonexistent or imaginary like flowers of the sky. They were ensconced in Thee and re-emerged after the deluge.

evaM cha dviparaardhakaalavigataaviikshaaM sisR^ikshaatmikaaM
bibhraaNe tvayi chukshubhe tribhuvaniibhaavaaya maayaa svayam |
maayaataH khalu kaalashaktirakhilaadR^iShTaM svabhaavO(a)pi cha
praadurbhuuya guNaanvikaasya vidadhustasyaassahaayakriyaam || (3)

This state lasted for two Parardhas. Then with the desire for creation Thou activated Maya with a single glance and the evolution of the three worlds began. From Maya came Kalashakthi, the hidden resultant Karmas of the Jivas and inborn dispositions (swabhavas).From these evolved the Gunas or moods and helped Maya to manifest as the universe.

maayaasannihitO(a)praviShTavapuShaa saakshiiti giitO bhavaan
bhedaistaaM pratibimbatO vivishivaan jivO(a)pi naivaaparaH |
kaalaadipratibOdhitaa(a)tha bhavataa sanchOditaa cha svayaM
maayaa saa khalu buddhitattvamasR^ijadyO(a)sau mahaanuchyate || (4)

The Vedas describe Thee as a witness to the creation of Maya. Yet Thy form is not enveloped by Maya. Thou art the one and only individual soul reflected on Maya in different forms. Time, action, nature have all been ordained by Thee. The very same Maya, influenced by these forces, created the principle of intelligence called 'Mahat'.

tatraasau triguNaatmakO(a)pi cha mahaan sattvapradhaanaH svayaM
 jiive(a)smin khalu nirvikalpamahamityudbOdhaniShpaadakaH |
 chakresmin savikalpabOdhakamahantattvaM mahaan khalvasau
 sampuShTaM triguNaistamO(a)tibahulaM viShNO bhavatpreraNaat || (5)

This principle of intelligence is endowed with the three gunas . The sathvic guna created in the total soul the cognizance of unqualified Self. But this same intelligence being predominantly Tamasic in nature created the cognizance of qualified self viz. ahamkara or egoism in that very soul.

sO(a)haM cha triguNakramaat trividhataamaasaadya vaikaarikO
 bhuyastaijasataamasaviti bhavannaadyena sattvaatmanaa |
 devaanindriyamaaninO(a)kR^ita dishaavaataarkapaashyashvinO
 vahniindraachyutamitrakaan vidhuvishriirudrashaariirakaan || (6)

This ahamkara or ego changed into three different forms, the Vaikarika with sathvic quality, and the Thajisa dominated by Rajas and Tamas. From the Sathvic guna came the presiding deities of senses like Direction (Disha), Air (Vayu), Sun (Surya), Varuna, Aswini Devas, Fire (Agni), Vishnu, Mitra, Prajapathi, Moon (Chandra), Brahma, Rudra and Kshetraja.

bhuuman maanasa buddhyahankR^iti milachchittaakhya vR^ittyanvitaM
 tachchaantaH karaNaM vibhO tava balaat sattvaamsha evasR^ijat |
 jaatastaijasatO dashendriyagaNastattaamasamshaatpuna-
 stanmaatram nabhasO marutpurapate shabdO(a)jani tvadbalaat || (7)

From the Sathvic part of Ahamkara was created the Anthakarana or internal sense which is a combination of Chitta, mind, intellect and egoism. From the Rajasa part came the set of ten senses and from the Tamasa part Thou created Shabda or sound which is the prime essence of the sky.

shabdaadvyaOma tataH sasarjitha vibhO sparshaM tatO maarutaM
 tasmaadruupamatO mahO(a)tha cha rasaM tOyaM cha gandhaM mahiim |
 evaM maadhava puurvapuuvakalanaadaadyadyadharmaanvitaM
 bhuutagraamamimaM tvameva bhagavan praakaashayastaamasat || (8)

From Shabda Thou created the sky. From that came touch (sparsha); from which air or vayu was born; from that came rupa or form; from rupa came agni or fire; from fire came taste; then came water from taste; from water came smell and from smell earth was formed. Thus Oh Lord Madhava ! Thou caused the group of elements to manifest from tamasa egoism with each one of them having the qualities of those created prior to them and hence all of them being interconnected.

ete bhutagaNaastathendriyagaNaa devaashcha jaataaH pR^ithak
 nO shekurbhuvanaaNDa nirmitividhau devairamiibhistadaa |
 tvaM naanaavidha suktibhirnutaguNastattvaanyamuunyaavishan-
 shcheShThaa shaktimudiiyaa taani ghaTayan hairaNyamaNDaM vyadhaaH || (9)

These groups of elements, senses and their presiding deities did not themselves create the Universe. These deities sang Thy praises in various hymns and Thou entered these fundamentals and by impelling them to combine with one another created the Golden Egg or Hiranyagarbha which is the Universe.

aNDaM tatkhala puurvasR^iShTasalile(a)tiShThat sahasraM samaaH
 nirbhindannakR^ithaashchaturdashajagadruupaM viraaDaahvayam |
 saahasraiH karapaadamuurdhanivahairnishsheShajjiivaatmakO
 nirbhaatO(a)si marutpuraadhipa sa maaM traayasva sarvaamayaat || (10)

This Brahmanda or Cosmic Egg lay for a thousand years in the primal water created earlier. Then exploding it, Thou came in the form called Virata Purusha of the fourteen worlds. In that form Thou shone as the total form of all individual souls with thousands of hands, feet and heads. Oh Guruvayurappa ! May that divine form of Thine be the saviour of all my ills.

Dasakam: 6 -- Cosmic Form of the Lord

evaM chaturdashajaganmayataaM gatasya
paataalamiisha tava paadataalaM vadanti |
paadOrdhvadeshampi deva rasaatalaM te
gulphadvayaM khalu mahaatalamadbhutaatman || (1)

Oh Wonder of Wonders ! Thy Virata Purusha form encompassing the fourteen worlds has been described thus by sages: The soles of Thy feet are Patala; the upper part of Thy feet are Rasatala and Thy pair of ankles are Mahatala.

janghe talaatalamathO sutalaM cha jaanuu
ki~nchOrubhaagayugalaM vitalaatale dve |
kshONIitalaM jaghanamambaramanga naabhi-
rvakshashcha shakranilayastava chakrapaaNe || (2)

Oh Lord Chakrapani ! The sages refer to Thy shins as the world of Talatala, Thy knees as Suthala and Thy two thighs as Vithala and Athala. The front portion of Thy hip is the earth, Thy navel is the sky and Thy breast is Heaven where Indra dwells.

griivaa mahastava mukhaM cha janastapastu
phaalaM shirastava samastamayasya satyam |
evaM jaganmayatanO jagadaashritaira-
pyanyairnibaddhavapuShe bhagavannamaste || (3)

Thy neck is Maharloka, Thy face, Janaloka, Thy forehead, Tapoloka and Thy head which envelops everything is Satyaloka. Oh Lord who art the embodiment of all the worlds ! I prostrate before Thy divine form which is composed of other things too that depend on these worlds.

tvadbrahmarandhrapadamiishvara vishvakanda
Chandaamsi keshava ghanaastava keshapaashaaH |
ullaasichilliyugalaM druhiNasya gehaM
pakshmaaNi raatridivasau savitaa cha netre || (4)

Oh Lord who art the root cause of the Universe ! Thy Brahmarandhra (skull) is the Vedas; Oh Kesava Thy lovely tresses are the clouds; Thy pair of radiant brows are the abode of Brahma; Thy eyelashes are night and day and Thy eyes are the Sun.

nishsheShavishvarachanaa cha kaTaakshamOkshaH
karNau dishO(a)shviyugalaM tava naasike dve |
IObhatrape cha bhagavannadharOttarOShThau
taaraagaNaashcha radanaaHshamanashcha damShTraa || (5)

Oh Lord ! Thy glance is the act of creation of the entire Universe. Thy ears are the directions, Thy nostrils are the two Aswin devatas. Thy lower lip is avarice or greed and Thy upper lip is modesty. Thy teeth are the groups of stars and Thy molars represent Lord Yama, the God of Death.

maayaa vilaasahasitaM shvasitaM samiirO
jihvaa jalaM vachanamiisha shakuntapanktiH |
siddhaadayaH svaragaNaa mukharandhramagni-
rdevaa bhujaaH stanayugaM tava dharmadevaH || (6)

Oh Lord ! Thy radiant smile is Maya or illusion. Thy breath is air and Thy tongue is water. Thy speech is the family of birds; Thy musical notes are the Siddhas etc. The hollow of Thy mouth is fire; Thine arms are the Gods and Thy two breasts are the abode of Dharma Deva.

pR^iShThaM tvadharmaha iha deva manaH sudhaamshu-

ravYaktameva hR^idayaambujamambuJaaksha |
 kukshiH samudranivahaa vasanaM tu sandhye
 shephaH prajaapatirasau vR^iShaNau cha mitraH || (7)

Oh Lotus-eyed Lord ! Thy hind part is Adharma or evil; and Thy mind is the moon. Thy lotus heart is intangible being balanced by the gunas or moods. Thy abdomen is the host of oceans; Thy garments are the two twilights; Thy private parts are the God Brahma and Thy scrotum is the God Mitra.

shrONiisthalaM mR^igagaNaaH padayOrnakhaaste
 hastyuShTrasaindhavamukhaa gamanaM tu kaalaH |
 vipraadivarNabhavanaM vadanaabjabaahu-
 chaaruuruyugmacharaNaM karuNaambudhe te || (8)

Oh Merciful One ! Thy hip is the animal kingdom, the nails of Thy feet are the elephants, camels, horses etc. Thy gait is Time. Thy lotus-like face, Thy arms, Thy two charming thighs and Thy feet are the source of the Brahmins and other castes.

samsaarachakramayi chakradhara kriyaaste
 viiryaM mahaasuragaNO(a)sthikulaani shailaaH |
 naaDyassaritsamudayastaravashcha rOma
 jiiyaadidaM vapuranirvachaniiyamiisha || (9)

Oh Lord Chakrapani ! Thy actions are the cycle of births and deaths. Thy valour is the host of powerful demons or asuras. Thy bones are the mountains, Thy nerves are the collection of rivers and Thy hair are the trees. Oh Lord ! May this marvellous Virata Purusha form of Thine flourish and conquer.

iidR^igjaganmayavapustava karmabhaajaaM
 karmaavasaanasamaye smaraNiiyamaahuH |
 tasyaantaraatmavapuShe vimalaatmane te
 vaataalayaadhipa namO(a)stu nirundhi rOgaan || (10)

This Virata Purusha form of Thine encompassing the fourteen worlds is worthy of worship by Karma Yogis at the end of every good deed. Oh Guruvayurappa ! I salute Thee and beg Thee to protect me from all maladies.

Dasakam: 7 -- Birth of Hiranyagarbha

evaM deva chaturdashaatmaka jagadrupeNa jaataH punaH
 tasyOrdhvaM khalu satyalOkanilaye jaatO(a)si dhaataa svayam |
 yaM shamsanti hiraNyagarbhamakhila trailOkya jiivaatmakaM
 yO(a)bhuut sphiiitarajO vikaara vikaasannaana sisR^ikshaarasaH || (1)

Oh Guruvayurappa ! Thus, Thou who assumed the form of Virata Purusha symbolising the fourteen worlds, again manifested Thyself as Brahma, the Creator, in Satyaloka which is above all these worlds. This form of Thine called Hiranyagarbha is the total collective soul of the three worlds. Then Brahmadeva was pervaded by the desire for manifold creation through the compelling force of Rajas guna.

sO(a)yaM vishvavisarga dattahR^idayaH sampashyamaanaH svayaM
 bOdhaM khalvanavaapya vishvaviShayaM chintaakulastasthivaan |
 taavattvaM jagataaM pate tapa tapetyevaM hi vaihaayasiiM
 vaaNiimenamashishravaH shrutisukhaaM kurvamstapaH preraNaam || (2)

This Brahma who was infused by the desire for manifold creation, contemplated deeply about it but remained confused as he lacked the necessary knowledge for it. Thou, unseen by him, urged him to do penance by whispering sweetly in his ear.

kO(a)sau maamavadat pumaaniti jalaapuurNe jaganmaNDale

dikshuudviikshya kimapyaniikshitavataa vaakyarthamutpashyataa |
divyaM varShasahasramaattatapasaa tena tvamaaraadhita-
stasmai darshitavaanasi svanilayaM vaikuNThamekaa(a)dbhutam || (3)

The entire Universe was enveloped in water then. Brahma looked around to see who whispered in his ear. He could not see Thee but obeying Thy command he did penance for a thousand divine years to propitiate Thee. Thou then revealed to him the wonderful world of Vaikunta.

maayaa yatra kadaapi nO vikurute bhaate jagadbhyO bahiH
shOkakrOdhavimOhasaadhvasamukhaa bhaavaastu duuraM gataaH |
saandraanandajharii cha yatra paramajyOtiHprakaashaatmake
tatte dhaama vibhaavitaM vijayate vaikuNTharuupaM vibhO || (4)

Oh Lord ! Vaikuntaloka is the embodiment of that supreme light emanating from Thy divine form and it outshines all other worlds. In it there is no Maya or illusion, no room for emotions like sorrow, rage, ignorance or fear. Herein is only the continuous outpouring of complete happiness. Thou revealed to Brahma, this supreme abode of Vaikunta shining beyond all comparison.

yasminnaama chaturbhujaa harimaNishyaamaavadaatatviShO
naanaabhuuShaNaratnadiipitadishO raajadvimaanaalayaaH |
bhaktipraaptatathaavidhOnnatapadaa diivyanti divyaa janaa-
statte dhaama nirastasarvashamalaM vaikuNTharuupaM jayet || (5)

Herein the divine souls who are four-armed and who shine with the radiance of blue sapphire lit up by the precious gems in the ornaments that adorn them, live in shining aerial cars. Their extreme devotion to Thee has earned them a place in this high abode. May this immaculate abode of Thine outshine all else.

naanaadivyaadvahuujanairabhivR^itaa vidyullataatulyayaa
vishvOnmaadanahR^idyagaatralatayaa vidyOtiitaashaantaraa |
tvatpaadaambujasaurabhaikakutukaallakshmiH svayaM lakshyate
yasmin vismayaniiyadivyaavibhavaa tatte padaM dehi me || (6)

In this divine abode Goddess Mahalakshmi, who illuminates the entire world with her bewitching, dazzling form like a streak of lightning, is seen inhaling the aroma of Thy lotus feet surrounded by her retinue of celestial maidens. Oh Lord ! Please bless me and grant me a place in this wonderful abode of Thine.

tatraivaM pratidarshite nijapade ratnaasanaadhyaasitaM
bhaasvatkOTi lasatkiriiTa kaTakaadyaakalpa diipraakR^iti |
shriivatsaankitamaatta kaustubhamaNichChaayaaruNaM kaaraNaM
vishveShaaM tava ruupamaikshata vidhistatte vibhO bhaatu me || (7)

Oh Lord ! Thy divine form which was revealed to Brahma in Vaikuntaloka is the root cause of the universe. God Brahma had a supreme vision of Thee seated on the throne set with precious jewels. Thy divine form adorned by the crown sparkling with the brilliance of a crore suns; Thy bracelets and other ornaments, the Srivatsa mark and the red Kaustubha jewel were all revealed to Brahma in their full splendour. May Thou grant me this very same supreme vision.

kaalaambhOda kalaayakOmala ruchiiichakreNa chakraM dishaam
aavR^iNvaanamudaara mandahasita syanda prasannaananam |
raajatkambu gadaari pankajadhara shriimad bhujamaNDalaM
sraShTustuShTikaraM vapustava vibhO madrOgamudvaasayet || (8)

May that marvellous form of Thine, enchanting Brahma with its all pervading dazzling light, like the dark rain clouds or the Kalaya flowers, Thy face radiant with its angelic smile and Thy four arms holding the conch, mace, disc and lotus, cure all my maladies.

dR^iShTvaa sambhR^itasambhramaH kamalabhuustvatpaadapaathOruhe
harShaaveshavashanvadO nipatitaH priityaa kR^itaarthiibhavan |
jaanaasyeva maniiShitaM mama vibhO j~naanaM tadaapaadaya
dvaitaadvaitabhavatsvaruupaparamityaachaShTa taM tvaaM bhaje || (9)

Seeing Thy divine form, Brahma, overwhelmed by astonishment and joy arising out of the ecstasy of devotion, prostrated at Thy lotus feet and entreated Thee, who art all knowing, to explain to him the dualistic and non-dualistic nature of Thy divine form. Oh Lord ! I pray to Thee who granted the revelation of Thy supreme divine form to Brahma.

aataamre charaNe vinamramatha taM hastena haste spR^ishan
bOdhaste bhavita na sargavidhibhirbandhO(a)pi sa~njaayate |
ityaabhaaShya giraM pratOShya nitaraaM tachchittaguuDhaH svayaM
sR^iShTau taM samudairayaH sa bhagavannullaasayOllaaghataam || (10)

Holding Brahma who lay prostrate at Thy lotus feet by Thy own hand Thou blessed him saying that he would have knowledge but would not be bound by the act of creation. Thus encouraging him, Thine ownself hidden in Brahma's heart spurred him on to begin the act of creation. Oh Lord ! Bless me with good health.

Dasakam: 8 -- The Deluge

evaM taavatpraakR^ita prakshayaante
braahme kalpe hyaadime labdhajanmaa |
brahmaa bhuuyastvatta evaapya vedaan
sR^iShTiM chakre puurvakalpOpamaanaam || (1)

After the great deluge, God Brahma who took birth on the very first Brahma Kalpa (day) got the Vedas from Thee and began the task of creation as in the previous Kalpa.

sO(a)yaM chaturyuga sahasramitaanyaahaani
taavanmitaashcha rajaniirbahushO ninaaya |
nidraatyasau tvayi niliyya samaM svasR^iShTai-
rnaimittikapralayamaahuratO(a)sya raatrim || (2)

This Brahma spent a thousand fourfold yugas as day and as many nights too, several times. Along with his creations, he sleeps, merged in Thee. Hence his night is known as Naimittika Pralaya or a deluge having a reason, viz. sleep.

asmaadR^ishaaM punaraharmukha kR^itya tulyaaM
sR^iShTiM karOtyanudinaM sa bhavatprasaadaat |
praagbraahmakalpa janushaaM cha paraayuShaaM tu
supta prabOdhana samaa(a)sti tadaa(a)pi sR^iShTiH || (3)

As each day begins, with Thy blessing Brahma goes on with the act of creation, as we perform our daily rituals at dawn. Those long-living souls born in the earlier Brahma Kalpa, also wake up at the dawn of the new Kalpa after a long night's sleep.

pa~nchaashadabdamadhunaa svavayO(a)rdharuupaM
ekaM paraardhamativR^itya hi vartate(a)sau |
tatraantyaraatri janitaan kathayaami bhuuman
pashchaaddinaavataraNe cha bhavadvilaasaan || (4)

This Brahma has now completed one Parardha or half his age (50 years). Oh Lord ! Let me now relate the strange playful events that were enacted by Thee in the preceding night and the following morning of Brahma. (Our 1000x4 yugas = 1 day of Brahma Kalpa, and similarly, our 1000x4 yugas = 1 night of Brahma Kalpa. Our 2000x4 yugas = 1 day + 1 night of Brahma. 360 days (including nights) of Brahma = 1 year of Brahma. 100 years of Brahma = Brahma's full age which is the duration of the great deluge also.)

dinaavasaane(a)tha sarOja yOniH
 suShupti kaamastvayi sannililye |
 jaganti cha tvajjaTharaM samiiyu-
 stadedamekaarNavamaasa vishvam || (5)

At the end of his day Brahma, feeling sleepy, lay merged in Thee. The worlds also took refuge in Thy abdomen and the universe became a huge ocean of water.

tavaiva veShe phaNiraaji sheShe
 jalaikasheShe bhuvane sma sheShe
 aananda saandraanubhava svaruupaH
 svayOganidraa parimudritaama || (6)

When the entire universe was enveloped in water, Thou being the soul of complete bliss, resting on Adishesha (King of serpents), who is another manifestation of Thee, became deeply immersed in self concentration.

kaalaakhya shaktiM pralayaavasaane
 prabOdhayetyaadishataa kilaadau |
 tvayaa prasuptaM parisuptashakti-
 vrajena tatraakhila jivadhama || (7)

There the host of forces including Kalashakthi or force of Time remained merged in Thee. Thou, having commanded the force of Time to awaken Thee at the end of the deluge, indulged in yogic sleep.

chaturyugaaNaaM cha sahasramevaM
 tvayi prasupte punaradvitiye |
 kaalaakhya shaktiH prathama prabuddhaa
 praabOdhayattvaaM kila vishvanaatha || (8)

Oh Viswanatha ! It is said that Kalashakthi or the force of Time, awakened Thee after Thou had slept for a thousand fourfold yugas.

vibudhya cha tvaM jalagarbhashaayin
 vilOkya IOkaanakhilaan praliinaan |
 teShveva suukshmaatmatayaa nijaantaH
 sthiteShu vishveShu dadaatha dR^iShTim || (9)

Oh Lord who were lying in the ocean bed ! On awakening Thou threw a collective glance at all the worlds merged in Thyself.

tatastvadiiyaadayi naabhirandhraa-
 duda~nchitaM kinchana divyapadmam |
 niliina nishsheSha padaartha maalaa
 sanksheparuupaM mukulaayamaanam || (10)

Oh Lord ! Then there sprouted from Thy navel, an exotic, divine lotus bud embodying the essence of all the objects merged in Thee.

tadetadambhOruha kuDmalaM te
 kalebaraattOyapathe praruuDham |
 bahirniriitaM paritaH sphuradbhiH
 svadhamaabhirhdvaantamalaM nyakR^intat || (11)

That lotus bud which came forth from Thy navel, rose up from the waters and spread its radiant light all round chasing away the darkness.

samphulla patre nitaraaM vichitre
tasmin bhavadviiryadhR^ite sarOje |
sa padmajanmaa vidhiraaviraasiit
svayaM prabuddhaakhila vedaraashiH || (12)

In that marvellous, full-blossomed lotus, held up by Thy yogic power, arose Brahma known as Padmajanma or lotusborn, with the entire set of Vedas committed instantly to his memory.

asmin paraatman nanu paadmakalpe
tvamitthamutthaapita padmayOniH |
anantabhuumaa mama rOgaraashiM
nirundhi vaataalayavaasa viShNO || (13)

Oh Lord Vishnu, who art enshrined in Guruvayur ! Oh Great Soul ! Oh Thou of Eternal Glory, who thus awakened Brahma in Paadmakalpa ! May Thou remove all my afflictions.

Dasakam: 9 -- Creation of the Universe

sthitassa kamalOdbhavastava hi naabhipankeruhe
kutaH svididamambudhaavuditamityanaalOkayan |
tadiikshaNa kutuuhalaat pratidishaM vivR^ittaaanana-
shchaturvadanataamagaad vikasadaShTadR^iShTyambujaam || (1)

Sitting in the lotus on Thy navel, Brahma was perplexed as to wherefrom the lotus sprang up in the ocean. Eager to find out, he turned his face all round, thereby acquiring four faces with eight eyes like full-blown lotuses.

mahaarNavavighuurNitaM kamalameva tatkevalaM
vilOkya tadupaashrayaM tava tanuM tu naalOkayan |
ka eSha kamalOdare mahati nissahaayO hyahaM
kutaH svididamambujaM samajaniiti chintaamagaat || (2)

Seeing only the unsupported lotus in the mighty ocean and not perceiving Thy divine form propping it up, Brahma started wondering about his own identity, seated all alone in this huge lotus and about its origination.

amuShya hi sarOruhaH kimapi kaaraNaM sambhaved
iti sma kR^itanishchayaH sa khalu naalarandhraadhvanaa |
svayOgabalavidyayaa samavaruuDhavaan prauDhadhii-
stvadiiyamatimOhanaM na tu kalebaraM dR^iShTavaan || (3)

Convinced that this lotus could not be unsupported and determined to find its origin, Brahma who was highly intelligent, descended through the hole in the stalk of the lotus by his yogic power, but was still unable to locate Thy extremely charming form.

tataH sakalanaalikaa vivaramaargagO maargayan
prayasya shatavatsaraM kimapi naiva sandR^iShTavaan |
nivR^itya kamalOdare sukhaniShaNNa ekaagraadhiiH
samaadhi balamaadadhe bhavadanugrahaikaagrahii || (4)

Even after delving deeply through every hole in the lotus stalk and searching frantically for a hundred divine years, Brahma could not find anything. Then giving up the search, he sat in a relaxed posture within the lotus and with his mind focussed only on one point, he went into a deep trance invoking only Thy grace.

shatena parivatsaraiH dR^iDha samaadhi bandhOllasat-
prabOdhavishadiiK^itaH sa khalu padminii sambhavaH |
adR^iShTacharamadbhutaM tava hi ruupamantardR^ishaa
vyachaShTa parituShTadhiiH bhujagabhOga bhaagaashrayam || (5)

After spending a hundred divine years in a state of deep trance (samadhi), Brahma cleansed by the pure wisdom acquired thus, was granted the wonderful never-before-seen vision of Thee, lying majestically on one side on the body of the serpent (Adishesha). Seeing this marvellous vision through his mind's eye, Brahma was overjoyed.

kiriiTa makuTOllasatkaTakahaarakeyuurayug
maNisphuritamekhalaM superiviita piitaambaram |
kalaaya kusumaprabhaM galatalOllasatkaustubhaM
vapustadayi bhaavaye kamalajanmane darshitam || (6)

Oh Lord ! I worship that divine form, which was shown to lotus-born God Brahma, that divine form resplendent with the brilliant crown, adorned with bangles, necklaces and shoulder bracelets, the gem-studded waistbelt, dressed in the elegant yellow silk-cloth, the radiant Kausthubha jewel round the neck and sparkling like the Kalaya flower.

shrutiprakaradarshita prachuravaibhava shriipate
hare jaya jaya prabhO padamupaiShi diShTyaa dR^ishOH |
kuruShva dhiyamaashu me bhuvananimritau karmaThaaM
iti druhiNavarNita svaguNabanhimaa paahi maam || (7)

"Hail, Hail, Oh Hari ! Oh Lord of Lakshmi ! Oh Thou of Infinite Glory whose supremacy has been described by the various scriptures ! It is my good fortune that Thou art visible to me. May Thou grant me the intelligence and skill for the creation of the world." May Thou, whose abundance of good qualities has thus been praised by Brahma, protect me.

labhasva bhuvanatrayerirachanadakshataamakshataaM
gR^ihaaNa madanugrahaM kuru tapashcha bhuyO vidhe |
bhavatvakhila saadhanii mayi cha bhaktiratytukaTe
tyudiiyaya giramaadadhaa muditachetasaM vedhasam || (8)

Thou blessed Brahma with unlimited skill for the creation of the three worlds and urged him to do penance again. Thou who art the personification of accomplishment encouraged Brahma to pray to Thee with more intense fervour and delighted him with more boons than he asked for.

shataM kR^ita tapaastataH sa khalu divya sanvatsaraan
avaapya cha tapObalaM matibalaM cha puurvaadhikam |
udiikshya kila kampitaM payasi pankajaM vaayunaa
bhavadbalavijR^imbhitaH pavanapaathasii piitavaan || (9)

Then God Brahma did penance for a hundred divine years and acquired more strength from penance and more intelligence than ever before. Seeing the lotus trembling in the water due to the wind, he inhaled both the wind and water, heartened by Thy moral support.

tavaiva kR^ipayaa punassarasijena tenaiva saH
prakalpya bhuvanatrayeriiM pravavR^ite prajaanirmitau |
tathaa vidha kR^ipaabharO gurumarutpuraadhiishvara
tvamaashu paripaahi maaM gurudayOkshitariikshitaiH || (10)

Once more, by Thy blessing, God Brahma, with the lotus as base, created the three worlds and began the creation of living beings. Oh Guruvayurappa ! May Thou of such infinite mercy, protect me by Thy compassion filled glances.

Dasakam: 10 -- Variety of Creation

vaikuNTha vardhita balO(a)tha bhavatprasaadaa-
dambhOjayOnirasR^ijat kila jiivadehaan |
sthaasnuuni bhuuruhamayaani tathaa tirashchaaM
jaatiirmanuShya nivahaanapi deva bhedaan || (1)

Oh Lord of Vaikunta ! Equipped with more power due to Thy blessing, God Brahma created living creatures, like the stationary trees, plants, and creepers and the movable ones like the animals and birds as well as hosts of human beings and the various gods.

mithyaagrahaasmimati raaga vikOpa bhiiti-
raj~naana vR^ittimiti pa~nchavidhaaM sa sR^iShTvaa |
uddaama taamasa padaartha vidhaanaduuna-
stene tvadiiya charaNasmaraNaM vishuddhyai || (2)

God Brahma then created the five different types of emotions generated by ignorance viz. pride, egoism, attachment, anger and fear. Saddened at having to create these objects of a Tamasic nature, he meditated on Thy lotus feet, for purifying himself and as atonement for his action.

taavat sasarja manasaa sanakaM sanandaM
bhuuyaH sanaatana muniM cha sanatkumaaram |
te sR^iShTi karmaNi tu tena niyujyamaanaa-
stvatpaada bhakti rasikaa jagR^ihurna vaaNiim || (3)

Then Brahma created out of his mind, the four sages, Sanaka, Sananda, Sanatana and Sanatkumara. Although he asked them to carry on the work of creation, they would not do so as they were fully absorbed in devotion to Thy lotus feet.

taavat prakOpamuditaM pratirundhatO(a)sya
bhruumadhyatO(a)jani mR^iDO bhavadekadeshaH |
naamaani me kuru padaani cha haa viri~nche-
tyaadau rurOda kila tena sa rudranaamaa || (4)

Brahma who was enraged by the refusal of the sages to obey him, tried to control his anger. Then there sprang up between Brahma's eyebrows, Mrida, who was a part of Thine ownself. Mrida cried out to Brahma to give him a name and allot him a place. So he was called Rudra or one who cries.

ekaadashaahvayatayaa cha vibhinnaruupaM
rudraM vidhaaya dayitaa vanitaashcha datvaa |
taavantyadatta cha padaani bhavatpraNunnaH
praaha prajaavirachanaaya cha saadaraM tam || (5)

Inspired by Thee, Brahma gave Rudra eleven different forms with eleven names and gave as many wives and an equal number of places. Then he kindly requested him to indulge in procreation.

rudraabhisR^iShTa bhayadaakR^iti rudrasangha
sampuuryamaaNa bhuvanatraya bhiitachetaaH |
maa maa prajaaH sR^ija tapashchara mangalaaye-
tyaachaShTa taM kamalabhuurbhavadiiritaatmaa || (6)

Rudra created multitudes of Rudraganas of terrifying appearance and when they began to spread all over the three worlds Brahma became thoroughly scared. Urged by Thee, Brahma directed Rudra to stop creation and do penance instead for the welfare of the world.

tasyaatha sargasikasya mariichiratri-

statraangiraaH kratumuniH pulahaH pulastyaH |
 angaadajaayata bhR^igushcha vasiShThadakshau
 shriinaaradashcha bhagavan bhavadanghridaasaH || (7)

After Rudra went away to do penance, Brahma again started the work of creation and from various parts of his body he created the ten great sages, viz. Mareechi, Atri, Angiras, Krathu, Pulaha, Pulastya, Bhrigu, Vasishtha, Daksha and Narada. Among them Narada was an ardent devotee of Thy lotus feet.

dharmaadikaanabhisR^ijannatha kardamaM cha
 vaaNiiM vidhaaya vidhirangaja sankulO(a)bhuut |
 tvadbOdhitaisanakadakshamukhaistanuujai-
 rudbOdhitashcha viraraama tamO vimu~nchan || (8)

Then Brahma created Dharma Deva and Kardama followed by Vani. Brahma was smitten by love at the sight of Saraswathi (Vani), but his sons, Sanaka and Daksha, urged by Thee, persuaded him to give up this lowly desire born of ignorance.

vedaan puraaNa nivahaanapi sarvavidyaaH
 kurvannijaanana gaNaachchaturaananO(a)sau |
 putreShu teShu vinidhaaya sa sargavR^iddhim
 apraapnuvamstava padaambujamaashritO(a)bhuut || (9)

From his four faces Brahma produced the Vedas, the Puranas and all other sciences, and gave them to his sons. Unable to make any further progress in the work of creation he took refuge at Thy lotus feet.

jaanannupaayamatha dehamajO vibhajya
 striipumsa bhaavamabhajanmanutadvadhuubhyaam |
 taabhyaM cha maanuShakulaani vivardhayamstvaM
 gOvinda maarutapuraadhipa rundhi rOgaan || (10)

By contemplating on Thy lotus feet Brahma discovered the strategy for multiplying creation. He split his body into two and adopted the male and female forms of Manu and his wife, thus evolving the means of multiplying the human race. Oh Govinda ! Oh Guruvayurappa ! Oh Thou who multiplies the human race ! Thus, please save me from all my afflictions.

Dasakam: 11 -- Sanaka Enters Vaikuntha

krameNa sarge parivardhamaane
 kadaapi divyaaH sanakaadayaste |
 bhavadvilOkaaya vikuNThalOkam
 prapedire maarutamandiresha || (1)

Oh Lord Guruvayurappa ! While creation was going on as ordained, the four divine sages, Sanaka etc, came to Vaikunta to see Thee.

manOj~nanaishreyasakaananaadyai-
 ranekavaapiimaNimandiraishcha |
 anOpamaM taM bhavatO niketaM
 muniishvaraH praapuratiitakakshyaaH || (2)

After traversing the six fortresses, the divine sages came to the gateway of Thy incomparable abode, containing the enchanting garden of Naisreyasa, various tanks and stately castles studded with gems.

bhavaddidR^ikshuunbhavanaM vivikshuun
 dvaaHsthau jayastaa vijayO(a)pyarundhaam |
 teShaaM cha chitte padamaapa kOpaH

sarvaM bhavatpreraNayaiva bhuuman || (3)

Here the guards Jaya and Vijaya prevented them from entering Thy abode. Instantly, the sages, who were very keen to see Thee, were enraged and all this Oh Lord, happened in accordance with Thy wishes.

vaikuNThalOkaanuchitapracheShTau
kaShTau yuvaaM daityagatiM bhajetaM |
iti prashaptau bhavadaashritau tau
harismR^itirnO(a)sitvati nematustaan || (4)

The sages, outraged by this despicable behaviour of the doorkeepers, marring the glory of Vaikunta, cursed them to become demons or asuras. Having thus incurred the wrath and curse of the sages, these two servants of Thine repented their action and begged the sages to grant them the remembrance of Lord Hari even in their lowly asura status.

tadetadaaj~naaya bhavaanavaaptaH
sahaiva lakshmyaa bahirambujaaksha |
khageshvaraamsaarpitachaarubaahu-
raanandayamstaanabhiraamamuurtyaa || (5)

Aware of all these happenings, Thou, Oh Lotus-eyed Lord, emerged with Goddess Lakshmi, with Thy lovely arms resting on Garuda's (King of Birds) shoulders, delighting the sages with Thy extremely beautiful appearance.

prasaadya giirbhiH stuvatO muniindraa-
nananyanaathaavatha paarShadau tau |
sanrambhayOgena bhavaisitrabhirmaa-
mupetamityaattakR^ipaM nyagaadiiH || (6)

The divine sages sang Thy praises and Thou delighted them with Thy charming speech. Then with pity for Thy forlorn, helpless attendants, Thou promised them that they could attain Thee in three births by nurturing extreme hatred and enmity towards Thee.

tvadiiyabhR^ityaavatha kashyapaatta
suraariviiraavudita ditau dvau |
sandhyaasamutpaadanakaShTacheShTau
yama cha lOkasya yamaavivaanyau || (7)

Then these two dependents of Thine were born of Sage Kasyapa in Diti as twin demon warriors. As they were conceived at dusk they were extremely evil-natured and roamed the world like two Yamas or gods of destruction.

hiraNyapuurvaH kashipuH kilaikaH
parO hiraNyaaksha iti pratiitaH |
ubhau bhavannaathamashelOkam
ruShaa nyarundhaaM nijavaasanaandhau || (8)

They were known as Hiranyakasipu and Hiranyaksha. Owing to their cruel, demonic nature these two began to terrorise this entire world of Thine.

tayOrhiraNyaakshamahaasurendro
raNaaya dhaavannanavaaptavairii |
bhavatpriyaaM kshmaaM salile nimajya
chachaara garvaadvinadan gadaavaan || (9)

Among them Hiranyaksha, the king of the demons, searched frantically for an enemy equal to him in valour to fight against, but could not find one such. So he abducted Thy beloved, Goddess Earth and drowned her in water. He then wandered around, crowing with pride, and flaunting his mace.

tatO jaleshaat sadR^ishaM bhavantaM
nishamya babhraama gaveShayamstvaam |
bhaktaikadR^ishyaH sa kR^ipaanidhe tvaM
nirundhi rOgaan marudaalayesha || (10)

Coming to know from Varuna, the Lord of waters that Thou wert equal to him in valour he went about looking for Thee. Oh Lord Guruvayurappa ! Treasurehouse of Mercy ! May Thou who art visible only to true devotees, remove my afflictions.

Dasakam: 12 -- The Boar Incarnation

svaayambhuvO manurathO janasargashiilo
dR^iShTvaa mahiimasamaye salile nimagnaam |
sraShTaaramaapa sharaNaM bhavadanghrisevaa-
tuShTaashayaM munijanaiH saha satyalOke || (1)

Swayambhuva Manu, who was busy with the creation of human beings, saw the earth being drowned in water at an inappropriate time (other than the deluge). He went to Satyaloka along with the sages and met Brahma who was serene and happy owing to his devotion to Thee.

kaShTaM prajaaH sR^ijati mayyavaniinimagnaa
sthaanaM sarOjabhava kalpaya tat prajaanaam |
ityevameSha kathitO manunaa svayambhuu-
rambOruhaaksha tava paadayugaM vyachintiit || (2)

Swayambhuva Manu told Brahma, the lotus-born, that while he was engaged in the creation of human beings, the earth had, unfortunately been drowned in water; and hence a place had to be arranged for those beings to live in. Thus entreated by Manu, Brahma prayed to Thy feet, Oh Lotus-Eyed Lord, for guidance.

haa haa vibhO jalamahaM nyapibaM purastaa-
dadyaapi majjati mahii kimahaM karOmi |
itthaM tvadanghriyugalaM sharaNaM yatO(a)sya
naasaapuTaat samabhavaH shishukOlaruupii || (3)

Brahma took refuge at Thy feet, lamenting that he had already drunk the waters of the deluge and yet the earth was sinking. Feeling helpless, he knew not what to do. At that moment, Thou, who art omnipresent, came out of Brahma's nostril as a tiny boar.

anguShThamaatravapurutpatitaH purastaa
bhuyO(a)tha kumbhisadR^ishaH samajR^imbhathaastvam |
abhre tathaavidhamudiikshya bhavantamuchchai-
rvismerataaM vidhiragaat saha suunubhiH svaiH || (4)

Thou, whose boar form was only the size of a thumb while emerging, grew rapidly to the size of an elephant, spanning the skies. Seeing Thy phenomenal form, Brahma and his sons were filled with amazement.

kO(a)saavachintyamahimaa kiTirutthitO me
naasaapuTaat kimu bhavedajitasya maayaa |
itthaM vichintayati dhaatari shailamaatraH
sadyO bhavan kila jagarjitha ghOraghOram || (5)

While Brahma was wondering who this tiny boar, which emerged from his nose and had attained this unimaginably great form could be and whether it was the Maya of Vishnu, The Unconquerable, Thou instantly grew to the size of a mountain and roared repeatedly in a terrifying manner.

taM te ninaadamupakarNya janastapaHsthaaH
satyasthitaashcha munayO nunuvurbhavantam |
tatstOtraharShulamanaaH pariNadya bhuyaya-
stOyaashayaM vipulamuurtiravaatarastvam || (6)

Hearing Thy thunderous roar, sages in Janaloka, Tapaloka and Satyaloka began to sing Thy praises. Overjoyed by their salutations, Thou, dived into the ocean with this mighty form, roaring again.

uurdhvaprasaariparidhuumravidhuutarOmaa
prOtkshiptavaaladhir avaa~NmukhaghOraghONaH |
tuurNapradiirNajaladaH parighuurNadakshNaa
stOtr^In muniin shishirayannavateritha tvam || (7)

Thy erect smoke-coloured hair, twitching upward, Thy tail held aloft, Thy snout pointing downward and Thy eyes rolling, Thou plunged into the ocean, rapidly penetrating the clouds, delighting the sages who were singing Thy praises.

antarjalaM tadanusankulanakrachakraM
bhraamyattimingilakulaM kaluShOrmimaalam |
aavishya bhiiShaNaraveNa rasaatalasthaa-
naakampayan vasumatiimagaveShayastvam || (8)

Then, diving into the swirling waters, where hosts of crocodiles and whales whirled and rolled around, agitated by the surging waves, Thou searched frantically for Goddess Earth, terrifying the inhabitants of Rasathala, with Thy mighty roar.

dR^iShTvaa(a)tha daityahatakena rasaatalaante
sanveshitaaM jhaTiti kuuTakiTirvibhO tvam |
aapaatukaanavigaNayya suraarikheTaan
damShTraankureNa vasudhaamadadhaaH saliilam || (9)

Espying the Earth laid at the bottom of Rasathala by that cruel demon, Thou, Oh Lord, who came in the guise of a boar, quickly and playfully lifted her by the end of Thy tusk, unmindful of the demons who came rushing towards Thee.

abhyuddharannatha dharaaM dashanaagralagna-
mustaankuraankita ivaadhikapiivaraatmaa |
uddhuutaghOrasalilaaajjaladheruda~nchan
kriiDaavaraahavapuriishvara paahi rOgaat || (10)

Oh Lord ! May Thou who came in the guise of a playful boar, emerging from the swirling waters of the ocean with that mighty form, carrying the Earth on the tip of Thy tusk like a twig of grass, save me from my ills.

Dasakam: 13 -- Slaying of Hiranyaaksha

hiraNyaakshaM taavadvarada bhavadanveShaNaparam
charantaM saanvarte payasi nijajanghaaparimite |
bhavadbhaktO gatvaa kapaTapaTudhiirnaaramuniH
shanairuuche nandan danujamapi nindamstava balam || (1)

Oh Varada ! Hiranyaksha was roaming about in the knee-deep waters of the deluge looking for Thee. At that time, Sage Narada, Thy ardent devotee, who was well versed in diplomatic tactics to accomplish Thy aims, went to him and spoke to him, in cleverly worded phrases, praising his prowess and belittling Thy strength.

sa maayaavii viShNurharati bhavadiiyaaM vasumatiiM
prabhO kaShTaM kaShTaM kimidamiti tenaabhigaditaH |
nadan kvaasau kvaasaaviti sa muninaa darshitapathO
bhavantaM sampraapaddharaNidharam udyantamudakaat || (2)

Narada, who wished to provoke the demon against Thee, bemoaned the abduction of the earth, which rightfully belonged to him (Hiranyaksha), by that trickster, Vishnu. Incited thus, the demon, following Narada's instructions, found Thee just as Thou wert emerging from the waters with the earth.

ahO aaraNyO(a)yaM mR^iga iti hasantaM bahutarai
rduruktairvidhyantaM ditisutamavaj~naaya bhagavan |
mahiiM dR^iShTvaa damShTraashirasi chakitaam svena mahasaa
payOdhaavaadhaaya prasabhamudayunkthaa mR^idhavidhau || (3)

Ignoring for a while, that son of Diti, who was making fun of Thee, calling Thee a wild animal and shouting other words of insult at Thee, Thou, perceiving the earth on the tip of Thy tusk, trembling with fear, propped her up firmly on the water with Thy yogic strength and then engaged in battle with him.

gadaapaaNau daitye tvamapi hi gR^ihiitOnnatagadO
niyuddhena kriiDan ghaTaghaTaravOdghuShTaviyataa |
raNaalOkautsukyaanmilati surasanghe drutamamuM
nirundhyaah sandhyaataH prathamamiti dhaatraa jagadiShe || (4)

Since the demon wielded a club in his hand, Thou too chose to fight with Thy lofty club (Kaumodaki) as if it were child's play. Hearing the clashing sounds of the two clubs, the gods in Heaven, assembled in the sky, keen to watch the battle. Then, Brahmadeva requested Thee to kill the demon before dusk.

gadOnmarde tasmimstava khalu gadaayaaM ditibhuvO
gadaaghaataad bhuumau jhaTiti patitaayaam ahaha bhOH |
mR^idusmeraasyastvaM danujakulanirmuulanachanaM
mahaachakraM smR^itvaa karabhuvi dadhaanO ruruchiShe || (5)

But to the astonishment of all those watching this wonderful duel, the demon's club felled Thine own club to the ground. Yet, Thou, quite unperturbed, recalled to mind, Thy Sudarsana Chakra, or disc, powerful enough to destroy the entire demon race, and took it in hand, with a radiant smile on Thy face.

tataH shuulaM kaalapratimaruShi daitye visR^ijati
tvayi Chindatyenat karakalitachakrapraharaNaat |
samaaruShTO muShTyaa sa khalu vitudamstvaaM samatanOt
galanmaaye maayaastvayi kila jaganmOhanakariiH || (6)

Then the demon, fuming like the God of destruction, attacked Thee with a trident which Thou shattered with Thy disc. Overcome with rage, he rained blows on Thee with his fist and resorted to illusionary tactics to ensnare Thee, which is really absurd, as Thou art beyond all illusion (Maya).

bhavachchakra jyOtiShkaNa lavanipaatenavidhute
tatO maayaachakre vitataghana rOShaandha manasam |
gariShThaabhirmuShTiprahR^itibhiH abhighnantamasuraM
svapaadaanguShThena shravaNapadamuule niravadhiiH || (7)

Seeing that all his illusionary tactics had been destroyed by a minute spark of flame from Thy disc, the demon, his mind blinded by rage, dealt several blows to Thee with his fists. Then, Thou struck a mighty blow on the base of his ear with Thy toe.

mahaakaaya sO(a)yaM tava charaNapaatapramathitO
galadraktO vaktraadapatadR^iShibhiH shlaaghitahatiH |
tadaa tvaamuddaamapramadabharavidyOtihR^idayaaH
muniindraaH saandraabhiH stutibhiranuvannadhvaratanum || (8)

The gigantic asura fell down, bleeding profusely from the face and mouth, on being kicked by Thy foot and the sages were overjoyed by his fall. Then those great sages, whose hearts were delighted, with deep, enhanced, fervour, extolled Thy virtues, singing profoundly meaningful hymns about Thee, who art the embodiment of Sacrifice (Yajna).

tvachi ChandO rOmasvapikushagaNashchakshuShi ghR^itaM
chaturhOtaarO(a)~Nghrau srugapi vadane chOdara iDaa |
grahaa jihvaayaaM te parapuruSha karNe cha chamasaaH
vibhO sOmO viiryaM varada galadeshe(a)pyupasadaH || (9)

Oh Supreme Lord ! Grantor of boons ! Thou who art the personification of Yajna, wert then described in the following manner by the sages. Thy skin are the Chandas (the Gayatri mantra and such like). Thy hair houses the sheaf of Darbha grass. Thy eye holds the ghee. In Thy feet are the four priests conducting the sacrifice. Thy face holds the sacrificial vessel (Sruk) for keeping the ghee. In Thy stomach is the vessel Ida for storing the Puroda offering. Thy tongue is the vessel for extracting Soma juice and Thy ear is the vessel for drinking Soma juice. The Soma juice is Thy semen and in Thy neck are the three sacrificial rites called Upsat.

muniindrairityaadistavanamukharair mOditamanaaH
mahiiyasyaa muurtyaa vimalatarakiirtyaa cha vilasan |
svadhiShNyaM sampraaptaH sukharasavihaaraii madhuripO
nirundhyaa rOgaM me sakalamapi vaataalayapate || (10)

Oh Destroyer of the demon Madhu, Thus the great sages sang hymns of glory delighting Thy mind. Oh Thou of this admirable Varaha incarnation, of immaculate glory ! Having accomplished the task of destroying the demon Hiranyaksha, didst retire to Thy abode, Vaikunta, with Thy heart filled by Thy own natural bliss. Oh Lord of Guruvayur ! May Thou protect me from my ills.

Dasakam: 14 -- The Kapila Incarnation

samanusmR^itataavakaanghriyugmaH
sa manuH pankajasambhavaangajanmaa |
nijamantaramantaraayahiinaM
charitaM te kathayan sukhaM ninaaya || (1)

Swayambhuva Manu, who came from the limb of lotus-born Brahma, lived happily, constantly worshipping Thy two feet and singing Thy praises.

samaye khalu tatra kardamaakhyO
druhiNachChaayabhavastadiiyavaachaa |
dhR^itasargasO nisargaramyaM
bhagavamstvaamayutaM samaaH siSheve || (2)

During that same time (Swayambhuva Manvantara), Prajapati (ruler) Kardama, who took birth from the shadow of Brahma, and who in accordance with Brahma's wishes, took pleasure in creation, served Thee, Oh Lord, for ten thousand years.

garuDOpari kaalameghakamraM
vilasatkelisarOjapaaNipadmam |
hasitOllasitaananaM vibhO tvaM
vapuraaviShkuruShe sma kardamaaya || (3)

Oh Lord ! Thy divine form, seated on the bird Garuda, majestic in colour, like the dark blue cloud, Thy lotus-like hand holding playfully the lotus flower and Thy face radiant with a pleasing smile was revealed to Kardama by Thy divine grace

stuvate pulakaavR^itaaya tasmai
manuputriiM dayitaaM navaapi putriiH |
kapilaM cha sutaM svameva pashchaat
svagatiM chaapyanugR^ihya nirgatO(a)bhuuH || (4)

When Kardama, enraptured by Thy revelation, was singing Thy praises, Thou granted him the boon of marrying the daughter of Manu and thereby begetting nine daughters and a son, Kapila, who would be a part of Thine ownself, and finally, salvation. Then Thou vanished from his sight.

sa manuH shataruupayaa mahiShyaa
guNavatyaa sutayaa cha devahuutyaa |
bhavadiiritanaaradOpadiShTaH
samagaat kardamamaagatipratiiksham || (5)

Swayambhuva Manu under the guidance of Narada, who was prompted by Thee, went with his consort, Satarupa and virtuous daughter, Devahoothi, to Kardama, who was looking forward to their coming.

manunOpahR^itaaM cha devahuutiM
taruNiiratnamavaapya kardamO(a)sau |
bhavadarchananirvR^itO(a)pi tasyaaM
dR^iDhashushruuShaNayaa dadhau prasaadam || (6)

Kardama married Devahuti, the jewel among maidens, given by Manu. Although at peace in his devotion to Thee, he lavished his love on her in return for her selfless and steadfast service and affection.

sa punastvadupaasanaprabhaavaa-
ddayitaakaamakR^ite kR^ite vimaane |
vanitaakulasankulO navaatmaa
vyaharaddevapatheShu devahuutyaa || (7)

In order to make his beloved Devahoothi happy, Kardama, by virtue of the yogic power, acquired by him through his constant devotion to Thee, adopted a new elegant form, and indulged in romantic pleasures, in the heavenly regions with Devahoothi, accompanied by celestial maidens, in the vimana or aerial pleasure car created by himself.

shatavarShamatha vyatiitya sO(a)yaM
nava kanyaaH samavaapya dhanyaruupaaH |
vanayaanasamudyatO(a)pi kaantaa-
hitakR^ittvajjananOtsukO nyavaatsiit || (8)

After spending a hundred years thus and begetting nine daughters, Kardama, though ever ready to go to the forest to do penance, stayed at home to fulfil his beloved's desire, eagerly looking forward to Thy birth as their son, Kapila.

nijabhartR^igiraa bhavanniShevaa-
nirataayaamatha deva devahuutyaaam |
kapilastvamajaayathaa janaanaaM
prathayiShyan paramaatmatattvavidyaam || (9)

Oh Lord ! Thou took the incarnation of Kapila in Devahoothi, who obeying her husband's command, was intent only on service to Thee, simply to teach the human race, the philosophy of the Supreme Soul and the means to acquire that wisdom.

vanameyuShi kardame prasanne

matasarvasvamupaadishan jananyai |
 kapilaatmaka vaayumandiresha
 tvaritaM tvaM paripaahi maaM gadaughaat || (10)

Happy at having seen Thy Kapila incarnation, Kardama departed to the forest. Oh Guruvayurappa ! May Thou who came in the form of Kapila to teach Thy mother the essence of religion, save me from all my sorrows.

Dasakam: 15 -- Kapila's Teachings

matiriha guNasaktaa bandhakR^itteShvasaktaa
 tvamR^itakR^iduparundhe bhaktiyOgastu saktim |
 mahadanugamalabhyaa bhaktirevaatra saadhya
 kapilatanuriti tvaM devahuutyai nyagaadiiH || (1)

Thou in Thy incarnation as Kapila, advised Devahoothi thus: The human mind gets attracted to material objects in this world which leads to bondage, while the mind which remains detached is free from worldly ties and hence conducive to adopting the path of devotion. Bhakthi Yoga or the path of devotion leads to the liberation of the soul. Hence we should follow in the footsteps of great souls and have only the goal of devotion in our heart.

prakR^itimahadahankaaraashcha maatraashcha bhuutaa-
 nyapi hR^idapi dashaakshii puuruShaH pa~nchavimshaH |
 iti viditavibhaagO muchyate(a)sau prakR^ityaa
 kapilatanuriti tvaM devahuutyai nyagaadiiH || (2)

There are twenty-four basic principles governing human existence in this world. They are Prakriti or matter, Mahat or intelligence, Ahankara or egoism, the five subtle bases, the five elements, the mind and the ten organs of sense and action. The twenty-fifth which is Purusha or the Supreme Soul, transcends all others and the one who understands this differentiation will be free from Maya. Thus Thou advised Devahoothi, in Thy incarnation as Kapila.

prakR^itigataguNaughairnaajyate puuruShO(a)yaM
 yadi tu sajati tasyaaM tadguNaastaM bhajeran |
 madanubhajanatattvaalOchanaiH saa(a)pyapeyaat
 kapilatanuriti tvaM devahuutyai nyagaadiiH || (3)

This Purusha or soul is far above the numerous qualities relating to Prakriti or matter. If the Purusha gets attached to Prakriti, her qualities influence him. By steadfast devotion to Thee and constantly remembering these principles, that attachment to Prakriti will automatically vanish. Thus Thou advised Devahuti in Thy incarnation as Kapila.

vimalamatirupaattairaasanaadyairmadangaM
 garuDasamadhiruuDhaM divyabhuuShaayudhaankam |
 ruchitulitamaalaM shiilayetaanuvelaM
 kapilatanuriti tvaM devahuutyai nyagaadiiH || (4)

The devotee who has cleansed his mind of impurities and acquired control over his senses by the rigorous practise of Yogasanas should constantly think of the Lord's form as seated on the Garuda, adorned with divine ornaments and weapons, resplendent like the Tamala flower. Thus Thou advised Devahoothi in Thy incarnation as Kapila.

mama guNagaNaliilaakarNanaiH kiirtanaadyai-
 rmayi surasaridOghaprakhyachittaanuvR^ittiH |
 bhavati paramabhaktiH saa hi mR^ityOrvijetree
 kapilatanuriti tvaM devahuutyai nyagaadiiH || (5)

Listening to the Lord's virtuous attributes and stories of His sportive phenomena, chanting His names repeatedly and singing His glories will inspire intense devotion which flows unhindered like the heavenly river Ganges. Such a great devotion is powerful enough to conquer Death. Thus Thou advised Devahoothi in Thy incarnation as Kapila.

ahaha bahulahimsaasa~nchitharthaiH kuTumbaM
pratinamanupuShNan striijitO baalalaalii |
vishati hi gR^ihasaktO yaatanaaM mayyabhaktaH
kapilatanuriti tvaM devahuutyai nyagaadiiH || (6)

The man who earns his livelihood by unfair means, inflicting hardship on others to maintain his family, who is a slave to physical passion, who is engrossed in his children's mischief and who is attached to his home without any devotion to the Lord will truly and unfortunately go to hell. Thus Thou advised Devahoothi in Thy incarnation as Kapila.

yuvatijaTharakhinnO jaatabOdhO(a)pyakaaNDe
prasavagalitabOdhaH piiDayOllanghya baalyam |
punarapi bata muhyatyeva taaruNyakaale
kapilatanuriti tvaM devahuutyai nyagaadiiH || (7)

In the womb of the mother, a man goes through endless woes and although having real wisdom, he has no means of overcoming his sorrows. When he comes out in the world he forgets that knowledge, and is afflicted by several maladies in his childhood. Again on attaining adolescence he becomes, unfortunately, a slave to carnal passion. Thus Thou advised Devahoothi in Thy incarnation as Kapila.

pitR^isuragaNayaajii dhaarmikO yO gR^ihasthaH
sa cha nipatati kaale dakshiNaadhvOpagaamii |
mayi nihitamakaamaM karma tuudakpathaarthaM
kapilatanuriti tvaM devahuutyai nyagaadiiH || (8)

That householder who leads a virtuous life propitiating the gods and his ancestors, goes to the southern path and after the merits earned by him are exhausted, falls back on the earth to begin a new cycle of life. But if our action and devotion are dedicated to the Lord without any expectation of its fruit, we will go toward the northern path of salvation. Thus Thou advised Devahoothi, in Thy incarnation as Kapila.

iti suviditavedyaaM deva he devahuutiM
kR^itanutimanugR^ihya tvaM gatO yOgisanghaiH |
vimalamatirathaa(a)sau bhaktiyOgena muktaa
tvamapi janahitaarthaM vartase praagudiichyaam || (9)

Oh Lord ! Blessing Devahoothi after imparting to her the knowledge regarding the Supreme Being and Salvation, Thou departed accompanied by the host of sages. In course of time, Devahoothi, adopting the path of devotion, with a mind cleansed of impurities, attained salvation. Even now Thou in the form of Kapila, dost reside in the north eastern quarter for the welfare of mankind.

parama kimu bahuuktyaa tvatpadaambhOjabhaktiM
sakalabhayavinetriiM sarvakaamOpanetriim |
vadasi khalu dR^iDhaM tvaM tadvidhuuyaamayaan me
gurupavanapuresha tvayyupaadhatsva bhaktim || (10)

Oh Supreme Lord ! What more can be said in this regard ? Thou hast most emphatically declared that devotion to Thy lotus feet alone can remove all our fears and grant all our desires. May Thou, Oh Guruvayurappa cure all my afflictions and kindle in my heart that devotion to Thee.

Dasakam: 16 -- Incarnation as Narayana

dakshO viri~nchatanayO(a)tha manOstanuujaam

labdhvaa prasuutimiha ShODasha chaapa kanyaaH |
 dharme trayOdasha dadau pitR^iShu svadhaaM cha
 svaahaaM havirbhujii satiiM girishe tvadamshe || (1)

Brahma's son Daksha Prajapati, married Prasuti, daughter of Swayambhuva Manu and fathered sixteen daughters by her. Of these he gave thirteen to God Dharma, Swadha to the ancestors, Swaha to Agni, the Fire god and Sati to Siva, who was a part of Thine own self, in marriage.

muurtirhi dharmagR^ihiNii suShuve bhavantaM
 naaraayaNaM narasakhaM mahitaanubhaavam |
 yajjanmani pramuditaH kR^itatuuryaghOShaaH
 puShpOtkaraan pravavR^iShurnunuvuH suraughaaH || (2)

Dharma's wife Murthi gave birth to Thee, Narayana, along with Thy twin Nara, both of great glory. The devas who were overjoyed at this incarnation of Thee, sounded drums, showered flowers and sang Thy praises.

daityaM sahasrakavachaM kavachaiH pariitaM
 saahasravatsaratapassamaraabhilavyaiH |
 paryaayanirmitatapassamarau bhavantau
 shiShTaikakankaTamamuM nyahataaM saliilam || (3)

In order to destroy the demon Sahasrakavacha, who donned a thousand armours, Thou in the twin form of Nara-Narayana, did penance and battle, alternately for a thousand years, and as a result of that penance, all but one of his armours were shattered. Thou broke the remaining one armour and thus effortlessly killed him.

anvaacharannupadishannapi mOkshadharmam
 tvaM bhraatR^imaan badarikaashramamadyavaatsiiH |
 shakrO(a)tha te shamatapObalanissahaatmaa
 divyaanganaaparivR^itaM prajighaaya maaram || (4)

Thou and Thy brother Nara, retired to the hermitage at Badarika, and spent Thy time practising the path to salvation and teaching the same to others also. Then Indra, unable to tolerate Thy peaceful existence and jealous of the strength of Thy penance, sent Manmatha, the god of love, along with celestial maidens to disturb Thy peace and penance.

kaamOvasantamalayaanilabandhushaalii
 kaantaakaTaakshavishikhairvikasadvilaasaiH |
 vidhyanmuhurmuhurakampamudiikshya cha tvaaM
 bhiitastvayaa(a)tha jagade mR^iduhaasabhaajaa || (5)

Cupid (Manmatha) along with his friends, the spring (Vasanta) season and the gentle Malaya breeze, aimed his arrows consisting of the erotic glances and graceful dance movements of the celestial maidens at Thee. On seeing Thee still unmoved by such gestures, Cupid was alarmed. Thou spoke to him, then with a kind smile.

bhiityaalamangaja vasanta suraanganaa vO
 manmaanasaM tviha juShadhvamiti bruvaaNaH |
 tvaM vismayena paritaH stuvataamathaiShaaM
 praadarshayaH svaparicharakakaataraakshiiH || (6)

Reassuring Cupid, Vasanta and the celestial maidens to be calm, Thou revealed to them Thy own retinue of beautiful maidens, standing around, singing Thy glory, who were a creation of Thine own mind and they were wonder struck by that sight.

sammOhanaaya militaa madanaadayaste
 tvaddaasikaaparimalaiH kila mOhamaapuH |
 dattaaM tvayaa cha jagR^ihustrapayaiva sarva-
 svarvaasigarvashamaniiM punarurvashiiM taam || (7)

Cupid and his companions who had conspired together to allure Thee were in fact captivated by the sweet aroma of Thy serving maids. Ashamed of themselves they humbly accepted Urvasi, (who was so beautiful that the pride of the heavenly damsels was subdued) presented by Thee to them.

dR^iShTvOrvashiiM tava kathaaM cha nishamya shakraH
paryaakuO(a)jani bhavanmahimaavamarshaat |
evaM prashaantaramaNiiyataraavataaraa-
ttvattO(a)dhikO varada kR^iShNatanustvameva || (8)

Seeing Urvasi and perceiving Thy glory, Indra became disturbed in mind, reflecting on Thy majesty. Oh, Grantor of Boons ! There is only one other incarnation of Thine which surpasses this one in peace and beauty and that is Thy incarnation as Krishna.

dakshastu dhaaturatilaalanayaa rajO(a)ndhO
naatyaadR^itastvayi cha kaShTamashaantiraasiit |
yena vyarundha sa bhavattanumeva sharvaM
yaj~ne cha vairapishune svasutaaM vyamaaniit || (9)

Daksha who was overly indulged by Brahma, became blinded by arrogance due to the predominance of Rajo Guna in his mind. He had no respect or devotion for Thee and was unfortunately without any peace of mind. Due to this taint in his nature, he developed a hatred for Lord Siva, who too is a form of Thee and projected his hatred by insulting his own daughter, Sati, who was Siva's wife, in the sacrifice he performed.

kruddheshamarditamakhaH sa tu kR^ittashiirShO
devaprasaaditaharaadatha labdhajiivaH |
tvatpuuritakratuvaraH punaraapa shaantiM
sa tvam prashaantikara paahi marutpuresha || (10)

Siva, who was enraged by Daksha's insults, destroyed the sacrifice and cut off his head. Then, when Siva was propitiated by the gods, Daksha regained his life due to Siva's blessing. His sacrifice was then completed in the best manner possible by Thee and he got back his peace of mind. Oh Gurvayurappa ! Thou who brings peace to the devotee's heart, May Thou save me.

Dasakam: 17 -- The Dhruva Episode

uttaanapaada nR^ipatermanunandanasya
jaayaa babhuuva suruchirnitaraamabhiiShTaa |
anyaa suniitiriti bharturanaadR^itaa saa
tvaameva nityamagatiH sharaNaM gataa(a)bhuut || (1)

King Uttanapada, the son of Swayambhuva Manu, had two wives, by name Suruchi and Suneethi. The king was very fond of Suruchi but ignored Suneethi altogether. Having no other support, Suneethi took refuge in Thee alone.

anke pituH suruchiputrakamuttamaM taM
dR^iShTvaa dhruvaH kila suniitisutO(a)dhirOkshyan |
aachikshipe kila shishuH sutaraaM suruchyaa
dussantyajaa khalu bhavadvimukhairasuuyaa || (2)

Once when Uttama, son of Suruchi, was sitting on his father's lap, Dhruva, son of Suneethi, wished to do the same but was stopped by Suruchi, who scolded him harshly. Oh Gurvayurappa ! Those who have no devotion to Thee are indeed very jealous at heart.

tvanmOhite pitari pashyati daaravashye
duuraM duruktinihataH sa gatO nijaambaam |
saa(a)pi svakarmagatisantaraNaaya pumsaaM
tvatpaadameva sharaNaM shishave shashamsa || (3)

The father who was blinded by his infatuation for Suruchi, remained a silent witness to the cruel treatment meted out by her to the boy. Deeply wounded at heart, Dhruva went in search of his mother. She consoled the child, saying that taking refuge at Thy feet alone would help one overcome the ill effects of one's previous actions.

aakarNya sO(a)pi bhavadarchananishchitaatmaa
maanii niretya nagaraat kila pa~nchavarShaH |
sandR^iShTanaaradaniveditamantramaarga-
stvaamaararaadha tapasaa madhukaananaante || (4)

Following his mother's advice, the child who was only five years old, yet full of self respect set out of the city, determined to pray to Thee. Sage Narada, whom he met on the way taught him the method of worshipping Thee by reciting Mantras. With that knowledge, he proceeded to the forest, Madhuvana, to do penance.

taate viShaNNahR^idaye nagariiM gatena
shriinaaradena parisaanitvatachittavR^ittau |
baalastvadarpitamanaaH kramavardhitena
ninye kaThOratapasaa kila pa~nchamaasaan || (5)

King Uttanapada, who was grieving at heart, after Dhruva's departure to the forest, was consoled by Narada, who came to the palace. Meanwhile, the boy, with his mind fully dedicated to Thee spent five months in rigorous penance, intensifying it, step by step.

taavattapObalaniruchChvasite digante
devaarthitastvamudayatkaruNaadrachetaaH |
tvadruupachidrasaniliinamateH purastaa-
daavirbabhuuvitha vibhO garuDaadhiruuDhaH || (6)

Owing to the intensity of Dhruva's penance, living creatures in all the directions began to feel suffocated. The gods prayed to Thee to save them. So, with Thy heart overflowing with mercy, Thou appeared, seated on Garuda, before Dhruva, whose heart was fully immersed in Thy divine ecstatic form.

tvaddarshanapramadabhaaratarangitaM taM
dR^igbhyyaaM nimagnamiva ruuparasaayane te |
tuShTuuShamaaNamavagamya kapOladeshe
samspR^iShTavaanasi dareNa tathaa(a)dareNa || (7)

Thy divine appearance filled Dhruva's heart with waves of ecstasy. Deeply submerged in the nectar of Thy form, he was kindled with the desire to praise Thee. Knowing his desire, Thou gently caressed his cheek, with Thy conch (the source of Sabda Brahma).

taavadvibOdhavimalaM praNuvantamena-
maabhaaShathaastvamavagamya tadiiyabhaavam |
raajyaM chiraM samanubhuuya bhajasva bhuuyaH
sarvOttaraM dhruva padaM vinivR^ittihinam || (8)

Then Dhruva, with his mind, purified and enlightened by Thy divine touch, sang Thy praises to his heart's content. Thou blessed him to rule over the kingdom happily for a long time. Thou then granted him the boon of attaining the highest abode, the Dhruvapadam, from which there would be no return to the nether regions.

ityuuchiShi tvayi gate nR^ipanandanO(a)saa-
vaananditaakhilajanO nagariimupetaH |
reme chiraM bhavadanugrahapuuraNakaama-
staate gate cha vanamaadR^itaraajyabhaaraH || (9)

After Thou had departed blessing Dhruva thus, the prince returned to the city, to the joy of all. All his wishes were fulfilled with Thy grace. After his father retired to the forest to do penance, he ruled the kingdom happily for a long time.

yaksheNa deva nihate punaruttame(a)smin
yakshaiH sa yuddhaniratO viratO manuktyaa |
shaantyya prasannahR^idayaaddhanadaadupetaa-
ttvadbhaktiveva sudR^iDhaamavR^iNonmahaatmaa || (10)

Oh Guruvayurappa ! Once when Dhruva's brother, Uttama, was killed by a Yaksha, he was determined to wage war against the Yakshas, but in compliance with the request of Swayambhuva Manu, Dhruva withdrew from the war. Kubera, the king of the Yakshas, being pleased with Dhruva's forbearance, granted him a boon, but the large-hearted Dhruva, asked only for the boon of firm devotion to Thee.

ante bhavatpuruShaniitavimaanayaatO
maatrasa samaM dhruvapade muditO(a)yamaaste |
evaM svabhR^ityajanapaalanaOladhiistvaM
vaataalayaadhipa nirundhi mamaamayaughaan || (11)

When Dhruva's life came to an end, he went with his mother in the aerial car brought by Thy servants, to the Dhruva region high up in the heavens, where to this day he resides happily as a guiding star. Oh Guruvayurappa ! May Thou who art an ardent protector of Thy devotees, remove my afflictions.

Dasakam: 18 -- The Prthu Episode

jaatasya dhruvakula eva tungakiirte-
rangasya vyajani sutaH sa venanaamaa |
taddOShavyathitamatiH sa raajavyaya-
stvatpaade nihitamanaa vanaM gatO(a)bhuut || (1)

The famous king, Anga, who was born in the same dynasty as Dhruva, had a son named Vena, who was very wicked. Anga, who was heart broken by his son's evil ways, went to the forest, with his mind dedicated to Thy feet alone.

paapO(a)pi kshitalapaalanaaya venaH
pauraardyairupanihitaH kaThOraviiryaH |
sarvebhyO nijabalameva samprashamsan
bhuuchakre tava yajanaanyayaM nyarautsiit || (2)

In spite of his wickedness and cruelty, he was crowned king by the subjects of his kingdom to rule over the land. Owing to his arrogance and pride, he indulged in self praise and banned all sacrificial rites to Thee and all kinds of worship of Thee in his kingdom.

sampraapte hitakathanaaya taapasaughe
mattO(a)nyO bhuvanapatirna kashchaneti |
tvannindaavachanaparO muniishvaraistaiH
shaapaagnau shalabhadashaamanaayi venaH || (3)

In order to bring him back to the path of righteousness, several sages came to advise him for his own good, but he spurned their advice, boasting that he alone was the supreme lord on earth, and blaspheming Thee using vile words. The lordly sages, enraged by his behaviour, cursed him and reduced him to ashes, like a moth burnt in fire.

tannaashaat khalajanabhiirukairmuniindraiH-
stanmaatrasa chiraparirakshite tadange |
tyaktaaghe parimathitaadathOrudaNDaa-
ddOrdaNDe parimathite tvamaaviraasiH || (4)

After his death, the great sages were afraid that tyranny and evil would increase if the kingdom remained without a ruler. Vena's mother had long preserved his dead body. So the lordly sages churned his thighs, which were like strong poles and removed all his sins. Then, when they churned his ramrod like arm, Thou manifested Thyself.

vikhyaataH pR^ithuriti taapasOpadiShTaiH
suutaadyaiH pariNutabhaavibhuuriviiryaH |
venaartyaa kabalitasampadaM dharitrii-
maakraantaaM nijadhanuShaa samaamakaarShiiH || (5)

Thou took the form of Prithu, the great emperor. Prompted by the sages, soothsayers, bards and others sang hymns of glory about the various brave and gallant exploits Thou wert to perform in the future. Due to Vena's evil deeds, the Earth had swallowed all her wealth and would not bring it forth. Attacking her with Thy bow, Thou levelled all the ups and downs and made the Earth yield all the hidden wealth.

bhuuyastaaM nijakulamukhyavatsayuktai-
rdevaadyaiH samuchitachaarubhaajaneShu |
annaadiinyabhilaShitaani yaani taani
svachChandaM surabhitanuumaduuduhastvam || (6)

Transforming the Earth into the celestial cow, Kamadhenu, Thou made the gods and others milk it, using the heads of their dynasties as calves, (and obtain) whatever they wished for, such as food and other desired objects, in befitting, beautiful vessels, as much as they wanted.

aatmaanaM yajati makhaistvayi tridhaama-
nnaarabdhe shatamavaajimedhayaage |
spardhaaluH shatamakha etya niichaveShO
hR^itvaa(a)shvaM tava tanayaat paraajitO(a)bhuut || (7)

Oh Lord of three abodes ! Thou, in the form of Prithu, performed several sacrifices to Vishnu, which is Thine own self. When the hundredth horse sacrifice began, Indra, out of jealousy, came to Thee, disguised as a lowly barbarian, and abducted the horse. In the battle which followed, he was defeated by Thy son.

devendraM muhuriti vaajinaM harantaM
vahnau taM munivaramaNDale juhuvShau |
rundhaane kamalabhava kratOH samaaptau
saakshaattvaM madhuripumaikshathaaH svayaM svam || (8)

But Indra came back persistently and abducted the horse, time and again. Finally the great sages decided to make Devendra, himself the sacrificial offering, but God Brahma stopped them from doing so. When the sacrifice was over, Thou saw Thine own self manifested in the all-pervading Vishnu form.

taddattaM varamupalabhya bhaktimekaaM
gangaante vihitapadaH kadaapi deva |
satrasthaM muninivahaM hitaani shamsa-
nnaikshiShThaaH sanakamukhaan muniin purastaat || (9)

In Thy form as Prithu, Thou received the boon of single-minded devotion from Vishnu. Later, while residing on the banks of the river Ganges, (as Prithu), when Thou wert engaged in counselling the sages assembled there for a sacrificial session, about Dharma, Thou saw in person the great sage, Sanaka and others.

vij~naanaM sanakamukhOditaM dadhaanaH
svaatmaanaM svayamagamO vanaantasevii |
tattaadR^ikpR^ithuvapuriisha satvaraM me
rOgaughaM prashamaya vaatagehavaasin || (10)

Following the advice on spiritual wisdom given by Sanaka and the rest, Thou, as Prithu, went to the forest to do penance and attained self-salvation, merging in Thine own self. Oh Guruvayurappa ! May Thou who came in the form of Prithu, remove all my afflictions.

Dasakam: 19 -- Daksha's Birth

pR^ithOstu naptaa pR^ithudharmakarmaThaH
praachiinabarhiryuvatau shatadrutau |
prachetasO naama suchetasaH sutaa-
najiijanattvatkaruNaankuraaniva || (1)

The great-grandson of Prithu, Pracheenabarhis, by name, who was noble and virtuous and ever intent on the path of righteousness and duty, begot by his young wife, Satadruti, a set of ten good sons (collectively called Prachetas), who looked as if they were young sprigs of Thy mercy.

pituH sisR^ikshaaniratasya shaasanaad-
bhavattapasyaanirataa dashaapi te |
payOnidhiM pashchimametya tattaTe
sarOvaraM sandadR^ishurmanOharam || (2)

In accordance with the wish of their father, who was engaged in the task of creation, the ten sons, eager to do penance to Thee, came to the shore of the western ocean, where they found a beautiful lake.

tadaa bhavattirthamidaM samaagatO
bhavO bhavatsevakarshanaadR^itaH |
prakaashamaasaadya puraH prachetasaa-
mupaadishat bhaktatamastava stavam || (3)

At that time, Thy most ardent devotee, Siva, also known as Srirudra, who is ever eager to see Thy devotees, arrived at this sanctified water spot. Siva appeared before Prachetas and taught them the Rudrageetha, a set of hymns praising Thy glory.

stavaM japantastamamii jalaantare
bhavantamaaseviShataayutaM samaaH |
bhavatsukhaasvaadarasaadamiiShviyaan
babhuuva kaalo dhruvavanna shiighrataa || (4)

Standing in the water, these devotees chanted those hymns of Thy glory, worshipping Thee for ten thousand years. As they were drowned in the nectar of Thy supreme bliss, they took a very long time to see Thee in person, unlike Dhruva, (who was blessed with Thy revelation after five months of penance).

tapObhireShaamatimaatravardhibhiH
sa yaj~nahimsaaniratO(a)pi paavitaH |
pitaa(a)pi teShaaM gR^ihayaatanaarada-
pradarshitaatmaa bhavadaatmataaM yayau || (5)

Due to the ever-increasing power of their penance, even their wicked ancestor, Vena, who obstructed all sacrifices to Thee, was cleansed of his sins. Their father, Pracheenabarhis, who attained the knowledge of self-revelation from sage Narada, who visited his abode, also merged in Thee.

kR^ipaabalenaiva puraH prachetasaaM
prakaashamaagaaH patagendravaahanaH |
viraaji chakraadivaraayudhaamshubhi-
rbhujjaabhiraShTaabhiruda~nchitadyutiH || (6)

Owing to Thy boundless mercy, Thou appeared before Prachetas, seated aloft the Garuda Vahana, of glowing lustre, Thy eight arms radiant with the glittering light of those divine weapons, the conch etc. adorning them.

prachetasaaM taavadayaachataamapi
tvameva kaaruNyabharaadvaraanadaaH |
bhavadvichintaa(a)pi shivaaya dehinaaM
bhavatvasau rudranutishcha kaamadaa || (7)

Although Prachetas did not beg Thee for any favours, Thou granted them boons, due to Thy intense compassion, of Thine own will. Thy meditation alone is enough to give all good things to living creatures, and the chanting of Rudrageetha will grant all their rightful wishes.

avaapya kaantaaM tanayaaM mahiiruhaaM
tayaa ramadhvaM dashalakshavatsariim |
sutO(a)stu dakshO nanu tatkshaNaachcha maaM
prayaasyatheti nyagadO mudaiva taan || (8)

Thou blessed Prachetas with the boon of marrying Marisha, the daughter of trees, and enjoying life with her for a period of ten lakh years and begetting a son, named Daksha. Then they would attain Thee. Thus, Thou blessed them, joyfully.

tatashcha te bhuutalarOdhinastaruun
krudhaa dahantO druhiNena vaaritaaH |
drumaishcha dattaaM tanayaamavaapya taaM
tvaduktakaalaM sukhinO(a)bhiremire || (9)

Seeing the dense growth of trees covering the earth, Prachetas started burning those trees in anger but God Brahma stopped them. They married the daughter given by the trees and spent their specified lifetime with her in happiness as foretold by Thee.

avaapya dakshaM cha sutaM kR^itaadhvaraaH
prachetasO naaradalabdhayaa dhiyaa |
avaapuranandapadaM tathaavidha-
stvamiisha vaataalayanaatha paahi maam || (10)

After begetting Daksha as their son, Prachetas observed numerous sacrifices to Thee. With the spiritual knowledge taught by sage Narada, they attained salvation in the abode of Supreme Bliss. Oh Guruvayurappa ! The Supreme Lord ! May Thou protect me.

Dasakam: 20 -- Rishabhayogiswara Episode

priyavratasya priyaputrabhuutaa daagniidhraraajaa-duditO hi naabhiH |
tvaaM dR^iShTavaa-niShTadamiShTi-madhye tavaiva tuShTyai kR^itayaj~nakarmaa || (1)

Priyavrata's beloved son, Aagnidhara, had a son called Nabhi, of great fame, who performed many sacrifices to please Thee. During one such sacrifice, he saw Thee, the grantor of the heart's desires.

abhiShTutastatra muniishvaraistvaM raaj~naH svatulyaM sutamarthyamaanaH |
svayaM janiShye(a)hamiti bruvaaNa-stirOdadhaa bahirShi vishvamuurte || (2)

In that sacrifice, the great sages praised Thee and beseeched Thee, who art the embodiment of the universe, to bless the king with a son equal to Thee in every respect. As there is none such, Thou promised to be born as Nabhi's son and vanished into the sacrificial fire.

naabhipriyaayaamatha merudevyaaM tvamamshatO(a)bhuurR^iShabhaabhidhaanaH |
alOkasaamaanya-guNa-prabhaava prabhaavitaasheSha janapramOdaH || (3)

In keeping with Thy word, Thou took birth as Nabhi's son, Rishabha, in Nabhi's beloved wife, Merudevi, bringing great joy to the people of the land, due to Thy extraordinary qualities and might.

tvayi trilOkiihR^iti raajyabhaaraM nidhaaya naabhiH saha merudevyaa |
tapOvanaM praapya bhavanniShevii gataH kilaanandapadaM padaM te || (4)

Oh Thou, who art the Lord of the three worlds, was entrusted with the responsibility of ruling the kingdom by Nabhi, who went to the forest along with Merudevi, to do penance. Worshipping Thee devoutly, he attained Thy abode Vaikunta, the state of complete bliss.

indrastvadutkarSha-kR^itaadamarShaa dvavarSha naasminnajanaabhavarShe |
yadaa tadaa tvaM nijayOgashaktyaa svavarShamenad vyadadhaassuvarSham || (5)

Indra, who was jealous of Thy glory and the growing prosperity of the land ruled by Thee, stopped the rains in this land of Ajanabha. So by the strength of Thy own yoga Thou brought rainfall in plenty here.

jitendra dattaaM kamaniM jayantii mathOdvahannaatmarataashayO(a)pi |
ajijianastatra shataM tanuujaa-neShaaM kshitiishO bharatO(a)grajanmaa || (6)

Although of complete inner satisfaction and bliss, Thou, married the beautiful damsel, Jayanthi, presented by Indra to Thee after Thou had defeated his attempt to bring drought to Thy country. Thou begot by her a hundred sons of whom the eldest, Bharata, became king.

navaabhavan yOgivaraa navaanye tvapaalayan bhaaratavarShakhaNDaan |
saikaa tvashiitistava sheShaputra-stapObalaat bhuusurabhuuyamiyuH || (7)

Among the rest, nine became famous sages. Another nine ruled over the nine provinces of Bharatavarsha. The remaining eightyone sons of Thee attained the status of Brahmins due to the strength of their penance.

uktvaa sutebhyO(a)tha muniindramadhye viraktibhaktyanvitamuktimaargam |
svayaM gataH paaramahamsyavR^itti-madhaa jaDONmatta pishaachacharyaam || (8)

In the midst of the lordly sages, Thou preached to Thy sons the path to salvation, explaining that detachment from worldly objects combined with devotion to God would lead to the liberation of the soul. Then Thou embarked on the Paramahansa (an elevated status of sainthood) path, in which Thou adopted the lifestyle of an emotionless mad man or one obsessed by a spirit.

paraatmabhuutO(a)pi parOpadeshaM kurvan bhavaan sarvanirasyamaanaH |
vikaarahiinO vichachaara kR^itsnaaM mahiimahiinaatmarasaabhiliinaH || (9)

Although Thou art the Supreme Soul, Thou roamed the entire world, in the guise of a mad man, preaching spiritual values to the people, some of whom spurned Thy advice. In spite of being ridiculed, Thou traversed the whole earth, unmoved by their taunts, immersed in the ecstasy of contemplation of the Supreme Soul.

shayuvrataM gOmR^igakaakacharyaaM chiraM charannaapya paraM svaruupam |
davaahR^itaangaH kuTakaachale tvaM taapaan mamaapaakuru vaatanaatha || (10)

Betaking for a long time to the lifestyle of a python (which eats what comes its way) or that of a cow, deer or crow, Thou attained Thy Supreme Form, having Thy body burnt in a forest fire in the Kutaka or Coorg mountains. Oh Guruvayurappa ! May Thou remove all my woes.

Dasakam: 21 -- Modes of Worship of the Lord

madhyOdbhave bhuva ilaavR^ita-naamni varShe
gauriipradhaana-vanitaajanamaatra-bhaaji |
sharveNa mantranutibhissamupaasyamaanaM
sankarShaNaatmaka-madhiishvarasamshraye tvaam || (1)

Oh Lord ! There is a place called Ilavrita, in the centre of the earth, which is inhabited only by members of the fair sex, amongst whom, Gauri, (Parvati) is the most notable one. Lord Siva, the only exception here, is worshipping Thee, with sacred mantras and hymns of praise. I take refuge in Thee, who art the Supreme Lord of all.

bhadraashvanaamaka ilaavR^itapuuvavarShe
bhadrashravObhirR^IShibhiH pariNuuyamaanam |
kalpaantaguuDha nigamOddharaNa praviiNaM
dhyayaami deva hayashiirShatanuM bhavantam || (2)

Oh Lord ! To the east of Ilavrita, is the region of Bhadraswa, where the sages called Bhadrasravas, are praising Thee, in the form of Hayagreeva, who was competent to retrieve the vedas, from concealment, at the end of the Kalpa, during the deluge. I meditate on that Hayagreeva form of Thee, the embodiment of knowledge.

dhyayaami dakshiNagate harivarShavarShe
prahlaadamukhyapuruShaiH pariShevyamaaNam |
uttunga shaanta dhavalaakR^iti-mekashuddha-
j~naanapradaM narahariM bhagavan bhavantam || (3)

Oh Lord ! To the south of Ilavrita is the region of Harivarsha, where noble devotees, amongst whom is Prahlada, Thy most exalted devotee, are serving Thee, in the form of Narahari, which is sublime, peaceful and white, bestowing that pure, matchless, supreme knowledge on devotees. I meditate, Oh Lord, on this Narahari form of Thine.

varShe pratiichi lalitaatmani ketumaale
liilaavisheSha-lalita-smita-shObhanaangam |
lakshmyaa-prajaapatisutaishcha niShevyamaaNam
tasyaaH priyaaya dhR^itakaamatanuM bhaje tvaam || (4)

Oh Lord ! To the west of Ilavrita, is the beautiful region of Ketumala, where Thy body radiates loveliness with Thy divine sports and bewitching smile, where Goddess Lakshmi and the sons of Prajapati are serving Thee, and where Thou hast taken the form of the god of love, (Kama), to please Thy beloved, Lakshmi. I worship Thee, Oh Lord, in this form of Kamadeva.

ramye(a)pyudiichi khalu ramyakanaamni varShe
tadvarShanaatha manuvarya saparyamaaNam |
bhaktaikavatsalamamatsarahR^itsu bhaantaM
matsyaakR^itiM bhuvananaatha bhaje bhavantam || (5)

Oh Lord of the earth ! To the north of Ilavrita, is the wellknown region of Ramyaka, where the lord of that place, the noble Vaivaswata Manu, worships Thee, where Thou, in the form of a fish, shines graciously in the hearts of pure devotees, who are free from jealousy. I meditate on Thee, Oh Lord who art ever loving and affectionate to Thy devotees.

varShaM hiraNmaya samaahvayamauttaraaha-
maasiinamadri dhR^iti karmaThakaamaThaangam |
samsevate pitR^igaNapraravO(a)ryamaa yaM
taM tvaaM bhajaami bhagavan parachinmayaatman || (6)

Oh Lord of Knowledge Supreme ! Thou ruleth over the northern region called Hiranmaya, in the form of the Tortoise, that was capable of lifting the Mandhara mountain, and art worshipped here by Aryama, the foremost among the ancestors. I worship Thee, Oh Lord, who incarnated in this Tortoise form.

kiM chOttareShu kuruShu priyayaa dharaNyaa
samsevitOmahitamantranuti prabhedaiH |
danShTraagrathR^iShTaghanapR^iShTha gariShThavarShmaa
tvaM paahi vij~nanuta yaj~navaraahamuurte || (7)

Oh Yajnavarahamurthi ! Thou who took the form of the divine boar and art the embodiment of sacrifice, Thou who art praised by the wise and learned, Thou who art worshipped in the Uttara (northern) Kuru province by Thy beloved, the Goddess Earth with sacred salutations (mahamantras) and hymns of praise, Oh Thou of such a gigantic form that Thy tusk is long enough to touch the bottom of the clouds, I bow down to this divine Varaha form of Thine and beg Thee to save me.

yaamyaaM dishaM bhajati kimpuruShaakhyavarShe
samsevitO hanumataa dR^iDhabhaktibhaajaa |
siitaabhiraamaparamaadbhutaruupashaalii
raamaatmakaH parilasan paripaahi viShNO || (8)

Oh Vishnu ! In the region of Kimpurusha, situated in the south, Thou hast taken the most magnificent and beautiful form of Rama, so charming to Sita, and art being worshipped by Hanuman with singleminded devotion here. May Thou in the form of that wonderful Rama, protect me.

shriinaaradena saha bhaaratakhaNDamukhyai-
stvam saankhyayOganutibhiH samupaasyamaanaH |
aakalpakaalamiha saadhujanaabhirakshii
naaraayaNO narasakhaH paripaahi bhuman || (9)

Oh Thou of Absolute Form !Thou who art praised and worshipped by sage Narada and all other prominent devotees of the Bharatakhanda region with hymns of glory in the Sankhya and yoga methods, Thou who art the protector of the good and virtuous till the deluge, and Thou who incarnated as Narayana with Thy companion Nara, May Thou, Oh Lord save me.

plaakshe(a)rkaruupamayi shaalmala induruupaM
dviipe bhajanti kushanaamani vahnirupam |
krau~nche(a)mburuupamatha vaayumayaM cha shaake
tvaaM brahmaruupamayi puShkaranaamni IOkaaH || (10)

People worship Thee in the form of the sun in the Plaksha region, In the form of the moon in Salmala, as fire in Kusa, in the form of water in Krouncha, as air in Saka and as Brahma in the region called Pushkara.

sarvai-dhruvaadibhiruDuprakaraairgrahaishcha
puchChaadi keShvavayaveShvabhi kalpyamaanaH |
tvam shimshumaaravapuShaa mahataamupaasyaH
sandhyaasu rundhi narakaM mama sindhushaayin || (11)

Oh Lord who reclines on the ocean bed ! Thou art meditated upon by the great during the three twilight periods of dawn, noon and dusk, in the form of Simsumara, the enormous fish, with the hosts of stars like Dhruva and others and all the planets located in the tail portion and other such limbs. Oh Thou of this huge fish form save me from hell.

paataalamuulabhuvu sheShatanuM bhavantaM
IOlaika kuNDala viraaji sahasrashiirSham |
niilaambaraM dhR^itahalaM bhujagaanganaabhi-
rjuShTaM bhaje hara gadaan gurugehanaatha || (12)

Oh Guruvayurappa ! I pray to Thee in the form of the serpent Sesha, in the heart of the nether world, with his thousand heads radiant with the brilliant single earring, dressed in the blue garment, holding the weapon hala, (the plough) and surrounded by serpent maidens. May Thou of Adishesha form remove all my sorrows.

Dasakam: 22 -- Salvation of Ajaamila

ajaamilO naama mahiisuraH puraa
charan vibhO dharmapathaan gR^ihaashramii |
gurOrgiraa kaananametya dR^iShTavaan
sudhR^iShTashiilaaM kulaTaaM madaakulaam || (1)

Long ago, there lived a Brahmin by name Ajamila, who followed the path of virtue, leading the life of a householder. He went to the forest at the command of his father. There he met a woman of immodest appearance and undesirable character, in a drunken state.

svataH prashaantO(a)pi tadaahR^itaashayaH
svadharmamutsR^ijya tayaa samaaraman |
adharmakaarii dashamii bhavan puna-
rdadhau bhavannaamayute sute ratim || (2)

Though of a composed, disciplined mind by nature, he was attracted to her and forsaking his dutiful way of life, he became a slave to passion and spent his life in her company. Leading a sinful life, he grew old and became very much attached to his son, to whom he had given Thy name, Narayana.

sa mR^ityukaale yamaraajakinkaraan
bhayankaraamstriinabhilakshayan bhiyaa |
puraa manaaktvatsmR^iti vaasanaabalaat
juhaava naaraayaNanaamakaM sutam || (3)

When he was in his death bed, he was terrified by the sight of three attendants of the god of death in front of him. Owing to a small spark of Thy memory lingering in his mind from his younger days, he called out in fear, Thy name, Narayana, thinking of his son.

duraashayasyaapi tadaatvanirgata-
tvadiiyanaamaaksharamaatravaibhavaat |
purO(a)bhipeturbhavadiiyapaarShadaaH
chaturbhujaaH piitapaTaa manOharaaH || (4)

Despite his sinfulness, the moment he uttered the word, Narayana, owing to the power of the letters of Thy divine name, there appeared at his bedside, Thy own charming attendants, four-armed and wearing yellow garments.

amuM cha sampaaashya vikarShatO bhaTaan
vimu~nchate-tyaarurudhu-rbalaadamii |
nivaaritaaste cha bhavajjanaistadaa
tadiiya paapaM nikhilaM nyavedayan || (5)

Thy attendants forcibly stopped Yama's messengers, who after tying him with ropes were dragging him along. Thus prevented by Thy attendants, Yama's servants apprised them of all his sins.

bhavantu paapaani kathaM tu niShkR^ite
kR^ite(a)pi bhO daNDanamasti paNDitaaH |
na niShkR^itiH kiM viditaa bhavaadR^ishaa-
miti prabhO tvatpuruShaa babhaaShire || (6)

Oh Lord ! Thy attendants admonished Yama's soldiers for meting out punishment to a person who had atoned for his sins and scolded them for their ignorance in spite of being learned.

shrutismR^itibhyaanvihitaa vrataadayaH
punanti paapaM na lunanti vaasanaam |
anantasevaa tu nikR^intati dvayii-
miti prabhO tvatpuruShaa babhaaShire || (7)

The scriptures (vedas and shastras) describe many vows and disciplinary measures which help one to get rid of one's sins, but they do not rid us of our innate wickedness. But devotion to the Lord destroys both the sin and the natural inclination to sin. Thus, Oh Lord, Thy attendants advised Yama's men.

anena bhO janmasahasrakOTibhiH
 kR^iteShu paapeShvapi niShkR^itiH kR^itaa |
 yadagrahiinnaama bhayaakulo hare-
 riti prabhO tvatpuruShaa babhaaShire || (8)

Thy attendants told the messengers of Yama that even though Ajamila called out the name of Hari in fear, the very fact that he uttered the name of the Lord was atonement enough for the sins committed by him even in a thousand crore years.

nR^iNaamabuddhyaa(a)pi mukunda kiirtanaM
 dahatyaghaughaan mahimaasya taadR^ishaH |
 yathaagniredhaamsi yathauShadhaM gadaa-
 niti prabhO tvatpuruShaa babhaaShire || (9)

The magnificence of the divine name Hari is so (mighty) glorious, that even mere recitation and repetition of the name of Lord Mukunda, even if done mechanically without conscious effort, destroys all the sins committed by men, just as fire burns the sticks of firewood or medicine removes diseases. Thus, Oh Lord, Thy attendants spoke.

itiiritairyaaamyabhaTairapaasR^ite
 bhavadbhaTaanaaM cha gaNe tirOhite |
 bhavatsmR^itiM ka~nchana kaalamaacharan
 bhavatpadaM praapi bhavadbhaTairasau || (10)

The soldiers of Yama, thus advised, withdrew and Thy attendants also went away. Ajamila after spending some time meditating on Thee, was taken to Thy abode by Thy attendants at the appropriate hour.

svakinkaraavedana shankitO yama-
 stvadanghri bhakteShu na gamyataamiti |
 svakiiya bhR^ityaanashishikshaduchchakaiH
 sa deva vaataalayanaatha paahi maam || (11)

The servants of Yama apprised him of the developments on earth in Ajamila's affair and Yama, Godfearing and righteous as he was, strictly forbade them to approach any devotee of Thy feet. Oh Guruvayurappa of such immense glory ! May Thou protect me.

Dasakam: 23 -- Daksha and Chitraketu Episodes

praachetasastu bhagavannaparO hi daksha-
 stvatsevanaM vyadhita sargavivR^iddhikaamaH |
 aavirbabhuuvitha tadaa lasadaShTabaahu-
 stasmai varaM daditha taaM cha vadhuumasikniim || (1)

Oh Lord ! Apart from the famous Daksha,,son of Prachetas,there was yet another Daksha, who propitiated Thee to fulfil his desire of multiplying creation. Thou appeared before him in Thy divine form, radiant with Thy eight arms and granted him his wish along with Asikni as his bride.

tasyaatmajaastvayutamiisha punassahasraM
 shriinaaradasya vachasaa tava maargamaapuH |
 naikatravaasamR^iShaye sa mumOcha shaapaM
 bhaktOttamastvR^iShiranugrahameva mene || (2)

Oh Lord ! Ten thousand sons were born to him first and then yet another thousand were born, but all of them adopted the path to salvation instead of creation, owing to the advice of the great Narada. Being enraged at this, Daksha cursed Narada to become a wandering minstrel, without any permanent abode; but Sage Narada, Thy most exalted devotee welcomed this curse as a blessing.

ShaShTyaa tatO duhitR^ibhiH sR^ijataH kulaughaan
dauhitrasuunuratha tasya sa vishvaruupaH |
tvatstOtravarmitamajaapayadindramaajau
deva tvadiiyamahimaa khalu sarvajaitraH || (3)

Then Daksha, begetting sixty daughters, proceeded to multiply mankind through them, creating the various groups of dynasties. His grandson, Twashta, had a son called Viswarupa, who composed the Narayana Kavacha, a hymn of praise to Thee. Using this hymn as an armour to protect Indra in his battle with the asuras, he made Indra win the war. Oh Lord ! Thy glory is indeed all conquering.

praakshuurasenaviShaye kila chitraketuH
putraagrahii nR^ipatirangirasaH prabhaavaat |
labdhvaikaputramatha tatra hate sapatnii-
sanghairamuhyadavashastava maayayaasau || (4)

Long ago, Chitraketu, the ruler of the country of Surasena, who wished for a son was blessed with a son in his eldest wife, through the yogic power of Sage Angiras. But the other jealous wives of the king, killed the child. The king was grief stricken and lost control over himself due to Thy Maya, causing him great agony.

taM naaradastu samamangirasaa dayaaluH
sampraapyataavadupadarshya sutasya jivam |
kasyaasmi putra iti tasya giraa vimOhaM
tyaktvaatvadarchanavidhau nR^ipatiM nyayunkta || (5)

Sage Narada, who was filled with pity for the king, came along with Sage Angiras and showed him his dead son's soul. When that soul showed no recognition of the king as his father, Chitraketu was awakened from the Maya of grief into which he had fallen and as advised by Narada turned his mind toward Thy worship.

stOtraM cha mantramapi naaradatO(a)tha labdhvaa
tOShaaya sheShavapuShO nanu te tapasyan |
vidyaadharaadhipatitaaM sa hi saptaraatre
labdhvaa(a)pyakuNThamatiH anvabhajadbhavantam || (6)

Then being initiated into Thy worship, by sage Narada, who taught him the appropriate hymn of praise and mantras to propitiate Thee, he performed penance to Thy Adishesha form, to please Thee. Within seven nights he attained the Lordship of Vidyadharas; yet he continued to worship Thee as ardently as ever for Thy grace and pleasure.

tasmai mR^iNaaladhavalena sahasrashiirShNaa
ruupeNa baddhanutisiddha gaNaavR^itena |
praadurbhavannachiratO nutibhiH prasannO
datvaa(a)(a)tmatattvamanugR^ihya tirOdadhaatha || (7)

Pleased by his devotional rendering of Thy hymns of praise, Thou soon appeared before him, in the form of Adishesha, with a thousand hoods as white as lotus stalks and encircled by numerous Siddhaganas singing Thy glory. After educating him on the philosophy of self-knowledge, and blessing him, Thou disappeared.

tvadbhaktamauliratha sO(a)pi cha lakshalakshaM
varShaaNi harShulamanaa bhuvaneShu kaamam |
sangaapayan guNagaNaM tava sundariibhiH
sangaatirekarahitO lalitaM chachaara || (8)

Then Chitraketu, the crest jewel among Thy devotees, immersed in divine bliss, compiling all Thy hymns of praise, extolling Thy virtues, had them sung melodiously by beautiful maidens and roamed at will in all the worlds, for lakhs and lakhs of years, with a contented and happy mind, yet without any craving for worldly pleasures.

atyanta sanga vilayaaya bhavatpraNunno
nuunaM sa ruupyagirimaapya mahatsamaaje |
nishshankamankakR^itavallabhamangajaariM
taM shankaraM parihasannumayaa(a)bhishepe || (9)

To help Chitraketu get rid of any remnants of attachment to worldly desires, Thou conspired to send him to Kailasa, the abode of Siva, (enemy of Cupid). Here Chitraketu laughed at Siva for seating his beloved (Uma), unashamedly on his lap, amidst that august gathering of the great, and was cursed by Uma for his derision.

nissambhramastvayamayaachitashaapamOkshO
vR^itraasuratvamupagamya surendrayOdhii |
bhaktyaa(a)(a)tmatattvakathanaissamare vichitraM
shatrOrapi bhramamapaasya gataH padaM te || (10)

Unfazed by this curse, Chitraketu did not beg to be saved from it. He took birth as the demon Vritra and encountered Indra in the battlefield. Here he dispelled even his enemy's ignorance, by his discourse on devotion and philosophy of self-knowledge and then attained Thy feet, which is truly amazing.

tvatsevanena ditirindra vadhOdyataa(a)pi
taanpratyutendra suhR^idO marutO(a)bhilebhe |
duShTaashaye(a)pi shubhadaiva bhavanniShevaa
tattaadR^ishastvamava maaM pavanaalayasha || (11)

Diti, mother of the demon clan, prayed to Thee for a son to destroy Indra, But contrary to her wishes, she gave birth to the Maruts, who were Indra's wellwishers. Thy worship showers blessings even on the wicked hearted. Oh Guruvayurappa ! May Thou of such immense glory, save me.

Dasakam: 24 -- The Prahlaada Episode

hiraNyaakshe pOtripravaravapuShaa deva bhavataa
hate shOka krOdha glapita dhR^itiretasya sahajaH |
hiraNya praarambhaH kashipuramaraaraati sadasi
pratij~naamaatene tava kila vadhaarthaM madhuripo || (1)

Oh Lord ! Enemy of Madhu ! When Hiranyaksha was killed by Thee in Thy incarnation as an enormous boar, his brother, Hiranyakasipu, filled with grief and rage, and although inwardly afraid of Thee, took a pledge in the assembly of demons to kill Thee.

vidhaataaraM ghOraM sa khalu tapasitvaa nachirataH
puraH saakshaatkurvan suranara mR^igaadyairanidhanam |
varaM labdhvaa dR^iptO jagadihabhavannaayakamidaM
parikhshundannindraadaharata divaM tvaamagaNayan || (2)

He undertook a severe penance to Brahmadeva, and soon Brahma appeared in front of him and granted him the boon of not being killed by gods, men, animals etc. Having obtained such a boon, he became very arrogant and with total disregard for Thee, tormented this world of which Thou art the Lord, and took the heaven by force from Indra.

nihantuntvaaM bhuyastava padamavaaptasya cha ripOH
bahirdR^iShTerantardadhita hR^idaye suukshmavapuShaa |
nadannuchchai statraapyakhila bhuvanaante cha mR^igayan
bhiyaa yaataM matvaa sa khalu jitakaashii nivavR^ite || (3)

He then came in search of Thee, to Thy abode Vaikunta to kill Thee, but Thou assuming a subtle form, invisible to his naked eye, entered his heart and lay hidden there. Looking all round Vaikunta and the whole world, and not finding Thee, he came back to his own abode confident that he had conquered Thee and crowing aloud arrogantly that Thou had run away in fear.

tatO(a)sya prahlaadaH samajani sutO garbhavasatau
munerviiNaapaaNeH adhigata bhavad bhaktimahimaa |
sa vai jaatyaa daityaH shishurapi sametya tvayi ratiM
gatastvadbhaktaanaaM varada paramOdaaharaNataam || (4)

Oh Varada, Grantor of boons !To Hiranyakasipu was born a son named Prahlada, who while still in his mother's womb, had come to know about the power of Thy devotion, from sage Narada. In spite of being born in the demon race, and although only an infant, he developed extreme love for Thee and became a prime example to all Thy devotees.

suraariiNaaM haasyaM tava charaNadaasyaM nijasute
sa dR^iShTvaa duShTaatamaa gurubhirashishikshachchiramamum |
guruprOktaM chaasaavidamidamabhadraaya dR^iDhamiti
apaakurvan sarvaM tava charaNa bhaktyaiaiva vavR^idhe || (5)

The evilhearted Hiranyakasipu, enraged at his son's slavish devotion to Thy feet, which is scorned by the demons, engaged teachers for a long time, to brainwash him of his beliefs, but Prahlada brushed aside all the teachings of these tutors, as evil, and grew up with staunch devotion to Thy feet.

adhiiteShu shreShThaM kimiti paripR^iShThe(a)tha tanaye
bhavadbhaktiM varyaamabhigadati paryaakuladhR^itiH |
gurubhyOrOShitvaa sahajamatirasetyabhidandan
vadhOpaayaanasmin vyatanuta bhavatpaada sharaNe || (6)

Once when the son was asked to tell which was the best lesson he had learnt, he replied promptly that devotion to the Lord was the greatest of all. Disconcerted by this answer, the father became angry with the teachers; coming to know from them that this was his natural inclination, he contrived to kill Prahlada, who had taken refuge at Thy feet, by various devices.

sa shuulairaaviddhaH suvahu mathitO diggajagaNaiH
mahaasarpairdaShTOpyanashana garaahaara vidhutaH |
giriindraavakshiptO(a)pyahaha paramaatmannayi vibhO
tvayi nyastaatmatvaat kimapi na nipiiDaamabhajata || (7)

Oh Lord Supreme ! Prahlada was pierced by sharp weapons; he was trampled upon by hosts of elephants of the quarters, many a time; he was bitten by huge poisonous snakes; he was starved at times and given poison to eat; he was even pushed down from the highest mountaintops. But as he had placed his full faith in Thee, who art omnipresent, he came to no harm at all.

tataH shankaaviShTaH sa punarati duShTO(a)sya janakaH
guruuktyaa tadgehe kila varuNapaashaistamaruNat |
gurOshchaasaannidhye sa punaranugaan daityatanayaan
bhavadbhaktestattvaM paramamapi vij~naanamashiShat || (8)

Alarmed at seeing Prahlada's indestructible state, his evilminded father, following his tutor's advice, had Prahlada tied up with the ropes of Varuna, and kept a prisoner in his preceptor's house. Here in the absence of his teachers, Prahlada taught his classmates, the sons of demons, the basic lessons of devotion to Thee and that divine philosophy of Supreme Knowledge.

pitaa shR^iNvan baala prakaramakhilaM tvatstutiparaM
ruShaa(a)ndhaH praahainaM kulahataka kaste balamiti |
balaM me vaikuNThastava cha jagataaM chaapi sa balaM
sa eva trailOkyaM sakalamiti dhiirO(a)yamagadiit || (9)

Coming to know that all the demon children had been induced by Prahlada into praising Thee, Hiranyakasipu blinded by rage, called him the bane of the demon race and asked him who his supporter was. To this the courageous boy replied that Vishnu, the lord of Vaikunta, was his support and that he was the support of even his father and the whole world; in fact Vishnu, himself was the three worlds.

are kvaasau kvaasau sakalajagadaatmaa haririti
prabhintesma stambhaM chalita karavaalO diti sutaH |
ataH pashchaadviShNO na hi vaditumiishO(a)smi sahasaa
kR^iipaatan vishvaatman pavanapuravaasin mR^iDaya maam || (10)

Then, Diti's son, Hiranyakasipu, overcome by rage, shouting repeatedly, where was that Hari, who was said to be the soul of the whole Universe, swung his sword and struck the pillar in front of him, breaking it in two. Oh Thou Soul of Mercy ! Oh Thou Soul of the Whole World ! Oh Thou Omnipresent enshrined in Guruvayur ! I am unable to continue with this narration. Please bear with me and give me solace.

Dasakam: 25 -- The Narasimha Incarnation

stambhe ghaTTayato hiraNyakashipOH karNau samaachuurNayan
aaghuurNajjagadaNDakuNDa kuharO ghOrastavaabhudravaH |
shrutvaa yaM kila daityaraaja hR^idaye puurvaM kadaa(a)pyashrutaM
kampaH kashchana sampapaata chalitO(a)pyambhOjabhuurviShTaraat || (1)

When Hiranyakasipu struck the pillar with his sword, so forcefully, there arose a deafening roar, shattering his ears and seeming to stir up the inner contents of the bowl of the earth, striking terror all round. Never having heard such a terrible sound before, the demon king's heart was shaken by an unknown feeling of dread. Even Brahma was jolted from his seat by that sound.

daitye dikshu visR^iShTachakshuShi mahaasanrambhiNi stambhataH
sambhuutaM na mR^igaatmakam na manujaakaaram vapuste vibhO |
kiM kiM bhiiShaNametadadbhutamiti vyudbhraantachitte(a)sure
visphuurjaddhavalOgrarOmavikasadvarShmaa samaajR^imbhathaaH || (2)

Oh Lord ! As the demon, full of rage, was rolling his eyes in all directions, there emerged from the pillar Thy form, which was neither beast, nor man. While the demon, his mind, filled with bewilderment at this strange vision, was wondering who this dreadful creature could be, Thou grew to immense proportions, roaring terribly, and radiant with Thy thick, white, fierce mane.

taptasvarNa savarNa ghuurNadatiruukshaakshaM saTaakesara
prOtkampapranikumbitaambaramahO jiiyaattavedaM vapuH |
vyaatta vyaapta mahaadariisakhamukhaM khaDgOgravalganmahaa-
jihvaanirgama dR^ishyamaana sumahaadanShTraayugODDaamaram || (3)

May this divine form of Thine flourish and conquer. Thy eyes shining like molten gold, rolling fiercely; Thy copious, flying mane seeming to obscure the entire sky; Thy mouth wide open like a huge cave, with its long projecting tongue, flitting like a sword; the two incisor teeth on either side of the tongue, looking fierce and terrible. Oh Lord ! This form of Thine is the wonder of wonders.

utsarpadvalibhanga bhiiShaNahanuM hrasvasthaviyastara
griivampiivaradOshshatOdgata nakhakruuraamshuduurOlbaNam |
vyOmOllanghi ghanaaghanOpamaghana pradhvaana nirdhaavita-
sparddhaaluprakaram namaami bhavatastaM naarasinhaM vapuH || (4)

Oh Lord ! I prostrate before that Narasimha form of Thine which is a fusion of man and lion; the fierce looking jaw, criss crossed by swollen nerve ends, seeming to tear the cheeks apart, the short, stout neck, the hundreds of strong hands with pointed claws, emitting fiery rays, the terrible roar like that of thunder clouds, driving away the enemies; I bow down to all these divine features of Thy Narasimha form.

nuunaM viShNurayaM nihanmyamumiti bhraamyadgadaabhiiShaNam
daityendraM samupaadravantamadhr^ithaa dOrbhyaam pR^ithubhyaamamum |
viirO nirgalitO(a)tha khaDgaphalakegr^ihNan vichitra shraamaan
vyaavR^iNvan punaraapapaata bhuvanagraasOdyataM tvaamahO || (5)

Realising without doubt that Thou wert Vishnu himself, the demon leapt toward Thee, brandishing his club, but Thou caught him in Thy powerful arms. Thereupon, he slipped out of Thy hold, and grabbing his sword and shield, and exhibiting his amazing prowess in battle tactics, he lunged at Thee, who art capable of swallowing the entire world like nectar.

bhraamyantaM ditijaadhamaM punarapi prOdgR^ihya dOrbhyaM javaat
dvaare(a)thOruyuge nipaatyā nakharaan vyutkhaaya vakshObhuvi |
nirbhindannadhigarbha nirbharagaladraktaambu baddhOtsavaM
paayaM paayamudairayO bahu jagatsanhaari sinhaaravaan || (6)

Then, again, quickly grabbing that lowly demon, who was spinning round and round, attacking Thee, in Thy two arms, Thou laid him across Thy two thighs, seated as Thou wert on the threshold, and tearing his breast apart with Thy claws, Thou drank his blood, gushing out profusely, with great vigour and satisfaction, roaring as if it were the end of the Universe.

tyaktvaa taM hatamaashu raktalahariisiktOnnamadvarShmaNi
pratyutpatya samasta daityapaTaliim chaakhaadyamaane tvayi |
bhraamyadbhuumi vikampitaambudhikulaM vyaalOlashailOtkaraM
prOtsarpatkhacharaM charaacharamahO duHsthaamavasthaaM dadhau || (7)

Then, throwing away the demon's dead body, Thou, with Thy form drenched in his blood, fell upon the entire demon clan and swallowed them. Then total chaos prevailed over the Universe, affecting both movable and immovable objects; the earth revolved; the oceans rolled; the mountains shook and the stars began to fall from their respective positions.

taavanmaamsa vapaakaraalavapuShaM ghOraantra maalaadharaM
tvaaM madhye sabhamiddhakOpamuShitaM durvaara gurvaaravam |
abhyetuM na shashaaka kO(a)pi bhuvane duure sthitaā bhiiravaH
sarve sharvaviri~ncha vaasava mukhaaH pratyekamastOShata || (8)

Thy body looking gruesome with its gory coating of flesh and fat, and wearing the bloodsoaked entrails of the demon, like a garland, Thou wert seated in the midst of the assembly hall, roaring loudly with uncontrollable rage. At that time, none had the courage to come near Thee, in the entire world. All gods, including Siva, Brahma and Indra, stood afar, out of fear, praising Thee, individually.

bhuuyO(a)pyakshata rOShadhaamni bhavati brahmaaj~nayaā baalake
prahlaade padayOrnamatyapabhaye kaaruNya bhaaraakulaH |
shaantastvaM karamasya muurdhni samadhaaH stOtrairathOdgaayataH
tasyaakaamadhiyO(a)pi tenitha varaM IOkaaya chaanugraham || (9)

As Thy anger remained unabated, the child, Prahlada, at the instance of Brahma, prostrated at Thy feet, without fear. Thou, with Thy heart filled with compassion, calmed down and placing Thy hand on his head, blessed him. To him who was singing Thy hymns of praise, without any desire for favours, Thou granted the boon of steadfast devotion, and Thy blessing to the world.

evaM naaTita raudracheShTita vibhO shriitaapaniiaabhidha
shrutyantasphuTagiita sarvamahimannatyanta shuddhaakR^ite |
tattaadR^iN nikhilOttaraM punarahO kastvaaM parOlanghayet
prahlaada priya he marutpurapate sarvaamayaatpaahi maam || (10)

Oh Lord Omnipresent ! Thou who played this dreadful drama, Thou whose glory is sung lucidly in the Tapaneeya Upanishad, Thou of extremely pure form, Who can surpass Thee, who art matchless and the most exalted among all. Oh Guruvayurappa ! Beloved of Prahlada ! May Thou protect me from all maladies.

Dasakam: 26 -- Liberation of Gajendra

At that time, a gandharva, named Huhu, having become a crocodile, due to the curse of Sage Devala, was present there. This crocodile caught hold of the elephant's foot. Oh Lord, in order to give ultimate peace to Thy devotees, Thou tests them by putting them through trial and tribulation.

indradyumnaH paaNDyakhandaadhiraajaH tvadbhaktaatmaa chandanaadrau kadaachit | tvatsevaayaaM
magnadhiiraalulOke naivaagastyaaM praaptamaatithyakaamam || (1)

Indradyumna, the king of the land of Pandya, was a staunch devotee of Thee. Once, when he was engaged deeply in worshipping Thee, in the Malaya mountain, Sage Agastya, came there, expecting to be welcomed as an honoured guest by the king; but the king, his mind fully immersed in Thee, did not notice the sage at all.

kumbhOdbhuutiH sambhR^itakrOdhhabhaaraH
stabdhaatmaa tvaM hasti bhuyaaM bhajeti |
shaptvaa(a)thainaM pratyagaatsO(a)pi lebhe
hastiindratvaM tvatsmR^iti vyakti dhanyam || (2)

Sage Agastya, overcome by rage, cursed him to become an elephant of inferior intellect, for his arrogance, and went away. The king became the lord of elephants, but was graced with Thy remembrance as he had been thinking of Thee, when he was cursed thus.

dugdhaambhOdheH madhyabhaaji trikkuTe kriiDan shaile yuuthapO(a)yaM vashaabhiH |
sarvaan jantuunatyavartiShTa shaktyaa tvadbhaktaanaaM kutra nOtkarShalaabhaH || (3)

This king of elephants was engaged in romantic sports with the female elephants in the Trikuta mountain, situated in the middle of the ocean of milk, and was superior in strength to all other animals. Oh Lord, Thy devotees attain glory, wherever they go.

svena sthemnaa divyadeshatva shaktyaa sO(a)yaM khedaanaprajaanan kadaachit |
shailapraante gharmataantaH sarasyaaM yuuthaissaardhaM tvatpraNunnO(a)bhireme || (4)

Owing to the divinity of the place and his own natural strength, this elephant lord knew no hardship here. Yet, once, by Thy impulsion, being scorched by the heat of summer, he was playing with the other elephants, beside a lake on the mountain slope.

huuhuustaavaddevalasyaapi shaapaat graahiibhuutastajjale vartamaanaH |
jagraahainaM hastinaM paadadeshe shaantyarthaM hi shraantidO(a)si svakaanaam || (5)

At that time, a gandharva, named Huhu, having become a crocodile, due to the curse of Sage Devala, was present there. This crocodile caught hold of the elephant's foot. Oh Lord, in order to give ultimate peace to Thy devotees, Thou tests them by putting them through trial and tribulation.

tvatsevaayaa vaibhavaaddurnirOdhaM yuddhyantaM taM vatsaraaNaaM sahasram |
praapte kaale tvatpadaikaagryasiddhyai nakraakraantaM hasti varyaaM vyadhaastvam || (6)

Gajendra, (in his previous birth), due to the glory of Thy worship, had been continuously engaged in conflict, for a thousand years. Now, when the time had come for him, to attain liberation at Thy feet, Thou caused him to be afflicted by the crocodile.

aartivyakta praaktana j~naanabhaktiH shuNDotkshiptaiH puNDariikaissamarchan |
puurvaabhyastannirvisheShaatmaniShThaM stOtra shreShThaM sO(a)nvagaadiitparaatman || (7)

Oh Supreme Soul ! In his time of distress, Gajendra, remembered his devotion and knowledge of the previous birth; he began to worship Thee, offering lotuses with his trunk held aloft, and chanting the best of hymns, learnt by him in the past birth, extolling Thy Unqualified Supreme form.

shrR^itvaa stOtraM nirguNasthaM samastaM brahmeshaadyairnaahamityaprayaate |
sarvaatmaa tvaM bhuuri kaaruNya vegaat taarkshyaaruuDhaH prekshitObhuuH purastaat || (8)

On hearing the entire hymn, describing the Unqualified nature of the Universal Being, Gods Brahma, Siva and others, knowing that it did not refer to them, did not come there. But Thou, who art all knowing, manifested before him, seated on Garuda, impelled by Thy flow of mercy.

hastiindraM taM hastapadmena dhR^itvaa chakreNa tvaM nakravaryaM vyadaariH | gandharve(a)smin
muktashaape sa hastii tvatsaarupyaM praapya dediiPyate sma || (9)

Then holding Gajendra in Thy lotuslike hand, Thou tore apart the ferocious crocodile, with Thy disc. The Gandharva, was then liberated from his curse and the elephant attained oneness with Thee, transcending all.

etad vR^ittaM tvaam cha maaM cha prageyO gaayetsO(a)yaM bhuyase shreyase syaat |
ityuktvaNaM tena saardhaM gatastvaM dhiShNyaM viShNO paahi vaataalayaSha || (10)

Oh All pervading Lord, According to Thee, whoever sings this episode of Gajendra Moksham, at dawn and chants the name of Gajendra and Thee, will attain all wealth and prosperity. Having said this, Thou departed for Vaikunta, along with him. Oh Guruvayurappa ! May Thou protect me.

Dasakam: 27 -- The Tortoise Incarnation

durvaasaassuravanitaapta divyamaalyaM
shakraaya svayamupadaaya tatra bhuyaaH |
naagendra pratimR^idite shashaapa shakraM
kaa kshaantistvaditara devataamsha jaanaam || (1)

Sage Durvasa, once gifted to Indra, the divine garland, presented to him by celestial maidens. That garland was trampled upon and crushed by Iravata, lord of elephants, belonging to Indra. Seeing this, the sage cursed him out of anger. Since Durvasa was not born of Thee, (but of Rudra), tolerance was not one of his qualities.

shaapena prathitajare(a)tha nirjarendre
deveShvapyasurajiteShu niShprabheShu |
sharvaadyaaH kamalajametya sarvadevaa
nirvaaNaprabhava samaM bhavantamaapuH || (2)

Due to that curse, Indra, hitherto known as Nirjara, or The Unaging One, was afflicted by old age; the gods were defeated by the demons and lost all their glory and strength. Oh Thou Source of Deliverance ! All the gods including Siva went to Brahma, and along with him came to Thee for help.

brahmaadyaiH stuta mahimaa chiraM tadaaniM
praaduShShan varada puraH pareNa dhaamnaa |
he devaa ditija kulairvidhaaya sandhiM
piiyuuShaM parimathateti paryashaastvam || (3)

Oh Varada ! Grantor of Boons ! Thou whose glory was long sung by Brahma and others, appeared before them, radiating supreme light and ordered them to enter into a pact with the demon race and churn the ocean for nectar.

sandhaanaM kR^itavati daanavaiH suraughe
manthaanaM nayati madena mandaraadrim |
bhraShTe(a)smin badaramivOdvahan khagendre
sadyastvaM vinihitavaan payaHpayOdhou || (4)

The gods, entering into a peace pact with the demons, proudly brought the Mandara mountain to be used as a churning stick, but it fell down half way. Then, Thou seated aloft Garuda, the king of birds, lifted it effortlessly, as if it were a badara fruit and soon, placed it in the ocean of milk.

aadhaaya drutamatha vaasukiM varatraaM

paathOdhou vinihita sarva biiijaale |
 praarabdhe mathanavidhau suraasuraistai-
 rvyaaajaattvaM bhujagamukhe(a)karOssuraariin || (5)

Using Vasuki, the serpent, as the churning rope, the gods and demons began to churn the ocean of milk, with all the vital seeds embedded in it. At that time, Thou, cunningly, placed the demons, facing the serpent, near its mouth.

kshubdhaadrau kshubhitajalOdare tadaaniiM
 dugdhaabdhou gurutarabhaaratO nimagne |
 deveShu vyathitameShu tatpriyaiShii
 praaNaiShiiH kamaThatanuM kaThOrapR^iShThaam || (6)

When the ocean was thus vigorously churned, the churning stick, the Mandara mountain, due to its own heavy weight, began to sink in the rolling waters below. Seeing the gods becoming distressed by this, Thou, wishing to help them, took the form of a hardbacked tortoise.

vajraatishiratara karpareNa viShNO
 vistaaraatparigata lakshayOjanena |
 ambhOdheH kuharagatena varShmaNaa tvaM
 nirmagnaM kshitidharanaathamunninetha || (7)

Oh Vishnu ! Thou, assuming the form of a tortoise, with its outer shell harder than diamond, and its width spanning a lakh of yojanas, entered the depths of the ocean, and lifted the lord of the mountains, that lay sunken there.

unmagne jhaTiti tadaa dharaadharendre
 nirmethurdR^iDhamihasammadena sarve |
 aavishya dvitayagaNe(a)pi sarparaaje
 vaivashyaM parishamayannaviivR^idhastan || (8)

As the lord of mountains emerged from the water, there was gaiety all round, and the gods and demons churned with redoubled vigour. Thou, at that time, entered the hearts of the two groups and the lord of serpents, enthusing them and driving away their fatigue.

uddaama bhramaNa javOnnamadgiriindra-
 nyastaikasthiratara hastapankajaM tvaam |
 abhraante vidhigirishaadayaH pramOdaa-
 dudbhraantaa nunuvurupaatta puShpavarShaaH || (9)

To prevent the Mandara mountain from being toppled, owing to the vigorous churning and the consequent speedy revolution, Thou, held it firmly in place with Thy lotus like hand. Seeing this, Siva, Brahma and others, showered flowers on Thee from the heavens and sang Thy praises full of wonder and delight.

daityaughe bhujagamukhaanilena tapte
 tenaiva tridashakule(a)pi ki~nchidaarte |
 kaaruNyaattava kila deva vaarivaahaaH
 praavarShannamaragaNaannadaityasanghaan || (10)

The poisonous breath emanating from the serpent's mouth, made the demons feel parched and uncomfortable. The gods also felt the heat, but to a lesser extent, as they were in the rear. Owing to Thy mercy, Oh Lord ! The clouds rained water on the gods, but not on the demons.

udbhraamyad bahu timi nakra chakravaale
 tatraabdhou chiramathite(a)pi nirvikaare |
 ekastvaM karayugakR^iShTa sarparaajaH
 sanraajan pavanapuresha paahi rOgaat || (11)

Even though the ocean was churned for a long time, with the multitudes of whales and crocodiles swimming round in agitation, nothing happened. Then Thou, holding the ends of the serpent lord in Thy two hands, churned the ocean, all by Thyself. Oh Guruvayurappa ! May Thou, of such amazing prowess, protect me from diseases.

Dasakam: 28 -- Lakshmi Swayamvaram

garalaM taralaanalaM purastaa jjaladherudvijagaala kaalakuuTam |
amarastutivaada mOda nighno girishastannipapau bhavatpriyaartham || (1)

From the ocean, there first flowed out the kalakuta poison, like a raging fire; Lord Siva, who was delighted by the gods praising him, swallowed it fully in order to please Thee.

vimathatsu suraasureShu jaataa surabhistaamR^iShiShu nyadhaasitradhaaman |
hayaratnamabhuudathebharatnaM dyutaru shchaapsarasaH sureShu taani || (2)

Oh Lord of three abodes ! On further churning of the ocean by the gods and demons, the celestial cow, Surabhi was born and Thou gifted her to the sages. Then came the gem among horses, (Uchairsavas), followed by the gem among elephants, (Iravata); then came the celestial tree, Kalpakavriksha, and after that the celestial damsels or the Apsaras. Thou presented all these to the gods.

jagadiisha bhavatparaa tadaaniiM kamaniyaa kamalaa babhuuva devii |
amalaamavalOkya yaaM vilOlaH sakalO(a)pi spR^ihayaambabhuuva lOkah || (3)

Oh Jagadisa ! Then there appeared, Goddess Mahalakshmi, most charming and attached to Thee alone. Seeing her immaculate beauty, everybody was tempted at heart and wished to possess her.

tvayi dattahR^ide tadaiva devyai tridashendrO maNipiiThikaaM vyataariit |
sakalOpahR^itaabhiShechaniiyai-rR^iShayastaaM shrutigiirbhirabhyaShi~nchan || (4)

To that Goddess, whose heart was given to Thee, Indra, the lord of gods, presented a gem studded throne. Then with the collection of coronation paraphernalia brought by all, the sages poured holy water on her, amidst the chanting of Vedic hymns.

abhiSheka jalaanupaati mugdha tvadapaa~Ngai ravabhuuShitaangavalliim |
maNikuNDala piita chela haara pramukhaistaamamaraadayO(a)nvabhuuShan || (5)

Her slender form, already adorned with Thy charming, sidelong glances, was further beautified with jewel studded earrings, yellow silk garment, necklaces and the like, by the gods after the holy water had been poured on her for coronation.

varaNa srajamaatta bhR^inga naadaaM dadhatii saa kuchakumbha mandayaanaa |
padashi~njitama~njunuupuraa tvaaM kalitavriila vilaasamaasasaada || (6)

Holding the wedding garland, with bees buzzing round, she walked at a slow pace, due to the weight of her pitcher like breasts, toward Thee, accompanied by the tinkling sound of her anklet bells and a shy smile on her face.

girishadruhiNaadi sarvadevaan guNabhaajO(a)pyavimukta dOShaleshaan |
avamR^ishya sadaiva sarvaramye nihitaa tvayyanayaa(a)pi divyamaalaa || (7)

Knowing that all the other gods like Siva and Brahma, though virtuous, were still not blemishless, she offered the divine garland to Thee, who art the eternal embodiment of perfection and charm.

urasaa tarasaa mamaanithainaaM bhuvanaanaaM jananiimananya bhaavaam |
tvadurO vilasattadiikshaNa shrii parivR^iShTyaa paripuShTamaasa vishvam || (8)

Goddess Lakshmi, who is the mother of all the worlds and who is attached to none other than Thee, was instantly embraced by Thee and given a place of honour on Thy breast. At once the whole world was showered with wealth and prosperity, owing to her gracious glances, as she sat radiant on Thy breast.

ati mOhana vibhramaa tadaaniiM madayantii khalu vaaruNii niraagaat |
tamasaH padaviimadaastvamenaamatisammaananayaa mahaasurebhyaH || (9)

Then there appeared the Goddess Varuni, (the presiding deity of liquor), who was extremely intoxicating and alluring. Thou presented her, who was the seat of ignorance, to the great demons, as if it were a gift of a very high order.

taruNaambuda sundarastadaa tvaM nanu dhanvantarirutthitO(a)mburaasheH |
amR^itaM kalashe vahan karaabhyaamakhilaartin hara maarutaalayesha || (10)

Then, indeed, Thou arose from the ocean in the form of Dhanvantari, looking beautiful like a fresh cloud, and carrying the vessel of divine nectar in Thy hands. Oh Guruvayurappa ! May Thou remove all my afflictions.

Dasakam: 29 -- Incarnation as Mohini

udgachChatastava karaadamR^itaM haratsu
daityeShu taanasharaNaananuniya devaan |
sadyastirOdadhitha deva bhavatprabhaavaat
udyatsvayuuThya kalahaa ditijaa babhuuvuH || (1)

Just as Thou wert rising up from the ocean, the demons snatched away the nectar from Thy hands, and the gods were rendered helpless. Thou comforted them and disappeared immediately. Oh God ! Through Thy power of illusion (maya), Thou induced the demons to quarrel among themselves.

shyaamaaM ruchaa(a)pi vayasaa(a)pi tanuM tadaaniiM
praaptO(a)si tungakuchamaNDala bhanguraaM tvam |
piiyuuSha kumbhakalahaM parimuchya sarve
tR^iShNaakulaaH pratiyayustvadurOjakumbhe || (2)

Then Thou assumed the form of a temptress, a dark beautiful mature woman, slightly leaning forward, owing to the weight of her heaving breasts. The demons, abandoning their fight over the vessel of nectar, came running toward Thee, extremely attracted by Thy pitcher-like breasts.

kaa tvaM mR^igaakshi vibhajasva sudhaamimaami-
tyaaruuDharaagavivashaanabhiyaachatO(a)muun |
vishvasyate mayi kathaM kulaTaa(a)smi daityaaH
ityaalapannapi suvishvasitaanataaniH || (3)

The demons openly wondering about this deer eyed beauty, entreated Thee, in that Mohini form to apportion the nectar among them. Thou, teasingly reminded them that Thou wert a harlot, a woman of loose conduct, and wondered how they could trust Thee but this flippant reply only boosted their faith in Thee.

mOdaat sudhaakalasha-meShu dadatsu saa tvaM
dushcheShTitaM mama sahadhvamiti bruvaaNaa |
pankti prabheda viniveshita deva daityaa
liilaavilaasa gatibhissamadaassudhaaM taam || (4)

The demons joyfully gave the vessel of nectar to Thee in the form of Mohini. Thou, cautioning them to bear with Thy whimsical behaviour, made the gods and demons sit in separate rows and began serving the nectar only to the gods. The demons entranced by Thy seductive walk and movements, sat quietly.

asmaasviyaM praNayiniityasureShu teShu

jOShaM sthiteShvatha samaapya sudhaaM sureShu |
tvaM bhaktalOkavashagO nijaruupametya
svarbhaanumardhaparipiita sudhaM vyalaaviiH || (5)

While the demons sat silent, believing that she (Mohini), loves them, Thou, who loves Thy devotees, distributed the nectar fully among the gods, and assuming Thy own form, cut off the head of Rahu (Swarbhanu), who had half drunk the nectar.

tvattaH sudhaaharaNayOgyaphalaM pareShu
datvaa gate tvayi suraiH khalu te vyagR^ihNan |
ghOre(a)tha muurchChati raNe balidaityaamaayaa-
vyaamOHITE suragaNe tvamihaaviraasiiH || (6)

After punishing the demons thus for snatching the vessel of nectar from Thee, Thou went away. A pitched battle then took place between the demons and gods. At the height of this terrible war, the hosts of gods were rendered unconscious by the delusive tactics of the demon Bali; so Thou manifested Thyself in their midst.

tvaM kaalanemimatha maalimukhaanjaghantha
shakrO jaghaana balijambhavalaaN sapaakaan |
shuShkaardra duShkaravadhe namuchau cha luune
phenena naaradagiraa nyaruNO raNaM tvam || (7)

Then Thou killed Kalanemi, Mali and others, while the lord of gods, Indra, killed Paka, Bali, Jambha and Vala. Namuchi, who could not be killed with anything dry or wet was destroyed with foam from the sea. Then at Sage Narada's request, Thou stopped the war.

yOShaa vapurdanujamOhanamaahitaM te
shrutvaa vilOkana kutuuhalavaan maheshaH |
bhuutaissamaM girijayaa cha gataH padaM te
stutvaa(a)braviidabhimataM tvamathO tirOdhaaH || (8)

Learning about the female form Thou took to tempt the demons, Lord Siva, curious to see Thy Mohini form, came to Thy abode with his attendants, the Bhutaganas, and Parvati Devi, and having praised Thee, expressed his desire to Thee. At this, Thou vanished.

aaraamasiimani cha kandukaghaataliilaa-
lOlaayamaana nayanaaM kamaniiM manOj~naam |
tvaameSha viikshya vigaladvasanaaM manObhuu-
vegaadanangaripuranga samaalilinga || (9)

Then, espying Thee in the precincts of a garden, as an attractive damsel, with eyes flitting in the act of playing with a ball and with garments slipping down, Lord Siva, who was the enemy of Cupid, became extremely infatuated and passionately embraced Thee.

bhuuyO(a)pi vidrutavatiimupadhaavya devO
viirya pramOksha vikasatparamaarthabOdhaH |
tvanmaanitastava mahatvamuvaacha devyai
tattaadR^ishastvamava vaataniketanaatha || (10)

When Mohini, freed herself from Lord Siva's grasp and ran, he pursued her again.. On the discharge of his virile fluid, the truth dawned on him and he came to his senses. He who was revered by Thee, sang Thy praises and extolled Thy glory to Parvati Devi and others. Oh Guruvayurappa ! May Thou of such glory, save me.

Dasakam: 30 -- The Vaamana Incarnation

shakreNa sanyati hatO(a)pi balirmahaatmaa
shukreNa jiiivitatanuH kratuvarhdhitOShmaa |
vikraantimaan bhayaniliina suraaM trilOkiiM
chakre vashe sa tava chakramukhaadabhiitaH || (1)

The demon Bali, though killed in battle by Indra, was brought back to life by Sukra, the preceptor of the demons. By performing many sacrifices, he acquired more power and conquered the three worlds, without fear of Thy disc; the gods ran away and hid themselves in fear from him.

putraarti darshana vashaadaditirviShaNNaa
taM kaashyapaM nijapatiM sharaNaM prapannaa |
tvatpuujanaM taduditaM hi payOvrataakhyaM
saa dvaadashaahamacharattvayi bhaktipuurNaa || (2)

Aditi, the mother of the gods was heartbroken at the sight of her sons, living in fear and sorrow. She beseeched her husband, Kasyapa, for help and by his advice, observed the best form of worship to Thee, called Payovrata, lasting for twelve days with complete and staunch devotion.

tasyaavadhau tvayi niliinamateramuShyaaH
shyaamashchaturbhujavapuH svayamaaviraasiiH |
namraaM cha taamiha bhavattanayO bhaveyaM
gOpyaM madiikshaNamiti pralapannayaasiiH || (3)

When the vrat was duly concluded, Thou, appeared before Aditi, (who was still immersed in Thee), four-armed and of a dark blue colour in form. As she prostrated before Thee, Thou promised to be born as her son, but cautioned her to keep Thy revelation a secret, and then Thou vanished.

tvaM kaashyape tapasi sannidadhattadaaniiM
praaptO(a)si garbhamaditeH pranutO vidhaatraa |
praasuuta cha prakaTa vaiShNavadivya ruupaM
saa dvaadashii shravaNa puNyadine bhavantam || (4)

Then embedding Thyself in Kasyapa's seed born of penance, Thou wert conceived in Aditi's womb and wert praised by Brahma. On the auspicious Sravana Dwadasi day, Aditi, gave birth to Thee, manifested in divine Vaishnava form.

puNyaashramaM tamabhivarShati puShpavarShai-
rharShaakule surakule kR^itatuuryaghOShe |
badhvaa(a)~njaliM jaya jayeti nutaH pitR^ibhyaam
tvaM tatksaNe paTutamaM vaTuruupamaadhaaH || (5)

The gods exceedingly delighted, sounded auspicious instruments and showered flowers over the sacred hermitage. While the parents stood with folded hands praising Thy glory repeatedly and heralding Thy victory, Thou instantly assumed the form of a dwarf, a competent Brahmachari, well-versed in the Vedas.

taavatprajaapatimukhairupaniiya mau~njii-
daNDaajinaakshavalayaadibhirarchyamaanaH |
dediiyamaanavapuriisha kR^itaagnikaarya-
stvaM praasthithaa baligR^ihaM prakR^itaashvamedham || (6)

Oh Lord ! Then and there, Thy father Kasyapa Prajapati, performed all the ceremonial rites from birth to thread ceremony; Thou wert offered the Mounji grass, the Danda or stick, the deerskin, the Akshamala, or string of beads and so on; adorned by all these and shining with divine splendour, Thou completed the rites of the sacrificial fire, and proceeded to the house of Bali where he was performing the horse sacrifice.

gaatreNa bhaavimahimOchitagauravaM praag-
vyaavR^iNvateva dharaNiiM chalayannayaasiiH |

ChatraM parOShmatiraNaarthamivaadadhaanO
daNDaM cha daanavajaneShviva sannidhaatum || (7)

Though dwarflike in form, Thy dignified gait seemed to forecast the magnificent form Thou wert to assume in the future, by the movement of Thy body shaking the earth at every step; Thy umbrella, seemed to be held to ward off the enemy fire and Thy stick, as if to strike down the demons with it.

taaM narmadOttarataTe hayamedhashaala-
maaseduShi tvayi ruchaa tava ruddhanetraIH |
bhaasvaan kimeSha dahanO nu sanatkumaarO
yOgii nu kO(a)yamiti shukramukhaiH shashanke || (8)

As Thou approached the site of the horse sacrifice, situated on the northern bank of the river Narmada, the dazzling brilliance of Thy form, blinded Sukra and other sages and they wondered aloud, who this could be, whether Thou wert the Sun or Fire or the sage Sanatkumara.

aaniitamaashu bhR^igubhirmahasaabhibhuutai-
stvaaM ramyarupamasuraH pulakaavR^itaangaH |
bhaktyaa sametya sukR^itii pariNijya paadau
tattOyamanvadhR^ita muurdhani tiirthatiirtham || (9)

Sage Bhṛigu (Sukracharya) and his clan, who were bedazzled by Thy radiance, hastily welcomed Thee; the blessed demon king, Bali, who was overwhelmed with ecstasy, on seeing Thy lustrous form, approached Thee and washing Thy feet reverently, sprinkled that sacred water, which having touched Thy feet, was now holiest of all, on his head.

prahlaadavamshajatayaa kratubhirdvijeShu
vishvaasatO nu tadidaM ditijO(a)pi lebhe |
yatte padaambu girishasya shirO(a)bhilaalyaM
sa tvaM vibhO gurupuraalaya paalayethaaH || (10)

The sacred water flowing from Thy feet, adorns the head of Lord Siva. Although a demon by birth, Bali, was fortunate enough to have it sprinkled on his head, perhaps due to his being born in the dynasty of Prahlada, or due to his sacrifices or because of his faith in Brahmins. Oh Guruvayurappa, May Thou of such glory, save me.

Dasakam: 31 -- The Humbling of Bali

priityaa daityastava tanumahaH prekshaNaat sarvathaa(a)pi
tvaamaaraadhyannajita rachayanna~njaliM sa~njagaada |
mattaH kiM te samabhilaShitaM viprasuunO vada tvaM
vyaktaM bhaktaM bhavanamavaniM vaa(a)pi sarvaM pradaasye || (1)

Oh Thou of Invincible Form ! The demon Bali, who was overcome by devotion on seeing Thy radiant form, worshipped Thee in every way possible and then with folded hands, requested Thee, in the form of a Brahmin boy, to ask for whatever Thou wished, be it food or a house or a piece of land or all these put together, and promised that he was willing to give anything.

taamakshiiNaaM baligiramupaakarNya kaaruNyapuuraNO-
(a)pyasyOtsekaM shamayitumanaa daityavamshaM prashamsan |
bhuumiM paadatrayaparimitaaM praarthayaamaasitha tvaM
sarvaM dehiiti tu nigadite kasya haasyaM na vaa syaat || (2)

Hearing these generous words of Bali, Thou who art full of mercy, but still wishing to curb his pride, praised the demon clan profusely and requested him for three feet of land, measured by Thy paces alone, adding playfully that it would become a laughing matter, if Thou asked him to give all that was his.

vishveshaM maaM tripadamiha kiM yaachase baalishastvaM

sarvaaM bhuumiM vR^iNu kimamunetyaalapattvaaM sa dR^ipyan |
 yasmaaddarpaat tripadaparipuuryakshamaH kshepavaadaan
 bandhaM chaasaavagamadatadarhO(a)pi gaaDhOpashaantyai || (3)

Swollen with pride, Bali ridiculed Thee for being a silly fool, asking for only three feet of land, when he, as lord of the universe, could give so much more, and prodded Thee to ask for the whole earth. It was this vanity of Bali, which brought about his downfall, and made it impossible for him to fulfil his promise of giving those three feet of land. For the complete humbling of this pride, he had to suffer ignominy of bondage, though not entirely justified.

paadatrayyaa yadi na muditO viShTapairnaapi tuShye-
 dityukte(a)smin varada bhavate daatukaame(a)tha tOyam |
 daityaacharyastava khalu pariikshaarthinaH preraNaattaM
 maa maa deyaM harirayamiti vyaktamevaababhaaShe || (4)

Oh Varada ! Thou pointed out to him that one who is not satisfied with three feet of land will not be happy even with the gift of three worlds. As Bali prepared to honour his promise to Thee with the ritual of offering water, his preceptor, Sukra, inwardly impelled by Thee, (as Thou wished to test Bali's sincerity), cautioned him openly, from making this gift, as Thou wert none other than Hari, himself. (Here the name Hari which is a synonym of Vishnu, also aptly conveys the meaning of one who has come to appropriate everything).

yaachatyevaM yadi sa bhagavaan puurNakaamO(a)smi sO(a)haM
 daasyaamyeva sthiramiti vadan kaavyashaptO(a)pi daityaH |
 vindhyaavalyaa nijadayitayaa dattapaadyaaya tubhyaM
 chitraM chitraM sakalamapi saH praarpayattOyapuuvam || (5)

To this word of warning, by his preceptor, the demon replied with determination, that even if this was the lord himself, who had entreated him thus, he would be fulfilled of all desire, and hence he would keep his word. Thereupon, although cursed by Sukracharya, he symbolically dedicated all that was his, to Thee, after his wife, Vindhyavali, had offered the water for washing Thy feet. That was indeed the wonder of wonders.

nissandehaM ditikulapatau tvayyasheShaarpaNaM tat
 vyaatanvaane mumuchurR^iShayaH saamaraaH puShpavarSham |
 divyaM ruupaM tava cha tadidaM pashyataaM vishvabhaajaa-
 muchchairuchchairavR^idhadavadhiikR^itya vishvaaNDabhaaNDam || (6)

When the lord of the Diti clan, thus dedicated all his belongings to Thee, without any room for doubt or misgiving, the sages along with the gods showered flowers on Thee. While the entire world was watching, Thy divine dwarf-like form, grew to phenomenal dimensions, spanning the entire cosmos and beyond, until Thy feet touched Brahma's abode, Satyaloka.

tvatpaadaagraM nijapadagataM puNDariikOdbhavO(a)sau
 kuNDiitOyairasichadapunaadyajjalaM vishvalOkaan |
 harShOtkarShaata subahu nanR^ite khecharairutsave(a)smin
 bheriinnighnan bhuvanamacharajjaambavaan bhaktishaalii || (7)

Brahma, the lotus-born, washed Thy feet with the water from his sacred bowl, when they touched his abode of Satyaloka and this holy water, purified all the worlds. On this festive occasion, the inhabitants of the heavens, danced with joy; Thy devotee, Jambavan, went round the world, sounding his drum in jubilation.

taavaddaityaastvanumatimR^ite bharturaarabdhayuddhaaH
 devOpetairbhavadanucharaisangataa bhangamaapan |
 kaalaatmaa(a)yaM vasati puratO yadvashaat praagjitaaH smaH
 kiM vO yuddhairiti baligiraa te(a)tha paatalamaapuH || (8)

Oh Lord ! Then the demons started a battle against Thee, without the consent of their lord, Bali, and were defeated by Thy attendants and the gods, who had joined them. Then Bali, restrained them, reminding them that the embodiment of Time,

(Thou), by whose grace they had succeeded earlier was now manifest before them and hence their conflict was of no avail. Hearing these words, the demons retired to the nether world.

paashairbaddhaM patagapatinaa daityamuchchairavaadii-
staarttiyiikaM disha mama padaM kiM na vishveshvarO(a)si |
paadaM muurdhni praNaya bhagavannityakampaM vadantaM
prahlaadastaM svayamupagatO maanayannastaviittvaam || (9)

Then, in a loud voice, Thou sarcastically, asked Bali, who was tied with ropes by the lord of birds, Garuda, to give Thee the space for placing Thy third step, as he was the lord of the universe. To this, Bali, without any hesitation or tremor, requested Thee to place Thy foot on his head. At that time Prahlada appeared there in person and commending Bali, for his dedication, sang Thy praises.

darpoChChittyai vihitamakhilaM daitya siddhO(a)si puNyai-
rIOkaste(a)stu tridivavijayii vaasavatvaM cha pashchaat |
matsaayujyaM bhaja cha punarityanvagR^ihNaabaliM taM
vipraissantaanitamakhavaraH paahi vaataalayasha || (10)

Then addressing the lord of demons, Thou explained to him that all this was done to destroy his pride. Thou blessed him saying that owing to his good deeds, he had been liberated; that he would reach the world beyond heaven; that he would attain a status equal to that of Indra; and that he would finally be merged in Thee. With these words, Thou had the interrupted sacrifices completed by the Brahmins. Oh Guruvayurappa ! Please protect me.

Dasakam: 32 -- The Fish Incarnation

puraa hayagriiva mahaasureNa ShaShThaantaraantOdyadakaNDakalpe |
nidrOnmukha brahma mukhaaddhR^iteShu vedeshvadhitsaH kila matsyaruupam || (1)

Very long ago, during the second deluge, at the end of the sixth Manwantara, the great demon Hayagreeva, stole the Vedas from the mouth (meaning the mind and memory) of Brahma, who was about to fall asleep. In order to retrieve the Vedas, Thou wished to assume the form of a fish.

satyavratasya dramilaadhibharturnadiijale tarpayatastadaaniim |
karaa~njalau sanjvalitaakR^itistvamadR^ishyathaaH kashchana baalamiinaH || (2)

Thou manifested as a small, radiant fish, within the cupped palms of King Satyavrata, of Dramida, just as he was offering libations to his ancestors in the waters of the river.

kshiptaM jale tvaaM chakitaM vilOkya ninye(a)mbu paatreNa muniH svageham |
svalpairahObhiH kalashiiM cha kuupaM vaapiiM sarashchaanashiShe vibhO tvam || (3)

Oh Thou Omnipresent One ! Seeing Thee trembling as if in fear, when put back in the water, the royal sage took Thee home in his water bowl; in a few days time Thou grew in size to fill the water bowl and then to the size of a well, still again to the size of a tank and finally Thou wert big enough to fill a lake.

yOgaprabhaavaadbhavadaaj~nayaiva niitastatastvaM muninaa payOdhim |
pR^iShTO(a)munaa kalpadidR^ikshumenaM saptaahamaasveti vadannayaasiiH || (4)

Then at Thy own behest, the sage, by his yogic power, took Thee to the ocean. Perceiving that this fish form was a divine incarnation of Thine, the sage wished to see the deluge and requested Thy consent. Asking him to wait for seven days, Thou vanished.

praapte tvadukte(a)hani vaaridhaaraa pariplute bhuumitale muniindraH |
saptarShibhiH saardhamapaaravaari NyudghuurNamaanaH sharaNaM yayautvaam || (5)

As promised by Thee, on the seventh day, the rains came and the entire earth was submerged in the waters of the deluge. The royal sage, along with the Saptharshis, being tossed and turned in the boundless waters, took refuge in Thee.

dharaantvadaadeshakariimavaaptaaM nauruupiNiimaaruruhustadaa te |
tatkampakampreShu cha teShu bhuyaya stvamambudheraavirabhuurmahiiyaan || (6)

Then by Thy command, the earth came there in the form of a boat and they climbed on to it, still trembling and frightened by the tossing and rolling of the boat. Then Thou appeared before them from the ocean in the form of a big fish.

jhaShaakR^itiM yOJanalakshadiirghaaM dadhaanamuchchaistara tejasaM tvaam |
niriikshya tuShTaa munayastvaduktyaa tvattungashR^iR^inge taraNiM babandhuH || (7)

Seeing Thy fish form which was one lakh yojanas in length and exceedingly brilliant the sages were overjoyed and obeying Thy instruction, tied the boat to Thy lofty horn.

aakR^iShTa naukO munimaNDalaaya pradarshayan vishvajagadvibhaagaan |
samstuuyamaanO nR^ivareNa tena j~naanaM paraM chOpadishannachariiH || (8)

Thou towed the boat in the flood waters, showing the group of sages all parts of the world, and roamed about, teaching the renowned sage the supreme knowledge of Self, while he was singing Thy praises.

kalpaavadhau saptamuniin purOvat prasthaapya satyavratabhuumipaM tam |
vaivasvataakhyaM manumaadadhaanaH krOdhaaddhayagriivamabhidrutO(a)bhuhH || (9)

As the kalpa neared its end, Thou reinstalled the seven sages in their respective places and appointed King Satyavrata as Vaivaswatha Manu for the next Manvantara. Then with rage, Thou went after Hayagreeva.

svatungashR^ingakshata vakshasaM taM nipaatyaa daityaM nigamaan gR^ihiitvaa | viri~nchaye priitahR^ide
dadaanaH prabha~njanaagaarapate prapaayaaH || (10)

With Thy lofty horn, Thou tore apart the demon's breast, struck him down and retrieved the Vedas. Thou presented them to Brahma, who was filled with joy. Oh Gurvayurappa ! May Thou protect me.

Dasakam: 33 -- The Ambarisha Episode

vaivasvataakhya manuputra nabhaaga jaata-
naabhaaganaamaka narendra sutO(a)mbariiShaH |
saptaarNavaavR^ita mahiidayitO(a)pi reme
tvatsangiShu tvayi cha magnamanaassadaiva || (1)

Vaivaswatha Manu's son Nabhaga, had a son called Naabhaaga, who was a great king. His son Ambareesha. was ruling over the earth surrounded by seven oceans. He was very pious and devout and always engaged in meditating on Thee and Thy devotees.

vatpriitaye sakalameva vitanvatO(a)sya
bhaktyaiva deva nachiraadabhR^itaaH prasaadam |
yenaasya yaachanamR^ite(a)pyabhirakshaNaarthaM
chakraM bhavaan pravitataara sahasradhaaram || (2)

Oh Lord ! Since he was such a staunch devotee of Thine, who had dedicated everything to please Thee, Thou wished to bless him in a fitting manner. So Thou gifted him Thy disc with a thousand sharp edges, for his protection, although he did not ask for it.

sa dvaadashiivratamathO bhavadarchanaarthaM
varShaM dadhau madhuvane yamunOpakaNThe |
patnyaa samaM sumanasaa mahatiiM vitanvan

puujaaM dvijeShu visR^ijan pashuShaShTikOTim || (3)

He lived in Madhavana, near the bank of the river Yamuna, for a whole year, along with his virtuous wife, and observed the Ekadasi fast, and the Dwadasi rites, to propitiate Thee. As a part of this worship he gave away sixty crores of cows to brahmins.

tatraatha paaraNadine bhavadarchanaante
durvaasasaa(a)sya muninaa bhavanaM prapede |
bhOktuM vR^itashcha sa nR^ipeNa paraarti shiiO
mandaM jagaama yamunaaM niyamaanvidhaasyan || (4)

On the day of breaking the fast, at the close of this worship, Sage Durvasa came to the palace and was invited by the king to partake of the food at the close of the rites. The sage who had a natural inclination to put others to hardship, went to the river Yamuna at a leisurely pace to perform his customary ablutions.

raaj~naa(a)tha paaraNamuhurta samaapti khedaa-
dvaaraiva paaraNamakaari bhavtpareNa |
praaptO munistadatha divya dR^ishaa vijaanan
kshipyan krudhOddhR^itajaTO vitataana kR^ityaam || (5)

As the auspicious time for breaking the fast was about to end, the king, though troubled at heart, broke his fast by sipping only water, out of devotion to Thee. The sage, coming to know of this, by his divine vision, returned and abused the king with harsh words and then, tearing his matted hair, with rage, created a wicked deity called Kritya, to destroy the king.

kR^ityaaM cha taamasidharaaM bhuvanaM dahantii-
magre(a)bhiviikshya nR^ipatirna padaachchakampe |
tvadbhaktabaadhamabhiviikshya sudarshanaM te
kR^ityaanalaM shalabhayan munimanvadhaaviit || (6)

Even when that evil spirit, with sword in hand, advanced toward him, scorching everything in its way, the king stood rooted to his post. Seeing the king's agony, Thy divine disc, Sudarsana, instantly burnt that terrible deity by its own fire like a moth is destroyed and started chasing the sage.

dhaavannasheSha bhuvaneShu bhiyaa sa pashyan
vishvatra chakramapi te gatavaan viri~ncham |
kaH kaalachakramatilanghayatiityapaastaH
sharvaM yayau sa cha bhavantamavandataiva || (7)

The sage fled in terror, to all the worlds but everywhere he saw the disc pursuing him relentlessly; he entreated Brahma to save him but Brahma drove him away with the plea that the wheel of time could not be superceded; he approached Lord Siva, but he too pleaded helplessness and saluted Thee.

bhuuyO bhavannilayametya muniM namantaM
prOche bhavaanahamR^iShe nanu bhaktadaasaH |
j~naanaM tapashcha vinayaanvitameva maanyaM
yaahyambariiSha padameva bhajeti bhuuman || (8)

Then Oh Lord ! The sage came to Thy abode Vaikunta, and prostrated before Thee. Thou claiming to be the servant of Thy devotees, advised him that knowledge and penance deserved respect only when combined with humility and therefore, he should take refuge in the feet of Thy devotee, Ambareesha himself.

taavatsametya muninaa sa gR^ihiitapaadO
raajaa(a)pasR^itya bhavadastramasavaanauShiit |
chakre gate muniradaadakhilaashiShO(a)smai
tvadbhaktimaagasi kR^ite(a)pi kR^ipaaM cha shamsan || (9)

At once the sage fell at the king's feet; the king, stepping back, prayed to Thy divine weapon and the disc, pacified by that, vanished. The sage praised his devotion to Thee and his compassionate nature even toward those who had harmed him and conferred all his blessings on him.

raajaa pratiikshya munimekasamaa-manaashvaan
sambhOjya saadhu tamR^iShiM visR^ijan prasannam |
bhuktvaa svayaM tvayi tatO(a)pi dR^iDhaM ratO(a)bhuu-
tsaayujyamaapa cha sa maaM pavanasha paayaaH || (10)

The king who was waiting for the sage for a whole year, without partaking any food, fed him a sumptuous feast and bade him farewell; the sage left with full satisfaction. The king took food only after that. His devotion to Thee increased more than ever before and in due time he was granted salvation and was fully merged in Thee. Oh Guruvayurappa ! May Thou of such a divine nature, save me.

Dasakam: 34 -- Incarnation as Sri Rama - 1

giirvaaNairarthyamaanO dashamukhanidhanaM kOsaleShvR^ishyashR^inge
putriiyaamiShTimiShTvaa daduShi dasharathakshmaabhR^ite paayasaagryam |
tadbhuktyaa tatpurandhriiShvapi tisR^iShu samaM jaatagarbhaasu jaatO
raamastvaM lakshmaNena svayamatha bharatenaapi shatrughna naamnaa || (1)

The sage Rishyasringa, performed the Putrakameshti sacrifice in Kosala, on behalf of king Dasaratha, who desired to have children, and offered the king that potent payasa, or milk preparation arising from the sacrificial fire. The king's three wives shared and ate it all between themselves and all three became pregnant at the same time. Thou, who had been entreated by the gods to destroy Ravana, Thyself incarnated as Rama, and along with Lakshmana, Bharata and Satrugna, took birth there.

kOdaNDii kaushikasya kratuvaramavituM lakshmaNenaanuyaato
yaato(a)bhuustaataavaachaa munikathita manudvandvasaantaadhva khedaH |
nR^iNaam traaNaaaya baaNairmuni vachanabalaat taaTakaam paaTayitvaa
labdhvaa(a)smaadastra jaalaM munivanamagamO deva siddhaashramaakhyam || (2)

Oh Lord ! Upholding Thy father's word, Thou, carrying the bow Kodanda, went along with Lakshmana, to guard the noble sacrifice of sage Viswamitra. The sage taught Thee two mantras to remove Thy fatigue. At the sage's behest, Thou tore apart the demoness Tataka with arrows for the protection of the people. Having acquired from the sage, the host of divine missiles, Thou reached Siddhasrama, the hermitage of the sage.

maariichaM draavayitvaa makhashirasi sharairanyarakshaamsi nighnan
kalyaaM kurvannahalyaaM pathi padarajasaa praapya vaidehageham |
bhindaanashchaandrachuuDaM dhanuravanisutaamindiraameva labdhvaa
raajyaM praatiShThathaastvaM tribhirapi cha samaM bhraatR^iviraissadaaraiH || (3)

When the sacrifice began, Thou drove away Mareecha with Thy arrows and killed other Rakshasas. On the way to Videha, from there, Thou liberated Ahalya, (who had been cursed to become a stone by her husband, sage Gautama), with the dust of Thy feet and blessed her. Reaching the palace of Videha, and breaking the bow of Lord Siva there, Thou won the hand of Sita, daughter of the earth, (and in reality the incarnation of Goddess Lakshmi), and married her. Then along with Thy three brothers, who were married to the three sisters of Sita, Thou set out to Thy kingdom, accompanied by the four new brides.

aarundhaane ruShaandhe bhR^igukulatilake sankramayya svatejO
yaate yaato(a)syayOdhyaaM sukhamiha nivasan kaantayaa kaantamuurte |
shatrughnenaikadaa(a)thO gatavati bharate maatulasyaadhi vaasaM
taataarabdhO(a)bhiShekastava kila vihataH kekayaadhiisha putryaa || (4)

Oh Lord of Lustrous Form ! On the way home, Thou encountered Parasurama, the jewel of the Bhriгу clan, who blinded by anger, waged a battle with Thee; losing the battle he surrendered his lustre to Thee. Thou reached Ayodhya and lived happily

with Thy dear wife. Then once, when Bharata had gone to his uncle's house, along with Satrugna, Thy father made arrangements for Thy coronation but was stopped by Thy step-mother, Kaikeyi (daughter of the king of Kekayas).

taatOktyaa yaatukaamO vanamanuja vadhuusanyutashchaapadhaaraH
pauraanaarudhya maarge guhanilayagatastvaM jaTaachiiradhaarai |
naavaa santiirya gangaamadhi padavi punastam bharadvaajamaaraa-
nnaatvaa tadvaakyahetOratisukhamavasashchitrakuuTe giriindre || (5)

In accordance with Thy father's orders, Thou, taking bow and arrow in hand, and in the company of Thy brother and Thy wife, set out to the forest. Restraining the citizens of Ayodhya from following Thee to the forest, and sending them back home, Thou came to the house of Guha. (the boatman). Here donning matted hair and garments made of bark, Thou wert ferried across the river Ganges by Guha, and meeting Sage Bharadwaja nearby, paid Thy respects to him. Following his advice, Thou lived very happily on the lofty Chitrakuta. Mountains.

shrutvaaputraartikhinnaM khalu bharatamukhaat svarga yaataM svataataM
taptO datvaa(a)mbu tasmai nidadhitha bharate paadukaaM mediniiM cha |
atriM natvaa(a)tha gatvaa vanamati vipulaM daNDakaM chaNDakaayaM
hatvaa daityaM viraadhaM sugatimakalayashchaaru bhOH shaarabhangiim || (6)

Oh Lord ! From Bharata, (who came there to beg Thee to return home), Thou came to know that Thy father had passed away, heartbroken by Thy separation. Full of sorrow Thou offered libations of water to his departed soul and pacifying Bharata, entrusted Thy sandals and Thy kingdom to him to rule over till Thy return. Then after paying obeisance to Sage Atri, Thou entered the wide, dense forest of Dandaka, killed the ferocious demon Viradha there, and granted salvation to Sage Sarabhanga, witnessing his peaceful and happy end.

natvaa(a)gastyam samastaasharanikara sapatraakR^itiM taapasebhyah
pratyashrauShiiH priyaiShii tadanu cha muninaa vaiShNave divyachaape |
brahmaastre chaapi datte pathi pitR^isuhR^idaM viikshya bhuuyO jaTaayuM
mOdaad gOdaataTaante pariramasi puraa pa~nchavaTyaaM vadhuuTyaa || (7)

Thou, who wished to protect the sages, took a pledge to annihilate the entire host of rakshasas, and then bowing down to sage Agastya, Thou received from him the divine bow of Vishnu, the missile of Brahma and other weapons. On setting out from there, Thou wert happy to meet on the way, Thy father's friend, Jatayu, the eagle. From then on, Thou lived happily with Thy wife at Panchavati, on the banks of the river, Godavari.

praaptaayaaH shuurpaNakhyaa madanachaladhR^iterarthanairnissahaatmaa
taaM saumitrau visR^ijya prabalatamaruShaa tena nirluuna naasaam |
dR^iShTvainaaM ruShTachittaM kharamabhipatitaM duuShaNaM cha trimuurdhaM
vyaahimsiiraasharaanapyayuta samadhikaaM statkshaNaadakshatOShmaa || (8)

Oh Lord of Indestructible Might ! Unable to tolerate the harassment of the love-sick demoness Surpanaka, who besought Thee, frequently, Thou instructed Lakshmana to deal with her suitably, and he, overcome by anger, cut off her nose. Seeing her disfigured face, the demons, Khara, Dooshana and Trisiras, filled with rage, came to attack Thee, but Thou destroyed them along with more than a ten thousand demons, instantly.

sOdaryaa prOktavaartaavivasha dashamukhaadiShTa maariichamaayaa-
saarangaM saarasaakshyaa spR^ihitamanugataH praavadhiirbaaNaghaatam |
tanmaayaakranda niryaapita bhavadanujaaM raavaNastaamaahaarShii-
ttenaarttO(a)pi tvamantaH kimapi mudamadhaastadvadhOpaaya laabhaat || (9)

Coming to know from his sister, Surpanaka, all that had transpired, Ravana, full of rage for his sister's condition and filled with lust for Sita, on hearing of her beauty from his sister, wished to abduct her. So he ordered Mareecha, to assume the form of a golden deer, and wander near the hermitage of Rama. The lotus-eyed Sita, wished to have that deer and Thou went in pursuit and killed it with Thy arrows. At that time, Mareecha, let out a painful cry, imitating Thy voice, and calling out to Lakshmana and Sita, as if Thou wert in danger. Hearing Thy pitiful cry and not realising that this was a deception, Sita, forced Lakshmana, to

go to Thy help, leaving her alone in the hermitage. Ravana, using this opportunity, abducted Sita and took her away. Though unhappy, Thou wert secretly glad to have got a motive for Ravana's destruction.

bhuuyastanviiM vichinvannahR^ita dashamukhastvadvadhuuM madvadhene-
tyuktvaa yaate jaTaayau divamatha suhR^idaH praatanOH pretakaaryam |
gR^ihNaanaM taM kabandhaM jaghanitha shabariiM prekshya pampaataTe tvaM
sampraaptO vaatasuunuM bhR^ishamuditamanaaH paahi vaataalayesha || (10)

Then, going in search of the slim and delicate Sita, Thou met the dying Jatayu, whose wings had been cut off by Ravana, when he tried to save her, from the latter's clutches. After informing Thee, of this, he died and Thou cremated him and performed his funeral rites as he had been Thy father's friend. Then Thou killed demon Kabandha, who attacked Thee on the way. Later meeting Thy devotee, Sabari, on the banks of the river Pampa, Thou granted her salvation. Then coming across, Thy greatest devotee, Hanuman, the son of Vayu, Thou wert overjoyed. Oh Guruvayurappa ! May thou of such great exploits, protect me.

Dasakam: 35 -- Incarnation as Sri Rama - 2

niitassugriivamaitriiM tadanu hanumataa dundubheH kaayamuchchaiH
kshiptvaanguShThena bhuuyO luluvitha yugapatpatriNaasapta saalaan |
hatvaa sugriiva ghaatOdyata-matulabalaM vaalinaM vyaajavR^ittyaa
varShaavelaamanaiShiirviraha taralitastvaM matangaashramaante || (1)

Through Hanuman's efforts Thou struck up a friendship with Sugreeva, and entered into a pact with him to help Thee find Sita, in return for Thy killing Vaali and installing Sugreeva as the king of his land. In order to gain his confidence, Thou lifted aloft the body of Dundubhi, with Thy toe and made it fall several miles away; besides, Thou, pierced through seven Sala trees, with one arrow, in a single attempt. Then Thou killed Vaali, of matchless might, by unfair means, standing hidden behind a tree, as he wanted to destroy Thy friend Sugreeva. Then Thou spent the rainy season at the hermitage of sage Matanga, full of grief and distress at being separated from Thy beloved Sita.

sugriiveNaanujOktyaa sabhayamabhiyataa vyuuhitaaM vaahiniiM taa-
mR^ikshaaNaaM viikshya dikshu drutamatha dayitaamaargaNaayaavanamraam |
sandeshan~nchaanguliiyaM pavanasutakare praadishO mOdashaalii
maarge maarge mamaarge kapibhirapi tadaa tvatpriyaa saprayaasaiH || (2)

Sugreeva, who was spending his time in worldly pleasures, was threatened by Lakshmana, with dire consequences, for not keeping his word of helping Thee to find Sita. Alarmed by Lakshmana's threats, he ordered his army of monkeys to get ready for the search of Sita, in all directions. Happy at this development, Thou gave Thy message and Thy ring to Hanuman and then the monkeys, determinedly, went looking for Thy beloved, in all directions.

tvadvaartaa karNanOdyadgarudurujuvasampaati sampaativaakya-
prOttiirNaarNOdhirantarnagari janakajaaM viikshya datvaanguliiyam |
prakshudyOdyaanamakshakshapaNachaNaraNaH sODhabandhO dashaasyaM
dR^iShTvaa pluShTvaa cha lankaaM jhaTiti sa hanumaanmauliratnaM dadau te || (3)

Coming to know of Thy plight, Sampathi, whose newly-fledged wings helped him fly very high and fast, informed the monkeys of Sita's whereabouts, before flying away. By that information, Hanuman leaped across the ocean and located Sita in a garden (kept a prisoner by demonesses), in the city of Lanka.. He gave her Thy message and ring, and destroying that garden called Asokavana, engaged in a battle with Aksha Kumara and killed him. Bearing the insult of being tied up with ropes and taken to the court of Ravana, confronted the evil Rakshasa, and then set fire to Lanka. Then returning home speedily, he gave Thee the crest jewel, Choodamani, sent by Sita..

tvaM sugriivaangadaadi prabala kapichamuu chakra vikraantabhuumii-
chakrO(a)bhikramya paarejaladhi nishicharendraaanujaa shriiyamaaNah |
tatprOktaaM shatruvaartaaM rahasi nishamayan praarthanaapaarthya rOSha-
praastaagneyastra tejastrasadudadhigiraa labdhavaan madhyamaargam || (4)

Thou marched toward the seashore, along with the mighty monkey army, headed by stalwarts like Sugreeva, Angada and others, spread out all over the land. The Rakshasa king's brother, Vibhishana, sought shelter at Thy feet. He apprised Thee of secret information about Thy enemy. When Varuna, the lord of the ocean, spurned Thy request for a passage through it, Thou threatened him with the missile of fire; trembling with fear, he acceded to Thy request and provided a pathway for Thee, through the middle of the ocean.

kiishairaashaantarOpaahR^ita giri nikaraissetumaadhaapya yaatO
yaatuunyaamardya damShTraanakhashikharishilaa saalashastraiH svasainyaiH |
vyaakurvan saanujastvaM samarabhuvu paraM vikramaM shakrajetraa
vegaannaagaastrabaddhaH patagapatigarunmaarutairmOchitO(a)bhuuH || (5)

A causeway (Sethu) was built across the ocean, with the masses of rocks and stones brought by the monkeys from all round the place. Going across to Lanka, with the monkey warriors, using nails, teeth, stones and rocks and uprooted trees as weapons, Thou destroyed the Rakshasa army. Thy display of such heroic feats was halted for a short while, by Indrajit, son of Ravana, who bound Thee and Thy brother Lakshmana, with the missile of serpents which rendered Thee both unconscious but wert soon revived by the breeze from the flapping wings of Garuda, the lord of birds.

saumitristvatra shaktiprahR^itigaladasurvaatajaaniita shaila-
ghraaNaat praaNaanupetO vyakR^iNuta kusR^itishlaaghinaM meghanaadam |
maayaakshObheShu vaibhiiShaN vachanahR^itastambhanaH kumbhakarNaM
sampraaptaM kampitOrviitalamakhilachamuubhakshiNaM vyakshiNOstvam || (6)

Lakshmana, who was stricken unconscious by a mighty blow from Ravana's powerful lance, regained his breath after inhaling the medicinal herbs on the Sanjeevini mountain, which Hanuman, brought in time from a faraway land across the ocean. Indrajit, who was very proud of his prowess in delusionary tactics, was then killed by Lakshmana.. The use of delusion (maya) by Ravana, created confusion in the battlefield and Thou became agitated, but Thy mind was put to rest by Vibhishana, who explained the true state of affairs to Thee. Then Thou destroyed Kumbhakarna, who approached Thee with his earth-shaking gait, swallowing the whole army of monkeys on his way.

gR^ihNan jambhaari sampreShitarathakavachau raavaNenaabhiyudhyan |
brahmaastreNaasya bhindan galatatimabalaamagnishuddhaaM pragR^ihNan |
devashreNiiivarOjjiivita samaramR^itairakshatairR^ikshasanghai-
rlaNkaabhartraa cha saakaM nijanagaramagaaH sapriyaH puShpakeNa || (7)

Accepting the chariot and armour sent by Indra, Thou confronted Ravana and cut off his row of ten heads with the missile of Brahma, and thus destroyed him. Thou accepted Sita, who was purified by the ordeal of fire. The monkey warriors who had died in the battlefield were brought back to life by the grace of the gods. Thou and Thy beloved Sita, set out for Thy capital city Ayodhya, along with the newly-crowned lord of Lanka, Vibhishana, and the monkey army, in the aerial car, the Pushpaka Vimana.

priitO divyaabhiShekairayutasamadhikaan vatsaraan paryaramsii-
rmaithilyaaM paapavaachaa shiva shiva kila taaM garbhiNiimabhyahaasiiH |
shatrudhnenaardayitvaa lavaNanishicharaM praardayaH shuudrapaashaM
taavadvaalmiikigehe kR^itivasatirupaasuuta siitaa sutau te || (8)

Delighted with the divine coronation festivities, Thou ruled over Thy kingdom, happily for more than ten thousand years. Then, unfortunately, owing to the scandalous rumours about Sita, who was pregnant, Thou banished her from the kingdom. The Rakshasa Lavana, was killed by Satrughna. The worthless sage, Sudra, was destroyed by Thee. Meanwhile, Sita, gave birth to twin sons in the hermitage of sage Valmiki.

vaalmiikestvatsutOdgaapita madhurakR^iteraaj~nayaayaj~navaaTe
siitaaM tvayyaaptukaame kshitimavishadasau tvaM cha kaalaarthitO(a)bhuuH |
hetOH saumitrigaatiivayamatha sarayuumagnanishsheShabhrR^ityaiH
saakaM naakaM prayaatO nijapadamagamO deva vaikuNThamaadyam || (9)

Oh Lord ! At the sacrificial altar, Thy sons, by the command of sage Valmiki, sang sweetly, his divine composition, (the Ramayana). Thou wished to take back Sita, who came there, but she entered the earth and Thou wert reminded by the god of Time (Death) that the hour for departure had come. Thou abandoned Lakshmana, for a certain purpose, and with Thy entire retinue, plunged into the waters of the river, Sarayu, and simultaneously attained Vaikunta, Thy original abode.

sO(a)yam martyaavataarastava khalu niyataM martyashikshaarthamevaM
vishleShaartirniraagastyajanamapi bhavet kaamadharmaati saktyaa |
nO chet svaatmaanubhuuteH kvanu tava manasO vikriyaa chakrapaaNe
sa tvaM satvaikamuurte pavanapurapate vyaadhunu vyaadhitaapaan || (10)

This incarnation of Thine in the form of a human being was taken to teach mankind the lessons to be learnt from the Ramayana. Excessive attachment to desire causes anguish and pain when one faces separation from loved ones and excessive attachment to duty leads to the sacrifice and suffering of innocent fellow beings. If this were not true, how could this change of mind have taken place in Thee, who art Thyself the Supreme Self, and the Soul of Delight. Oh Lord Vishnu ! Oh Chakrapani (Wielder of the Disc) ! Oh Thou Sole Embodiment of Virtue ! Oh Guruvayurappa ! May Thou of such divine deeds, save me from my afflictions.

Dasakam: 36 -- Incarnation as Parasurama

atreH putratayaa puraa tvamanasuuyaayaaM hi dattaabhidhO
jaataH shiShyanibandhatandritamanaaH svasthashcharan kaantayaa |
dR^iShTO bhaktatamena hehayamahiiपालena tasmai varaan
aShTaishvarya mukhaan pradaaya daditha svenaiva chaante vadham || (1)

In olden times, Thou took birth in Anasuya, as the son of sage Atri, with the name of Datta. Owing to the constant harassment of Thy disciples, seeking guidance, Thou became mentally disturbed. Thou wandered around at will with Thy wife, full of selfbliss. Thy ardent devotee, the lord of Hehayas (Kartaveeryarjuna), saw Thee and Thou granted him the boon of the eight-fold form of wealth (Ashtaishwarya), and more and also the boon of meeting his death at Thy own hands in the end.

satyaM kartumathaarjunasya cha varaM tachChakti maatraanataM
brahmadveShi tadaakhilaM nR^ipakulaM hantuM cha bhumerbharam |
sa~njaatO jamadagnitO bhR^igukule tvaM reNukaayaaM hare
raamO naama tadaatmajeShvavarajaH pitrOradhaassammadam || (2)

Oh Hari ! To honour the boon given to Kartaveeryarjuna, (of death at Thine own hands) and to annihilate the entire race of Kshatriya kings, who oppressed Brahmins and had become a burden on earth, and were restrained only by Arjuna's might, Thou took birth in the Bhriгу dynasty as the youngest son of sage Jamadagni and his wife Renuka, with the name of Parasurama, causing great delight to Thy parents.

labdhaamnaayagaNashchaturdashavayaaH gandharvaraaje manaa-
gaasaktaaM kila maataram prati pituH krOdhaakulasyaaj~nayaa |
taataaj~naatigasOdaraiH samamimaaM Chitvaa(a)tha shaantaat pitu-
steShaaM jiivanayOgamaapitha varaM maataa cha te(a)daadvaraan || (3)

By the age of fourteen years, Thou mastered all the scriptures. Once, when Thy mother was momentarily attracted by the Gandharva king, Thy father, full of rage towards her, ordered Thee to cut off her head along with those of Thy brothers too, for disobeying him. Thou obeyed his command and later, when he had calmed down, Thou obtained from Thy father the boon of bringing them all back to life. Then Thy mother too conferred some boons on Thee.

pitraa maatR^imude stavaahR^itaviyaddhenOrnijaadaashramaat
prasthaayaatha bhR^igOrgiraa himagiraavaaraadhya gauriipatim |
labdhvaa tatparashuM taduktadanujachChedii mahaastraadikaM
praaptO mitramathaakR^itavraNamuniM praapyaagamaH svaashramam || (4)

To please Thy mother, Thy father, through worship, brought the celestial cow, (Kamadhenu) to his hermitage. At the behest of sage Bhriгу, Thou went to the Himalayas and by propitiating Lord Siva there, obtained from him the axe (Parasu) and also killed

the demon referred to by him. Then Thou received all the powerful missiles and weapons from him. On the way back to Thy own hermitage, Thou befriended the sage Akritavrana.

aakheTOpagatO(a)rjunaH suragavii sampraaptasampadgaNaiH
 tvatpitraa paripuujiataH puragatO durmanitra vaachaa punaH |
 gaaM kretuM sachivaM nyayunkta kudhiyaa tenaapi rundhanmuni-
 praaNakshepa sarOSha gOhata chamuuchakreNa vatsO hR^itaH || (5)

Once, when Kartaveeryarjuna had come hunting to the forest, Thy father welcomed him as his guest and showered on him the various treasures given by the celestial cow. On returning to his capital, he was wrongly advised by his evilminded minister and he sent a minister to purchase the cow, but Thy father did not agree to sell it. So he tried to take her away by force and killed the sage when he tried to stop him. Kamadhenu, overcome by rage, produced hosts of warriors from her body, who destroyed the minister's army, but in the confusion the minister abducted her calf.

shukrOjjiivita taatavaakya chalita krOdho(a)tha sakhya samaM
 vibhraddhyaata mahOdaroPanihitaM chaapaM kuThaaraM sharaan |
 aaruuDhassahavaahayantR^ikarathaM maahiShmatiimaavishan
 vaagbhirvatsamadaashuShi kshitipatau sampraastuthaaH sangaram || (6)

Hearing what had happened from Thy father, who had been resuscitated by Sukracharya, Thou, overcome by rage, prayed to Lord Siva. He sent through Mahodara, a chariot equipped with horses and charioteers and also the bow, axe and arrows. Armed with these weapons, Thou mounted the chariot along with Thy friend (sage Akritavrana), and arriving at the capital city of Mahishmati, calmly requested the king to return the calf. As he spurned Thy pleas, Thou started a war with him.

putraaNaaamayutena saptadashabhishchaakshauhiNiibhirmahaa-
 senaaniibhiraneka mitra nivahairvyajR^imbhitaayOdhanaH |
 sadyastvatka kuThaara baaNa vidalannishsheSha sainyOtkarO
 bhiitipradrutanaShTashiShTatanaya stvaamaapatad hehayaH || (7)

The lord of Hehaya, Kartaveeryarjuna, encountered Thee on the battlefield with his ten thousand sons, seventeen divisions of army, powerful army chiefs and numerous friends, but Thou destroyed them all in no time, with Thy axe and arrows. Many ran away in fear and many others were killed; the king then attacked Thee with his remaining sons.

liilaavaarita narmadaajalavalallankesha garvaapaha-
 shriimadbaahu sahasramukta bahushastrastraM nirundhannamum |
 chakre tvayyatha vaiShNave(a)pi viphale buddhvaa hariM tvaaM mudaa
 dhyayantaM ChitasarvadOShamavadhiH sO(a)gaat paraM te padam || (8)

Kartaveeryarjuna, who had a thousand powerful arms was well known for his mighty feats. Once while sporting in the waters of the river Narmada, he had stopped the flow of water by using his thousand hands to form a dam; he had even curbed the pride of Ravana, who was performing a worship on the banks of the Narmada, by immersing him in the waters, making him breathless. Now with these thousand mighty hands, he fired numerous missiles and weapons on Thee. When all these and even the disc of Vishnu, that he sent turned out to be futile against Thy strength, he realised that Thou wert none other than Hari himself and he was overjoyed. He meditated on Thee and was at once liberated from all his sins. Thou killed him and he attained salvation in Thy supreme abode, Vaikunta.

bhuuyO(a)marShita hehayaatmajagaNaistaate hate reNukaa-
 maaghaanaanaM hR^idayaM niriikshya bahushO ghOraaM pratij~naaM vahan |
 dhyanaanaaniitarathaayudhastvamakR^ithaa vipradruhaH kshatriyaan
 dikchakreShu kuThaarayan vishikhayan niHkshatriyaaM mediniim || (9)

Overcome by rage at the killing of their father by Thee, the remaining sons of Kartaveeryarjuna killed Thy father in revenge. Unable to bear the sight of Thy mother Renuka, beating her breast and weeping for Thy father, Thou took a terrible oath to kill all Kshatriyas, who hated Brahmins. Through meditation, Thou acquired a chariot and weapons, and massacred all Kshatriyas with axe and arrows, clearing the earth of their presence in all directions.

taatOjjiivanakR^innR^ipaalakakulaM trissaptakR^itvO jayan
santarpyaatha samantapa~nchaka mahaaraktahradaughe pitR^In |
yaj~ne kshmaamapi kaashyapaadiShu dishan saalvena yudhyan punaH
kR^iShNO(a)muM nihaniShyatiiti shamitO yudbaatkumaarairbhavaan || (10)

Bringing Thy father back to life, Thou fought and defeated twenty-one generations of the Kshatriya race. Thou offered libations to the ancestors in the holy place of Samantapanchaka, in huge tanks of blood. Performing sacrifice there, Thou presented the earth to sage Kasyapa and others. Then Thou waged a terrible war against king Salwa. But sage Sanatkumara restrained Thee by saying that Lord Krishna would kill him and hence Thou withdrew from the fight.

nyasyaastraaNi mahendrabhuubhR^iti tapastanvan punarmajjitaam
gOkarNaavadhi saagareNa dharaNiiM dR^iShTvaaarthitastaapasaiH |
dhyateShvaasadhR^itaanalastra chakitaM sindhuM sruvakshepaNaa-
dutsaaryOddhR^itakeralO bhR^igupate vaatesha sanraksha maam || (11)

Oh Lord of the Bhrgu dynasty ! Then throwing away all missiles, Thou did penance on the Mahendra mountain. The earth was submerged upto Gokarna in the ocean; so the sages entreated Thee for help. Through Thy power of meditation, Thou acquired bow and arrow and aimed the missile of fire at the ocean; the lord of the ocean shaken by fear, started to withdraw; Thou threw the sacrificial ladle, the Sruva, into the ocean and brought up the land of Kerala, beyond which the waters of the ocean receded. Oh Lord Guruvayurappa ! May Thou of such wonderful exploits, protect me.

Dasakam: 37 -- Krishna Incarnation: Prelude

saandraanandatanO hare nanu puraa daivaasure sangare
tvatkR^ittaa api karmasheSha vashatO ye te na yaataa gatim |
teShaaM bhuutalajanmanaaM ditibhuvaaM bhaareNa duuraarditaa
bhuumiH praapa viri~nchamaashritapadaM devaiH puraivaagataiH || (1)

Oh Lord of Complete Bliss ! Oh Hari ! In the war between the gods and demons which took place earlier, the demons were destroyed by Thee; yet, those demons who did not attain salvation, owing to their remaining merits and demerits, were born again on earth as demons and the earth became terribly afflicted by their burden; so Goddess Earth took refuge at Brahma's feet, where the gods had already assembled.

haa haa durjana bhuuribhaaramathitaaM paathO nidhau paatukaaM
etaam paalaya hanta me vivashataam sampR^ichCha devaanimaan |
ityaadi prachura pralaapa vivashaamaalOkya dhaataa mahiiM
devaanaaM vadanaani viikshya paritO dadhyau bhavantaM hare || (2)

Oh Hari ! Goddess Earth, lamenting pitiably on the growing oppression of the wicked demons on her surface, slowly drowning her in the ocean of sorrow, called the gods as witnesses to her pathetic state; Brahma, perceiving this, looked at the forlorn faces of the gods round him and began to pray to Thee.

uuche chaambuja bhuuramuunayi suraaH satyaM dharitryaa vachO
nanvasyaa bhavataam cha rakshaNavidhau dakshO hi lakshmiipatiH |
sarve sharvapurassaraa vayamitO gatvaa payO vaaridhiM
natvaa taM stumahe javaaditi yayussaakaM tavaaketanam || (3)

God Brahma, agreeing with Goddess Earth, about her sorrowful condition, told the gods that the Lord of Lakshmi alone could save them all. So, by his advice, all of them headed by Lord Siva, approached Thy abode in the milky ocean to worship Thee.

te mugdhaanilashaali dugdhajaladhestiiraM gataaH sangataaH
yaavattvatpadachintanaika manasastaavatsa paathOjabhuuH |

tvadvaachaM hR^idaye nishamya sakalaan aanandayannuuchivaan
aakhyaataH paramaatmanaa svayamahaM vaakyaM tadaakarNyataam || (4)

On the shores of the milky ocean, fanned by the gentle breeze, they engaged in singleminded meditation of Thy feet. Thou revealed Thy wish to Brahma, from within his heart and he informed the delighted gathering all about Thy personal speech to him.

jaane diinadashaamahaM diviShadaaM bhuumeshcha bhiimairnR^ipai-
statkshepaayabhavaami yaadavakule sO(a)haM samagraatmanaa |
devaa vR^iShNikule bhavantu kalayaa devaanganaashchaavanau
matsevaarthamiti tvadiiya vachanaM paathOjabhuuruuchivaan || (5)

Thou told Brahma, that Thou wert fully aware of the pathetic condition of the gods and Goddess Earth, brought on by the evil demons, to destoy whom Thou would be born with Thy full divine spirit in the Yadava race. The gods and goddesses would also likewise be born with their divine partial spirit, in the clan of Vrishnis (cowherds), to serve Thee on earth. This speech of Thine was conveyed to the gods by Brahma.

shrutvaa karNarasaayanaM tava vachassarveShu nirvaapita-
svaanteShviisha gateShu taavakakR^ipaa piyuuShatR^iptaatmasu |
vikhyaate madhuraapurekila bhavatsaannidhya puNyOttare
dhanyaaM devakanandanaamudavahadrajaa sa shuuraatmajaH || (6)

Oh Lord ! Thy speech was like nectar to their ears and they left with a peaceful mind, contented by Thy flow of kindness. The famous city of Mathura, purified by Thy divine presence, was ruled by King Surasena. His son Vasudeva, married the blessed daughter of Devaka.

udvaahaavasitautadiiya sahajaH kamsO(a)tha sammaanayan
etau suutatayaa gataH pathi rathe vyOmOttahayaa tvadgiraa |
asyaastvaamatiduShTamaShTamasutO hanteti hanteritaH
santraasaatsa tu hantumantikagataaM tanviiM kR^ipaaNiimadhaat || (7)

After the marriage ceremonies were over, Devaki's brother Kamsa, wishing to honour the bridal couple, took the reins of the chariot in his hands, driving it himself. On the way, by Thy impulsion, he was addressed by a disembodied voice from the sky, portending that the eighth son of this girl would kill him for his wicked deeds. Overcome by fear, he lifted his sword to kill Devaki, who was sitting next to him, at once.

gR^ihNaanashchikureShu taaM khalamatiH shaureshchiraM saantvanai-
rnO mu~nchan punaraatmajaarpaNagiraa priitO(a)tha yaatO gR^ihaan |
aadyaM tvatsahajaM tathaarpitamapi snehena naahannasau
duShTaanaamapi deva puShTakarunaa dR^iShTaa hi dhierekadaa || (8)

The evil-minded Kamsa, caught hold of Devaki by her tresses and would not let her go even after Vasudeva pleaded with him for along time; finally he released her only after Vasudeva promised to give the children who would be born to him; he went home, appeased by Vasudeva's words. As promised by Vasudeva, Thy first brother was duly given to him but Kamsa did not kill the child out of love. Oh Lord ! It is really strange that even the cruel-hearted are sometimes overcome with mercy.

taavattvanmanasaiva naaradamuniH prOche sa bhOjeshvaraM
yuuyaM nanvasuraaH suraashcha yadavO jaanaasi kiM na prabhO |
maayaavii sa harirbhavadvadhakR^itebhaavii surapraarthanaa-
dityaakarNya yaduunaduudhunadasau shaureshcha suunuunahan || (9)

Then, sage Narada, in keeping with Thy wishes, went to the lord of Bhojas, Kamsa, and apprised him of the fact that he (Kamsa), belonged to the demon race and the Yadavas were gods; that, owing to the pleas of the gods, Lord Hari, with delusive motive, was going to take birth to destroy him. Hearing these words, Kamsa killed Vasudeva's children, including the first one and drove away the Yadavas from their houses.

praapte saptamagarbhataamahipatau tvatpreraNaaNmaayayaa
niite maadhava rOhINiiM tvamapi bhOH sachchitsukhaikaatmakaH |
devakyaa jaTharaM viveshitha vibhO samstuuyamaanaH suraiH
sa tvaM kR^iShNa vidhuuya rOgapaTaliim bhaktiM paraaM dehi me || (10)

Oh Lord Madhava ! The lord of serpents, Adishesha, entered the seventh pregnancy of Devaki . Through Thy Maya, put into action by Thy will, the foetus was ensconced in the womb of Rohini . Oh Lord Omnipresent ! Thou, who art the sole embodiment of Satchitananda, (which is Existence, Energy and Absolute Bliss), entered the womb of Devaki . The gods sang Thy praises. Oh Lord Krishna ! May Thou of such glory, remove my numerous maladies and grant me supreme devotion.

Dasakam: 38 -- The Krishna Incarnation

aananda ruupa bhagavannayi te(a)vataare
praapte pradiipta bhavadanganiriyamaaNaiH |
kaantivrajairiva ghanaaghanamaNDalairdyaa-
maavR^iNvatii viruruचे kila varShavelaa || (1)

Oh Lord of Absolute Bliss ! When Thy hour of incarnation approached, it was the rainy season, with dark clouds covering the sky. The rays of light emanating from Thy divine, dark blue form, seemed to light up the entire atmosphere.

aashaasu shiitalataraasu payOda tOyai-
raashaasitaapti vivasheShu cha sajjaneShu |
naishaakarOdayavidhau nishi madhyamaayaaM
kleshaapahasitrajagataaM tvamihaaviraasiiH || (2)

Oh Lord ! Healer of the distress of three worlds ! The rainwater pouring from the clouds cooled the earth in all directions and the good and virtuous souls were happy with the fulfilment of their wishes, when Thou wert born here on earth, at midnight, with the moon just rising.

baalyaspR^ishaa(a)pi vapuShaa dadhuShaa vibhuutii
rudyatkiriiTa kaTakaangada haarabhaasaa |
shankhaarivaarijagadaa paribhaasitena
meghaasitena parilesitha suutigehe || (3)

Though Thou wert in the form of an infant in the room where Thy birth took place, Thou, by Thy divine powers, radiated the resplendent form of Vishnu, adorned with the dazzling crown, bangles, shoulder ornaments, bracelets, pearl necklaces and the like along with the shining conch, disc, lotus and mace in Thy arms and Thy complexion of dark blue, like that of a rain-cloud.

vakshaHsthalii sukhaniliina vilaasi lakshmii-
mandaaksha lakshita kaTaaksha vimOksha bhedaiH |
tanmandirasya khala kamsakR^itaamalakshmii-
munmaarjayanniva virejitha vaasudeva || (4)

Oh Vaasudeva ! The inauspicious atmosphere of the house, brought about by the wicked Kamsa, seemed to have been swept away by the shy sidelong glances of Goddess Lakshmi, resting happily on Thy breast, with her eyes half open and Thou shone with that brilliant lustre.

shauristu dhiiramunimaNDala chetasO(a)pi
duurasthitaM vapurudiikshya nijekshaNaabhyaam |
aanandabaaShpa pulakOdgamagadgadaardra-
stuShTaava dR^iShTimakarandarasaM bhavantam || (5)

Thy divine form which is unattainable even to the minds of self-controlled, great sages, was revealed to Souri (Thy father, Vasudeva), and he, overwhelmed by tears of joy, his whole body thrilled by the sight of Thee, his voice choking with emotion, praised Thee who looked like the nectar of flowers.

deva prasiida parapuuruSha taapa vallii-
nirluunadaatra samanetra kalaavilaasin |
khedaanapaakuru kR^ipaagurubhiH kaTaakshai-
rityaadi tena muditena chiraM nutO(a)bhuuH || (6)

Vasudeva praised Thee for a long time thus: "Oh Lord of Supreme Spirit ! Thou art the knife that cuts the root of sorrow; Thou art partial to none; Thou shines with the glory of Thy Maya; May Thou remove my sorrows with Thy compassionate glances."

maatras cha netra salilaastR^ita gaatravalyaa
stOtrairabhiShTuta guNaH karuNaalayastvam |
praachiinajanmayugalaM pratibOdhya taabhyaM
maaturgira dadhitha maanuShabaalaveSham || (7)

Thy mother, with tears of joy wetting her slender, creeper-like form, praised Thee. Thou, who art the abode of mercy, revealed to them (Thy parents), their previous two births, in which they had sung Thy praises; accepting Thy mother's prayer, Thou had taken the form of a human child.

tvatpreritastadanu nanda tanuujayaa te
vyatyaasamaarachayituM sa hi shuurasuunuH |
tvaaM hastayOradhR^ita chittavidhaaryamaaryai-
rambhOruhasthakalahamsa kishOra ramyam || (8)

Then impelled by Thee, Vasudeva, got ready to exchange Thee with the daughter of Nanda. Thou, who art conceivable only in the minds of revered sages, and Thou, who art pleasing like the young swan seated in a lotus, wert lifted by Vasudeva, in his hands.

jaataa tadaa pashupasadmani yOganidraa
nidraavimudritamathaakR^ita paualOkam |
tvatpreraNaatkimiva chitramachetanairyad-
dvaaraiH svayaM vyaghaTi sanghaTitaissugaaDham || (9)

At that time, Thy Maya, Yoganidra, who had been born in the cowherd, Nanda's house, put all the city dwellers to sleep, through her yogic powers, activated by Thee. But what is more amazing is that the firmly locked inanimate (prison) doors opened of their own accord.

sheSheNa bhuuriphaNavaarita vaariNaa(a)tha
svairaM pradarshitapathO maNidiipitena |
tvaaM dhaarayan sa khalu dhanyatamaH pratathe
sO(a)yaM tvamiisha mama naashaya rOgavegaan || (10)

Then the most blessed, Vasudeva, set out, with his path lighted by the shining crest jewels of the serpent Sessa, who with his hoods held above Vasudeva's head, shielded him from the rain. Oh Lord of such great deeds ! May Thou destroy the severity of my ailments.

Dasakam: 39 -- Celebrating Krishna's Birth

bhavantamayamudvahan yadukulOdvahO nissaran
dadarsha gaganOchchalajjalabharaaM kalindaatmajaam |
ahO salilasa~nchayassa punaraindrajaalOditO
jalaugha iva tatksaNaat prapadameyataamaayayau || (1)

This leading member of the Yadu family, Vasudeva, carrying Thee, found the river Kalindi, in spite with its flood waters rising sky high, when he came there; but, wonder of wonders, the waters receded and became only ankle deep, as if by Maya, and he was able to cross the river.

prasuptapashupaalikaaM nibhR^itamaarudadbaalikaa-
mapaavR^itakavaaTikaaM pashupavaaTikaamaavishan |
bhavantamayamarpayan prasavatalpake tatpadaa
dvahan kapaTakanyakaaM svapuramaagatO vegataH || (2)

Arriving at the house of Nanda, where all the cowherds were fast asleep, and where the doors were wide open, Vasudeva, hearing the soft crying of the baby girl, entered the confinement room, picked her up and left Thee in her place on the delivery bed and returned quickly to his city with that baby, Yoga Maya.

tatastvadanujaaravakshapitanidravegadradvad-
bhaTOtkaraniveditaprasavavaartayaivaartimaan |
vimuktachikurOtkarastvaritamaapatan bhOjaraa-
DatuShTa iva dR^iShTavaan bhaginikaakare kanyakaam || (3)

The guards, whose sleep had been disturbed by the cries of Thy sister, ran to the Bhoja king, Kamsa, to inform him of the birth of the baby. Kamsa, arrived there at once, with his hair all in disarray and his mind agitated by the news of the delivery, but was totally confused and astonished at the sight of a girl baby, in his sister's hands.

dhruvaM kapaTa shaalinO madhuharasya maayaa bhav-
dasaaviti kishOrikaaM bhaginikaakaraalingitaam |
dvipO nalinikaantaraadiva mR^iNaalikaamaakshipa
nnayaM tvadanujaamajaamupalapaTTake piShTavaan || (4)

Thinking that this must be another trick of that cunning Vishnu, who killed the demon, Madhu, he snatched the little girl baby, clutched tightly in his sister's arms, like a wild elephant would pluck a tender lotus stalk from the middle of a lotus pond, and dashed Thy sister, Maya against a stone slab.

tatO bhavadupaasakO jhaTiti mR^ityupaashaadiva
pramuchya tarasaiva saa samadhiruuDharuupaantaraa |
adhastalamajagmuShii vikasadaShTabaahusphura
nmahaayudhamahO gataa kila vihaayasaa didyute || (5)

Just as Thy devotee would slip through the chains of death, that Maya, who came as a baby girl, slipped past Kamsa's hands, quickly, took a different divine form, and flew up to the sky, resplendent with powerful weapons shining in her eight arms, without again touching the ground.

nR^ishamsatara kamsa te kimu mayaa viniShpiShTayaa
babhuuva bhavadantakaH kvachana chintyataaM te hitam |
iti tvadanujaa vibhO khalamudiirya taM jagmuShii
marudgaNapaNaayitaa bhuvi cha mandiraaNyeyuShii || (6)

As she flew up, she warned the wicked Kamsa, that killing her was of no use to him, as his destroyer was born elsewhere and that he should worry about his welfare. Then praised by the Marutganas and other gods, Thy sister Maha Maya, entered the temples on earth, where she is worshipped as Durga, Bhadrakali etc.

pragepunaragaatmajaavachanamiiritaa bhuubhujaa
pralamba baka puutanaa pramukha daanavaa maaninaH |
bhavannidhanakaamyayaa jagati babhramurnirbhayaaH
kumaaraka vimaarakaH kimiva duShkaraM niShkR^ipaiH || (7)

The next morning, Kamsa related Yogamaya's warnings to the arrogant demons led by Pralamba, Baka, and Poothana. They roamed fearlessly all over the world, killing all infants, prompted by their desire to destroy Thee. No measure of cruelty was beyond these wicked demons.

tataH pashupamandire tvayi mukunda nandapriyaa-
prasuuti shayane shaye rudati ki~nchida~nchatpade |
vibudhya vanitaajanai stanayasambhave ghOShite
mudaa kimu vadaamyahO sakalamaakulaM gOkulam || (8)

Oh Mukunda ! Thou, lying on the delivery bed, beside Yasoda, the wife of the cowherd, Nanda, in their house, began to cry, shaking Thy leg slightly. Awakened by Thy cries, the womenfolk announced loudly, the birth of a son and there was rejoicing all round Gokula. Oh ! How can I describe that happy, thrilling scene.

ahO khalu yashOdayaa navakalaaya chetOharaM
bhavantamalamantike prathamamaapibantyya dR^ishaa |
punaH stanabharaM nijaM sapadi paayayantyya mudaa
manOharatanuspR^ishaa jagati puNyavantO jitaH || (9)

Then Yasoda, overcome by joy, at the sight of Thee, lying beside her, looking like a freshly blossomed Kayambu flower, suckled Thee at her breast, fondling Thy soft, charming body, experiencing indescribable bliss. Oh ! Indeed, she is the most fortunate of all blessed beings in the world. How wonderful really !

bhavatkushala kaamyayaa sa khalu nandagOpastadaa
pramOdabharasankulO dvijakulaaya kinnaadadaat |
tathaiva pashupaalakaaH kimu na mangalaM tenire
jagat tritayamangala tvamiha paahi maamaamayaat || (10)

Nandagopa, filled with happiness, for the sake of Thy wellbeing, gave away innumerable gifts to the Brahmins. There was nothing he did not give. So also, there was no auspicious ceremony that the cowherds left undone. Oh Guruvayurappa ! Oh Most Auspicious One in the three worlds ! May Thou save me from my ailments here.

Dasakam: 40 -- Salvation of Putana

tadanu nandamamandashubhaaspadaM nR^ipapuriM karadaanakR^ite gatam |
samavalOkya jagaada bhavatpitaa viditakamsasahaayanOdyamaH | (1)

Nanda, the abode of all virtue, went to the capital city to pay his taxes. Thy father met him and warned him about the wicked plots of Kamsa's assistants to kill Thee.

ayi sakhe tava baalaka janma maaM sukhayate(a)dya nijaatmaja janmavat |
iti bhavatpitR^itaaM vrajanaayake samadhirOpya shashamsa tamaadaraat || (2)

Congratulating the head of the cowherds, (Nanda) on the birth of a son to him, Thy father told him that he was as happy as he would be if it had been born to him, thus honouring him with the status of being Thy father.

iha cha santyanimitta shataani te kaTakasiimni tatO laghu gamyataam |
iti cha tadvachasaa vrajanaayakO bhavadapaayabhiyaa druta maayayau || (3)

Thy father, (Vasudeva), drew Nanda's attention to the hundreds of ill omens manifest there and urged him to return to his village as soon as possible. Hearing these words, Nanda, apprehensive of danger to Thee, hurried home.

avasare khalu tatra cha kaachana vrajapade madhuraakR^itiranganaa |
taralaShaTpada laalita kuntalaa kapaTapOtaka te nikaTaM gataa || (4)

Oh Thou Deceptive Infant ! In the meanwhile, a lovely woman, whose tresses were encircled by bees drawn by the fragrance of the flowers on her hair, approached Thee in the village.

sapadi saa hR^itabaalaka chetanaa nishicharaanvayajaa kila puutanaa |
vrajavadhuuShviha keyamiti kshaNaM vimR^ishatiiShu bhavantamupaadade || (5)

As the cowherd womenfolk were wondering who she was, that infamous Poothana, a demoness, who was accustomed to killing infants, lifted Thee in her arms.

lalita bhaavavilaasahR^itaatmabhi-ryuvatibhiH pratirOddhumapaaritaa |
stanamasau bhavanaantaniSheduShii pradaduShii bhavate kapaTaatmane || (6)

The cowherd women, who had been mesmerised by her bewitching ways, could not stop her; she sat down in the house and put Thee, Oh Illusive Infant ! to her breast.

samadhiruhya tadankamashankitastvamatha baalalakOpana rOShitaH |
mahadivaamraphalaM kuchamaNDalaM pratichuchuuShitha durviShaduuShitam || (7)

Then Thou, full of resentment for her slaying of several babies, climbed on to her lap, without any misgiving, and sucked vigorously at her swollen breast, smeared all round with deadly poison, as if it were a mango fruit.

asubhireva samaM dhayati tvayi stanamasau stanitOpama nisvanaa |
nirapatad bhayadaayi nijaM vapuH pratigataa pravisaarya bhujaavubhau || (8)

When Thou sucked her breast and along with it her life's breath, she attained her true, dreadful form and screaming in a thunderous voice, fell flat on the floor, with her arms outstretched.

bhayadaghOShaNabhiiShaN vigraha shravaNadarshana mOhita vallave |
vrajapade taduraHsthanakhelanaM nanu bhavantamagR^ihNata gOpikaaH || (9)

Hearing that terrifying scream and seeing that colossal form, the cowherds of Gokula, stood transfixed. Then seeing Thee playing on her breast, the cowherd women came and lifted Thee.

bhuvana mangala naamabhireva te yuvatibhirbahudhaa kR^itarakshaNaH |
tvamayi vaataniketanaatha maamagadayan kuru taavaka sevakam || (10)

Oh Thou who art the embodiment of goodness in the whole world ! the young Gopikas, chanting Thy own names, sought to protect Thee (from evil), in many ways. Oh Guruvayurappa ! Free me from disease and make me Thy servant.

Dasakam: 41 -- Cremation of Putana

vrajeshvaraH shaurivachO nishamya samaavrajannadhvani bhiitachetaaH |
niShpiShTa nishsheShataruM niriikshya ka~nchitpadaarthaM sharaNaM gatastvaam || (1)

After listening to the ominous sayings of Vasudeva, the head of the cowherd clan, Nanda, was hurrying home with a heart full of apprehension. As he neared his house, he saw a huge apparition lying on the ground, with uprooted trees, fallen all round it. Fearing the worst, he took refuge in Thee.

nishamya gOpiivachanaadudantaM sarve(a)pi gOpaa bhayavismayaandhaaH |
tvatpaatitaM ghOrapishaacha dehaM dehurviduure(a)tha kuThaarakR^ittam || (2)

Hearing from their womenfolk, all that had happened, the cowherds were filled with amazement and fear. Then, chopping up the fearsome body, that Thou had flung down, they carried it far away and burnt it.

tvatpiita puutastana tachChariiraat samuchchalannuchcharaO hi dhuumaH |

shankaamadhaadaagaravaH kimeShaH kiM chaandanO gaulgulavO(a)thaveti || (3)

The fragrant fumes rising upward from her body, with its breast purified by Thy sucking, gave rise to doubt as to whether it was the perfume of agaru or sandal or guggulu . (Due to Thy divine touch, the smoke issuing from Poothana's body became fragrant).

madangasangasya phalaM na duure kshaNena taavad bhavataamapi syaat |
ityullapanvallavatallajebhya-stvaM puutanaamaatanuthaassugandhim || (4)

By imparting fragrance to Poothana's body, Thou hinted to the wise cowherds that the fruit of Thy touch, was not far away, but easily accessible and it would soon be theirs too.

chitraM pishaachyaa na hataH kumaara-shchitraM puraivaakathi shauriNedam |
iti prashamsan kila gOpalOkO bhavanmukhaalOkarase nyamaankshiit || (5)

Marvelling that the infant was not killed by the demoness and that Vasudeva's prediction had come true, the cowherds were overcome by the joy of seeing Thy face.

dine dine(a)tha prativR^iddhalakshmii-rakshiiNa maangalya shatO vrajOyam |
bhavannivaasaadayi vaasudeva pramOdasaandraH paritO vireje || (6)

Oh Vaasudeva ! Owing to Thy living there, Gokula, grew more and more prosperous everyday. The joy and virtues of the people there was boundless.

gR^iheShu te kOmalaruupahaasa-mithaH kathaa sankulitaaHkamanyaH |
vR^itteShu kR^ityeShu bhavanniriikshaa samaagataaH pratyahamatyanandan || (7)

The Gopis, talked delightedly only of Thy charming beauty and smile even while doing their household chores. After the day's work was over, they came to see Thee and rejoiced greatly in Thy presence.

ahO kumaarO mayi dattadR^iShTiH smitaM kR^itaM maaM prati vatsakena |
ehyehi maamittiyupasaarya paaNii tvayiisha kiM kiM na kR^itaM vadhuubhiH || (8)

Oh Lord ! The gopis fondled and caressed Thee in numerous ways, vying with each other, claiming that the baby was looking or smiling only at each one of them in particular, and reaching out to lift Thee in their arms.

bhavadvapusparshana kautukena karaatkaraM gOpavadhuujanena |
niitastvamaataamra sarOjamaalaa vyaalambilOlambatulaamalaasiiH || (9)

The gopis, ever eager to hold Thee in their arms, passed Thee round from hand to hand. Thou resembled a black bee, flitting from one flower to the other in a garland of red lotuses.

nipaayyantii stanamankagaM tvaaM vilOkayantii vadanaM hasantii |
dashaaM yashOdaa katamaaM na bheje sa taadR^ishaH paahi hare gadaanmaam || (10)

Oh Hari ! What immeasurable state of happiness Yasoda must have experienced as she held Thee in her lap, suckling Thee, seeing Thy smiling face ! Oh Guruvayurappa ! of such glory, May Thou protect me from disease.

Dasakam: 42 -- Slaying of Sakatasura

kadaa(a)pi janmarkshadine tava prabhO nimanitrataj~naati vadhuu mahiisuraa |
mahaanasastvaaM savidhe nidhaaya saa mahaanasaadau vavR^ite vrajeshvarii || (1)

Oh Lord ! Once on Thy birth day, Yasoda, the queen of Vraja, had invited the womenfolk, relatives and Brahmins for a feast in her house. Leaving Thee near a big cart, she was busy in the kitchen, preparing the dishes and making arrangements to receive the guests.

tatO bhavattraaNa niyukta baalaka prabhiiti sankrandana sankulaaravaiH |
vimishramashraavi bhavatsamiipataH parisphuTaddaaru chaTachchaTaaravaH || (2)

Then from Thy proximity, there came the grating sound of crashing wood mingled with the confused and frightened shouts of the children, engaged to take care of Thee.

tatastadaakarNana sambhrama shrama prakampi vakshOjabharaa vrajaanganaaH |
bhavantamantardadR^ishussamantatO viniShpataddaaruNa daarumadhyagam || (3)

Hearing these deafening sounds the womenfolk came racing with breasts heaving, due to their agitation and found Thee lying amidst the shattered pieces of wood, strewn all round.

shishOrahO kiM kimabhuuditi drutaM pradhaavya nandaH pashupaashcha bhuusuraaH | bhavantamaalOkya
yashOdayaa dhR^itaM samaashvasannashru jalaardra lOchanaaH ||(4)

Nanda, the cowherds and the Brahmins came rushing there, with tears flowing down their eyes, wailing loudly about the child's fate; seeing Thee safe in Yasoda's hands, they sighed happily in relief.

kaskO nu kautaskuta eSha vismayO vishankaTaM yachChakaTaM vipaaTitam |
na kaaraNaM ki~nchidiheti te sthitaH svanaasikaadatta karaasvadiikshakaaH || (5)

Wonderstruck at who could have done this and what could have caused such a wide and big cart to shatter to pieces, they stood with fingers on their noses, looking at Thee.

kumaarakasyaasya payOdhararthinaH prarOdane lOlapadaambujaahatam |
mayaa mayaa dR^iShTamanO viparyagaaditiisha te paalaka baalaka jaguH || (6)

Oh Lord ! The children who had been taking care of Thee, averred that the baby, crying for breast milk, had kicked the cart with its beautiful lotus feet and thus the cart was upset and fell down and that they had all seen it happen.

bhiyaa tadaa kinchidajaanataamidaM kumaarakaaNaaM atidurghaTaM vachaH |
bhavatprabhaavaavidurairitiiritaM manaagivaashankyata dR^iShTapuutanaiH || (7)

The people assembled there knew little of Thy greatness. So they treated the children's version of the episode as an outcome of their fear and ignorance, and dismissed it lightly as unlikely and unreliable. But those (like Nanda), who had seen Poothana, suspected that there may be something amiss.

pravaalataamraM kimidaM padaM kshataM sarOjarmyau nu karau virOjitaH |
iti prasarpatkaruNaatarangitaa stvadangamaapaspR^ishuranganajaanaaH || (8)

The women of Vraja, full of solace, caressed Thy body, cooing softly, whether Thy coral-coloured red feet were hurt, or Thy lotus-like soft hands were bruised.

aye sutaM dehi jagatpateH kR^ipaa tarangapaataatparipaataamadya me |
iti sma sangR^ihya pitaa tvadangakaM muhurmuHuH shliShyati jaatakaNTakaH || (9)

Thy father, requesting the Gopi to give him his son, who had been saved by the grace of the lord of the universe, embraced Thy little body repeatedly, with hairs standing on end, unable to control his emotions.

anOniliinaH kila hantumaagataH suraarirevaM bhavataa vihimsitaH |
raj(a)pi nO dR^iShTamamuShya tatkathaM sa shuddhasattve tvayi liinavaan dhruvam || (10)

The demon who came in the disguise of a cart to kill Thee, was himself destroyed by Thee. How come even the dust of his body was not to be seen? Most certainly, he must have been absorbed in Thy Sublime Purity.

prapuujitaistatra tatO dvijaatibhiH visheShatO lambhita mangalaashiShaH |
vrajaM nijaiH baalyarasaiH vimOhayan marutpuraadhiisha rujaaM jahiihi me || (11)

Oh Guruvayurappa ! May Thou who wert then showered with special auspicious blessings by highly revered Brahmins and May Thou who delighted Vraja with Thy childhood pranks, remove all my sorrows.

Dasakam: 43 -- Slaying of Trinavarta

tvaamekadaa gurumarutpuranaatha vODhuM
gaaDhaadhiruuDha garimaaNamapaarayantii |
maataa nidhaaya shayane kimidaM bateti
dhyayantyacheShTata gR^iheShu nivishTashankaa || (1)

Oh Guruvayurappa ! Once, Thy mother Yasoda, who was holding Thee on her lap, found Thy weight suddenly too heavy to bear. Putting Thee on the bed, she went about her household work, mind highly agitated as to how this was happening and praying to Thee.

taavadviduuramupakarNita ghOra ghOSha
vyaajR^imbhi paamsupaTalii paripuuritaashaH |
vaatyaaavapuH sa kila daityavarasitraNaava-
rtaakhyae jahaara janamaanasahaariNaM tvaam || (2)

At that time, there came a deafening sound from a long distance and the atmosphere was enveloped in a huge cloud of dust rising upward. It was the demon chief Trinavarta, (an ally of Kamsa) who came in the form of a whirlwind and lifted Thee, who art the one who lifts the minds of people.

uddaamapaamsu timiraahata dR^iShTipaate
draShTuM kimapyakushale pashupaala lOke |
haa baalakasya kimiti tvadupaantamaaptaa
maataa bhavantamavilOkya bhR^ishaM rurOda || (3)

The people of Gokula could see nothing due to the darkness caused by the thick cloud of dust everywhere. Thy mother, not finding Thee, where she had left Thee, cried bitterly and loudly.

taavatsa daanavavarO(a)pi cha diinamuurti-
rbhaavatka-bhaara paridhaaraNaluuna vegaH |
sankOchamaapa tadanu kshatapaamsughOShe
ghOShe vyataayata bhavajjananii ninaadaH || (4)

At the same time, the demon chief, unable to bear the weight of Thy body, became exhausted and with his speed gone, he came to a dead stop. Then the dust and uproar having subsided, Thy mother's piteous wails were heard all over the village.

rOdOpakarNana vashaadupagamy geHaM
krandatsu nandamukha gOpa kuleShu diinaH |
tvaaM daanavastvakhilamuktikaraM mumukshu-
stvayyapramu~nchati papaata viyatpradeshaat || (5)

Hearing Yasoda's cries, the cowherds headed by Nanda, came there rushing and not finding Thee, began to cry too. Meanwhile the tired demon wanted to let go of Thee, but Thou, who blesses Thy devotees with liberation, did not release him and he fell down from the sky.

rOdaakulaastadanu gOpagaNaa bahiShTha-

paaShaaNapR^iShThabhuvI dehamatisthaviShTham |
 praikshanta hanta nipatantamamuShya vaksha-
 syakshiiNameva cha bhavantamalaM hasantam || (6)

Then the cowherds, tired of their own wails, saw a huge body fall on the rock outside. Thyself, smiling contentedly, wert lying on the chest of the demon's, body, with no sign of injury or exhaustion. It was a real miracle.

graavaprapaata paripiShTa gariShThadeha-
 bhraShTaasu duShTadanujOpari dhR^iShTahaasam |
 aaghnaanamambujakareNa bhavantametya
 gOpaa dadhurgirivaraadiva niilaratnam || (7)

Owing to falling from a very great height on the rock, the demon's lifeless body had been shattered. Thou sat on that wicked demon's body smiling broadly and beating it with Thy lotuslike hand. The gopas came there and lifted Thee, like a blue gem from the mountain.

ekaikamaashu parigR^ihya nikaamananda-
 nnandaadi gOpa parirabdha vichumbitaangam |
 aadaatukaama parishankita gOpanaarii-
 hastaambujaprapatitaM praNumO bhavantam || (8)

Oh Lord ! I bow to Thee, who wert lifted, embraced and kissed by Nanda and other cowherds, one by one, overwhelmed with joy. Perceiving the ardent desire of the gopis, to do likewise, Thou leapt into their lotuslike hands.

bhuuyO(a)pi kiM nu kR^iNumaH praNartaartiharii
 gOvinda eva paripaalayataat sutaM naH |
 ityaadi maatarapitR^i pramukhaistadaaniiM
 sampraarthitastvadavanaaya vibhO tvameva || (9)

Thy parents and other relatives prayed to Thee, Lord Govinda, to protect Thee, as he alone could remove the sorrows of his devotees. Thus they praised Thee, to protect Thyself.

vaataatmakaM danujamevamayi pradhuunvan
 vaatOdbhavaanmama gadaan kimu nO dhunOShi |
 kiM vaa karOmi punarapyanilaalayesha
 nishsheSha rOgashamanaM muhurarthaye tvaam || (10)

Oh Guruvayurappa ! Thou who destroyed the demon who came in the guise of the wind, Can Thou not destroy my disease caused by wind (rheumatism) ? I beg Thee, again and again to make me free of all ailments.

Dasakam: 44 -- Naming Ceremony

guuDhaM vasudeva giraa kartuM te niShkriyasya samskaaraan |
 hR^idgatahOraa tattvO gargamunistvad gR^ihaM vibhO gatavaan || (1)

Oh Lord Omnipresent ! At Vasudeva's request, Sage Garga, well versed in the science of astrology, came to Thy house, to conduct secretly, the ceremonial rites of birth for Thee, who art beyond all ceremonies.

nandO(a)tha nanditaatmaa bR^indiShTaM maanayannamuM yaminaam |
 mandasmitaardramuuche tvatsamskaaraan vidhaatumutsukadhiiH || (2)

Then Nanda, full of joy and ardour to have these ceremonies performed for Thee, welcomed this noble sage, as an honoured guest.

yaduvamshaachaaryatvaatsunibhR^itamidamaarya kaaryamiti kathayan |

gargO nirgata pulakashchakre tava saagrajasya naamaani || (3)

Sage Garga, being the preceptor of the Yadu clan, wished to perform these functions under cover, out of fear of rousing Kamsa's suspicion. Accordingly, the sage, thrilled by the prospect of naming Thee and Thy elder brother initiated the ceremonies.

kathamasya naama kurve sahasranaamnO hyanantanaamnO vaa |
iti nuunaM gargamunishchakre tava naama naama rahasi vibhO || (4)

How could he give thee a single name, when indeed Thou hast a thousand names and even more countless ones. Oh Lord ! Thinking so, sage Garga, performed Thy naming ceremony under cover.

kR^iShidhaatuNakaaraabhyaaM sattaanandaatmataaM kilaabhilapat |
jagadaghakarShitvaM vaa kathayadR^iShiH kR^iShNa naama te vyatanOt || (5)

Linking the root Krish and the suffix na, the sage named Thee Krishna, to denote that Thou art the embodiment of everlasting existence and complete bliss, or as if to mean one who draws out all the sins of the world, or in other words one who purifies the world.

anyaashcha naamabhedaan vyaakurvannagraje cha raamaadiin |
atimaanuShaanubhaavaM nyagadattvaamaprakaashayan pitre || (6)

Sage Garga, gave Thee other names also and explained in detail to Thy father the inner significance of these names. Similarly he named Thy elder brother Rama and so forth. Without revealing Thy divine identity, he told Thy father, that Thy powers and qualities were well beyond that of ordinary mortals.

snihyati yastava putre muhyati sa na maayikaiH punaH shOkaiH |
druhyati yaH sa tu nashyedyavadatte mahattvamR^iShivaryaH || (7)

The noble sage, elaborated further on Thy glory, to Thy father, averring that, whosoever showed affection to his son, would be free from Maya and worldly sorrows, thereafter, but those who hated him would be destroyed.

jeShyati bahutaradaityaan neShyati nijabandhulOkam amalapadam |
shrOShyati suvimalakiirtiirasyeti bhavadvibhuutiM R^iShiruuche || (8)

The sage outlined Thy future exploits also, saying that Thou would conquer many demons; that Thou would lead Thy kinsmen to that highest state of absolute bliss and that the whole world would come to know of Thy untainted glory.

amunaiva sarvadurgaM taritaastha kR^itaasthamatra tiShThadhvam |
harirevetyanabhilapannityaadi tvaamavarNayat sa muniH || (9)

Without explicitly saying that Thou wert Hari himself, the sage reiterated that all obstacles would be overcome by remaining steadfast in devotion to Thee.

garge(a)tha nirgate(a)sminnandita nandaadi nandyamaanastvam |
madgatamudgatakaruNO nirgamaya shriimarutpuraadhiisha || (10)

Oh Guruvayurappa ! May Thou who wert blessed and showered with affection by Nanda and others after sage Garga left, show mercy on me and save me.

Dasakam: 45 -- Krishna's Childhood Pranks

ayi sabala muraare paaNijaanu pracharaaiH
kimapi bhavanabhaagaan bhuuShayantau bhavantau |
chalita charaNaka~njau ma~njuma~njiira shi~njaa
shravaNa kutuka bhaajau cheratushchaaru vegaat || (1)

Oh Murari ! Thou along with Thy brother Balarama, crawled all over the house on Thy hands and knees, lighting up the place most charmingly. Eager to hear the tinkling sound of Thy anklet bells, on Thy lotus feet, the two of Thee, went roaming as fast as Thou both could.

mR^idu mR^idu vihasantau unmiShaddantavantau
vadana patita keshau dR^ishya paadaabja deshau |
bhuja galita karaanta vyaalagat kankaNaankau
matimaharatamuchchaiH pashyataaM vishvanR^INaam || (2)

The gentle smile revealing the pearly white teeth, the curls of hair falling on the face, the soles of the lotus feet showing while crawling and the bangles sliding down the arms and resting on the wrists, with all these charming features, the two of Thee, enthralled the hearts of the spectators.

anusrati janaughe kautuka vyaakulaakshe
kimapi kR^ita ninaadaM vyaahasantau dravantau |
valita vadanapadmaM pR^iShThatO dattadR^iShTii
kimiva na vidadhaathe kautukaM vaasudeva || (3)

Oh Vaasudeva ! How great was the ecstasy of the people who followed with indulgent, expectant looks, Thee and Thy brother, as the two of Thee crawling rapidly, and gurgling softly, turned Thy lotuslike faces and smiled charmingly at them.

drutagatiShu patantau utthitau liptapankau
divi munibhirapankaiH sasmitaM vandyamaanaau |
drutamatha jananiibhyaaM saanukampaM gR^ihiitau
muhurapi parirabdhau draagyuvaaM chumbitau cha || (4)

In Thy attempts to move fast, the two of Thee would fall down and get mudstained; Thy two mothers would come rushing there and cradling Thee both lovingly in their arms, would kiss and caress Thee both repeatedly, while the unsullied (pure-hearted) sages in the heavens, would sing Thy praises, smilingly.

snuta kuchabharamanke dhaarayantii bhavantaM
taralamati yashOdaa stanyadaa dhanyadhanyaa |
kapaTapashupa madhye mugdhahaasaankuraM te
dashaanamukula hR^idyaM viikshya vaktraM jaharSha || (5)

Oh Thou who came in the guise of a delusive cowherd ! Yasoda, the most blessed of all souls, would cradle Thee in her lap and suckle Thee at her breasts, overflowing with milk, mind wavering with excitement; seeing Thy charming face, with the budding teeth and bewitching smile, while feeding Thee, she would be overjoyed.

tadanu charaNachaarii daarakaiH saakamaaraat
nilayatatiShu khelan baalachaapalyashaalii |
bhavana shuka biDaalaan vatsakaamshchaanudhaavan
kathamapi kR^itahaasaiH gOpakaiH vaaritO(a)bhuuH || (6)

Then, as Thou grew a little bigger and could walk steadily, Thou, along with other cowherd children, in neighbouring houses, would play and engage in childish pranks and mischief, chasing household pets, like parrots, cats and calves and would be laughingly stopped by the gopas somehow.

haladhara sahitastvaM yatra yatrOpayaatO
vivasha patita netraaH tatra tatraiva gOpyaH |
vigalita gR^ihakR^ityaa vismR^itaapatya bhR^ityaaH
murahara muhuratyantaakulaa nityamaasan || (7)

Oh Murari ! Wherever Thou wandered, playing, with Thy brother Balarama, (Haladhara), the gopis, oblivious of their household duties, forgetting their children and servants, followed Thee, with star-struck eyes, bewildered and at the same time, delighted by Thy charming appearance.

pratinava navaniitaM gOpikaadattamichChan
kalapadamupagaayan kOmalaM kvaapi nR^ityan |
sadayayuvati lOkairarpitaM sarpirashnan
kvachana navavipakvaM dugdhamapyapaibastvam || (8)

Having a desire to eat the fresh butter offered by the gopis, Thou sang sweet songs, pronouncing the words indistinctly and sometimes danced too, exuding utmost charm. Thou ate the fresh butter, the gopis kindly gave Thee and sometimes Thou drank the freshly boiled milk offered by them.

mama khalu baligehe yaachanaM jaatamaastaam
iha punarabalaanaamagrato naiva kurve |
iti vihitamatiH kiM deva santyajya yaach~naaM
dadhighR^itamaharastvaM charuNaa chOraNena || (9)

Oh Lord ! In one of Thy earlier incarnations, as a Brahmin boy, Vamana, Thou had gone to beg for land, to the house of Maha Bali, (who was powerful), a humiliation, which Thou did not wish to undergo before these defenceless women and hence Thou took to stealing curd and butter through Thy ingenious tricks in this most charming incarnation of Thine.

tava dadhighR^itamOShe ghOShayOShaajanaanaam
abhajata hR^idi rOSho naavakaashaM na shOkah |
hR^idayamapi muShitvaa harShasindhau nyadhaastvaM
sa mama shamaya rOgaan vaatagehaadhinaatha || (10)

Oh Gurvayurappa ! The gopis bore no illwill toward Thee for stealing their curds and butter and they were never angry or unhappy for that, because Thou had stolen their hearts and drowned them in the ocean of bliss. May Thou of such divine acts, save me from disease.

shaakhaagera(a)tha vidhuM vilOkya phalamityambaaM cha taataM muhuH
sampraarthyaatha tadaa tadiiyavachasaa prOtkshiptabaahau tvayi |
chitraM deva shashii sa te karamagaatkiM bruumaha sampata-
jyOtirmaNDalapuuritaakhilavapuH praagaa viraaDruupataam || (11)

Once, seeing the moon above the trees, Thou, thinking it to be a fruit, pestered Thy parents to get it for Thee and being told by them in sport, to ask it to come down, and lo and behold, the moon descended straight into Thy hands as also the entire collection of stars with which Thou attained Thy Virat Purusha form.

kiM kiM batedamiti sambhramabhaajamenaM
brahmaarNave kshaNamamuM parimajjya taatam |
maayaaM punastanayamOhamayiiM vitanva-
nnaanandachinmaya jaganmaya paahi rOgaat || (12)

Thy father, struck speechless with wonder by this vision, had hardly seen it for a moment, when Thou, drawing the veil of Maya, that cover of filial affection, before his eyes, assumed Thy form of a child, the picture of innocence. May Thou who art the embodiment of the Universe and that of Absolute Bliss, protect me from illness.

Dasakam: 46 -- Revelation of Cosmic Form

ayi deva puraa kila tvayi svayamuttaanashaye stanandhaye |
parijR^imbhaNatO vyapaavR^ite vadane vishvamachaShTa vallavii || (1)

Oh Lord ! Once, when, sucking at Thy mother's breast, Thou lying flat on her lap, opened Thy mouth to yawn, the entire Universe was seen by Yasoda, in it.

punarapyatha baalakaiH samaM tvayi liilaanirate jagatpate |
phalasa~nchayava~nchanakrudhaa tava mR^idbhOjanamuuchurarbhakaah || (2)

Oh Lord of the Universe ! Another time, Thou, playing with other children, plucking fruits, cheated them and ate the fruits gathered by them. Angry with Thee, they complained to Thy mother that Thou had eaten mud.

ayi te pralayaavadhau vibhO kshiti tOyaadi samasta bhakshiNaH |
mR^idupaashanatO rujaa bhavediti bhiitaa jananii chukOpa saa || (3)

Oh Lord Omnipresent ! Thy mother, fearing that Thou would become sick by consuming mud, was angry with Thee, because she knew not that Thou, at the time of the deluge swalloweth everything, like earth, water etc.

ayi durvinayaatmaka tvayaa kimu mR^itsaa bata vatsa bhakshitaa |
iti maatR^igiraM chiraM vibhO vitathaaM tvaM pratijaj~niShe hasan || (4)

Oh Lord ! When Thy mother questioned Thee, whether Thou, her mischievous pet, had eaten mud, Thou laughingly denied it emphatically.

ayite sakalairvinishchite vimatishchedvadanaM vidaaryataam |
iti maatR^ivibhartsitO mukhaM vikasatpadmanibhaM vyadaarayaH || (5)

Thy mother, not believing Thee, because all the other children had convinced her of it, goaded Thee into opening Thy mouth which was like a fullblown lotus.

api mR^illavadarshanOtsukaaM jananiiM taaM bahu tarpayanniva |
pR^ithiviiM nikhilaaM na kevalaM bhuvanaanyapyakhilaanyadiidR^ishaH || (6)

Then Thy mother, who expected to see a small ball of mud, was granted a revelation of not only the whole earth but all the other worlds too, by Thee, as if to satisfy her curiosity.

kuhachidvanamambudhiH kvachitkvachidabhraM kuhachidrasaatalam |
manujaa danujaaH kvachitsuraa dadR^ishe kiM na tadaa tvadaanane || (7)

In Thy open mouth, she saw forests and oceans on one side; the sky, space and the nether regions on the other; elsewhere she saw humans, demons and gods; oh what all did she not see in there !

kalashaambudhi shaayinaM punaH paravaikuNTha padaadhivaasinam |
svapurashcha nijaarbhakaatmakaM katidhaa tvaaM na dadarsha saa mukhe || (8)

She saw Thy manifold forms in Thy mouth; reclining majestically in the milky ocean; then reigning supreme in that glorious Vaikunta; yet again in front of her as her own son; oh how many different forms of Thee did she not see in Thy mouth !

vikasad bhuvane mukhOdare nanu bhuyO(a)pi tathaa vidhaananaH |
anayaa sphuTamiikshitO bhavaananavasthaaM jagataaM bataatanOt || (9)

In that mouth, where the whole universe shone clearly, she saw yet another similar face and open mouth, with the whole universe shining in it; within that yet another mouth, displaying the whole universe and thus an endless revelation of Thy infinite quality. Wonderful indeed.

dhR^itatattvadhiyaM tadaa kshaNaM jananiiM taaM praNayena mOhayan |
stanamamba dishetyupaasajan bhagavannadbhutaabaala paahi maam || (10)

Thus, for a brief moment Yasoda, was given a taste of the Absolute Truth, but in the next instant she was shrouded in that Maya, of filial love, as Thou climbed on to her lap, asking for milk. Oh Lord ! who took the form of that wonderful child, please protect me.

Dasakam: 47 -- Tying Krishna to the Mortar

ekadaa dadhivimaatha kaariNiiM maataraM samupasedivaan bhavaan |
stanya lOlupatayaa nivaarayannankametya papivaan payOdharau || (1)

Once, Thou, thirsting for breast milk from Thy mother, who was churning curds, stopped her halfway and climbed on to her lap and started sucking her breasts.

ardhapiita kuchakuDmale tvayi snigdhaahaasa madhuraanaambuje |
dugdhamiisha dahane parisrutaM dhartumaashu jananii jagaama te || (2)

Oh Lord ! When Thou wert happily engaged in sucking her breasts, which were like lotus buds, with Thy lotus mouth, smiling contentedly, Thy mother, seeing the milk overflowing into the fire, got up hastily, to attend to it, leaving Thee in half feed.

saampiita rasabhanga sangata krOdhabhaara paribhuuta chetasaa |
mantha daNDamupagR^ihya paaTitaM hanta deva dadhi bhaajanaM tvayaa || (3)

Oh Lord ! Thy mind filled with anger, at being abandoned by her in the midst of Thy feed, Thou, took the churning rod and broke the pot of curds.

uchchalad dhvanitamuchchakaistadaa sannishamya jananii samaadrutaa |
tvadyashO visaravaddadarshasaa sadya eva dadhi vistR^itaM kshitau || (4)

Hearing the loud shattering sound (of the pot being broken), Thy mother, who came there running, found the curd spreading all over the floor, like Thy fame, which spreads everywhere.

vedamaarga parimaargitaM ruShaa tvaamaviikshya parimaargayantyasau |
sandadarsha sukR^itinyuluukhale diiyamaana navaniitamOtave || (5)

Thou, who art sought after through Vedic paths, could not be seen by her, though she searched for Thee in anger, all over. Finally, Thy blessed mother found Thee, sitting on the wooden mortar, giving butter to the cat.

tvaaM pragR^ihya bata bhiiti bhaavanaa bhaasuraana sarOjamaashu saa |
rOSha ruuShita mukhii sakhiipurO bandhanaaya rashanaamupaadade || (6)

Then apprehending Thee, who had put on an expression of fake fear, on Thy radiant lotus-like face, she, red-faced with anger, took a rope to tie Thee, in front of her friends. Oh how foolish of her to think of tying Thee who unties the bonds of all!

bandhumichChati yameva sajjanastaM bhavantamayi bandhumichChatii |
saa niyujya rashanaaguNaan bahuun dvyangulOnamakhilaM kilaikshata || (7)

Yasoda wanted to tie Thee with the ropes, physically, whereas (Thy devotees), the good and virtuous, wish to be bound to Thee, with the rope of love. Tying together numerous strands of rope, she still fell two inches short of the required length of rope to bind Thee.

vismitOtismata sakhiijanekshitaM svinnasannavapuShaM niriikshya taam |
nityamuktavapurapyahO hare bandhameva kR^ipayaa(a)nvamanyathaaH || (8)

Oh Hari ! As her efforts to bind Thee repeatedly failed, Yasoda, became tired and was sweating profusely all over, while her friends watched her with smiles of amusement on their faces. Taking pity on her, Thou, who art the embodiment of eternal freedom, permitted her to bind Thee. Oh wonder of wonders!

sthiyataaM chiramuluukhale khaletyaagataa bhavanameva saa yadaa |
praaguluukhalabilaantare tadaa sarpirarpita madannavaasthithaaH || (9)

Having achieved her aim at last, Yasoda, went back to the house, determined to leave Thee in that state for sometime. But Thou sat there happily eating the butter, Thou had earlier hidden in the hollow of the mortar.

yadyapaasha sugamO vibhO bhavaan sanyataH kimu sapaashayaa(a)nayaa |
evamaadi divijai-rabhiShTutO vaatanaatha paripaahi maam gadaat || (10)

Oh Lord ! who art Omnipresent, Only those who have cut the rope,(pasa), of material desire, are able to attain Thee easily; then how could Yasoda bind Thee with the rope (pasa) of worldly attachment? Oh Guruvayurappa ! May Thou who wert praised thus by the gods in heaven, save me from my maladies.

Dasakam: 48 -- Nalakubara and Manigriva

mudaa suraughastvamudaara sammadaiH udiirya daamOdara ityabhiShTutaH |
mR^iduudaraH svairamuluukhale lagannaduuratOdvau kakubhaavudaikshathaH | (1)

The gods in heaven were delighted to refer to Thee as Damodara, meaning the one with the rope around the stomach; Thou, with Thy supple midriff, remained at ease tied to the mortar, when Thy eyes lighted upon two Kakubha trees, closeby.

kubera suunurnalakuubaraabhidhaH parO maNigriiva iti prathaaM gataH |
maheshasevaadhigata shriyOnmadau chiraM kila tvadvimukhaavakhelataam || (2)

Nalakoobera and Manigreeva, the two famous sons of Kubera, acquired great wealth and prosperity by worshipping Lord Siva.. Becoming very proud and arrogant, because of their immense wealth, they frittered away their time in sensual pleasures, with no thought of Thee.

suraapagaayaaM kila tau madOtkatTau suraapagaayad bahuyauvataa vR^itau |
vivaasasau keliparau sa naaradO bhavatpadaika pravaNO niraikshata || (3)

Once, while they were bathing naked in the holy Ganges, engaged in romantic interludes with some singing maidens, and were fully drunk with liquor and arrogance, they were seen by sage Narada, who worships only Thy feet.

bhiyaa priyaalOkamupaattavaasasaM purO niriikshyaapi madaandha chetasau |
imau bhavadbhaktyupashaanti siddhaye munirjagau shaantimR^ite kutaH sukham || (4)

Seeing the sage, their beloved female companions, gathered up their clothes, in panic, and left the place. Even then these two sons of Kubera, still intoxicated by liquor, did not come to their senses. Sage Narada, therefore cursed them so that they would regain unmitigated devotion to Thee, and obtain peace of mind. Without a calm mind, happiness will be totally absent.

yuvaamavaaptau kakubhaatmataaM chiraM hariM niriikshyaatha padaM svamaapnutam |
itiiritau tau bhavadiikshaNaspR^ihaaM gatau vrajaante kakubhau babhuuvatuH ||(5)

Sage Narada, cursed them to turn into Kakubha trees and remain in that state for a long time, and to regain their original form only after seeing Lord Hari. Thus cursed, the two brothers appeared as two Kakubha trees in the vicinity of Vraja, and were eagerly waiting for Thy advent.

atandramindradruyugaM tathaavidhaM sameyuShaa mantharagaaminaa tvayaa |
tiraayitOluukhalarOdhanirdhuta chiraaya jiiirNau paripaaitau taruu || (6)

Dragging the mortar, Thou moved steadily and purposefully toward those two trees, already worn out at the roots due to age; entering between them with the mortar behind Thee, Thou made them fall by the mortar getting entangled in their roots.

abhaaji shaakhidvitayaM yadaa tvayaa tadaiva tadgarbhatalaannireyuShaa |
mahaatviShaa yakshayugena tatksaNaadabhaaji gOvinda bhavaanapi stavaiH || (7)

Oh Govinda ! No sooner were the two trees uprooted, than there appeared from them two radiant Yakshas singing hymns of Thy glory.

ihaanya bhaktO(a)pi sameShyati kramaad bhavantametau khalu rudrasevakau |
muni prasaadaad bhavadanghri maagatau gatau vR^iNaanau khalu bhaktimuttamaam || (8)

Here, (in Thy Krishna incarnation), even those who worship other deities, will eventually become devoted to Thee. Thus by the blessing of Sage Narada, these two devotees of Rudra, finally took shelter at Thy feet, and asking only for the boon of everlasting devotion to Thee, went back to their abode.

tatastaruuddaaraNa daaruNaarava prakampi sampaatini gOpamaNDale |
vilajjita tvajjananii mukhekshiNaavyamOkshi nandena bhavaan vimOkshadaH || (9)

Hearing the shattering din of the uprooted trees, the entire Gopa community came rushing there in panic and Thou, the liberator of all from bondage, wert untied by Nanda, who looked (reprovingly) at Yasoda, appearing shamefaced (for her foolish act).

mahiiruhOrmadhyagatO bataarbhakO hareH prabhaavaadaparikshatO(a)dhunaa |
iti bruvaaNaigamitO gR^ihaM bhavaan marutpuraadhiishvara paahi maam gadaat || (10)

Wondering aloud that the child was unharmed in the midst of the uprooted trees and thanking Lord Hari for his grace, Nanda carried Thee back into the house. Oh Guruvayurappa ! May Thou of such miracles, save me from my troubles.

Dasakam: 49 -- Journey to Brindavan

bhavatprabhaavaaviduraa hi gOpaaH taruprapaataadikamatra gOShThe |
ahetumutpaatagaNaM vishankya prayaatumanyatra manO vitenuH || (1)

The falling of the trees and other such incidents, which had no rational explanation, disturbed the minds of the Gopas, who felt these were bad omens, as they were not aware of Thy divine glory and power; so they decided to move out of Gokula.

tatrOpanandaabhidha gOpavaryO jagau bhavatpreraNayaiva nuunam |
itaH pratiichyaaM vipinaM manOj~naM bR^indaavanaM naama virajatiiti || (2)

Then, an elderly, respected Gopa, known as Upananda, prompted by Thee from within, suggested migrating to the fertile and charming forest region of Brindaavana, situated to the west of their present homeland.

bR^ihadvanaM tatkhalu nandamukhyaa vidhaaya gauShThiinamatha kshaNena |
tvadanvita tvajjananii niviShTa gariShTha yaanaanugataa vicheluH || (3)

Then Nanda and others, full of enthusiasm, abandoning their present dwelling place, set out for that dense forest region, trudging behind that big cart, in which Thou wert seated along with Thy mother.

anO manOj~nadhvani dhenupaalii khurapraNaadaantaratO vadhuubhiH |
bhavadvinOdaalapitaaksharaaNi prapiiya naaj~naayata maarga dairghyam || (4)

The rhythmic sounds of the rolling carts and the clattering of the hooves of the cows, and Thy sweet incoherent baby prattle, made the journey so enjoyable that nobody knew how long the road to Brindaavana was.

niriikshya bR^indaavanamiisha nandatprasuuna kunda pramukhadrumaugham |
amOdathaaH shaadvala saandra lakshmyaa harinmaNii kuTTimapuShTa shObham || (5)

Oh Lord ! Thou wert overjoyed to see Brindaavana with its bunches of jasmine creepers in full bloom and the abundance of blossoming Kunda trees. The lush green grassland looked like a floor paved with emeralds.

navaaka nirvyuudha nivaasa bhedeShvasheSha gOpeShu sukhaasiteShu |
vanashriyaM gOpakishOrapaalii vimishritaH paryagalOkathaastvam || (6)

Separate new houses were built in the shape of a half moon and the gopas settled down comfortably in their various homes. Then, Thou, along with the other gopa children, wandered leisurely around that forest, enraptured by its beautiful scenery.

araalamaargaagata nirmalaapaaM maraalakuujaakR^ita narmalaapaam |
nirantarasmara sarOjavaktraaM kalindakanyaaM samalOkayastvam || (7)

The river Kaalindi, (daughter of Kalinda), (also known as Yamuna), with its crystal-clear water, flowing in and out in a winding zigzag path, vibrating with the chattering of the swans sounding like interesting discussions, and the dense growth of blooming lotuses, on its surface seeming to impart an ever smiling face to it, filled Thy heart with joy.

mayuurakekaashatalObhaniyaM mayuukhamaalaashabalaM maNiinaam |
viri~nchalOkaspR^ishamuchchashR^iNgairgiriM cha gOvardhanamaikshathaastvam || (8)

And Thy eyes feasted on the Govardhana mountain, resounding with the cries of numerous peacocks, and shining with a multitude of colours, due to the rays emanating from precious stones and its lofty peaks reaching to the sky, seeming to touch the world of Brahma.

samaM tatO gOpakumaarakaistvam samantatO yatra vanaantamaagaaH |
tatastatastaaM kuTilaamapashyaH kalindajaaM raagavatiimivaikaam || (9)

Wherever Thou wandered with the gopa children, in and out of that forest, the winding river Kaalindi, appeared, like a love-smitten maiden, eagerly awaiting Thy coming.

tathaa vidhe(a)smin vipine pashavye samutsukO vatsagaNaprachaare |
charan saraamO(a)tha kumaarakaistvaM samiiragehaadhipa paahi rOgaat || (10)

Oh Guruvayurappa ! May Thou who wandered in that forest, with a grassland most suitable for rearing cattle, along with Balarama and other gopa children, tending the calves, guard me against disease.

Dasakam: 50 -- Vatsasura and Bakasura Slain

tarala madhukR^id bR^inde bR^indaavane(a)tha manOhare
pashupa shishubhiH saakaM vatsaanupaalana lOlupaH |
haladharasakhO deva shriiman vicheritha dhaarayan
gavala muralii vetraM netraabhiraama tanu dyutiH || (1)

Oh Gracious Lord ! In that beautiful Brindaavana, with hordes of honeybees buzzing around, Thy resplendent form, armed with the horn, flute and stick, wandering about with Balarama, (carrier of the plough) and other cowherd children, ardently tending the calves, was a sight most pleasing to the eyes.

vihita jagatii rakshaM lakshmiikaraambuja laalitaM
dadati charaNadvandvaM bR^indaavane tvayi paavane |
kimiva na babhau sampatsampuuritaM taruvallarii
salila dharaNii gOtra kshetraadikaM kamalaapate || (2)

Oh Lord of Lakshmi ! When Thy two feet, which protect the entire universe and which are fondled lovingly by the lotus-like hands of Lakshmi, touched the sacred Brindaavana, the entire surroundings, including the trees, creepers, water, earth, mountains, soil, fields and all else, became most fertile and productive, teeming with wealth and prosperity.

vilasadulape kaantaaraante samiiraNa shiitale
vipula yamunaatiire gOvardhanaachala muurdhasu |
lalitamuraliinaadaH sancharayan khalu vaatsakaM
kvachana divase daityaM vatsaakR^itiM tvamudaikshathaaH || (3)

Thou roamed about, playing the flute, while tending the calf herds on the lush green grasslands in the forest, or on the banks of the broad Yamuna river, wafted by the gentle cool wind, or on the peaks of the lofty Govardhana mountain. On one such occasion, Thou spotted a demon in the guise of a calf.

rabhasa vilasatpuchChanvichChaayatO(a)sya vilOkayan
kimapi valitaskandhaM randhrapratiiksha mudiikshitam |
tamatha charaNe vibhradvibhraamayam muhuruchchakaiH
kuhachana mahaavR^ikshe chikshepitha kshatajiivitam || (4)

As he was waiting for the opportunity to attack Thee, with his tail wagging fast and his neck slightly turned, and a sly look on his face, Thou, grabbed his feet and lifting him up, rapidly spun him round and round, until he was dead. Thou, flung his dead body on to a huge tree, closeby.

nipatati mahaadaitye jaatyaa duraatmani tatkshaNaM
nipatanajavakshuNna kshONiiruha kshata kaanane |
divi parimilad bR^indaa bR^indaarakaH kusumOtkaraiH
shirasi bhavato harShaadvarShanti naama tadaa hare || (5)

Oh Hari ! That powerful demon, evilminded by birth, fell with a mighty crash (regaining his original huge form) on to the trees, squashing the trees by the momentum of his fall and ruining the forest region all round. At once the gods in heaven, gathered together and rained flowers on Thy head.

surabhilatamaa muurdhanyuurdhvaM kutaH kusumaavalii
nipatati tavetyuktO baalaiH sahela mudairayaH |
jhaTiti danujakshepeNOrdhvaM gatastarumaNDalaat
kusumanikaraH sO(a)yaM nuunaM sameti shanairiti || (6)

The cowherd children were curious to know wherefrom this bunch of sweet-scented flowers fell on Thy head. Thou, jestingly told them that the impact of the demon's body on the treetops, when Thou threw him, had sent the flower bunches flying upward and that they were slowly coming down now.

kvachana divase bhuuyO bhuuyastare paruShaatape
tapanatanayaapaathaH paatuM gataa bhavadaadayaH |
chalitagarutaM prekshaamaasurbakaM khalu vismR^itaM
kshitidhara garuchChede kailaasa shailamivaaparam || (7)

Then, on one very hot day in the summer season, Thou, along with others, went to the river Yamuna, to quench Thy thirst. There, Thou espied the demon Baka in the form of a huge crane, flapping its wings and looking like another Mount Kailas, whose wings Indra had forgotten to clip, when he cut off the wings of mountains.

pibati salilaM gOpavraate bhavantamabhidrutaH
sa kila nigilannagni prakhyaM punardrutamudvaman |
dalayitumagaattrOTyaaH kOTyaa tadaa(a)(a)shubhavaan vibhO
khalajana bhidaa chunchushchanchuu pragR^ihya dadaara tam || (8)

As the cowherd children were drinking water, the crane rushed to Thy side and gobbled Thee whole; but instantly he threw Thee out as though he had swallowed fire. Then he tried to tear Thee apart, with his long beak; Oh Almighty Lord ! Thou, who art accomplished in destroying the cruel and evil, quickly caught hold of the two ends of his beak and split him apart.

sapadi sahajaaM sandraShTuM vaa mR^itaaM khalu puutanaa-
manujamaghamapyagre gatvaa pratiikshitumeva vaa |
shamana nilayaM yaate tasmin bake sumanO gaNe
kirati sumanObR^indaM bR^indaavanaad gR^ihamaiyathaaH || (9)

Thus, that demon Baka, went to Yamaloka or the abode of death, as if eager to meet his dead sister Poothana, already there, or as if to look forward to welcoming his younger brother, Agha, (who would soon follow him in like manner). Then, while the gods were showering flowers on Thee from the sky, Thou returned home from Brindaavana.

lalita muraliinaadaM duuraannishamya vadhuujanaiH
tvaritamupagamyaraadaaruDhamOdamudiikshitaH |
janitajananiinandaanandaH samiiraNamandira-
prathitavasate shaure duuriikuruShva mamaamayaan || (10)

Hearing the sweet, lilting notes of music from Thy flute, even while Thou wert still at a distance, the gopis came flocking to Thy side, full of delight. Oh Souri ! who resides at Guruvayur, May Thou who wert a source of joy to Thy mother Yasoda and Thy father Nanda, remove all my afflictions.

Dasakam: 51 - Slaying of Aghasura

kadaachana vrajashishubhiH samaM bhavaan
vanaashane vihitamatiH pragetaraam |
samaavR^itO bahutara vatsamaNDalaiH
satemanairniragama diishajemanaiH || (1)

Once, Oh Lord! Thou decided to go on a picnic, along with the cowherd children, setting out very early in the morning, with the parcel of tasty dishes and snacks, all of Thee went, taking the calf herds of different kinds along.

viniryatastava charaNaambuja dvayaat
uda~nchitaM tribhuvana paavanaM rajaH |
maharShayaH pulakadharaiH kalevaraiH
uduuhire dhR^itabhavadiikshaNOtsavaaH || (2)

As Thou walked toward the forest, the holy dust raised by Thy pair of lotus feet, which is sacred enough to purify the three worlds, was collected by the great sages, and was rubbed on their bodies with enthusiasm and ecstasy, and Thy appearance was celebrated by them as a grand, festive occasion.

prachaarayatyavirala shaadvale tale
pashuun vibhO bhavati samaM kumaarakaiH |
aghaasurO nyaruNadaghaaya vartaniiM
bhayaanakaH sapadi shayaanakaakR^itiH || (3)

Oh Lord Omnipotent! While Thou, along with the other children, wert engaged in tending the calves grazing on the lush green grassland, the demon Agha, assuming the form of a deadly python, all of a sudden, waylaid Thee, with the intention of harming Thy person.

mahaachala pratimatanOrguhaanibha
prasaarita prathita mukhasya kaanane |
mukhOdaraM viharaNa kautukaadgataaH
kumaarakaH kimapi viduurage tvayi || (4)

The python, with his huge mountainlike form and his mouth wide open like a cave was lying in wait on the path of the cowherd children, who, eager to play in the forest, entered the open hollow of its mouth, (unsuspectingly), whilst Thou wert still a short distance away from them.

pramaadataH pravishati pannagOdaraM
kvathattanau pashupakule savaatsake |
vidannidaM tvamapi viveshitha prabhO
suhR^ijjanaM visharaNamaashu rakshitum || (5)

Oh Lord! The cowherd children, who, unthinkingly, entered the entrails of the snake, along with their calf herds began to get scorched by the unbearable heat inside. Thou, realising the gravity of the situation, entered the python's mouth at once, to save Thy friends in need.

galOdare vipulita varShmaNaa tvayaa
mahOrage luThati niruddha maarute |
drutaM bhavaan vidalita kaNTha maNDaLO
vimOchayan pashupa pashuunvinyayau || (6)

On entering the serpent's mouth, Thou inflated Thy body in his throat, to such a great extent that he became breathless and started writhing in agony; instantly, Thou, wrenched open his thick neck, and emerged, along with the cowherds and their calves.

kshaNaM divi tvadupagamaarthamaasthitaM
mahaasuraprabhava mahO mahO mahat |
vinirgate tvayi tu niliinama~njasaa
nabhaH sthale nanR^iturathO jaguH suraaH || (7)

Then, a brilliant ball of light which came out of the demon's body, remained suspended in the air momentarily, and as soon as Thou emerged from his body, quickly entered Thy form and was absorbed in Thee. This was a miracle indeed, which made the gods in heaven dance and sing (Thy praise).

sa vismayaiH kamala bhavaadibhiH suraiH
anudrutastadanu gataH kumaarakaiH |
dine punastaruNa dashaamupeyuShii
svakairbhavaanatanuta bhOjanOtsavam || (8)

Then, followed by the gods Brahma and others, who were full of amazement, Thou, and Thy friends, went to a different spot at noon, and celebrated the picnic, with all the tasty dishes and snacks.

viShaaNikaamapi muraliiM nitambake
niveshayan kabaladharaH karaambuje |
prahaasayan kalavachanaiH kumaarakaan
bubhOjita tridashagaNairmudaa nutaH || (9)

Tucking the horn and flute in Thy waist, Thou holding the morsel of eatables in Thy lotus hand, regaled the children with funny jokes, making them laugh heartily; seeing this, the gods sang Thy praises in delight.

sukhaashanaM tviha tava gOpamaNDale
makhaashanaat priyamiva devamaNDale |
iti stuta sitradashavarairjagatpate
marutpuriinilaya gadaatprapaahi maam || (10)

Oh Lord of the Universe enshrined in Guruvayur! The noble gods extolled Thee, expressing their wonder at the fact that eating a humble meal in the company of the cowherds, seemed to be more pleasing to Thee, than partaking the sacrificial offerings with the gods in heaven. Oh Lord of such virtues! Please save me from my troubles.

Dasakam: 52 - Taming Brahma's Pride

anyaavataaranikareShvaniriikshitaM te
bhumaatirekamabhiviikshya tadaaghamOkshe |
brahmaa pariikshitumanaaH sa parOkshabhaavaM

ninye(a)tha vatsakagaNaan pravitatya maayaam || (1)

Witnessing the indisputable power of Thy glory, during the liberation of the demon Agha, hitherto not seen in any of Thy other incarnations, Brahma, with his mind determined to test Thee, used his power of delusion, (Maya), and caused the calf herds to disappear from view.

vatsaanaviikshya vivashe pashupOtkaretaan
aanetukaama iva dhaatR^imataanuvartii |
tvaM saamibhukta kabalO gatavaamstadaaniiM
bhuktaamstirOdhita sarOjabhavaH kumaaraan || (2)

Seeing the agitation of the cowherd children at the disappearance of the calves, Thou, leaving Thy meal unfinished, went in search of the calves, as if to comply with Brahma's purpose. Brahma used this opportunity to hide also, the children who were in the midst of their meal, (with his same power of Maya).

vatsaayita stadanu gOpagaNaayitastvaM
shikyaadi bhaaNda muralii gavalaadiruupaH |
praagvadviH^itya vipineShu chiraaya saayaM
tvaM maayayaa(a)tha bahudhaa vrajamaayayaatha || (3)

In order to deal with this tricky situation, Thou, assumed the forms of all the calf herds, the various cowherd children, and even that of inanimate objects, like the utensils, curd pots and pans, the flute, horn etc. and as before frolicked and played in the forest the whole day, and returned to the village in the evening.

tvaameva shikya gavalaadimayaM dadhaanO
bhuuyastvameva pashuvatsaka baalaruupaH |
gOruupiNiibhirapi gOpavadhuumayiibhiH
aasaaditO(a)si jananiibhiratipraharShaata || (4)

Thou, who wert in the form of calves and cowherd lads, carried Thy ownself in the forms of the various pots, pans, horn etc. and wert welcomed in great delight by the mothers of the cowherd boys and the mothercows of the calves, in these manifold forms.

jiivaM hi ka~nchidabhimaana vashaatsvakiiyaM
matvaa tanuuja iti raagabharaM vahantyaH |
aatmaanameva tu bhavantamavaapya suunuM
priitiM yayurnakiyatiiM vanitaashcha gaavaH || (5)

It is not at all surprising that these women and cows were filled with ecstasy on seeing these forms of Thee. Any human being who begets a certain soul as his own child, shows unlimited affection towards that child, owing to his egoistic pride. Then how much more joy and pride these women and cows would not have felt in acquiring the Supreme Soul as their own son or calf?

evaM pratikshaNa vijR^imbhita harShabhaara
niHsheSha gOpagaNa laalita bhuuri muurtim |
tvaamagrajO(a)pi bubudhe kila vatsaraante
brahmaatmanOrapi mahaan yuvayOrvisheShaH || (6)

With their rapture, growing every moment the cowherd clan, caressed and pampered Thee, in these manifold forms for a whole year, and even Thy brother Balarama, was able to detect the secret only after that. Undoubtedly, though both of Thee are manifestations of the Supreme Soul, there is a very great difference between Thou and him.

varShaavadhau nava puraatanava vatsa paalaan
dR^iShTvaa vivekamasR^iNe druhiNe vimuuDhe |
praadiidR^ishaH pratinavaan makuTaangadaadi
bhuuShaamshchaturbhujaya yujaH sajalaambudaabhaan || (7)

At the close of one year, Brahma, was extremely perplexed to see the two sets of old and new calves and cowherd boys; more so as he could not tell the difference between the two sets. Thou, wishing to dispel his confusion, showed to him, each and everyone of Thy new forms, adorned with crown, shoulder ornaments etc. and having four arms and the radiance of the rainbearing clouds.

pratyekameva kamalaa parilaalitaangaan
bhOgiindra bhOgashayanaan nayanaabhiraamaan |
liilaa nimiilitadR^ishaH sanakaadi yOgi
vyaasevitaan kamalabhaurbhavatO dadarsha || (8)

Moreover, Brahma had a vision of everyone of these forms of Thee being fondled and waited upon by Goddess Lakshmi; everyone of them reclining on the bed of the serpent Adishesha; each form with eyes shut in the trance of Yogic sleep; each form being worshipped by the sages Sanaka and others; seeing all these charming poses, Brahma was convinced of Thy identity.

naaraayaNaakR^itiM asankhyatamaaM niriikshya
sarvatra sevakamapi svamavekshya dhaataa |
maayaa nimagna hR^idayO vimumOha yaavat
ekO babhuuvitha tadaa kabalaardhapaaNiH || (9)

Overwhelmed by seeing these countless forms of Narayana, and himself as an attendant of all these forms, Brahma was drowned in Maya. In order to dispel his delusion, Thou revealed Thy form of a year ago, standing alone with a half -eaten morsel of food in Thy hand.

nashyanmade tadanu vishvapatimmuhustvaaM
natvaa cha nuutavati dhaatari dhaama yaate |
pOtaiH samaM pramuditaiH pravishanniketaM
vaataalayaadhipa vibhO paripaahi rOgaat || (10)

Oh Lord! Then Brahma, with his pride, destroyed, bowed down to Thee, repeatedly, and singing Thy praises, heartily, left for his abode (Satyaloka). Thou came back to Brindaavana, with all the calves and cowherd lads, who were most happy. Oh Guruvayurappa! May Thou save me from illness.

Dasakam: 53 - Slaying of Dhenukasura

atiitya baalyaM jagataaM pate tvamupetya paugaNDavayO manOj~nam |
upekshya vatsaavanamutsavena praavartathaa gOgaNapaalanaayaam || (1)

Oh Lord of the Universe! With Thy childhood stage ending at five years of age, Thou came to the endearing stage of boyhood (from six to ten years of age) and started to rear cows instead of calves, with great enthusiasm.

upakramasyaanuguNaiva seyaM marutpuraadhiisha tava pravR^ittiH |
gOtraaparitraaNakR^ite(a)vatiirNaH tadeva devaa(a)(a)rabhathaastadaa yat || (2)

Oh Lord of Guruvayur! Thou, who incarnated for the protection of the earth (Gotra), most befittingly, took up the task of protecting the cows (Gotra), at this stage. (The word Gotra is used here in both senses.)

kadaa(a)pi raameNa samaM vanaante vanashriyaM viikshya charan sukhena |
shriidaamanaamnaH svasakhasya vaachaa mOdaadagaa dhenukakaananaM tvam || (3)

Once, while wandering leisurely in the forest, with Thy brother, Balarama, enjoying the beautiful scenery, Thy comrade Sridaama, wished to visit the forest spot of Dhenukavana. So Thou accompanied him there, with joy.

uttaalataaliinivahe tvaduktyaa balena dhuute(a)thabalena dOrbhyaam |

mR^iduH kharashchaabhyapatatpurastaat phalOtkarO dhenuka daanavO(a)pi || (4)

Complying with Thy wishes, Balarama, forcefully shook the tall palm trees in that orchard, by which, clumps of fruits, both raw and ripe fell to the earth, scattering in all directions. Hearing that sound, the demon Dhenuka, in the form of an ass appeared there.

samudyatO dhainukapaalane(a)haM kathaM vadhaM dhainukamadya kurve |
itiiva matvaa dhruvamagrajena suraughya yOddhaaramajiighanastvam || (5)

Considering the fact that Thou art the protector of the cows, Thou felt that it would not be proper for Thee to kill the demon called Dhenuka, (meaning cow) and hence, Thou entrusted the task of destroying this demon, who was an enemy of the gods, to Thy elder brother, who accomplished this job.

tadiiya bHR^ityaanapi jambukatvenOpaagataa nagrajasanyutastvam |
jambuuphalaaniiva tadaa niraasthastaaShukhelan bhagavanniraasthaH || (6)

Immediately, the attendants of that demon came to attack Thee in the guise of jackals. Oh Lord! Thou, along with Thy elder brother, lifted them playfully as if they were jambu fruits and effortlessly threw them on to the palm trees.

vinighnati tvayyatha jambukaugham sanaamakatvaadvaruNastadaaniim |
bhayaakulo jambukanaamadheyaM shruti prasiddhaM vyadhiteti manye || (7)

When Thou began to destroy that army of jackals or jambukas, Varuna, the rain -god was filled with fear, as he was also known by the name Jambuka. So he preferred to let that name remain only in the Vedas, and not to be used in customary speech.

tavaavataarasya phalam muraare sanjaatamadyeti surairnutastvam |
satyaM phalam jaatamiheti haasii baalaiH samaM taalaphalaanyabhunkthaaH || (8)

Oh Murari! The gods in heaven praised Thee, exulting that the fruit of Thy incarnation had been acquired. Thou, jestingly, agreed with them saying that the jambu fruits had fallen down and ate them with the children.

madhudravasrunti bR^ihanti taani phalaani medObharabHR^inti bhuktvaa |
tR^iptaishcha dR^iptairbhavanaM phalaugham vahadbhiraagaaH khalu baalakaistvam || (9)

Eating those big, luscious fruits, dripping with sweet syrup, to their heart's content, the children gathered the remaining bunches of fruits to take home, feeling quite happy and proud. Accompanied by them, Thou reached home.

hatO hatO dhenuka ityupetya phalaanyadadbhirmadhuraaNi lOkaiH |
jayeti jiveti nutO vibhO tvaM marutpuraadhiishvara paahi rOgaat || (10)

Oh Lord! Partaking the sweet fruits brought by the children, all the people (in the village), exulted over the killing of the demon, Dhenuka, by Thee, and wished Thee success, prosperity and a long life in loud tones. Oh Guruvayurappa! May Thou who wert praised thus, protect me from afflictions.

Dasakam: 54 - Kaliya comes to Yamuna

tvatsevOtkah saubharirnaama puurvaM
kaalindyantardvaadashaabdaM tapasyan |
miinavraate snehavaan bhOgalOle
taarkshyaM saakshaadaikshataagre kadaachit || (1)

Long ago, a sage called Soubhari, who wished to serve Thee, was doing penance, immersed in the waters of the river Kaalindi, for twelve years. During this time he became deeply attached to the shoals of fish, indulging in romantic sports, in the waters around him. Then, one day he saw Garuda, in person, in front of him.

tvadvaahaM taM sakshudhaM tR^ikshasuunuM
miinaM ka~nchijjakshataM lakshayan saH |
taptashchitte shaptavaanatra chettvaM
jantuun bhOktaa jiiivitaM chaapi mOktaa || (2)

Thy vehicle, Garuda, the son of Triksha, started eating the fish as he was very hungry. Enraged by this sight, the sage cursed Garuda to lose his life, if he tried to eat any living creature again, in that region.

tasmin kaale kaaliyaH kshveladarpaat
sarpaaraateH kalpitaM bhaagamashnan |
tena krOdhaat tvatpadaambhOjabhaajaa
pakshakshiptaH tadduraapaM payO(a)gaat || (3)

Meanwhile, the serpent, Kaaliya, who was very vain of the deadly poison in his body, ate the portion of food allotted to the enemy of serpents (viz. Garuda). Overcome by anger, Garuda, who is a devotee of Thy lotus-like feet, attacked him with his wings and chased him. So Kaaliya took refuge in that part of the river Kaalindi, which was out of bounds for Garuda, due to the sage's curse.

ghOre tasmin suurajaaniiravaase
tiire vR^ikshaa vikshataaH kshvelavegaat |
pakshivraataaH peturabhre patantaH
kaarunyaardraM tvanmanastena jaatam || (4)

The waters of the river Yamuna, in the portion inhabited by the dreadful Kaaliya, became contaminated by the viciousness of his deadly poison, destroying the trees on the river bank, and causing the flights of birds, overflying it, to fall down dead. By all these events, Thy mind was filled with mercy.

kaale tasminnekadaa siirapaaNiM
muktvaayaate yaamunaM kaananaantam |
tvayyuddaama griiShma bhiiShmOShmataptaa
gO gOpaalaa vyaapiban kshvelatOyam || (5)

Once, Thou had gone to the forest region, near the river Yamuna, without Balarama. The cows and cowherds, feeling intensely thirsty, due to the unbearable summer heat, drank the poisonous water of the river, Yamuna.

nashyajjiivaan vichyutaan kshmaatale taan
vishvaan pashyannachyuta tvaM dayaardraH |
praapyOpaantaM jiiivayaamaasitha draak
piiyuuShaambhO varShibhiH shriikaTaakshaiH || (6)

Oh Achyuta! Seeing them all collapsing lifeless, on the ground, Thou, full of compassion, cast the nectar of Thy glances on them and resuscitated them at once.

kiM kiM jaatO harShavarShaatirekaH
sarvaangeShvityutthitaa gOpasanghaaH |
dR^iShTvaagre tvaaM tvatkR^itaM tadvidantaH
tvaamaalingan dR^iShTanaanaa prabhaavaaH || (7)

Revived thus, the hosts of cowherds, got up, and feeling thrills of rapture all over their body, marvelled at the turn of events. Seeing Thee in front of them, and, perceiving that it was another miracle of Thine, since they had witnessed many such before, they warmly embraced Thee.

gaavashchaivaM labdhajjiivaaH kshaNena
sphiitaanandaastvaaM cha dR^iShTvaa purastaat |
draagaavavruH sarvatO harShabaaShpaM
vyaamu~nchantyO mandamudyanninaadaaH || (8)

Similarly, the cows too, which had regained their lives, instantly, full of delight at seeing Thee in front of them, rallied round Thee, expressing their gratitude, by shedding tears of joy and mooing in soft tones.

rOmaa~nchO(a)yaM sarvatO naH shariire
bhuyasyantaH kaachidaanandamuurchChaa |
aashcharyO(a)yaM kshvelavegO mukunde -
tyuktO gOpaiH nanditO vanditO(a)bhuhH || (9)

Oh Mukunda! The cowherds, with their hairs standing on end and the thrills of ecstasy vibrating through their body, could not find words to express their feelings. They thought it was due to the strange effect of the poison. They praised and thanked Thee profusely, with joy.

evaM bhaktaanmuktajjiivaanapi tvaM
mugdhaapaangaiH astarOgaamstanOShi |
taadR^igbhhuuta sphiita kaaruNya bhuumaa
rOgaatpaayaa vaayugehaadhinaatha || (10)

In this manner, Thou art capable of reviving Thy devotees, even if they are dead, and nourishing them back to health, with Thy gracious glances. Oh Guruvayurappa of such boundless mercy! May Thou guard me against illness.

Dasakam: 55 - Krishna's Dance on Kaliya

atha vaariNi ghOrataraM phaNinaM prativaarayituM kR^itadhiirbhagavan |
drutamaaritha tiiraga niipataruM viShamaarutashOShita parNachayam || (1)

Oh Lord! Determined to drive away that deadly serpent from the river, Thou, quickly, climbed on to the Kadamba tree, on the river bank, with all its leaves dried up, owing to the poisonous air around it.

adhiruhya padaamburuheNa cha taM navapallava tulya manOj~naruchaa |
hradavaariNi duurataraM nyapataH parighuurNita ghOratarangagaNe || (2)

Thou placed Thy feet, which had a pleasing radiance, akin to that of fresh, tender saplings, on the tree trunk and climbing to the top, plunged into the swirling, deep waters of the river, full of dreadful surging waves and went far down below.

bhuvanatraya bhaara bhR^itO bhavatO gurubhaaravikampi vijR^imbhijalaa |
parimajjayati sma dhanushshatakaM taTinii jhaTiti sphuTaghOShavatii || (3)

Owing to the fact that Thou support the weight of the three worlds, Thy body sank deep into the river, making the waters rise upward with a thunderous sound, submerging the land on both banks to a distance of a hundred bowlengths.

atha dikshuvidikshu parikshubhita bhramitOdara vaari ninaadabharaiH |
udakaadudagaaduragaadhipati -stvadupaantamashaantarushaa(a)ndhamanaaH (4)

The deep whirling swells, generated in the agitated waters, in all directions, due to Thy plunging into it, and the deafening uproar, which accompanied it, enraged the serpent lord (Kaaliiya), and he emerged from the waters, and approached Thee.

phaNashR^ingasahasravinissR^imara jvaladagnikaNOgraviShaambudharam |
purataH phaNinaM samalOkayathaa bahushR^ingiNamanjana shailamiva || (5)

The serpent, with its thousand hoods, hissing in a deadly manner, producing fiery sparks and spewing out, its vicious, poisonous venom, appeared like a multi-peaked mountain of mascara (eye salve), in front of Thee.

jvaladakshi parikshara dugraviShaH shvasanOShmabharaH sa mahaabhujagaH |
paridashya bhavantamanantabalaM samaveShTayadasphuTacheShTamahO || (6)

With its eyes flaming and its breath emitting deadly poisonous fumes, generating intense heat all round, that serpent lord, bit Thee hard, but finding Thee unmoved, wrapped itself tightly around Thee, who hath unlimited power and strength. Quite amazing, indeed.

avilOkya bhavantamathaakulite taTagaamini baalakadhenugaNe |
vrajagehatale(a)pyanimittashataM samudiikshya gataa yamunaaM pashupaaH || (7)

While the cowherd boys and cows, waiting on the banks were getting worried and restless, by Thy disappearance into the river, the grownups in the village, sighting many evil omens in their houses, came to the river Yamuna, in haste.

akhileShu vibhO bhavadiiyadashaaM avalOkya jihaasuShu jiivabharam |
phaNibandhanamaashu vimuchya javaat udagamyata haasajuShaa bhavataa || (8)

Oh Lord Omnipotent! Seeing Thy condition, all of them, overcome by grief, decided to give up their life, when, all of a sudden, Thou, freeing Thyself from the deadly grip of the serpent, rose above the waters, smiling nonchalantly.

adhiruhya tataH phaNiraajaphaNaan nanR^ite bhavataa mR^idupaadaruchaa |
kalashi~njita nuupura manjumilat karakankaNa sankula sankvaNitam || (9)

Then, stepping on to the hoods of the serpent lord, Thou, danced with Thy radiant delicate feet, to the tinkle of Thy anklet bells, rhyming with the sweet jingle of the bangles on Thy hands.

jahR^iShuH pashupaastutuShurmunayO vavR^iShuH kusumaani surendragaNaaH |
tvayi nR^ityati maarutagehapate paripaahi sa maaM tvamadaanta gadaat || (10)

Seeing Thee dancing, the cowherds exulted; the sages were delighted; and the gods in heaven sent a shower of flowers. Oh Guruvayurappa of such glory! May Thou save me from incurable diseases.

Dasakam: 56 - Blessing Kaliya

ruchirakampita kuNDalamaNDalaH suchiramiisha nanartitha pannage |
amarataaDita dundubhisundaram viyati gaayati daivatayauvate || (1)

Oh Lord! The celestial maidens sang melodiously and the gods beat the drums in tune to that, while Thou danced for a long long time, with Thy adorable ear rings, dangling back and forth, on the hoods of the serpent.

namati yadyadamuShya shirO hare parivihaaya tadunnatamunnatam |
parimathan padapankaruhaa chiraM vyaharathaaH karataala manOharam || (2)

Oh Hari! Letting off those hoods of Kaaliya, which bowed down and stepping vigorously with Thy lotus-like feet on those which were raised, Thou danced for long, to the musical rhythmic beat of Thy hands with utmost charm.

tvadavabhagna vibhugna phaNaagaNe galitashONita shONitapaathasi |
phaNipataavavasiidati sannataaH tadabalaastava maadhava paadayOH || (3)

Oh Madhava! When at long last, the serpent lord, with his array of hoods bent down and subdued by Thy rhythmic treading, was thoroughly worn out, and the waters round him had turned red by the blood flowing from his hoods, his wives came and prostrated at Thy feet.

ayi puraiva chiraaya parishruta tvadanubhaava viliina hR^idO hi taaH |
munibhirapyanavaapyapathaiH stavaiH nunuvuriisha bhavanta -mayanitrataM || (4)

The serpent women, who had in the remote past heard of Thy glory, and who had dedicated their minds to Thee, ever since then, now sang hymns of praise, which were full of devotion and knowledge, that could not be comprehended even by illustrious sages, and which came to them naturally, without any inhibition.

phaNivadhuujana bhaktivilOkana pravikasat karuNaakula chetasaa |
phaNipati -rbhavataa(a)chyuta jiivitaH tvayi samarpita muurti ravaanamataM || (5)

Oh Achyuta! Seeing the outpouring of devotion from the serpent lord's wives, Thy mind was filled with pity and Thou, released him, granting him life. He showed his gratitude by prostrating at Thy feet, in total surrender.

ramaNakaM vraja vaaridhi madhyagaM phaNiripurna karOti virOdhitaaM |
iti bhavadvachanaanyati maanayan phaNipati rniragaa duragaiH samam || (6)

Thou advised him to go to the Ramanaka island, located in the central part of the ocean, where he would not be troubled by his enemy, Garuda. Following Thy advice, with due respect, the serpent lord, departed along with the other snakes.

phaNivadhuujana dattamaNi vraja jvalitahaara dukuula vibhuuShitaH |
taTagataiH pramadaashruvimishritaiH samagathaaH svajanai -rdivasaavadhau || (7)

Adorned with the sets of precious stones, brilliant necklaces and silk garments, presented by the serpent king's wives, Thou, were reunited at dusk, with Thy own people, waiting on the banks (of the Yamuna), shedding tears of joy.

nishipunastamasaa vrajamandiraM vrajitumakshama eva janOtkare |
svapiti tatra bhavachcharaNaashraye davakR^ishaanurarundha samantataH || (8)

Then as darkness fell, the Gopas could not return to their homes in the village. So they took refuge at Thy feet and spent the night in the forest nearby. Then, all of a sudden, a forest fire surrounded them.

prabudhitaanatha paalaya paalayetyudayadaarta ravaan pashupaalakaan |
avitumaashu papaatha mahaanalaM kimiha chitramayaM khalu te mukham || (9)

Scorched by the intense heat, the cowherds, came awake and wailed pitifully, to be saved. Wishing to protect them, Thou, instantly, swallowed the raging fire in one gulp. What is so amazing about this? Fire is indeed Thy mouth (in Thy cosmic Viratapurusha form).

shikhini varNata eva hi piitataa parilasatyadhunaa kriyayaapyasau |
iti nutaH pashupai -rmuditai -rvibho hara hare duritaiH saha me gadaan || (10)

Oh Hari! The cowherds, overcome with joy, praised Thee, marvelling that, yellowness (peethatha), which was an attribute of fire only as a colour till now, had now become an essence of it by the act of being drunk (peethatha) also by the lord. Oh Guruvayurappa! May Thou who wert extolled thus, remove my diseases as also the sins which cause them.

Dasakam: 57 - Slaying of Pralambasura

raamasakha kvaapi dine kaamada bhagavan gatO bhavaan vipinam |
suunubhirapi gOpaanaaM dhenubhirabhisavR^itO lasadveShaH || (1)

Oh Lord who fulfils all our heart's desires! One day Thou went to the forest, decked in all Thy brilliant finery, along with Balarama and the cows and the cowherd children.

sandarshayan balaaya svairaM bR^indaavanashriyaM vimalaam |
kaaNDiiraiH saha baalai -rbhaaNDiirakamaagamO vaTaM kriiDan || (2)

Revealing to Balarama, the pure, scenic beauty of Brindaavana, of Thy own will, and sporting with the children, carrying sticks, Thou came near the banyan tree, called Bhaandeeraka.

taavattaavaka nidhanasR^ihayaaluH gOpamuurtiradayaaluH |
daityaH pralambanaamaa pralambabaahuM bhavantamaapede || (3)

Then the wicked, ruthless demon Pralamba, possessed of long hands, came towards Thee, in the form of a cowherd, with the intention of killing Thee.

jaanannapyavijaananniva tena samaM nibaddhasauhaardaH |
vaTanikaTe paTupashupavyaabaddhaM dvandvayuddhamaarabdhaaH || (4)

Pretending to be ignorant of his evil intention and his disguise to cheat Thee, Thou befriended him and began to play the game of duel fight, organised by the smart cowherd boys, near the banyan tree.

gOpaan vibhajya tanvan sanghaM balabhadrakaM bhavatkamapi |
tvad balabhiitaM daityaM tvadbalagata manvamanayathaa bhagavan || (5)

Oh Lord! Dividing the cowherd boys into two teams, one captained by Balarama and the other by Thee, Thou, allowed the demon, who was afraid of Thy strength, to play in Thy team.

kalpita vijetR^ivahane samare parayuuthagaM svadayitataram |
shriidaamaanamadhatthaaH paraajitO bhaktadaasataaM prathayan || (6)

In accordance with the rules of the game, that the winner should be carried on the back of the loser, Thou, who lost the fight, carried Thy best friend, Sridaama, (who was in the winning team), on Thy back, thus demonstrating Thy affection for Thy devotees.

evaM bahuShu vibhuuman baaleShu vahatsu vaahyamaaneShu |
raamavijitaH pralambO jahaara taM duuratO bhavadbhiityaa || (7)

Oh Lord of Infinite Glory! As the game progressed, those boys who lost were the bearers and those who won were borne by them. Pralamba, who was defeated by Balarama, carried him a long way off, being afraid of Thee.

tvadduuraM gamayantaM tandR^iShTvaa halini vihita garimabhare |
daityaH svaruupamaagaadyadruupaat sa hi balO(a)pi chakitO(a)bhuut || (8)

Seeing that he had been carried a long distance away from Thee, Balarama, increased the weight of his body as much as he could. The demon, (unable to bear the weight), donned his real form, seeing which, even the powerful Balarama, was alarmed.

uchchatayaa daityatanOstvanmukhaM aalOkya duuratO raamaH |
vigatabhayO dR^iDhamuShTyaa bhR^ishaduShTaM sapadi piShTavaanenam || (9)

As the demon was very tall, Balarama, seated on his shoulders, saw Thy face clearly, even from that distance and with his fear gone, by sighting Thee, he struck that most cruel of demons with his sturdy fist and crushed him, instantly.

hatvaa daanavaviiraM praaptaM balamaalilingitha peramNaa |
taavanmilatOryuvayOH shirasi kR^itaa puShpavR^iShTiramaragaNaiH || (10)

Thou embraced Balarama, who came back after killing that demon fighter, most affectionately. The gods in heaven, poured a shower of flowers on both Thy heads, as Thou stood together.

aalambO bhuvanaanaaM praalambaM nidhanamevaM aarachayan |
kaalaM vihaaya sadyO lOlambaruche hare hareH kleshaan || (11)

Oh Hari! Oh Lord, who art the Support of the Worlds, shining with the lustre of black bees! Oh Guruvayurappa who destroyed Pralamba thus! May Thou, soon remove my afflictions, without further loss of time.

Dasakam: 58 - Rescue from Fire

tvayi viharaNalOle baala jaalaiH pralamba
pramathanasavilambe dhenavaH svairacharaaH |
tR^iNa kutuka niviShTaa duura duuraM charantyaH
kimapi vipinamaiShiikaakhyamiiShaaM babhuuvuH || (1)

Whilst Thou wert preoccupied in sports activities with the cowherd boys and the killing of Pralamba, which followed, the cows, wandering at will, and going in search of greener pastures, came to the forest called Isheeka.

anadhigata nidaagha kraurya bR^indaavanaantaat
bahiridamupayaataaH kaananaM dhenavastaaH |
tava viraha viShaNNaa uuShmalagriiShmataapa
prasaravisaradambhasyaakulaa stambhamaapuH || (2)

Venturing out of Brindaavana, where the intensity of summer had not yet become unbearable, and those cows wandered into the forestland outside and became extremely thirsty, due to the scorching heat of the summer season. Added to that, being separated from Thee, made them feel desolate and forlorn and so they stood paralysed and numb.

tadanu saha sahaayairduuramanviShya shaure
galita saraNi mu~njaaraNya sa~njaata khedam |
pashukulamabhiviikshya kshipramaanetu maaraat
tvayi gatavati hii hii sarvatO(a)gnirjajR^imbhe || (3)

Oh Souri! Thou, searching far and wide, with Thy companions for the cows, espied them in the Munja forest, wandering aimlessly, having lost their way. When Thou, hastened Thy steps to retrieve them, a forest fire broke out, engulfing them all round, spreading very fast. How unfortunate, indeed.

sakalahariti diipte ghOrabhaankaarabhiime
shikhini vihatamaargaa ardhadagdhaa ivaartaaH |
ahaha bhuvanabandhO paahi paahiiti sarve
sharaNamupagataastvaaM taapahartaarekam || (4)

As the forest fire raged furiously, with the terrible sound of cracking timber, all round, the cows found their escape route blocked on all sides and were in agony, as if half burnt. Bellowing piteously, to be saved, they sought refuge in Thee, Oh Lord, who art the sole remover of distress, and who art the friend of all the world.

alamalamatibhiityaa sarvatO miilayadhvaM
 dR^ishamiti tava vaachaa miilitaaksheShu teShu |
 kvanu davadahanO(a)sau kutra mu~njaaTavii saa
 sapadi vavR^itire te hanta bhaaNDiiradeshe || (5)

Asking them not to be afraid and to shut their eyes, Thou pacified them. Complying with Thy request, they closed their eyes and an instant later, to their great amazement (when they opened their eyes again), they found themselves in the Bhaandeera region, with no sign of the forest fire or the Munja forest.

jaya jaya tava maayaa keyamiisheti teShaaM
 nutibhirudita haasO baddhanaanaa vilaasaH |
 punarapi vipinaante praacharaH paaTalaadi
 prasava nikara maatra graahyagharmaanubhaave || (6)

Expressing great wonder at this Maya, of Thine and praying ardently for Thy ever growing glory, the cowherds praised Thee. Accepting their praises with a gracious smile, Thou, indulging in various charming sports, roamed about in that pleasant forest region, where the summer season could be recognised only by the blossoming of the Patala trees and suchlike (as the intensity of heat could not be felt there).

tvayi vimukhamivOchchaiH taapa bhaaraM vahantaM
 tava bhajanavadantaH pankamuchChOShayantam |
 tava bhujavaduda~nchad bhuuritejaH pravaahaM
 tapasamayamanaiShiiryamuneShu sthaleShu || (7)

Thou spent the summer season, which is intensely hot like the agony of those who hate Thee, and which, like Thy devotion, dries up the mud of sin, within the heart, and which like Thy long -reaching arm is capable of emitting the lustre of heat, in the vicinity of the river Yamuna.

tadanu jalada jaalaiH tvadvapustulya bhaabhiH
 vikasadamala vidyut piitavaasO vilaasaiH |
 sakalabhuvana bhaajaaM harShadaaM varShavelaaM
 kshitidhara kuhareShu svairavaasii vyanaiShiiH || (8)

Then Thou spent the rainy season, which brings joy to the whole world, with its cluster of clouds, glowing like Thy form and its brilliant lightning sparks, dazzling like Thy yellow robe, in the caves of the mountains, in comfort and happiness.

kuharatala niviShTaM tvaaM gariShThaM giriindraH
 shikhikula nava kekaa kaakubhiH stOtrakaarii |
 sphuTakuTaja kadambastOma puShpaa~njaliM cha
 pravidadhadanubheje deva gOvardhanO(a)sau || (9)

Oh Lord of Lords! Thou, Almighty, who wert living in those caves, wert worshipped daily by the king of mountains, Govardhana, with songs of praise in the form of the joyous calls of peacocks and with bunches of flowers, blossoming on the Kutaja and Kadamba trees.

atha sharadamupetaaM taaM bhavadbhakta chetO
 vimala salila puuraaM maanayan kaananeShu |
 tR^iNamamala vanaante chaaru sa~nchaarayan gaaH
 pavanapurapate tvaM dehi me dehasaukhyam || (10)

Then Thou enjoyed the Sarath season, with its copious flow of water, crystal clear, like the minds of Thy devotees, tending the cows in the fertile grasslands of the forest, allowing them to graze happily all over. Oh Guruvayurappa of such sports! May Thou bless me with good health.

Dasakam: 59 - Krishna Playing the Flute

tvadvapurnava kalaaya kOmalaM premadOhana masheShamOhanam |
brahmatattva parachinmudaatmakaM viikshya sammumuhuranvahaM sitrayaH || (1)

The Gopis were extremely fascinated by Thy appearance, as beautiful as a fresh Kalaya flower, multiplying love and infatuating all and which is the integrated form of truth, intellect and bliss (sat, chit and ananda), or in other words the Supreme Truth, the Para Brahman.

manmathOnmathita maanasaaH kramaattvadvilOkanarataa statastataH |
gOpikaastava na sehire hare kaananOpagati mapyaharmukhe || (2)

Oh Hari! The Gopikas, with their minds invaded by Cupid, (Manmatha) the god of love, wishing to have a glimpse of Thee, at all times and places, could not bear Thy leaving for the forest at dawn.

nirgate bhavati dattadR^iShTayaH tvadgatenamanasaa mR^igekshaNaaH |
veNunaada -mupakarNya duurataH tvadvilaasa kathayaa(a)bhiremire || (3)

After Thy departure, those deer-eyed lasses, with their eyes riveted in Thy direction and their mind following Thy path to the forest, were overjoyed to hear the melodious strains of Thy flute from a distance and passed the time talking of Thy divine sports.

kaananaanta -mitavaan bhavaanapi snigdhapaadapatale manOrame |
vyatyayaakalita paadamaasthitaH pratyapurayata veNunaalikaam || (4)

On reaching the forest, Thou, standing under the pleasant shade of a tree, with Thy right foot, slightly elevated and placed across the left, started to play the flute.

maarabaaNadhuta khechariikulaM nirvikaara pashupakshi maNDalam |
draavaNaM cha dR^iShadaamapi prabhO taavakaM vyajani veNukuujitam || (5)

Oh Lord! The music from Thy flute, set the hearts of the celestial maidens fluttering, due to the piercing of Cupid's arrows, made the kingdom of beasts and birds to come to a standstill and even the stones to melt.

veNurandhra taralaanguliidalaM taalasanchalita paadapallavam |
tatisthataM tava parOkshamapyahO sanvichintya mumuhurvrajaanganaaH || (6)

Those cowherd maidens, though unable to see Thee, in physical form, could very well visualise in their mind, Thy nimble petal-like fingers, flitting over the holes of the flute, and Thy sprig-like feet, beating in time with the tune, and by simply imagining this charming posture of Thine, they swooned in rapture.

nirvishanka bhavadanga darshiniiH khechariiH khagamR^igaan pashuunapi |
tvatpadapraNayi kaananaM cha taaH dhanyadhanyamiti nanvamaanayan || (7)

They considered the heavenly beings, the birds, beasts and cows and the very ground on which Thou walked in the forest, to be the most blessed of all, as they were fortunate enough to see Thee, unhindered and unobstructed.

aapibeyamadharaamR^itaM kadaa veNubhuktarasasheShamekadaa |
duuratO bata kR^itaM duraashaye -tyaakulaa muhurimaaH samaamuhan || (8)

These lovelorn lasses, longed to taste the nectar of Thy lips, at least whatever remained after being imbibed by the flute, but they lamented that such a time was still very far off and that they were nourishing such a hope in vain. With such depressing thoughts, crossing their mind, they swooned, frequently.

pratyahancha punaritthamanganaaH chittayOni janitaa danugrahaat |
baddharaagavivashaaH tvayi prabhO nityamaapuriha kR^ityamuuDhataam || (9)

Oh Lord! In this manner, day after day, these maidens, smitten by their extreme love for Thee, by the grace of Cupid, became more and more confused, and lost interest in their household duties.

raagastaavajjaayate hi svabhaavaan
mOkshOpaayO yatnataH syaannavaasyaat |
taasaantvekaM taddvayaM labdhamaasii -
dbhaagyaM bhaagyaM paahi vaataalayesha || (10)

Love comes naturally to all; the path to liberation may be attained through effort or at times may not be achieved. But these damsels, being extremely fortunate, attained both love and salvation in one go. A very great blessing indeed! Oh Guruvayurappa! May Thou save me.

Dasakam: 60 - Stealing the Clothes

madanaatura chetasO(a)nvahaM bhavadanghridvayadaasya kaamyayaa |
yamunaataTasiimni saikatiiM taralaakshyO girijaaM samaarchichan || (1)

The twinkle-eyed Gopikas, with their minds, overcome with love for Thee, wished to serve Thy two feet. To achieve this desire, they prayed daily to an image of Devi Parvathi, made out of sand on the banks of the river Yamuna.

tava naama kathaarataaH samaM sudR^ishaH praatarupaagataa nadiim |
upahaara shatairapuujayan dayitO nandasutO bhavediti || (2)

Their minds intent on chanting Thy names and stories, these charming maidens, would congregate on the river bank at dawn, and worshipping the goddess with hundreds of offerings, pray earnestly to her for obtaining the son of Nanda, as their husband.

iti maasamupaahita vrataaH taralaakshii rabhiviikshya taa bhavaan |
karuNaa mR^idulO nadiitaTaM samayaasiittadanugrahechChayaa || (3)

When these beautiful maidens, had kept this vow for a whole month, Thou, taking pity on them, went to the riverbank, in order to bless them.

niyamaavasitau nijaambaraM taTasiimanyavamuchya taastadaa |
yamunaajala khelanaakulaaH puratastvaamavalOkya lajjitaaH || (4)

Having fulfilled the vow, those damsels, removing their clothes and leaving them on the riverbank, indulged in water sports in the Yamuna. Seeing Thee in front of them, they felt extremely ashamed.

trapayaa namitaananaasvathO vanitaasvambara jaalamantike |
nihitaM parigR^ihya bhuuruho viTapaM tvaM tarasaa(a)dhiruuDhavaan || (5)

As they stood with their faces bent down in shame, Thou, quickly gathered the pile of clothes lying nearby and climbed on to the branch of a tree.

iha taavadupetya niyataaM vasanaM vaH sudR^ishO yathaayatham |
iti narma mR^idusmite tvayi bruvati vyaamumuhe vadhuujanaiH || (6)

With a gentle, teasing smile, Thou, invited them to come to Thee and take the garments which belonged to each one of them, without any mix-up. Hearing Thy words, the maidens were extremely embarrassed.

ayi jiiva chiraM kishOra nastava daasii ravashiikarOShi kim |
pradishaambara -mambujekshaNetyuditastvaM smitameva dattavaan || (7)

Those helpless damsels, praying for Thy long life and declaring themselves to be Thy slaves, beseeched Thee, the lotus-eyed, pet son of Nanda, to return their garments. Entreated thus by them, Thou, gave them only a beatific smile instead of their clothes.

adhiruhya taTaM kR^itaa~njaliH parishuddhaaH svagatiiH niriikshya taaH |
vasanaanyakhilaanyanugrahaM punarevaM giramapyadaa mudaa || (8)

Having no other way, they came up the bank, with hands folded in supplication and minds purified, and took refuge in Thee. Thou, happily, returned their clothes and blessed them with the following words.

viditaM nanu vO maniiShitaM vaditaarasitvaha yOgyamuttaram |
yamunaa puline sachandrikaaH kshaNadaa ityabalaastvamuuchivaan || (9)

Thou, assuring those maidens that Thou wert aware of their heart's desires, promised them that, very shortly, they would get an appropriate answer, on a moonlit night on the sand banks of the Yamuna.

upakarNya bhavanmukhachyutaM madhuniShyandi vachO mR^igiidR^ishaH |
praNayaadayi viikshya viikshya te vadanaabjaM shanakaigR^ihaM gataaH || (10)

Oh Lord! Hearing from Thy mouth, these words dripping with honey, the doe-eyed damsels, went homeward, at a slow pace, repeatedly turning round to see Thy lotus-like face, full of love for Thee.

iti nanvanugR^ihya vallaviiH vipinaanteShu pureva sancharan |
karuNaashishirO hare hara tvarayaa me sakalaamayaavalim || (11)

Oh Hari! Having blessed the Gopis thus, Thou wandered round in the forest as before. Oh Lord, who art pervaded by the coolness of mercy! May Thou, soon remove all my maladies.

Dasakam: 61 - Blessing the wives...

tatashcha bR^indaavanatO(a)tiduuratO
vanaM gatastvaM khalu gOpagOkulaiH |
hR^idantare bhaktatara dvijaanganaa
kadambakaanugrahaNaagrahaM vahan || (1)

Thereafter, Thou, accompanied by the cowherd boys and herds of cattle, didst go to a distant forest, with the (undisclosed) intention of blessing a group of Brahmana womenfolk who were greatly devoted to Thee.

tatO niriikshyaasharaNe vanaantare
kishOralOkaM kshudhitaM tR^iShaakulam |
aduuratO yaj~naparaan dvijaan prati
vyasarjayO diidiviyaachanaaya taan || (2)

Finding that the boys were exhausted by hunger and thirst in that uninhabited forest, Thou didst instruct them to approach a group of Brahmanas who were conducting a Yagna nearby, and ask for food.

gateShvathO teShvabhidhaaya te(a)bhidhaaM
 kumaarakeShvOdana yaachiShu prabhO |
 shrutisthiraa apyabhininyuH ashruM
 na ki~nchiduuchushcha mahiisurOttamaaH || (3)

When the boys accordingly sought food from them in Thy name, those Brahmanas, though well-versed in the scriptures, ignored them altogether and failed to respond.

anaadaraat khinnadhiyO hi baalakaH
 samaayayu -ryuktamidaM hi yajvasu |
 chiraadabhaktaaH khalu te mahiisuraaH
 kathaM hi bhaktaM tvayi taiH samarpyate || (4)

The boys returned, depressed by the unsympathetic treatment at the hands of those Brahmanas. Is it any wonder that pure ritualists, totally devoid of devotion, behaved in this manner?

nivedayadhvaM gR^ihiNiijanaaya maaM
 disheyurannaM karuNaakulaa imaaH |
 iti smitaardraM bhavateritaa gataaste -
 daarakaa daarajanaM yayaachire || (5)

Thou didst then tell them, with a tender smile, to approach the wives of those Brahmanas and tell them of Thy presence in the vicinity and request for food, which they would certainly give, being very kindhearted.

gR^ihiitanaamni tvayi sambhramaakulaaH
 chaturvidhaM bhOjyarasaM pragR^ihya taaH |
 chiraM dhR^ita tvatpravilOkanaagrahaaH
 svakairniruddhaa(a)pi tuurNamaayayuH || (6)

Greatly excited on hearing the mention of Thy name, those women, who were yearning for long to see Thee, rushed to Thee bearing all four varieties of victuals (chewables, drinkables, suckables and lickables), despite being obstructed by their husbands.

vilOlapinchChayOH chikure kapOlayOH
 samullasatkuNDala maardramiikshite |
 nidhaaya baahuM suhR^idaM sasiimani
 sthitaM bhavantaM samalOkayanta taaH || (7)

With infinite joy, they perceived Thee standing with peacock-feathers quivering in Thy locks, bright ear ornaments reflected on Thy cheeks, meltingly tender looks and arms resting on a friend's shoulder.

tadaa cha kaachit tvadupaagamOdyataa
 gR^ihiita hastaa dayitena yajvanaa |
 tadaiva sanchintya bhavantamanjasaa
 vivesha kaivalya mahO kR^itinyasau || (8)

One of the women, who was physically prevented by her husband from coming near Thee, meditated on Thee with intense devotion and, in an instant, attained salvation (union with Thee). How fortunate, indeed, she was!

aadaaya bhOjyaanyanugR^ihya taaH punaH
 tvadanga sangaspR^ihayOjjhatiirgR^iham |
 vilOkya yaj~naaya visarjayan imaa -

shchakartha bhartR^Inapi taasvagarhaNaan || (9)

Having accepted their offer of food and blessed them, Thou didst send them back to their homes (which they had left unattended in their eagerness to see Thee) with instructions to attend to their wifely duties, and also removed any resentment towards them in the minds of their husbands.

niruupya dOShaM nijamanganaa jane
vilOkya bhaktiM cha punarvichaaribhiH |
prabuddhatattvaistvamabhiShTutO dvijaiH
marutpuraadhiisha nirundhi me gadaan || (10)

The Brahmanas, on reflection, realised their fault and also the significance of their wives' devotion to Thee. O Lord of Guruvayur! Dispel all my afflictions.

Dasakam: 62 - Sacrifice to Govardhana

kadaachidgOpaalaan vihita makhasambhaara vibhavaan
niriikshya tvaM shaure maghavamada mudhdvamsitumanaaH |
vijaanannapyetaan vinaya mR^idu nandaadi pashupaan
apR^ichChaH KO vaa(a)yaM janaka bhavataamudyama iti || (1)

O Lord Souri! On one occasion, noticing the cowherds amassing materials needed for Vedic sacrifice, Thou, with intent to destroy Indra's pride, (though knowing the reason), didst question Nanda and others, with humility and gentleness, about the purpose of these preparations.

babhaaShe nandastvaaM suta nanu vidheyO maghavatO
makhO varShe varShe sukhayati sa varSheNa pR^ithiviim |
nR^iNaaM varShaayattaM nikhilamupajiiivyaM mahitale
visheShaadasmaakaM tR^iNasalilajiiivaa hi pashavaH || (2)

Nanda replied that every year a sacrifice needed to be performed to propitiate Indra, who nourished the earth with rain on which the entire population is dependent for subsistence, especially so in their case, as the cattle live on grass and water.

iti shrutvaa vaachaM piturayi bhavaanaaha sarasaM
dhigetannO satyaM maghavajanitaa vR^iShTiriti yat |
adR^iShTaM jiiivaanaaM sR^ijati khalu vR^iShTiM samuchitaaM
mahaaraNye vR^ikshaaH kimiva balimindraaya dadate || (3)

To this, Thou didst, with logical reasoning, respond that there was no truth in saying that Indra was the bestower of rain; rather, that rains were the result of the unseen past good deeds of living beings. Indeed, what do large trees in the forest offer to Indra? Thou asked.

idaM taavatsatyaM yadiha pashavO naH kuladhanaM
tadaajiiivyaayaasau balirachalabhartre samuchitaH |
surebhyO(a)pyutkR^iShTaa nanu dharaNi devaaH kshititale
tataste(a)pyaaraadhyaa iti jagaditha tvaM nijajanaan || (4)

Further, Thou didst tell them that cows being, no doubt, their wealth, it would be appropriate to offer sacrifice to the great mountain which provided nourishment to them. Also, that holy men who are more exalted than even the gods, too, deserved to be worshipped.

bhavadvaacham shrutvaa bahumatiyutaaste(a)pi pashupaaH
dvijendraanarchantO balimadaduruchchaiH kshitibhR^ite |

vyadhuH praadakshiNyaM subhR^ishamanamannaadarayutaa -
stvamaadashshilaatmaa balimakhilamaabhiirapurataH || (5)

Being convinced by Thy reasoning, the Gopas reverentially worshipped holy men and made plenty of offerings to the mountain Govardhana, circumambulated it and bowed their heads before it with great respect. Thou, in the guise of the mountain, didst consume the entire offerings in the presence of the Gopas.

avOchashchaivaM taan kimiha vitathaM me nigaditaM
giriindrO nanveSha svabalimupabhunkte svavapuShaa |
ayaM gOtrO gOtradviShi cha kupite rakshitumalaM
samastaanityuktaa jahR^iShurakhilaa gOkulajuShaH || (6)

Thou didst, then, address the Gopas thus: "Do you now believe my words? This mountain does, verily, partake of your offerings in his physical form. In case Indra feels offended, this mountain is capable of protecting us all from his wrath". The Gopas were delighted by Thy words.

paripriitaa yaataaH khalu bhavadupetaa vrajajuShO
vrajaM yaavattaavannija makhavibhangaM nishamayan |
bhavantaM jaanannapyadhika rajasaa(a)(a)kraantahR^idayO
na sehe devendrastvaduparachitaatmOnnatirapi || (7)

As the Gopas, along with Thee, returned home, Indra, on learning about the abrogation of the yagna to him, became highly incensed owing to the upsurge of Rajoguna, despite knowing Thy true identity and also that his high position was Thy gift.

manuShyatvaM yaatO madhubhidapi deveShvavinayaM
vidhatte chennaShTasitradashasadasaaM kO(a)pi mahimaa |
tatashcha dhvamsiShye pashupahatakasya shriyamiti
pravR^ittastvaaM jetuM sa kila maghavaa durmadanidhiH || (8)

If Vishnu, having incarnated as a human being, insults the gods, then their exalted position would be lost. Indra, out of his excessive arrogance, vowed to destroy all prosperity of a mere cowherd (meaning Thee), and set out to defeat Thee.

tvadaavaasaM hantuM pralayajaladaanambarabhuv
prahiNvan bibhraaNah kulishamayamabhrebhagamanaH |
pratathe(a)nyairantardahana marudaadyairvihasitO
bhavanmaayaa naiva tribhuvanapate mOhayatikam || (9)

Mounted on his elephant, Airavatha, and wielding the thunderbolt, Indra despatched the clouds of Pralaya (deluge), with intent to wipe out Thy abode (Vraja), while being, inwardly, laughed at by Fire, Wind and other Gods. O Lord of the three worlds! Who, indeed, is immune from delusion by Thy Maya?

surendraH krudhashchet dvijakaruNayaa shailakR^ipayaa(a) -
pyanaatankO(a)smaakaM niyata iti vishvaasya pashupaan |
ahO kinnaayaatO giribhiditi sanchintya nivasan
marudgehaadhiisha praNuda muravairin mama gadaan || (10)

Assuring the Gopas that even if Indra got angry, they had no cause for worry, as they had the grace of the holy men and the Govardhana mountain behind them, and wondering what was delaying Indra, Thou didst await his arrival. O Slayer of Mura! Lord of Guruvayur! May Thou eradicate all my ailments.

Dasakam: 63 - Holding up Govardhana

dadR^ishire kila tatkshaNamakshata

stanita jR^imbhita kampita diktaTaaH |
 suShamayaa bhavadangatulaaM gataa
 vrajapadOpari vaaridharaastvayaa || (1)

Thou didst then, espy the rain clouds enveloping Vraja, shaking all the quarters with loud and unceasing thunder-claps, and rivalling Thy splendrous, dark-blue complexion.

vipulakarakamishraistOya dhaaraa nipaataiH
 dishi dishi pashupaanaaM maNDale daNDyamaane |
 kupita hari kR^itaannaH paahi paahiiti teShaaM
 vachanamajita shR^iNvan maa bibhiitetyabhaaNiiH || (2)

The Gopas who were sorely tried and tormented by the torrential rains, accompanied by heavy hailstones, pouring down from all directions, and were appealing to Thee for succour, were then consoled by Thee, saying "Do not fear".

kula iha khalu gOtrO daivataM gOtrashatrOH
 vihatimiha sa rundhyaat kO nu vaH samshayO(a)smin |
 iti sahasita vaadii deva gOvardhanaadriM
 tvaritamudamumuulO muulatO baaladOrbhyaam || (3)

Quickly tearing the mountain by its roots and holding it aloft with Thy tender hands, Thou didst, smilingly, say "This mounta in which is our family deity will ward off Indra's attack; why do you have any doubt about this?"

tadanu girivarasya prOddhR^itasyaasya taavat
 sikatilaM R^idudeshe duuratO vaaritaape |
 parikara parimishraan dhenugOpaanadhastaat
 upanidadhadadhatthaa hastapadmena shailam || (4)

While Thou didst hold up the mountain with one tender, lotus-like hand (as if it were an umbrella), the Gopas with their herds of cattle and all their household effects, at Thy bidding, gathered over the soft, sandy stretch underneath that Lord of the Mountains, where the flood waters could not enter.

bhavati vidhR^itashaile baalikaabhirvayasyaiH
 api vihita vilaasaM keli laapaadi IOle |
 savidha milita dhenuurekahastena kaNDuu -
 yati sati pashupaalaastOShamaiShanta sarve || (5)

While keeping the mountain steadily up with one hand, Thou didst merrily engage in exchanging pleasantries with Thy companions (boys and girls) and gently scratching, with the other hand, the backs of the cows which were nuzzling Thee, and fill the Gopas with immense delight.

ati mahaan girireSha tu vaamake karasarOruhi taM dharatechiram |
 kimidamadbhuta madribalaM nviti tvadavalOkibhiraakathi gOpakaiH || (6)

"How wonderful that this big mountain is being held aloft by Krishna for such a long time with his tender, lotus-like left hand alone; Could it be due to the power of the mountain?" So said the Gopas with their gaze steadily on Thee all the while.

ahaha dhaarShTyamamuShya vaTOrgiriM vyathita baahurasaavavarOpayet |
 iti haristvayi baddhavigarhaNO divasasaptakamugramavarShayat || (7)

Indra caused the heavy rains to continue pouring for seven consecutive days, telling himself that, when Thy hand tired, Thou wouldst put the mountain down.

achalati tvayi deva padaatpadaM galita sarvajale cha ghanOtkare |
apahR^ite marutaa marutaaM patistvadabhishankitadhiiH samupaadravat || (8)

O Lord! Thou didst stand firm and steady without budging a bit from Thy position, and clouds, having discharged all their rain, were blown away and scattered by the wind, Indra got thoroughly scared and fled.

shamamupeyuShi varShabhare tadaa pashupadhenukule cha vinirgate |
bhuvibhO samupaahita bhuudharaH pramuditaiH pashupaiH parirebhiShe || (9)

After the heavy rains subsided and the cowherds and their cattle came out, O Lord! Thou didst set the mountain down properly on the surface of the earth, whereupon, the delighted Gopas embraced Thee.

dharaNimeva puraa dhR^itavaanasi kshitudharOddharaNe tava kaH shramaH |
iti nutasitrashaiH kamalaapate gurupuraalaya paalaya maaM gadaat || (10)

Thou wert praised by the Gods thus: "For Thee, who, in the past (as Varaha) didst carry the very earth itself, what difficulty is there to lift up a mere mountain?" O Lord of Guruvayur! Consort of Lakshmi! Protect me from my afflictions.

Dasakam: 64 - Crowning as Govinda

aalOkya shailOddharaNaadi ruupaM prabhaavamuchchaistava gOpalOkaaH |
vishveshvaraM tvaamabhimatya vishve nandaM bhavajjaatakamanvapR^ichChan || (1)

Considering Thy superhuman deeds, such as the lifting of the Govardhana mountain, the Gopas were convinced about Thy being the Lord of the Universe Himself, and, hence, they asked Nanda repeatedly about Thy horoscope

gargOditO nirgadiTO nijaaya vargaaya taatena tava prabhaavaH |
puurvaadhikastvayyanuraaga eShaamaidhiShTa taavadvahumaana bhaaraH || (2)

Being apprised by Thy father (Nanda) of what Sage Garga had narrated to him earlier about Thy greatness, the Gopas' respect and devotion to Thee increased manifold.

tatO(a)vamaanOdita tattvabOdhaH suraadhirajaH saha divyagavyaa |
upetya tuShTaava sa naShTagarvaH spR^iShTvaa padaabjaM maNi maulinaa te || (3)

Then Indra, having realised the truth about Thee after his utter humiliation and being purged of his pride, approached Thee with reverence, bringing the divine cow, Kamadhenu (as an offering to Thee) and touching Thy lotus-feet with his jewelled crown, extolled Thy greatness.

snehasnutaistvaaM surabhiH payObhiH gOvinda naamaankitamabhyaShi~nchat |
airaavatOpaahR^ita divya gangaa paathObhirindrO(a)pi cha jaataharShaH || (4)

The divine cow, Surabhi, then bathed Thee with the milk gushing out of her udders, due to her deep love for Thee, and anointed Thee with the name "Govinda ". Indra too, with great enthusiasm, bathed Thee in the waters of the celestial Ganga, brought by his elephant, Airavata.

jagattrayeshe tvayi gOkuleshe tathaa(a)bhiShikte sati gOpavaaTaH |
naake(a)pi vaikuNTha pade(a)pyalabhyaaM shriyaM prapede bhavataH prabhaavaat || (5)

On Thee, the Lord of the Three Worlds, being crowned as Lord of the Cows (Lord of Gokula), that land of Gokula did, on account of Thy glory, attain prosperity and status, unattainable even in heaven or Vaikuntha itself.

kadaachidantaryamunaM prabhaate snaayan pitaa vaaruNapuuruSheNa |

niitastamaanetu magaaH puriintvaM taaM vaaruNiiM kaaraNa martyaruupaH || (6)

Once, going for a bath in the river Yamuna at a very early hour (which is against the code), Thy father, Nanda, was led away to Varuna's abode by an attendant of his, for this transgression. Thereupon, Thou didst pay a visit to the abode of that Lord of the Waters, to redeem Thy father, as Thy incarnation in human form had a definite purpose behind it, namely, to uphold Dharma.

sasambhramaM tena jalaadhipena prapuujiatstvaM pratigR^ihya taatam |
upaagatastatkshaNamaatmagehaM pitaa(a)vadattachcharitaM nijebhyaH || (7)

Being welcomed with great respect by Varuna (who was taken aback by Thy unexpected visit) and duly honoured by him, Thou didst reclaim Thy father and bring him home. This incident was, then, narrated by Nanda to his people.

hariM vinishchitya bhavantametaan bhavatpadaalOkana baddhatR^iShNaan |
niriikshya viShNO paramaM padaM tad duraapamanyaistvamadiidR^ishastaan || (8)

The Gopas, being firmly assured in their heart of hearts that Thou wert Hari Himself, thirsted for experiencing Thy state of Supreme Bliss. Thereupon, O All-pervading Lord! Thou didst reveal to them that Supreme abode of Thine, unattainable to others.

sphuratparaananda rasapravaaha prapuurNa kaivalya mahaapayOdhau |
chiraM nimagnaaH khalu gOpasanghaaH tvayaiva bhuuman punaruddhR^itaaste || (9)

O Infinite One! That family of Gopas did, indeed, remain submerged for a long time in the ocean of Sat-Chit-Anand (Existence-Consciousness-Bliss-Absolute), and was, then, restored to their normal worldly state by Thyself alone.

karabadaravadevaM deva kutraavataare
nijapadamanavaapyaM darshitaM bhaktibhaajaam |
tadiha pashuparuupii tvaM hi saakshaat paraatmaa
pavana puranivaasin paahi maamaamayebhyaH || (10)

In which other incarnation, O Lord! Have Thy devotees been granted a vision of Thy unattainable Supreme Abode, as clearly as if it were a badara fruit (berry) in one's palm? Without doubt, in Thy manifestation as a cowherd, Thou art, verily, the Supreme Soul. O Lord of Guruvayur! Protect me from my ailments.

Dasakam: 65 - Gopikas come to Krishna

The block of five Dasakams 65 to 69 may be said to represent the sublimation of the love (devotion) that the Gopis (individual souls, jeevatmas) have for the Lord Supreme (Paramatma or the Cosmic Soul), and is the culmination of the innumerable leelas (sportive exploits) of the Lord in this, his whole, undiluted incarnation as Krishna, the cowherd in the Vraja Bhoomi, as one among the community of cowherds (which have been described in the preceding Dasakams 40 to 64). In these five Dasakams, the devotee-poet, Bhattathiri, has set out a concise version of the contents of Chapters 29 to 33 of Canto Ten of the Bhagavata. These range over the entire gamut of emotional experience, from the initiation of the process merger of the individual Soul with the Cosmic Soul, by the magnetic pull exercised by the mesmerising melodies flowing from Krishna's flute, through the assembling of the Gopis, abandoning all their worldly preoccupations; their yearning for the Lord's love and union with him; the Lord's testing of the depth and sincerity of their love by means, such as, teasing them with apparent partiality to some and disregard for others, scolding them for their infidelity to their temporal duties towards husband, children, etc; vanishing from their midst causing them to frantically wander hither and thither in search of him, and chastening them of their ego as favourites of the Lord; to their final, total surrender to the Supreme Brahman and their dissolution therein, during the performance of the unique Rasa Leela or Rasa Krida dance, when time itself stands still. Though, at times couched in the language of eroticism, this is a superficial impression which wears off when the deep inner meaning of the scenes and actions depicted is understood and their metaphysical significance as the ultimate dissolution of the individual Souls into the Cosmic Supreme Purusha, is comprehended.

gOpii janaaya kathitaM niyamaavasaane
 maarOtsavaM tvamatha saadhayituM pravR^ittaH |
 saandreNa chaandramahasaa shishiriikR^itaashe
 praapuurayO muralikaaM yamunaavanaante || (1)

In order to redeem the word given to the Gopis at the conclusion of their austerities and vows, known as Katyayani Vrata (Dasakam 60), Thou didst decide to perform the festival to the God of Love (Mara) on a bright, cool, moonlit night of the Sharad season, in the wooded precincts of the river Yamuna, and initiate the same by playing on Thy flute in a charmingly resounding manner.

sammuurchChanaabhirudita svaramaNDalaabhiH
 sammuurChayantamakhilaM bhuvanaantaraalam |
 tvadveNunaadamupakarNya vibhO taruNyaH
 tattaadR^ishaM kamapi chittavimOhamaapuH || (2)

The enchanting notes emerging from Thy flute, with their ascending and descending cadences, hypnotised the entire world and the Gopis, on hearing these, were transported into an indescribable trance.

taa geha kR^itya nirataastanaya prasaktaaH
 kaantOpasevana paraashcha sarOruhaakshyaH |
 sarvaM visR^ijya muraliirava mOhitaaste
 kaantaaradeshmayi kaantatanO sametaaH || (3)

O Enchanting One! Maddened by the irresistible music, these lotus-eyed maidens, who were engaged in their household occupations, such as, tending their children, or serving their husbands, forsook everything and rushed out to the forest.

kaashchinnijaanga paribhuuShaNa maadadhaanaa
 veNupraNaadamupakarNya kR^itaardhabhuuShaaH |
 tvaamaagataa nanu tathaiva vibhuuShitaabhyaH
 taa eva sanruruchire tava lOchanaaya || (4)

Hearing the melodies flowing from Thy flute, some of them who were in the process of adorning themselves, rushed out in a half-adorned state, which is more pleasing to Thee than their fully adorned forms.

haaraM nitambabhuvu kaachana dhaarayantii
 kaa~nchii~ncha kaNThabhuvu deva samaagataa tvaam |
 haaritvamaatma jaghanasya mukunda tubhyaM
 vyaktaM babhaaSha iva mugdhamukhii visheShaH || (5)

One of them, with a charming countenance, O Mukunda, came with her necklace wound round her waist, and her girdle around her neck, as if to demonstrate to Thee the superior attractiveness of her hips.

kaachitkuche punarasajjita ka~nchuliikaa
 vyaamOhataH paravadhuubhiralakshyamaaNaa |
 tvaamaayayau nirupama praNayaatibhaara
 raajyaabhiSheka vidhaye kalashiidhareva || (6)

Another, in her excitement, forgetting to cover her breasts with any garment, but not noticed by the other women, who were equally excited, approached Thee, as though she was bringing two pitchers of water (in the form of her breasts), to bathe Thee for Thy coronation as the King of the Kingdom of her intense, unmatched love.

kaashchid gR^ihaat kila niretumapaarayantyaH
 tvaameva deva hR^idaye sudR^iDhaM vibhaavya |

dehaM vidhuuya parachitsukharuupamekaM
tvaamaavishan paramimaa nanu dhanyadhanyaaH || (7)

Some others, O Lord, being unable (for whatever reason) to leave their houses, meditated on Thee with intense devotion and concentration, and, abandoning their physical bodies, it is said, became one with Thee, the Supreme Consciousness-Bliss-Absolute. They are, indeed, the most blessed among the blessed.

jaaraatmanaa na paramaatmatayaa smarantyO
naaryO gataaH paramahamsagatiM kshaNena |
taM tvaaM prakaasha paramaatmatanuM katha~nchit
chitte vahannamR^ita -mashrama mashnuviya || (8)

These simple women attained the state of one-ness with Thee in an instant, despite their visualising Thee as a paramour and not the Supreme Brahman. Fixing my mind constantly on Thy effulgent form, with firmness and devotion, one way or the other, may I also attain liberation without effort.

abhyaagataabhirabhitO vrajasundariibhiH
mugdhasmitaardra vadanaH karuNaavalOkii |
nissiiima kaanti jaladhistvamavekshyamaaNO
vishvaikahR^idya hara me paramesha rOgaan || (9)

Those lovely maidens, who were gazing steadily at Thee, wert bathed by Thee with Thy compassionate glance from Thy face lit up by an enchanting smile. O Sole Charmer of the Universe! O Lord of Guruvayur! May Thou eradicate all my maladies.

Dasakam: 66 - Delighting the Gopikas

upayaataanaaM sudR^ishaaM kusumaayudha baaNapaata vivashaanaam |
abhivaanichChataM vidhaatuM kR^itamativirapitaa jagaatha vaamamiva || (1)

Despite being inwardly intent on gratifying the wishes of those love-struck maidens, Thou didst, outwardly, give the appearance of frowning upon them for their conduct and spoke to them in an admonitory vein.

gaganagataM muninivahaM shraavayituM jagitha kulavadhuu dharmam |
dharmyaM khalu te vachanaM karmatu nO nirmalasya vishvaasyam || (2)

Listened to by the Sages assembled in the heavens, and through them, for the edification of the world at large, Thou didst expatiate upon the Dharma (virtues, duties, etc) of wives and mothers. Thy advice was, indeed, in the highest traditions of Dharma Shastra, but Thy deeds are not meant for emulation by mere mortals, as Thou art immaculate and free from the taint of attachments.

aakarNya te pratiipaaM vaaNiimeNiidR^ishaH parandiinaaH |
maa maa karuNaasindhO parityajetyaticiraM vilepustaaH || (3)

Taken aback by Thy adverse counsel, those doe-eyed ones were overwhelmed with grief and earnestly implored Thee not to forsake them.

taasaaM ruditairlapitaiH karuNaakulamaanasO muraare tvam |
taabhiH samaM pravR^ittO yamunaapulineShu kaamamabhirantum || (4)

Moved by their lamentations and entreaties, O Slayer of Mura! Thou didst, out of compassion, deign to engage without reserve in amorous sports with them, on the sandy stretches on the banks of the Yamuna river.

chandrakarasyanda lasatsundara yamunaa taTaanta viithiiShu |
gOpii janOttariiyairaapaadita samstarO nyaShiidastvam || (5)

On those sandy stretches, illumined by the moon's rays, Thou didst, then, sit on a cushion fashioned out of the upper garments of those Gopis.

sumadhura narmaalapanaiH karasangrahaNaishcha chumbanOllaasaiH |
gaaDhaalingana sangaistvamanganaaLOka maakulii chakR^iShe || (6)

With sweet, playful conversation, linking of hands, amorous kisses and warm embraces, Thou didst make those maidens ecstatic.

vaasOharaNadine yadvaasO haraNaM pratishrutaM taasaam |
tadapi vibhO rasavivashasvaantaanaaM kaantasubhruvaamadadaaH || (7)

To those pretty damsels, whose minds were steeped in bliss, O Lord of Charming Aspect! Thou didst, on that occasion, redeem Thy promise made when taking their clothes away, by erasing their sense of "I" and "Mine".

kandalita gharmaleshaM kunda mR^idusmera vaktrapaathOjam |
nandasuta tvaaM trijagat sundaramupaguuhya nanditaa baalaaH || (8)

O Son of Nanda! Embracing Thee, the most beautiful in all the three worlds, with a lotus-like face beaming with a soft, jasmine-like smile, and drops of sweat glistening on Thy body, those damsels were transported to heights of ecstasy.

viraheShvangaaramayaH shR^ingaaramayashcha sangame hi tvam |
nitaraamangaaramayastatra punaH sangame(a)pi chitramidam || (9)

Thou, who, in separation, art like burning embers (unbearably hot), and, in union, the very personification of amorousness, wert, to the Gopis, immensely delighting in union, too. O, How marvellous!

raadhaa tunga payOdhara saadhu pariirambha lOlupaatmaanam |
aaraadhaye bhavantaM pavana puraadhiisha shamaya sakalagadaan || (10)

Lord of Guruvayur! I worship Thee, who does thirst for the warm embraces of Radha's bulging breasts; may Thou eradicate all my diseases.

Dasakam: 67 - Disappearance of the Lord

sphuratparaananda rasaatmakena tvayaa samaasaadita bhOgaliilaaH |
asiimamaanandabharaM prapanna mahaanta maapurmadamambujaakshyaH || (1)

The lotus-eyed Gopis, having experienced the heights of ecstasy through their participation in the amorous sports with Thee, who art the embodiment of Upwelling Bliss Absolute, began to feel exceedingly proud.

niliiyate(a)sau mayi mayyamaayaM ramaapatirvishva manO(a)bhiraamaH |
itisma sarvaaH kalitaabhimaanaaH niriikshya gOvinda tirOhitO(a)bhuuH || (2)

Each one of them imagined that this Krishna, Lord of Lakshmi, who charms the whole world, has succumbed to my charms unabashedly and totally. Sensing their conceit, O Govinda! Thou didst suddenly vanish from their sight.

raadhaabhidhaaM taavadajaatarvaam atipriyaaM gOpavadhuuM muraare |
bhavaanupaadaaya gatO viduuraM tayaa saha svairavihaara kaarii || (3)

O Enemy of Mura! In the company of a Gopika named Radha, in whom pride had not yet taken root and who was, therefore, very dear to Thee, Thou didst repair to a distant spot, sporting freely with her.

tirOhite(a)thatvayi jaatataapaaH samamsametaaH kamalaayataakshyaH |
vane vane tvaaM parimaargayantyO viShaadamaapuH bhagavannapaaram || (4)

O Lord! On Thy sudden disappearance, those lotus-eyed damsels, all greatly smitten with pangs of separation, collected together and roamed all over the forest in search of Thee, and were greatly aggrieved.

haachuuta haa champaka karNikaara haa mallike maalati baalavallyaH |
kiM viikshitO nO hR^idayaikachOra ityaadi taastvatpravaNaa vilepuH || (5)

Those damsels who were totally devoted to Thee, lamentingly went about asking every tree, flower and creeper in that forest whether they had seen the thief of their hearts.

niriikshitO(a)yaM sakhi pankajaakshaH purO mametyaakula maalapantii |
tvaaM bhaavanaa chakshuShi viikshya kaachittaapaM sakhiinaaM dviguNiichakaara || (6)

One of them imagining to have seen Thee in front of her, told the others excitedly about it, whereupon, their anguish multiplied manifold.

tvadaatmikaastaa yamunaataTaante tavaanuchakruH kila cheShTitaani |
vichitya bhuyO(a)pi tathaivamaanaattvayaa vimuktaaM dadR^ishushcha raadhaam || (7)

Those women who had identified themselves with Thee, re-enacted Thy past sportive deeds (such as the redemption of Putana, slaying of Sakatasura, etc) on the banks of the Yamuna. Resuming their search for Thee, they came upon Radha, who too had been forsaken by Thee, due to her becoming conceited.

tataH samaM taa vipine samantaattamOvataaraavadhi maargayantyaH |
punarvimishraa yamunaa taTaante bhR^ishaM vilepushcha jagurguNaamste || (8)

Their continued search for Thee till nightfall having become futile, they reassembled on the banks of the Yamuna, bitterly lamenting their fate, and sang Thy praises.

tathaa vyathaa sankula maanasaanaaM vrajaanganaanaaM karuNaikasindhO |
jagat trayiimOhana mOhanaatmaa tvaaM praaduraaasiirayi mandahaasii || (9)

Then, O Ocean of Compassion, who doth outcharm the Charmer of the three worlds (Cupid)! Thou didst reveal Thyself, with a gentle smile, to those Vraja women, who were steeped in grief and pain.

sandigdha sandarshanamaatmakaantaM tvaaM viikshya tanvyah sahasaa tadaaniim | kiM kiM na chakruH
pramadaatibhaaraat sa tvaaM gadaatpaalaya maarutesha || (10)

What all did those comely damsels not do in haste, out of their excessive delight on suddenly seeing Thee, their own beloved, (which they had even begun to doubt)! O Lord of Guruvayur! Save me from my afflictions.

Dasakam: 68 - Delighting the Gopikas

tavavilOkanaadgOpikaajanaaH pramadasankulaaH pankajekshaNa |
amR^itadhaarayaa samplutaa iva stimitataaM dadhustvatpurOgataaH || (1)

O Lotus-eyed One! Ecstatic on seeing Thee, the Gopis who rushed near Thee, stood immobilised, as if bathed in an outpouring of nectar.

tadanu kaachana tvatkaraambujaM sapadi gR^ihNatii nirvishankitam |
ghanapayOdhare sanvidhaaya saa pulakasanvR^itaa tasthuShii chiram || (2)

Dasakam: 068 -- Shlokam: 02 Then, one of them, seizing Thy soft (lotus-like) hand, and unhesitatingly placing it on her heavy bosom, remained for long, enveloped in a thrill of joy.

tava vibhO(a)paraa kOmalaM bhujam nijagalaantare paryaveShTayat |
galasamudgataM praaNamaarutaM prati nirundhatiivaa(a)ti harShulaa || (3)

Another one, O Lord, rapturously coiled Thy charming arm around her neck, as if wanting to obstruct the passage of the vital breath emerging through the throat.

apagatatrapaa kaa(a)pi kaaminii tava mukhaambujaatpuugacharvitam |
pratigR^ihayya tadvaktrapankaje nidadhatii gataa puurNakaamataam || (4)

Yet another, bereft of all modesty, snatched the half-chew betel from Thy lotus-mouth and, placing it in her own lotus-mouth, attained the height of fulfillment of her desires.

vikaruNO vane sanvihaaya maam apagato(a)si kaa tvaamiha spR^ishet |
iti sarOSHayaa taavadekayaa sajalalOchanaM viikshitO bhavaan || (5)

One, in anger, gazed at Thee with tearful eyes, muttering "Who will touch Thee, who didst mercilessly abandon me in the forest?"

iti mudaa(a)kulairvallavii janaiH samamupaagato yaamune taTe |
mR^idukuchaambaraiH kalpitaasane ghusR^iNabhaasure paryashObhathaaH || (6)

Repairing to the banks of the Yamuna, accompanied by the enraptured Gopikas, Thou didst glow brightly, sitting on the cushion fashioned out of their upper garments, resplendent with saffron stains.

katividhaa kR^ipaa ke(a)pi sarvatO dhR^itadayOdayaaH kechidaashrite |
katicidiidR^ishaa maadR^isheshvapiityabhihitO bhavaan vallaviijanaiH || (7)

The Gopikas, then, berated Thee of being unsympathetic even towards those like them, who had surrendered themselves to Thee unreservedly, forsaking everything.

ayi kumaarika naiva shankyataaM kaThinataa mayi premakaatare |
mayi tu chetasO vO(a)nuvR^ittaye kR^itamidaM mayetyuuchivaan bhavaan || (8)

Thou didst then address them thus : "O, my beloved maidens, please do not consider me as being unsympathetic or hardhearted towards you, as I am afraid of losing your love. I acted in the manner I did, only with the intention of ensuring your continued devotion to me."

ayi nishamyataaM jiiavallabhaaH priyatamO janO nedR^ishO mama |
tadiha ramyataanramya yaaminiiShvanuparOdha mityaalapo vibhO || (9)

Thou didst further, tell them "O dearest ones! Please listen to me. There is none as dear to me as you are. Hence, you may, without let or hindrance, celebrate and sportingly enjoy these enchanting moonlit nights in my company.

iti giraa(a)dhikaM mOdamedurairvrajavadhuujanaiH saakamaaraman |
kalita kautuko raasa khelane gurupuriipate paahi maaM gadaat || (10)

Thus, Thou enjoyed with great zeal, the Rasa Leela in the company of the Gopikas, who were immensely delighted by Thy words. O Lord of Guruvayur! Save me from my diseases.

Dasakam: 69 - Rasakriida

This Dasakam is, verily, the piece de resistance, not only of the Rasa Leela episode, but of the entire series of dasakams (40 onwards) depicting the scenes and sportive deeds of Krishna's childhood and adolescence, and this period of the Krishna incarnation comes, virtually to a close here. Henceforward, it is serious business of pursuing the objectives of that incarnation, and their realisation.

keshapaashadhR^ita pinichChakaavitati sanchalanmakarakuNDalam
haarajaala vanamaalika lalitamangaraagaghana saurabham |
piitacheladhR^ita kaa~nchi kaa~nchitamuda~nchadamshumaNi nuupuram
raasakeli paribhushitaM tava hi ruupamiisha kalayaamahe || (1)

O Lord! We contemplate that reputed form of Thine specially decorated for the performance of the Rasa Leela dance, with an array of peacock feathers aligned over Thy tresses; fish-shaped ear-rings dangling from Thy ears; beautiful necklaces and garlands of sylvan blossoms around Thy neck; Thy body profusely fragrant with sandal paste and other scented unguents; a golden girdle circling Thy yellow silk robe; and gem-studded anklets emitting bright rays of light.

taavadeva kR^itamaNDane kalita ka~nchuliika kuchamaNDale
gaNDalOlamaNikuNDale yuvati maNDale(a)tha parimaNDale |
antaraa sakala sundarii yugalamindiraaramaNa sa~ncharan
manjulaantadanu raasakelimayi ka~njanaabha samupaadadhaaH || (2)

O Padmanabha! Amidst those damsels, dressed properly, with garments covering their bosoms and jewelled ear-rings brushing their cheeks, and standing in a circle, Thou, O Lord of Lakshmi, gliding smoothly between pairs of those charming maidens, didst, duly execute the fascinating Rasa Leela dance.

vaasudeva tava bhaasamaanamiha raasakeli rasasaurabhaM
duuratO(a)pi khalu naaradaagaditamaakalayya kutukaakulaa |
veShabhushaNa vilaasa peshala vilaasinii shatasamaavR^itaa
naakatO yugapadaagataa viyati vegatO(a)tha suramaNDalii || (3)

Apprised by Narada of the wonderful flavour (fragrance) of Thy resplendent Rasa Leela being enacted here (on the banks of the Yamuna), hordes of celestials, rushing from far and wide, speedily assembled in the sky, accompanied by hundreds of women adept at adorning themselves and in amorous display of their charms, all extremely eager to witness that spectacle.

veNunaadakR^ita taanadaanakala gaanaraaga gatiyOjanaa
IObhaniya mR^idu paada paata kR^ita taala melana manOharam |
paaNisankvaNita kankaNaM cha muhuramsalambita karaambujam
shrONi bimbachaladambaram bhajata raasakeli rasa Dambaram || (4)

O, come all ye, observe, savour and share in the grandeur and majesty of the rasa dance, characterised by the harmonious intertwining and blending of the melodious notes flowing from Krishna's flute with the lyrics, and music in a variety of tunes and ragas, the rhythmical pace and beat of the soft footfalls and handclaps of the dancers and jingling of their bracelets, with Krishna's arms (hands) brushing the shoulders of the Gopis again and again, and their garments fluttering around their hips.

shraddhayaa virachitaanugaana kR^ita taara taara madhurasvare
nartane(a)tha lalitaangahaara lulitaangahaara maNi bhushaNe |
sammadenakR^ita puShpavarShamalamunmiShaddiviShadaaM kulam
chinmaye tvayi niliyamaanamiva sammumOha savadhuukulam || (5)

While the dancers (Gopikas) sang, by turns, loudly and in sweet voices, with confidence and fervour, while performing the dance, and their necklaces and other ornaments were often disarranged owing to the graceful movements of their limbs, the hosts of celestials with their womenfolk watched from above with wonder and delight, showering down flowers on the dancers and were totally entranced, as if they had attained complete union with Thee, the Pure Consciousness-Absolute.

svinnasannatanuvallarii tadanu kaa(a)pi naama pashupaanganaa
kaantamamsa mavalambate sma tava taantibhaara mukulekshaNaa |

kaachidaachalita kuntalaa navapaTiirasaara navasaurabhaM
va~nchanena tava sa~nchuchumba bhujama~nchitOru pulakaankuram || (6)

One of the damsels, whose slender, creeper-like body was exhausted and perspiring, and whose eyes were half-closed due to fatigue, leaned on Thy lovely shoulder. Another, with locks dishevelled and hairs standing on end all over her body due to the sprouting thrill of joy, profusely kissed Thy arm, which was fragrant with fresh sandal paste, on the pretext of smelling it.

kaa(a)pi gaNDabhuvu sannidhaaya nijagaNDamaakulita kuNDalaM
puNya puura nidhiranvavaapa tava puugacharvita rasaamR^itam |
indiraa vihR^iti mandiraM bhuvanasundaranhi naTanaantare
tvaamavaapya dadhuranganaaH kimu na sammadOnmada dashaantaram || (7)

Another Gopika, out of her wealth of good fortune (merit), imbibed the nectarine juice of the betel being chewed by Thee, by pressing her cheek, with her ear-rings dangling over it, against Thine. Having, in the course of the Rasa Krida, attained Thee, Lakshmi's playground, and the most charming in all the worlds, what heights of intoxication and ecstasy did those maidens not experience?

gaanamiisha virataM krameNa kila vaadyamelanamupaarataM
brahma sammadarasaakulaaH sadasi kevalaM nanR^ituranganaaH |
naavidannapi cha niivikaaM kimapi kuntaliimapi cha ka~nchuliiM
jyOtiShaamapi kadambakaM divi vilambitaM kimaparaM bruve || (8)

O Lord! Gradually, the singing came to a stop, and the instruments too fell silent. Only the Gopikas, immersed in the Bliss Supreme (Brahmananda) continued to dance, on the dance-floor, even unaware and unmindful of their dishevelled tresses and loosened blouses. Why, the constellations of stars too stood still in the sky! What more need I say?

mOdasiimni bhuvanaM vilaapya vihR^itiM samaapya cha tatO vibhO
kelisammR^idita nirmalaanganavagharmalesha subhagaatmanaam |
manmathaasahana chetasaaM pashupayOShitaM sukR^ita chOditaH
taavadaakalita muurti raadadhitha maaraviira paramOtsavaan || (9)

O Lord! Celebrating thus the great festival of Manmatha (God of Love), wherein Thou didst assume as many forms as there were Gopikas, on account of their accumulated merits of past lives, and during which the charm of the Gopikas was enhanced by the fresh beads of perspiration sprouting on their bodies owing to their exertions while executing the Rasa dance, and who were completely overwhelmed by pangs of love, Thou didst submerge the entire world in Supreme Bliss, as the dance gradually drew to a close.

kelibheda parilOlitaabhi -ratilalitaabhi rabalaalibhiH
svairamiishananu suurajaapayasi chaaru naama vihR^itiM vyadhaaH |
kaanane(a)pi cha visaarishiitala kishOra maaruta manOhare
suunasaurabha maye vilesitha vilaasinii shata vimOhanam || (10)

O Lord! Thereafter, Thou didst engage at will in sporting in the waters of the Yamuna in the company of those Gopikas, who had been exhausted by the various sports and were fondled and caressed by Thee to their hearts content. Further, Thou didst engage in amorous dalliance with them in the sylvan glades where gentle, cool breezes were blowing and which were filled with the wafting fragrance of blossoms, thereby transporting those hundreds of maidens to unprecedented heights of ecstasy.

kaaminiiriti hi yaaminiiShu khalu kaamaniyyaka nidhe bhavaan
puurNasammada rasaarNavaM kamapi yOgigamyamanubhaavayan |
brahmashankara mukhaanapiiha pashupaanganaasu bahumaanayan
bhaktalOka gamaniiyaruupa kamaniyya kR^iShNa paripaahi maam || (11)

O treasure-house of Beauty! Thou didst, during those nights of Rasa Leela, thus bestow on those maidens the ecstatic experience of Infinite Bliss, which is attainable only by Yogis, and also inculcate esteem for these mere cowherd women, in the

minds of Brahma, Sankara and other Gods. O Lord of the Most Captivating Form! Accessible only to the devout! O Krishna! deign to protect me.

NOTE: According to the Bhagavata, when the long, long night came to an end, with the first signs of dawn appearing in the East, and the unwilling Gopis, at Krishna's exhortation, returned home, they were agreeably surprised and relieved to find their kith and kin (husbands, children, etc) were hardly aware of their long absence, because of Krishna's Yogic power, so that no one blamed them for staying out the whole night. Soon, that night became, to each one of them, a beautiful memory to be cherished and re-lived again and again in their minds.

Dasakam: 70 - Salvation of Sudarshana

iti tvayi rasaakulaM ramitavallabhe vallavaaH
kadaa(a)pi puramambikaakamitu rambikaakaanane |
sametya bhavataasamaM nishi niShevya divyOtsavaM
sukhaM suShupuragrasiid vrajapamugra naagastadaa || (1)

As Thou wert passing the days engaging in various sports and making the Gopi maidens immensely happy, their menfolk (Gopas), one night, visited the temple of Lord Siva in the Ambika forest, along with Thee. After celebrating the worship and festivities there, they were sleeping soundly, when a fierce python swallowed Nandagopa.

samunmukha mathOlmukairabhigate(a)pi tasmin balaat
amu~nchati bhavatpade nyapati paahi paahiiti taiH |
tadaa khalu padaa bhavaan samupagamya pasparsha taM
babhau sa cha nijaaM tanuM samupasaadya vaidyaadhariim || (2)

When the snake did not loosen its hold even after being severely beaten with burning logs of wood, the Gopas appealed to Thee for help. As Thou approached the snake, which was all the time looking towards Thee, and placed Thy foot on it, immediately, it (the snake) regained its original form of a Vidyadhara and glistened.

sudarshanadhara prabhO nanu sudarshanaakhyO(a)smyahaM
muniin kvachidapaahasaM ta iha maaM vyadhurvaahasam |
bhavatpada samarpaNaat amalataaM gatO(a)smiityasau
stuvannijapadaM yayau vrajapadaM cha gOpaa mudaa || (3)

Praising Thee, saying: "O Wielder of the Sudarshana, my name, indeed, is Sudarshana, and I got changed to this form of a python through the curse of some Seers whom I mocked at; now, with the contact of Thy foot, I have been purified.", the Vidyadhara returned to his abode. The Gopas, too, went back to Vraja happily.

kadaa(a)pi khalu siiriNaa viharati tvayi striijanaiH
jahaara dhanadaanugaH sa kila shankhachuuDO(a)balaaH |
atidrutamanudrutastvamatha muktanaariijanaM
rurOjitha shirOmaNiM halabhR^ite cha tasyaadadaaH || (4)

Once, while Thou wert sporting with Balarama and some women, an emissary of Kubera, by name Sankhachuda, kidnapped the women. Thou didst pursue him fast and when he let go of the women for fear of Thee, Thou didst kill him and, taking away his crest jewel, give it to Balarama.

dineShu cha suhR^ijjanaiH saha vaneShu liilaaparam
manObhavamanOharam rasitaveNunaadaamR^itam |
bhavantamariidR^ishaamamR^ita paaraNaadaayinaM
vichintya kimu naalapan virahataapitaa gOpikaaH || (5)

The Gopikas suffered pangs of separation from Thee during the day time, when Thou were away in the woods, playing with friends. They were all the time thinking about Thee, who art more captivating than the God of Love himself, who wert Thyself

engrossed in the ambrosially sweet music flowing from Thy flute, and who wert providing to the eyes of the celestial damsels the food of nectar to break their fast, as it were.

bhOjaraajabhR^itakastvatha kashchitkaShTaduShTapaatha dR^iShTirariShTaH |
niShThuraakR^itirapaShThu ninaadastiShThate sma bhavate vR^iSharuupii || (6)

One day, there appeared before Thee, in the forest, a fierce-looking and loudly bellowing bull, which was none other than a servant of Kamsa, a demon by name Arishta, who had assumed this guise and was bent upon mischief.

shaakvarO(a)tha jagatiidhR^iti haarii muurtimeSha bR^ihatiiM pradadhaanaH |
panktimaashu paridhuurNya pashuunaaM ChandasaaM nidhimavaapa bhavantam || (7)

That demon in the guise of a bull, assuming a huge form and frightening the whole world, after putting the herds of cows to flight, charged at Thee, the repository of all Vedas.

tungashR^ingamukhamaashvabhiyantaM sangR^ihayya rabhasaadabhiyaM tam |
bhadraruupamapi daityamabhadraM mardayannamadayaH suralOkam || (8)

Taking firm hold of that evil, destructive demon (though in the auspicious form of a bull), who was rushing towards Thee, without fear, horns and head raised high, Thou didst crush him to death, and thereby delight the celestials.

chitra madya bhagavan vR^iShaghaataat susthiraa(a)jani vR^iShasthitirurvyaaam |
vardhate cha vR^iSha chetasi bhuuyaanmOda ityabhinutO(a)si suraistvam || (9)

Thou wert then praised by the celestials, saying "O Lord, by the killing of this bull (Vrisha), the rule of Dharma (Vrisha) has been firmly established on the earth, and great joy prevails in the mind of Indra (Vrisha) too. How wonderful, indeed!" [Pun on the word Vrisha in three senses of Bull, Dharma and Indra (Vrisha)]

aukshakaaNi paridhaavata duuraM viikshyataamaya mihOkshavibhedii |
itthamaattahasitaiH sahagOpaiH gehagastvamava vaatapuresha || (10)

Thou didst, then, return home with the Gopas who were cracking jokes, thus "O Bulls! Begone fast! Here comes the destroyer of Bulls!" O Lord of Guruvayur! Protect me.

Dasakam: 71 - Slaying of Keshi and Vyomaasur

yatneShu sarveShvapi naavakeshii keshii sa bhOjeshituriShTabandhuH |
tvaM sindhujaavaapyi itiiva matvaa sampraaptavaan sindhujavaajiruupaH || (1)

A close friend of Kamsa, a demon by name Kesi, who had never suffered defeat in any enterprise, approached Thee in the guise of a horse born in the land of Sindhu (Sind), thinking, as it were, that Thou wert easily accessible to anyone born of the Sindhu (ocean), like Goddess Lakshmi.

gandharvataameSha gatO(a)pi ruukshairnaadaiH samudvejita sarvalOkaH |
bhavadvilOkaavadhi gOpavaaTiiM pramardya paapaH punaraapatattvaam || (2)

That wicked demon, though appearing in the form of a Gandharva (celestial musician) and also horse, made frightening noises and damaged the hamlets of the Gopas, until he saw Thee, and then, charged at Thee.

taarkshyaarpitaanghrestava taarkshya eSha chikshepa vakshObhuvi naama paadam |
bhR^igOH padaaghaata kathaam nishamya svenaapi shakyaM taditiiva mOhaat || (3)

That demon in the guise of Tharkshya, (horse) kicked on the chest, Thee, whose feet were placed on Tharkshya (Garuda), Thy vehicle. Perhaps having heard of the episode of Sage Bhrigu kicking Thee on the chest, he thought he too could do so with impunity.

prava~nchayannasya khuraa~nchalaM draak amuM cha chikshepitha duuraduuraM |
sammuurchChitO(a)pi hyatimuurchChitena krOdhOSHmaNaa khaaditumaadrutastvaam || (4)

Evading his kick, Thou didst immediately hurl him to a great distance. Though rendered unconscious for a moment, he soon rushed at Thee with increased rage, to eat Thee.

tvaM vaahadaNDe kR^itadhiishcha baahaa daNdaM nyadhaastasya mukhetadaaniim | tadvR^iddhiruddha
shvasanO gataasuH saptii bhavannapyayamaikyamaagaat || (5)

Having decided to punish him, Thou didst thrust Thy arm, sturdy as a club, into that horse's mouth, where it grew to an immense size, obstructing his breath, and choked him to death. Though he was only a horse (Sapthi, which also means 'seven'), he attained oneness with Thee (liberation).

aalambha maatreNa pashOH suraaNaaM prasaadake nuutna ivaashvamedhe |
kR^ite tvayaa harShavashaat surendraastvaaM tuShTuvuH keshava naamadheyam || (6)

By killing that horse (the sacrificial animal in the Aswamedha Yajna), Thou didst perform a new kind of Aswamedha (shorn of its rituals). The celestials, in their delight at Thy deed, praised Thee by Thy new appellation, "Kesava" (slayer of Kesi).

kamsaaya te shaurisutatva muktvaa taM tadvadhOtkam pratirudhya vaachaa |
praaptena keshikshapaNaavasaane shriinaaradena tvamabhiShTutO(a)bhuuH || (7)

Narada, who had dissuaded Kamsa when he was on the point of killing Vasudeva on his being apprised (by Narada) that Thou wert Vasudeva's son, came to Gokula soon after the killing of Kesi, and extolled Thee.

kadaa(a)pi gOpaiH saha kaananaante nilaayana kriiDana lOlupaM tvaam |
mayaatmajah praapa durantamaayO vyOmaabhidhO vyOmacharOparOdhi || (8)

Once, when Thou wert playing the game of "hide-and-seek" with the Gopas in the forest, Vyoma, son of Maya (architect of Asuras), possessed of unlimited magical powers and an enemy of the celestials, approached Thee.

sa chOraapaalaayita vallaveShu chOraayitO gOpashishuun pashuumshcha |
guhaasu kR^itvaa pidadhe shilaabhiH tvayaa cha buddhvaa parimarditO(a)bhuut || (9)

Mingling with the Gopa boys, who had assumed (for the purpose of the game) the roles of thieves (some) and watchmen (some others), Vyoma, in the guise of a thief, confined some of the boys and cows in a cave, and blocked its entrance with rocks. Coming to know of this, Thou didst kill him.

evaM vidhaishchaadbhuta kelibhedaiH aanandamuurchChaamatulaaM vrajasya |
pade pede nuutanayannasiimaaM paraatmaruupin pavanasha paayaaH || (10)

O Supreme Lord of Guruvayur, may Thou, who didst, every now and then, enhance the incomparable and unlimited joy of the people of Vraja by Thy manifold, marvellous, sportive exploits, deign to protect me.

Dasakam: 72 - Akrura's Journey

kamsO(a)tha naaradagiraa vrajavaasinaM tvaa -
maakarNya diirNa hR^idayassa hi gaandineyam |
aahuuya kaarmukamakhachChalatO bhavanta -
maanetu -menamahinO -dahinaatha shaayin || (1)

O Lord reclining on Adishesha, King of Serpents! On learning from Narada about Thy residing in Vraja, Kamsa, with heart trembling in fear, summoned Akrura, (son of Gaandini) and deputed him to fetch Thee to Mathura, on the pretext of inviting Thee to a 'Bow Sacrifice'.

akruura eSha bhavadanghri parashchiraaya
tvaddarshanaakshamamanaaH kshitipaalabhiityaa |
tasyaaj~nayaiva punariikshitumudyatastvaa -
maanandabhaaramatibhuuritaraM babhaara || (2)

Akrura, who was devoted to Thee since long, but was not able to see Thee owing to fear of Kamsa, now felt immense joy on being sent to see Thee by Kamsa himself.

sOyaM rathena sukR^itii bhavatO nivaasaM
gachChanmanOratha gaNaamstvayi dhaaryamaaNaan |
aasvaadayanmuhurapaaya bhayena daivaM
sampraarthayan pathi na ki~nchidapi vyajaanaat || (3)

Akrura, who had accumulated merits by good deeds, was wholly oblivious of the external world and his surroundings while proceeding to Vraja in a chariot, due to his mind being totally absorbed in anticipation of the forthcoming meeting with Thee, and repeatedly going over his pleasant thoughts about Thee and praying to God all the time to remove all obstacles to the coming meeting.

drakshyaami vedashatagiitagatiM pumaamsaM
sprakshyaami kimsvidapi naama pariShvajeyam |
kiM vakshyate sa khalu maaM kvanu viikshitaH syaat
itthaM ninaaya sa bhavanmayameva maargam || (4)

All through the journey, Akrura's thoughts were centred on Thee, such as: "Shall I be able to see That Supreme Being who has been sung about by numerous vedic hymns, and is the goal of all Vedas? Shall I be able to touch Him and embrace Him ? What will He say to me? Where, indeed, am I likely to see Him? ", etc.

bhuuyaH kramaadabhivishan bhavadanghriputaM
bR^indaavanaM haraviri~nchasuraabhivandyam |
aanandamagna iva lagna iva pramOhe
kiM kiM dashaantaramavaapa na pankajaaksha || (5)

Thereafter, as he gradually entered Brindavan, sanctified by Thy lotus feet, and worshipped by even Siva, Brahma and other gods, he was, as it were, completely immersed in Bliss, or under a spell. O Lotus-eyed Lord! What states of ecstasy did he not experience then!

pashyannavandata bhavadvihR^itisthalaani
paamsuShvaveShTata bhavachcharaNaankiteShu |
kiM bruumaha bahujanaa hi tadaa(a)pi jaataa
evaM tu bhaktitaralaa viralaaH paraatman || (6)

He saluted the spots where Thou didst sport; he rolled in the dust which bore the imprints of Thy feet. O Supreme Being! What shall I say ? In those days too, there were many people on the earth, but very few, indeed, whose devotion was comparable in intensity with that of Akrura.

saayaM sa gOpabhavanaani bhavachcharitra
giitaamR^ita prasR^ita karNarasaayanaani |
pashyan pramOdasariteva kilOhyamaanO
gachChan bhavadbhavana sannidhimanvayaasiit || (7)

Akrura approached Thy abode towards dusk, as if borne on the flood of ecstasy welling up within him on seeing the houses of the Gopas, from which flowed nectarine music of songs describing Thy sportive deeds, which was elixir to his ears.

taavaddadarsha pashudOha vilOkalOlaM
bhaktOttamaagatimiva pratipaalayantam |
bhuuman bhavantamayamagrajavantamantaH
brahmaanubhuutirasa sindhumivOdvamantam || (8)

Akrura, then, sighted Thee, O All-pervading One, in the company of Balarama, watching with deep interest the milking of the cows, and looking as if Thou wert awaiting the coming of Thy great devotee. Thy form seemed to infuse his mind with the ecstatic experience of Bliss Absolute

saayantanaaplava visheSha viviktagaatrau
dvau piitaniila ruchiraambara lObhaniiyau |
naatiprapa~ncha dhR^itabhhuShaNa chaaruveShau
mandasmitaardravadanau sa yuvaaM dadarsha || (9)

Akrura beheld you two, very clean after the evening bath, fetchingly dressed in garments of yellow and blue, charming with the few ornaments you were wearing and your face beaming with a gentle smile.

duuraadrathaatsamavaruhya namantamenam
utthaapya bhaktakulamauli mathOpaguuhan |
harShaanmitaakshara giraa kushalaanuyOgii
paaNiM pragR^ihya sabalO(a)tha gR^ihaM ninetha || (10)

Espying from a distance that foremost devotee of Thine, alighting from his chariot and prostrating before Thee, Thou didst lift him up and embrace him with great pleasure; and, enquiring about his welfare with a few words, Thou didst lead him by the hand to Thy residence, accompanied by Balarama.

nandena saakamamitaadaramarchayitvaa
taM yaadavaM taduditaaM nishamayya vaartaam |
gOpeShu bhuupati nidesha kathaam nivedya
naanaakathaabhiraha tena nishaamanaiShiiH || (11)

After doing the honours to that Yadava (Akrura), along with Nandagopa, and being apprised by him of the command of the King (Kamsa), which Thou didst communicate to the Gopas, Thou didst spend the night conversing with him on a variety of topics.

chandraagR^ihe kimuta chandrabhagaa gR^ihe nu
raadhaa gR^ihe nu bhavane kimu maitravinde |
dhuurto vilambata iti pramadaabhiruchchaiH
aashankitO nishi marutpuranaatha paayaaH || (12)

In the meanwhile, the Gopika damsels imagined Thee of deceitfully spending the night with one or the other of Thy several beloveds, such as Chandra, Chandrabhaga, Radha, or Mitravinda. O Lord of Guruvayur, may Thou protect me.

Dasakam: 73 - Leaving for Mathura

nishamayya tavaatha yaanavaartaaM bhR^ishamaartaaH pashupaala baalikaastaaH |
kimidaM kimidaM kathaM nvitiimaaH samavetaaH paridevitaanyakurvan || (1)

On coming to know of your impending departure from Vraja, the Gopika women were greatly agitated and, gathering together, they wailed "What is happening and why?"

karuNaa nidhireSha nandasuunuH kathasmaan visR^ijedananyanaathaah |
bata naH kimu daivameva maasiit ititaastvadgata maanasaa vilepuH || (2)

With their minds wholly centred on Thee, they lamented, saying "How can Krishna, Ocean of Mercy, abandon us, who have no other refuge? Why are we fated thus? "

charama prahare pratiShThamaanaH saha pitraa nijamitramaNDalaishcha |
paritaapabharaM nitambiniinaaM shamayiShyan vyamuchaH sakhaayamekam || (3)

Towards the small hours of the night (final Yama, or 3-hour period), while on the point of leaving with Thy father and a host of friends, Thou didst send a friend to console those women and assuage their deep grief.

achiraadupayaami sannidhiM vO bhavita saadhu mayaiva sangamashriiH |
amR^itaambunidhau nimajjayiShye drutamityaashvasitaa vadhuurakaarShiiH || (4)

Thou didst comfort them, saying: "Ere long, I shall return to your midst and, in the pleasure of my company, you will soon be immersed in the Ocean of Bliss."

saviShaadabharaM sayaach~namuchchaiH atiduraM vanitaabhiriikshyamaaNah |
mR^idu taddishi paatayannapaangaan sabalO(a)kruurarathena nirgatO(a)bhuuH || (5)

Pursued for a long distance by the looks of those grief-stricken maidens, loudly imploring Thee to return soon, and casting gentle side-long glances towards them, Thou didst set out in the chariot of Akrura, accompanied by Balarama.

anasaa bahulena vallavaanaaM manasaa chaanugatO(a)tha vallabhaanaam |
vanamaartamR^igaM viShaNNavR^ikshaM samatiitO yamunaataTiimayaasiiH || (6)

Accompanied by the Gopas in several carts and followed by the thoughts of the Gopikas, and traversing the forest, where the animals and trees were forlorn (at Thy departure), Thou didst, then, reach the banks of the Yamuna.

niyamaaya nimajjya vaariNi tvaam abhiviikshyaatha rathe(a)pi gaandineyaH |
vivashO(a)jjani kinnvidaM vibhOste nanuchitraM tvaalOkanaM samantaat || (7)

While bathing in the river for his morning ablutions, Akrura saw Thee in the water and (emerging from the water), seeing Thee seated in the chariot too, he was struck dumb, and perplexed at the strange phenomena. But, is there any wonder in Thy being seen simultaneously everywhere, when Thou art all-pervading?

punareSha nimajjya puNyashaalii puruShaM tvaam paramaM bhujangabhOge |
ari kambu gadaambujaiH sphurantam sura siddhaugha pariitamaalulOke || (8)

Plunging again into the river water, that blessed Akrura beheld Thee, the Supreme Lord, reclining on Ananta (King of Serpents), holding in Thy hands the discus, conch, mace and lotus and resplendent in the midst of a host of gods and Siddhas (realised ones) surrounding Thee.

sa tadaa paramaatma saukhya sindhau vinimagnaH pranuvan prakaarabhedaiH |
avilOkya punashcha harShasindhOH anuvR^ittyaa pulakaavR^itO yayau tvaam || (9)

Then being deeply immersed in the Ocean of Bliss, he extolled Thee in Thy Saguna as also Thy Nirguna aspects and, continuing in that state of absorption in Bliss (even though he did not see Thee again), and with hairs standing on end all over his body, he returned to Thee.

kimu shiitalimaa mahaan jale yat pulakO(a)saaviti chOditen tena |
atiharSha niruttareNa saardhaM rathavaasii pavanasha paahi maaM tvam || (10)

Asking Akrua (in jest) whether the water was so cold as to cause this horripilation on his body, to which Akrua was too much absorbed in Bliss to reply, Thou didst, then, sit in the chariot along with him. O Lord of Guruvayur, may Thou deign to protect me.

Dasakam: 74 - Entry into Mathura

sampraaptO mathuraaM dinaardhavigame tatraantarasmIn vasan
aaraame vihitaashanaH sakhijanairyaataH puriimiikshItum |
praapO raajapathaM chirashrutidhR^ita vyaalOka kautuuhala -
striipumsOdyadagaNya puNya nigalairaakR^iShyamaaNu kim || (1)

Reaching Mathura around midday and halting in a garden outside the city, Thou hadst Thy meal there. Then, accompanied by Thy companions, Thou didst enter the main street of the city, as if dragged there by a chain made up of the accumulated merits of the men and women who had heard about Thee and were thirsting for long to see Thee.

tvatpaadadyutivat saraagasubhagaaH tvanmuurtivadyOShitaH
sampraaptaa vilasatpayOdhararuchau lOlaa bhavad dR^iShTivat |
haariNyastvaduraHsthaliivadayi te mandasmita prauDhiva -
nnairmallyOlasitaaH kachaugharuchivat raajatkalaapaashritaaH || (2)

O Lord! The women who gathered there were radiant with love for Thee, similar to the rosy and charming lustre of Thy feet; they were fetchingly lovely with their heaving breasts, just as Thy lustrous form resembling a rain-bearing cloud; they were attractive like Thy chest with necklaces adorning it; they were effulgent with purity arising from their bodily cleanliness and toilet, comparable to the grandeur of Thy dazzlingly pure, gentle smile; and they were bedecked with ornaments, even as Thy tresses were adorned with peacock feathers.

taasaamaakalayannapaanga valanairmOdaM praharShaadbhuta
vyaalOleShu janeShutatra rajakaM kanchitpaTiiM praarthayan |
kaste daasyati raajakiiyavasanaM yaahiiti tenOditaH
sadyastasya kareNa shiirShamahR^ithaaH sO(a)pyaapa puNyaaM gatim || (3)

Delighting these women with Thy side-long glances, and in the throng of people rushing past Thee with great joy and wonder, Thou didst seek some clothes from a washerman who happened to be there. On being denied Thy request on the sneering excuse that the clothes belonged to the king and could not be given to Thee, Thou didst (in anger) instantly cut off his head with Thy hand, whereby he attained salvation.

bhuuyOvaayakamekamaayatamatiM tOSheNa veShOchitaM
daashvaamsaM svapadaM ninetha sukR^itaM kO veda jiivaatmanaam |
maalaabhiH stabakaiH stavairapi punarmaalaakR^itaa maanitO
bhaktiM tena vR^itaaM dideshitha paraaM lakshmiim cha lakshmiipate || (4)

Thereafter, O Lord of Lakshmi, Thou didst grant a place in Thy abode (Vaikunthya) to a large-hearted weaver who joyously presented suitable garments for Thee to wear. Who can gauge the merits of a jeeva? To a garland-maker, who worshipped Thee with an offer of garlands and bouquets and hymns of praise, Thou didst grant deep devotion and prosperity as sought by him.

kubjaambjavilOchanaaM pathi punardR^iShTvangaaraage tayaa
datte saadhu kilaangaraagamadadaastasyaa mahaantaM hR^idi |
chittasthaamR^ijutaamatha prathayituM gaatre(a)pi tasyaaH sphuTaM
gR^ihNan ma~nju kareNa taamudanaya staavajjagatsundariim || (5)

Being greeted and presented, on the way, with perfumed unguents by a lotus-eyed, but hunch-backed, woman, Thou didst imbue her heart with intense love for Thee. Then, O dear Lord, with the intention that her pure and straight heart should be

reflected in her body too, Thou didst gently push her chin up with Thy hand and straighten her body, thereby changing her into a most beautiful woman.

taavannishchita vaibhavaastava vibhO naatyanta paapaa janaaH
yatki~nchiddadate sma shaktyanuguNaM taambuula maalyaadikam |
gR^ihNaanaH kusumaadi ki~nchana tadaa maarge nibaddhaa~njaliH
naatiShThaM batahaa yatO(a)dya vipulaamaartiM vrajaami prabhO || (6)

O Lord! People who were not too sinful and, hence, had realised the magnitude of Thy glory and had full faith in Thee, offered to Thee, according to their capacities, something or the other, like betel, garlands, and so forth. O Lord! How sad that I was not fated to be present there with palms joined in salutation and holding flowers, etc. to offer to Thee, because of which I am now experiencing all these afflictions.

eShyaamiiti vimuktayaa(a)pi bhagavannaalepadaatryaa tayaa
duuraatkaatarayaa niriikshitagatistvaM praavishO gOPuram |
aaghOShaanumita tvadaagama mahaa harShOllaladdevakii
vakshOja pragalatpayOrasamiShaattvatkiirtirantargataa || (7)

While that woman who gave Thee perfumed unguents, and who had been sent away by Thee with a promise to see her later, followed Thee with her eyes for a long distance (due to pain of separation from Thee), Thou didst enter the city through its outer gate. However, Thy fame had preceded Thee in the guise of the milk which flowed from Devaki's breasts out of the ecstasy experienced by her by inferring from the din and bustle of jubilation outside (her prison cell) that Thou hadst arrived.

aaviShTO nagariiM mahOtsavavatiiM kOdaNDashaalaaM vrajan
maadhuryeNa nu tejasaa nu puruShairduureNa dattaantaraH |
sragbhirbhuhuShitamarchitaM varadhanurmaameti vaadaatpuraH
praagR^ihNaaH samarOpayaH kila samaakraakshiiirabhaankshiiirapi || (8)

Having entered the city which was in a festive mood, Thou didst proceed to the Hall of the Bow Sacrifice, to which the guards allowed Thee passage, either on account of Thy charm or Thy majestic appearance. Thou didst, there, lift up the great Bow, which had been decorated with garlands and worshipped, string it, draw it and break it, all before the guards could even say "No! No!".

shvaH kamsakshapaNOTsavasya purataH praarambha tuuryOpamaH
chaapadhvamsa mahaadhvanistava vibhO devaanarOmaa~nchayat |
kamsasyaapi cha vepathustaduditaH kOdaNDakhaNDadvayii
chaNDAabhyahata rakshipuuruSharavai rutkuulitO(a)bhuut tvayaa || (9)

The thunderous noise produced by the breaking of the Bow by Thee sounded like the inaugural trumpet call heralding the impending festival of Kamsa's death the next day, and it caused immense thrill to the celestials. Further, the tremor of fright generated by it in Kamsa's mind was highly enhanced by the loud wails of the guards who were severely thrashed by Thee with the two pieces of the broken Bow.

shiShTairduShTajanaishcha dR^iShTamahimaa priityaa cha bhiityaa tataH
sampashyan purasampadaM pravicharan saayaM gatO vaaTikaam |
shriidaamnaa saha raadhikaavirahajaM khedaM vadan prasvapan
aanandannavataarakaarya ghaTanaat vaatesha sanraksha maam || (10)

While the good and virtuous recognised Thy glory with delight and satisfaction, and the wicked with fear, Thou didst tour the city, admiring its prosperity and arrive at the pleasure-garden, towards the evening, where, conversing with Sridama about the sorrow of separation from Radha, Thou didst go to sleep, while feeling inwardly happy and expectant about the forthcoming culmination (in the morning) of the objective of Thy incarnation. O Lord of Guruvayur, may Thou deign to protect me.

Dasakam: 75 - Slaying of Kamsa

praataH santrasta bhOjakshitipati vachasaa prastute mallatuurye
sanghe raaj~naa cha ma~nchaanabhiyayuShi gate nandagOpe(a)pi harmyam |
kamse saudhaadhuruuDhe tvamapi sahabalaH saanugashchaaruveShO
rangadvaaraM gatO(a)bhuuH kupita kuvalayaapiiDa naagaavaliidham || (1)

Next morning, at the command of the frightened king (Kamsa), the beat of drums announced the commencement of the wrestling match. The host of kings, who had arrived to witness the same, duly took their allotted seats. Nandagopa, too, came to the palace, while Kamsa took the royal seat on the terrace. Then, along with Balarama, and Thy friends, Thou, charmingly dressed, didst reach the entrance to the arena where Thy passage was obstructed by the elephant Kuvalayapeeda, goaded to anger by the mahout.

paapiShThaapehi maargaad drutamiti vachasaa niShTurakruddhabuddheH
ambaShThasya praNOdaadadhika javajuShaa hastinaa gR^ihyamaaNah |
keliimuktO(a)tha gOpiikucha kalasha chiraspardhinaM kumbhamasya
vyaahatyaaliyathaastvaM charaNabhuvipunarnirgatO valguhaasii || (2)

On Thy command "You evil creature, get out of my way fast", that elephant, at the prompting of the mahout (who was cruel and was also irritated by Thy words), quickly caught hold of Thee. Releasing Thyself from its hold, as if it were child's play, Thou didst forcefully pound its frontal lobe, which rivalled the pot-like breasts of the Gopikas, conceal Thyself between its legs, and, then, come out with a charming smile.

hasta praapyO(a)pyagamyO jhaTiti munijanasyeva dhaavan gajendraM
kriiDannaapaatya bhuumau punarabhipatatastasya dantam sajiivam |
muulaadunmuulya tanmuulaga mahita mahaa mauktikaanyaatmamitre
praadaastvaM haaramebhirlalita virachitaM raadhikaayai disheti || (3)

Then, Thou (who dost elude the Sages even after being nearly grasped) didst run towards that elephant and play with it (but keeping out of its reach), and, when it was about to attack Thee again, didst fling it to the ground and, pulling out its live tusk by the root, take the priceless pearls from there and give them to Thy dear friend Sridaama, with instructions to make them into a beautiful necklace and give it to Radha.

gR^ihNaanaM dantamamse yutamatha halinaa rangamangaavishantaM
tvaaM mangalyaanga bhangiirabhasa hR^ita manOIochanaa viikshya IOkaaH |
haM hO dhanyO hi nandO nahi nahi pashupaalaanganaa nO yashOdaa
nO nO dhanyekshaNaaH smasitrajagati vayameveti sarve shashamsuH || (4)

Then, O Lord, beholding Thee entering the arena, carrying the tusk on the shoulder and accompanied by Balarama, the assembled people whose eyes and minds were irresistibly drawn towards Thy auspicious, charming form, extolled Thee, remarking: "O, most blessed, indeed, is Nanda, in all the three worlds; No, it is the Gopikas; No, it is Yasoda; No, No, it is verily, we alone, as we have the good fortune to feast our eyes on this spectacle."

puurNaM brahmaiva saakshaanniravadhi paramaananda saandraprakaashaM
gOpeShu tvaM vyalaasiirnakhalu bahunajanaistaavadaaveditO(a)bhuuH |
dR^iShTvaathatvaaM tadedam prathamamupagate puNyakaale janaughaaH
puurNaanandaa vipaapaaH sarasamabhijagustvatkR^itaani smR^itaani || (5)

Thou art verily, the infinite, eternal, all-pervading Brahman and Supreme-Consciousness-Bliss-Absolute, transcending all limitations (of space, time and causation). Thou didst manifest Thyself among the Gopas, though many people did not realise Thy true nature. When, however, the time arrived for the fruition of their good deeds, a large number of people, seeing Thee for the first time, at the auspicious moment, became absolved of all sins and were suffused with Bliss; and they joyously recounted Thy exploits which they remembered, and recognised Thee as the Supreme Brahman.

chaaNuurO mallaviirastadanu nR^ipagiraa muShTikO muShTishaalii
tvaaM raamaM chaabhipede jhaTa jhaTiti mithO muShTipaataatiruuksham |

utpaataapaatanaakarShaNa vividharaNaanyaasataaM tatra chitraM
mR^ityOH praageva mallaprabhuragamadayaM bhuurishO bandhamOkshaan || (6)

Soon, at the King's command, Chanura, the champion wrestler, and Mushtika, the accomplished boxer, attacked Thee and Balarama, respectively, with mutual exchange of powerful blows of the fist, accompanied by loud, weird noises, and adopting several tactics, like throwing up, pushing down, dragging, etc. Wonderful, indeed, that the Lord of Wrestlers, Chanura, even before his death, went through bondage and release many times (by being caught and let go by Thee, again and again).

haa dhikkaShTaM kumaarau sulalitavapuShau mallaviirau kaThOrau
na drakshyaamO vrajaamastvaritamiti jane bhaaShamaaNe tadaaniim |
chaaNuuraM taM karOdbhraamaNa vikaladasuM pOthayaamaasithOrvyaaM
piShTO(a)bhuunmuShTikO(a)pi drutamatha halinaa naShTashiShTairdadhaave || (7)

Even as the spectators were about to leave the scene, being unhappy and unwilling to witness that (unequal, as they thought) fight between two tender-bodied boys, on the one hand, and hardened wrestlers, on the other, Thou didst throw down to the ground, Chanura, who had already lost his life by being whirled round and round by Thee, by the hands, while Balarama, too, quickly crushed Mushtika to death. The rest of the wrestlers then, fled in fright, from the arena.

kamsa sanvaarya tuuryaM khalamatiravidan kaaryamaaryaan pitaR^Istaan
aahantuM vyaaptamuurtestava cha samashiShad duuramutsaaraNaaya |
ruShTO duShTOktibhistvaM garuDa iva giriM ma~nchama~nchannuda~nchat
khaDgavyaavalga duHsangrahamapi cha haThaat praagrahiiraugrasenim || (8)

The wicked Kamsa, perplexed at the turn of events, and not knowing what to do, signalled the drums to stop, and ordered his minions to kill Thy revered parents and to seize and take Thee away to a far-off place. Thou, who art all-pervading, enraged by these words of that villain, didst spring up on to Kamsa's throne, like Garuda flying to the mountain top, and seize Kamsa with determination, despite his brandishing his sword in a whirling motion to ward off capture.

sadyOniShpiShTasandhiM bhuvu narapatimaapaatyaa tasyOpariShTaat
tvayyaapaatyee tadaiva tvadupari patitaa naakinaaM puShpavR^iShTiH |
kiM kiM bruumastadaaniim satatamapi bhiyaa tvadgataatmaa sa bheje
saayujyaM tvadvadhOtthaa parama paramiyaM vaasanaa kaalanemeH || (9)

In an instant, hurling Kamsa to the ground and crushing his joints, Thou didst kill him. The Gods, then, showered flowers on Thee. O Supreme Being, what shall I say! Ever thinking of Thee (out of fear), he attained salvation (union with Thee). This was indeed the result of his vasanas as Kalanemi (in his previous birth), who died looking at Thee in fear, when he was killed by Thee (in the battle between Devas and Asuras after the churning of the Ocean of Milk and distribution of the Amrit to the Devas - Dasakam 29, Shloka 7).

tad bhraatR^InaShTa piShTvaa drutamatha pitarau sannamannugrasenaM
kR^itvaa raajaanamuchchairyadukulamakhilaM mOdayan kaamadaanaiH |
bhaktaanaamuttamaM chOddhavamamaragurOraaptaniitiM sakhaayaM
labdhvaa tuShTO nagaryaam pavanapurapate rundhime sarvarOgaan || (10)

After killing Kamsa's eight brothers, Thou didst pay Thy respects to Thy parents and install Ugrasena on the throne; and gladdening the entire host of Yadavas, by giving them all that they desired, Thou didst take as Thy friend, Uddhava, the greatest of Thy devotees, who had learned ethics from the preceptor of the celestials, Brihaspati, and live happily in that city. O Lord of Guruvayur, deign to remove all my afflictions.

Dasakam: 76 - Uddhava sent as Messenger

gatvaa saandiiipanmatha chatuShShaShTi maatrairahObhiH
sarvaj~nastvaM saha musalinaa sarvavidyaagR^ihiitvaa |
putraM naShTaM yamanilayanaadaahR^itaM dakshiNaarthaM

dattvaa tasmai nijapuramagaa naadayan paa~nchajanyam || (1)

Thereafter, Thou, though being omniscient, didst enter into tutelage of Sage Sandipani, along with Balarama, and master, in just 64 days, all knowledge (in order to set an example to all, that learning under a preceptor is essential for everyone). By way of Guru Dakshina, Thou didst recover the Guru's son from the abode of Yama and restore him to his parents, in the process, acquiring the conch, Panchajanya, from the demon (who had kidnapped the Guru's son and swallowed him) after killing him, and then, return to Thy city, Mathura, sounding the Panchajanya.

smR^itvaa smR^itvaa pashupa sudR^ishaH premabhaaraH praNunnaaH
kaaruNyena tvamapi vivashaH praahiNOruddhavaM tam |
kinchaamuShmai paramasuhR^ide bhaktavaryaaya taasaaM
bhaktyudrekaM sakalabhuvane durlabhaM darshayiShyan || (2)

Repeatedly thinking of the Gopikas who were pining for Thee out of their deep love, and also being full of compassion for them, besides being desirous of showing to Thy great devotee and friend, Uddhava, the intensity of their devotion to Thee, which was rare in all three worlds, Thou didst depute him to Gokula as Thy emissary.

tvanmaahaatmya prathimapishunaM gOkulaM praapya saayaM
tvadvaartaabhirbahu sa ramayaamaasa nandaM yashOdaam |
praatardR^iShTvaa maNimayarathaM shankitaaH pankajaakshyaH
shrutvaa praaptaM bhavadanucharaM tyaktakaaryaaH samiiyuH || (3)

Arriving towards evening at Gokula, which bore testimony to the magnitude of Thy glory, Uddhava conveyed the news about Thee to Nanda and Yasoda, to their immense delight. In the morning, the Gopikas, on seeing the bejewelled chariot, mistook it for Thine, but on learning about the arrival of Thy emissary, they soon assembled at the house of Nandagopa, abandoning all their household chores.

dR^iShTvaa chainaM tvadupama lasadveShabhuhuShaabhiraamaM
smR^itvaa smR^itvaa tava vilasitaanyuchchakaistaani taani |
ruddhaalaapaaH kathamapi punargadgadaaM vaachamuuchuH
saujanyaadiin nijaparabhidaamapyalaM vismarantyaH || (4)

At the sight of Uddhava, who was shining in his dress and ornaments very similar to Thine, these maidens recalled to mind all Thy sportive deeds in great detail and with their throats almost choked with emotion (at the thought), they forgot their natural shyness and sense of decorum usual while dealing with strangers, and started to speak falteringly to him.

shriiman kiM tvaM pitR^ijanakR^ite preShitO nirdayena
kvaasau kaantO nagara sudR^ishaaM haa hare naatha paayaaH |
aashleShaaNaamamR^itavapuShO hanta te chumbanaanaam
unmaadaanaaM kuhakavachasaaM vismaretkaantha kaa vaa || (5)

O Sir, were you sent (by that heartless Krishna) to comfort his parents? Where is he, the beloved of the city beauties? O Lord Hari may Thou protect us. Which woman can ever forget Thy sweet (nectarine) form, Thy embraces, kisses and maddeningly sly words?

raasakriiDaa lulita lalitaM vishlathatkeshapaashaM
mandOdbhinna shramajalakaNaM IObhaniiyam tvadangam |
kaaruNyaabdhe sakR^idapi samaalingituM darshayeti
premOnmaadaadbhuvanamadana tvatpriyaastvaaM vilepuH || (6)

These beloved Gopikas of Thine, out of their intense love for Thee, lamented their separation from Thee and implored Thee thus: "O Ocean of compassion! Please do take pity on us and show us just once that enchanting form of Thine, which was wellpressed in the course of the Rasa Leela, with Thy lovely locks loose and dishevelled, on which drops of perspiration glistened and captivated the viewers, so that we may embrace it! "

evaM praayairvivashavachanairaakulaa gOpikaastaaH
 tvatsandeshaiH prakR^itimanayat sO(a)tha vij~naana garbhaiH |
 bhuyastaabhirmuditamatibhistvanmayiibhirvadhuubhiH
 tattadvaartaa sarasamanayat kaanichidvaasaraaNi || (7)

Imparting Thy message, which was pregnant with spiritual wisdom, Uddhava restored equanimity of mind to those lamenting, despairing Gopikas. Afterwards, he spent a few days with them, who were totally immersed in Thee out of deep devotion, joyfully recounting Thy multifarious sportive exploits.

tvatprOdgaanaiH sahitamanishaM sarvatO gehakR^ityaM
 tvadvaartaiva prasaratimithaH saiva chOtsvaapalaapaaH |
 cheShTaaH praayastvadanukR^itayastvanmayaM sarvamevaM
 dR^iShTvaa tatra vyamuhadadhikaM vismayaaduddhavO(a)yam || (8)

Uddhava was struck dumb with wonder on seeing these maidens singing songs about Thee while engaged in their household duties; all their mutual exchanges were about Thee alone; even in their dreams, they would talk about Thee only; in fact, all their actions were, most often, imitations of Thine, and everything about them was suffused with identification with Thee.

raadhaayaa me priyatamamidaM matpriyaivaM braviiti
 tvaM kiM maunaM kalayasi sakhe maaninii matpriyeva |
 ityaadyeva pravadati sakhi tvatpriyO nirjane maam
 itthaM vaadairamayadayaM tvatpriyaamutpalaakshim || (9)

Uddhava lifted the spirits of Thy beloved, lotus-eyed, Radha and gladdened her heart by telling her : "Your beloved Krishna, while we are alone, talks to me in this strain, namely; 'O friend, my Radha likes this immensely, my dear Radha speaks thus; why are you keeping silent, like my beloved, proud Radha ? ' and so forth."

eShyaami draaganupagamanaM kevalaM kaaryabhaaraad
 vishleShepi smaraNadR^iDhataa sambhavaanmaa(a)stu khedaH |
 brahmaanande milati nachiraat sangamO vaa viyOgaH
 tulyO vaH syaaditi tava giraa sO(a)karOnnirvyathaastaaH || (10)

Uddhava consoled and comforted those Gopikas and mitigated their grief with Thy words, such as : "I shall come back to you soon; only pressure of work has so far delayed my coming, grieve not even while I am away, since memory (of past association) is strong and firm; very soon, with the attainment of Brahmananda, meeting or separation will become one and the same to you."

evaM bhaktiH sakalabhuvane nekshिता na shrutaa vaa
 kiM shaastraughaiH kimiha tapasaa gOpikaabhyO namO(a)stu |
 ityaanandaakulamupagataM gOkulaaduddhavaM taM
 dR^iShTvaa hR^iShTO gurupurapate paahi maamaamayaughaat || (11)

O Lord of Guruvayur! Thy heart was filled with delight on seeing Uddhava back from Gokula, overwhelmed by the devotion of the Gopikas to Thee, exclaiming: "Such devotion is, indeed, rare and unparalleled in all three worlds, and has neither been seen nor heard anywhere. What avails the study of the scriptures or doing penance? My salutations to the Gopikas." May Thou save me from all my afflictions.

Dasakam: 77 - Jarasandha

sairandhryaastadanu chiraM smaraaturaayaa
 yaatO(a)bhuuH sulalitamuddhavana saardham |
 aavaasaM tadupagamOtsavaM sadaiva
 dhyayantyaah pratidinavaasa sajjikaayaaH || (1)

Thereafter, Thou, charmingly attired and accompanied by Uddhava, visited the house of that female attendant (who had given perfumed unguents to Thee while entering Mathura), who, ever since then, had been stricken with love for Thee and was always looking forward to Thy visit to her house and therefore adorning herself and decorating her house day after day, in anticipation of that great event.

upagate tvayi puurNa manOrathaaM
pramada sambhrama kampra payOdharaam |
vividha maananamaadadhatiiM mudaa
rahasi taaM ramayaaM chakR^iShe sukham || (2)

On Thy arrival, her breasts heaved out of immense delight and excitement, in fulfillment of her longing, and she welcomed Thee with great respect and honoured Thee in various ways. Thou didst give her great happiness in private.

pR^iShTaa varaM punarasaavavR^iNOdvaraakii
bhuyastvayaa suratameva nishaantareShu |
saayujyamasitvati vadet budha eva kaamaM
saamiipyamastvanishamityapi naabraviit kim || (3)

In response to Thy question (when Thou wert ready to leave), what boon she desired, that pitiable woman merely asked for similar enjoyment with Thee on some more occasions. Only the wise and discriminating person would seek liberation (union with Thee). But, what prevented her from wanting close proximity with Thee forever?

tatO bhavaan deva nishaasu kaasuchit
mR^igiidR^ishaM taaM nibhR^itaM vinOdayan |
adaadupashlOka iti shrutaM sutaM
sa naaradaatsaattvata tantravidbabhau || (4)

Then, O Lord! Thou didst grant her the desired company on more occasions and begot a son by her, who attained fame as Upasloka, and became a shining exponent of Sattvata Samhita (secret of eternal reality) which he learnt from Narada.

akruura mandiramitO(a)tha balOddhavaabhyaam
abhyarchitO bahu nutO muditena tena |
enaM visR^ijya vipinaagata paaNDaveya -
vR^ittaM viveditha tathaa dhR^itaraaShTra cheShTaam || (5)

Then, repairing to the house of Akrura, in the company of Balarama and Uddhava, and after being honoured and praised by him out of his great joy at Thy visit, deputing him to the Kurus, Thou didst learn from him the news about the Pandavas who had, by then, returned from the forest, and also about the activities of Dhritarashtra.

vighaataajjaamaatuH paramasuhR^idO bhOjanR^ipateH
jaraasandhe rundhatyanavadhiruShaa(a)ndhe(a)tha mathuraam |
rathaadyairdyOlabdhaiH katipaya balastvaM balayutaH
trayOvimshatyakshauhiNi tadupaniitaM samahR^ithaaH || (6)

On Jarasandha, out of his blinding rage over Thy slaying of his dear friend and son-in-law, Kamsa, laying seige to the city of Mathura, Thou, accompanied by Balarama, equipping Thyself with a chariot and a small army, requisitioned from the heavens, didst wipe out 23 Akshouhunis of Jarasandha's army. (Akshouhini is a large army comprised of 21,870 chariots, as many elephants, 65,610 cavalry and 1,09,350 infantry).

baddhaM balaadatha balena balOttaraM tvam
bhuyO balOdyamarasena mumOchithainam |
nishsheSha digjaya samaahR^ita vishvasainyaat
kO(a)nyastatO hi balapauruShavaamstadaaniim || (7)

When the redoubtable Jarasandha was seized and bound by Balarama, Thou didst set him free, with the intention that he should resume the attack with more forces, as, in truth, there was, at that time, none more powerful than Jarasandha whose sway extended over all quarters, and his entire army was acquired by conquest.

bhagnaH sa lagna hR^idayO(a)pi nR^ipaiH praNunno
yuddhaM tvayaa vyadhita ShODasha kR^itva evam |
akshauhiNiiH shiva shivaasya jaghantha viShNO
sambhuuya saikanavati trishataM tadaaniim || (8)

Even after repeatedly suffering defeat at Thy hands and being overcome with shame, he continued to mount further attacks at the instigation of other kings, and, in 16 such attempts, he lost altogether 391 Akshouhinis, all destroyed by Thee. How wonderful, indeed!

aShTaadashe(a)sya samare samupeyuShi tvaM
dR^iShTvaa purO(a)tha yavanaM yavana trikOTyaa |
tvaShTraa vidhaapya puramaashu payOdhi madhye
tatraa(a)tha yOgalataH svajanaanaiShiiH || (9)

Nothing daunted, Jarasandha was preparing to attack Thy city for the 18th time with the support of a Yavana (King) with a 3-crore-strong army, on seeing which, Thou didst have a new city built quickly in mid-ocean by Vishwakarma (architect of the Devas) and transport all Thy people to it by Thy Yogic powers.

padbhyaam tvaM padmamaalii chakita iva puraannirgatO dhaavamaanO
mlechCheshenaanuyaato vadhasukR^ita vihiinena shaile nyalaiShiiH |
suptenaanghryaahatena drutamatha muchukundena bhasmiiK^ite(a)smin
bhuupaayaasmai guhaante sulalita vapuShaa tasthiShe bhaktibhaaje || (10)

Wearing a garland of lotuses and feigning to be frightened, Thou didst emerge on foot from the city and flee from it, with the Yavana King in hot pursuit. As he had not got enough merit to meet his end at Thy hands, Thou didst contrive to lead him into a mountain-cave, where, seeing a sleeping form, (and mistaking it for Thee), that Yavana kicked the sleeper with his foot, whereupon, the sleeper (who was King Muchukunda) opened his eyes and looked at the Yavana, who was instantly reduced to ashes by the fire emanating therefrom. Thou didst, then, reveal Thyself in Thy exceedingly charming form to that King Muchukunda, who was greatly devoted to Thee, in the cave.

aikshvaako(a)haM virakto(a)smyakhila nR^ipasukhe tvatprasaadaikakaankshii
haa deveti stuvantaM varavitatiShu taM niHspR^ihaM viikshya hR^iShyan |
muktestulyaam cha bhaktiM dhutasakalamalaaM mOkshamapyaaashu dattvaa
kaaryaM himsaa vishuddhyai tapa iti cha tadaa praattha lOkapratiiyai || (11)

King Muchukunda praised Thee, saying: "O Lord! I am born in the Ishvaku race and, having renounced all royal pleasures, I seek Thy Grace alone." Immensely pleased at his disinterest in any boons, Thou didst bestow on him, devotion to Thee, which is equivalent to salvation and purges one of all sins and leads to deliverance at the end of one's life-span. Then, with a view to set an example to the entire world, Thou didst enjoin him to undertake penance for the atonement of injuries caused to others in the course of his reign as King.

tadanu mathuraaM gatvaa hatvaa chamuuM yavanaahR^itaaM
magadhapatinaa maarge sainyaiH pureva nivaaritaH |
charamavijayaM darpaayaasmai pradaaya palaayito
jaladhi nagariiM yaato vaataalayeshvara paahi maam || (12)

Returning to Mathura, and destroying the Yavana army, and being obstructed as before by Jarasandha and his army, Thou didst make a pretence of fleeing from him, thereby conceding him final victory, so as to increase his arrogance, and reach the mid-ocean city of Dwaraka. O Lord of Guruvayur, may Thou protect me.

Dasakam: 78 - Balarama's Wedding

tridasha vardhaki vardhita kaushalaM tridasha datta samasta vibhuutimat |
jaladhimaghyagataM tvamabhushayO navapuraM vapura~nchita rOchiShaa || (1)

With the radiance of Thy body, Thou didst brighten the city (Dwaraka), which was newly-built in the middle of the ocean, by the divine architect with consummate skill, and which was endowed with all prosperity by the gods.

daduShi revata bhuubhR^iti revatiiM halabhR^ite tanayaaM vidhishaasanaat |
mahitamutsava ghOShamapuupuShaH samuditairmuditaiH sahayaadavaiH || (2)

Thou, along with the assembled Yadavas, didst celebrate the wedding of Revati, daughter of King Revata, who, at the behest of Brahma, was given in marriage to Balarama.

atha vidarbhasutaaM khalu rukmiNiiM praNayiniiM tvayideva sahOdaraH |
svayamaditsata chedi mahiibhujе svatamasaa tamasaadhumupaashrayan || (3)

Then, O Lord, Rukmi, eldest son of the Vidarbha king, Bhishmaka, unilaterally, out of his ignorance, vouched to the wicked King of Chedi, Sisupala (on whom he was dependent), the hand of his sister, Rukmini, who was intent on union with Thee.

chiradhR^ita praNayaa tvayi baalikaa sapadi kaankshita bhanga samaakulaa |
tava nivedayituM dvija maadishat svakadanaM kadananga vinirmitam || (4)

That maiden, Rukmini, who had long been yearning for Thee, getting desperate at the prospect of her desire being thwarted, sent a Brahmana as her emissary to apprise Thee of her predicament.

dvijasutO(a)pi cha tuurNa mupaayayau tava puraM hi duraasha duraasadam |
mudamavaapa cha saadara puujitaH sa bhavataa bhavataapa hR^itaa svayam || (5)

Quickly reaching Thy city, which is inaccessible to the evil-minded, that young Brahmana was overjoyed by the warm personal reception accorded by Thee, Who doth dispel sorrows of worldly existence.

sa cha bhavantamavOchata kuNDine nR^ipasutaa khalu raajati rukmiNii |
tvayi samutsukayaa nijadhiirataa rahitayaa hi tayaa prahitOsmyaham || (6)

"I have been sent here by the princess Rukmini of Kundina, who is deeply devoted to Thee, but is constrained by circumstances to act on her own.", so said that Brahmana to Thee.

tava hR^itaa(a)smi puraiva guNairahaM harati maaM kila chedi nR^ipO(a)dhunaa |
ayi kR^ipaalaya paalaya maamiti prajagade jagadekapate tayaa || (7)

"O Fountainhead of mercy! Save me, who long since, has lost her heart to Thee, and who is about to be taken away by Sisupala", so she prayed to Thee, O Sole Lord of the Universe.

asharaNaaM yadi maaM tvamupekshase sapadi jiivitameva jahaamyaham |
iti giraa sutanOratanOd bhR^ishaM suhR^idayaM hR^idayaM tava kaataram || (8)

The Brahmana caused disquiet in Thy mind by telling Thee that if forsaken by Thee, having no other refuge, Rukmini would give up her life at once.

akathayastvamathainamaye sakhe tadadhikaa mama manmatha vedanaa |
nR^ipasamakshamupetya haraamyahaM tadayi taaM dayitaamasitekshaNaam || (9)

Thou didst then tell him that, being even more afflicted by pangs of love for Rukmini, Thou would go there and bring her away from the midst of the assembled Kings.

pramuditena cha tena samaM tadaa rathagato laghu kuNDina meyivaan |
gurumarutpura naayaka me bhavaan vitanutaaM tanutaaM nikhilaapadaam || (10)

Then, to the great delight of the Brahmana, Thou didst proceed with him to Kundina in Thy chariot. O Lord of Guruvayur, relieve me of my sorrows.

Dasakam: 79 - Rukmini's Wedding

balasameta balaanugatO bhavaan puramagaahata bhiiShmaka maanitaH |
dvijasutaM tvadupaagama vaadinaM dhR^itarasaa tarasaa praNanaama saa || (1)

On reaching Kundina, followed by Balarama with an army, Thou wert welcomed with full honours by King Bhishmaka. Overjoyed on learning from the Brahmana youth about Thy arrival, Rukmini paid due respects to him.

bhuvana kaantamavekshya bhavadvapuH nR^ipasutasya nishamya cha cheShTitam |
vipula khedajuShaaM puravaasinaaM saruditai ruditairagamannishaa || (2)

The citizens, who were enchanted by Thy bewitching form, spent the night discussing the foul scheme of Rukmi and deploring it.

tadanu vanditumindumukhii shivaaM vihita mangala bhuuShaNaa bhaasuraa |
niragamadbhava darpita jiivitaa svapurataH purataH subhaTaavR^itaa || (3)

Then that charming maiden, who had pledged her heart to Thee, decked with ornaments befitting the occasion, set out from her chambers to the temple of Goddess Parvati, surrounded by her able bodyguards.

kula vadhuubhirupetya kumaarika girisutaaM paripuujya cha saadaram |
muhura yaachata tatpada pankaje nipatitaa patitaaM tava kevalam || (4)

In the company of other respectable women, Rukmini offered worship to Goddess Parvati with great fervour and, prostrating before the Goddess's lotus-feet, entreated her repeatedly to bless her and bring about the fulfillment of her yearning to get Thee as her husband.

samavalOka kutuuhalaa sankule nR^ipakule nibhR^itaaM tvayi cha sthite |
nR^ipasutaa niragaad girijaalayaat suruchiraM ruchira~njita di~Nmukhaa || (5)

While the assembled Kings were milling around in the palace, eager to catch a glimpse of the princess, and Thou wert watching silently, Rukmini emerged from the temple radiating charm.

bhuvana mOhana ruuparuchaa tadaa vivashi taakhila raaja kadambayaa |
tvamapi deva kaTaaksha vimOkshaNaiH pramadayaa madayaaM chakR^iShe manaak || (6)

*Then, as the host of Kings were infatuated by her beauty, Thou, too, O Lord, wert slightly bewitched by her side-long glances. kvanu gamiShyasi chandramukhiiti taaM sarasametya kareNa haran kshaNaat |
samadhirOpya rathaM tvamapaahR^ithaa bhuvitO vitatO ninadO dviShaam || (7)*

Approaching her with the words : "Whither are you bound, O lovely one ?", Thou didst take her quickly by the hand, and seating her in the chariot, drive away fast, creating widespread uproar among Thy enemies.

kvanu gataH pashupaala iti krudhaa kR^itaraNaa yadubhishcha jitaa nR^ipaaH |
na tu bhavaanudachaalyata tairahO pishunakaiH shunakairiva kesarii || (8)

Hurling abuses at Thee in rage, and calling Thee a cowherd, etc, the assembled Kings fell on the Yadavas, but were soon worsted by them. Thou, however, remained unmoved, even as a lion is, while confronted by dogs.

tadanu rukmiNamaagata maahave vadhamupekshya nibadhya viruupayan |
hR^itamadaM parimuchya balOktibhiH puramayaa ramayaa saha kaantayaa || (9)

Then, Rukmi, who came in pursuit, was taken captive by Thee, who, however, spared his life, and wert content to disfigure him, so as to humble his pride, and then set him free, on Balarama's urging. Thou didst, thereafter, leave for Dwaraka with Thy beloved Rukmini, who was Goddess Lakshmi herself.

nava samaagama lajjita maanasaaM praNaya kautuka jR^imbhita manmathaam |
aramayaH khalu naatha yathaa sukhaM rahasi taaM hasitaamshulasanmukhiim || (10)

O Lord, Thou didst, in private, greatly delight Rukmini, who was bashful on her first union with Thee and whose passion was kindled by love-play and face lit up by her smile.

vididha narmabhireva maharnishaM pramada maakalayan punarekadaa |
R^ijumateH kila vakragiraa bhavaan varatanOratanOdatilOlataam || (11)

Though giving her immense joy day and night with jocular conversation, O Lord, Thou didst once, by ambiguous talk, produce uneasiness in her simple and straightforward mind.

tadadhikairatha laalana kaushalaiH praNayiniimadhikaM sukhayannimaam |
ayi mukunda bhavachcharitaani naH pragadataaM gadataantimapaakuru || (12)

Thou didst enhance her happiness by ever new devices. O Mukunda, may Thou remove all sorrows from us, who always extol Thy glorious deeds.

Dasakam: 80 - The Syamantaka Jewel

satraajitastvamatha lubdhavadarkalabdhaM
divyaM syamantakamaNiM bhagavannayaachiiH |
tatkaaraNaM bahuviddhaM mama bhaati nuunaM
tasyaatmajaaM tvayi rataaM Chalato vivODhum || (1)

O Lord, Thou didst beg of Satrajit to give to Thee the Syamantaka jewel (that he had procured from the Sun-god), as if covetous for it. The real reason for Thy action, to my mind, was to create an occasion for winning the hand of his daughter, Satyabhama, who had lost her heart to Thee.

adattaM taM tubhyaM maNivaraM anenaalpamanasaa
prasenastad bhraataa galabhuvu vahan praapamR^igayaam |
ahannenaM sinhO maNimahasi maamsabhramavashaat
kapiindrastaM hatvaa maNimapi cha baalaaya dadivaan || (2)

Declining Thy request, out of his pettiness, Satrajit permitted his brother Prasena to wear it round his neck while out hunting. Mistaking the glittering jewel for a piece of meat, a lion killed Prasena, and, in turn, it was killed by the monkey-King, Jambavan, who took the jewel and gave it to his child as a toy.

shashamsuH satraajidgiranu janaastvaaM maNiharaM
janaanaaM piyuuShaM bhavati guNinaaM dOShakaNikaa |
tataH sarvaj~nO(a)pi svajanasahito maargaNaparaH
prasenaM taM dR^iShTvaa harimapi gatO(a)bhuuH kapiguhaam || (3)

When the people, believing Satrajit's allegation of Thy stealing the gem, and following the human proclivity to seize upon the slightest blemish to revile the noble and virtuous, began to talk about it, Thou (though omniscient), didst undertake a search for the jewel, along with Thy attendants. Coming upon the corpse of Prasena and, then, the lion in the forest, Thou didst, eventually, enter Jambavan's cave.

bhavantaM avitarkayan ativayaaH svayaM jaambavaan
mukunda sharaNaM hi maaM ka iha rOddhumityaalapan |
vibhO raghupate hare jaya jayetyalaM muShTibhiH
chiramstava samarchanaM vyadhita bhakta chuuDaamaNiH || (4)

That aged Jambavan, foremost devotee of Thine, not recognising Thy identity, kept raining fist-blows at Thee (tantamount to worship) for a long time, muttering all the while "Who dares oppose me who has Mukunda as his refuge ? O Rama, O Hari, may Thou be ever victorious."

buddhavaa(a)tha tena dattaaM navaramaNiiM varamaNiM cha parigR^ihNan |
anugR^ihNannamumaagaaH sapadi cha satraajite maNiM praadaaH || (5)

When, in due course, recognition of Thee dawned on him, Jambavan presented to Thee his daughter, Jambavati, as Thy bride, together with the gem. Accepting both, Thou didst, soon, return home, and, immediately, hand over the gem to Satrajit.

tadanu sa khalu vriilaalOIO vilOla vilOchanaaM
duhitaramahO dhiimaan bhaamaaM giraivaparaarpitaam |
adita maNinaa tubhyaM labhyaM sametya bhavaanapi
pramudita manaastasyaivaadaanmaNiM gahanaashayaH || (6)

Profoundly abashed (at his earlier attitude) and coming to his senses, Satrajit, then gave his daughter, Satyabhama, (who had earlier been pledged to another, Satadhanva, by word of mouth only), along with the Syamantaka jewel, to Thee of inscrutable mind, who didst accept what was sought by Thee, Satyabhama's hand, while returning the gem to Satrajit.

vriilaakulaam ramayati tvayi satyabhaamaaM
kaunteya daaha kathayaa(a)thakuruun prayaate |
hii gaandineya kR^itavarma giraanipaatyaa
satraajitaM shatadhanuH maNimaajahaara || (7)

While sporting with the bashful Satyabhama, and making her happy, Thou didst learn about the burning down of the Pandavas in the wax palace and hurry to Hastinapura. Alas, during Thy absence, Satadhanva, at the instigation of Akrura and Kritavarma, killed Satrajit and took the jewel away.

shOkaat kuruunupagataaM avalOkya kaantaam
hatvaa drutaM shatadhanuM samaharShayastaam |
ratne shashanka iva maithila gehametya
raamO gadaaM samashishikshata dhaartaraaShTram || (8)

On Thy beloved, Satyabhama's arrival in Hastinapura, grief-stricken at the loss of her father, Thou didst kill Satadhanva without delay, and console her. In the meantime, Balarama, who had some misgivings about the jewel's whereabouts, repaired to the Mithila court, where he trained Duryodhana in fighting with the mace.

akruura eSha bhagavan bhavadichChayaiva
satraajitaH kucharitasya yuyOja himsaam |
akruuratO maNimanaahR^itavaan punastvaM
tasyaiva bhutimupadhaatumiti bruvanti || (9)

O Lord, it is generally believed that the evil-natured Satrajit's death was engineered by this Akrura in conformity with Thy wish alone and that Thou left the jewel in the possession of Akrura (to whom it had been entrusted by Satadhanva), with a view to bring him prosperity.

bhaktastvayi sthirataraH sa hi gaandineyaH
 tasyaiva kaapathamatiH kathamiisha jaataa |
 vij~naanavaan prashamavaanahamityudiiirNaM
 garvaM dhruvaM shamayituM bhavataa kR^itaiva || (10)

O Lord! How did Akrura, an undoubtedly ardent devotee of Thine, come to entertain such evil thoughts? Surely, it must have been brought about by Thee with a view to purging his mind of his growing vanity of having attained wisdom, detachment and mental poise.

yaataM bhayena kR^itavarmayutaM punastaM
 aahuuya tadvinihitaM cha maNiM prakaashya |
 tatraiva suvratadhare vinidhaaya tuShyan
 bhaamaakuchaantashayanaH pavanasha paayaaH || (11)

Then, summoning Akrura, who had fled the city in fear, along with Kritavarma, and exposing the truth about the jewel which had been entrusted to him by Satadhanva, Thou didst permit him (Akrura) to retain it as a reward for his good deeds. O Lord of Guruvayur, may Thou protect me.

Dasakam: 81 - Slaying of Narakasura

snigdhaaM mugdhaamsatataMapi taaM laalayan satyabhaamaaM
 yaatO bhuuyaH saha khalu tayaa yaaj~nasenii vivaaham |
 partha priityai punarapi manaagaasthitO hasti puryaaM
 shakraprasthaM puramapi vibhO sanvidhaayaagatO(a)bhuuH || (1)

Thereafter, accompanied by the lovely and charming Satyabhama, whom Thou didst always fondle and indulge, Thou didst attend the wedding of Draupadi and, following upon that, stay in Hastinapura to please the Pandavas. Then, O Lord, having founded the city of Indraprastha for the Pandavas, Thou didst return to Dwaraka.

bhadraaM bhadraaM bhavadavarajaaM kauraveNaarthyamaanaaM
 tvadvaachaa taamahR^ita kuhanaamaskarii shakrasuunuH |
 tatra krudhaM balamanunayan pratyagaastena saardhaM
 shakraprasthaM priyasakha mude satyabhaamaa sahaayaH || (2)

Encouraging (inducing) Arjuna (in the guise of an ascetic) to abduct Thy gracious and lovely younger sister, Subhadra, to foil Duryodhana who had sought her hand, and getting round the enraged Balarama to consent to her marriage to Arjuna, Thou didst proceed, along with Satyabhama and Balarama, to Indraprastha, to the great delight of Thy dear friend, Arjuna.

tatra kriiDannapi cha yamunaakuula dR^iShTaaM gR^ihiitvaa
 taaM kaalindiiM nagaramagamaH khaaNDAvapriiNitaagniH |
 bhraatR^itrastaaM praNayavivashaaM deva paitR^iShvaseyiiM
 raaj~naaM madhye sapadi jahR^iShe mitravindaamavantiim || (3)

Having accepted as Thy wife, Kalindi, the presiding deity of river Yamuna, whom Thou didst see while sporting on its banks, and after permitting Agni, the god of fire, to consume the forest of Khandava in order to satisfy him, Thou didst return to Dwaraka. Then, O Lord, Thou didst seize, from amidst the assembled kings, and take away, Mitravinda (princess of Avanti and the daughter of Thy father's sister) who was in love with Thee, but was too scared of her brothers to declare this openly.

satyaaM gatvaa punarudavahO nagnajinnandanaaM taaM
 baddhvaa saptaapi cha vR^iShavaraan saptamuurtirnimeShaata |
 bhadraaM naama pradaduratha te deva santardanaadyaaH
 tatsOdaryaaM varada bhavataH saa(a)pi paitR^iShvaseyii || (4)

Thereafter, going to Kosala (Ayodhya) and subduing in an instant the seven illustrious bulls (by assuming multiple forms simultaneously), Thou didst marry Satya, daughter of King Nagnajit. Then, Thou didst accept the hand of Bhadra, princess of Kekaya, who was given to Thee in marriage by her brothers, Santardana and others. O Bestower of Boons! She too is the daughter of Thy father's sister, Srutakirti.

paarthaadyairapyakR^italavanaM tOyamaatraabhi lakshyaM
lakshaM Chitvaa shapharamavR^ithaa lakshmaNaaM madrakanyaam |
aShTaavevam tava samabhavan vallabhaastatra madhye
shushrOthatvaM surapati giraa bhaumadushcheShTitaani || (5)

Having successfully hit the target of a fish, by looking at its reflection in water (which even Arjuna and others failed to do), Thou didst take, for Thy eighth wife, Lakshmana (also known as Lakshana), daughter of the King of Madra. In the meantime, Thou didst come to learn from Indra about the evil deeds of Narakasura, son of Bhumi (Earth).

smR^itaayaataM pakshipravaramadhiruuDhastvamagamO
vahannanke bhaamaamupavanamivaaraati bhavanam |
vibhinda durgaaNi truTita pR^itanaa shONitarasaiH
puraM taavat praagjyOtiShamakuruthaashshONita puram || (6)

Riding on Garuda, (King of Birds), who had arrived on Thy mere thought, with Satyabhama on Thy lap, Thou didst proceed to Thy enemy's abode, as if going to a pleasure garden. After destroying the fortifications of that city, Pragjyotisha, Thou didst convert it into "Sonitapura" - city of blood - with the blood of the slaughtered army of Thy enemy.

murastvaaM pa~nchaasyO jaladhivanamadhyaadudapatat
sa chakre chakreNa pradalitashiraa mankshu bhavataa |
chaturdantairdantaavala patibhirindhaana samaraM
rathaangena Chitvaa narakamakarOstiirNanarakam || (7)

After dispatching the five-faced demon, Mura, who was rushing towards Thee from the middle of the ocean, by severing his heads with Thy Sudarshana disc, Thou didst mow down (with the same disc) Narakasura who fought fiercely with Thee with the help of mighty four-tusked elephants, and, thus, took him across Hell (gave him liberation).

stutO bhuumyaa raajyaM sapadi bhagadatte(a)sya tanaye
gajaM chaikaM dattvaa prajighayitha naagaannijapuram |
khalenaabaddhaanaaM svagatamanasaaM ShODasha punaH
sahasraaNi striiNaamapi cha dhanaraashiM cha vipulam || (8)

Being promptly praised by Goddess Earth (for Thy deed), and after giving the kingdom along with a solitary elephant to Narakasura's son Bhagadatta, Thou didst despatch to Thy own city of Dwaraka, the remaining elephants, as also the 16000 maidens who had been imprisoned by the wicked Narakasura (and who were totally devoted to Thee), along with the booty of considerable wealth.

bhaumaapaahR^ita kuNDalaM tadaditerdaatuM prayaatO divaM
shakraadyairmahitaHsamandayitayaa dyustriiShu dattahriyaa |
hR^ittvaa kalpataruM ruShaa(a)bhipatitaM jitvendramabhyaagamaH
tattu shriimadaOSha iidR^isha iti vyaakhyaatumevaakR^ithaaH || (9)

On Thy proceeding to the heavens with Thy beloved, Satyabhama (whose beauty humbled the celestial damsels), and restoring to Aditi her earring which had been snatched from her by Narakasura, Thou wert worshipped by Indra and other gods. Then, as Thou uprooted the Kalpaka tree to take it with Thee to Thy city, the enraged Indra gave fight to Thee and suffered defeat at Thy hands, whereafter Thou returned to Dwaraka. This was done by Thee to demonstrate to the world the evil consequence of arrogance born out of prosperity.

kalpadruM satyabhaamaa bhavana bhuvi sR^ijan dvyaShTasaahasra yOShaaH
sviikR^itya pratyagaaram vihita bahuvapuH laalayan keli bhedaiH |

aashcharyaannaaradaalOkita vividhagatistatra tatraapi gehe
bhuuyaH sarvaasu kurvan dasha dasha tanayaan paahi vaataalayesha || (10)

Having planted the Kalpaka tree in Satyabhama's palace grounds, and having accepted as wives, the 16000 maidens (rescued from Narakasura's clutches), Thou didst assume multiple forms and delight them with diverse amorous sports in their respective houses, witnessed with astonishment by Sage Narada, and did beget ten sons through each of them. O Lord of Guruvayur, may Thou protect me.

Dasakam: 82 - Defeat of Bana

pradyumNO raukmiNeyah sa khalu tava kalaa shambareNaahR^itastaM
hatvaa ratyaa sahaaptO nijapuramaharadrukmi kanyaaM cha dhanyaam |
tatputrO(a)thaaniruddho guNanidhiravahadrOchanaaM rukmi pautriiM
tatrOdvaahE gatastvam nyavadhi musalinaa rukmyapi dyuuta vairaat || (1)

Dasakam: 082 -- Shloka: 01 Rukmini's (and Thy) son, Pradyumna, returned to Dwaraka with Rati, after killing the demon Sambara, who had kidnapped him as soon as he was born. (Pradyumna was Kamadeva, reborn after being burnt to ashes by Lord Siva in anger. After kidnapping him on birth, Sambara threw him into the sea, where he was swallowed by a fish, which was caught by a fisherman and brought to Sambara's house. When cut open by Sambara's cook for making a dish for Sambara, Pradyumna came out of the belly of the fish and was secretly brought up by Rati who was then staying in Sambara's household and had recognised him as Kamadeva reborn.) Pradyumna also carried away Rukmi's daughter, Rukmavati, (by her good fortune), who later bore him a son, Aniruddha, the virtuous. Thou didst attend the wedding of Aniruddha with Rochana, grand-daughter of Rukmi, soon after which, Rukmi was killed by Balarama in a quarrel arising from a game of dice.

baaNasya saa balisutasya sahasrabaahOH
maaheshvarasya mahitaa duhitaa kilOShaa |
tvatpautramenamaniruddhamadR^iShTa puurvaM
svapne(a)nubhuuya bhagavan virahaaturaa(a)bhuut || (2)

The demon, Bana, of a thousand arms, son of Bali (devotee of Siva), had a daughter, Usha, who was esteemed by all. O Lord, that Usha, having enjoyed, in a dream, the company of Thy grandson, Aniruddha (whom she had never seen), fell in love with him and suffered the pangs of separation.

yOginyatiiva kushalaa khalu chitralkhaa
tasyaaH sakhii vilikhatii taruNaanasheShaan |
tatraaniruddhamuShayaa viditaM nishaayaam
aaneShTa yOGabalatO bhavato niketaat || (3)

Usha recognised Aniruddha (as her dream companion) from the pictures drawn by her companion, Chitralkha, (daughter of Kumbhanda), who possessed Yogic powers and was a good artist besides. At her behest, Aniruddha was spirited away from Thy house at night by Chitralkha (by use of her Yogic powers) and brought to Usha's apartments.

kanyaapure dayitayaa sukhamaaramantaM
chainaM katha~nchana babandhuShi sharvabandhau |
shriinaaradOkta -tadudanta -duratorOShaiH
tvaM tasya shONitapuraM yadubhirnyarundhaaH || (4)

Aniruddha, who was having a joyous time with Usha in the latter's quarters, was spotted by Bana who, promptly, managed with some difficulty, to seize and imprison him. Incensed on learning of Aniruddha's imprisonment, through Narada, Thou didst lay seige to Bana's city, Sonitapura with the Yadava army.

puriipaalaH shailapriya duhitR^inaathO(a)sya bhagavaan
samaM bhuuta vraatairyadubalamashankaM nirurudhe |
mahaa praaNO baaNO jhaTiti yuyudhaanena yuyudhe

guhaH pradyumna tvamapi purahantraa jaghaTiShe || (5)

Lord Siva, the guardian deity of Bana's city, confronted Thee with his Bhoota hordes. The mighty Bana fought with Satyaki, and Skanda (Subramania) with Pradyumna, while Thou didst engage Siva, (the destroyer of the three Puras).

niruddhaasheShaastre mumuhuShi tavaastreNa girishe
drutaa bhuutaa bhiitaaH pramathakulaviiraaH pramathitaaH |
paraaskandat skandaH kusumashara baaNaishcha sachivaH
sa kumbhaaNDO bhaaNDaM navamiva balenaashu bibhide || (6)

As Siva, with all his weapons neutralised, was rendered unconscious by Thy Mohana missile, the Bhoota hordes fled in fear, and the leaders of Pramathaganas (Siva's attendants) were all crushed. Pradyumna's arrows made short work of Skanda, while Balarama smashed Kumbhanda, as if he were a pot.

chaapaanaaM pa~nchashatyaa prasabhamupagate Chinna chaape(a)tha baaNe
vyartheyaate sametO jvarapatirashanairajvari tvajjvareNa |
j~naaniistutvaa(a)tha dattvaa tava charitajuShaaM vijvaraM sajvarO(a)gaat
praayO(a)ntarj~naanavanto(a)pi cha bahutamasaa raudracheShTaa hi raudraaH || (7)

Bana who, then, mounted a massive attack on Thee with 500 bows, soon fell back with all his bows shattered. The Saiva fever (Lord of fevers) was overwhelmed by Thy (Vaishnava) fever, whereupon, that Saiva fever, in a chastened mood, extolled Thy greatness and, after conferring immunity from it on all Thy devotees, retreated. Rudra's followers, although innately wise, are generally seen to be violent owing to excess of Tamas (darkness).

baaNaaM naanaayudhOgraM punarabhipatitaM darpadOShaadvitanvan
nirluunaasheShadOShaM sapadi bubudhuShaa shankareNOPagiitaH |
tadvaachaa shiShTabaahu divitayamubhayato nirbhayaM tatpriyaM taM
muktvaa taddattamaanO nijapuramagamaH saaniruddhaH sahaOShaH || (8)

Bana, who, out of arrogance, resumed the assault on Thee with many weapons, soon had all his arms, barring two on each side of his body, severed. Immediately, Thou wert praised by Sankara (Lord Siva) on realising that he and Thee were, in essence, the same, and, at his plea, Thou didst spare Bana. After being honoured by Bana, Thou didst return to Thy abode, Dwaraka, along with Aniruddha and Usha.

muhustaavachChakraM varuNamajayo nandaharaNe
yamaM baalaaniitau davadahana paane(a)nila sakham |
vidhiM vatsasteye girishamiha baaNasya samare
vibhO vishvOtkarShii tadayamavataarO jayati te || (9)

Thy repeated victories over Indra, over Varuna (when Nandagopa was kidnapped by him while bathing), over Yama (by reclaiming from him the son of Thy preceptor, Sandeepani), over Agni (by Thy devouring the wild forest fire), over Brahma (when he stole the calves) and over Siva here in the battle with Bana, O Lord, amply prove that this incarnation of Thine as Krishna surpasses all other incarnations and is most superior.

dvijaruShaa kR^ikalaasa vapurdharaM
nR^iganR^ipaM tridivaalaya maapayan |
nijajane dvijabhaktimanuttamaam
upadishan pavaneshvara paahi maam || (10)

Thou didst send to heaven King Nriga, who had been turned into a chameleon by the curse of a holy man, and also didst instruct Thy own people on the greatness and efficacy of devotion to holy men (Brahmins). O Lord of Guruvayur, may Thou protect me.

Dasakam: 83 - Slaying of Paundraka

raame(a)tha gOkulagate pramadaaprasakte
 huutaanupeta yamunaadamane madaandhe |
 svairaM samaaramati sevaka vaada muuDhO
 duutaM nyayunkta tava pauNDraka vaasudevaH || (1)

Balarama had gone to Gokula and was engaged in amorous sports with the damsels there, in a state of intoxication, and had changed the course of the Yamuna out of rage at her not responding to his call. At that juncture, one Paundraka, holding himself out as an incarnation of Narayana, on being ill-advised by his courtiers, deputed a messenger to Thee.

naaraayaNO(a)hamavatiirNa ihaasmi bhuumau
 dhatse kila tvamapi maamakalakshaNaani |
 utsR^ijya taani sharaNaM vraja maamiti tvaaM
 duuto jagaada sakalairhasitaH sabhaayaam || (2)

The messenger, in Thy open court, to the amusement of all those present, delivered the message from Paundraka claiming himself to be an incarnation of Narayana, and calling upon Thee to discard Thy emblems, like conch, discus, etc. and seek his refuge.

duute(a)tha yaatavati yaadava sainikaistvaM
 yaatO dadarshitha vapuH kila pauNDrakiiyam |
 taapena vakshasi kR^itaankamanalpamuulya -
 shriikaustubhaM makarakuNDala piita chelam || (3)

On the departure of the messenger, Thou didst proceed to Paundraka's capital city, along with the Yadava army and, there, didst see Paundraka with a Srivatsa-like mark branded on his chest with a hot iron rod, a Kaustubha-like valuable gem round his neck, fish-shaped ear-ornaments, and clad in yellow garment.

kaalaayasaM nijasudarshanamasyatO(a)sya
 kaalaanalOtkarakireNa sudarshanena |
 shiirShaM chakartitha mamarditha chaasya sainyaM
 tanmitra kaashipa shirO(a)pi chakartha kaashyaam || (4)

When Paundraka threw at Thee his own disc of iron, Thou didst sever his head with Thy Sudarshana, emitting sparks of the fire of cosmic destruction. Further, Thou didst decimate his army and hurl into Kasi, the head of his friend, the King of Kasi.

jaaDyena baalakagiraa(a)pi kilaahameva
 shrii vaasudeva iti ruuDhamatishchiraM saH |
 saayujyameva bhavadaikya dhiyaa gatO(a)bhoot
 kO naama kasya sukR^itaM kathamityaveyaat || (5)

Imagining himself to be Vaasudeva all the time, although through foolishness and on the advice of immature courtiers, he had developed a feeling of oneness with Thee and, thereby, attained salvation. Who can, indeed, divine anyone's merit and what would ensue from it?

kaashiishvarasya tanayO(a)tha sudakshiNaakhyaH
 sharvaM prapuuja bhavate vihitaabhichaaraH |
 kR^ityaanalaM kamapi baaNaraNaatibhiitaiH
 bhootaiH katha~nchana vR^itaiH samamabhyamu~nchat || (6)

Sudakshina, son of the King of Kasi, who had acquired magical powers by propitiating Lord Siva, through deeds of black magic, despatched towards Thee, a fire-emitting evil spirit, named Kritya, accompanied by some Bhootas who had fled in fright during Thy battle with Bana, but had been persuaded by Sudakshina, with great difficulty, to fight on his side.

taalapramaaNa charaNaamakhilaM dahantiiM
 kR^ityaaM vilOkya chakitaiH kathitO(a)pi pauraiH |
 dyuutOtsave kimapi nO chalitO vibhO tvaM
 paarshvasthamaashu visasarjitha kaalachakram || (7)

Terrified at the havoc wrought by Kritya, (with legs as stout as Palmyra trees), and burning down everything in its path, the citizens rushed to Thee for succour. Without in the least interrupting the game of dice, which Thou wert playing, Thou didst immediately despatch Thy Sudarshana, which was near at hand.

abhyaapatatyamita dhaamni bhavanmahaastre
 haa heti vidrutavatii khalu ghOrakR^ityaa |
 rOShaatsudakshiNa madakshiNacheShTitaM taM
 puplOSha chakramapi kaashipuriimadhaakshiit || (8)

Unable to withstand the might of the Sudarshana advancing towards it with immeasurable lustre, the Kritya fled, wailing in distress, and vented its rage on Sudakshina for using it for an improper, evil purpose (in violation of the code laid down by Lord Siva for its use) and burnt him (Sudakshina) down and also reduced the city of Kasi to ashes.

sa khalu vividO rakshOghaate kR^itOpakR^itiH puraa
 tava tu kalayaa mR^ityuM praaptuM tadaa khalataaM gataH |
 narakasachivO deshakleshaM sR^ijannagaraantike
 jhaTiti halinaa yudhyannaddhaa papaata talaahataH || (9)

Vivida , who had, in Thy incarnation as Rama, served Thee and helped in destroying the Rakshasas, being desirous of meeting with death at the hands of a part incarnation of Thine, took birth as a wicked person, and, as minister of Narakasura, wrought havoc in the country. He fought with Balarama in the vicinity of Dwaraka and was easily killed by the latter, by a blow with the palm of his hand.

saambaM kauravya putriiharaNa niyamitaM saantvanaarthii kuruuNaaM
 yaatastadvaakya rOShOddhR^itakari nagarO mOchayaamaasa raamaH |
 te ghaatyaaH paaNDaveyairiti yadu pR^itanaaM naamuchastvaM tadaaniiM
 taM tvaaM durbOdhaliiLaM pavanapurapate taapashaantyai niSheve || (10)

Balarama went to Hastinapura to conciliate the Kauravas who held in captivity, Samba, (son of Jambavati) for his abduction of Duryodhana's daughter, Lakshana. Infuriated by their unyielding attitude, Balarama shook the city of Hastinapura and released Samba. Deciding that the Kauravas should meet their end at the hands of the Pandavas, Thou didst not send the Yadava army there. O Lord of Guruvayur, whose divine sports are hard to understand, may Thou alleviate my sufferings.

Dasakam: 84 - Samanta Panchaka

kvachidatha tapanOparaaga kaale
 puri nidadhat kR^itavarma kaamasuunuu |
 yadukula mahilaavR^itaH sutiirthaM
 samupagatO(a)si samanta pa~nchakaakhyam || (1)

Once, on the occasion of a solar eclipse, entrusting Dwaraka to the care of Kritavarma and Aniruddha, Thou didst visit the sacred spot named Samantapanchaka, along with the Yadavas and their womenfolk.

bahutara janataahitaaya tatra
 tvamapi punan vinimajjya tiirthatOyaM |
 dvijagaNa parimukta vittaraashiH
 samamilathaaH kurupaaNDavaadi mitraiH || (2)

After performing ablutions in the holy waters, and, thereby, sanctifying them, for the good of the world at large, Thou didst give away lavish gifts, in cash and kind, to saintly persons, and also mix with Thy friends, the Kauravas, Pandavas, and others.

tava khalu dayitaajanaiH sametaa
drupadasutaa tvayi gaaDha bhaktibhaaraa |
taduditabhavadaahR^iti prakaaraiH
ati mumude samamanya bhaaminiibhiH || (3)

Draupadi, an intense devotee of Thine, spent a happy time with Thy wives, listening with great delight to their narration of the diverse ways in which each of them was carried away by Thee as Thy consort.

tadanu cha bhagavanniriikshya gOpaan
ati kutukaatupagamyaa maanayitvaa |
chirataravirahaaturaangarekhaaH
pashupavadhuuH sarasaM tvamanvayaasiiH || (4)

Then, O Lord, on seeing the Gopas who too had come there, Thou didst approach them with joy and honour them as also their women, who had become emaciated due to pangs of long separation from Thee.

sapadi cha bhavadiikshaNOtsavena
pramuShitamaanahR^idaaM nitambiniinaam |
atirasa parimukta ka~nchuliike
parichaya hR^idyatare kuche nyalaiShiiH || (5)

On account of the intense delight felt by those women on meeting Thee, their annoyance at the long separation from Thee melted away, and their bosoms burst out of their blouses with the intensity of their love for Thee. Thou didst then, recline on those bosoms, which were extremely dear to Thee due to old familiarity.

ripujanakalahaiH punaH punarme
samupagatairiyatii vilambanaa(a)bhuut |
iti kR^ita parirambhaNe tvayi draak
ati vivashaa khalu raadhikaa nililye || (6)

On Thy explaining to Radha that, owing to frequent conflicts and quarrels with enemies, there was long delay in Thy coming, and embracing her, she was overwhelmed and became totally absorbed in Thee.

apagata viraha vyathaastadaa taa
rahasi vidhaaya dadaatha tattvabOdham |
paramasukhachidaatmakO(a)hamaatme -
tyudayatu vaH sphuTameva chetasiiti || (7)

Then, in privacy, Thou didst impart to the Gopis the knowledge of Thy being the Supreme Consciousness Bliss, the Brahman, the Self of all beings and the Reality Absolute, and didst instill this true knowledge and understanding clearly in their hearts, whereby, they became free from the pangs of separation.

sukharasa parimishritO viyOgaH
kimapi puraa(a)bhavaduddhavOpadeshaiH |
samabhavadamutaH parantu taasaaM
paramasukhaikya mayii bhavadvichintaa || (8)

Earlier, owing to the advice of Thy friend and messenger, Uddhava, they had developed mixed feelings of joy and sorrow in separation from Thee. After this instruction from Thee in person, their minds were cleansed of all sorrow, and they experienced the Supreme Bliss of union with Thee at the mere thought about Thee.

munivara nivahaistavaatha pitraa
durita shamaaya shubhaani pR^ichChyamaanaiH |
tvayi sati kimidaM shubhaantaraiH
ityuruhasitairapi yaajitastadaa(a)sau || (9)

Thy father, Vasudeva, sought the advice of the great saints assembled there on the auspicious rites to be performed to atone for one's sins, to which the saints laughingly responded, saying where was the need for such rites when Thou wert born as his son. Nevertheless, they were prevailed upon to perform the sacrificial rites on his behalf.

sumahati yajane vitaayamaane
pramudita mitrajane sahaiva gOpaaH |
yadujana mahitaasitramaasa maatraM
bhavadanuShangarasaM pureva bhejuH || (10)

When these great yajnas were in progress, wherein Thy friends joyously participated, the Gopas, honoured by the Yadavas, spent three months in Thy company with great rejoicing, as in the olden days..

vyapagama samaye sametya raadhaaM
dR^iDha mupaguuhyā niriikshya viitakhedaam |
pramudita hR^idayaH puraM prayaataH
pavanapureshvara paahi maaM gadebhyaH || (11)

When the time for departure came, Thou didst go to Radha and hold her in a tight embrace, and seeing that she was free from sorrow, Thou didst leave for Dwaraka with a joyous heart. O Lord of Guruvayur, save me from all my ailments.

Dasakam: 85 - Jarasandha and Shishupal Slain

tatO magadha bhuubhR^itaa chiranirOdha sankleshitaM
shataaShTakayutaa yutadvitayamiisha bhuumiibhR^itaam |
anaatha sharaNaaya te kamapi puuruShaM praahiNOT
ayaachata sa maagadha kshapaNameva kiM bhuyasaa || (1)

Then, O Lord, the 20,800 kings who had been imprisoned for a long time by Jarasandha, King of Magadha, sent a messenger to Thee, the sole refuge of the helpless, praying, in brief, for the destruction of Jarasandha and their release from confinement.

yiyaasurabhimaagadhaM tadanu naaradOdiiritaat
yudhiShThira makhOdyamaat ubhayakaarya paryaakulaH |
viruddhajayinO(a)dhvaraan ubhaya siddhirityuddhave
shashamsuShi nijaiH samaM puramiyetha yudhiShThiriim || (2)

As Thou wert preparing to march against Jarasandha, Narada apprised Thee of Yudhishtira's embarking upon the sacrifice of Rajasuya. Although perplexed for a moment as to which of the two should be accorded priority, Thou didst decide to proceed to Yudhishtira's capital, Indraprastha, on being advised by Uddhava that both objects would be achieved simultaneously, considering that the Rajasuya can be undertaken only after vanquishing all enemies, of which Jarasandha was one.

asheShadayitaayute tvayi samaagate dharmajO
vijitya sahajairmahiiM bhavadapaanga sanvardhitaiH |
shriyaM nirupamaaM vahannahaha bhaktadaasaayitaM
bhavantamayi maagadhe prahitavaan sabhiimaarjunam || (3)

On Thy arrival at Indraprastha with all Thy wives, Yudhishtira, who had become immensely wealthy with the help of his brothers by their increased might due to Thy gracious side glance, deputed Thee (who art the servant of Thy devotees) to Jarasandha, accompanied by Bhima and Arjuna. Wonder of wonders, indeed!

girivrajapuraM gataastadanu deva yuuyaM trayO
 yayaacha samarOtsavandvijamiSheNa taM maagadham |
 apuurNa sukR^itaM tvamuM pavanajena sangraamayan
 niriikshya saha jiShNunaa tvamapi raajyayudhvaa sthitaH || (4)

O Lord, all three of you, then, proceeding to Girivraj, capital of Jarasandha, in the garb of Brahmins, sought of Jarasandha, the boon of a duel as a festival. As Jarasandha lacked sufficient merit to be killed by Thee, Thou didst contrive to make him fight with Bhima, while, along with Arjuna, Thou didst look on as one who induces Kings to fight each other.

ashaanta samarOddhataM viTapa paaTanaasanj~naya
 nipaatyaa jarasaH sutaM pavanajena niShpaaTitam |
 vimuchya nR^ipatiinmudaa samanugR^ihya bhaktiM paraaM
 dideshitha gataspR^ihaanapi cha dharma guptyai bhuvah || (5)

Jarasandha, who, in his arrogance, was fighting ferociously, was killed by Bhima, by his body being split vertically down the middle, following a hint from Thee, by the act of splitting a twig. Then, Thou didst release the Kings from captivity and, besides, blessing them with joy, Thou didst confer on them Supreme devotion to Thee and enjoin them (who were free from worldly desires) to rule the earth according to Dharma (righteousness and justice).

prachakruShi yudhiShThire tadanu raajasuuyaadhvaraM
 prasanna bhR^itakii bhavat sakala raajakavyaakulam |
 tvamapyayi jagatpate dvijapadaavane jaadikaM
 chakartha kimu kathyate nR^ipavarasya bhaagyOnnatiH || (6)

Thereafter, in the course of the Rajasuya sacrifice performed by Yudhishtira, in which all the assembled Kings gladly contributed their services, Thou, O Lord of the Universe, didst Thyself wash the feet of the holy men. How is one to describe the height of that great King's good fortune!

tataH savana karmaNi pravaramagrapuujaavidhiM
 vichaarya sahadeva vaaganugataH sa dharmaatmajaH |
 vyadhata bhavate mudaa sadasi vishvabhuutaatmane
 tadaa sasura maanuShaM bhuvanameva tR^iptiM dadhau || (7)

Then, in the ceremony of Rajasuya, after considering to whom the prime or first worship should be extended, Yudhishtira, on the counsel of Sahadeva, performed, in that assembly, the Agrapuja in honour of Thee, who art the very Soul of the whole Universe. The entire universe, including all gods and men, rejoiced at the honour done to Thee.

tataH sapadi chedipO muninR^ipeShu tiShThatsvahO
 sabhaajayati kO jaDaH pashupadurduruuTaM vaTum |
 iti tvayi cha durvachO vitati mudvamannaasanaat
 udaapatadudaayudhaH samapatannamuM paaNDavaah || (8)

Sisupala, King of Chedi, suddenly jumped from his seat, holding aloft his weapons and pouring forth a volley of abuses on Thee, such as "Strange indeed, that the prime honour is given to a cowherd lad of despicable conduct, while so many sages and kings are present; who is that fool doing this." The Pandava brothers thereupon rushed at him in anger.

nivaarya nijapakshagaanabhimukhasya vidveShiNaH
 tvameva jahR^iShe shirO danujadaariNaa svaariNaa |
 janusitrataya labdhayaa satatachintayaa shuddhadhiH
 tvayaa sa paramekataamadhR^ita yOginaaM durlabhaam || (9)

Holding back Thy allies, the Pandavas, Thou didst Thyself sever the head of the onrushing Sisupala with Thy discus which destroys demons. With his mind purified by continuously thinking of Thee with hatred, in three lives (as Hiranyakasipu, Ravan, and, now, Sisupala) he attained that ultimate union with Thee, which is hard for even Yogis to attain.

tataH sumahite tvayaa kratuvare niruuDhe janO
yayau jayati dharmajO jayati kR^iShNa ityaalapan |
khalaH sa tu suyOdhanO dhutamanaaH sapatnashriyaa
mayaarpita sabhaamukhe sthalajalabhramaadabhramiit || (10)

On the glorious sacrifice, Rajasuya, being successfully completed by Thee, the assembled people departed raising paeans of "Victory to Yudhishtira, and Victory to Krishna". However, Duryodhana, who was burning with jealousy at the prosperity of his enemies (the Pandavas), lost his poise and stumbled in front of the Assembly Hall (constructed for the Pandavas by Maya, architect of the demons), out of his perplexity and confusion between firm ground and running water.

tadaa hasitamutthitaM drupadanandanaa bhiimayOH
apaangakalayaa vibhO kimapi taavadujR^imbhayan |
dharaabhara niraakR^itau sapati naama biijaM vapan
janaardana marutpuriinilaya paahi maamaamayaat || (11)

Then, O Janardana, Eternal, All-pervading Lord, by encouraging slightly by Thy side-long glance, the laughter of derision arising from Draupadi and Bhima (at Duryodhana's discomfiture), Thou didst sow, then itself, the seed for the eventual eradication of evil and ridding of this earth of its burden. O Lord of Guruvayur, save me from my ailments.

Dasakam: 86 - Mahabharata War

saalvO bhaiShmii vivaawe yadubalavijitaH chandrachuuDaadvimaanaM
vindan saubhaM samaayii tvayi vasati kuruumstvatpuriimabhyabhaankshiit |
pradyumnaM nirundhannikhilayadubhaTairnyagrahiidugra viiryaM
tasyaamaatyaM dyumantaM vyajani cha samaraH saptavimshatyahaantam || (1)

During Thy sojourn in Indraprastha, Thy city, Dwaraka, was invaded by Salva, who after tasting defeat by the Yadava army during the wedding of Rukmini, had obtained from Lord Siva, an aerial vehicle by name Saubha, and was also endowed with magical powers. Pradyumna, with the entire Yadava army, repelled the attack and, in the ensuing battle that lasted for 27 days, killed his (Salva's) powerful minister, Dyuman.

taavattvaM raamashaalii tvaritamupagataH khaNDita praayasainyaM
saubhshaM taM nyarundhaaH sa cha kila gadayaashaarngamabhramshayatte |
maayaataataM vyahimsiidapi tava puratastattvayaapi kshaNaardhaM
naaj~naayiityaahureke tadidamavamataM vyaasa eva nyaShedhiit || (2)

Returning quickly to Dwaraka along with Balarama, Thou didst join battle with Salva. In that battle, when Salva knocked down Thy bow, Sarnga, with his mace, and, further, staged an illusive killing of Thy father, by killing a likeness of his, created by his magical powers, it is held by some that Thou wert, for a monment, taken aback; but, Sage Vyasa, has refuted this canard.

kshiptvaa saubhaM gadaa chuurNitamudakanidhau mankshu saalve(a)pi chakreNO -
tkR^itte dantavakraH prasabhamabhipatannabhyamunchadgadaaM te |
kaumOdakya hatO(a)saavapi suKR^itanidhishchaidyavat praapadaikyaM
sarveShaameSha puurvaM tvayi dhR^ita manasaaM mOkshaNaarthO(a)vataaraH || (3)

When, after pulverising the aerial vehicle, Saubha, with Thy mace and consigning the pieces to the sea, Thou didst quickly behead Salva with Thy disc, Dantavakra attacked Thee by hitting Thee violently with his mace. Then, Thou didst, with Thy mace, kill him too, that repository of good deeds, and like Sisupala, he too attained union with Thee. The purpose of this incarnation of Thine as Krishna was the final deliverance of all those whose minds were set on Thee for long.

tvayyaayaate(a)tha jaate kila kurusadasi dyuutake sanyataayaaH
 krandyayaa yaaj~nasenyaaH sakaruNamakR^ithaashchelamaalaamanantaam |
 annaanta praapta sharvaamshaja muni chakita draupadii chintitO(a)tha
 praaptaH shaakaannamashnan munigaNamakR^ithaastR^iptimantaM vanaante || (4)

During Thy absence, (when Thou wert away in Dwaraka), a fraudulent game of dice took place in the Kaurava court, to which Draupadi was dragged by her tresses, weeping and wailing loudly. Then, Thou didst, out of great compassion, endow her with an endless garment (to foil her disrobing by Dussasana). Again, when Draupadi, finding herself in a predicament of being unable to provide food to Sage Durvasa (a part incarnation of Siva) who had arrived when the food had been exhausted, and fearing his curse, prayed to Thee for succour, Thou didst promptly reach her side and, by eating a bit of leaf left in the cooking vessel, assuage the hunger of Durvasa and the sages accompanying him.

yuddhOdyOge(a)tha mantre milati sati vR^itaH phalgunena tvamekaH
 kauravye dattasainyaH karipuramagamO dautyakR^it paaNDavaartham |
 bhiiShmadrONaadi maanye tava khalu vachane dhikkR^ite kauraveNa
 vyaavR^iNvan vishvaruupaM muni sadasi puriiM kshObhayitvaagatO(a)bhuuH || (5)

Soon after, when consultations and preparations for the impending war were under way, granting Arjuna's prayer for Thy assistance, Thou didst entrust the Yadava army to Duryodhana, and decide to steer Arjuna's chariot without Thyself taking up arms. When, on Thy peace mission on behalf of the Pandavas to Hastinapura, Thy words were listened to with respect by Bhishma, Drona and others, but were spurned by Duryodhana, Thou didst reveal Thy Cosmic Form in that assembly of sages, and, thus, shaking the whole city, return to the Pandavas. Dasakam:

jiShNOstvaM kR^iShNa suutaH khalu samaramukhe bandhughaate dayaaluM
 khinnaM taM viikshya viiraM kimidamayi sakhe nitya ekOyamaatmaa |
 kO vadhyaH kO(a)tra hantaa tadiha vadhahbiyaM prOjjhya mayyarpitaatmaa
 dharmyaM yuddhaM chareti prakR^itimanayathaa darshayan vishvaruupam || (6)

Then, O Krishna, in the capacity of Arjuna's charioteer, seeing that warrior grief-stricken and dejected at the prospect of having to kill all these relations in the impending war, Thou didst impart to him the knowledge of the Ultimate Reality or Truth, in these words: "O friend, what are you grieving for? This Soul is Eternal, One without a Second; it has neither birth nor death. That being the Reality, who is the slayer and who is the slain? Hence, abandoning the notion of your killing your relations, and with your mind totally dedicated to me, get up and fight this righteous war and do your duty as a Kshatriya." Thou didst, then, reveal to him Thy Cosmic Form, and thereby restored his equipoise.

bhaktOttamsetha bhiiShme tava dharaNi bharkshepa kR^ityaikasakte
 nityaM nityaM vibhindatyayutasamadhikaM praaptasaade cha paarthe |
 nishshastratvapatij~naaM vijahadarivaraM dhaarayan krOdhashaalii -
 vaadhaavan praa~njaliM taM natashirasamathO viikshya mOdaadapaagaaH || (7)

When Bhishma, the foremost of Thy devotees, who was also desirous of executing Thy mission of mitigating the burden (of evil and injustice) on this earth, was killing more than 10,000 soldiers day by day, and when Arjuna had also become exhausted by the ferocity of the fighting, Thou didst charge towards Bhishma with Thy Sudarshana disc in hand, as if enraged, and at the sight of Bhishma standing with his head bowed and palms folded in submission to Thee, Thou didst withdraw in great joy. Thy happiness was due to the fact that, even though Thy vow (not to take up arms in the war between the Pandavas and Kauravas) was broken, Thou didst fulfil Thy devotee's resolution that he would compel Thee to break Thy vow.

yuddhe drONasya hasti sthiraraNa bhagadatteritaM vaiShNavaastraM
 vakshasyaadhatta chakrasthagita ravi mahaaH praardayat sindhuraajam |
 naagaastre karNamukte kshitimavanamayan kevalaM kR^ittamauliM
 tatre tatraapi paarthaM kimiva nahi bhavaan paaNDavaanaamakaarShiit || (8)

In the battle with Drona, Thou didst receive on Thy chest, the Narayana missile discharged by Bhagadatta (son of Narakasura, who was fighting on the Kaurava's side firmly seated on the only four-tusked elephant that was allowed to remain with him in Thy battle against Narakasura) and thereby didst save Arjuna. By masking the sun's rays with Thy disc (before sunset) Thou

didst create the opportunity for Arjuna to kill Jayadratha (and, thereby, fulfil his vow). Again, when the Naga (serpent) missile, discharged by Karna, was speeding towards Arjuna's head, Thou didst save Arjuna by pressing down with Thy foot Arjuna's chariot, whereby Arjuna's head was lowered below the path of the missile, which merely broke Arjuna's crown, and his head was left unharmed. What, indeed, hast Thou not done for the Pandavas?

yuddhaadau tiirthagaamii sa khalu haladharO naimisha kshetramR^ichChan
apratyutthaayi suutakshaya kR^idatha sutaM tatpade kalpayitvaa |
yaj~naghnaM valkalaM parvaNi paridalaayan snaatatiirthO raNaante
sampraaptO bhiimaduryOdhana raNamashamaM viikshya yaataH puriiM te || (9)

Balarama, who had left on a pilgrimage at the commencement of the hostilities, visited the holy place of Naimisaranya, and, after killing a bard, (Suta) for failing to rise on his approach and show due respect to him, and installing his son in his place, he also killed the demon, Valkala, who used to hinder sacrifices every full moon and new moon day. After completing his pilgrimage, Balarama arrived in Kurukshetra towards the end of the war. The fight between Bhima and Duryodhana showing no signs of an early end, he repaired to Thy city, Dwaraka.

samsupta draupadeya kshapaNa hata dhiyaM drauNimetya tvaduktyaa
tanmuktaM braahmamastraM samahR^ita vijayO mauliratnaM cha jahre |
uchChityai paaNDavaanaaM punarapi cha vishatyuttaraa garbhamastre
rakshannanguShThamaatraH kila jaTharamagaashchakrapaaNirvibhO tvam || (10)

Confronting the wicked Aswatthama, who appeared to have lost his reason, because of the enormity of his dastardly act of massacre of Draupadi's sons when they were asleep, Arjuna, in obedience to Thy command, checked and neutralised the Brahmastra discharged by Aswatthama, and, further, scooped out from his head, the jewel (with which he was born). When the powerful missile again discharged by Aswatthama, with the object of exterminating the Pandava clan, approached Uttara (who was carrying Abhimanyu's child in her womb), Thou didst, with discus in hand, enter the womb of Uttara, assuming the size of a thumb, and protect the foetus.

dharmaughaM dharmasuunOrabhidadha dakhilaM ChandamR^ityuH sa bhiiShmaH
tvaaM pashyan bhaktibhuumnaiva hi sapadi yayau niShkala brahmabhuyam |
sanyaajyaathaashvamedhaisitrabhiratimahitair - dharmajaM puurNakaamaM
sampraaptO dvaarakaaM tvam pavanapurapate paahi maaM sarva rOgaat || (11)

Bhishma (who had been vested by his father, Santanu with the power to choose the moment of his death) instructed Yudhishtira in all the Dharmas (virtues, duties, etc) from his bed of arrows. Then, on beholding Thee before him, that great devotee of Thine attained the state of identity with the Supreme Brahman, through the intensity of his devotion to Thee. Thereafter, Thou didst cause Yudhishtira to perform three very exalted Aswamedha sacrifices, without any desire to reap the fruits thereof. Thou didst, then, return to Dwaraka. O Lord of Guruvayur, may Thou save me from all my ailments.

Dasakam: 87 - The Kuchela Episode

kuchela naamaa bhavataH satiirthyataaM
gataH sa saandiipani mandire dvijaH |
tvadeka raageNa dhanaadi niHspR^ihO
dinaani ninye prashamii gR^ihaashramii || (1)

Thy companion while studying in Sage Sandipani's hermitage, a Brahmin by name Kuchela, who was totally devoted to Thee, free from wordly desires and possessed of a calm and collected disposition, was spending his days as a householder.

samaana shiilaapi tadiiya vallabhaa
tathaiva nO chittajayaM sameyuShii |
kadaachiduuche bata vR^ittilabdhaye
ramaapatiH kiM na sakhaa niShevyate || (2)

His wife who was of a similar detached temperament but had not attained control over her mind to the same extent, one day suggested to him that he might pay a visit to his friend, Lord of Rama (Krishna), for getting some means of livelihood.

itiiritO(a)yaM priyayaa kshudhaa(a)(a)rtayaa
jugupsamaanO(a)pi dhane madaavahe |
tadaa tvadaalOkana kautukaadyayau
vahan paTaante pR^ithukaanupaayanam || (3)

Thus urged by his wife, out of her being afflicted by hunger, Kuchela, despite his revulsion towards wealth, which is the source of arrogance, nevertheless, set out, because of his eagerness to see Thee, carrying some parched, beaten rice, tied to the end of his garment, as an offering to Thee.

gatO(a)yamaashcharyamayiiM bhavatpuriM
gR^iheShu shaibyaabhavanaM sameyivaan |
pravishya vaikuNThamivaapa nirvR^itiM
tavaati sambhaavanayaa tu kiM punaH || (4)

Arriving at Dwaraka, a city full of wonderful sights, he entered the house of Mitravinda, out of the 16,008 houses of Thy consorts, and experienced that Supreme Bliss, as though he had entered Vaikunth itself. His joy knew no bounds on account of the extremely cordial reception accorded by Thee. What more could one wish for?

prapuujitaM taM priyayaa cha viijitaM
kare gR^ihitvaa(a)kathayaH puraakR^itam |
yadindhanaarthaM gurudaarachOditaiH
apartu varShaM tadamarShi kaanane || (5)

After doing him the proper honours, and getting him fanned by Thy consort herself, and taking hold of his hands, Thou didst converse with him about the various memories of those days in the Ashram of Sage Sandipani, and, in particular, about the incident when both of you went to the forest at the instance of Thy teacher's wife, to gather fuel, and were taken unawares by an untimely shower of rain.

trapaajuShO(a)smaatpR^ithukaM balaadatha
pragR^ihya muShTau sakR^idaashite tvayaa |
kR^itaM kR^itaM nanviyateti sambhramaad
ramaa kilOpetya karaM rurOdha te || (6)

On forcibly taking the beaten rice from Kuchela (who was feeling shy and hesitant to offer it to Thee), and eating one handful, Thy consort, Rukmini, rushed to Thee in alarm, and checked Thy hand, saying "This much is enough".

bhakteShu bhaktena sa maanitastvayaa
puriiM vasannekanishaaM mahaasukham |
bataaparedyurdraviNaM vinaa yayau
vichitraruupastava khalvanugrahaH || (7)

After being honoured by Thee, who art the devotee of Thy devotees, Kuchela spent one night, very happily, in Thy city, and the next day, he set out on his return journey, empty-handed. Thy blessing, indeed, is multifaceted and inscrutable.

yadihyayaachiShya madaasyadachyutO
vadaami bhaaryaaM kimiti vrajannasau |
tvadukti liilaasmita magnadhiiH punaH
kramaadapashyanmaNi diipramaalayam || (8)

"If only I had asked, Krishna would certainly have given; what shall I tell my wife?" Thinking thus, he wound his way back home, with his mind wholly absorbed in the pleasant conversation with Thee and Thy bewitching smile. Gradually, when he reached his place, he suddenly saw before him a mansion resplendent with gems.

kiM maarga vibhramsha iti bhraman kshaNaM
gR^ihaM praviShTaH sa dadarsha vallabhaam |
sakhii pariitaaM maNihema bhuuShitaaM
bubOdha cha tvatkaruNaaM mahaadbhutaam || (9)

Perplexed for a moment whether he had lost his way, he saw his wife, bedecked in gold ornaments and jewellery, and surrounded by her companions. He then realised the marvellous nature of Thy compassion.

sa ratnashaalaasu vasannapi svayaM
samunnamadbhakti bharO(a)mR^itaM yayau |
tvamevamaapuurita bhaktavaanChitO
marutpuraadhiisha harasva me gadaan || (10)

Even while residing in a gem-studded mansion, Kuchela's intense devotion to Thee increased steadily and, in due time, he attained salvation. O Lord of Guruvayur, may Thou eradicate my afflictions.

Dasakam: 88 - Santanagopalam

praagevaachaarya putraahR^iti nishamanayaa sviya ShaTsuunuviikshaaM
kaankshantya maaturuktyaa sutalabhuvu baliM praapya tenaarchitastvam |
dhaatuH shaapaaddhiraNyaanvitakashipubhavaan shaurijaan kamsabhagnaam
aaniiyainaan pradarshya svapadamanayathaaH puurvaputraan mariicheH || (1)

Thy mother, Devaki, whose six sons, born before Thee, had been killed by Kamsa, had been thirsting to see them. On learning about Thy feat of bringing back the son of Thy preceptor, Sage Sandipani, (who had been given up for dead), and restoring him to his parents, she expressed her desire to Thee. Thou didst go to the region, Sutala, from where, after being honoured by Mahabali, Thou didst bring back those six sons to Thy mother. They were originally born to Marichi, and were reborn as the sons of Hiranyakashipu owing to a curse of Brahma. Having satisfied Thy mother's wish, Thou didst lead those six sons to Thy own abode (heaven).

shrutadeva iti shrutaM dvijendraM
bahulaashvaM nR^ipatincha bhaktipuurNam |
yugapattvamanugrahiitu kaamO
mithilaaM praapitha taapasaiH sametaH || (2)

Being desirous of conferring Thy blessings on the noble Brahmana, famed as Srutadeva, and Thy great devotee, King Bahulaswa, at one and the same time, Thou didst arrive at Mithila, accompanied by sages.

gachChan dviuurtirubhayOryugapanniketam
ekena bhuurivibhavairvihitOpachaaraH |
anyena taddina bhR^itaishcha phalaudanaadyaiH
tulyaM praseditha dadaatha cha muktimaabhyaam || (3)

Assuming two similar forms, Thou didst visit both their houses simultaneously. One (the King) entertained Thee with an abundance of valuable gifts, while the other offered to Thee fruits and (cooked) rice procured that very day (by begging). Thou wert equally pleased with them both and didst grant salvation to both of them.

bhuuyO(a)tha dvaaravatyaam dvijatanaya mR^itiM tatpralaapaanapi tvaM
kO vaa daivaM nirundhyaaditi kila kathayan vishvavODhaa(a)pyasO(a)DhaaH |
jiShNOrganvaM vinetuM tvayi manujadhiyaa kuNThitaaM chaasya buddhiM

tattvaaruuDhaaM vidhaatuM paramatama pada perakshaNeneti manye || (4)

When, in Dwaraka, a Brahmana saw his sons dying one after the other and was loudly lamenting their loss, Thou, who art the sustainer of the entire Universe, didst merely say, "Who can avert fate?". I believe that this attitude was deliberately assumed by Thee in order to humble the pride of Arjuna and elevate his intellect (blunted by the wrong notion of Thy being but a human being) to the knowledge and realisation of the highest Truth, by showing him Thy abode, Vaikunttha.

naShTaa aShTaasya putraaH punarapi tava tuupekshayaa kaShTavaadaH
spaShTO jaatO janaanaamatha tadavasare dvaarakaamaapa paarthaH |
maitryaa tatrOShitO(a)sau navamasutamR^itau vipravyaprarOdaM
shrutvaa chakre pratij^naaM anupahR^itasutaH sannivekshye kR^ishaanum || (5)

As the Brahmana had already lost eight sons, people went about insinuating that thy indifference towards this matter was a pity. At this juncture, Arjuna, who had arrived in Dwaraka and was staying with Thee as Thy friend, heard the lamentations of the Brahmana over the loss of his ninth son too in a similar manner. Stung to the quick, Arjuna took a vow that, in case he did not succeed in saving the Brahmana's next child, he would immolate himself by fire.

maanii sa tvaamapR^iShTvaa dvijanilayagatO baaNajaalairmahaastraiH
rundhaanaH suutigehaM punarapi sahasaa dR^iShTa naShTe kumaare |
yaamyamaandriiM tathaa(a)nyaaH suravara nagariirvidyayaa(a)(a)saadya sadyO
mOghOdyOgaH patishyan hutabhujibhavataa sasmitaM vaarito(a)bhuut || (6)

Proud of his prowess, Arjuna went to the Brahmana's house without Thy knowledge and, by using divine weapons and arrows, he created a (presumably) impregnable fortress around the labour room, blocking all approaches to it. However, when the child, immediately after birth, vanished by demolishing the fortress, Arjuna sped to the abodes of Yama, Indra and other gods, by employing his Yogic powers, but met with total failure in his attempt to bring the child back. As he was on the point of jumping into the fire (to fulfil his vow), Thou didst prevent him from his act, with a gentle smile on Thy face.

saardhaM tena pratiichiM dishamati javinaa syandanenaabhiyaatO
lOkaalOkaM vyatiitastimira bharamathO chakradhaamnaa nirundhan |
chakraamshukliShTa dR^iShTiM sthitamatha vijayaM pashya pashyeti vaaraaM
paare tvaM praadadarshaH kimapi hi tamasaaM duura duuraM padaM te || (7)

Speeding westward with Arjuna, in a fast chariot, Thou didst cross the mountain, Lokaloka and, then, dispelling the intense darkness with the brilliance of Thy disc, Sudarshana, and telling Arjuna "Look, look", Thou didst unveil to him (whose eyes were dazzled by the rays issuing from Thy disc) that indescribably wonderful abode of Thine, in the far distance beyond the Seven Seas, and entirely transcending the touch of Tamoguna and Rajoguna.

tatraasiinaM bhujangaadhipa shayanatale divyabhooShaayudhaadyaiH
aaviitaM piitachelaM pratinavajalada shyaamalaM shriimadangam |
muurtiinaamiishitaaram paramiha tisR^iNaa mekamarthaM shrutiinaaM
tvaameva tvaM paraatman priyasakha sahitO nemitha kshemaruupam || (8)

O Supreme Being, Thou along with Thy dear friend, Arjuna, didst, there, pay Thy respects to (prostrate before) the Supreme Overlord of the Trinity, Brahma, Vishnu, Siva, who was seated on the cushion of the Serpent King, Adishesha, bedecked with divine ornaments and weapons, attired in a yellow silk robe, dark-blue in complexion, like a newly-formed rain-cloud, possessed of an auspicious presence (in the person of Goddess Lakshmi), who is the sole subject and meaning of the Vedas, and is Moksha (salvation) personified, and who is none other than Thyself.

yuvaaM maameva dvaavadhika vivR^itaantarhitatayaa
vibhinnau sandraShTuM svayamaha mahaarShaM dvijasutaan |
nayetaM draagetaaniti khalu vitiirNaan punaramuun
dviyaayaadaayaadaaH praNutamahimaa paaNDujanushaa || (9)

Lord Mahavishnu handed over the Brahmana's children to Thee, saying that He had brought them in order to bring Thee and Arjuna to his abode, as He wished to see both of you, who were, in truth, He Himself, though appearing different, His divinity being fully manifest in one (Krishna) and latent or obstructed in the other (Arjuna). Commanded by Him to take the children quickly, Thou didst return with them and restore them to the Brahmana, while Thy glory was extolled by Arjuna.

evaM naanaavihaarairjagadabhiramayan vR^iShNivamshaM prapuShNan
iijaanO yaj~nabhedaiH atulavihR^itibhiH priiNayanneNanetraaH |
bhuubhaarakshepadambhaat padakamalajuShaaM mOkshaNaayaavatiirNaH
puurNaM brahmaiva saakshaadyaduShu manujataaruuShitastvaM vyalaasiiH || (10)

Delighting the world by Thy multifarious exploits, strengthening the Vrishni race, performing various sacrifices, entertaining Thy beloved, gazelle-eyed wives with matchless sportive diversions, Thou, who art, verily, the Infinite Brahman, overspread by a human form among the Yadus, didst shine in glory, giving liberation to Thy devotees, on the pretext of mitigating the burden on the earth.

praayeNa dvaaravatyaamavR^itadayi tadaa naaradastvadrasaardraH
tasmaallebhe kadaachitkhalu sukR^itanidhi stvatpitaa tattvabOdham |
bhaktaanaamagrayaayii sa cha khalu matimaan uddhavastvatta eva
praaptO vij~naanasaaraM sa kilajanahitaayaadhunaa(a)(a)ste badaryaam || (11)

O Lord, the Sage NArada, forever immersed in the Bliss of service to Thee, stayed in Dwaraka most of the time. From him, Thy father, Vasudeva (who had acquired considerable merit by performing good deeds) received knowledge of the Ultimate Reality. The wise and intelligent Uddhava, the foremost of Thy devotees, learnt from Thee Thyself, the essence of spiritual knowledge and wisdom. He is widely believed to be abiding even now at Badarikashrama, for the welfare of humanity.

sO(a)yaM kR^iShNaavataarO jayati tava vibhO yatra sauhaarda bhiiti
sneha dveShaanuraaga prabhR^itibhiratulairashramairyOgabhedaiH |
aartiM tiirtvaa samastaamamR^itapadamaguH sarvataH sarvalOkaaH
sa tvaM vishvaartishaantyai pavanapurapate bhaktipuurtyai cha bhuyaaH || (12)

O Lord of Infinite Glory, this incarnation of Thine as Krishna surpasses and outshines all other incarnations. In it, all people, everywhere, overcame all sorrows and attained salvation by diverse, matchless, effortless Yogas (means or practices) like friendship, fear, love, hatred, attachment, etc. O Lord of Guruvayur, may Thou deign to eradicate all afflictions of the world and infuse everyone with perfect devotion to Thee.

Dasakam: 89 - Slaying of Vrkasura

ramaajaane jaane yadiha tava bhakteShu vibhavO
na sadyaH sampadyastadiha madakR^ittvaadashaminaam |
prashaantiM kR^itvaiva pradeshasi tataH kaamamakhilaM
prashaanteShu kshipraM na khalu bhavadiiecheyuti kathaa || (1)

According to my understanding, O Consort of Lakshmi, in this world, prosperity is hard to come by for Thy devotees because of its propensity to generate pride. To those whose minds have not become calm, Thou dost fulfil their desires only after bringing mental tranquillity, whereas, to those who have already attained that state of mind, Thou dost grant their wishes without delay. For Thy devotees, there can never be any fall.

sadyaH prasaadaruShitaan vidhishankaraadiin
kechidvibhO nijaguNaanuguNaM bhajantaH |
bhraShTaa bhavanti bata kaShTamadiirghadR^iShTyaa
spaShTaM vR^ikaasura udaaharaNaM kilaasmin || (2)

O Lord, in accordance with their inborn inclinations, people often worship Brahma, Siva and other gods, who are easily gratified and equally easily irritated. Due to lack of foresight, such persons soon come to grief, alas. The tale of the demon Vrikasura, is indeed, a clear instance of this.

shakunijaH sa tu naaradamekadaa
 tvarita tOShamapR^ichChadadhiishvaram |
 sa cha didesha giriishamupaasituM
 na tu bhavantamabandhumasaadhuShu || (3)

Vrikasura, son of Sakuni, once sought the advice of Sage Narada as to which god is quickly propitiated, and was directed by the latter to do penance to Siva, and not to Thee, who art not favourably inclined to the evil-minded.

tapastaptvaa ghOraM sa khalu kupitaH saptamadine
 shirashChitvaa sadyaH puraharamupasthaapya purataH |
 atikshudraM raudraM shirasi karadaanena nidhanaM
 jagannaathaadvavre bhavati vimukhaanaaM kva shubhadhiH (4)

Getting no response after doing severe penance to Siva, (for six days), Vrikasura lost his temper on the seventh day and, by threatening to cut off his own head, he compelled Siva to appear before him, immediately. Vrikasura asked, of that Lord of the universe, Siva, for the very trivial, but pernicious, boon of being able to cause the death of anyone by placing his (Vrikasura's) hand on the head of the other. How can anyone who has no devotion to Thee, possess wisdom or discrimination?

mOktaaraM bandhamukTO hariNapatiriva praadravat sO(a)tharudraM
 daityaadbhiityaa smadevo dishi dishi valate pR^iShThatO dattadR^iShTiH |
 tuuShNiike sarvaOke tava padamahirOkshyantamudviikshya sharvaM
 duuraadevaagratastavM paTuvaTu vapuShaa tasthiShe daanavaaya || (5)

On being granted the boon he sought, that Asura charged at Siva, in the like manner as a lion released from confinement rushes to attack its saviour. Siva, thereupon took to his heels out of fear of the Asura and ran about in all directions, all the time looking back at his pursuer. While the entire world watched silently, Thou, espying Siva from a distance making for Thy abode, didst assume the guise of a clever celibate (Brahmachari) and confronted that demon, before he reached Vaikuntha.

bhadraM te shaakuneya bhramasi kimadhunaa tvaM pishaachasya vaachaa
 sandehashchenmaduktau tava kimu na karOShyanguliimangamaulau |
 itthaM tvadvaakya muuDhaH shirasi kR^itakaraH sO(a)patachChinna paataM
 bhramshO hyevaM parOpaasiturapi cha gatiH shuulinO(a)pi tvameva || (6)

Accosting the Asura with the words: "Hail to you, O son of Sakuni, why are you running about now relying on the words of that ghost? In case you doubt my words, why not place your fingers on your head?" Completely taken in by these words of Thine, he placed his hand on his own head and immediately fell down dead, like an uprooted tree. This is what becomes of the devotees of other deities. However, Thou alone art, indeed, the refuge, even of Siva.

bhR^iguM kila sarasvatiinikaTa vaasinastaapasaaH
 trimuurtiShu samaadishannadhikasattvataaM veditum |
 ayaM punaranaadaraaduditaruddharOShe vidhau
 hare(a)pi cha jihimsiShau girijayaa dhR^ite tvaamagaat || (7)

Once, the sages residing on the banks of the river, Saraswati, wanting to find out who among the Trinity (Brahma, Vishnu, Siva) was most Sattvik in disposition, deputed Bhrigu (son of Brahma) on this quest. Brahma was greatly angered by Bhrigu's lack of due respect to him, when he approached him, but controlled his temper, while Siva, to whom, too, Bhrigu showed similar disrespect, rushed to kill him, but was prevented by Parvati. Bhrigu, then approached Thee.

suptaM ramaankabhuvu pankajalOchanaM tvaaM
 vipre vinighnati padena mudOtthitastvam |
 sarvaM kshamasva munivarya bhavetsadaa me
 tvatpaadachihnamiha bhuuShaNamityavaadiH || (8)

When the sage Bhrigu kicked Thee, O Lotus-eyed One, Thou, who wert sleeping on Lakshmi Devi's lap, didst rise with joy and address him thus: " O noblest of Sages, please forgive me for everything; your footprint on my chest shall, forever, remain as a decoration (ornament) to me (the famed Srivatsa).

nishchitya te cha sudR^iDhaM tvayi baddhabhaavaaH
saarasvataa munivaraa dadhire vimOksham |
tvaamevamachyuta punashchyuti dOShahiinaM
satvOchchayaika tanumeva vayaM bhajaamaH || (9)

Having thus identified Thee as possessing the Sattvic quality to the highest degree, those sages residing on the banks of the Saraswati worshipped Thee with steady devotion and attained salvation. We too, O Changeless One, worship Thee alone, who art the sole embodiment of Sattwa Guna to the most exalted degree, and art totally untainted by the fault of subsequent degeneration or decay.

jagatsR^iShTyaadau tvaam nigamanivahairvandibhiriva
stutaM viShNO sachchitparamarasa nirdvaitavapuSham |
paraatmaanaM bhuuman pashupa vanitaa bhaagya nivahaM
pariitaapashraantyai pavanapuravaasin paribhaje || (10)

O All-pervading Infinite One, O Lord of Guruvayur, for the eradication of all my sorrows, I worship Thee, the Supreme Being, the non-dual (One without a Second) Existence-Consciousness-Bliss, who wert, at the commencement of Creation, extolled by all the Vedas, like bards, as it were, and who art the embodiment of the aggregate merits of the Gopa maidens.

Dasakam: 90 - Aim of all Scriptures

vR^ika bhr^igu muni mOhinyambariiShaadi vR^itteShu
ayi tava hi mahattvaM sarvasharvaadi jaitram |
sthitamiha paramaatman niShkalaarvaagabhinnaM
kimapi tadavabhaataM taddhi ruupaM tavaiva || (1)

O Supreme Being! From the episodes of Vrikasura, Sage Bhrigu, the Mohini incarnation, King Ambarisha and others, it is here firmly established that Thy glory is superior to, and transcends, that of Siva and all other gods. Thou art none other than the Nishkala (attribute-less) Supreme Brahman, as also all the Sakala (qualified, attributive) forms like Brahma, Siva, etc. and art that Indefinable One who doth shine as the essence of all

muurtitrayeshvara sadaashiva pa~nchakaM yat
praahuH paraatmavapureva sadaashivO(a)smin |
tatreshvarastu sa vikuNThapadastvameva
tritvaM punarbhajasi satyapade tribhaage || (2)

Of the five-fold aspects of the Trinity, namely Brahma, Vishnu, Siva (Rudra), along with Sadasiva and Ishwara, which are spoken about by Saivas (followers of Siva), Thou, the Supreme One is, verily, Sadasiva; and Ishwara is Thyself too, the Lord of Vaikunttha. Thou alone dost manifest as the Trinity (Brahma, Vishnu, Siva), in the Satyaloka of three divisions.

tatraapi saattvikatanuM tava viShNumaahuH
dhaataa tu sattva viralO rajasaiva puurNaH |
sattvOtkatvatvamapi chaasti tamO vikaara -
cheShTaadikaM cha tava shankaranaamnimuurtau || (3)

Among the Trinity, Thy pure Sattvik form is known as Vishnu. In Thy Brahma aspect, there is a preponderance of Rajas, with only a little of Sattva. In Thy form called Sankara, along with an abundance of Sattva, Tamoguna also expresses itself in its activities.

taM cha trimuurtyatigataM parapuruuShaM tvaam

sharvaatmanaa(a)pi khalu sarva mayatva hetOH |
shamsantyaupaasana vidhau tadapi svatastu
tvadruupamityati dR^iDhaM bahu naH pramaaNam || (4)

Thou art, indeed, that Supreme Being, that pure Consciousness, transcending the Trinity, and Thou alone art the Sarva (Siva) whom the Saivas worship, due to Thy being the soul (essence) of all. There are many definite proofs that, that Sarva is also Thy form only.

shriishankarO(a)pi bhagavaan sakaleShu taavat
tvaameva maanayati yO na hi pakshapaatii |
tvanniShThameva sa hi naamasahasrakaadi
vyaakhyadbhavatstuti parashcha gatiM gatOnte || (5)

Sri Sankara Bhagavadpada, who is reputedly free from bias and sectarianism, worshipped Thee particularly among all Sakala forms (those having attributes) of Thine. He wrote Commentaries only on Vishnu Sahasranama, Bhagavadgita and other works depicting Thee. In the end, he also attained salvation singing Thy praises.

muurti trayaatigamuvaacha cha mantrashaastra -
syaadau kalaayasuShumaM sakaleshvarantvaam |
dhyaanaM cha niShkalamasau praNave khaluuktvaa
tvaameva tatra sakalaM nijagaada naanyam || (6)

At the commencement of his Treatise on Mantra Sastra (known as Prapanchasara), Sri Sankara has described Thee as the Lord of all, transcending the Trinity of Gods, and possessing the lustre of the Kalaya flower. While dealing with Pranava, too, after describing meditation on Thy Nishkala aspect, he has mentioned Thee alone as the object of Sakala meditation, too, and not any other deity.

samastasaare cha puraaNasangrahe
visamshayaM tvanmahaimaiva varNyate |
trimuurtiyuk satyapadatribhaagataH
paraM padaM te kathitaM na shuulinaH || (7)

In the Puranasangraha, which gives the gist of all the Puranas, Thy glory is described without any room for doubt. Thy abode, Vaikuntha, is mentioned as being above the three divisions of Satyaloka occupied by the Trinity. No such mention is made in relation to Siva.

yad braahmakalpa iha bhaagavata dvitiya
skandhOditaM vapuranaavR^itamiisha dhaatre |
tasyaiva naama harisharva mukhaM jagaada
shriimaadhavaH shivaparO(a)pi puraaNasaare || (8)

O Lord! That form of Thine which was revealed to Brahma here in the Brahma Kalpa, and which is described in the Second Canto of the Bhagavata, has been assigned the appellations of Hari (Vishnu), Sarva (Siva), etc. in the Puranasara of Sri Vidyaranya (though he was a devotee of Siva).

ye svaprakR^ityanugunaa girishaM bhajante
teShaaM phalaM hi dR^iDhayaiva tadiiya bhaktyaa |
vyaasO hi tena kR^itavaanadhikaarihetOH
skaandaadikeShu tava haanivachO(a)rthavaadaiH || (9)

Those who, in conformity with their natural inclinations, or tendencies (Vasanas), worship Siva, do obtain the desired ends by firm devotion to him (Siva) only. It is with a view to encourage and motivate such persons that Sage Vyasa has eulogised Siva in his works like Skanda Purana, and made statements deprecating Thee.

bhuutaartha kiirti ranuvaada viruddha vaadau

tredhaa(a)rthavaada gatayaH khalu rOchanaarthaH |
skaandaadikeShu bahavO(a)tra viruddhavaadaaH
tvattaamasatva paribhuutyupashikshaNaadyaaH || (10)

Arthavadas, or exaggeratory declarations, are of three kinds, namely, those which are neither contrary to available pramanas (proofs or authority) nor verifiable by experience; those which are verifiable by experience; and those which are contrary to experience, bordering on perverted interpretations. These are all devices employed by their proponents with a definite objective in view, or to score debating points, and are not to be taken in the literal sense. Statements in the Skanda and other Puranas attributing Tamoguna or defeat to Thee etc fall in this category and are motivated by the objective of intensifying devotion to one's chosen deity, and are not to be understood as belittling Thee.

yatki~nchidapyaviduShaa(a)pi vibhO mayOktaM
tanmantra shaastra vachanaadyabhidR^iShTameva |
vyaasOkTisaaramaya bhaagavatOpagiita
kleshaan vidhuuya kuru bhaktibharaM paraatman || (11)

Whatever I have mentioned here, ignorant as I am, is merely by way of reference to what is found in treatises like MantraSastra, etc (and not my own opinion or belief). O Supreme One, whose glory has been extolled in Bhagavata, which contains the quintessence of Sage Vyasa's teachings, may Thou dispel my ailments and inculcate in me firm devotion to Thee.

Dasakam: 91 - The Path of Devotion

Introduction In the decade comprising Dasakams 91 to 100, Narayana Bhattathiri, the poet-composer of this panegyric, propounds the supremacy of the path of devotion (Bhakti) to the supreme Lord Krishna, being the complete incarnation of Maha Vishnu, as the royal highway to the attainment of liberation from the endless cycle of births and deaths in the phenomenal world of being and becoming, which the individual soul - jeevathma - undergoes through the compulsive, irresistible, all-engrossing and all-consuming power of Maya or delusion, to which the entire Universe and everything therein - animate and inanimate - is forever subject over Time, which has neither beginning nor end. Through a detailed analysis of the elements of this path of Devotion and its step by step development through unremitting effort and practice, the poet establishes this path as superior to all other means of attaining the objective of Mokasha or Liberation, specially in the Kali Yuga through which the Universe is passing at present.

shriikR^iShNa tvatpadOpaasanamabhayatamaM baddhamithyaartha dR^iShTeH
martasyaartasya manye vyapasarati bhayaM yena sarvaatmanaiva |
yattaavattvatpraNiitaaniha bhajanavidhiinaasthitO mOhamaarge
dhaavannapyaavR^itaakshaH skhalati na kuhachiddevadevaakhilaatman || (1)

O, Sri Krishna, Lord of Lords! The worship of Thy feet is, in my estimation, the most effective means of release from the fear that the soul is prey to, owing to its attachment to unreal objects (body etc.) and ego-centric thoughts of "I" and "mine", which leads to its mortal nature and to distress and affliction of various kinds. By such worship (of Thy Feet), this fear is wholly annihilated. The mortal one who faithfully observes and follows the modes of worship, ordained by Thee, never falters or loses his way, even if he may be running with eyes closed due to the power of Maya.

bhuuman kaayena vaachaa muhurapi manasaa tvadbalapreritaatmaa
yadyatkurve samastaM tadiha paratare tvayyasaavarpayaami |
jaatyaapiiha shvapaakastvayi nihita manaH karmavaagindriyaartha
praaNO vishvaM puniite na tu vimukhamanaastvatpadaadvipravaryaH || (2)

O, Supreme Lord! I dedicate to Thee, here and now, all that I do, again and again and from time to time, with my body, words (speech) and mind, actuated and instigated by Thy Supreme Power. One who has offered to Thee and concentrated in Thee his entire equipment of mind, deeds, speech, organs of sense and action, their objects and prana (vital breath) does thereby sanctify the Universe, even if he happens to be a Chandala (low caste), but not the one who is averse (indifferent) to Thy Feet, even if he happens to be a high born Brahmin.

bhiitirnaama dvitiiyaadbhavati nanu manaH kalpitaM cha dvitiiyaM

tenaikyaabhyaasa shiiO hR^idayamiha yathaashakti buddhya nirundhyaam |
 maayaa viddhetu tasmin punarapi na tathaa bhaati maayaadhinaathaM
 tattvaaM bhaktyaa mahatyaa satatamanubhajanniisha bhiitiM vijahyaam || (3)

The thing that causes fear is, indeed, a mental projection of something different from one's own self. Hence, I shall, to the best of my ability, attempt to rein in this mental activity by conscious, intense practice of oneness with Thee. Nevertheless this attempt is often frustrated by the overwhelming power of Maya. Hence, O Lord, I shall gain victory over fear through constant meditation, with intense devotion, upon Thee, who is overlord of Maya itself.

bhakterutpatti vR^iddhii tava charaNajuShaaM sangamenaiva pumsaam
 aasaadye puNya bhaajaaM shriya iva jagati shriimataaM sangamena |
 tatsangO deva bhuyaan mama khalu satataM tanmukhaadunmiShadbhiH
 tvanmaahaatmya prakaraairbhavati cha sudR^iDhaa bhaktiruddhuuta paapaa || (4)

Association with Thy devotees leads to the birth of devotion as also its development, in those who have accumulated Punya by performance of good deeds in past lives, even as association with the prosperous leads one to prosperity. Therefore, O Lord, I pray for association with Thy devotees, so that, by constantly listening to their recounting of Thy glories, my devotion to Thee (which drives away all sins) may become firm too.

shreyO maargeShu bhaktaavadhika bahumatirjanmakarmaaNi bhuyO
 gaayan kshemaaNi naamaanyapi tadubhayataH pradrutaM pradrutaatmaa |
 udyaddhaasaH kadaachitkuhachidapi rudan kvaapi garjan pragaayan
 unmaadiiva pranR^ityannayi kuru karuNaaM lOkabaahyashchareyam || (5)

While following the path of devotion which I prefer (over other paths) for the attainment of salvation, I shall unremittingly recite Thy names, incarnations and sportive deeds, whereby my mind soon melts and leads me to behave as one possessed - sometimes weeping or roaring, singing loudly or dancing, and wander about without attachment to this world of objects. O Lord, may Thee in Thy infinite mercy, ordain me thus.

bhuutaanyetaani bhuutaatmakamapi sakalaM pakshimatsyaan mR^igaadiin
 martyaan mitraaNi shatruunapi yamitamatiH tvanmayaanyaanaamaani |
 tvatsevaayaaM hi siddhyenmama tava kR^ipayaa bhaktidaarDhyaM viraagaH
 tvattattvasyaavabOdho(a)pi cha bhuvanapate yatnabhedaM vinaiva || (6)

May I pay obeisance to the five primordial elements (Earth, Water, Fire, Air and Ether) and to the entire universe of objects, moving and stationary, embodied out of these elements, be they birds, fish, beasts, etc., or human beings, friends or foes, with a mind disciplined to the concept that all these are manifestations of Thine Own Self. O Lord of the Universe, is it not true that by service to Thee and out of Thy infinite mercy alone, without any other effort, I shall attain intense devotion to Thee, non-attachment (to material objects) and realisation of Thy ultimate truth?

nO muhyan kshuttR^iDaadyairbhavasaraNi bhavaistvanniliinaashayatvaat
 chintaasaatyashaalii nimiShalavamapi tvatpadaadaparakampaH |
 iShTaaniShTeShutuShTi vyasana virahitO maayikatvaavabOdhaat
 jyOtsnaabhistvannakhendOradhika shishiritenaatmanaa sanchareyam || (7)

With my mind absorbed in Thee, not being overwhelmed by bondage-induced feelings of hunger, thirst, etc., constantly engaged in Thy meditation, never deviating even for a fraction of a moment from Thy feet, overcoming feelings of joy and sorrow, respectively, in things pleasant and unpleasant through understanding and realising that these are born out of Maya or delusion, may I wander around with a mind well-cooled by the radiance emanating from Thy moon-like toe nails.

bhuuteShveShu tvadaikya smR^iti samadhigatau naadhikaarO(a)dhunaa chet
 tvatprema tvatkamaitrii jaDamatiShu kR^ipaa dviTsu bhuyyaadupekshaa |
 archaayaaM vaa samarchaa kutukamurutarashraddhayaa vardhataaM me
 tvatsamsevii tathaa(a)pi drutamupalabhate bhaktaOkOttamatvam || (8)

In case I am at present not mature enough to realise Thy oneness with these different elements, may I at least develop love towards Thee, friendliness towards Thy devotees, tolerance towards the dull-witted and ignorant and indifference towards enemies. Further may eagerness to worship Thy image with steady faith grow in me. Indeed one who serves Thee thus also soon reaches a position of superiority among Thy devotees.

aavR^itya tvatsvaruupaM kshiti jala marudaadyaatmanaa vikshipantii
jiivaan bhuuyiShThakarmaavali vivasha gatiin duHkhajaale kshipantii |
tvanmaayaa maa(a)bhibuunmaamayi bhuvanapate kalpate tatprashaantyai
tvatpaade bhaktirevetyavadadaya vibhO siddhayOgii prabuddhaH || (9)

O Lord of the Universe, may Thou save me from being overpowered by Thy Maya (delusive power) which conceals Thy true nature and projects this world made up of the five elements (Earth, Water, Fire, Air, Ether) and consigns all creatures to the web of sufferings caused by their past actions. As the Sage Prabuddha did tell Videha, worship of Thy Lotus Feet alone can conquer that Maya.

duHkhaanyaalOkya jantuShvalamudita vivekO(a)hamaachaaryavaryaat
labdhvaa tvadruapatattvaM guNa charita kathaadyudbhavadbhakti bhuumaa |
maayaamenaam taritvaa paramasukhamaye tvatpade mOditahe
tasyaayaM puurvarangaH pavanapurapate naashayaasheSharOgaan || (10)

Having acquired discrimination (between the real and unreal) through observation of the sufferings of all creatures, I may gain knowledge of Thy true nature from a great preceptor, and by means of intense devotion generated by my constantly listening to the accounts of Thy glories and deeds, I shall cross the (ocean of) Maya and experience supreme bliss at Thy Feet. However this is but a preliminary step to the attainment of devotional love towards Thee. O Lord of Guruvayur, may Thou deign to destroy all my afflictions.

Dasakam: 92 - Bhakti with Karma

vedaiH sarvaani karmaaNyaphala para tayaa varNitaaniiti buddhvaa
taani tvayarpitaanyeva hi samanucharanyaani naiShkarmyamiisha |
maa bhuudvedairniShiddhe kuhachidapi manaHkarmavaachaaM pravR^ittiH
durvarjaM chedavaaptaM tadapi khalu bhavatyarpaye chitprakaashe || (1)

While prescribing rituals for the attainment of various ends, the Vedas expect these to be performed without attachment to, or in expectation (anticipation) of, their results, which are essentially ephemeral. By dedicating these actions to Thee alone, I shall save myself from the bondage of their results. I shall try to avoid performing, by thought, word or deed, any deed forbidden by the Vedas. But, if by inadvertence or compulsion, I happen to perform any such deed, I dedicate these also to Thee, the very light of consciousness.

yastvanyaH karmayOgastava bhajanamayastatra chaabhiShTamuurtim
hR^idyaaM satvaikaruupaaM dR^iShadi hR^idi mR^idi kvaapi vaa bhaavayitvaa |
puShpaigandhairnivedyairapi cha virachitaiH shaktiO bhaktipuutaiH
nityam varyaam saparyaam vidadhadayi vibhO tvatprasaadam bhajeyam || (2)

In worshipping Thee in modes other than those laid down in the Vedas, too, I shall visualise Thee in Thy pure satvik mode dear to me, in an image made out of stone, clay or other authorised substance, or in my heart alone, and do this regularly by offering to Thee flowers, incense and food stuffs, to the extent of my affordability, and purified by devotion. May I, O Lord, thereby attain Thy Grace.

striishuudraastvatkathaadi shravaNavirahitaa aasataaM te dayaarhaaH
tvatpaadaasannayaataan dvijakulajanuShOhanta shOchaamyashaantaan |
vR^ittyartham te yajantO bahukathitamapi tvaamanaakarNayantO
dR^iptaa vidyaabhijaatyaiH kimu na vidadhate taadR^isham maa kR^ithaa maam || (3)

O Supreme Lord! When Thy grace illumines the functioning of this world, where is the dearth of preceptors from whom one can learn several valuable lessons and imbibe many noble qualities. Thus, we learn the quality of forbearance from mother Earth, which remains unaffected by all abuses to which it is subjected; the virtue of nonattachment from the Wind, which stays unaffected by the myriad objects it comes into contact with; and the fact of all-pervasiveness of the self or soul, and its freedom from taint, from Space which is all pervasive and taintless.

paapO(a)yaM kR^iShNa raametyabhilapati nijaM guuhituM dushcharitraM
nirlajjasyaasya vaachaa bahutara kathaniiyaani me vighnitaani |
bhraataa me vandhyashiilO bhajati kila sadaa viShNumitthaM budhaamste
nindantiyuchchairhasanti tvayinihitamatiimstaadR^ishaM maakR^ithaa maam || (4)

From Water, one imbibes the importance of being sweet and pure (in oneself) and purifying (others); from Fire, the capacity of remaining unaffected by all that one consumes, and also realisation that the self exists in all beings, including oneself, even as the fire exists (incipiently) in all forms of timber. From the Moon, which itself remains unchanged despite the waxing and waning of its phases, one learns that growth and decay affect only the body, not the soul. Further, through Thy grace, one learns that the self or soul, which, though apparently different in different bodies, is, in truth, one, from the Sun, which is ever one, even while appearing to be different in reflections in different media like water, mirrors, etc.

shvetachChaayaM kR^ite tvaaM munivaravapuShaM priiNayante tapObhiH
tretaayaaM sruksruvaadyankita maruNatanuM yaj~naruupaM yajante |
sevante tantramaargairvilasadarigadaM dvaapare shyaamalaangam
niilaM sankiirtanaadyairiha kalisamaye maanuShaastvaam bhajante || (5)

From the Dove, which perishes while trying to save its loved ones from the hunter, may I learn the lesson of not courting destruction through excessive affection. Like the Python, which eats only what, by chance, comes its way, let me strive to be content with what I get and starve otherwise. The Ocean, deep and serene, teaches me to be calm and unfathomable. May I learn to resist the blandishments of the fair sex, etc. from the Moth, which, being attracted by the fire, falls into it and perishes. From the Bee, which has the capacity of sucking the honey only, may I learn to partake of the essence of things without courting disaster by accumulating wealth.

sO(a)yaM kaaleya kaalO jayati muraripO yatra sankiirtanaadyaiH
niryatnaireva margairkhalida na chiraat tvatprasaadaM bhajante |
jaataastretaa kR^itaadau api hi kila kalau sambhavaM kaamayante
daivaattatraiva jaataan viShaya viSharasairmaa vibhO va~nchayaasmaan || (6)

O Lord ! May I not be captivated by attractive women, unlike the male elephant that gets caught with the help of cow elephants. May I not hoard wealth, which is likely to be snatched by others, even as honey stored by the Honey-bee is, by the honeygatherers. May I avoid being enticed by sweet words, unlike the deer which is charmed by vulgar music. Unlike the fish that falls to the bait, let me eschew craving for food. Like the courtesan Pingala, may I enjoy sound, undisturbed sleep free from desire or care. May Thou save me from assault due to possession of valuables, in the manner of the Kurara Bird, being attacked by other birds in order to snatch the meat from its mouth.

bhaktaastaavatkala syurdramila bhuvu tatO bhuurishastatrachOchchaiH
kaaveriim taamraparNiimanu kila kR^itamaalaaM cha puNyaam pratiichiim |
haa maamapyetadantarbhavamapi cha vibhO ki~nchida~nchadrasaM tvayi
aashaapaashairnibadhya bhramaya na bhagavan puuraya tvanniShevaam || (7)

May I, like the infant, live in happiness, unalloyed by pride. May I roam about in solitude, free from the noise and bustle of company, just as the solitary bangle on the maiden's wrist. With my mind engrossed in Thee, let me be oblivious to the external world even as a blacksmith engaged in making arrows is (oblivious) of the royal procession passing by. Like the snake, which makes its abode in rat-holes, may I live in houses built by others.

dR^iShTvaa dharmadruhaM taM kalimapakaruNaM praa~Nmahiikshit pariikshit
hantuM vyaakR^iShTa khaDgO(a)pi na vinihatavaan saaravedii guNaamshaat |
tvatsevaadyaashu siddhyedasadiha na tathaa tvatpare chaiSha bhiiruH

yattupraageva rOgaadibhirapaharate tatra haa shikshayainam || (8)

From the spider, which, after spinning its web out of threads emanating from its body, later draws the thread into itself, may I realise that Thou dost, at the time of Pralaya (cosmic deluge), absorb into Thyself, the universe created out of Thee. From the beetle, I learn that constant meditation upon Thee begets Thy form. Above all, this human body which is full of filth and which gets reduced to ashes (after death) becomes the best of preceptors, inasmuch as, on serious reflection, it brings about discrimination between the self and non-self, and renunciation, especially of this body of mine, afflicted as it is by multifarious illnesses.

{Note: As many as 24 preceptors and the lessons learnt from each one of them - some of these to be emulated, and some to be eschewed or avoided - all drawn from the world about us, have been enumerated in verses 3 to 8.)

gangaa giitaa cha gaayatryapi cha tulasikaa gOpikaa chandanaM tat
saalagraamaabhi puujaa parapuruSha tathaikaadashii naamavarNaaH |
etaanyaShTaapyayatnaanyayi kalisamaye tvatprasaada pravR^iddhyaa
kshipraM mukti pradaaniityabhidadhuH R^iShayasteShu maam sajjayethaaH || (9)

*Sages have declared that, in Kali Yuga, eight deeds - * bathing in river Ganges; * study of Bhagavad Gita; * recitaion of Gayatri Mantra; * offer of Tulasi leaf (balsam); * offer of scented clay, Gopika Chandana; * worship of Saligrama (stone image); * fasting on Ekadasi (elevent day of each fortnight); and * chanting of Thy holy names (even if done without understanding their meanings) - all of which need little effort, lead to swift liberation through propitiating Thee. O Lord! May Thou cause me to practice these with sincerity.*

devarShiiNaaM pitR^INaamapi cha punarR^iNii kinkarO vaa sa bhuuman
yO(a)sau sarvaatmanaa tvaaM sharaNamupagataH sarvakR^ityaani hitvaa |
tasyOtpannaM vikarmaapyakhilamapanudasyeva chittasthitastvam
tanme paapOttataapaan pavanapurapate rundhi bhaktiM praNiiyaaH || (10)

One who takes refuge in Thee, heart and soul, eschewing all egocentric activities, thereby, discharges his debts to the gods, sages and the manes (of departed ancestors), because Thou dost reside in the heart of such a one and neutralise the consequences of his past deeds, including the evil and prohibited ones. May Thou, O Guruvayurappa, deign to wipe away the distress caused by my past sinful deeds and engender devotion to Thee in me.

Dasakam: 93 - Lessons from the 25 Gurus

bandhusnehaM vijahyaaM tava hi karuNayaa tvayyupaaveshitaatmaa
sarvaM tyaktvaa chareyaM sakalamapi jagadvikshya maayaavilaasam |
naanaatvaad bhraantijanyaat sati khalu guNadOShaavabOdhe vidhirvaa
vyaasedhO vaa kathaM tau tvayi nihitamaterviitavaiShamyabuddheH || (1)

Concentrating my mind upon Thee through Thy grace alone, and realising that this universe and everything therein are but projections or manifestations of Thy Maya (delusive power), I shall be able to renounce all attachments and freely wander about without a care. Scriptural do's and don'ts apply only to those in whose mind discrimination or the concept of duality between good and evil prevails, but not to one whose mind is engrossed in Thee and thereby transcends such notions.

kshuttR^iShNaalOpamaatre satatakR^itadhiyO jantavaH santyanantaa -
stebhyO vij~naanavattvaat puruSha iha varastajjanirdurlabhaiva |
tatraapyaatmaa(a)(a)tmanaH syaatsuhR^idapi cha ripuryastvayi nyastachetaa -
staapOchChitterupaayaM smarati sa hi suhR^it svaatmavairii tatO(a)nyaH || (2)

The faculty of discrimination makes the human being superior to all other creatures, which are intent only on satisfying their animal needs such as hunger, thirst, etc. Hence, a human birth is indeed rare and difficult to get. However, a human being is at once, his own friend and enemy too. One who, with his mind absorbed in Thee strives for spiritual emancipation, is his own friend; anyone else is his own enemy.

tvatkaarUNye pravR^itte ka iva na hi gururIOkavR^itte(a)pi bhuuman

sarvaakraantaa(a)pi bhuumirnahi chalati tatassatkshamaaM shikshayeyam |
gR^ihNiiyaamiisha tattadvishayaparichaye(a)pyaprasaktiM samiiraat
vyaaptatvaM chaatmanO me gaganaguruvashaadbhaatu nirlepataa cha || (3)

O Supreme Lord! When Thy grace illumines the functioning of this world, where is the dearth of preceptors from whom one can learn several valuable lessons and imbibe many noble qualities. Thus, we learn the quality of forbearance from mother Earth, which remains unaffected by all abuses to which it is subjected; the virtue of non-attachment from the Wind, which stays unaffected by the myriad objects it comes into contact with; and the fact of all-pervasiveness of the self or soul, and its freedom from taint, from Space which is all pervasive and taintless.

svachChaH syaaM paavanO(a)haM madhura udakavadvahnivanmaa sma gR^ihNaaM
sarvaanniinO(a)pi dOShaM taruShu tamiva maaM sarvabhuteShvaveyaam |
puShTirnaShTiH kalaanaaM shashina iva tanOrnaatmanO(a)stiiti vidyaaM
tOyaadivastamaartaanDavadapi cha tanuShvekataaM tvatprasaadaat || (4)

From Water, one imbibes the importance of being sweet and pure (in oneself) and purifying (others); from Fire, the capacity of remaining unaffected by all that one consumes, and also realisation that the self exists in all beings, including oneself, even as the fire exists (incipiently) in all forms of timber. From the Moon, which itself remains unchanged despite the waxing and waning of its phases, one learns that growth and decay affect only the body, not the soul. Further, through Thy grace, one learns that the self or soul, which, though apparently different in different bodies, is, in truth, one, from the Sun, which is ever one, even while appearing to be different in reflections in different media like water, mirrors, etc.

snehaadvyaadhaasta putra vyasanamR^ita kapOtaayitO maa sma bhuvam
praaptaM praashnan saheya kshudhamapi shayuvat sindhuvatsyaamagaadhaH |
maapaptaM yOShidaadau shikhini shalabhavat bhR^ingavatsaarabhaagii
bhuyyaasaM kintu tadvaddhanachayanavashaanmaa(a)hamiisha praNesham || (5)

From the Dove, which perishes while trying to save its loved ones from the hunter, may I learn the lesson of not courting destruction through excessive affection. Like the Python, which eats only what, by chance, comes its way, let me strive to be content with what I get and starve otherwise. The Ocean, deep and serene, teaches me to be calm and unfathomable. May I learn to resist the blandishments of the fair sex, etc. from the Moth, which, being attracted by the fire, falls into it and perishes. From the Bee, which has the capacity of sucking the honey only, may I learn to partake of the essence of things without courting disaster by accumulating wealth.

maa badhyaasaM taruNyaa gaja iva vashayaa naarjayeyaM dhanaughaM
hartaa(a)nyastaM hi maadhvii hara iva mR^igavanmaa muhaM graamyagiitaiH |
naatyaasajjeya bhOjye jhaSha iva baDishe pingalaavanniraashaH
supyaaM bhartavya yOgaat kurara iva vibhO saamiShO(a)nyairna hanyai || (6)

O Lord! May I not be captivated by attractive women, unlike the male elephant that gets caught with the help of cow elephants. May I not hoard wealth, which is likely to be snatched by others, even as honey stored by the Honey-bee is, by the honey-gatherers. May I avoid being enticed by sweet words, unlike the deer which is charmed by vulgar music. Unlike the fish that falls to the bait, let me eschew craving for food. Like the courtesan Pingala, may I enjoy sound, undisturbed sleep free from desire or care. May Thou save me from assault due to possession of valuables, in the manner of the Kurara Bird, being attacked by other birds in order to snatch the meat from its mouth.

varteya tyaktamaanaH sukhamati shishuvannissahaayashchareyaM
kanyaayaa ekasheShO valaya iva vibhO varjitaanyOnyaghOShaH |
tvachchittO naavabudhyai paramiShukR^idiva kshmaabhR^idaayaana ghOShaM
geheShvanya praNiiteShvahiriva nivasaanyundurOrmandireShu || (7)

May I, like the infant, live in happiness, unalloyed by pride. May I roam about in solitude, free from the noise and bustle of company, just as the solitary bangle on the maiden's wrist. With my mind engrossed in Thee, let me be oblivious to the

external world even as a blacksmith engaged in making arrows is (oblivious) of the royal procession passing by. Like the snake, which makes its abode in rat-holes, may I live in houses built by others.

tvayyeva tvatkR^itaM taM kshapayasi jagadityuurNa naabhaatpratiiyaaM
tvachchintaa tvatsvaruupaM kuruta iti dR^iDhaM shikshaye peshakaaraat |
viDbhasmaatmaa cha dehO bhavati guruvarO yO vivekaM viraktiM
dhatte sanchintyamaanO mama tu bahurujaa piiDitO(a)yaM visheShaata || (8)

From the spider, which, after spinning its web out of threads emanating from its body, later draws the thread into itself, may I realise that Thou dost, at the time of Pralaya (cosmic deluge), absorb into Thyself, the universe created out of Thee. From the beetle, I learn that constant meditation upon Thee begets Thy form. Above all, this human body which is full of filth and which gets reduced to ashes (after death) becomes the best of preceptors, inasmuch as, on serious reflection, it brings about discrimination between the self and non-self, and renunciation, especially of this body of mine, afflicted as it is by multifarious illnesses. {Note: As many as 24 preceptors and the lessons learnt from each one of them - some of these to be emulated, and some to be eschewed or avoided - all drawn from the world about us, have been enumerated in verses 3 to 8.}

hii hii me dehamOhaM tyaja pavanapuraadhiisha yatperamahetOH
gehe vitte kalatraadiShu cha vivashitaastvatpadaM vismaranti |
sO(a)yaM vahneH shunO vaa paramiha parataH saamprataM chaakshikarNa
tvagjihvaadyaa vikarShantyavashamata itaH kO(a)pi na tvatpadaabje || (9)

O Lord of Guruvayur! May Thou rid me of infatuation for this body of mine, due to love of which, folks develop bonds of various kinds to one's relations, material possessions, etc. and forget Thy Lotus-Feet. This body becomes food to fire, dogs, etc. after death, while, when alive, the sense organs (eyes, ears, skin and tongue) drag the human being hither and thither, back and forth, towards their objects, with none to turn him towards Thee.

durvaarO dehamOhO yadi punaradhunaa tarhi nishsheSharOgaan
hR^itvaa bhaktiM draDhiShThaaM kuru tava padapankeruhe pankajaaksha |
nuunaM naanaabhavaante samadhigatamimaM muktidaM vipradehaM
kshudre haa hanta maa maa kshipa viShayarase paahi maaM maarutesha || (10)

O Lotus-eyed Lord! In case it is not possible to remove my infatuation with this body immediately, may Thou dispel all my afflictions and engender in me intense devotion to Thee. May Thou not consign this body to trivial worldly pleasures. Indeed, birth as a Brahmana has been attained by me after many lives, and this body, if properly used, can be the vehicle for attainment of liberation. O Lord! May Thou save and protect me.

Dasakam: 94 - Means of Enlightenment

shuddhaa niShkaamadharmaiH pravaraagurugiraa tatsvaruupaM paraM te
shuddhaM dehendriyaadi vyapagatamakhila vyaaptamaavedayante |
naanaatva sthaulya kaarshyaadi tu guNaja vapuH sangatO(a)dhyasitaM te
vahnerdaaruprabhedeShvivamahadaNutaa diiptataa shaantataadi || (1)

The Supreme, all-pervasive, pure and immaculate (untainted by Maya) aspect of the Lord, which is distinct from the body, sense organs etc, is realised by those who, with minds cleansed by unmotivated and disinterested actions, receive advice and guidance from the best of preceptors. Attributes such as stoutness, thinness, diversity, subtlety etc, are superimpositions on Thee, the Supreme Brahman, arising out of association with the three Gunas (inherent nature or qualities) namely, Satthva, Rajas and Tamas, similar to descriptions of fire as big, small, bright or dim, according to the nature of the wood that is being burnt.

aachaaryaakhyaadhara sthaaraNi samanumilachChiShya ruupOttaraara -
NyaavedhOdbhaasitena sphuTatara paribOdhaagninaa dahyamaane |
karmaaliivaasanaa tatkr^ita tanubhuvana bhraanti kaantaara puure
daahyaabhaavena vidyaashikhini cha virate tvanmayii khalvavasthaa || (2)

The fire of clear knowledge, produced by rubbing the lower fire-stick (preceptor) against the upper one (disciple) consumes the forest of delusions and misconceptions caused by one's past deeds and tendencies and the resultant attachments to one's body, kith and kin, possessions, etc. Eventually, on completion of the burning through exhaustion of the fuel, the flame of knowledge dies down, and total unification with the Supreme Brahman ensues.

evaM tvat praaptitO(a)nyO na hi khalu nikhilakleshahaanerupaayO
naikaantaatyantikaaste kR^iShivadagada ShaaTguNyaShaTkarmayOgaaH |
durvaikalyairakalyaa api nigamapathaa statphalaanyapyavaaptaa
mattaastvaaM vismarantaH prasajati patane yaantyanantaan viShaadaan || (3)

Total dissolution (merger) in Thee is the sole and unique means for the annihilation of distress and sorrows. Other means, such as cultivation of crops, imbibing of medicines, six-fold tactics adopted by kings for dealing with enemies, the six karmas (enjoined on a Brahmana by Manusmriti), or the eight-limbed Yoga (of Patanjali), are not quite effective in eradicating these, nor in preventing their recurrence. The rituals prescribed in the Vedas are hard to perform or practice, due to unavoidable and insurmountable obstacles and inadequacies, such as, lack of time, constraints on resources, capacity of the performer, etc. Indeed, one who manages to perform these successfully, and get results, often becomes proud of his achievement and forgets Thee, which brings about his decline and endless misery.

tvallOkaadanyaLOkaH kvanu bhayarahitO yatparaardhadvayaante
tvadbhiitaH satyalOke(a)pi na sukhavasatiH padmabhuuH padmanaabha |
evaM bhaave tvadharmajita bahutamasaaM kaa kathaa naarakaaNaaM
tanme tvaM Chindhi bandhaM varada kR^iPaNabandhO kR^iPaapuura sindhO || (4)

O Padmanabha! Where indeed, is there any world other than Vaikuntha, which is free from fear? Even Brahma feels insecure in Satyaloka due to fear of being engulfed in Thee in the form of Time at the end of the cycle of creation and dissolution. What then to speak of mere humans passing through the trials and tribulations of Hell in this world itself, as the outcome of the sins accumulated by their heinous and evil deeds? May Thou, O Bestower of Boons, Friend of the miserable, and Ocean of Compassion, deign to sever all my bonds.

yaatharthyaat tvanmayasyaiva hi mama na vibhO vastutO bandhamOkshau
maayaa vidyaa tanubhyaaM tava tu virachitau svapna bOdhOpama tau |
baddhe jiiivadvimuktiM gatavati cha bhidaa taavatii taavadekO
bhunkte dehadrumasthO viShayaphalarasaan naaparO nirvyathaatamaa || (5)

In truth and essence, I am a part of Thyself and, hence, I am neither "bound" nor "liberated". Concepts of bondage and emancipation are delusions created by Thy subtle powers of Maya and Knowledge, in the same way as the (imaginary) distinction between the "dream" and "waking" states. The only difference between these two is that the one who is bound experiences the joys and sorrows resulting from indulgence in worldly pursuits, while the jeevan-mukta (liberated one), having been purged of all desires, is free from such sorrows and sufferings.

jiiivanmuktatvamevaM vidhamiti vachasaa kiM phalaM duuraduure
tannaamaashuddhabuddherna cha laghu manasaH shOdhanaM bhaktitO(a)nyat |
tanme viShNO kR^iShiiShThaastvayi kR^iSakasakalaprarpaaNaM bhaktibhaaraM
yena syaam mankshu ki~nchid gurvachana milat tvatprabOdhastvadaatamaa || (6)

For one of sullied intellect, description of the liberated state as "this" or "that" carries neither meaning nor conviction. Nothing else but devotion to Thee purifies the mind. O all-pervasive Lord! May Thou, therefore, foster in me intense devotion characterized by total surrender to Thee, whereby I may soon attain identification with Thee, with a little help, instruction and advice from a preceptor.

shabda brahmaNyapiiha prayatitamanasastvaaM na jaananti kechit
kaShTaM vandhya shramaaste chirataramiha gaaM bibhrate niShprasuutim |
yasyaaM vishvaabhiraamaaH sakalamalaharaa divyaliilaavataaraaH
sachchitsaandraM cha ruupaM tava na nigaditaM taaM na vaachaM bhriyaasam || (7)

People who are totally engrossed in scriptural rituals (futile and sterile pursuits as these are) neither know (nor even try to know) Thee. They are alas, no different from one who rears a cow that is incapable of bearing a calf. May I never utter any word that does not recount Thy glorious incarnations, charming, sportive activities that delight the listeners and purge the mind of impurities, and Thy form which is pure Existence-Consciousness-Bliss.

yO yaavaan yaadR^ishO vaa tvamiti kimapi naivaavagachChaami bhuuman
evaM chaananya bhaavastvadanu bhajanamevaadriye chaidyavairin |
tvallingaanaaM tvadanghri priyajanasadadaaM darshanasparshanaadiH
bhuyyaanme tvatprapuujaa nati nuti guNa karmaanu kiirtyaadarO(a)pi || (8)

O Omnipresent One, Emancipator of Shishupala (despite his constant and repetitive vilification of Thee)! Even though I am ignorant of Thy true nature, Thy glories etc, I shall, with single-minded devotion, incessantly engage myself in service to Thee. May I be blessed with opportunities of seeing, touching the feet (and so on) of Thy images, and contact with conclaves of Thy devotees, as also indulge in Thy worship and adoration, prostration at Thy feet, and continuous chanting of hymns on Thy virtues, glories and deeds.

yadyallabhyeta tattattava samupahR^itaM deva daasO(a)smi te(a)haM
tvadgehOnmaarjanaadyaM bhavatu mama muhuH karma nirmaayameva |
suuryaagni braahmaNaatmaadiShu lasita chaturbaahumaaraadhaye tvaam
tvatpremaardratvaruupO mama satatamabhiShyandataaM bhaktiyOgaH || (9)

O Self-Effulgent One! I am Thy slave. I dedicate to Thee all that I may get. Let me be unostentatiously engaged in service to Thee, such as, cleaning of Thy abodes (temples), and the like. I worship Thy resplendent four-armed form in the Sun, the holy Fire, the Brahmana, etc. May I, forever, practise devotion to Thee in the form of melting of the heart in a torrential flow of love for Thee.

aikyaM te daana hOma vrata niyama tapassaankhyayOgairduraapaM
tvatsangenaiva gOPYaH kila sukR^ititamaaH praapuraanandasaandram |
bhakteShvanyeShu bhuyyassvapi bahumanuShe bhaktimeva tvamaasaaM
tanme tvadbhaktimeva draDhaya hara gadaan kR^iShNa vaataalayasha || (10)

The Gopis (milkmaids inhabiting Brindavan) were truly blessed, in that, by their whole-hearted devotion, they attained supreme bliss and one-ness with Thee, which is unattainable by other means, such as, charity, sacrifice, penance, austerities, etc or the methods prescribed in the Sankhya and Yoga systems (of philosophy). Amongst Thy innumerable devotees, the Gopis occupy a unique position and esteem in Thine eyes. O Krishna, Lord of Guruvayur! May Thou strengthen my devotion to Thee and cure all my ailments.

Dasakam: 95 - Dhyana Yoga

aadau hairaNyagarbhiiM tanumavikala jiivaatmikaamaasthitastvaM
jiiivatvaM praapya maayaaguNagaNakhachitO vartase vishvayOne |
tatrOdvR^iddhena sattvena tu guNayugalaM bhaktibhaavaM gatena
Chittvaa sattvaM cha hitvaa punaranupahitO vartitaahe tvameva || (1)

O Lord, the very source and root cause of the universe! At the commencement of creation, Thou didst abide in the form of Hiranyagarbha (Brahman or Vishnu, born out of a golden egg), adumbrating within Thyself the massed collection of all undifferentiated, subtle, individual souls. Later these evolved into myriad separate and individual entities, on being infused with the three Gunas (natural qualities, attributes or characteristics) - Sattva, Rajas, and Tamas, sprung out of Maya (delusion). Out of these, Sattva (goodness, virtuousness) develops and manifests as devotion, overpowering and eliminating the other two, Rajas and Tamas, in the process. In due course, when Sattva effaces itself and fades away, the individual soul (jeeva), myself being one, attains the state of identity with Thee, unencumbered by Maya-induced burdens and adjuncts.

sattvOnmeShaata kadaachit khalu viShayarase dOShabOdhepi bhuuman
bhuyyO(a)pyeShu pravR^ittiH satamasi rajasi prOdhate durnivaaraa |

chittaM taavat guNaashcha grathitamiha mithastaani sarvaani rOddhuM
turye tvayyekabhaktiH sharaNamiti bhavaan hamsaruupii nyagaadiit || (2)

O Omnipotent One! Even when Sattva Guna holds sway, at times, owing to the ascendancy of Rajas and Tamas (energy, passion, aggressiveness, sloth, ignorance and the like), despite being conscious of the perniciousness of worldly pursuits, the attraction of such activities becomes irresistible, on account of the intermeshing of the mind with the three Gunas. On such occasions, the sole means of resisting such pulls and firming up the mind is to resort to Thee in the "fourth state" (beyond the three states of wakefulness, dream and deep slumber) which is identical with Thee. This indeed was the advice vouchsafed by Thee to Sages, Sanaka and his brothers, assuming the form of a Swan, (which signifies whiteness, purity and wisdom).

santi shreyaamsi bhuuyaamsyapi ruchibhidayaa karmiNaaM nirmitaani
kshudraanandaashcha saantaa bahuvidhagatayaH kR^iShNa tebhYO bhaveyuH |
tvaM chaachakhyaatha sakhye nanu mahitatamaaM shreyasaaM bhaktimekaaM
tvadbhaktyaananda tulyaH khalu viShaya juShaaM sammadaH kena vaa syaat || (3)

For action-oriented (ritual-minded) individuals, several means of fulfillment have been enjoined, suited to their different tastes and preferences, most of which, however, yield only trivial joys and ephemeral results. As Thou firmly declared to Thy friend, Uddhava, devotion to Thee is the most efficacious means (superior to all others) for attaining lasting happiness. Indeed, for the worldly, can there be any Bliss to equal that flowing from devotion to Thee?

tvadbhaktyaa tuShTabudbeH sukhamiha charatO vichyutaashasya chaashaaH
sarvaaH syuH saukhyamayyaH salilakuharagasyeva tOyaikamayyaH |
sO(a)yaM khalvindraIOkaM kamalajabhavanaM yOgasiddhiishcha hR^idyaaH
naakaankshatyetadaastaaM svayamanupatite mOkshasaukhye(a)pyanihaH || (4)

The devotee who is content with devotion to Thee, and roams about happily everywhere, being rid of all desires, finds nothing but joy all round, similar to the animal living in the depth of the ocean seeing only water all round. Such a devotee craves not for Indraloka (heaven), Satyaloka (abode of Brahma) nor Yogic accomplishments, so much so, that he has no desire even for the bliss of salvation (Moksha) which comes to him unsought.

tvadbhaktO baadhyaamaanO(a)pi cha viShayarasairindriyaashaantihetOH
bhaktyaivaakramyamaaNaiH punarapi khalu tairdurbalairnaabhijayyaH |
saptaarchirdiipitaarchirdahati kila yathaa bhuuridaaru prapa~nchaM
tvadbhaktyOghe tathaiva pradahati duritaM durmadaH kvendriyaaNaam || (5)

Thy devotee who is, momentarily, overcome by the pull of worldly pleasures owing to the restlessness (due to non-fulfillment of desires) of his sense organs, soon, however, becomes invincible by them due to their having been debilitated by the onslaught of devotion. When, like huge quantities of wood (fuel) being consumed by a blazing fire, all his sins and sinful tendencies are burnt away by intense devotion, can the sense organs wield their influence?

chittaardriibhaavamuchchairvapuShi cha pulakaM harShabaaShpaM cha hitvaa
chittaM shudhyetkathaM vaa kimu bahutapasaa vidyayaa viitabhakteH |
tvadgaathaasvaada siddhaa~njana satata mariimR^ijyamaanO(a)yamaatmaa
chakshurvattattvasuukshmaM bhajati na tu tathaa(a)bhystayaa tarkakOTyaa || (6)

How can one's mind attain purity except through the melting of the heart, thrill all over the body and flow of tears of ecstasy (all being indicative of the depth of devotional love) ? This certainly does not come about through great learning or austerities, to one who is devoid of devotion. When the soul is purified by being incessantly washed by the divine collyrium in the form of imbibing the stories of Thy glorious deeds, it is able to realise the inner truth, just as the visual clarity gained by the application of (medicinal) collyrium to the eyes. Such a result can never ensue by the study of Tarkasastra, multiple argumentation, etc.

dhyaanaM te shiilayeyaM samatanu sukha baddhaasanO naasikaagra
nyastaakshaH puurakaadyairjitapavanapathashchittapadmaM tvavaa~ncham |
uurdhvaagraM bhaavayitvaa ravividhushikhinaH sanvichintyOpariShTaat

tatrasthaM bhaavaye tvaam sajalajaladhara shyaamalaM kOmalaangam || (7)

I shall practice meditation upon Thee with my body held erect, firmly seated in a comfortable posture, fixing the gaze of my eyes on the tip of the nose, controlling and regulating the breath by the three-stepped Pranayama (Puraka or inhalation of breath through the left nostril, Kumbhaka or retention of the in-drawn breath with both nostrils closed, and Rechaka or exhalation through the right nostril, the mouth being kept shut throughout), conceiving the naturally down-facing lotus of the heart in an up-turned mode, visualising the Sun, Moon and fire as seated above it, and above all these, Thy charming form, dark-blue complexioned as a moisture-laden cloud.

aanilashlakshNa kesham jvalitamakararatkuNDalaM mandahaasa
syandaadraM kaustubhashrii parigata vanamaalOruhaaraabhiraamam |
shriivatsaankaM subaahuM mR^idulasadudaraM kaanchanachChaayachelaM
chaarusnigdHOrumambhOruhalalita padaM bhaavaye(a)haM bhavantam || (8)

*I shall meditate upon Thee, possessing the features or attributes of: * glossy, dark-blue tresses; * charmingly resplendent fish-shaped ear-ornaments; * a gentle smile on Thy lips, moist with compassion; * bedecked in garlands of wild flowers and pearly necklaces, all illumined by the radiance of the Kaustubha jewel; * the stamp of the Srivatsa mark on the chest; * beautiful, well-shaped arms; * soft, lustrous abdomen; * a golden-hued, silken robe round the waist; * lovely, fleshy thighs; * charming, tender, lotus-like feet. Note: This verse, verily, the piece-de-resistance of this Dasakam, sets out an encapsulated head-to-foot description of the Lord's form, which is eminently suitable for meditation. Being set to the Sragdhara metre, one of the most balanced and easy-flowing of several metres employed in this work, this verse is easy to memorise and equally easy to recall for chanting. Repeated chanting of this verse, preferably, in the silence of the heart, facilitates concentration of the mind on the Lord's complete form, by visualising the ten features or attributes sequentially in the mind's eye, and effectively stills the mind and bars the entry of all mundane thoughts and images into it.*

sarvaangeShvanga rangatkutukamitimuhrdhaarayanniisha chittaM
tatraapyekatra yu~nje vadanasarasije sundare mandahaase |
tatraaliinaM tu chetaH paramasukhachidadvaitaruupe vitanvan
anyannO chintayeyaM muhuriti samupaaruuDhayOgO bhavayam || (9)

O beloved Lord! With my mind ranging over and over again with increasing zeal on Thy several limbs and eventually fixing it on Thy gently-smiling, charming lotus-like face, I shall dissolve my mind in the non-dual Supreme Consciousness-Bliss (Brahman) and banish all other thoughts from it. By constant practice, I shall thereby attain the steadfast, advanced state of one-ness with Thee.

itthaM tvaddhyaanayOge sati punaraNimaadyaShTa samsiddhayastaaH
duurashrutyaadayO(a)pi hyahamahamikayaa sampateyurmuraare |
tvatsampraaptau vilambaavahamakhilamidaM naadriye kaamaye(a)haM
tvaamevaanandapuuraNaM pavanapurapate paahi maaM sarvataapaat || (10)

O destroyer of Mura! On my attaining in this manner, the state of concentrated devotion to Thee, the eight Siddhies (superhuman powers or faculties) shall vie with one another in approaching me, even from far off; they shall, however, merely delay my union with Thee and, hence, I shall ignore them. I long only for Thee, with plenitude of Bliss. O Lord of Guruvayur! May Thou save me from all afflictions.

Dasakam: 96 - Glories of the Lord

tvaM hi brahmaiva saakshaat paramurumahimannaksharaaNaaamakaaraH
taarO mantreShu raaj~naaM manurasi muniShu tvaM bhR^igurnaaraadO(a)pi |
prahlaadO daanavaanaaM pashuShucha surabhiH pakshiNaaM vainateyO
naagaanaamasyanantaH surasaridapi cha srOtasaaM vishvamuurte || (1)

O Lord of Infinite Glory, verily, the Universe! Thou art indeed the Supreme Brahman. Among letters, Thou art the letter "A"; among Mantras, the Pranava or OM; among Kings, Swayambhuva Manu; among Sages, Bhrigu (Brahmsrishi) and Narada

(Devarishi); Prahlada among the demons; Kamadhenu among cows (animals); and Garuda among birds. Thou art, beside, Ananta among serpents and the Ganga among rivers.

brahmaNyaanaaM balistvaM kratuShucha japayaj~nO(a)si viireShu paarthO
bhaktaanaamuddhavastvaM balamasi balinaaM dhaama tejasvinaaM tvam |
naastyantastvad vibhuutervikasadatishayaM vastu sarvaM tvameva
tvaM jivastvaM pradhaanaM yadiha bhavadR^ite tanna ki~nchit prapa~nche || (2)

Thou art Mahabali among devotees of holy men (Brahmins); among Sacrifices, Thou art Japayagna; Partha (Arjuna) among heroes (warriors); and Uddhava among Thy devotees. Thou art the might of the mighty and lustre of the lustrous. There is no end or limit to Thy glory. All objects of excellence are Thyself alone. Thou art the individual self (jeeva) and Prakriti (matter). Indeed, in this Universe, there is nothing that is not Thee. Dasakam: 096 -- Shlokam: 03 Those who devotedly perform the duties enjoined in the Scriptures for their respective stations in life, as an offering to Thee, develop detachment by degrees. Eventually, as the spirit of renunciation matures fully, they give up even these duties and attain the clear realisation of their one-ness with Thee, the Supreme Brahman, who art Existence- Consciousness-Bliss (Sat-Chit-Ananda), the One that pervades all things which appear to be different, the One without cause and yet the cause of everything.

dharmam varNaashramaaNaaM shrutipathavihitaM tvatparatvena bhaktyaa
kurvantO(a)ntarviraage vikasati shanakaiH santyajantO labhante |
sattaasphuurti priyatvaatmakamakhila padaartheShu bhinneShvabhinnaM
nirmuulaM vishvamuulaM paramamahamiti tvadvibOdhaM vishuddham || (3)

Those who devotedly perform the duties enjoined in the Scriptures for their respective stations in life, as an offering to Thee, develop detachment by degrees. Eventually, as the spirit of renunciation matures fully, they give up even these duties and attain the clear realisation of their one-ness with Thee, the Supreme Brahman, who art Existence- Consciousness-Bliss (Sat-Chit-Ananda), the One that pervades all things which appear to be different, the One without cause and yet the cause of everything.

j~naanaM karmaapi bhaktisratrayamiha bhavatpraapakaM tatra taavat
nirviNnaanaamasheShe viShaya iha bhaved j~naanayOge(a)dhikaaraH |
saktaanaaM karmayOgastvayi hi vinihitO ye tu naatyantasaktaaH
naapyatyantaM viraktaastvayi cha dhR^itarasaa bhaktiyOgo hyamiiShaam || (4)

Out of the three paths of Jnana (Knowledge), Karma (Action) and Bhakti (Devotion), available in this world for attaining Thee, those who have developed complete dispassion towards all objects are competent and eligible to follow the first, namely the path of Knowledge; for those who are still attached to sense objects, the prescribed path is that of Action or Karma, totally dedicated to Thee. For those who are neither intensely attached nor totally dispassionate, but have some devotion to Thee, the path of Bhakti is appropriate.

j~naanaM tvadbhaktataaM vaa laghu sukR^itavashaanmartyalOke labhante
tasmaat tatraiva janma spR^ihayati bhagavannaakagO naarakO vaa |
aaviShTaM maaM tu daivaad bhavajalanidhi pOtaayite martya dehe
tvaM kR^itvaa karNadhaaraM gurumanuguNa vaataayitastaarayethaaH || (5)

In this world of mortals, knowledge of Brahman or devotion to Thee is easily attainable owing to one's good deeds performed in past lives, so much so, that even those in heaven or hell (are said to) desire birth in this world. Hence, O Lord! Having fortunately, got this human body, which is the boat for crossing the ocean of worldly existence, making my preceptor the boatman and Thee the favourable wind, I pray to Thee for taking me across that ocean.

avyaktaM maargayantaH shrutibhirapi nayaiH kevalaj~naana lubdhaaH
klisshyante(a)tiiva siddhiM bahutarajanuShaamanta evaapnuvanti |
duurasthaH karmayOgo(a)pi cha paramaphale nanvayaM bhaktiyOga -
stvaamuulaadeva hR^idyastvaritamayi bhavatpraapakO vardhataaM me || (6)

Those who adopt the path of Knowledge (Jnanayoga) which targets the unmanifest Brahman, involving as it does, long and laborious study of the Scriptures and elaborate argumentation, succeed in attainment of liberation only after passing through innumerable lives. For the Karmayogi too, liberation is an extremely remote goal. On the other hand, the path of devotion is pleasant to follow from the very inception, and leads to early liberation. May this devotion to Thee flourish in me.

j~naanaayaivaatiyatnaM munirapavadate brahmatattvantu shR^iNvan
gaaDhaM tvatpaadabhaktiM sharaNamayati yastasya muktiH karaagre |
tvaddhyaane(a)piihatulyaa punarasukarataa chittachaa~nchalya hetOH
abhyaasaadaashu shakyaM tadapi vashayituM tvatKR^ipaa chaarutaabhyaam || (7)

According to Sage Vyasa, the path of Knowledge, unleavened by devotion, is a waste of effort. Liberation comes easily to one who combines knowledge with devotion to Thee. In other words, devotion degenerates into blind faith if it is not accompanied by Scriptural knowledge, and succumbs to the knocks of adverse forces. The path of devotion, too, is not without its pitfalls due to the fickle nature of the mind and the difficulty in meditating upon the abstract, unmanifest Brahman. Nevertheless, this path of meditation is capable of being easily mastered by incessant and unremitting practice, and through the twin aids of the charm of Thy concrete form and Thy grace.

nirviNnaH karmamaarge khalu viShamatame tvatkathaadau cha gaaDhaM
jaatashraddhO(a)pi kaamaanayi bhuvanapate naiva shakNOmi haatum |
tadbhuuyO nishchayena tvayi nihitamanaa dOShabuddhya bhajamstaan
puShNiiyaaM bhaktimeva tvayi hR^idayagate mankshu nankshyanti sangaaH || (8)

O Lord of the universe! Despite having totally eschewed the path of action in view of its multifarious obstacles and pitfalls, and being deeply absorbed in listening to stories of Thy exploits, chanting Thy names, and the like, I am still unable to kick away desires and attachments of various kinds (to home, family, etc). Nevertheless, being fully awake to the harmful nature of such desires and attachments, I shall, even while indulging these to some extent, fix my mind firmly on Thee and develop devotion through unremitting effort and practice. When the mind is fully pervaded by Thee, (I am sure), all my attachments will soon drop away.

kashchit kleshaarjitaarthakshaya vimalamatirnudiyamaanO janaughaiH
praagevaM praahavirO na khalu mama janaH kaalakarmagrahaavaa |
chetO me duHkhahetustadiha guNagaNaM bhaavayat sarvakaarii -
tyuktvaa shaantO gatastvaaM mama cha kuru vibhO taadR^ishiiM chittashaantim || (9)

Like the Brahmin (in the story), who, after losing all his hard-earned wealth and suffering persecution from the people (because of his miserly and unhelpful ways), finally realised that the root cause of all his sorrows was not the planetary positions or Time, or his past (evil) deeds, but the Mind alone, which, out of ignorance (Avidya) superimposes the three Gunas (inherent attributes of nature) on the ever-free Atman (soul) and vests it with various functionalities like, doing, enjoying, suffering etc, and thereby attained the tranquility that true knowledge and discrimination brings, and eventual union with Thee, O Lord, may Thou grant that peace of mind to me too.

ailaHpraagurvashiiM pratyativivashamanaaHsevamaanashchiraM taaM
gaaDhaM nirvidya bhuuyO yuvatisukhamidaM kshudrameveti gaayan |
tvadbhaktiM praapya puurNaH sukhataaramacharat tadvaduddhuuya sangaM
bhaktOttamsaM kriyaa maaM pavanapurapate hanta me rundhi rOgaan || (10)

Long ago, Pururavas (son of Ila and Budha), after indulging for long his deep infatuation with Urvasi, in the end, attained detachment and loudly proclaimed the trivial and ephemeral character of carnal pleasures. Becoming fully devoted to Thee and self-fulfilled, being a jeevanmukta (realised soul), he roamed about carefree. O Lord of Guruvayur! May Thou, similarly sever all my desires and attachments, and make me the best of Thy devotees by curing me of my ailments, (which hinder this outcome).

Dasakam: 97 - Markandeya

traiguNyaadbhinnaruupaM bhavati hi bhuvane hiina madhyOttamaM yad
j~naanaM shraddhaa cha kartaa vasatirapi cha sukhaM karma chaahaarabhedaaH |
tvatkshetra tvanniShevaadi tu yadiha punastvatparaM tattusarvaM
praahurnairguNyaniShThaM tadanubhajanatO mankshusiddhO bhaveyam || (1)

In this world, under the influence of the three gunas (Sattva, Rajas and Tamas), various matters, like knowledge and faith, doer and dwelling, joy and action, fall into three different categories of low, medium and sublime, according to the degree of their association with one or other of these gunas. However, this differentiation is absent in Thy temple, Thy worship and everything else connected with Thee, as these transcend the three gunas. By resorting steadily to these, I shall soon attain perfection.

tvayyevanyastachittaH sukhamayi vicharan sarvacheShTaastvadarthaM
ttadbhaktaiH sevayamaanaanapi charitacharaanaashrayan puNyadeshaan |
dasyau vipre mR^igaadiShvapi cha samamatirmuchyamaanaavamaana
spardhaasuuyaadi dOShaH satatamakhilabhuuteShu sampuujaye tvaam || (2)

Roaming about happily with mind concentrated on Thee alone, and dedicating all actions to Thee, visiting holy places resorted to by Thy devotees currently and in the past, I shall, O Lord, forever worship Thee alone in all beings, viewing with equivalence, the robber, the low-born, the high-born, animals and all others, and shaking free from feelings such as, honour and dishonour, rivalry and jealousy.

tvadbhaavO yaavadeShu sphurati na vishadaM taavadevaM hyupaastiM
kurvannaikaatmyabOdhe jhaTiti vikasati tvanmayO(a)haM chareyam |
tvaddharmasyaasya taavat kimapi na bhagavan prastutasya praNaashaH
tasmaatsarvaatmanaiva pradisha mama vibhO bhaktimaargaM manOj~nam || (3)

I shall continue Thy worship in the above manner until the stage when I can clearly recognise Thy presence in these beings (robbers, etc) and such recognition becomes firmly ingrained in me. As soon as that knowledge of the oneness of the Soul in all beings bursts forth on me suddenly, I shall go forth with the sense of complete identification with Thee. Once having taken to the Path of Devotion, there can be no deviation or fall from it to the devotee. Hence, O Lord, may Thou set me fully on that captivating path.

taM chainaM bhaktiyOgaM draDhayitumayi me saadhyaamaarOgyamaayuH
diShTyaa tatraapi sevyaM tava charaNamahO bheShajaayeva dugdham |
maarkaNDeyO hi puurvaM gaNakanigadita dvaadashaabdaayuruchchaiH
sevitvaa vatsaraM tvaaM tava bhaTanivahairdraavayaamaasa mR^ityum || (4)

The two prerequisites of good health and long life needed for firming up my devotion to Thee are, luckily, attainable by treading that very path of devotion, in the like manner as drinking of milk being prescribed as cure for one's illness, which is, indeed, wonderful. It is well known that Markandeya, whose span of life had been predicted by astrologers to be a mere 12 years, successfully averted death by fervently worshipping Thee for one year (12 months), thereby gaining the assistance of Thy soldiers to drive Death away.

maarkaNDeyashchiraayuH sa khalu punarapi tvatparaH puShpabhadraa
tiire ninye tapasyannatula sukharatiH ShaT tu manvantaraaNi |
devendraH saptamastaM surayuvati marunmanmathaiH mOhayiShyan
yOGOShmapluShyamaaNairna tu punarashakattvajjanaM nirjayet kaH || (5)

Markandeya, who thus gained long life, did penance for six aeons or Manvantaras (reign of six Manus), on the banks of the river Pushpabhadra, with his mind totally immersed in the incomparable Bliss arising out of devotion to Thee. In the seventh aeon, Vaivaswata Manvantara, the then ruling Indra made a foolhardy attempt to entice him (Markandeya) with celestial damsels, the gentle mountain breeze and the god of love (Manmatha), all of whom soon came to grief by being scorched in the fire of Markandeya's penance (Yoga) and failed in their mission. Who can, indeed, ever overcome Thy devotees?

priityaa naaraayaNaakhya stvamatha narasakhaH praaptavaanasya paarshvaM

tuShTyaa tOSHTuuyamaanaH sa tu vividhavarairObhitO naanumene |
draShTuM maayaaM tvadiiyaaM kila punaravR^iNOd bhaktitR^iptaantaraatmaa
maayaa duHkhaanabhij~nastadapimR^igayate nuunamaashcharyahetOH || (6)

Thereafter, Thou did appear before him (Markandeya) in Thy form as Narayana, accompanied by Thy companion Nara, whereupon, he sang Thy praises with great joy at his good luck in getting Thy vision. Being entirely satisfied with his devotion to Thee, he declined to accept any of the boons offered by Thee. His only desire was to be vouchsafed a vision of Thy Maya (delusive power), presumably, out of curiosity, because he had never experienced the sorrows caused by her.

yaate tvayyaashu vaataakula jaladagalat tOyapuuraNaatighuurNat
saptaarNOraashimagne jagati sa tu jale sambhraman varShakOTiiH |
diinaH praikshishTa duure vaTadalashayanaM ka~nchidaashcharya baalaM
tvaameva shyaamalaangaM vadasarasijanyasta paadaanguliikam || (7)

Soon after Thou vanished (from Markandeya's sight), the Great Deluge came, and Markandeya floated away from his hermitage on the turbulent waters of the seven seas which were rapidly getting inundated by the rains pouring from the wind-driven clouds. Exhausted by being tossed about on the flood waters for millions of years, he (Markandeya), who had not yet realised that this was all the work of Vishnumaya whom he had wished to see, espied at a great distance, an indescribably wonderful child of dark blue complexion, lying on a Banyan leaf, dispelling the darkness with its glow. The child had its foot raised to its lips and had its lotus-like toe held in its lotus-like hand and inserted into its lotus-like mouth, and was sucking its toe with a beatific smile on its face. This was the vision of unsurpassed beauty that Markandeya had.

dR^iShTvaa tvaaM hR^iShTarOmaa tvaritamabhigataH spraShTukaamO muniindraH
shvaasenaantarnivishTaH punariha sakalaM dR^iShTavaan viShTapaugham |
bhuuyO(a)pi shvaasavaatairbahiranupatitO viikshitastvatkaTaakshaiH
mOdaadaashleShTukaamastvayi pihitanau svaashrame praagvadaasiit || (8)

Thrilled on seeing Thee (as the child on the Banyan leaf), Markandeya, with hair standing on end all over his body, rushed towards Thee, wishing to touch Thee, and was immediately sucked in by the inhalation of Thy breath. Inside Thee, he saw all the worlds. Then, on being ejected by the exhalation of Thy breath, and being overjoyed by the touch of Thy side-long glance, he reached out to embrace Thee. However, on Thy sudden disappearance, he found himself back in his hermitage as before.

gauryaa saardhaM tadagre purabhidatha gatastvatpriya prekshaNaarthii
siddhaanevaasya dattvaa svayamayamajaraamR^ityutaadiin gatO(a)bhuut |
evaM tvatsevayaiva smararipurapi sa priiyate yena tasmaat
muurti trayyaatmakastvam nanu sakala niyanteti suvyaktamaasiit || (9)

Then, God Siva, being desirous of seeing Thy favourite devotee, and accompanied by His consort, Goddess Parvati, appeared before Markandeya and voluntarily granted him the boons of agelessness and immortality, which he (Markandeya) had already acquired by his penance. This makes it clear that even Siva is pleased by worship of Thee, and hence, that Thou art, in truth, the embodiment of the Trinity, Brahma, Vishnu and Siva, and the Inner Controller of all.

tryamshe(a)smin satyalOke vidhahari purabhinmandiraaNyuurdhva muurdhvaM
tebhyO(a)pyuurdhvaM tu maayaa vikR^iti virahitO bhaati vaikuNThalOkaH |
tatra tvam kaaraNaambhasyapi pashupakule shuddha sattvaikaruupii
sachchidbrahmaadvayaatmaa pavanapurapate paahi maaM sarvarOgaat || (10)

Above the three abodes of Brahma, Vishnu and Siva, situated one above the other in Satyaloka, shines Vaikuntha, which is totally free from Maya. Thou, who dost shine in that Vaikuntha, as also in the primeval (causal) waters and in the Gokula, art the embodiment of pure Sattva and the non-dual Brahman or Existence-Consciousness-Bliss Absolute. O Lord of Guruvayur, may Thou protect me from all ailments.

Dasakam: 98 - Nishkala Brahma

yasminnetadvibhaataM yata idamabhavadyena chedaM ya eta -
dyO(a)smaaduttiirNaruupaH khalu sakalamidaM bhaasitaM yasya bhaasaa |
yO vaachaaM duuraadure punarapi manasaaM yasya devaa muniindraaH
nO vidyustattvaruupaM kimu punarapare kR^iShNa tasmai namaste || (1)

My obeisance to Thee, O Krishna, who art the very Brahman which is the substratum of this universe, from which this universe took birth and into which it dissolves; which is, indeed, what appears as the universe but which transcends it; by the light of which this universe is illumined; which is far beyond description or picturisation by words and beyond conception by the mind; and the true nature of which even the gods and great sages do not fully comprehend, not to speak of lesser beings.

janmaathO karma naama sphuTamiha guNadOShaadikaM vaa na yasmin
IOkaanaamuutaye yaH svayamanubhajate taani maayaanusaarii |
bibhrachChaktiiraruupOpi cha bahutararuupO(a)vabhaatyadbhutaatmaa
tasmai kaivalyadhaamne pararasapariapurNaaya viShNO namaste || (2)

My obeisance to Thee, O Vishnu, who art the Supreme Bliss Absolute and the abode of salvation; for whom there is neither birth nor activity, nor name; in whom attributes of good and evil and the like are not manifest and, yet, who voluntarily adopts them through the instrumentality of one's own Maya (delusive power), for the protection and benediction of the world; and who, though devoid of form, yet, being of a miraculous nature, assumes manifold forms by wielding one's own powers, such as Vidya (knowledge), Avidya (ignorance), etc.

nO tiryaa~nchaM na martyaM na cha suramasuraM na sitrayaM nO pumaamsaM
na dravyaM karma jaatiM guNamapi sadasadvaa(a)pi te ruupamaahuH |
shiShTaM yatsyaanniShedhe sati nigamashatairlakshaNaa vR^ittitastat
kR^ichChreNaavedyamaanaM paramasukhamayaM bhaati tasmai namaste || (3)

According to the Upanishads and the Enlightened ones, Thy form is not that of a beast (bird or animal), man or god or demon; it is neither female nor male; it is not of matter (substance), function, class (species), or quality (attribute); it is neither existent nor non-existent (being Existence itself). Thou art what remains after negation of everything, and is implied or signified, with considerable difficulty, by innumerable scriptural statements and averments as the Supreme Being, and which shines as Bliss Absolute. My obeisance to Thee, who art that Supreme One.

maayaayaaM bimbitastvaM sR^ijasi mahadahankaara tanmaatrabhedaiH
bhuutagraamendriyaadyairapi sakalajagatsvapnasankalpa kalpam |
bhuuyaH sanhR^itya sarvaM kamaTha iva padaanyaatmanaa kaalashaktyaa
gambhiire jaayamaane tamasi vitimirO bhaasi tasmai namaste || (4)

Being reflected in Maya, Thou doth create the entire Universe through the instrumentalities of Mahat (Intellect), Ahankara (Ego), the five Tanmatras (Quintessences) of Sound, Touch, Form, Taste, and Smell, the five Elements (Earth, Water, Fire, Air and Ether), the organs of sense and of action, the mind etc., like objects projected or fancied in the dream state. Further, at the time of Pralaya or Deluge, by means of Thy power in the form of Time, Thou doth obliterate the universe by withdrawing everything into Thyself, even as a tortoise retracts its limbs. When the whole universe thus becomes unmanifest, and intense darkness prevails, Thou doth shine forth, being unaffected by that darkness. My obeisance to Thee.

shabda brahmeti karmetyaNuriti bhagavan kaala ityaalapanti
tvaamekaM vishvahetuM sakalamayatayaa sarvathaa kalpyamaanam |
vedaantairyattugitaM puruShaparachidaatmaabhidhaM tattutattvaM
prekshaamaatreNa muulaprakR^iti vikR^itikR^it kR^iShNa tasmai namaste || (5)

My obeisance to Thee, O Lord Krishna, who art all-comprehensive and, hence, conceivable in any and every form or manner; Who art the prime cause of the entire universe; Who art variously described as Sabda Brahma (Primeval Sound), Karma (the end result of action), as atom and as Time, etc. by various schools of metaphysics; Who art, indeed, that Sole Reality or Principle addressed in the Vedanta as Purusha (Spirit), Para (Supreme), Chit (Intelligence), Atma (Soul), etc. and to Whom is ascribed the causation, by a mere glance, of manifold modifications of Maya.

sattvenaasattayaa vaa na cha khalu sadasattvena nirvaachyaruupaa
dhatte yaa(a)saavavidyaa guNa phaNimativadvishvadR^ishyaavabhaasam |
vidyaatvaM saiva yaataa shrutivachanalavairyatkR^ipaasyandalaabhe
samsaaraaNya sadyastruTana parashutaameti tasmai namaste || (6)

Avidya (ignorance) engendered by Maya (delusive power), which is not susceptible of being characterised as either existing or non-existing, nor as both existing and non-existing, projects the appearance of the objective universe as a misconception, similar to that of a rope being viewed as a snake due to lack of illumination. When, on account of God's grace, and with the aid of a few averments of the Scriptures, that very Avidya gets metamorphosed into Vidya (knowledge), it serves as the axe to chop off in an instant, the dense jungle of Samsara (worldly existence). My obeisance to Thee, who art that Lord.

bhuuShaasu svarNavadvaa jagati ghaTasharaavaadike mR^ittikaavat
tattve san~nchintyamaane sphurati tadadhunaa(a)pyadvitiiyaM vapuste |
svapnadraShTuH prabOdhe timiralayavidhau jiiirNarajjOshcha yadvat
vidyaalaabhe tathaiva sphuTamapi vikaset kR^iShNa tasmai namaste || (7)

On contemplation of the true nature of things, one realises that, in truth, there is only the non-dual Self or Brahman that shines in the universe, even when it is seen as prevailing in all its pluralities. This is similar to the basic truth of the existence of gold in all ornaments, or clay in all pots, pitchers and other earthenware. This reality becomes manifest when the flood of knowledge dawns, just as, when darkness is removed by light, one sees the worn-out rope for what it is, or as one realises, on waking up, the insubstantial nature of things seen in a dream. My obeisance to Thee, O Krishna.

yadbhiityOdeti suuryO dahati cha dahanO vaati vaayustathaa(a)nye
yadbhiitaaH padmajaadyaaH punaruchita baliinaaharante(a)nukaalam |
yenaivaarOpitaaH praa~Nnijapadamapi te chyaavitaarashcha pashchaat
tasmai vishvaM niyantre vayamapi bhavate kR^iShNa kurma praNaamam || (8)

O Krishna, our obeisance to Thee who art the Controller of the entire universe; for fear of whom, the sun rises, the fire burns, the wind blows and all others like Brahma, etc perform their appointed tasks and offer their ordained homage, sacrifices, etc. at the appropriate times; and by Whom they were earlier installed in their respective positions (stations) and later dislodged from them

trailOkyaM bhaavayantaM triguNamayamidaM tryaksharasyaikavaachyaM
triishaanaamaikyaruupaM tribhirapi nigamaigiiyamaanasvaruupaM |
tisrO(a)vasthaa vidantaM triyugajaniyuShaM trikramaakraantavishvaM
traikaalye bhedahiinaM tribhirahamanishaM yOgabhedairbhaje tvaam || (9)

I do, by the three Yogas or Paths (Jnana, Karma and Bhakti), constantly worship Thee who doth manifest the three worlds suffused with the three Gunas (Sattva, Rajas and Tamas); Who art the one revealed and signified by the three-lettered Pranava (AUM or OM); Who art the combined embodiment of the Trinity (Brahma, Vishnu and Siva); Who art the Entity sung about by the three Vedas (Rik, Yajus and Sama); Who art cognisant of the three states (waking, dreaming and deep slumber); Who doth incarnate in the three yugas (Threta, Dvapara and Kali); Who doth measure (as Vamana) the entire universe in three strides; and Who doth remain unchanged in the past, present and future.

satyaM shuddhaM vibuddhaM jayati tava vapurnityamuktaM niriihaM
nirdvandvaM nirvikaaraM nikhilaguNagaNa vya~njanaadhaarabhootam |
nirmuulaM nirmalaM tanniravadhi mahimOllaasi nirliinamanta -
rnissangaanaaM muniinaaM nirupama paramaananda saandra prakaasham || (10)

That attribute-less (Nirguna) aspect of Thine doth shine forth victoriously - That aspect which is the eternally pure, changeless Reality; ever vigilant (self-effulgent); ever free; is devoid of desire (and, hence, action-less); transcends all dualities; is the fountainhead of all good qualities and attributes, yet, itself without origin or cause; is without blemish, being untainted by

sentiments or emotions like love, hate, etc; is refulgent with infinite glory; which is latent in the hearts and minds of sages who are bondage-free; and which is resplendent with concentrated, matchless, Supreme Bliss Absolute.

durvaaraM dvaadashaaraM trishataparimilatShaShTi parvaabhiviitaM
sambhraamyat kruuravegaM kshaNamanu jagadaachChidya sandhaavamaanam |
chakraM te kaalaruupaM vyathayatu na tu maaM tvatpadaikaavalambaM
viShNO kaaruNya sindhO pavanapurapate paahi sarvaamayaughaat || (11)

May not that inexorable wheel of Thine, in the form of Time, with its twelve spokes (months) and 360 teeth (days), whirling furiously fast and annihilating the universe every moment, with every revolution, enmesh and torment me, whose sole refuge is Thy feet. O Vishnu, Ocean of mercy and Lord of Guruvayur, may Thou save me from all my woes and ailments.

Dasakam: 99 - In Praise of Lord's Glory

viShNOrviiryaaNi kO vaa kathayatu dharaNeH kashcha reNuunmimiite
yasyaivaanghrित्रयेNa trijagadabhimitaM mOdate puurNasampat |
yO(a)sau vishvaani dhatte priya miha paramaM dhaama tasyaabhyaayaaM
tadbhaktaa yatra maadyantyaM R^itarasamarandasya yatra pravaahaH || (1)

Who can enumerate or recount the glories and exploits of that all-pervasive Lord Mahavishnu, who supports and sustains all the worlds; who measured the three worlds by three strides of His feet, and because of the contact with whose feet all these worlds overflow with happiness and prosperity ? Indeed, who can count the dust particles on the earth ? May I attain in this world itself to that dear and Supreme abode of Thine, wherein Thy devotees enjoy uninterrupted Bliss, with the honey of immortality streaming forth.

aadyaayaasheShakartre pratinimiSha naviinaaya bhartre vibhuuteH
bhaktaatmaa viShNave yaH pradishati haviraadiini yaj~naarchanaadau |
kR^iShNaadyaM janma yO vaa mahadiha mahatO varNayetsO(a)yameva
priitaH puurNOyashObhistvaritam - abhisaret praapyamante padaM te || (2)

The devotee of Thine, who, in the fullness of devotion, worships Thee with oblations in the form of sacrifices and offers of flowers, fruits etc., to Lord Vishnu who is Primeval (causal), Eternal and the Creator of everything; who renews Himself every moment; who is the Lord of all wealth, power, plenitude, splendour, magnificence, superhuman faculties (Siddhis), etc; or the devotee who expounds and expatiates upon Thy most exalted incarnations as Krishna, etc., he (that devotee) abides in this world, enjoying happiness and great renown and, in the end, proceeds without delay to that Supreme abode of Thine which is worthy of attainment.

he stOtaaraH kaviindraastamiha khalu yathaa chetayadhve tathaiva
vyaktaM vedasya saaraM praNuvata jananOpaatta liilaakathaabhiH |
jaanantashchaasya naamaanyakhilasukhakaraaNiiti sankiirtayadhvaM
he viShNO kiirtanaadyaistava khalu mahatastattvabOdhaM bhajeyam || (3)

O great poets (who are adept at eulogisation)! Use your faculties and talents, in whichever manner you deem fit, in singing praises of the Lord who is the essence of all Scriptures; the recounting of whose glorious and miraculous incarnations and sportive exploits, the chanting of whose manifold names and the elaboration of whose marvellous deeds with understanding and involvement confer immense joy and fulfillment on everyone. O Vishnu, I shall indeed comprehend Thy true nature by chanting Thy names and miraculous deeds and singing hymns of adoration to Thee, the Great One.

viShNOH karmaaNi sampashyata manasi sadaa yaiH saH dharmaanabadhnaad
yaaniindrasyaiSha bhR^ityaH priyasakha iva cha vyaatanOt kshemakaarii |
iikshante yOgasiddhaaH parapadamanishaM yasya sanyak prakaashaM
viprendraa jaagaruukaaH kR^itabahunutayO yachcha nirbhaasayante || (4)

May you (fellow humans) always contemplate on that Lord Mahavishnu and the mighty deeds by which he established and sustained the Rule of Dharma (by vesting the appropriate authorities with their respective duties); all the deeds that He executed for the welfare of Indra, sometimes as a servant, sometimes as a friend or companion; whose extremely effulgent state and exalted abode (Vaikuntha) is forever contemplated upon, viewed and experienced by accomplished Yogis, and which is revealed and expatiated upon by vigilant holy men (Brahmins) through the singing of His eulogies with devotional fervour.

nO jaatOjaayamaanO(a)pi cha samadhigatastvanmahimnO(a)vasaanaM
deva shreyaamsi vidvaan pratimuhurapi te naama shamsaami viShNO |
taM tvaaM samstaumi naanaavidhanuti vachanairasya lOkatrayasyaa -
pyuurdhvaM vibhraajamaane virachitavasatiM tatra vaikuNThalOke || (5)

O Omnipresent Lord Vishnu, there is none who is born or yet to be born, who knows the limits of Thy glory. Being well aware that the chanting of Thy names, again and again, is conducive to the attainment of all that is auspicious and good, I shall engage in such chanting and singing various hymns in praise of Thee who doth have His abode in Vaikuntha, which shines above all the three worlds.

aapaH sR^iShTyaaadi janyaaH prathamamayi vibhO garbhadeshe dadhustvaaM
yatra tvayyeva jiivaa jalashayana hare sangataa aikyamaapan |
tasyaajasya prabhO te vinihitamabhavat padmamekaM hi naabhau
dik patraM yatkiilaahuH kanakadharaNibhR^itkarNikaM lOkaruupam || (6)

O Lord, the Primeval (causal) Waters which came into existence at the beginning of Creation, held Thee in their bosom, wherein the individual souls were massed together and merged in Thee, who art recumbent on those waters. O Hari, who art birth-less, there arose from Thy navel, a single lotus having for its petals the eight quarters, and the Mahameru mountain as its pericarp, and which, it is said, adumbrates all the worlds in subtle, causal form.

he lOkaa viShNuretad bhuvanamajanayattanna jaaniitha yuuyaM
yuShmaakaM hyantarasthaM kimapi tadaparaM vidyate viShNuruupam |
niihaara prakhya maayaa parivR^ita manasO mOhitaa naamaruupaiH
praaNapriityaikatR^iptaashcharatha makhaparaa hanta nechChaa mukunde || (7)

O hapless human race! It is, indeed, pitiable that, knowing neither that Lord Vishnu created the universe, nor that there is another, indescribable, form of His lying embedded in your innermost self (Soul), and with your minds enshrouded by the mists of Maya and misguided by names and forms, you squander your precious days in enjoying sensual pleasures and ever intent solely on performing sacrifices, and alas, without any yearning for Lord Mukunda.

muurdhnaamakshNaaM padaanaaM vahasi khalu sahasraaNi sampuurya vishvaM
tat prOtkramyaapi tiShThan parimitavivare bhaasi chittaantare(a)pi |
bhuutaM bhavyaM cha sarvaM parapuruSha bhavaan ki~ncha dehendriyaadiShu
aaviShTO hyudgatatvaadamR^itamukharasaM chaanubhunkshe tvameva || (8)

Possessing thousands of heads, eyes and feet, encompassing the entire universe and transcending it, and (yet) dwelling in the limited space of the heart besides, Thou art, O Supreme Soul, the past, (present) and future and everything else. Further, though pervading the body, the sense organs etc, (as the jiva), Thou alone doth, through projecting beyond these, revel in the Supreme Bliss of liberation.

yattu trailOkyaruupaM dadhadapi cha tatO nirgataH anantashuddha -
j~naanaatmaa vartase tvaaM tava khalu mahimaa sO(a)pi taavaan kimanyat |
stOkaste bhaaga evaakhila bhuvanatayaa dR^ishyate tryamshakalpaM
bhuuyiShThaM saandramOdaatmakamupari tatO bhaati tasmai namaste || (9)

Even though manifest as the three worlds, Thou surpasseth them and doth exist as the embodiment of Infinite, Pure Consciousness (unlimited, immaculate knowledge). Indeed, Thy glory is so great, that nothing more can be said about it. The

entire visible universe is but a small part of Thee, while the major (three-fourths) part, which is concentrated, pure Bliss, and which is immense, and which transcends all worlds, is resplendent beyond description. My obeisance to Thee, who art that Infinite Being.

avyaktaM te svaruupaM duradhigamatamaM tattv shuddhaikasattvaM
vyaktaM chaapyetadeva sphuTamamR^itarasaambhOdhi kallOlatulyam |
sarvOtkR^iShTaamabhiiShTaaM tadiha guNarasenaiva chittaM harantiM
muurtiM te samshraye(a)haM pavanapurapate paahimaaM kR^iShNa rOgaat || (10)

Thy abstract, unmanifest (Nirguna) aspect is beyond comprehension, but Thy pure (Sattva) form is easily perceivable and, besides, it is like a wave on the Ocean of Bliss (Brahman). Therefore, O Krishna, Lord of Guruvayur, I take refuge in Thy Saguna form as (the image of) Krishna, which is most exalted, pleasing and captivating to the mind by reason of its attractive qualities (like affection towards one's devotees). May Thee save me from all ailments.

Dasakam: 100 - Vision of The Lord

Introduction This Dasakam describes the magnificent Vision of the Lord which the poet (Bhattathiri) experienced as the climax of his sustained and lavish eulogisation of the Lord in the preceding 99 Dasakams. This vision is set out in very minute, enrapturing detail, starting with the Lord's head (tresses) and progressing step-by-step downwards to the Lord's feet at which the devotee poet takes his ultimate refuge. The Dasakam finally ends, in Verse 11, with the poet's invocation of the Lord's blessings and benedictions not only on himself but on the entire world at large, after seeking the Lord's pardon for any unintended, inadvertent lapses in the recitation due to ignorance on the poet's part.

agre pashyaami tejO nibiDatara kalaayaavaliI OBhaniiyaM
piiyuuShaaplaavitO(a)haM tadanu tadudare divyakaishOraveSham |
taaruNyaarambharamyaM paramasukha rasaasvaada rOmaa~nchitaangaiH
aaviitaM naaradaadyairvilasadupaniShat sundarii maNDalaishcha || (1)

I perceive ahead of me, a dense, comely, effulgent halo, bluish in hue, like a thick bouquet or ring of Kalaya (blue lilies) flowers, by which I feel steeped in nectar; in its inner core, I behold the form of a divine lad, fetchingly handsome in his budding adolescence, who is surrounded by Narada and other Sages, with hairs standing on end on their limbs, signifying their thrilling experience of Supreme Bliss, and by a bevy of beautiful maidens personifying the Upanishads (or the Gopis of Brindavan).

niilaabhaM ku~nchitaagraM ghanamamataram samyataM chaarubhangyaa
ratnOttamsaabhiraamaM valayitamudayachchandrakaiH pinchChajalaiH |
mandaaarasra~N niivitaM tava pR^ithukabariibhaaramaaiOkaye(a)haM
snigdha shvetOrdhvapuNDraamapi cha sulalitaM phaala baalenduviithim || (2)

I see Thy darkish blue, perfectly pure (clean), curly, luxuriant tresses, gathered together in a charming knot, beautifully adorned with crest jewels, encircled by a cluster of peacock's feathers with glistening "eyes", and tied together with garlands of Mandara and like flowers. Besides, I also see Thy comely forehead, radiant like the crescent moon (on the fifth day after New Moon) with the clear white vertical sandal-paste mark on it.

hR^idyaM puurNaanukampaarNava mR^idulaharii cha~nchala bhruuvilaasaiH
aaniila snigdhapakshmaavali parilasitaM netrayugmaM vibhO te |
saandrachChaayaM vishaalaaruNa kamaladalaakaaramaamugdhataaram
kaaruNyaalOkaliilaa shishirita bhuvanaM kshipyataaM mayyanaathe || (3)

Lord! May those pair of eyes of Thine which are charming through the play of the eye-brows throbbing like the gentle rippling waves on the Ocean of Infinite Compassion; which are refulgent with rows of deep-blue gleaming eyelashes; which are soft, lustrous and shaped like the long petals of the red rose; (those eyes) possessing very comely pupils and cooling the world by their merciful glances; may those eyes be cast on me, who has no refuge other than Thee.

uttgartOllaasinaasaM harimaNi mukura prOllasad gaNDapaalii

vyaalOlatkarNapaashaa~nchita makaramaNii kuNDaladvandvadiipram |
unmiiladdantapankti sphuradaruNatarachChaaya bimbaadharaantaH
priitiprasyandi mandasmita madhurataraM vaktramudbhaasataaM me || (4)

May Thy face with its prominent and captivating nose, brilliant with the pair of bejewelled fish-shaped, earrings adorning the lovely ears and reflected on the cheeks resembling mirrors of blue sapphire; which (face) is extremely attractive on account of the gentle smile oozing affection, between lips of cherry-red hue, mildly revealing sparkling rows of white teeth; may that face of Thine always shine before me (illumine me).

baahudvandvena ratnOjjvala valayabhR^itaa shONa paaNipravaale
nOpaattaaM veNunaaliiM prasR^ita nakhamayuukhaanguliisangashaaraam |
kR^itvaa vaktraaravinde sumadhura vikasadraagamudbhaavyamaanaaiH
shabda brahmaamR^itaistvaM shishirita bhuvanaiH si~nchame karNaviithiim || (5)

May Thee sprinkle (impregnate, soak) the passages of my ears with the nectarine and refreshingly cooling melodies, (that are Brahman itself, in the form of sound) issuing forth from Thy flute placed at the tip of Thy lotus-like mouth and held in Thy two hands adorned with jewelled bracelets and coral-red tender palms, and which (the flute) has acquired variegated hues through contact with Thy fingers and the radiation emanating from Thy nails

utsarpatkaustubhashriitatibhiraruNitaM kOmalaM kaNThadeshaM
vakshaH shriivatsaramyaM taralataara samuddiipra haara prataanam |
naanaavarNaprasuunaavali kisalayiniiM vanyamaalaaM vilOla -
lOlambaaM lambamaanaamurasi tava tathaa bhaavaye ratnamaalaam || (6)

I meditate upon Thy handsome neck coloured purple by the radiating lustre of Thy Kaustubha jewel; on Thy chest beautified by the Srivatsa sign and adorned with clusters of dazzling pearl necklaces dangling around, garlands of forest flowers and tender sprouts and bunches of multicoloured blossoms, with bees hovering around them; and, also, the necklaces of precious stones spread over Thy chest.

ange pa~nchaangaraagairatishaya vikasat saurabhaakR^iShTalOkam
liinaaneeka trilOkii vitatimapi kR^ishaaM bibhrataM madhyavalliim |
shakraashmanyasta taptOjjvala kankanibhaM piita chelaM dadhaanaM
dhyayaamO diiptarashmi sphuTamaNirashanaa kinkiNii maNDitaM tvaam || (7)

We meditate upon Thee, who charms and captivates the entire world by the marvellous, spreading fragrances emanating from the five-membered unguents smeared over Thy body; who has a creeper-like slender waist in which innumerable worlds lie merged; who is attired in a yellow silk garment looking like dazzling molten gold overlaid on a rock of sapphire (the colour of the Lord's body); and who art encompassed by a jewelled girdle with tiny tinkling bells emitting brilliant rays.

uuruu chaaruu tavOruu ghanamasR^iNaruchau chittachOrau ramaayaaH
vishvakshObhaM vishankya dhruvamanishamubhau piita chelaavR^itaangau |
aanamraaNaaM purastaannyasana dhR^itasamastaaartha paalii samudga -
chChaayaM jaanudvayanacha kramapR^ithula manOj~ne cha janghe niSheve || (8)

I meditate upon Thy two well-proportioned resplendent thighs which steal the heart of Devi Lakshmi, and which are always attired in yellow silk garment, as though fearing their potential for causing universal agitation to the onlookers if exposed to view; on Thy pair of knees resembling two caskets containing a collection of all objects desired by Thy devotees who prostrate before Thee; and on Thy two fleshy, well-tapered, comely shanks (forelegs).

ma~njiiraM ma~njunaadairiva padabhajanaM shreya ityaalapantaM
paadaagraM bhraanti majjat praNata jana manO mandarOddhaarakuurmam |
uttungaataamra raajannakhara himakara jyOtsnayaa chaashritaanaaM
santaapa dhvaanta hantriiM tatimanukalaye mangalaamanguliinaam || (9)

I meditate upon Thy anklets which seem to proclaim, in sweet tones, the overriding superiority of worshipping Thy feet; upon the upper part of Thy feet, shaped like the tortoise which raises the minds of the devotees sinking in the sea of illusion, similar to the raising of the Mandara mountain by Thy tortoise incarnation; and also on the auspicious row of Thy toes and the upraised, purple-tinted crescent-shaped nails, the lunar radiance emanating from which dispels the darkness of sorrow in the minds of Thy devotees.

yOgiindraaNaaM tvadangeShvadhikasumadhuraM mukti bhaajaaM nivaasO
bhaktaanaaM kaamavarSha dyutaru kisalayaM naatha te paadamuulam |
nityaM chittasthitaM me pavanapurapate kR^iShNa kaaruNyasindhO
hR^itvaa nishsheShataapaan pradishatu paramaananda sandOhalakshmiim || (10)

May the soles of Thy feet which, to the noble Sages, are the sweetest and most beloved among Thy limbs; which constitute the abode of the liberated; and which resemble the tender sprout of the wish-fulfilling, celestial tree that showers on Thy devotees all that they desire, be forever remain firmly embedded in my heart. O Krishna, Ocean of Mercy, Lord of Guruvayur and Master of the World! May these feet of Thine, dispelling all my woes, confer on me the flood of prosperity and Supreme Bliss Absolute.

aj~naatvaa te mahattvaM yadiha nigaditaM vishvanaatha kshamethaaH
stOtraM chaitatsahasrOttaramadhikataram tvatprasaadaaya bhuuyaat |
dvedhaa naaraayaNiiyaM shrutiShu cha janushaa stutyataa varNanena
sphiitaM liilaavataairidamiha kurutaamaayuraarOgya saukhyam || (11)

O Lord of the Universe! Deign to forgive me for any unknowing, unintended lapses on my part, due to my ignorance of Thy greatness, in this hymn of over 1000 verses, which, I pray, may bestow Thy Grace on one and all. Its title Narayaneeyam, signifies its twin aspects, which are that its subject matter is Narayana and its composer also bears the name, Narayana. May this composition which narrates Thy incarnations and sportive exploits which are extolled in the Scriptures as being eminently praiseworthy, confer long life, sound health and happiness on one and all in this world.

om namO bhagavate vaasudevaaya | om namO naaraayaNaaya | om namO namaH

Effect of reading the Dasakams

- 2 Would be respected in heaven
- 12 Would get great positions
- 13 Would get wealth long life and fame
- 15 Would reach the lotus like feet of Vishnu
- 16 Would get long life , Committed sins would be destroyed
- 17 Dangers would be avoided
- 18 Would get victory, would be blessed with children
- 19 Would be blessed with detachment
- 22 Mind would not get attracted by bad actions
- 23 Would get rid of fear, sins would be destroyed
- 24 Would be blessed with detachment
- 25 Would be protected again dangers
- 26 Would get rid of sins , mind will be firm when dangers come
- 27 28 Would be victorious in all jobs, would get great fame
- 30 & 31 Would get rid of all sins, would get salvation
- 32 All desires would be fulfilled
- 33 Devotion would increase
- 40 Devotion would increase
- 51 All wishes would be fulfilled
- 52 All wishes would be fulfilled

- 60 (1 -3 stanza) Would get married quickly
 69 Would get great devotion, ignorance would be wiped out
 80 Sins would vanish, Gossip will not defame us
 82 Would get victory in all jobs
 83 All sins would vanish
 85 Problems in life would vanish
 87 Would get wealth, Would get detachment
 88 Problems would get solved
 89(Stanza 7 -10) Would get salvation, problems would not occur
 97 Would get detachment
 100 Long life, happiness and health would result

Ekadasa Narayaneeyam

Chapters to be chanted: Dhyanam, 1-4, 12-15,17, 21-22, 24,41, 55-56, 68-69, 78-79, 87-88, 98-100

Sl.No	Dasakam	Naiveydhyaam	Maalai
1	Vishnu sahasranamam+ Lakshmi Ashtakam	Paal	
2	Vinayagar Slokam	Fruits	
3	24-25 Narasimha	Paanakam	Arali
4	26 Gajendra Moksham		Lotus
5	27 Koorma Avataram	Neiappam	
6	28 Mahalakshmi	Kesari,(sakkarpongal on Non-ekadasi day)	
7	29 Mohini Avataram	Ellu (Sesame) powder	
8	30 Vamana Avataram	Nendra banana	
9	34-35 Rama Jananam	Paruppu payasam, Cut bananas into pieces, mised with sugar, Lemon rice and Coconut rice.	Kadambham
10	37-38 Krishna Janmam	Paal payasam, distribute vara danam (coins and barley), Cashewnuts and raisins, milk, butter, Elaichi Bananna Wheat (to be put in small packets along with Re.1 coin as per number of people present at that time)	Tulasi
11	45 Krishna's childhood pranks	Butter	
12	51 Vanabhojanam	Rice and paruppu (lentils)/ All cooked Food (Meals)	
13	78-79 Rukmini Kalyanam	Paruppu thengai, 2 coconuts smeared with turmeric, Bananna, Vethilai, Paku, Manjal, Chandanam, Kumkumam, 2	Jasmine garland made of fresh flowers Any new cloth – e.g. saree, dress material

		Normal Malai, Cheeru Vakaikal, Ladu Kutti/Sweetsa – optional Ladfu, Murukku Neiyappam, Thiratipal, Nei paayasam	
14	Dasakam 82 Fight with Banasura, a devotee of lord Shiva	Offering and distribution of Vivodi to all assembled folks	
15	87 Kuchelar	Aval and jiggery	
16	88 santana Gopalan	Banana	
17	98	Namashkaram	
18	100	Chundal, Fruit salad/ All Naiveydhyanam	

Sriman Narayaneeya Sapthagam

Day 1	Vishnu sahasranamam+ vinayagar Poojai+Dhayanam
Day 1	Dasakam – 1-12
Day 2	Dasakam – 13-26
Day 3	Dasakam – 27-39
Day 4	Dasakam – 40-59
Day 5	Dasakam – 60-79
Day 6	Dasakam – 80-93
Day 7	Dasakam – 94-100

Note: All days to be started with Vishnu sahasranamam+Dhayanam Naiveydhyanam on all days depending on chapters

Nithya Narayaneeyam

Dasakam – 90-100

Note: These 11 Dasakam's are considered to be very very important and if possible chanted every day.