

The three gems Offered at the feet of Lord Guruvayurappan

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Introduction

“Rama Narayana “Translation of Narayaneeyam-An introduction.

Bhagawatha Purana is one of the 18 Puranas and deals with all the nine major incarnations of Vishnu as well as a few minor incarnations. This book has 12 chapters and 18,000 stanzas in these 12 chapters. Chapters one to nine of this book deal with several incarnations of Vishnu. But the tenth chapter deals exclusively with the life and greatness of Lord Krishna. Though originally written in Sanskrit, this great epic has been translated in almost all major Indian languages.

Narayaneeyam is a 1036 stanza summary of Bhagawath Purana by a great poet of Kerala Called Melpathur Narayana Bhattathiri who lived in between 1559-1632. The name Narayaneeyam would either mean “A book written by Narayana (the author’s name) or “A book written about Narayana the God,”

Bhattathiri was born as second son in a Namboodiri family of Kerala. He mastered the Vedas as well as the art of literary composition, as per the custom of those days he married the daughter of Sri Achyutha Pisharodi and later became his devotee as well as student. When his Teacher as well as his father in law was suffering due to rheumatism,

Narayana Bhattathiri prayed God and got the disease transferred to him. This disease was very severe in his case and he suffered a lot. When he consulted Thunchathu Ezhuthachan who was a great writer and translator of Ramayanam, he advised him to write touching (starting) from the fish. Bhattathiri understood that this meant that he has to write starting from the fish incarnation of Lord Vishnu. He then went to Guruvayur and started writing a summary of Bhagawatha. Daily he wrote one chapter consisting of ten verses (his younger brother took it down) and planned to write one hundred chapters.

Though he did not mention any thing about his sickness and suffering in the first two chapters, the third chapter is essentially a plea by him to Lord of Guruvayur to cure him, in one verse, he says that he may not be able to continue what he was doing. From then on, in the last verse of every chapter, he made a plea to God to cure him.

The first 36 chapters dealt with various incarnations of Lord Vishnu, and chapters 37-88 deals exclusively with the story of Lord Krishna. Chapters 89-99 dealt with the extolling of Vishnu as a primeval God as well as several philosophical concepts. The last chapter is a mellifluous description of the lord from head to foot. It was completed on 27-11-1587 as denoted by the last words of the great work, which also means, long life, health and happiness. People believe that when reciting the last Chapter Melpathur was able to see Lord Guruvayurappa before him and once he completed this chapter he got completely cured of his disease.

Millions of devotees in the past few centuries have benefited by the recital of Narayaneeyam and very many of them have got cured of their diseases especially those caused by Vatham (Rheumatism).

There are very many commentaries available for Narayaneeyam in Malayalam, Tamil and English. There are also few web sites devoted only to Narayaneeyam. One of them contains, the entire text, with word by word meaning

<http://www.narayaneeyam-firststep.org/index.html>

Due to its availability, as well as my belief that such great prayer books can be read in any language, I have not given the text of Narayaneeyam in my translation.

Another great translation attempt is

<http://www.bhagavadgitausa.com/NARAYANEYAM.htm>

Yet another translation is

<http://spiritualspacewarriersonline.blogspot.com/2009/05/narayaneeyam-english-translation.html>

I have consulted all these translations but mainly depended on the Vanamala interpretation of Narayaneeyam in Malayalam published by Guruvayur Devaswam Board.

I am sure some of you may ask, why one more attempt. I believe that the personality of the translator is deeply reflected in any translation. And so mine which is in simple free verse and not a word for word translation would be another addition which I am sure would help the reader understand the great work in a better way. When I started the translation I wanted to translate twenty stanzas per day and complete the entire translation within 50 days. Things were going on all right but when I was translating the chapter 67 , where Lord Krishna disappeared to put an end to the pride of the Gopis, my translation from Chapter 60-67 also disappeared for which I could not find any reason. Then I thought that it was to put an end to my puffed up pride that God did it. I started the translation again and completed my first draft on the 60th day.

With the permission of my Guruvayurappan, I would like to call this translation as “Rama Narayana translation”. I am giving this name because I am Rama and am translating a work of Narayana. May the readers pardon me if I have committed any mistakes.

Sankalpa Mantras for Parayanam

The Sankalpa Manthras for doing Parayanam of Narayaneeyam is given below along with meaning:-

1.Shuklam Baradaram Vishnum, Sasi Varnam Chatur Bhujam,
Prasanna Vadanam Dyayet, Sarva Vignoba Santhaye

Dressed in white you are,
Oh, all pervading one,
And glowing with the colour of moon.
With four arms, you are, the all knowing one
I meditate on your ever-smiling face,
And pray, “ Remove all obstacles on my way

2.Hold both Nostrils with Thumb and the little and third finger of the hands and recite the following Manthra:-

Om Bhoo
Om Bhuva
Ogum Suva
Om Maha
Om Jana
Om Thapa
Ogum Sathyam
Om Tatsa vithur varenyam Bargo devasya dhi mahi dhiyo yona prachodayath
Om Apa
Jyothj rasa
Amrutham brahma
Bhoorbuvasuvarom
Touch the ears three times saying
Om, Om , Om

3.Mamo partha samastha durithakshaya dwara , Sri Parameshwara preethyartham , Sri Guruvayu puresa prasada sidhyartham , Dharamartha kama moksha chaturvidha phala purushartha sidhyartham , Ishta kamyartha sidhyartham , sakala san mangala vapthyartha Aroogya druda gathratha sidhyartham , Bhagawat charanaravinde Achanchala nishkapata Bhakthi sidhyartham , Sri man Narayaneeya Parayanam karishye.

For removing all problems and pains in life, for making Lord Parameshwara happy , For getting the blessings and grace of Lord of Guruvayur , for getting the four types of blessings* , for getting my wishes fulfilled, for getting all type of good blessings , For having a healthy body , for getting unshakable faith in the lotus feet of God , I read the book Narayaneeyam.

*Dharma, wealth, desires and salvation

4.Narayana, Narayana, Narayana

5.Dhyanam

Peethambaram kara virajitha Chakra sankha,
Koumodhakee sarasijam Karunaa samudhram,
Radha sahayam Athi Sundara mandha hasam,
Vathalayasam anisam hrudhi bhavayami.

I ceaselessly meditate on the Lord of Guruvayur,
Who wears yellow silk and holds in his hands,
Wheel , conch , the mace called Koumodhaki,
And lotus flower and is an ocean of mercy,
Helper of Radha and has a very pretty soft smile. 1

Mookam karothe vaachaalam , pangum langayathe girim,
Yath krupathamaham vandhe paramananda madhavam.

I salute that Madhava of infinite joy who is merciful,
And makes a dumb one speak and make a lame one cross a mountain. 2

Vande Nanda Vruja sthreenaam pada renum abheeshnasaa,
Yaasaam hari kadho geetham punathi bhuvana thrayam.

I salute the dust of the feet of ladies of Nanda's Vruja desa,
Where they sing the stories of Vishnu and purify the three worlds. 3

Komalam koojayan venum shyamaloyam kumaraka,
Veda vedhyam param brahma bhasathaam puratho mama.

The slightly blackish lad sings in the flute beautifully,
And that divine one who is worshipped by the Vedas,
Appears as the shining Supreme God to me. 4

Yam Brahma varunendra maruthsthuthvanthi divyai sthavai,
Vedai ssangapada kramopanishadai gayanthi yam samaga.

He is being worshipped by divine prayers,
By Brahma , Varuna, Indra and the maruths,
And the Vedas and Upanishads also sing about him. 5

Dhayanavasthitha thath gathenamanasa pasyanthi yam yogino,
Yassyastham tha vidhu suraasura gana devaya thasmai nama.

My salutations to him who is seen by great sages,
When they are completely absorbed in him,
And who is worshipped by all the by the,
Humans, devas , asuras and bhootha ganas. 6

Krushnaya Vasudevaya Devaki nandanaya cha,
Nanda gopa kumaraya Govindaya namo nama.

Salutations and salutations to Krishna son of Vasudeva,
And also the cowherd who is the son of Nandagopa. 7

After reciting this prayer the text of Narayaneeyam has to be read. After completing it, the following prayer has to be chanted:-

Swasthi prajabhya paripalayantham,
Nyayena margena maheem maheesa,
Gobrahmanebhyo shubhamasthu nithyam,
Loka samastha Sukhino bhavantu.

Let good things occur to the king of the country,
Who looks after his people well, in the path of justice,
Let Cows* and Brahmins** have a pleasant life daily,
Let all people of the world have a very pleasant life. 1

*wealth was measured by cows in those times

** People in search of God

Kale varshathu parjanya,
Prauthwee sasya shalini,
Deso yam kshobha rahitha,
SAjjana santhu nirbhaya.

Let the monsoon be timely and plentiful,
Let earth be covered with vegetation,
Let the country live without problems,
And let good people never have fear. 2

Aputhra puthrina santhu,
Puthrina santhu pouthrina,
Adhana sadhana,
Santhu jeevanthu sarada satham.

Let sonless people have son,
Let people with son have grand sons,
And let people who are poor or rich,
Live and see one hundred autumns. 3

Thwameva matha cha pitha thwameva,
Thwameva bandhuscha sakha thwameva,
Thwameva vidhya , dravinam thwameva,
Thwameva sarvam mama deva deva.

You are my mother , you are my father,

You are my relation, you are my friend,
You are my wisdom, You are my wealth,
Oh God of Gods, you are my everything. 4

Kayenavacha Manasendryrva budhyatmanava prakrithai swabhawat,
Karomi yadyat sakalam parasmai narayanayethi samarpayami

I offer all that I do,
To :Lord Narayana,
Whatever I do with my body,
Whatever I do with my mind,
Whatever I do with my brain,
Whatever I do with my soul,
And whatever I do with natures help 5
Hare Rama, Hare Rama, Rama, Rama Hare Hare
Hare Krishna, Hare Krishna, Krishna , krisha Hare Hare 6

Narayana, Narayana, Narayana, Narayana,
Narayana, Narayana, Narayana, Narayana,
Narayana, Narayana, Narayana, Narayana,
Narayana, Narayana, Narayana, Narayana 7

Sampoorna Narayaneeya Parayanam -procedure

Parayana Vidhana of Narayaneeyam

It is come to do the full parayanam of Narayaneeyam in a single day. The following procedure is adopted. It is not necessary for a single person to read the entire text. The people who read can be kept changing.

Step 1. Do Sankalpam

Step 2 Read Vishnu Sahasranamam

Step 3 . After every Dasakam do a Karpoora neeranjana and offer to God naivedyama like fruits/ Sugar Candy/Raisins except in case of the end of the following chapters.

Dasakam 1 Panchamrutham is offered as Naivedhyam

Dasakam 24-25 Panakam

Dasakam 27-28 Ney Payasam

Dasakam 30-31 Nendra pazham

Dasakam 34-35 Chitrannam

Dasakam 37-39 Pal Payasam (Vara Danam i.e offering of Paddy or Whole wheat

With a coin is given to all the audience)

Dasakam 51 All food prepared served on Banana leaf

Dasakam 78-79 Ney Payasam /Kesari/Mysore Pak (Some people make Cheer Muruku

As well as Paruppu Thengai kutti)

Dasakam 87 Beaten rice over which a piece of Jaggery is kept

Dasakam 100 Chundal

Narayaneeya Haarathi

Translated by

P.R.Ramachander

(These are to be chanted by all members together after completing the reading of Narayaneeya. I have taken this from the book Sri Narayaneeyam , a Sanskrit-Tamil book published by Giri Traders, Mumbai.)

Refrain

Jaya Jagadeesha hare Krishnaa,
Jaya Jagadheesa hare,
Jaya Guru marutha mandhira natha,
Jaya Jagadhesa hare Krishna.

Victory to the Krishna the Vishnu , who is Lord of the universe,
Victory to Vishnu the Lord of the universe,
Victory to the lord of the temple of Guru and wind god,
Victory to the Krishna the Vishnu , who is Lord of the universe,

Kinkini pada kamala Krishna,
Kankana kara yugala,
Kunkuma pangila Vaksha sthala,
Kualaya thala neela Krishna, (Jaya Jagadheesa...)

Oh Krishna with anklets making jingling sound,
Who has armlets on both hands,
Who has chest with saffron marks,
Oh Krishna, who is like the blue lily. (Victory to Krishna...)

Sadhi nava neetha haraa Krishna,
Tharuni Chitha hara,
Dhayaya palaya Dhamodhara Hara,\nThulai dhama dhara Krishna. (Jaya Jagadheesa...)

Oh Krishna who used to steal curds and butter,
Who used to steal hearts of lasses,
Please take care of me, Oh God with a rope tied in the belly,
Oh Krishna who can be tied by the ocimum plant (Victory to Krishna...)

Govardana dharana Krishna, Gopi Jana Ramana,
Komala pallava Sundara charana,
Kokila Madhu vachana Krishna (Jaya Jagadheesa...)

Oh Krishna who carried Govardhana ,

Who is the darling of Gopa women.
Who has feet as soft as a tender leaf,
Oh Krishna whose words are as sweet as honey (Victory to Krishna...)

Nanda Kumara Hare Krishna,
Narada gita gunaa,
Narayana vara Bhattathiri krutha,
Sthuthivara Shubha phaladha Krishna. (Jaya Jagadheesa...)

Oh Krishna who is the son of Nanda Gopa,
Who enjoys songs sung by sage Narada,
Oh Krishna who blessed ,the prayers,
Composed by the great Narayana Bhattathiri, (Victory to Krishna....)

Poonthana Bhakthi Priya Krishna,
Vrundavana rasika,
Premika bhavuka mandala poojitha,
Pada Saroja yuga Krishna. (Jaya Jagadheesaa...)

Oh Krishna who liked the devotion of Poonthanam,
Who enjoyed the Vrundavan,
Who is worshipped by enraptured sweethearts,
Oh Krishna who has two feet like lotus. (Victory to Krishna...)

Narayaneeyam Dasakam 1-The form and greatness of God.

(This is the summary of the first chapter of Bhagawatham and describes the form of the god who is formless. At my age 100 days is huge period. Please pray that I would be able to post the entire Narayaneeyam)

Hear the dasakam <https://www.youtube.com/watch?v=7jc9mdXIUHM>

Translated by

P.R.Ramachander

सान्द्रानन्दावबोधात्मकमनुपमितं कालदेशावधिभ्यां
निर्मुक्तं नित्यमुक्तं निगमशतसहस्रेण निर्भास्यमानम् ।
अस्पष्टं दृष्टमात्रे पुनरुरुपुरुषार्थात्मकं ब्रह्म तत्त्वं
तत्तावद्भाति साक्षाद् गुरुपवनपुरे हन्त भाग्यं जनानाम् ॥ १ ॥

SaandraanandaavabOdhaatmakamanupamitaM kaaladeshaavadhibhyaaM
nirmuktaM nityamuktaM nigamashatasahasreNa nirbhaasyamaanam .
aspaShTaM dR^iShTamaatre punarurupuruShaarthaatmakaM brahma tatvaM
tattaavadbhaati saakshaadgurupavanapure hanta bhaagyaM janaanaam .. १

Indeed it is a great luck that in Guruvayur,
The great and well known divine principle of God,
Is present as the continuous stream of joy and wisdom,
Which does not have an equal, which is beyond time and place,
Which is always free from ties, which in spite of being made clear,
By several prayers as well as words of praise is still unclear,
And which makes you want to see it again and again, once you see it. 1.1

एवंदुर्लभ्यवस्तुन्यपि सुलभतया हस्तलब्धे यदन्यत्
तन्वा वाचा धिया वा भजति बत जनः क्षुद्रतैव स्फुटेयम् ।
एते तावद्वयं तु स्थिरतरमनसा विश्वपीडापहत्यै
निश्शेषात्मानमेनं गुरुपवनपुराधीशमेवाश्रयामः ॥ २ ॥

evaM durlabhyavastunyapi sulabhatayaa hastalabdhe yadanyat
tanvaa vaachaa dhiyaa vaa bhajati bata janaH kshudrataiva sphuTeyam .
ete taavadvayaM tu sthirataramanasaa vishvapiiDaapahatyai
nishsheShaatamaanamenam gurupavanapuraadhiishamevaashrayaamaH .. 2

When this principle of God which is difficult to get,
Is easily available to us, it is unfortunate that people depend,
On some other thing by their body, mind and words,
And this is clearly not correct and also bad,
But we with great stability of mind are depending on,
The lord of Guruvayur for getting rid of all problems of the world. 1.2
सत्त्वं यत्तत् पराभ्यामपरिकलनतो निर्मलं तेन तावत्

भूतैर्भूतेन्द्रियैस्ते वपुरिति बहुशः श्रूयते व्यासवाक्यम्।

तत् स्वच्छत्वाद्यदाच्छादितपरसुखचिद्गर्भनिर्भासरूपं

तस्मिन् धन्या रमन्ते श्रुतिमतिमधुरे सुग्रहे विग्रहे ते ॥ ३ ॥

sattvaM yattat paraabhyaamaparikalanatO nirmalaM tena taavat

bhuutairbhuutendriyaiste vapuriti bahushaH shruuyate vyaasavaakyam .

tat svachChatvaadyadachChaadita parasukhachidgarbhanirbhaasaruupaM

tasmin dhanyaa ramante shrutimatimadhure sugrahe vighrahe te .. 3

It is heard that sage Vyasa has several times told that your form,
Is extremely pure and personification of Sathwa aspect,
And is entirely separated from the regal and base aspects,
And is made of the beings and their properties.
And due to this purity, your form which is unhidden great pleasure,
Shines and has a great form inside and is pleasant to hear and meditate,
Making it possible for your devotees to get attracted and enjoy. 1.3

निष्कम्पे नित्यपूर्णे निरवधिपरमानन्दपीयूषरूपे

निर्लीनानेकमुक्तावलिसुभगतमे निर्मलब्रह्मसिन्धौ ।

कल्लोलोल्लासतुल्यं खलु विमलतरं सत्त्वमाहुस्तदात्मा

कस्मान्नो निष्कलस्त्वं सकल इति वचस्त्वत्कलास्वेव भूमन् ॥ ४ ॥

NiShkampe nityapuurNe niravadhiparamaanandapiiyuuSharuupe

nirliinaanekamuktaavalisubhagatame nirmalabrahmasindhau .

kallOIllaasatulyaM khalu vimalataraM sattvamaahustadaatmaa

kasmaannOniShkalastvaM sakala iti vachastvatkalaasveva bhuuman..4

It is said by the learned that the very pure sathva character,
Is equal to the beating of the waves of the ocean called Brahman,
Which is without movement, always full, personification,
Of the limitless nectar of joy and great due to merging of several liberated souls,
Oh God who is everywhere, this thine form is the only complete one,
Compared to the several incarnations that you have taken. 1.4

निर्व्यापारोऽपि निष्कारणमज भजसे यत्क्रियामीक्षणाख्यां

तेनैवोदेति लीना प्रकृतिरसतिकल्पाऽपि कल्पादिकाले।

तस्याः संशुद्धमंशं कमपि तमतिरोधायकं सत्त्वरूपं

स त्वं धृत्वा दधासि स्वमहिमविभवाकुण्ठ वैकुण्ठ रूपं॥५॥

NirvyaapaarO(a)pi niShkaaraNamaja bhajase yatkriyaamiikshaNaakhyaaM

tenaivOdeti liinaa prakR^itirasatikalpaa(a)pi kalpaadikaale .

tasyaaH samshuddhamamshaM kamapi tamatirOdhaayakaM satvaruupaM

sa tvaM dhR^itvaa dadhaasi svamahimavibhavaakuNTha vaikuNTha ruupam .. 5

Oh God ,who does not have any birth, though you seem to be without action,
You take up the job of being “this moment” without any reason,
And that is why you as the nature ,rise up at the beginning of the ions,
From within yourself though there seems to be nothing there in you at that time,
And that nature is pure, does not hide anything and the form of pure thought,
And you yourself have assumed your form from a part of that nature. 1.5

तत्ते प्रत्यग्रधाराधरललितकलायावलीकेलिकारं

लावण्यस्यैकसारं सुकृतिजनदृशां पूर्णपुण्यावतारम्।

लक्ष्मीनिश्शङ्कलीलानिलयनममृतस्यन्दसन्दोहमन्तः

सिञ्चत् सञ्चिन्तकानां वपुरनुकलये मारुतागारनाथ ॥६

Tatte pratyagradhaaraadhara lalita kalaayaavalii kelikaaraM
laavaNyasyaikasaaraM sukRaitijanadRaishaaM puurNa puNyaavataaram .
lakshmii nishshanka liilaa nilayanamamRsitasyanda sandOhamantaH
si~nchat sa~nchintakaanaaM vapuranukalaye maarutaagaaranaatha...6

I meditate always on your form oh Lord of Guruvayur,
Which is as pretty as the water rich new clouds,
Which makes one happy with its play like kalaya flowers,
Which is the ultimate single essence of prettiness,
Which is the incarnation which is born as the good deeds,
Of those people who have done laudable actions,
Which is the place for Goddess Lakshmi to play without hesitation,
And which is the rain of nectar in the mind of those who meditate on you. 1.6

कष्टा ते सृष्टिचेष्टा बहुतरभवखेदावहा जीवभाजा-
मित्येवं पूर्वमालोचितमजित मया नैवमद्याभिजाने।
नोचेज्जीवाः कथं वा मधुरतरमिदं त्वद्वपुश्चिद्रसार्द्रं
नेत्रैः श्रोत्रैश्च पीत्वा परमरससुधाम्भोधिपूरे रमेरन् ॥७॥

kaShTaa te sR^iShTicheShTaa bahutarabhavakhedaavahaa jivabhaajaa-
mityevaM puurvamaalOchitamajita mayaa naivamadyaabhijaane .
nOchejjiiivaaH kathaM vaa madhurataramidaM tvadvapushchidrasaardraM
netraiH shrOtraishcha piitvaa paramarasasudhaambhOdhipuure rameran .. 7

Oh God who can never be defeated, I once thought that,
Your act of creation was cruel as it gives all the beings,
Large amount of sorrow and pain in day to day life,

But I am not thinking like that now, for without that action,
How can they drink the beauty of your form which is full of joy and knowledge,
And enjoy themselves in the sea of nectar of that divine joy. 1.7

नम्राणां सन्निधत्ते सततमपि पुरस्तैरनभ्यर्थितान -
प्यर्थान् कामानजस्रं वितरति परमानन्दसान्द्रां गतिं च।
इत्थं निश्शेषलभ्यो निरवधिकफलः पारिजातो हरे त्वं
क्षुद्रं तं शक्रवाटीद्रुममभिलषति व्यर्थमर्थिव्रजोऽयम् ॥८॥

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

Oh God, you always appear before all those who salute you,
And grant them not only their wishes but also those that they have not asked,
You grant them the joyful path of salvation at all times,
And so, Oh Lord Vishnu , you are the wish giving tree ,
Which is available for all with unending fruits,
But those devotees seem unnecessarily to want,
That weeds like wish giving tree in the Garden of Indra. 1.8

कारुण्यात्काममन्यं ददति खलु परे स्वात्मदस्त्वं विशेषा-
दैश्वर्यादीशतेऽन्ये जगति परजने स्वात्मनोऽपीश्वरस्त्वम्।
त्वय्युच्चैरारमन्ति प्रतिपदमधुरे चेतनाः स्फीतभाग्या-
स्त्वं चात्माराम एवेत्यतुलगुणगणाधार शौरे नमस्ते ॥९॥

kaaruNyaatkaamamanyaM dadati khalu pare svaatmadastvaM visheShaa-
daishvaryaadiishate(a)nye jagati parajane svaatmanO(a)piishvarastvam .

tvaiyyuchchairaaramanti pratipadamadhure chetanaaH sphiiTabhaagya-
stvaM chaatmaaraama evetyatulaguNagaNaadhaara shaure namaste .. 9

Other Gods due to mercy fulfill some other desires,
But you give them due to great mercy give your soul itself,
Other Gods due to riches, become their Lord,
But you are god and Lord even of your own soul,
Some very lucky ones make you as interesting subject,
And become incomparably very happy,
But you are the one within whom there is nothing but joy,
And So oh valorous God, salutations to you for these exceptional qualities. 1.9

ऐश्वर्यं शङ्करादीश्वरविनियमनं विश्वतेजोहराणां
तेजस्संहारि वीर्यं विमलमपि यशो निस्पृहैश्वोपगीतम्।
अङ्गासङ्गा सदा श्रीरखिलविदसि न क्वापि ते सङ्गवार्ता
तद्वातागारवासिन् मुरहर भगवच्छब्दमुखाश्रयोऽसि॥१०॥

AishvaryaM shankaraadiishvaraviniyamanaM vishvatejOharaaNaaM
tejassanhaari viiryaM vimalamapi yashO nispRaihaishchOpagiitam .
angaasangaa sadaa shriirakhilavidasi na kvaapi tee sangavaartaa
tadvaataagaaravaasin murahara bhagavachChabdamukhyaashrayO(a)si .. 10

Your greatness is indicated by your making Shiva and other Gods obey you,
Your valour lies in your abilities in your control of the power of those who give power,
Your spotless fame is being praised by sages, who do not want anything,
Goddess Lakshmi is always with your various parts of your body,
And so you are the one who knows all and no one can imagine that you have any desires,
And so Oh Lord of Guruvayur, killer of Mura, you are fit to be termed as God. 1.10

Narayaneeyam Dasakam 2 Sanskrit, english, meaning Audio

Narayaneeyam Dasakam 2 Sweetness of his form and greatness of devotion

(Here The form of the God who of the God with a form is described. The chapter then eulogizes the Bhakthi (devotion) approach to God.)

Hear Dasakam 2 https://www.youtube.com/watch?v=mYO_3RVBzPI

सूर्यस्पर्धिकिरीटमूर्ध्वतिलकप्रोद्धासिफलान्तरं
कारुण्याकुलनेत्रमार्द्रहसितोल्लासं सुनासापुटम्।
गण्डोद्यन्मकराभकुण्डलयुगं कण्ठोज्ज्वलकौस्तुभं
त्वद्रूपं वनमाल्यहारपटलश्रीवत्सदीपं भजे ॥१॥

suuryaspardhikiriiTamuurdhvatilaka prOdbhaasiphaalaantaraM
kaaruNyaakulanetramaardra hasitOllaasaM sunaasaapuTam |
gaNDOdyanmakaraabha kuNDalayugaM kaNThOjvalatkaustubhaM
tvadruupaM vanamaalyahaarapaTala shriivatsadiipraM bhaje ||1

I always meditate on your Vaikunta form ,
With the crown brighter than the Sun God,
The shining forehead with the long thilaka,
The eyes from which mercy flows and ebbs,
The shine of the smile which is comforting,
The pretty nose, the cheeks which are reflecting your ear studs,
The Kousthubha gem which adds to the shine of the neck,
And forest and golden bead garlands and the Sri Vathsa. 2.1

केयूराङ्गदकङ्कणोत्तममहारत्नाङ्गुलीयाङ्कित-
श्रीमद्वाहुचतुष्कसङ्गतगदाशङ्खारिपङ्केरुहाम् ।

काञ्चित् काञ्चनकाञ्चिलाञ्छितलसत्पीताम्बरालम्बिनी-
मालम्बे विमलाम्बुजद्युतिपदां मूर्तिं तवार्तिच्छिदम् ॥२॥

keyuuraangada kankaNOttama mahaaratnaanguliiyaankitashriimadbaahu
chatuShka sangata gadaa shankhaari pankeruhaam |
kaa~nchit kaa~nchana kaa~nchilaanChita lasatpiitaambaraalambiniim
aalambe vimalaambujadyutipadaaM muurtiM tavaartichChidam

I surrender to your form which is beyond description by words,
Which has four arms wearing gem studded armlets, bangles, bracelets and rings,
Holding the mace, the conch, the wheel and the lotus flower,
Which is bedecked with yellow silk, tied over by a gem studded waist belt,
Which has holy feet which shines like a pure lotus flower,
And which destroys all sorts of sorrows. 2.2

यत्त्रैलोक्यमहीयसोऽपि महितं सम्मोहनं मोहनात्
कान्तं कान्तिनिधानतोऽपि मधुरं माधुर्यधुर्यादपि ।
सौन्दर्योत्तरतोऽपि सुन्दरतरं त्वद्रूपमाश्चर्यतोऽ-
प्याश्चर्यं भुवने न कस्य कुतुकं पुष्पाति विष्णो विभो ॥३॥

yatttrailOkyamahiiyasO(a)pi mahitaM sammOhanaM mOhanaat
kaantaM kaantinidhaanatO(a)pi madhuraM maadhuryadhuryaadapi |
saundaryOttaratO(a)pi sundarataratM tvadruupamaashcharyatO(a)-
pyaashcharyaM bhuvane na kasya kutukaM puShNaati viShNO vibhO ||

Oh Vishnu, Oh Lord, who in this world would not be enchanted by your form,
Which is holier than the holiest in all the three worlds,
Which is more attractive than the most attractive,
Which shines more than the best shining object,
Which is sweeter than the sweetest, which is prettier than the prettiest,
And which is more wonderful than the most wonderful. 2.3

तत्तादङ्गधुरात्मकं तव वपुः सम्प्राप्य सम्पन्मयी
सा देवी परमोत्सुका चिरतरं नास्ते स्वभक्तोष्वपि ।
तेनास्या बत कष्टमच्युत विभो त्वद्रूपमानोज्ञक -
प्रेमस्थैर्यमयादचापलबलाच्चापल्यवार्तोदभूत् ॥४॥

tattaadR^i~N madhuraatmakam tava vapuH sampraapya sampanmayii

saa devii paramOtsukaa chirataraM naaste svabhakteShvapi |
tenaasyaa bata kaShTamachyuta vibhO tvadruupamaanOj~nakapremasthairyamayaadachaapala
balaat chaapalya vaartOdabhuut.

After getting and reaching your wonderful and greatly joyous form,
That goddess who controls wealth, has become more attached to you,
And because of this even after reaching the homes of her great devotees,
She does not prefer to stay there, Oh Lord, Oh changeless one,
Due to the deep, strong and stable love towards your very pretty form,
She has got a very bad name as the unstable one, is it not uncharitable? 2.4

लक्ष्मीस्तावकरामणीयकहृतैवेयं परेष्वस्थिरे-
त्यस्मिन्नन्यदपि प्रमाणमधुना वक्ष्यामि लक्ष्मीपते ।
ये त्वद्भ्यानुगुणानुकीर्तनरसासक्ता हि भक्ता जना-
स्तेष्वेषा वसति स्थिरैव दयितप्रस्तावदत्तादरा ॥५॥

lakshmiistaavaka-raamaNiiyaka-hR^itaiveyaM pareShvasthiretyasminnanyadapi
pramaaNamadhunaa vakshyaami lakshmiipate |
ye tvaddhyaanaguNaanukiirtanarasaasaktaa hi bhaktaa janaasteShveShaa
vasati sthiraiva dayitaprastaavadattaadaraa ||

Oh Consort of Goddess Lakshmi, I will tell another reason to say,
That Goddess Lakshmi does not stay long with others,
That is because of her attractiveness to your pretty form,
For in the case of devotees of yours who are busy in meditating,
And singing about you, she is interested in hearing about,
The news of her darling and never leaves but stays with them. 2.5

एवंभूतमनोज्ञतानवसुधानिष्पन्दसन्दोहनं
त्वद्रूपं परचिद्रसायनमयं चेतोहरं शृण्वताम् ।
सद्यः प्रेरयते मतिं मदयते रोमाञ्चयत्यङ्गकं
व्यासिञ्चत्यपि शीतवाष्पविसरैरानन्दमूर्छोद्भवैः ॥६॥

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

This great form of yours, which is the starting, place of,
The nectar called all round wealth and luck,
Which is the extract of the divine concept of Brahman,
And which is pretty and sweet to hear,
Would attract the mind instantly, make it exuberant,
And make the hairs all over our body stand erect,
And make us drench in the tears of joy welling from our eyes. 2.6

एवंभूततया हि भक्त्यभिहितो योगस्स योगद्वयात्
कर्मज्ञानमयात् भूशोत्तमतरो योगीश्वरैर्गीयते ।
सौन्दर्यैकरसात्मके त्वयि खलु प्रेमप्रकर्षात्मिका
भक्तिर्निश्चममेव विश्वपुरुषैर्लभ्या रमावल्लभ ॥७॥

evambhuutatayaa hi bhaktyabhihitO yOgassa yOgadvayaat
karmaj~naanamayaat bhR^ishOttamatarO yOgiishvarairgiyate |
saundaryaikarasaatmake tvayi khalu premaprakarShaاتمिका
bhaktirnishramameva vishvapuruShairlabhyaa ramaavallabha || 7

Due to this only the great god like sages have chosen the path of devotion*,
Over the two paths called path of action** and path of realization based on enquiry***,
And have sung and praised it as the most suitable path,
And so oh God who is very dear to the Goddess Lakshmi,
This path based on the devotion based concept of your prettiness,
Is very easily available for use to all persons of this world. 2.7
*Bhakti yoga **Karma yoga ***Jnana Yoga

निष्कामं नियतस्वधर्मचरणं यत् कर्मयोगाभिधं
तद्दूरेत्यफलं यदौपनिषदज्ञानोपलभ्यं पुनः ।
तत्त्वव्यक्ततया सुदुर्गमतरं चित्तस्य तस्माद्विभो
त्वत्प्रेमात्मकभक्तिरेव सततं स्वादीयसी श्रेयसी ॥८॥

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

While Karma yoga consisting of all actions without desire for results,

Would yield results only after a very long time and while Jnana Yoga,
Which is available in the concepts enunciated in the Upanishads,
Is extremely difficult to follow, due to its being not in the grip of various sensory organs,
Oh Lord, the devotion to you based on love to you is very sweet and satisfying. 2.8

अत्यायासकराणि कर्मपटलान्याचर्य निर्यन्मला
बोधे भक्तिपथेऽथवाऽप्युचिततामायान्ति किं तावता ।
क्लिष्टा तर्कपथे परं तव वपुर्ब्रह्माख्यमन्ये पुन-
श्चित्ताद्रत्वमृते विचिन्त्य बहुभिस्सिद्ध्यन्ति जन्मान्तरैः ॥९॥

atyaaayaasakaraaNi karmapaTalaanyaacharya niryanmalaaH
bOdhe bhaktipathe(a)thavaa(a)pyuchitataamaayaanti kiM taavataa |
kliShTvaa tarkapathe paraM tava vapurbrahmaakhyamanye punashchittaardratvamR^
ite vichintya bahubhissiddhyanti janmaantaraiH ||

What is the use of some people struggling after doing several karmas,
Which are exhausting and hard,
Getting their mind cleaned and becoming suitable to follow Jnana or Bhakti Yoga,
And others struggling and getting troubled with intellectual exercises,
Without their mind getting softened but meditating on the concept of Brahman,
And getting salvation after passing through several cycles of birth? 2.9

त्वद्भक्तिस्तु कथारसामृतझरीनिर्मज्जनेन स्वयं
सिद्ध्यन्ती विमलप्रबोधपदवीमक्लेशतस्तन्वती ।
सद्यस्सिद्धिकरी जयत्ययि विभो सैवास्तु मे त्वत्पद-
प्रेमप्रौढिरसार्द्रता द्रुततरं वातालयाधीश्वर ॥१०॥

tvadbhaktistu kathaarasaamR^itajhariinirmajjanena svayaM
siddhyantii vimalaprabOdhapadaviimakleshatastanvatii |
sadyassiddhikarii jayatyayi vibhO saivaastu me tvatpadapremaprauDhirasaardrataadrutataram
vaataalayaadhiishvara

Oh Lord who is the God of Guruvayur, since devotion consists of getting drowned,
In the nectarine happiness of telling and hearing the stories about you,
And leads to easy and comfortable steps for opening the doors of divine knowledge,
It leads to victorious salvation instantly, please bless me,
To speedily devotion. Sanskrit, english make my mind melt with wonderful love towards you. 2.10

Narayaneeyam Dasakam 3: Prayer for text, meaning and audio

Narayaneeyam Dasakam 3: Prayer for devotion.Sanskrit, english text, meaning and audio

Hear the daskam <https://www.youtube.com/watch?v=qWAFKz68aOM>

(The poet who is very much troubled by his sickness first describes the marks of a great devotee and he cries to God to cure him. He requests from him only devotion and freedom from sickness.)

पठन्तो नामानि प्रमदभरसिन्धौ निपतिताः
स्मरन्तो रूपं ते वरद कथयन्तो गुणकथाः ।
चरन्तो ये भक्तास्त्वयि खलु रमन्ते परममू-
नहं धन्यान् मन्ये समधिगतसर्वाभिलषितान् ॥१॥

paThantO naamaani pramadabharasindhau nipatitaaH
smarantO ruupaM te varada kathayantO guNakathaaH |
charantO ye bhaktaastvayi khalu ramante paramamuunahaM
dhanyaan manye samadhigatasarvaabhilaShitaan || 1

Oh God who showers blessings, I only consider those who chant your names,
Who meditate on your form and tell and hear the stories about your greatness,
And travel in life by drowning themselves in the sea of divine joy,
And always fill up their mind with thought about you only,
As the only lucky people who have all their wishes fulfilled. 3.1

गदक्लिष्टं कष्टं तव चरणसेवारसभरेऽ-
प्यनासक्तं चित्तं भवति बत विष्णो कुरु दयाम् ।
भवत्पादाम्भोजस्मरणरसिको नामनिवहा-
नहं गायं गायं कुहचन विवत्स्यामि विजने ॥२॥

gadakliShTaM kaShTaM tava charaNasevaarasabhare(a)-
pyanaasaktaM chittaM bhavati bata viShNO kuru dayaam |
bhavatpaadaambhOjasmaraNarasikO naamanivahaanahaM

gaayaM gaayaM kuhachana vivatsyaami vijane ||

Oh Lord Vishnu, alas, A mind plagued by suffering due to diseases,
Becomes disinterested in offering prayers at your feet,
And get drowned in the divine joy and so show mercy on me,
And this would mean my spending my time in a desolate place,
Meditating on your lotus like feet and enjoying that thought. 3.2

कृपा ते जाता चेत्किमिव न हि लभ्यं तनुभृतां
मदीयक्लेशौघप्रशमनदशा नाम कियती ।
न के के लोकेऽस्मिन्ननिशमयि शोकाभिरहिता
भवद्भक्ता मुक्ताः सुखगतिमसक्ता विदधते ॥३॥

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

What is there which is impossible to get for any one,
If you show mercy on them, for you it is very easy to remove all my troubles,
And oh Lord of Guruvayur, I am able to see several of your devotees,
Having only devotion on you, leading a life of no sorrow and attain salvation. 3.3

मुनिप्रौढा रूढा जगति खलु गूढात्मगतयो
भवत्पादाम्भोजस्मरणविरुजो नारदमुखाः ।
चरन्तीश स्वैरं सततपरिनिर्भातपरचि -
त्सदानन्दाद्वैतप्रसरपरिमग्नाः किमपरम् ॥४॥

muniprauDhaa ruuDhaa jagati khalu guuDhaatmagatayO
bhavatpaadaambhOjasmaraNvirujO naaradamukhaaH |
charantiisha svairaM satataparinirbhaataparachitsadaanandaadvaitaprasaraparimagnaaH
kimaparam ||

Oh God, in this world there were great devotees like Sage Narada,
Whose souls traveled towards you, they being very healthy,
Were thinking about your feet only,

And they got drowned in the limitless ever shining ocean of joy,
And were traveling as per their wishes, what else do they need? 3.4

भवद्भक्तिः स्फीता भवतु मम सैव प्रशमये-
दशेषक्लेशौघं न खलु हृदि सन्देहकणिका ।
न चेद्व्यासस्योक्तिस्तव च वचनं नैगमवचो
भवेन्मिथ्या रथ्यापुरुषवचनप्रायमखिलम् ॥५॥

bhavadbhaktiH sphiitaa bhavatu mama saiva prashamayedasheShakleshaughaM
na khalu hR^idi sandehakaNikaa |
na chedvyaasasyOktistava cha vachanaM naigamavachO
bhavenmithyaa rathyaapuruShavachanapraayamakhilam || 5

I strongly believe that if the devotion in my mind towards you,
Keeps on increasing, then you would certainly remove all my sorrows,
For if this is not so, the word of Vyasa, your words and the Vedic sayings,
Would all become equivalent to the words of wandering gypsies. 3.5

भवद्भक्तिस्तावत् प्रमुखमधुरा त्वत् गुणरसात्
किमप्यारूढा चेदखिलपरितापप्रशमनी ।

पुनश्चान्ते स्वान्ते विमलपरिबोधोदयमिल-
न्महानन्दाद्वैतं दिशति किमतः प्रार्थ्यमपरम् ॥६॥

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

In the very start itself, only the devotion to you is full of sweetness,
In the middle all the sorrows vanish completely and in the end,
One gets the divine joy with clear concepts of wisdom.
Apart from this, what is else need to be asked from Him? 3.6

विधूय क्लेशान्मे कुरु चरणयुग्मं धृतरसं
भवत्क्षेत्रप्राप्तौ करमपि च ते पूजनविधौ ।

भवन्मूर्त्यालोके नयनमथ ते पादतुलसी-
परिघ्राणे घ्राणं श्रवणमपि ते चारुचरिते ॥७॥

vidhuuya kleshaanme kuru charaNayugmaM dhR^itarasaM
bhavatkshetrapraaptau karamapi cha te puujanavidhau |
bhavanmuurtyaalOke nayanamatha te paadatulasiiparighraaNe
ghraaNaM shravaNamapi te chaarucharite ||

Please cure all my diseases so that my legs can come to your temple,
My hands can worship you, my eyes are able to see your pretty form,
My nose can smell and enjoy the scent of Ocimum leaves at your feet,
And my ears are able to hear and enjoy your soulful stories. 3.7

प्रभूताधिव्याधिप्रसभचलिते मामकहृदि
त्वदीयं तद्रूपं परमसुखचिद्रूपमुदियात् ।
उदञ्चद्रोमाञ्चो गलितबहुहर्षाश्रुनिवहो
यथा विस्मर्यासं दुरुपशमपीडापरिभवान् ॥८॥

prabhuutaadhivyaadhiprasabhachalite maamakahR^idi
tvadiiyaM tadrupaM paramasukhachidruupamudiyaat |
uda~nchadrOmaa~nchO galitabahuharShaashrunivahO
yathaa vismaryaasaM durupashamapiiDaaparibhavaan ||

Please fill my mind which is troubled and confused with mental stress,
As well as physical diseases, with your pretty divine form of bliss,
And as a result let my eyes shed the tears of joy with hairs of body standing erect,
Help me to completely forget all the insufferable maladies of my body. 3.8

मरुद्रेहाधीश त्वयि खलु पराञ्चोऽपि सुखिनो
भवत्सेही सोऽहं सुबहु परितप्ये च किमिदम् ।
अकीर्तिस्ते मा भूद्वरद गदभारं प्रशमयन्
भवत् भक्तोत्तंसं झटिति कुरु मां कंसदमन ॥९॥

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 ||

Oh Lord of Guruvayur, how is it that while those who never bother about you are happy,
I, who am your devotee, am suffering with extreme and great sorrow.
Oh God who killed Kamsa and who fulfils the wishes of all your devotees,
You would get negative fame and so cure all my diseases speedily,
And make me one among your greatest devotees. 3.9

किमुक्तैर्भूयोभिस्तव हि करुणा यावदुदिया-
दहं तावद्देव प्रहितविविधार्तप्रलपितः ।
पुरः क्लृप्ते पादे वरद तव नेष्यामि दिवसा-
न्यथाशक्ति व्यक्तं नतिनुतिनिषेवा विरचयन् ॥१०॥

kimuktairbhuuyObhistava hi karuNaa yaavadudiyaa

dahaM taavaddeva prahitavividhaartapralapitaH |

puraH kL^ipte paade varada tava neShyaami divasaa

nyathaashakti vyaktaM natinutiniShevaa virachayan ||
Oh God who blesses, Oh God who fulfils wishes of devotees,
What is the point in keeping on talking, it is certain ,
That till you exhibit your mercy towards me,
I would stop all complaints and salute and pray ,
At your feet that is in front of me and spend my days. 3.10

Narayaneeyam Dasakam 4 with audio

Narayaneeyam Dasakam 4 .Eight fold yoga and the results thereof

Translated by

P.R.Ramachander

(An introduction to Ashtanga Yoga is given in this chapter. This is possibly the biggest chapter in the entire Narayaneeyam.

Hear the Dasakam4 <https://www.youtube.com/watch?v=Bf5yQyab0GQ>)

कल्यतां मम कुरुष्व तावतीं कल्यते भवदुपासनं यया ।
स्पष्टमष्टविधयोगचर्यया पुष्टयाशु तव तुष्टिमाप्नुयाम् ॥१॥

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

Oh God, who gives blessings, please give me as much health as,
Needed by me to worship you and let me be blessed by you,
So that soon I would gain expertise in the eight fold yoga*,
And so that I would be able to get your grace and make you happy. 4.1

*Yama, Niyama, Aasana, Pranayama Prathyahara, Dharana,
Dhyana and Samadhi are the eight fold yoga.

ब्रह्मचर्यदृढतादिभिर्यमैराप्लावादिनियमैश्च पाविताः ।
कुर्महे दृढममी सुखासनं पङ्कजाद्यमपि वा भवत्पराः ॥२॥

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

We who are completely dependent on you ,
Would practice three Yamas of celibacy, non violence and truth,
And also practice the Niyama of bathing, cleaning of mind and meditation,
And assume the Asana of either Sukhasana or Padmasana and fix ourselves. 4.2

तारमन्तरनुचिन्त्य सन्ततं प्राणवायुमभियम्य निर्मलाः ।
इन्द्रियाणि विषयादथापहृत्यास्महे भवदुपासनोन्मुखाः ॥३॥

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

We would meditate within our mind without break on “Om”,
Would control our breath , would become pure by getting rid of passion and anger,
And then turn away all sense organs from their attractions,
And become ready to concentrate our attention on you. 4.3

अस्फुटे वपुषि ते प्रयत्नतो धारयेम धिषणां मुहुर्मुहुः ।
तेन भक्तिरसमन्तरार्द्रतामुद्वहेम भवदङ्घ्रिचिन्तका ॥४॥

asphuTe vapuShi te prayatnatO dhaarayema dhiShaNaaM muhurmuHuH |
tena bhaktirasamantaraardrataamudvahema bhavadanghrichintakaaH || 4

We would bind our mind on your very unclear form,
With great difficulty by trying and trying again,
And we who always think of your feet,
Would with great practice would attain joy of devotion and a soft mind. 4.4

विस्फुटावयवभेदसुन्दरं त्वद्वपुः सुचिरशीलनावशात् ।
अश्रमं मनसि चिन्तयामहे ध्यानयोगनिरतास्त्वदाश्रयाः ॥५॥

visphuTaavayavabhedasundaraM tvadvapuH suchirashiilanaavashaat |
ashramaM manasi chintayaamahe dhyaanayOganirataastvadaashrayaaH ||5

After surrendering to you by practicing the art of meditation,
We would make our limbs in great shape,
And by lengthy and constant practice of meditation,
We would frame your very pretty shining form in our mind. 4.5

ध्यायतां सकलमूर्तिमीदृशीमुन्मिषन्मधुरताहृतात्मनाम् ।
सान्द्रमोदरसरूपमान्तरं ब्रह्म रूपमयि तेऽवभासते ॥६॥

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

Oh God, all those who meditate on you with body and limbs,
Would be attracted by the sweet and pretty concept of you without body,
And the Brahman which can only be understood by the mind,
Would shine in their mind, drowning them in divine joy. 4.6

तत्समास्वदनरूपिणीं स्थितिं त्वत्समाधिमयि विश्वनायक ।
आश्रिताः पुनरतः परिच्युतावारभेमहि च धारणादिकम् ॥७॥

tatsamaasvadanaruupiNiiM sthitiM tvatsamaadhimayi vishvanaayaka
aashritaH punarataH parichyutaavaarabhemahi cha dhaaraNaadikam ||

Oh Lord of the universe, we would attain then the state of Samadhi,
Which is the state, where Brahman is experienced,
And when we slip away from this perfect state ,
We would again restart for attaining it from beginning. 4.7

इत्थमभ्यसननिर्भरोल्लसत्त्वत्परात्मसुखकल्पितोत्सवाः ।
मुक्तभक्तकुलमौलितां गताः सञ्चरेम शुकनारदादिवत् ॥८॥

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

Once we attain this perfect path following Yogic steps,
We would be filled with state of exultation due to divine joy,

And we would become greatest devotees of yours,
And would travel like the great sages Narada and Sukha. 4.8

त्वत्समाधिविजये तु यः पुनर्मङ्क्षु मोक्षरसिकः क्रमेण वा ।
योगवश्यमनिलं षडाश्रयैरुन्नयत्यज सुषुम्नया शनैः ॥९॥

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

Oh God, who cannot be defeated , the devotee who is interested in salvation,
As soon as he successfully attains the state of Samadhi,
Would raise up the life giving breath, which has been controlled by Pranayama,
Through the six nerve openings, and slowly make it reach, the Sushmna nerve. 4.9

लिङ्गदेहमपि सन्त्यजन्नथो लीयते त्वयि परे निराग्रहः ।
ऊर्ध्वलोककुतुकी तु मूर्धतः सार्धमेव करणैर्निरीयते ॥१०॥

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

That yogi who is not interested in the pleasures of Brahma and other worlds,
Would raise the breath of life to the middle point of the eye brows,
Leave out his micro self and merge with you who has a macro divine body,
But the one who is fond of enjoying the pleasures of Brahma and other worlds,
Would get out of his body in the micro form piercing his head. 4.10

अग्निवासरवलक्षपक्षगैरुत्तरायणजुषा च दैवतैः ।
प्रापितो रविपदं भवत्परो मोदवान् ध्रुवपदान्तमीयते ॥११॥

agnivaasaravalarkshapakshagair uttaraayaNajuShaa cha daivataiH |
praapitO ravipadaM bhavatparO mOdavaan dhruvapadaantamiiyate || 11

That Yogi who was interested in you would be taken to the land of the Sun,
By those Gods who preside over fire , day time and waxing period of moon,
And who are fixed in the summer solstice

And those who are for enjoying divine pleasures,
Would be taken till the land of the Dhruva (pole star). 4.11

आस्थितोऽथ महारालये यदा शेषवक्त्रदहनोष्मणार्द्यते ।
ईयते भवदुपाश्रयस्तदा वेधसः पदमतः पुरैव वा ॥१२॥

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

After reaching the land of Dhruva and a long stay in Mahar loka,
When they start suffering from the hot breath of Adhi Sesha,
They surrender completely to you and reach the land of Brahma,
Or they reach the land of Brahma before they start feeling the heat of Sesha's breath. 4.12

तत्र वा तव पदेऽथवा वसन् प्राकृतप्रलय एति मुक्तताम् ।
स्वेच्छया खलु पुरा विमुच्यते संविभिद्य जगदण्डमोजसा ॥१३॥

tasya cha kshitipayO mahO(a)niladyOmahatprakR^iti saptakaavR^itiiH |
svechChayaa khalu puraa vimuchyate sanvibhidya jagadaNDamOjasaa || 13

That Yogi who lives in the land of Brahma or in Vishnu Loka,
During the time of final deluge attains salvation, if not,
According to his own wish using his own yogic power,
He can break the Brahmanda and attain salvation. 4.13

तस्य च क्षितिपयोमहोऽनिलद्योमहत्प्रकृतिसप्तकावृत्तीः ।
तत्तदात्मकतया विशन् सुखी याति ते पदमनावृतं विभो ॥१४॥

archiraadigatimiidR^ishiiM vrajan vichyutiM na bhajate jagatpate |
tattadaatmakatayaa vishan sukhii yaati te padamanaavR^itaM vibhO ||14

Oh Lord, that Yogi enters the seven sheaths* of Brahmanda one by one,
With his own micro form, he enjoys divine joy and pleasures,
And becomes one with your sheath less form. 4.14

*Earth, Water, Light, air , sky, great principle and illusion are
The seven sheaths.

अर्चिरादिगतिमीदृशीं ब्रजन् विच्युतिं न भजते जगत्पते ।
सच्चिदात्मक भवत् गुणोदयानुच्चरन्तमनिलेश पाहि माम् ॥१५॥

tatra vaa tava pade(a)thavaa vasan praakR^itapralaya eti muktataam |
sachchidaatmaka bhavadguNOdayaanuchcharantamanilesa paahi maam ||15

Oh Lord of the universe, the yogi who attains this aspect,
Of the migration of the different worlds, is never born again,
Oh essence of divine joy, oh Lord of Guruvayur,
Please protect me , who sings about you and your properties. 4.15

Hear the daskam <https://www.youtube.com/watch?v=qWAFKz68aOM>

Narayaneeyam Dasakam 5: with meaning and audio

Narayaneeyam Dasakam 5:

Dasakam 5. The birth of the divine mega essence

Compiled by

P.R.Ramachander

Hear the dasakam <https://www.youtube.com/watch?v=DjT5U0SXVn8>

(After the deluge when everything merges with nature , The God appears again. This chapter describes the process of the appearance of that supreme God.)

व्यक्ताव्यक्तमिदं न किञ्चिदभवत्प्राक्प्राकृतप्रक्षये
मायायाम् गुणसाम्यरुद्धविकृतौ त्वय्यागतायां लयम् ।
नो मृत्युश्च तदाऽमृतं च समभून्नाहो न रात्रेः स्थिति-
स्तत्रैकस्त्वमशिष्यथाः किल परानन्दप्रकाशात्मना ॥१॥

vyaktaavyaktamidaM na ki~nchidabhavatpraakpraakR^itaprakshaye
maayaayaam guNasaamyaruddhavikR^itau tvayyaagataayaaM layam |
nO mR^ityushcha tadaa(a)mR^itaM cha samabhuunnaahnO na raatreH sthitistatraikastvamashiShyathaaH

During the time of the great deluge, when Maya stopped
Due to absence of character differences like sathva, rajas and thamas,
Merged completely with you, the macro and micro worlds did not exist,
And at the time life and death as well as salvation also did not exist,
There was neither day nor night and during those times, you were remaining,
As the form of ultimate joy and dazzlingly brilliant light. 5.1

Dasakam: 005 -- Shloka: 02

कालः कर्म गुणाश्च जीवनिवहा विश्वं च कार्यं विभो
चिल्लीलारतिमेयुषि त्वयि तदा निर्लीनतामाययुः ।

तेषां नैव वदन्यसत्त्वमयि भोः शक्त्यात्मना तिष्ठतां
नो चेत् किं गगनप्रसूनसदृशां भूयो भवेत्संभवः ॥२॥

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

Oh Lord, during deluge, time, action, sathva, rajas and thamas characters,
Animal herds and the illusion filled world merged in you who was interested in play,
But we cannot say that they have lost their existence, for if it were so,
Would they which are similar to the sky flower reemerge after deluge? 5.2

Dasakam: 005 -- Shlokam: 03

एवं च द्विपरार्धकालविगतावीक्षां सिसृक्षाम्बिकां
बिभ्राणे त्वयि चुक्षुभे त्रिभुवनीभावाय माया स्वयम् ।
मायातः खलु कालशक्तिरखिलादृष्टं स्वभावोऽपि च
प्रादुर्भूय गुणान्विकास्य विदधुस्तस्यास्सहायक्रियाम् ॥३॥

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

Like this after the passage two paraardhams, you decide,
To take the form of a creator and the illusion becomes tumultuous,
To become the three worlds and the power called time arises from it,
And all that is not visible and all characters become clear ,
And you after expanding these characters do the work of helping illusion in creation. 5.3

Dasakam: 005 -- Shlokam: 04

मायासन्निहितोऽप्रविष्टवपुषा साक्षीति गीतो भवान्
भेदैस्तां प्रतिबिंबतो विविशिवान् जीवोऽपि नैवापरः ।
कालादिप्रतिबोधिताऽथ भवता संचोदिता च स्वयं
माया सा खलु बुद्धितत्त्वमसृजद्योऽसौ महानुच्यते ॥४॥

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

You are with Maya and have a form which is not in it and
The Vedas describe and praise you as the witness to the creation of Maya,
And you yourself enter in to Maya as reflections and become the Jeevathma,
And afterwards, after the tumultuous churning of nature,
And waked up by time , action and characteristics , suggested by you, that Maya,
Created the principle of intelligence and wisdom and this is called the great concept. 5.4

Dasakam: 005 -- Shlokam: 05

तत्रासौ त्रिगुणात्मकोऽपि च महान् सत्त्वप्रधानः स्वयं
जीवेऽस्मिन् खलु निर्विकल्पमहमित्युद्धोदधिनिष्पादकः ।
चक्रेऽस्मिन् सविकल्पबोधकमहन्तत्त्वं महान् खल्वसौ
सम्पुष्टं त्रिगुणैस्तमोऽतिबहुलं विष्णो भवत्प्रेरणात् ॥५॥

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

In these affairs of Maya, though this great concept is a mixture,
Of Sathva, Rajas and Thamas, Sathwa aspect dominates it,
And without any bias creates the sense of me and myself,
And Oh Lord Vishnu , due to your suggestion , this great concept ,
When the base qualities dominate creates the sense of pride and egotism. 5.5

Dasakam: 005 -- Shlokam: 06

सोऽहं च त्रिगुणक्रमात् त्रिविधतामासाद्य वैकारिको
भूयस्तैजसतामसाविति भवन्नाद्येन सत्त्वात्मना
देवानिन्द्रियमानिनोऽकृत दिशावातार्कपाश्यश्विनो
वह्नीन्द्राच्युतमित्रकान् विधुविधिश्रीरुद्रशारीरकान् ॥६॥

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

That egotism depending on Sathwa, Rajas and Thamas,
Converted itself in three types, emotional along with Sathvika,
Powerful and intense along with Rajasa and Thamasa,

And along with Sathvika, created directions, Wind, Sun,
Varuna, Aswini devas, fire, Indra, upendra, Mithra,
Prajapathi, Chandra, Brahma, Rudra and Kshethragna. 5.6

Dasakam: 005 -- Shlokam: 07

भूमन् मानसबुद्ध्यहंकृतिमिलच्चित्ताख्यवृत्त्यन्वितं
तच्चान्तःकरणं विभो तव बलात् सत्त्वांश एवासृजत् ।
जातस्तैजसतो दशेन्द्रियगणस्तत्तामसांशात्पुन-
स्तन्मात्रं नभसो मरुत्पुरपते शब्दोऽजनि त्वद्वलात् ॥७॥

bhuuman maanasa buddhyahankR^iti milachchittaakhya vR^itty anvitaM
tachchaantaH karaNaM vibhO tava balaat sattvaamsha evaasR^ijat |
jaatastaijasatO dashendriyagaNastattaamasaamshaatpunastanmaatram
nabhasO marutpurapate shabdO(a)jani tvadbalaat ||

Oh Lord who is every where, due to you only ,
Sathvika egotism created the mind, intelligence, pride and thought,
And from the Thajasa ahankara the ten indriyas were created,
And Oh Lord of Guruvayur from your power from the Thamasa Ahankara,
The sound which was the essence of sky was created. 5.7

Dasakam: 005 -- Shlokam: 08

शब्दाद्योम ततः ससर्जिथ विभो स्पर्शं ततो मारुतं
तस्माद्रूपमतो महोऽथ च रसं तोयं च गन्धं महीम् ।
एवं माधव पूर्वपूर्वकलनादाद्याद्यधर्मान्वितं
भूतग्राममिमं त्वमेव भगवन् प्राकाशयस्तामसात् ॥८॥

shabdaadvyaM tataH sasarijitha vibhO sparshaM tatO maarutaM
tasmaadruupamatO mahO(a)tha cha rasaM tOyaM cha gandhaM mahiim |
evaM maadhava puurvapuurvakalanaadaadyaadyadharmaanvitaM
bhuutagraamamimaM tvameva bhagavan praakaashayastaamasaat ||

From sound sky was created, from sky touch was created,
From touch wind was created, from wind form was created,
From form, fire was created, from fire , taste was created,
From taste, earth, water, smell and earth were created,
Oh Lord you carried out creation of earth this way,
Oh Madhava you form the relation between the older to the old,
You exhibited the living beings along with dharma from Thamasa Ahankara. 5.8

Dasakam: 005 -- Shlokam: 09

एते भूतगणास्तथेन्द्रियगणा देवाश्च जाताः पृथङ्-
नो शेकुर्भुवनाण्डनिर्मितिविधौ देवैरमीभिस्तदा ।
त्वं नानाविधसूक्तिभिर्नुतगुणस्तत्त्वान्यमून्याविशं-
श्रेष्ठशक्तिमुदीर्य तानि घटयन् हैरण्यमण्डं व्यधाः ॥९॥

ete bhuutagaNaastathendriyagaNaa devaashcha jaataaH pR^ithak

nO shekurbhuvanaaNDa nirmitividhau devairamiibhistadaa |
tvaM naanaavidha suuktibhirnutaguNastattvaanyamuunyaavishanshcheShThaa
shaktimudiirya taani ghaTayan hairaNyamaNDaM vyadhaaH ||

Theses collection of beings as well as the collection of sense organs and devas,
Were not individually capable of creating the universe, and then,
He who was praised by the devas employing various Sukthas,
Entered in to the principle of the beings and gave them the power to move,
And coordinated them and created this golden egg which is the universe. 5.9

Dasakam: 005 -- Shlokam: 10

अण्डं तत्खलु पूर्वसृष्टसलिलेऽतिष्ठत् सहस्रं समाः

निर्भिन्दन्नकृथाश्चतुर्दशजगद्रूपं विराडाह्वयम् ।

साहस्रैः करपादमूर्धनिवहैर्निशेषजीवात्मको

निर्भातोऽसि मरुत्पुराधिप स मां त्रायस्व सर्वमयात् ॥१०॥

aNDaM tatkhala puurvasR^iShTasalile(a)tiShThat sahasraM samaaH
nirbhindannakR^ithaashchaturdashajagadruupaM viraaDaahvayam |
saahasraiH karapaadamuurdhanivahairnishsheShajjiivaatmakO
nirbhaatO(a)si marutpuraadhipa sa maaM traayasva sarvaamayaat10

This golden egg was submerged in the primeval creation of causal water,
And was divided by you in to fourteen parts and you called it Virat,
And you became all the beings yourself and existed as Virat Purusha,
Along with thousands of hands, legs as well as heads,
And Oh Lord of Guruvayur, you who are the Virat Purusha,
May be kindly pleased to save me from all the diseases. 5-10

Narayaneeyam Dasakam 6: text , meaning audio

Narayaneeyam Dasakam 6:

Compiled by

P.R.Ramachander

Dasakam 6. Description of Virat Purusha

(This chapter describes in detail that supreme God)

Dasakam: 006 -- Shlokam: 01

एवं चतुर्दशजगन्मयतां गतस्य
पातालमीश तव पादतलं वदन्ति ।
पादोर्ध्वदेशमपि देव रसातलं ते
गुल्फद्वयं खलु महातलमद्भुतात्मन् ॥१॥

evaM chaturdashajaganmayataaM gatasya
paataalamiisha tava paadatalaM vadanti |
paadOrdhvadeshamapi deva rasaatalaM te
gulphadvayaM khalu mahaatalamadbhutaatman ||

Oh Lord who has taken the form of fourteen worlds,
While the sole of your feet is called Patala,
The upper part of your feet is Rasatala, Oh Lord,
And your ankles are Mahatala, Oh soul of all beings. 6.1

Dasakam: 006 -- Shlokam: 02

जङ्घे तलातलमथो सुतलं च जानू
किञ्चोरुभागयुगलं वितलातले द्वे ।
क्षोणीतलं जघनमम्बरमङ्ग नाभि-
र्वक्षश्च शक्रनिलयस्तव चक्रपाणे ॥२॥

janghe talaatalamathO sutalaM cha jaanuu
ki~nchOrubhaagayugalaM vitalaatale dve |
kshONiitalaM jaghanamambaramanga naabhirvakshashcha
shakranilayastava chakrapaaNe ||

Oh God who holds the holy wheel, your shins are Talatala,
Your knees are Suthala , your two thighs are Vithala and Athala,
The front portion of your hip is the earth, your navel is the sky,
And your breast is the heaven in which Indra resides. 6.2

Dasakam: 006 -- Shlokam: 03

ग्रीवा महस्तव मुखं च जनस्तपस्तु
फालं शिरस्तव समस्तमयस्य सत्यम् ।
एवं जगन्मयतनो जगदाश्रितैर-
प्यन्यैर्निबद्धवपुषे भगवन्नमस्ते ॥३॥

griivaa mahastava mukhaM cha janastapastu
phaalaM shirastava samastamayasya satyam |
evaM jaganmayatanO jagadaashritairapyanyairnibaddhavapuShe
bhagavannamaste ||

Your neck is the Mahar loka, face the Jana loka,
Your forehead is Thapoloka and oh God who is everywhere,
Your head is Sathya Loka and Oh God whose body is universe,
My salutations to you whose body parts are ascribed as different worlds. 6.3

Dasakam: 006 -- Shlokam: 04

त्वद्ब्रह्मरन्ध्रपदमीश्वर विश्वकन्द
छन्दांसि केशव घनास्तव केशपाशाः ।
उल्लासिचिल्लियुगलं द्रुहिणस्य गेहं
पक्ष्माणि रात्रिदिवसौ सविता च नेत्रे ॥४॥

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

Oh God, who is the cause and the controller of the universe,

Your paths to salvation in the skull are the great Vedas,
Oh Kesava, your peculiar and special hair are the clouds,
And your radiant joyful eye brows are the abode of Brahma,
Your eye lashes are night and day and your eyes are the Sun. 6.4

Dasakam: 006 -- Shlokam: 05

निश्शेषविश्वरचना च कटाक्षमोक्षः
कर्णौ दिशोऽश्वियुगलं तव नासिके द्वे ।
लोभत्रपे च भगवन्नधरोत्तरोष्ठौ
तारागणाश्च दशनाः शमनश्च दंष्ट्रा ॥५॥

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

Oh God your playful glances are the acts of creation of the universe,
Your ears are the different directions, two nostrils are Aswini devas,
Lower and upper lips are avarice and greed,
Your teeth are group of stars and your molars are Yama, the God of death. 6.5

Dasakam: 006 -- Shlokam: 06

माया विलासहसितं श्वसितं समीरो
जिह्वा जलं वचनमीश शकुन्तपङ्क्तिः ।
सिद्धादयः स्वरगणा मुखरन्ध्रमग्नि-
र्देवा भुजाः स्तनयुगं तव धर्मदेवः ॥६॥

maayaa vilaasahasitaM shvasitaM samiirO
jihvaa jalaM vachanamiisha shakuntapanktiH |
siddhaadayaH svaragaNaa mukharandhramagnirdevaa
bhujaH stanayugaM tava dharmadevaH ||

Oh Lord, your playful smile is Maya the illusion,
Your breath is the air; your tongue is water,
Your words are the birds, musical notes are sages,
Your hollow of the mouth is fire, hands the devas,
And your two breasts are the Dharma devas. 6.6

Dasakam: 006 -- Shlokam: 07

पृष्ठं त्वधर्म इह देव मनः सुधांशु -
रव्यक्तमेव हृदयंबुजमम्बुजाक्ष ।
कुक्षिः समुद्रनिवहा वसनं तु सन्ध्ये
शेफः प्रजापतिरसौ वृषणौ च मित्रः ॥७॥

pR^iShThaM tvadharma iha deva manaH sudhaamshuravyaktameva
hR^idayaambujamambujaaksha |
kukshiH samudranivahaa vasanaM tu sandhye
shephaH prajaapatirasau vR^iShaNau cha mitraH ||

Oh God with lotus eyes, your behinds are evil,
Mind is the moon and your lotus like heart is the concept of non clarity,
Your belly are the oceans, your cloth are dusk and dawn,
Your private parts are Brahma and scrotum is God Mithra, 6.7

Dasakam: 006 -- Shlokam: 08

श्रोणीस्थलं मृगगणाः पदयोर्नखास्ते
हस्त्युष्ट्रसैन्धवमुखा गमनं तु कालः ।
विप्रादिवर्णभवनं वदनाब्जबाहु-
चारूरुयुग्मचरणं करुणांबुधे ते ॥८॥

shrONiisthalaM mR^igagaNaaH padayOrnakhaaste
hastyuShTrasaindhavamukhaa gamanaM tu kaalaH |
vipraadivarNabhavanaM vadanaabjabaahuchaaruuruyugmacharaNaM
karuNaambudhe te ||

The back part of your hips is the animal kingdom,
The nails of your feet are animals like horses, elephants and camels,
The walking by your feet is time, Oh ocean of mercy,
Your face, hands thighs and feet are the places,
Where the four castes originated. 6.8

Dasakam: 006 -- Shlokam: 09

संसारचक्रमयि चक्रधर क्रियास्ते
वीर्यं महासुरगणोऽस्थिकुलानि शैलाः ।
नाड्यस्सरित्समुदयस्तरवश्च रोम
जीयादिदं वपुरनिर्वचनीयमीश ॥९॥

samsaarachakramayi chakradhara kriyaaste

viiryaM mahaasuragaNO(a)strikulaani shailaaH |
naaDyassaritsamudayastaravashcha rOma
jiiyaadidaM vapuranirvachaniiyamiisha ||

Oh God who holds the wheel, your Action are the wheel of life,
Your valour is the great hoard of Asuras; your bones are the mountains,
Your nerves are the rivers; your hairs are the trees,
Oh Lord, let this form of the Virat Purusha,
Which is beyond the ambit of adequate description be victorious. 6.9

दृग्जगन्मयवपुस्तव कर्मभाजां
कर्मवसानसमये स्मरणीयमाहुः ।
तस्यान्तरात्मवपुषे विमलात्मने ते
वातालयाधिप नमोऽस्तु निरुन्धि रोगान् ॥१०॥

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

People who are wise are of the opinion that those who depend on action,
Or those who are then in the end stages of action should meditate on this form,
Oh Lord of Guruvayur, my salutations to you, who is the inner form,
Of this Virat Purusha and who is extremely pure,
I pray to you, please cure all my illnesses.

Hear the daskam <https://www.youtube.com/watch?v=lChC4gl0pi8>

Narayaneeyam Dasakam 7: text , meaning and audio

Narayaneeyam Dasakam 7:

Dasakam 7 The penance of Brahma and seeing of Vaikunta.

(That Supreme God assumes the form of Lord Brahma and sees Vaikunta and its Lord)

Dasakam: 007 -- Shlokam: 01

एवं देव चतुर्दशात्मकजगद्रूपेण जातः पुन-
स्तस्योर्ध्वं खलु सत्यलोकनिलये जातोऽसि धाता स्वयम् ।
यं शंसन्ति हिरण्यगर्भमखिलत्रैलोक्यजीवात्मकं
योऽभूत् स्फीतरजोविकारविकसन्नानासिसृक्षारसः ॥१॥

evaM deva chaturdashaatmaka jagadruupeNa jaataH punaH
tasyOrdhvaM khalu satyalOkanilaye jaatO(a)si dhaataa svayam |
yaM shamsanti hiraNyagarbhamakhila trailOkya jiivaatmakaM
yO(a)bhuut sphiitarajO vikaara vikasannaanaa sisR^ikshaarasaH ||

Oh God, you who exhibited yourself in the form of fourteen worlds,
Later on your own accord, you presented yourself in the top of it, in the Sathya Loka,
As Lord Brahma, the creator and you were called the Hiranya Garbha,
Who is the soul of Virat Purusha formed by merging of the three worlds,
And that Hiranya Garbha, due to increase of Rajo guna wanted to start the creation. 7.1

Dasakam: 007 -- Shlokam: 02

सोऽयं विश्वविसर्गदत्तहृदयः सम्पश्यमानः स्वयं
बोधं खल्वनवाप्य विश्वविषयं चिन्ताकुलस्तस्थिवान् ।
तावत्त्वं जगतां पते तप तपेत्येवं हि वैहायसीं
वाणीमेनमशिश्रवः श्रुतिसुखां कुर्वस्तपःप्रेरणाम् ॥२॥

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

That Brahma made attempts for creation, but since he did not know,
Anything about the universe became very pensive and very sad.
Oh Lord of the universe, then you egged him to do penance,
And whispered to him “Do Thapas, do Thapas” as the voice of the sky. 7.2

Dasakam: 007 -- Shlokam: 03

कोऽसौ मामवदत् पुमानिति जलापूर्णे जगन्मण्डले
दिक्षूद्वीक्ष्य किमप्यनीक्षितवता वाक्यार्थमुत्पश्यता ।
दिव्यं वर्षसहस्रमात्ततपसा तेन त्वमाराधित -
स्तस्मै दर्शितवानसि स्वनिलयं वैकुण्ठमेकाद्भुतम् ॥३॥

kO(a)sau maamavadat pumaaniti jalaapuurNe jaganmaNDale
dikshuudviikshya kimapyaniikshitavataa vaakyarthamutpashyataa |
divyaM varShasahasramaattatapasaa tena tvamaaraadhitastasmai
darshitavaanasi svanilayaM vaikuNThamekaa(a)dbhutam ||

He in turned searched all over the world which was completely filled with water,
Asking “Who told me thus?” , and when he could not find any one,
Thought about the meaning of the words that he was told,
And when he did penance and served you for one thousand divine years*,
You showed Brahma the very wonderful world of Vaikunta where you live. 7.3
*360 human years is one divine year.

Dasakam: 007 -- Shlokam: 04

माया यत्र कदापि नो विकुरुते भाते जगद्भ्यो बहिः
शोकक्रोधविमोहसाध्वसमुखा भावास्तु दूरं गताः ।
सान्द्रानन्दझरी च यत्र परमज्योतिःप्रकाशात्मके
तत्ते धाम विभावितं विजयते वैकुण्ठरूपं विभो ॥४॥

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

Oh Lord, in that world, which is on the outside of this world,

The feeling of high and low never arises, and that great world,
Is devoid of emotions like sorrow, anger, fear and timidity,
And in the greatly shining world there is constant flow of divine joy,
And may that Vaikunta which is your residence outshine everything else. 7.4

Dasakam: 007 -- Shlokam: 05

यस्मिन्नाम चतुर्भुजा हरिमणिश्यामावदातत्विषो
नानाभूषणरत्नदीपितदिशो राजद्विमानालयाः ।
भक्तिप्राप्ततथाविधोन्नतपदा दीव्यन्ति दिव्या जना-
तत्ते धाम निरस्तसर्वशमलं वैकुण्ठरूपं जयेत् ॥५॥

yasminnaama chaturbhujaa harimaNishyaamaavadaatatviShO
naanaabhuuShaNaratnadiipitadishO raajadvimaanaalayaaH |
bhaktipraaptatathaavidhOnnatapadaa diivyanti divyaa janaastatte
dhaama nirastasarvashamalaM vaikuNTharuupaM jayet ||

In that land of Vaikunta divine souls with four arms,
With the divine glow of blue sapphire,
Adorned with various types of ornaments,
Live and play in greatly shining aerial planes,
Where they have reached as a result of their very great devotion
And let that immaculate abode of yours be victorious. 7.5

Dasakam: 007 -- Shlokam: 06

नानादिव्यवधूजनैरभिवृता विद्युल्लतातुल्यया
विश्वोन्मादनहृद्यगात्रलतया विद्योतिताशान्तरा ।
त्वत्पादांबुजसौरभैककुतुकाल्लक्ष्मीः स्वयं लक्ष्यते
यस्मिन् विस्मयनीयदिव्यविभवं तत्ते पदं देहि मे ॥६॥

naanaadivyavadhujanairabhivR^itaa vidyullataatulyayaa
vishvOnmaadanahR^idyagaatralatayaa vidyOtitaashaantaraa |
tvatpaadaambujasaurabhaikakutukaallakshmiiH svayaM lakshyate
yasmin vismayaniiyadivyavibhavaa tatte padaM dehi me ||

Served and surrounded by various celestial maidens, Goddess Lakshmi,
Who is like the streak of lightning tempting every one and who is very pretty,

Is seen making all directions shine and enamored with the pleasant scent,
Of your lotus like feet and let me be given chance to live in that wonderful world. 7.6

Dasakam: 007 -- Shlokam: 07

तत्रैवं प्रतिदर्शिते निजपदे रत्नासनाध्यासितं
भास्वत्कोटिलसत्किरीटकटकाद्याकल्पदीप्राकृति ।
श्रीवत्साङ्कितमात्तकौस्तुभमणिच्छायारुणं कारणं
विश्वेषां तव रूपमैक्षत विधिस्तत्ते विभो भातु मे ॥७॥

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

In that land shown by you, Lord Brahma saw you sitting on a gem studded throne,
Along with the crown and ornaments shining like the solar system,
And along with the Sri Vathsa symbol on your chest and Kousthubha gem on your neck,
And Oh Lord of Guruvayur, let me able to clearly see that form of yours. 7.7

Dasakam: 007 -- Shlokam: 08

कालांभोदकलायकोमलरुचीचक्रेण चक्रं दिशा -
मावृण्वानमुदारमन्दहसितस्यन्दप्रसन्नाननम् ।
राजत्कम्बुगदारिपङ्कजधरश्रीमद्भुजामण्डलं
स्रष्टुस्तुष्टिकरं वपुस्तव विभो मद्रोगमुद्रासयेत् ॥८॥

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

Oh Lord, let that form of yours which gave joy and happiness to Brahma,
Which shines like the dark blue cloud as well as the blue lotus flower,

And covers all directions, which has a pretty ever smiling face,
And which has four hands holding conch, mace, wheel and lotus flower,
Shine in my mind and completely cure me of all diseases. 7.8

Dasakam: 007 -- Shlokam: 09

दृष्ट्वा सम्भृतसम्भ्रमः कमलभूस्त्वत्पादपाथोरुहे
हर्षविशवशंवदो निपतितः प्रीत्या कृतार्थीभवन् ।

जानास्येव मनीषितं मम विभो ज्ञानं तदापादय

द्वैताद्वैतभवत्स्वरूपपरमित्याचष्ट तं त्वां भजे ॥९॥

dR^iShTvaa sambhR^itasambhramaH kamalabhuustvatpaadapaathOruhe

harShaaveshavashanvadO nipatitaH priityaa kR^itaarthiibhavan |
jaanaasyeva maniiShitaM mama vibhO j~naanaM tadaapaadaya
dvaitaadvaitabhavatsvaruupaparamityaachaShTa taM tvaaM bhaje

Seeing your great presence, nervously Lord Brahma,
Became extremely happy and saluted at your lotus like feet,
And then with great happiness and thankfulness he asked,
“I worship you, Oh Lord and you well know my desire and so please bless me,
With complete knowledge of this universe as well as your divine form.”. 7.9

Dasakam: 007 -- Shlokam: 10

आताम्रे चरणे विनम्रमथ तं हस्तेन हस्ते स्पृशन्
बोधस्ते भविता न सर्गविधिभिर्बन्धोऽपि सञ्जायते ।
इत्याभाष्य गिरं प्रतोष्य नितरां तच्चित्तगूढः स्वयं
सृष्टौ तं समुदैरयः स भगवन्नुल्लासयोल्लाघताम् ॥१०॥

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 ||

And then he fell at your reddish feet in salutation, and you lifted him up,
And told “I would give you that knowledge and I assure you that,
There would not be any more problems in the job of creation.”
And then you hid yourself in the mind of Brahma,
And encouraged him to start the job of creation,
And Oh god bless me with good health. 7.10

Hear the daskam <https://www.youtube.com/watch?v=ZPua5c2KUYU>

Narayaneeyam Dasakam 8: text meaning and audio

Narayaneeyam Dasakam 8:

Dasakam 8. Dasakam 8 The causal deluge and birth of Brahma from lotus

Translated by

P.R.Ramachander

(Then there is a deluge and from that raises a lotus and from that Lord Brahma is born)

Dasakam: 008 -- Shloka: 01

एवं तावत् प्राकृतप्रक्षयान्ते
ब्राह्मे कल्पे ह्यादिमे लब्धजन्मा ।
ब्रह्मा भूयस्त्वत् एवाप्य वेदान्
सृष्टिं चक्रे पूर्वकल्पोपमानाम् ॥१॥

evaM taavatpraakR^ita prakshayaante

braahme kalpe hyaadime labdhajanmaa |

brahmaa bhuuyastvatta evaapya vedaan

sR^iShTiM chakre puurvakalpOpamaanaam

In the first Brahma Kalpa* after the great deluge,
Brahma who got his birth in this way,
After getting the Vedas from you,
Started doing the creation like the earlier Kalpa. 8.1
*The day of Brahma

Dasakam: 008 -- Shloka: 02

सोऽयं चतुर्युगसहस्रमितान्यहानि
तावन्मिताश्च रजनीर्बहुशो निनाय ।
निद्रात्यसौ त्वयि निलीय समं स्वसृष्टै-
नैमित्तिकप्रलयमाहुरतोऽस्य रात्रिम् ॥२॥

sO(a)yaM chaturyuga sahasramitaanyahaani
taavanmitaashcha rajaniirbahushO ninaaya |
nidraatyasau tvayi niliia samaM svasR^iShTai
rnaimittikapralayamaahuratO(a)sya raatrim ||

That Brahma spent one thousand set of four yugas as day,
And a similar time as night several times,
And this Brahma is sleeping in you along with his created world now,
And so the learned, call the time of sleep of Brahma as causal* deluge. 8.2
*The cause is Brahma's sleep

Dasakam: 008 -- Shlokam: 03

अस्मादृशां पुनरहर्मुखकृत्यतुल्यां
सृष्टिं करोत्यनुदिनं स भवत्प्रसादात् ।
प्राग्ब्राह्मकल्पजनुषां च परायुषां तु
सुप्तप्रबोधनसमास्ति तदाऽपि सृष्टिः ॥३॥

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 ||

Then afterwards that Brahma due to your blessing,
Wakes up in the morning and does daily rituals like us,
And starts the job of creation and those of the never dying,
People of the last Kalpa who slept along with him wake up at this time. 8.3

Dasakam: 008 -- Shlokam: 04

पञ्चाशदब्दमधुना स्वययोरुधरूप-
मेकं परार्धमतिवृत्य हि वर्ततेऽसौ ।
तत्रान्त्यरात्रिजनितान् कथयामि भूमन्
पश्चाद्दिनावतरणे च भवद्विलासान् ॥४॥

pa~nchaashadabdamadhunaa svavayO(a)rdharuupaM

ekaM paraardhamativR^itya hi vartate(a)sau |

tatraantyyaraatri janitaan kathayaami bhuuman

pashchaaddinaavataaraNe cha bhavadvilaasaan ||

This Brahma has spent half his age of fifty of his years in sleep,
Oh God, let me tell now about your playful acts,
Done during the days of Brahma, and at the end of the day,
And then ,your acts during the dawn of his next day. 8.4

Dasakam: 008 -- Shlokam: 05

दिनावसानेऽथ सरोजयोनिः
सुषुप्तिकामस्त्वयि सन्निलिल्ये ।
जगन्ति च त्वज्जठरं समीयु-
स्तदेदमेकार्णवमास विश्वम् ॥५॥

dinaavaasaane(a)tha sarOja yOniH

suShupti kaamastvayi sannililye |

jaganti cha tvajjaTharaM samiiyu

tadedamekaarNavamaasavishvam ||

The Brahma who was born from a lotus flower ,
Wanted to sleep at the end of his day,
And became one with you and by that ,
All three worlds merged with you leaving only water 8. 5

Dasakam: 008 -- Shlokam: 06

तवैव वेषे फणिराजि शेषे
जलैकशेषे भुवने स्म शेषे ।
आनन्दसान्द्रानुभवस्वरूपः
स्वयोगनिद्रापरिमुद्रितात्मा ॥६॥

tavaiva veShe phaNiraaji sheShe
jalaikasheshe bhuvane sma sheShe
aananda saandraanubhava svaruupaH
svayOganidraa parimudritaatamaa ||

When this world became one filled fully with water,
You were filled with joy the eternal,
And slept on the king of snakes,
Who is another of your forms,
And entered in to your deep yogic sleep. 8.6

Dasakam: 008 -- Shlokam: 07

कालाख्यशक्तिं प्रलयावसाने
प्रबोधयेत्यादिशता किलादौ ।
त्वया प्रसुप्तं परिसुप्तशक्ति-
व्रजेन तत्राखिलजीवधाम्ना ॥७॥

Kaalaakhya shaktiM pralayaavasaane
prabOdhayetyaadishataa kilaadau |
tvayaa prasuptaM parisuptashaktivrajena
tatraakhila jiivadhaamnaa ||

You who have merged and being one who is there with basic nature,
And being the source of support of all living beings,
You drown your self in to sleep after ordering,
The power called time to wake you after the deluge. 8.7

Dasakam: 008 -- Shlokam: 08

चतुर्युगाणां च सहस्रमेवं
त्वयि प्रसुप्ते पुनरद्वितीय
कालाख्यशक्तिः प्रथमप्रबुद्धा
प्राबोधयत्त्वां किल विश्वनाथ ॥८॥

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

Hey Lord of the universe you being alone,
And after being in yogic sleep for thousand four fold yugas,
The power called time wakes up first,
And wakes you up after that. 8.8

Dasakam: 008 -- Shlokam: 09

विबुध्य च त्वं जलगर्भशायिन्
विलोक्य लोकानखिलान् प्रलीनान् ।
तेष्वेव सूक्ष्मात्मतया निजान्तः -
स्थितेषु विश्वेषु ददाथ दृष्टिम् ॥९॥

vibudhya cha tvaM jalagarbhashaayin
vilOkya lOkaanakhilaan praliinaan |
teShveva suukshmaatmatayaa nijaantaH
stHITEShu vishveShu dadaatha dR^iShTim ||

Oh Lord of the universe who slept in the center of water,

After you wake up , you realize that the entire universe has merged in to you,
And you threw a collective glance on all those things inside you in micro form. 8.9

Dasakam: 008 -- Shlokam: 10

ततस्त्वदीयादयि नाभिरन्ध्रा
-दुदञ्चितं किञ्चन दिव्यपद्मम् ।
निलीननिश्शेषपदार्थमाला-
संक्षेपरूपं मुकुलायमानम् ॥१०॥

tatastvadiiyaadayi naabhirandhraaduda~
nchitaM kinchana divyapadmam |
niliina nishsheSha padaartha maalaa
sanksheparuupaM mukulaayamaanam ||

Oh Lord, from your navel, all things have merged,
In a micro form assumed the form of a bud and from that,
A divine lotus flower which is wonderful,
And which cannot be described by words emerged. 8.10

Dasakam: 008 -- Shlokam:11

तदेतदंभोरुहकुड्मलं ते
कलेवरात् तोयपथे प्ररूढम् ।
बहिर्निरीतं परितः स्फुरद्भिः
स्वधामभिर्ध्वान्तमलं न्यकृन्तत् ॥११॥

tadetadambhOruha kuDmalaM te
kalebaraattOyapathe praruuDham |
bahirniriitaM paritaH sphuradbhiH
svadhaamabhirdhvaantamalaM nyakR^intat ||

That bud of lotus flower, which emerged from inside the water,
And from your body, came out of the water,
And by the use of its radiant brilliance,
Drove away the darkness, which was all around. 8.11

संफुल्लपत्रे नितरां विचित्रे
तस्मिन् भवद्वीर्यधृते सरोजे ।
स पद्मजन्मा विधिराविरासीत्
स्वयंप्रबुद्धाखिलवेदराशिः ॥१२॥

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

In that fully opened, wonderful divine lotus,
Which was made to stand up by your yogic power,
Lord Brahma who was born out of a lotus,
Sat along with all Vedas, committed to his memory. 8.12

Dasakam: 008 -- Shlokam:13

अस्मिन् परात्मन् ननु पादकल्पे
त्वमित्थमुत्थापितपद्मयोनिः ।
अनन्तभूमा मम रोगराशिं
निरुन्धि वातालयवास विष्णो ॥१३॥

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

Oh Lord of Guruvayur, who is the form of divine Brahman,
You who thus made Lord Brahma emerge from the lotus,

And you who has the undivided greatness,
Please cure all my diseases. 8.13

Hear the daskam <https://www.youtube.com/watch?v=9cwopgYl1kM>

Narayaneeyam . Dasakam 9 text , mensing audio

Narayaneeyam . Dasakam 9 text , mensing audio

Hear the daskam <https://www.youtube.com/watch?v=7Fxm19-KQtg>

Dasakam 9 The penance of Brahma and creation of the world

(Lord Brahma searches for his origin , finds lord Vishnu and does penance to get the power of Creation and initiates the process of creation.)

Dasakam: 009 -- Shlokam: 01

Brahma searching on all four Directions:

स्थितस्स कमलोद्भवस्तव हि नाभिपङ्केरुहे

कुतः स्विदिदमम्बुधावुदितमित्यनालोकयन् ।

तदीक्षणकुतूहलात् प्रतिदिशं विवृत्तानन-

श्चतुर्वदनतामगाद्विकसदष्टदृष्ट्यम्बुजाम् ॥१॥

sthitassa kamalOdbhavastava hi naabhipankeruhe

kutaH svididamambudhaavuditamityanaalOkayan |

tadiikshaNa kutuuhalaat pratidishaM vivR^ittaanashchaturvadanataamagaad

vikasadaShTadR^iShTyambujaam || 1

That Brahma born out of the lotus, sitting on the lotus from your belly,
Not able to see the origin of the lotus flower he is sitting on,
Being very curious, turned to look in all directions possible,
Developed eight eyes similar to the fully opened lotus flowers. 9.1

Dasakam: 009 -- Shlokam: 02

महार्णवविघूर्णितं कमलमेव तत्केवलं
विलोक्य तदुपाश्रयं तव तनुं तु नालोकयन् ।

क एष कमलोदरे महति निस्सहायो ह्यहं

कुतः स्विदिदम्बुजं समजनीति चिन्तामगात् ॥२॥

mahaarNavavighuurNitaM kamalameva tatkevalaM

vilOkya tadupaashrayaM tava tanuM tu naalOkayan |

ka eSha kamalOdare mahati nissahaayO hyahaM

kutaH svididamambujaM samajaniiti chintaamagaat || 2

He was able to see only that flower, which was waving in the great sea,
But was not able to see your body, on which it was established,
And started thinking “Who am I who am sitting in this broad lotus flower?,
And where from did this lotus flower originate?” 9.2

Dasakam: 009 -- Shlokam: 03

अमुष्य हि सरोरुहः किमपि कारणं सम्भवे-

दिति स्म कृतनिश्चयस्स खलु नालरन्धाध्वना ।

स्वयोगबलविद्यया समवरूढवान् प्रौढधी -

स्वदीयमतिमोहनं न तु कलेवरं दृष्टवान् ॥३॥

amuShya hi sarOruhaH kimapi kaaraNaM sambhaved

iti sma kR^itanishchayaH sa khalu naalarandhraadhvanaa |

svayOgabalavidyayaa samavaruuDhavaan prauDhadhiistvadiiyamatimOhanaM

na tu kalebaraM dR^iShTavaan || 3

Being very intelligent and curious, he knew that,
The lotus flower had a source of origin,
And by the power of his intelligence and penance,
He got down through the hole in the stalk of the flower,
But he was not able to find out your very pretty body? 9.3

Dasakam: 009 -- Shlokam: 04

ततः सकलनालिकाविवरमार्गगो मार्गयन्

प्रयस्य शतवत्सरं किमपि नैव संदृष्टवान् ।

निवृत्य कमलोदरे सुखनिषण्ण एकाग्रधीः

समाधिबलमादधे भवदनुग्रहैकाग्रही ॥४॥

tataH sakalanaalika vivaramaargagO maargayan

prayasya shatavatsaraM kimapi naiva sandR^iShTavaan |

nivR^itya kamalOdare sukhaniShaNNa ekaagradhiH

samaadhi balamaadadhe bhavadanugrahaikaagrahii ||4

Then he traveled by all the holes in the flower and searched,
And in spite of spending very many years in this search,
He was not able to see anything and returned back to the flower,
And sitting and concentrating his mind, seeking only your blessings,
He entered in to a very firm Samadhi. 9.4

Dasakam: 009 -- Shlokam: 05

Brahma had the vision of the Lord

शतेन परिवत्सरैर्दृढसमाधिबन्धोल्लसत्-

प्रबोधविशदीकृतः स खलु पद्मिनीसम्भवः ।

अदृष्टचरमद्भुतं तव हि रूपमन्तर्दृशा

व्यचष्ट परितुष्टधीर्भुजगभोगभागाश्रयम् ॥५॥

shatena parivatsaraiH dR^iDha samaadhi bandhOllasatprabOdhavishadiikR^

itaH sa khalu padminii sambhavaH |

adR^iShTacharamadbhutaM tava hi ruupamantardR^ishaa

vyachaShTa parituShTadhiiH bhujagabhOga bhaagaashrayam || 5

That God born out of the lotus flower, being in Samadhi,
For one hundred divine years, got clear wisdom,
And got rid of all dirt and bias of his mind,
And with mind full of divine joy,
Found out your divine body which leaned,
On one part of Adhi Sesha and which was reason for his wonder. 9.5

Dasakam: 009 -- Shlokam: 06

Namudari Worship The divine Form which was shown to Lord Brahma

किरीटमुकुटोल्लसत्कटकहारकेयूरयुङ्

-

मणिस्फुरितमेखलं सुपरिवीतपीताम्बरम् ।

कलायकुसुमप्रभं गलतलोल्लसत्कौस्तुभं

वपुस्तदयि भावये कमलजन्मे दर्शितम् ॥६॥

kiriiTa makuTOllasatkaTakahaarakeyuurayug
maNisphuritamekhalaM supariviita piitaambaram |
kalaaya kusumaprabhaM galatalOllasatkaustubhaM
vapustadayi bhaavaye kamalajanmane darshitam || 6

Let me meditate on that body, which was shown to the lotus born,
Which was shining with the crown and the head gear, bangles,
Bead chains, armlets, with the belt studded with several gems,
With the yellow silk worn by him in a pretty way,
With the shine of the blue lotus as well as the Kousthubha gem. 9.6

Dasakam: 009 -- Shlokam: 07

Brahma worshipping the Lord

श्रुतिप्रकरदर्शितप्रचुरवैभव श्रीपते

हरे जय जय प्रभो पदमुपैषि दिष्ट्या दृशोः ।

कुरुष्व धियमाशु मे भुवननिर्मितौ कर्मठा-

मिति द्रुहिणवर्णितस्वगुणबंहिमा पाहि माम् ॥७॥

shrutiprakadarashita prachuravaibhava shriipate
hare jaya jaya prabhO padamupaiShi diShTyaa dR^ishOH |
kuruShva dhiyamaashu me bhuvananirmitau karmaThaaM
iti druhiNavarNita svaguNabanhimaa paahi maam || 7

“Victory to lord Vishnu, who is the consort of Goddess Lakshmi,
And who has been clearly enunciated and described by the Vedas,
Oh Lord, by my luck, you have become visible to my eyes,
And please grant my mind the power to create the universe”
Said Lord Brahma and let that Lord protect me. 9.7

Dasakam: 009 -- Shlokam: 08

The Supreme Lord blessed Brahma

लभस्व भुवनत्रयीरचनदक्षतामक्षतां
गृहाण मदनुग्रहं कुरु तपश्च भूयो विधे ।
भवत्वखिलसाधनी मयि च भक्तिरत्युत्कटे-
त्युदीर्य गिरमादधा मुदितचेतसं वेधसम् ॥८॥

labhasva bhuvanatrayiirachanadakshataamakshataaM

gR^ihaaNa madanugrahaM kuru tapashcha bhuuyO vidhe |

bhavatvakhila saadhanii mayi cha bhaktiratytukaTe

tyudiirya giramaadadhaa muditachetasaM vedhasam || 8

Then you blessed Lord Brahma by the following words,
“Oh Brahma, you would get the power for creation of the universe,
And please receive my blessings for that job to go without any problems.,
You should continue with your penance and also have,
Devotion to me, which will help you anything that you want.”
And these words made Lord Brahma happy and contended. 9.8

Dasakam: 009 -- Shlokam: 09

शतं कृततपास्ततः स खलु दिव्यसंवत्सरा-
नवाप्य च तपोबलं मतिबलं च पूर्वाधिकम् ।
उदीक्ष्य किल कम्पितं पयसि पङ्कजं वायुना
भवद्वलविजृम्भितः पवनपाथसी पीतवान् ॥९॥

shataM kR^ita tapaastataH sa khalu divya sanvatsaraan

avaapya cha tapObalaM matibalaM cha puurvaadhikam |

udiikshya kila kampitaM payasi pankajaM vaayunaa

bhavadbalaavijR^imbhitaH pavanapaathasii piitavaan || 9

Then that Brahma did penance for hundred more divine years,
And got more power and strength and seeing,
That he lotus flower which was in the causal water was trembling due to the wind,
Became powerful and strong by your grace and blessings,
And drank all the water and inhaled all the wind. 9.9

Dasakam: 009 -- Shlokam: 10

God Brahma, created the three worlds

तवैव कृपया पुनस्सरसिजेन तेनैव सः

प्रकल्प्य भुवनत्रयीं प्रववृते प्रजानिर्मितौ ।

तथाविधकृपाभरो गुरुमरुत्पुराधीश्वर

त्वमाशु परिपाहि मां गुरुदयोक्षितैरीक्षितैः ॥१०॥

tavaiva kR^ipayaa punassarasijena tenaiva saH

prakalpaya bhuvanatrayiiM pravavR^ite prajaanirmitau |

tathaa vidha kR^ipaabharO gurumarutpuraadhiishvara

tvamaashu paripaahi maaM gurudayOkshitairiikshitaiH ||10

Then he due to your mercy and grace only , created the three worlds,
With the lotus as the base and engaged himself in creating of living beings,
And Oh Lord of Guruvayur, with your merciful and mercy drenched looks,
Be kind enough to protect me completely . 9.10

Narayaneeyam Dasakam : Dasakam 10

Narayaneeyam Dasakam : Dasakam 10

Hear the daskam <https://www.youtube.com/watch?v=iGuexNNBWqc>

Dasakam 10 The variety in creation

(The various creations of Lord Brahma and his attempts to populate all the three worlds.)

Dasakam: 010 -- Shlokam: 01

वैकुण्ठ वर्धितबलोऽथ भवत्प्रसादा-
दम्भोजयोनिरसृजत् किल जीवदेहान् ।
स्थासूनि भूरुहमयानि तथा तिरश्चां
जातिं मनुष्यनिवहानपि देवभेदान् ॥१॥

vaikuNTha vardhita balO(a)tha

bhavatprasaadaadambhOjayOnirasR^
ijat kila jiiivadehaan |
sthaasnuuni bhuuruhamayaani tathaa tirashchaaM
jaatiirmanuShya nivahaanapi deva bhedaan ||

Oh Lord of Vaikunta, Brahma becoming more powerful due to your grace,
Then created plants which grow in the soil, moving beings like animals and birds,
Irrational animals, different types of men and gods and all living beings. 10.1

Dasakam: 010 -- Shlokam: 02

मिथ्याग्रहास्मिति रागविकोपभीति-
रज्ञानवृत्तिमिति पञ्चविधां स सृष्ट्वा ।
उद्दामतामसपदार्थविधानदून -
स्तेने त्वदीयचरणस्मरणं विशुद्ध्यै ॥२॥

mithyaagrahaasmimati raaga vikOpa bhiitiraj~
naana vR^ittimiti pa~nchavidhaaM sa sR^iShTvaa |

uddaama taamasa padaartha vidhaanaduunastene
tvadiiya charaNasmaraNaM vishuddhyai ||

Then Brahma created five negative emotions like misunderstanding,
Egoism, attachment, anger and fear and having created them,
Became repentant on creating these with thamo guna base,
And for atoning his action, meditated on your lotus feet. 10.2

Dasakam: 010 -- Shlokam: 03

तावत् ससर्ज मनसा सनकं सनन्दं
भूयः सनातनमुनिं च सनत्कुमारम् ।
ते सृष्टिकर्मणि तु तेन नियुज्यमाना-
स्त्वत्पादभक्तिरसिका जगृहुर्न वाणीम् ॥३॥

taavat sasarja manasaa sanakaM sanandaM
bhuuyaH sanaatana muniM cha sanatkumaaram |
te sR^iShTi karmaNi tu tena niyujyamaanaastvatpaada
bhakti rasikaa jagR^ihurna vaaNiim ||

He then using his mind created sages called,
Sanaka, Sananda , Sanathana and Sanathkumara,
And they due to their extreme devotion on you,
In spite of being encouraged for procreation by Brahma,
Refused to obey him and traveled in the path of devotion to you. 10.3

Dasakam: 010 -- Shlokam: 04

तावत् प्रकोपमुदितं प्रतिरुन्धतोऽस्य
भ्रूमध्यतोऽजनि मृडो भवदेकदेशः ।
नामानि मे कुरु पदानि च हा विरिञ्चे-
त्यादौ रुरोद किल तेन स रुद्रनामा ॥४॥

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

When he was enraged and became extremely angry at their refusal,
Mridha , who was your reflection came out of
The middle portion of the eye brows of Brahma,

And Mridha shouted , “Hey creator , give me a names as well as Positions,”

And he was given the name of Rudra*. 10.4

*He who cries

Dasakam: 010 -- Shlokam: 05

एकादशाह्वयतया च विभिन्नरूपं
रुद्रं विधाय दयिता वनिताश्च दत्वा ।
तावन्त्यदत्त च पदानि भवत्प्रणुन्नः
प्राह प्रजाविरचनाय च सादरं तम् ॥५॥

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

According to your suggestion Brahma,
Gave eleven names and suitable forms,
And also gave each of them wives,
As well as suitable positions and told them,
“ Please procreate and multiply” 10.5

Dasakam: 010 -- Shlokam: 06

रुद्राभिसृष्टभयदाकृतिरुद्रसंघ-
सम्पूर्यमाणभुवनत्रयभीतचेताः ।
मा मा प्रजाः सृज तपश्चर मङ्गलाये-
त्याचष्ट तं कमलभूर्भवदीरितात्मा ॥६॥

rudraabhisR^iShTa bhayadaakR^iti rudrasangha
sampuuryamaaNaa bhuvanatraya bhiitachetaaH |
maa maa prajaaH sR^ija tapashchara mangalaayetyaachaShTa
taM kamalabhuurbhavadiiritaatmaa ||

The multitudes of terrifying Ganas created by the Rudras,
Filled up the three worlds and Brahma and,
Brahma came in to the grip of fear and as per your suggestion,
Told Rudras, “Do not multiply any more and do penance.” 10.6

Dasakam: 010 -- Shlokam: 07

तस्याथ सर्गरसिकस्य मरीचिरत्रि-
स्तत्राङ्गिराः क्रतुमुनिः पुलहः पुलस्त्यः ।
अङ्गादजायत भृगुश्च वसिष्ठदक्षौ
श्रीनारदश्च भगवन् भवदंघ्रिदासः ॥७॥

tasyaatha sargarasikasya mariichiratrishatraangiraaH
kratumuniH pulahaH pulastyaH |
angaadajaayata bhR^igushcha vasiShThadakshau
shriinaaradashcha bhagavan bhavadanghridaasaH ||

Then from the limbs of Brahma who was interested in creation,
Sages Mareechi, Athri, Angeeras, Krathu muni, Pulaha, Pulasthya and Brugu,
Were born and also were born Vasishta and Daksha,
And Oh God , Narada who is your great devotee was also born. 10.7

Dasakam: 010 -- Shlokam: 08

धर्मादिकानभिसृजन्न कर्दमं च
वाणीं विधाय विधिरङ्गजसंकुलोऽभूत् ।
त्वद्वोधितैस्सनकदक्षमुखैस्तनूजै-
रुद्वोधितश्च विरराम तमो विमुञ्चन् ॥८॥

dharmaadikaanabhisR^ijannatha kardamaM cha
vaaNiiM vidhaaya vidhirangaja sankulO(a)bhuut |
tvadbOdhitaisanakadakshamukhaistanuujaairudbOdhitashcha
viraraama tamO vimu~nchan ||

He later created Dharmadeva and Kardhama ,
And later when he created Saraswathi,,
And he became intensely passionate,
And later according to your suggestion,
When his sons like Sanaka and Daksha reminded him,
He gave up this desire born out of ignorance. 10.8

Dasakam: 010 -- Shlokam: 09

वेदान् पुराणनिवहानपि सर्वविद्याः
कुर्वन् निजाननगणाच्चतुराननोऽसौ ।

पुत्रेषु तेषु विनिधाय स सर्गवृद्धि-
मप्राप्तुवंस्तव पदाम्बुजमाश्रितोभूत् ॥९॥

vedaan puraaNa nivahaanapi sarvavidyaaH

kurvannijaanana gaNaachchaturaananO(a)sau |
putreShu teShu vinidhaaya sa sargavR^iddhim
apraapnuvamstava padaambujamaashritO(a)bhuut ||

Then Brahma from his four faces created the Vedas, Puranas,
And all knowledge and gave them to his sons like Mareechi,
And later when creation did not progress,
He surrendered at your lotus feet. 10.9

Dasakam: 010 -- Shlokam: 10

जानन्नृपायमथ देहमजो विभज्य
सीपुंसभावमभजन्मनुतद्वधूभ्याम् ।
ताभ्यां च मानुषकुलानि विवर्धयस्त्वं
गोविन्द मारुतपुरेश निरुन्धि रोगान् ॥१०॥

jaanannupaayamatha dehamajO vibhajya

striipumsa bhaavamabhajanmanutadvadhuubhyaam |

taabhyaam cha maanuShakulaani vivardhayamstvaM

gOvinda maarutapuraadhipa rundhi rOgaan ||

Later understanding the strategy to do further creation,
Brahma split his body into two halves and made ,
Them as Manu the male and his wife Satha roopa the female,
Oh Govinda who lives in the town of Guruvayur,
You who are multiplying the human race using them,
Please cure all my diseases and afflictions. 10.10

Narayaneeyam Dasakam : Dasakam 11 text , meaning audio

Narayaneeyam Dasakam : Dasakam 11

Translated by

P.R.Ramachander

Hear the daskam 11 <https://www.youtube.com/watch?v=Kupk6GNqHds>

Dasakam 11 The birth of Hiranya Kasipu and Hiranyaksha

(The attendants of Vishnu are cursed by the sages for being born as Asuras. They chose the option of coming back to Vaikunta after three births hating Lord Vishnu, First they are born as Hiranya Kasipu and Hiranyaksha.)

Dasakam: 011 -- Shlokam: 01

क्रमेण सर्गे परिवर्धमाने

कदापि दिव्याः सनकादयस्ते ।

भवद्विलोकाय विकुण्ठलोकं

प्रपेदिरे मारुतमन्दिरे श ॥१॥

krameNa sarge parivardhamaane

kadaapi divyaaH sanakaadayaste |

bhavadvilOkaaya vikuNThalOkam

prapedire maarutamandiresha ||

When the creation was progressing step by step,
One day the divine Sanaka sages reached Vaikunta,
To see you, Oh Lord of Guruvayur. 11.1

Dasakam: 011 -- Shlokam: 02

मनोज्ञनैश्रेयसकाननाद्यै-
रनेकवापीमणिमन्दिरैश्च ।
अनोपमं तं भवतो निकेतं
मुनीश्वराः प्रापुरतीतकक्ष्याः ॥२॥

manOj~nanaishreyasakaananaadyai

ranekavaapiimaNimandiraishcha
anOpamaM taM bhavatO niketa
muniishvaraaH praapuratiitakakshyaaH ||

They reached near your incomparable residence,
Which had the garden called Naisreyas,
And also, several lakes and palaces. 11.2

Dasakam: 011 -- Shlokam: 03

भवद्दिदृक्षुन्भवनं विविक्षुन्
द्वाःस्थौ जयस्तान् विजयोऽप्यरुन्धाम् ।
तेषां च चित्ते पदमाप कोपः
सर्वं भवत्प्रेरणयैव भूमन् ॥३॥

bhavaddidR^ikshuunbhavanaM vivikshuun
dvaaHsthau jayastaan vijayO(a)pyarundhaam |
teShaaM cha chitte padamaapa kOpaH
sarvaM bhavatpreraNayaiva bhuuman ||

Jaya and Vijaya who were guarding the entrance,
Stopped them, when they were trying to enter inside,
And anger took place in the mind of those sages,
And Oh God with unlimited fame,
And all this was due to your suggestion only. 11.3

Dasakam: 011 -- Shlokam: 04

वैकुण्ठलोकानुचितप्रचेष्टौ
कष्टौ युवां दैत्यगतिं भजेतम् ।
इति प्रशप्तौ भवदाश्रयौ तौ
हरिस्मृतिर्नोऽस्त्विति नेमतुस्तान् ॥४॥

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

When the sages cursed them with the following words,
“You both ,who are doing acts which are not in tune,
With Vaikunta are bad people may be born as Asuras”,
Jaya and Vijaya, who did service at your feet,
Saluted the Sanaka sages and requested them,
“May both of us always have memory of this God.”. 11.4

Dasakam: 011 -- Shlokam: 05

तदेतदाज्ञाय भवानवाप्तः
सहैव लक्ष्म्या बहिरम्बुजाक्ष ।
खगेश्वरांसार्पितचारुबाहु-
रानन्दयंस्तानभिराममूर्त्या ॥५॥

tadetadaaj~naaya bhavaanavaaptaH
sahaiva lakshmyaa bahirambujaaksha |
khageshvaraamsaarpitachaarubaahu
raanandayamstaanabhiraamamuurtyaa||

Oh God, with lotus like eyes, having come to know,
That the Sanaka sages were stopped at your gate,

You along with Lakshmi and keeping your hand on the shoulder of Garuda,
And with your pretty form came out and gave the Sanaka sages joy. 11.5

Dasakam: 011 -- Shlokam: 06

प्रसाद्य गीर्भिः स्तुवतो मुनीन्द्रा-
ननन्यनाथावथ पार्षदौ तौ ।
संरम्भयोगेन भवैस्त्रिभिर्मा-
मुपेतमित्यात्तकृपं न्यगादीः ॥६॥

prasaadya giirbhiH stuvatO muniindraanananyanaathaavatha
paarShadau tau |
sanrambhayOgena bhavaisitrabhirmaamupetamityaattakR^
ipaM nyagaadiiH ||

Then you made the Sanaka sages who were praying you very happy,
And mercifully told those servants who did not have any other master but you,
“You both would take three births when you would remember me with anger”, 11.6

Dasakam: 011 -- Shlokam: 07

त्वदीयभृत्यावथ काश्यपात्तौ
सुरारिवीरावुदितौ दितौ द्वौ ।
सन्ध्यासमुत्पादनकष्टचेष्टौ
यमौ च लोकस्य यमाविवान्यौ ॥७॥

tvadiiyabhR^ityaavatha kashyapaattau
suraariviiraavuditau ditau dvau |
sandhyaasamutpaadanakaShTacheShTau
yamau cha lOkasya yamaavivaanyau ||

Then those servants of yours were born as to Asuras,
As the sons of sage Kashyapa and his wife Dithi,
And since they were conceived at dusk , they were both cruel,
And being twins they became like two gods of death. 11.7

Dasakam: 011 -- Shlokam: 08

हिरण्यपूर्वः कशिपुः किलैकः
परो हिरण्याक्ष इति प्रतीतः ।
उभौ भवन्नाथमशेषलोकं
रुषा न्यरुन्धां निजवासनान्धौ ॥८॥

hiraNyapuurvaH kashipuH kilaikaH
parO hiraNyaaksha iti pratiitaH |
ubhau bhavannaathamasheShalOkam
ruShaa nyarundhaaM nijavaasanaandhau ||

One of them was Hiranya Kasipu and the other was Hiranyaksha,
Both of them due to their innate nature were blind with desire,
And started troubling all the world, for which you were the lord. 11.8

Dasakam: 011 -- Shlokam: 09

तयोर्हिरण्याक्षमहासुरेन्द्रो
रणाय धावन्ननवाप्तवैरी ।
भवत्प्रियां क्ष्मां सलिले निमज्ज्य
चचार गर्वाद्धिनदन् गदावान् ॥९॥

tayOrhiraNyaakshamahaasurendrO
raNaaya dhaavannanavaaptavairii |
bhavatpriyaaM kshmaaM salile nimajya
chachaara garvaadvinadan gadaavaan ||

Of them Hiranyaksha ran round all over to fight and ,
Since he did not get any one to fight,
Drowned goddess earth who was your dear wife,
In water and with pride traveled along with a mace. 11.9

Dasakam: 011 -- Shlokam: 10

ततो जलेशात् सदृशं भवन्तं
निशम्य बभ्राम गवेषयंस्त्वाम् ।
भक्तैकदृश्यः स कृपानिधे त्वं
निरुन्धि रोगान् मरुदालयेश ॥१०॥

tatO jaleshaat sadR^ishaM bhavantaM
nishamya babhraama gaveShayamstvaam |
bhaktaikadR^ishyaH sa kR^ipaamidhe tvaM
nirundhi rOgaan marudaalayesha ||

Having heard from Varuna that you are a match for him to fight,
He ran here and there in search of you,
Oh Lord of Guruvayur, who is the treasure of mercy,
Oh God, who can be seen only by your devotees, please cure my diseases. 11.10

Narayaneeyam : Dasakam 12 1text meaning audio

Narayaneeyam : Dasakam 12

Hear the daskam 12 https://www.youtube.com/watch?v=Co5m_rMgR7o

Dasakam 12. Dasakam 12 The incarnation of Varaha the Boar

(The incarnation of a boar which lifted the earth which has sunk in the sea.)

Dasakam: 012 -- Shlokam: 01

स्वायम्भुवो मनुरथो जनसर्गशीलो
दृष्ट्वा महीमसमये सलिले निमग्नम् ।
स्रष्टारमाप शरणं भवदङ्घ्रिसेवा-
तुष्टाशयं मुनिजनैः सह सत्यलोके ॥१॥

svaayambhuvO manurathO janasargashiilO
dR^iShTvaa mahiimasamaye salile nimagnaam |
sraShTaaramaapa sharaNaM bhavadanghrisevaatuShTaashayaM
munijanaiH saha satyalOke || 1

Then Swayambhuva Manu who was doing the creation of human beings,
Seeing that the earth was drowned in water at inappropriate time,
Went and approached Lord Brahma who lived in Sathya loka with sages,
And who was having a joyful mind as he was serving your lotus feet. 12.1

Dasakam: 012 -- Shlokam: 02

कष्टं प्रजाः सृजति मय्यवनिर्निमग्ना
स्थानं सरोजभव कल्पय तत् प्रजानाम् ।
इत्येवमेष कथितो मनुना स्वयंभूः -
रम्भोरुहाक्ष तव पादयुगं व्यचिन्तीत् ॥ २ ॥

kaShTaM prajaaH sR^ijati mayyavaniinimagnaa
sthaanaM sarOjabhava kalpaya tat prajaanaam |
ityevameSha kathitO manunaa svayambhuurambhOruhaaksha
tava paadayugaM vyachintiit || 2

Oh Lotus eyed God, when Swayambhuva Manu approached Brahma,
And told, "When I was creating people, alas, the earth went in to water,
So be kind enough to make a place for all of them to live,"
And Brahma prayed deeply your lotus like feet. 12.2

Dasakam: 012 -- Shlokam: 03

हा हा विभो जलमहं न्यपिबं पुरस्ता-
दद्यापि मज्जति मही किमहं करोमि ।
इत्थं त्वदङ्घ्रियुगलं शरणं यतोऽस्य
नासापुटात् समभवः शिशुकोलरूपी ।३॥

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

Lord Brahma said, "Alas, alas, Oh God, I drank away the causal water,
Even earlier and now the world is drowning in water, what shall I do?"
And said that he is surrendering at your two lotus like feet,
And from the nostrils of Lord Brahma, you came in the shape of a boar calf. 12.3

Dasakam: 012 -- Shlokam: 04

अङ्गुष्ठमात्रवपुरुत्पतितः पुरस्तात्
भोयोऽथ कुम्भिसदृशः समजृम्भथास्त्वम् ।
अभ्रे तथाविधमुदीक्ष्य भवन्तमुच्चै -
र्विस्मेरतां विधिरगात् सह सूनुभिः स्वैः ॥४॥

anguShThamaatravapurutpatitaH purastaat
bhuuyO(a)tha kumbhisadR^ishaH samajR^imbhathaastvam |
abhre tathaavidhamudiikshya bhavantamuchchairvismerataaM
vidhiragaat saha suunubhiH svaiH ||4

When you came out, you initially were of the size of a thumb,
And later grew to a size of an elephant and Brahma,
Seeing you in that big form along with Mareechi and others and was surprised. 12.4

Dasakam: 012 -- Shlokam: 05

कोऽसावचिन्त्यमहिमा किटिरुत्थितो मे
नासापुटात् किमु भवेदजितस्य माया ।
इत्थं विचिन्तयति धातरि शैलमात्रः
सद्यो भवन् किल जगर्जिथ घोरघोरम् ॥५॥

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

When he was wondering “who is this mighty boar,
With unimaginable power, which has come out of my nostrils?
Could it be the Maya of Lord Vishnu?”
You grew up in to the size of a great hill and roared. 12.5

Dasakam: 012 -- Shlokam: 06

तं ते निनादमुपकर्ण्य जनस्तपःस्थाः
सत्यस्थिताश्च मुनयो नुनवुर्भवन्तम् ।
तत्स्तोत्रहर्षुलमनाः परिणद्य भूय-
स्तोयाशयं विपुलमूर्तिरवातरस्त्वम् ॥६॥

taM te ninaadamupakarNya janastapaHsthaaH
satyasthitaashcha munayO nunuvurbhavantam |
tatstOtraharShulamanaaH pariNadya bhuuyastOyaashayaM
vipulamuurtiravaatarastvam || 6

The sages in the Jana loka, Thapo Loka and Sathya loka,
Hearing the thunderous roar of the God, prayed to you,
You became very happy hearing those prayers,
Again roared, assumed a still bigger form,
And jumped in to that great ocean. 12.6

Dasakam: 012 -- Shlokam: 07

ऊर्ध्वप्रसारिपरिधूम्रविधूतरोमा
प्रोत्क्षिप्तवालधिरवाङ्मुखघोरघोणः ।
तूर्णप्रदीर्णजलदः परिघूर्णदक्षणा
स्तोतृन् मुनीन् शिशिरयन्नवतेरिथ त्वम् ॥७॥

uurdhvaprasaariparidhuumravidhuutarOmaa
prOtkshiptavaaladhir avaa~NmukhaghOraghONaH |
tuurNapradiirNajaladaH parighuurNadakshNaa
stOtR^In muniin shishirayannavateritha tvam || 7

You stood up, with erect copper coloured hairs,
With tail held up erect, with snout pointing downwards,
And with rolling eyes and plunged in to the ocean,
Making the dark clouds on the way shatter in to pieces and,
Making the sages, who were praying you happy by your rotating eyes. 12.7

Dasakam: 012 -- Shlokam: 08

अन्तर्जलं तदनुसंकुलनक्रचक्रं
भ्राम्यत्तिमिङ्गिलकुलं कलुषोर्मिमालम् ।
आविश्य भीषणरवेण रसातलस्था -
नाकम्पयन् वसुमतीमगवेषयस्त्वम् ॥८॥

antarjalaM tadanusankulanakrachakraM
bhraamyattimingilakulaM kaluShOrmimaalam |
aavishya bhiiShaNaraveNa rasaatalasthaanaakampayan
vasumatiimagaveShayastvam || 8

You then got down in to the ocean,
Which had moving groups of crocodiles,
With big whales going round and round,
With fast swirling waters and tumultuous waves,
And with your roar frightened the people of Rasatala,
And started your frantic search, for the Goddess earth. 12.8

Dasakam: 012 -- Shlokam: 09

दृष्ट्वाऽथ दैत्यहतकेन रसातलान्ते
संवेशितां झटिति कूटकिटिर्विभो त्वम् ।
आपातुकानविगणय्य सुरारिखेटान्
दंष्ट्राङ्कुरेण वसुधामदधाः सलीलम् ॥९॥

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

Oh lord, you who were in the form of the terrible boar,
After a search located Goddess earth hid in the Patala,
By those bad asuras and without bothering about them,
Playfully lifted, the earth in your tusk. 12.9

Dasakam: 012 -- Shlokam: 10

अभ्युद्धरन्नथ धरां दशनाग्रलग्न
मुस्ताङ्कुराङ्कित इवाधिकपीवरात्मा ।
उद्धूतघोरसलिलाज्जलधेरुदञ्चन्
क्रीडावराहवपुरीश्वर पाहि रोगात् ॥१०॥

abhyuddharannatha dharaaM dashanaagralagnamustaankuraankita

ivaadhikapiivaraatmaa |

uddhuutaghOrasalilaajjaladheruda~nchan

kriiDaavaraahavapuriishvara paahi rOgaat ||

Oh playful Lord in the form of a boar,
You who after taking the earth in your tusks,
Started lifting it up and it appeared,
As if it is a small piece of the root of grass,
And you appeared with a grossly large body,
And you who emerged from the ocean,
With the water being churned greatly,
Please save me from this disease. 12.10

Narayneeyam Dasakam : Dasakam 13

Narayneeyam Dasakam : Dasakam 13

Hear the dasakam 13 <https://www.youtube.com/watch?v=A96R6iPlpFs>

Dasakam 13 The killing of Hiranyaksha

(The fight of the boar incarnation with Hiranyaksha and his destruction.)

Dasakam: 013 -- Shlokam: 01

हिरण्याक्षं तावद्वरद भवदन्वेषणपरं
चरन्तं सांवर्ते पयसि निजजङ्घापरिमिते ।
भवद्भक्तो गत्वा कपटपटुधीर्नरदमुनिः
शनैरूचे नन्दन् दनुजमपि निन्दंस्तव बलम् ॥१॥

hiraNyaakshaM taavadvarada bhavadanveShaNaparaM
charantaM saanvarte payasi nijajanghaaparimite |
bhavadbhaktO gatvaa kapaTapaTudhiirnaaradamuniH
shanairuuche nandan danujamapi nindamstava balam || 1

Then your devotee Narada, who was well versed in diplomacy,
Oh God who blesses, managed to reach Hiranyaksha,
Who was running searching for you and standing in knee deep deluge water,
And praised in a muted voice, his valour and belittled your prowess and strength. 13.1

Dasakam: 013 -- Shlokam: 02

स मायावी विष्णुर्हरति भवदीयां वसुमतीं
प्रभो कष्टं कष्टं किमिदमिति तेनाभिगदितः ।
नदन् कासौ कासविति स मुनिना दर्शितपथो
भवन्तं सम्प्रापद्धरणिधरमुद्यन्तमुदकात् ॥२॥

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

He told the asura, "That enchanter Vishnu has stolen the earth that was yours,
Oh Lord, alas, alas, this should never happened like this",

Then that Asura asked roaring “Where is He?, Where is He?”,
And then following the path indicated by the sage,
Found you, who was getting out of the water, carrying the earth on your tusk. 13.2

Dasakam: 013 -- Shlokam: 03

अहो आरण्योऽयं मृग इति हसन्तं बहुतरै-
र्दुरुक्तैर्विध्यन्तं दितिसुतमवज्ञाय भगवन् ।
महीं दृष्ट्वा दंष्ट्राशिरसि चकितां स्वेन महसा
पयोधावाधाय प्रसभमुदयुङ्क्था मृधविधौ ॥३॥

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 the asura who was telling “Alas, this is an animal” ,
And also berating you with very abusive words,
Oh Lord, you seeing that the world at the end of your tusk was trembling with fear,
Put the earth in a stable place outside the water,
And immediately without any hesitation, prepared for war with him. 13.3

Dasakam: 013 -- Shlokam: 04

गदापाणौ दैत्ये त्वमपि हि गृहीतोन्नतगदो
नियुद्धेन क्रीडन् घटघटरवोद्घुष्टवियता ।
रणालोकौत्सुक्यान्मिलति सुरसङ्घे द्रुतममुं
निरुन्ध्याः सन्ध्यातः प्रथममिति धात्रा जगदिषे ॥४॥

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

When the Asura came for a war with a mace,
You also armed yourself with a huge mace,

And when in the war the sound “Ghata, ghata”,
Filled the sky all over and when the devas,
Curious to see the war came in droves,
And Lord Brahma reminded you that he should be killed before dusk. 13.4

Dasakam: 013 -- Shlokam: 05

गदोन्मर्दे तस्मिंस्तव खलु गदायां दितिभुवो
गदाघाताद्भूमौ झटिति पतितायामहह! भो: ।
मृदुस्मेरास्यस्त्वं दनुजकुलनिर्मूलनचणं
महाचक्रं स्मृत्वा करभुवि दधानो रुरुचिषे ॥५॥

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

In the fight with the mace, surprisingly when your mace,
Fell down in to the earth due to the hit by the mace of the asura,
To the surprise of every one, you smiled softly,
Meditated and summoned the Sudarsana Chakra,
Which was famous for exterminating asuras,
And held that in your arms and faced the asura. 13.5

Dasakam: 013 -- Shlokam: 06

ततः शूलं कालप्रतिमरुषि दैत्ये विसृजति
त्वयि छिन्दत्येनत् करकलितचक्रप्रहरणात् ।
समारुष्टो मुष्ट्या स खलु वितुदंस्त्वां समतनोत्
गलन्माये मायास्त्वयि किल जगन्मोहनकरीः ॥६॥

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

The asura blinded with anger prepared to jump on you with a spear,
And you cut it off using the chakra that you held in your hand,
And then he became more angry and using his clenched fists,

Started hurting you by hitting at you, besides he used his magical powers,
Capable of surprising the world and thought that he can hurt you. 13.6

Dasakam: 013 -- Shlokam: 07
भवच्चक्रज्योतिष्कणलवनिपातेन विधुते
ततो मायाचक्रे विततघनरोषान्धमनसम् ।
गरिष्ठाभिर्मुष्टिप्रहृतिभिरभिघ्नन्तमसुरं
स्वपादाङ्गुष्ठेन श्रवणपदमूले निरवधीः ॥७॥

bhavachchakra jyOtiShkaNa lavanipaaten vidhute
tatO maayaachakre vitataghana rOShaandha manasam |
gariShThaabhirmuShTiprahR^itibhiH abhighnantamasuraM
svapaadaanguShThen shraVaNapadamuule niravadhiH || 7

When all those magical tactics were destroyed by the embers from your Chakra,
He, who was ignorant , blinded by extreme rage started hitting at you,
You gave him a mighty blow, in the base of his ear with the thumb of your feet.. 13.7

Dasakam: 013 -- Shlokam: 08
महाकायः सौऽयं तव चरणपातप्रमथितो
गलद्रक्तो वक्त्रादपतदृषिभिः श्लाघितहतिः ।
तदा त्वामुद्दामप्रमदभरविद्योतिहृदया
मुनीन्द्राः सान्द्राभिः स्तुतिभिरनुवन्नध्वरतनुम् ॥८॥

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

That Asura with very huge body, having received your kick,
Fell down with blood gushing out of his mouth,
And the sages appreciated your act of killing the bad people,
And also due to the uninterrupted great joy that they had,
They made you the personification of fire sacrifices,
And again praised you, with very many meaningful words. 13.8

Dasakam: 013 -- Shlokam: 09

त्वचि छन्दो रोमस्वपि कुशगणश्चक्षुषि घृतं
चतुर्होतारोऽङ्घ्रौ सुगपि वदने चोदर इडा ।
ग्रहा जिह्वायां ते परपुरुष कर्णे च चमसा
विभो सोमो वीर्यं वरद गलदेशेऽप्युपसदः ॥९॥

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 greatest God, Your skins are the meters like Gayathri,
Your hair are the Durba grass, your eyes are the ghee used in sacrifice,
Your four legs are four sages performing the fire sacrifice,
Your face is Sruk, the sacrificial vessel meant for storing ghee,
Your stomach is Ida the vessel used for storing Puroda offering,
Your tongue are the vessels for storing Soma Rasa,
Your ears are the vessels meant for drinking the soma juice,
And your semen is the holy Soma juice itself,
And in your neck are the sacrificial rites called Upasads. 13.9

Dasakam: 013 -- Shlokam:10

मुनीन्द्रैरित्यादिस्तवनमुखैर्मोदितमना
महीयस्या मूर्त्या विमलतरकीर्त्या च विलसन् ।
स्वधिष्ण्यं सम्प्राप्तः सुखरसविहारी मधुरिपो
निरुन्ध्या रोगं मे सकलमपि वातालयपते ॥१०॥

muniindrairityaadistavanamukharair mOditamanaaH
mahiiyasyaa muurtyaa vimalatarakiirtyaa cha vilasan |
svadhiShNyaM sampraaptaH sukharasavihaarii madhuripO
nirundhyaa rOgaM me sakalamapi vaataalayapate ||

You with a delighted mind, after having heard this praise of the sages,
With a very huge body and shining with the great fame,
Reached Vaikunta which was your own place,

Oh Lord of Guruvayur, you are the same joyful killer of Madhu,
And be pleased to completely stop all diseases affecting me. 13.10

Narayaneeyam Dasakam : Dasakam 14 -text meaning and audio

Narayaneeyam Dasakam : Dasakam 14

Hear the dasakam 14 <https://www.youtube.com/watch?v=-TGxirL1wA8>

Dasakam 14 The incarnation of Kapila

(The story of Kardhama and the minor incarnation of Sage Kapila)

Dasakam: 014 -- Shlokam: 01

समनुस्मृततावकाङ्घ्रियुग्मः
स मनुः पङ्कजसम्भवाङ्गजन्मा ।
निजमन्तरमन्तरायहीनं
चरितं ते कथयन् सुखं निनाय ॥१॥

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

Manu the son of Lord Brahma, meditating on your lotus like feet,
Singing the stories of your incarnations, completed,
His period of seventy one, four fold yugas without any problem. 14.1

Dasakam: 014 -- Shlokam: 02

समये खलु तत्र कर्दमाख्यो
द्रुहिणच्छायभवस्तदीयवाचा ।
धृतसर्गरसो निसर्गरम्यं
भगवंस्त्वामयुतं समाः सिषेवे ॥२॥

samaye khalu tatra kardamaakhyO
druhiNachChaayabhavastadiiyavaachaa |
dhR^itasargarasO nisargaramyaM

bhagavamstvaamayutaM samaaH siSheve ||

During that time Kardhama who was created ,
In the image of Lord Brahma himself,
According to the suggestion given by Brahma,
Got interested in the process of creation,
And did penance for ten thousand years,
Meditating on you who is very handsome. 14.2

Dasakam: 014 -- Shlokam: 03

गरुडोपरि कालमेघक्रमं
विलसत्केलिसरोजपाणिपद्मम् ।
हसितोल्लसिताननं विभो त्वं
वपुराविष्कुरुषे स्म कर्दमाय ॥३॥

garuDOpari kaalameghakamraM
vilasatkelisarOjapaaNipadmam |
hasitOllasitaananaM vibhO tvaM
vapuraaviShkuruShe sma kardamaaya ||

Oh Lord, you with pretty colour of the cloud rode on Garuda
Holding playfully a lotus flower and was radiant with a pleasing smile,
And you appeared before the Kardhama by your divine grace. 14.3

Dasakam: 014 -- Shlokam: 04

स्तुवते पुलकावृताय तस्मै
मनुपुत्रीं दयितां नवापि पुत्रीः ।
कपिलं च सुतं स्वमेव पश्चात्
स्वगतिं चाप्यनुगृह्य निर्गतोऽभूः ॥४॥

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

You gave Kardhama, who was enraptured on seeing you,

And who was singing your praises the boon of marrying Manu's daughter,
And also blessed him to get nine daughters and a son called Kapila and vanished. 14.4

Dasakam: 014 -- Shlokam: 05

स मनुः शतरूपया महिष्या
गुणवत्या सुतया च देवहूत्या ।
भवदीरितनारदोपदिष्टः
समगात् कर्दममागतिप्रतीक्षम् ॥५॥

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

As per the advice of Sage Narada which was as per your prompting,
Swayambhuva Manu along with his queen Satha roopi,
Along with his daughter Devahuthi went to Kardhama who was awaiting them. 14.5

Dasakam: 014 -- Shlokam: 06

मनुनोपहृतां च देवहूतिं
तरुणीरत्नमवाप्य कर्दमोऽसौ ।
भवदर्चननिवृतोऽपि तस्यां
दृढशुश्रूषणया दधौ प्रसादम् ॥६॥

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

That Kardhama when he was given Devahuthi
Who was a jewel among women, by Manu,
Got happy and contended with devotion to you,
And lavished love on her due to her great affectionate service. 14.6

asakam: 014 -- Shlokam: 07

स पुनस्त्वदुपासनप्रभावा-

दयिताकामकृते कृते विमाने ।
वनिताकुलसङ्कुलो नवात्मा
व्यहरदेवपथेषु देवहूत्या ॥७॥

sa punastvadupaasanaprabhaavaaddayitaakaamakR^

ite kR^ite vimaane |

vanitaakulasankulO navaatmaa

vyaharaddevapatheShu devahuutyaa ||

Kardhama with the power that he got by worshipping you,
In the plane constructed by himself as per the wishes of his dear wife,
Journeyed and enjoyed romantic pleasures with her,
Assuming nine forms and being surrounded by celestial maidens, 14.7

Dasakam: 014 -- Shlokam: 08

शतवर्षमथ व्यतीत्य सोऽयं
नव कन्याः समवाप्य धन्यरूपाः ।
वनयानसमुद्यतोऽपि कान्ता-
हितकृत्त्वज्जननोत्सुको न्यवात्सीत् ॥८॥

shatavarShamatha vyatiitya sO(a)yaM

nava kanyaaH samavaapya dhanyaruupaaH |

vanayaanasamudyatO(a)pi kaantaahitakR^

ittvajjananOtsukO nyavaatsiit ||

Later that Kardhama after spending one hundred years,
Begot nine very pretty daughters,
And intended to go to forest to do penance,
But stayed at home so that you would be born to him. 14.8

Dasakam: 014 -- Shlokam: 09

निजभर्तृगिरा भवन्निषेवा-
निरतायामथ देव देवहूत्याम् ।
कपिलस्त्वमजायथा जनानां
प्रथयिष्यन् परमात्मतत्त्वविद्याम् ॥९॥

nijabhartR^igiraa bhavanniShevaa

nirataayaamatha deva devahuutyaam |

kapilastvamajaayathaa janaanaaM

prathayiShyan paramaatmatattvavidyaam || 9

You were born to Devahuthi as Sage Kapila
To teach the philosophy of the supreme soul
And Devahuthi was drowned in your service,
According to the advice of her husband. 14.9

Dasakam: 014 -- Shlokam: 10

वनमेयुषि कर्दमे प्रसन्ने
मतसर्वस्वमुपादिशन् जनन्यै ।
कपिलात्मक वायुमन्दिरेष
त्वरितं त्वं परिपाहि मां गदौघात् ॥१०॥

vanameyuShi kardame prasanne

matasarvasvamupaadishan jananyai |

kapilaatmaka vaayumandiresha

tvaritaM tvaM paripaahi maaM gadaughaat ||

Oh Lord of Guruvayur, who was born as sage Kapila,
With your birth the very satisfied Kardhama left to the forest,
And you, who took up the task of teaching our religious principles,
To your mother, may please cure me of all diseases. 14.10

Narayaneeyam Dasakam : Dasakam 15 text, meaning and audio

Narayaneeyam Dasakam : Dasakam 15

Hear the daskam 15 <https://www.youtube.com/watch?v=5hNdRiQ28DU>

Dasakam 15 Dasakam 15 The teachings of Kapila

(Sage Kapila teaches Philosophy to his mother Devahuthi. This occurs in the third chapter of Bhagawatham. Each verse is a summary of one chapter)

Dasakam: 015 -- Shlokam: 01

मतिरिह गुणसक्ता बन्धकृत्तेष्वसक्ता
त्वमृतकृदुपरुन्धे भक्तियोगस्तु सक्तिम् ।
महदनुगमलभ्या भक्तिरेवात्र साध्या
कपिलतनुरिति त्वं देवहूत्यै न्यगादीः ॥१॥

matiriha guNasaktaa bandhakR^itteShvasaktaa
tvamR^itakR^iduparundhe bhaktiyOgastu saktim |
mahadanugamalabhyaa bhaktirevaatra saadhyaa
kapilatanuriti tvaM devahuutyai nyagaadiiH ||

Oh God,you as Kapila told to Devahuthi thus,
“If one is interested in worldly pleasures,
Then intelligence binds you to this world,
But if one is not interested in these aspects,
Intelligence will lead one to ultimate salvation.
The path of devotion prevents attachment to pleasures,
And this devotion can be earned by company of great people.” 15.1

Dasakam: 015 -- Shlokam: 02

प्रकृतिमहदहङ्काराश्च मात्राश्च भूता-
न्यपि हृदपि दशाक्षी पूरुषः पञ्चविंशः ।
इति विदितविभागो मुच्यतेऽसौ प्रकृत्या
कपिलतनुरिति त्वं देवहूत्यै न्यगादीः ॥२॥

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

Oh God , you as Kapila told to Devahuthi thus,
“From the man who has clearly understood,
The division of innate principles of existence,
Namely basic nature, intelligence, egoism,
The five subtle bases *, the five bhootha elements,
The mind, the ten organs of sensation** and the supreme soul,
Maya, the illusion completely goes away.” 15.2
*subtle bases are Sound, touch, form, taste and smell
**Mind, eye, nose, tongue, skin, words, arms, legs, anus, penis are the
Ten organs of sensation.

Dasakam: 015 -- Shloka: 03

प्रकृतिगतगुणौघैर्नाज्यते पूरुषोऽयं
यदि तु सजति तस्यां तत् गुणास्तं भजेरन् ।
मदनुभजनतत्त्वालोचनैः साऽप्यपेयात्
कपिलतनुरिति त्वं देवहूत्यै न्यगादीः ॥३॥

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

Oh God, you as Kapila told to Devahuthi thus,
“The soul is not affected by nature*, that is the birth and death process,
But if nature shows attachment to the soul*, its qualities will influence the soul,
So think and understand the principle of devotion to me,
And this would make attachment to nature vanish.” 15.3
*Nature-Prakruthi Soul-Purusha

Dasakam: 015 -- Shloka: 04

विमलमतिरुपात्तैरासनाद्यैर्मदङ्गं

गरुडसमधिरूढं दिव्यभूषायुधाङ्गम् ।
रुचितुलिततमालं शीलयेतानुवेलं
कपिलतनुरिति त्वं देवहूत्यै न्यगादीः ॥४॥

vimalamatirupaattairaasanaadyairmadangaM
garuDasamadhirusDhaM divyabhuvShaayudhaankam |
ruchitulitataamaalaM shiilayetaanuvelaM
kapilatanuriti tvaM devahuutyai nyagaadiiH ||

Oh God, you as Kapila told to Devahuthi thus,
“After making your mind pure by practicing different yogaasanas*,
Practice meditating on me who am sitting on Garuda,
Armed with divine weapons and decorated with divine ornaments.
And coloured blue like a blue lotus flower” 15.4
*Yama, Niyama, Asana and Pranayama

Dasakam: 015 -- Shloka: 05

मम गुणगणलीलाकर्णनैः कीर्तनाद्यै-
र्मयि सुरसरिदोघप्रख्यचित्तानुवृत्तिः ।
भवति परमभक्तिः सा हि मृत्योर्विजेत्री
कपिलतनुरिति त्वं देवहूत्यै न्यगादीः ॥५॥

mama guNagaNaliilaakarNanaiH kiirtanaadyairmayi
surasariDoghaprakhyachittaanuvR^ittiH |
bhavati paramabhaktiH saa hi mR^ityOrvijetree
kapilatanuriti tvaM devahuutyai nyagaadiiH ||

Oh God, you as Kapila told to Devahuthi thus,
“Hearing my stories and great attributes, singing my names,
And meditating on my form would create the great devotion,
Which is a phenomenon of the mind, similar to the flow of Ganges,
And this type of devotion even wins over death.” 15.5

Dasakam: 015 -- Shloka: 06

अहह बहुलहिंसासञ्चितार्थैः कुटुम्बं
प्रतिदिनमनुपुष्णन् स्त्रीजितो बाललाली ।

विशति हि गृहसक्तो यातनां मय्यभक्तः
कपिलतनुरितित्वं देवहूत्यै न्यगादीः ॥६॥

ahaha bahulahimsaasa~nchitaarthaiH kuTumbaM
pratidinamanupuShNan striijitO baalalaalii |
vishati hi gR^ihasaktO yaatanaaM mayyabhaktaH
kapilatanuriti tvaM devahuutyai nyagaadiiH ||

Oh God, you as Kapila told to Devahuthi thus,
“Alas, alas, he who does not have devotion to me,
With money that he has earned by troubling other beings,
Spends time in looking after his home and family,
Obeying the wishes of women plays with children,
And gets attached to home and later suffers sorrow in hell.” 15.6

Dasakam: 015 -- Shlokam: 07

युवतिजठरखिन्नो जातबोधोऽप्यकाण्डे
प्रसवगलितबोधः पीडयोल्लङ्घ्य बाल्यम् ।
पुनरपि बत मुह्यत्येव तारुण्यकाले
कपिलतनुरिति त्वं देवहूत्यै न्यगादीः ॥७॥

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

Oh God, you as Kapila told to Devahuthi thus,
“Though at the time of suffering inside the womb of women,
One gets wisdom, as soon as one is born, this is lost,
And after spending a childhood hood full of miseries,
When one becomes a youth, he again gets in to the net of passion.” 15.7

Dasakam: 015 -- Shlokam: 08

पितृसुरगणयाजी धार्मिको यो गृहस्थः
स च निपतति काले दक्षिणाध्वोपगामी ।
मयि निहितमकामं कर्म तूदक्पथार्थं
कपिल्तनुरिति त्वं देवहूत्यै न्यगादीः ॥८॥

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

Oh God, you as Kapila told to Devahuthi thus,
“A householder who performs virtuous deeds,
and also satisfies devas and manes by proper worship,
Goes through the southern path, and when his merits,
Are exhausted he falls back on earth to live again,
But he who surrenders to me and does all deeds,
Without expecting anything in return,
Goes out by the northern path and salvation.” 15.8

Dasakam: 015 -- Shlokam: 09

इति सुविदितवेद्यां देव हे देवहूतिं
कृतनुतिमनुगृह्य त्वं गतो योगिसङ्घैः ।
विमलमतिरथाऽसौ भक्तियोगेन मुक्ता
त्वमपि जनहितार्थं वर्तसे प्रागुदीच्याम् ॥९॥

iti suviditavedyaaM deva he devahuutiM

kR^itanutimanugR^ihya tvaM gatO yOgisanghaiH |
vimalamatirathaa(a)sau bhaktiyOgena muktaa
tvamapi janahitaarthaM vartase praagudiichyaam

Once she understood what is needed, you blessed Devahuthi,
Who prayed to you and you started your journey with other yogis,
And Devahuthi whose mind became pure,
Attained salvation through the path of devotion,
And you for the good of the people are,
Staying even now in the north eastern part of our country. 15.9

Dasakam: 015 -- Shlokam:10

परम किमु बहूक्त्या त्वत्पदाम्भोजभक्तिं
सकलभयविनेत्रीं सर्वकामोपनेत्रीम् ।
वदसि खलु दृढं त्वं तद्विधूयामयान् मे
गुरुपवनपुरेश त्वय्युपाधत्स्व भक्तिम् ॥१०॥

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

Oh God who is great, what is the use of telling too much?,
You again and again tell that, the devotion to your lotus like feet
Removes all fears, and fulfills all desires, and so Oh Lord of Guruvayur,
Please cure all my diseases and bless me to have devotion to you. 15.10

Narayaneeyam Dasakam : Dasakam 16 text, meaning audio

Narayaneeyam Dasakam : Dasakam 16

Hear the dasakam 16 <https://www.youtube.com/watch?v=nOdxMUEQI6c>

Dasakam 16 The incarnation of Narayana and the Yaga of Daksha

(The minor incarnations of Nara and Narayana and also the Fire sacrifice conducted by Daksha Prajapathi.)

Dasakam: 016 -- Shlokam: 01

दक्षो विरिञ्चतनयोऽथ मनोस्तनूजां
लब्ध्वा प्रसूतिमिह षोडश चाप कन्याः ।
धर्मे त्रयोदश ददौ पितृषु स्वधां च
स्वाहां हविर्भुजि सतीं गिरिशे त्वदंशे ॥१॥

dakshO viri~nchatanayO(a)tha manOstanuujaaM
labdhvaa prasuutimiha ShODasha chaapa kanyaaH |
dharme trayOdasha dadau pitR^iShu svadhaaM cha
svaahaaM havirbhujī sātīM girishe tvadamshe ||

Daksha Prajapathi, the son of Brahma married Prasoothi,
Who was the daughter of Swayambhuva Manu and begot,
Sixteen daughters and out of them he gave thirteen of them,
In marriage to Dharma deva, daughter Swadha to the manes,
Daughter Swaha to fire God and daughter Sathi to Lord Shiva. 16.1

Dasakam: 016 -- Shlokam: 02

मूर्तिर्हि धर्मगृहिणी सुषुवे भवन्तं
नारायणं नरसखं महितानुभावम् ।
यज्जन्मनि प्रमुदिताः कृततूर्यघोषाः
पुष्पोत्करान् प्रववृषुर्नुनुवुः सुरौघाः ॥२॥

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

From Moorthi, the wife of Dharma deva, you were born,
As Nara and Narayana with great splendour,
And fit to be worshipped by the entire world,
And becoming happy by this, all the devas, sang your praises
Played musical instruments and rained flowers. 16.2

Dasakam: 016 -- Shlokam: 03

दैत्यं सहस्रकवचं कवचैः परीतं
साहस्रवत्सरतपस्समराभिलष्यैः ।
पर्यायनिर्मिततपस्समरौ भवन्तौ
शिष्टैककङ्कटममुं न्यहतां सलीलम् ॥३॥

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

Nara and Narayana who were you yourself,
Took turns and destroyed the asura called Sahasra Kavacha,
Who wore one thousand armours,
As for cutting each of which one has,
To do thousand years penance and thousand years war,
By cutting one by one all his armours,
And killing him when only one armour was left. 16.3

Dasakam: 016 -- Shlokam: 04

अन्वाचरन्नपदिशन्नपि मोक्षधर्मं
त्वं भ्रातृमान् बदरिकाश्रममध्यवात्सीः ।
शक्रोऽथ ते शमतपोबलनिस्सहात्मा
दिव्याङ्गनापरिवृतं प्रजिघाय मारम् ॥४॥

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

After the killing of Sahasra Kavacha, you along with Nara,

Lived in Badrika hermitage practicing and teaching the path of salvation.
Then Indra getting jealous of your innate peace and great strength,
Send the God of love with several celestial maidens to disturb you. 16.4

Dasakam: 016 -- Shlokam: 05

कामो वसन्तमलयानिलबन्धुशाली
कान्ताकटाक्षविशिखैर्विकसद्विलासैः ।
विध्यन्मुहुर्मुहुरकम्पमुदीक्ष्य च त्वां
भीरुस्त्वयाऽथ जगदे मृदुहासभाजा ॥५॥

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

The God love along with his friends spring season and southerly wind,
Beat you with the arrow like erotic glances and movements of the maidens,
And saw that you were unmoved and unperturbed and became afraid,
And to him you told with a pleasing smile thus. 16.5

Dasakam: 016 -- Shlokam: 06

भीत्याऽलमङ्गज वसन्त सुराङ्गना वो
मन्मानसं त्विह जुषध्वमिति ब्रुवाणः ।
त्वं विस्मयेन परितः स्तुवतामथेषां
प्रादर्शयः स्वपरिचारककातराक्षीः ॥६॥

bhiityaalamangaja vasanta suraanganaa vO
manmaanasaM tviha juShadhvamiti bruvaaNaH |
tvaM vismayena paritaH stuvataamathaiShaaM
praadarshayaH svaparicharakakaataaraakshiiH || 6

Then you told, "Hey God of love, Hey spring, Hey celestial maidens,
Do not be afraid and receive a present from me here"
And then you showed them your lady servants, standing all around,
Who were praising you, to god of love and others. 16.6

Dasakam: 016 -- Shlokam: 07

सम्मोहनाय मिलिता मदनादयस्ते
त्वद्दासिकापरिमलैः किल मोहमापुः ।
दत्तां त्वया च जगृहुस्तपयैव सर्व-
स्वर्वासिगर्वशमनीं पुनरुर्वशीं ताम् ॥७॥

sammOhanaaya militaa madanaadayaste
tvaddaasikaaparimalaiH kila mOhamaapuH |
dattaaM tvayaa cha jagR^ihustrapayaiva sarvasvarvaasigarvashamaniM
punarurvashiiM taam || 7

The God of love and his companions, who had come there to allure you,
Were themselves captivated by the sweet smell being spread by your servants,
And then you presented them a lady, who could subdue the pride of all celestial ladies,
And who was named as Urvasi and they accepted her with deep shame. 16.7

Dasakam: 016 -- Shloka: 08

दृष्ट्वोर्वशीं तव कथां च निशम्य शक्रः
पर्याकुलोऽजनि भवन्महिमावमर्शात् ।
एवं प्रशान्तरमणीयतरावतारा-
त्त्वत्तोऽधिको वरद कृष्णतनुस्त्वमेव ॥८॥

dR^iShTvOrvashiiM tava kathaaM cha nishamya shakraH
paryaakuLO(a)jani bhavanmahimaavamarshaat |
evaM prashaantaramaNiiyataraavataaraattvattO(
a)dhikO varada kR^iShNatanustvameva ||

Indra after seeing Urvasi and also after hearing about you,
And realizing your greatness became very much worried,
And oh Grantor of boons, this incarnation which is peaceful and pretty,
Can only be surpassed by another of your incarnations, that of Krishna. 16.8

Dasakam: 016 -- Shloka: 09

दक्षस्तु धातुरतिलालनया रजोऽन्धो
नात्यादृतस्त्वयि च कष्टमशान्तिरासीत् ।
येन व्यरुन्ध स भवत्तनुमेव शर्व
यज्ञे च वैरपिशुने स्वसुतां व्यमानीत् ॥९॥

dakshastu dhaaturatilaalanayaa rajO(a)ndhO

naatyaaDR^itastvayi cha kaShTamashaantiraasiit |
yena vyarundha sa bhavattanumeva sharvaM
yaj~ne cha vairapishune svasutaaM vyamaaniit ||

Daksha who was greatly indulged by Brahma,
Became blinded by arrogance due to,
The predominance of Rajasic qualities,
Alas did not have respect even for you.
Due to this he started hating Shiva,
Who is only another form of yours,
And in the fire sacrifice belittling you,
Insulted his own daughter Sathi. 16.9

Dasakam: 016 -- Shlokam: 10

क्रुद्धेशमर्दितमखः स तु कृत्तशीर्षो
देवप्रसादितहरादथ लब्धजीवः ।
त्वत्पूरितक्रतुवरः पुनराप शान्तिं
स त्वं प्रशान्तिकर पाहि मरुत्पुरेश ॥१०॥

kruddheshamarditamakhaH sa tu kR^ittashiirShO
devaprasaaditaharaadatha labdhajiivaH |
tvatpuuritakratuvaraH punaraapa shaantiM
sa tvaM prashaantikara paahi marutpuresha ||
That Daksha's sacrifice was destroyed by Lord Shiva,
And his head was also cut off, and later due to prayer,
Of devas, Lord Shiva gave back Daksha his life,
And was able to complete the sacrifice he has started,
And he also got back his peace of mind,
And Oh Lord of Guruvayur, who gives peace to all,
Please be kind enough to protect me. 16.10

Narayaneeyam Dasakam : Dasakam 17-text meaning audio

Narayaneeyam Dasakam : Dasakam 17

Hear the dasakam 17 https://www.youtube.com/watch?v=kbDG_jsy1dA

Dasakam 17 The story of Dhruva

(The story of the penance of the boy named Dhruva, who was the son of king Uthanapada.)

Dasakam: 017 -- Shlokam: 01

उत्तानपादनृपतेर्मनुनन्दनस्य
जाया बभूव सुरुचिर्नितरामभीष्टा ।
अन्या सुनीतिरिति भर्तुरनादृता सा
त्वामेव नित्यमगतिः शरणं गताऽभूत् ॥१॥

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

To king Uthanapada, the son of Swayambhuva Manu,
His wife Suruchi became extremely dear to him,
And Sunithi, who was another wife was not liked by him,
And since Sunithi did not have any other go,
She forever surrendered to you. 17.1

Dasakam: 017 -- Shlokam: 02

अङ्गे पितुः सुरुचिपुत्रकमुत्तमं तं
दृष्ट्वा ध्रुवः किल सुनीतिसुतोऽधिरोक्ष्यन् ।
आचिक्षिपे किल शिशुः सुतरां सुरुच्या
दुस्सन्त्यजा खलु भवद्विमुखैरसूया ॥२॥

anke pituH suruchiputrakamuttamaM taM

dR^iShTvaa dhruvaH kila suniitisutO(a)dhirOkshyan |

aachikshipe kila shishuH sutaraaM suruchyaa

dussantyajaa khalu bhavadvimukhairasuuyaa || 2

Once seeing Uthama, the darling son of Suruchi sitting on his father's lap,
When Dhruva, the son Of Sunithi started to climb in to his father's lap also,
Suruchi it seems scolded him a lot, and is it not true,
That people who do not have devotion to you are affected by lot of jealousy. 17.2

Dasakam: 017 -- Shlokam: 03

त्वन्मोहिते पितरि पश्यति दारवश्ये
दूरं दुरुक्तिनिहतः स गतो निजाम्बाम् ।
साऽपि स्वकर्मगतिसन्तरणाय पुंसां
त्वत्पादमेव शरणं शिशवे शशंस ॥३॥

tvannmOhite pitari pashyati daaravashye

duuraM duruktinihataH sa gatO nijaambaam |

saa(a)pi svakarmagatisantaraNaaya pumsaaM

tvatpaadameva sharaNaM shishave shashamsa || 3

Dhruva who was deeply upset by the great words of scolding,
In front of the father who has become a slave due to infatuation to Suruchi,
Went and approached his mother who told him that,
To those affected by fate you are the only refuge. 17.3

Dasakam: 017 -- Shlokam: 04

आकर्ण्य सोऽपि भवदर्चननिश्चितात्मा
मानी निरेत्य नगरात् किल पञ्चवर्षः ।
सन्दृष्टनारदनिवेदितमन्त्रमार्ग-
स्त्वामारराध तपसा मधुकाननान्ते ॥४॥

aakarNya sO(a)pi bhavadarchananishchitaatmaa

maanii niretya nagaraat kila pa~nchavarShaH |

sandR^iShTanaaradaniveditamantramaargastvaamaararaadha

tapasaa madhukaananaante || 4

He, who was only five year old at that time, due to his self respect,
Hearing the words of his mother, decided to worship you,
And left the city and after meeting the great sage Narada on the way,
Learned from him your mantra and method of worship,
And went to the forest called Madhuvana and worshipped you. 17.4

Dasakam: 017 -- Shlokam: 05

ताते विषण्णहृदये नगरीं गतेन
श्रीनारदेन परिसान्त्वितचित्तवृत्तौ ।
बालस्त्वदर्पितमनाः क्रमवर्धितेन
निन्ये कठोरतपसा किल पञ्चमासान् ॥५॥

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

Your father became repentant and sad and Sage Narada,
Who came to the town consoled him and he became peaceful,
And the boy completely concentrating his mind on you,
Step by step intensified the rigour of the penance for the next five months. 17.5

Dasakam: 017 -- Shlokam: 06

तावत्तपोबलनिरुच्छ-वसिते दिगन्ते
देवार्थितस्त्वमुदयत्करुणार्द्रचेताः ।
त्वद्रूपचिद्रसनिनीनमतेः पुरस्ता-
दाविर्बभूविथ विभो गरुडाधिरूढः ॥६॥

taavattapObalaniruchChvasite digante
devaarthitastvamudayatkaruNaadrachetaaH |
tvadruupachidrasaniliinamateH purastaadaavirbabhuuvitha
vibhO garuDaadhiruuDhaH || 6

When the intensity of that great penance increased,
All beings were not able to breath by its intensity,
And Oh Lord, as per request of devas, with a heart overflowing with mercy,
You appeared before Dhruva, who was completely dissolved in your divine form. 17.6

Dasakam: 017 -- ShlokaM: 07

त्वद्दर्शनप्रमदभारतरङ्गितं तं
दृग्भ्यां निमग्नमिव रूपरसायने ते ।
तुष्टूषमाणमवगम्य कपोलदेशे
संस्पृष्टवानसि दरेण तथाऽऽदरेण ॥७॥

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

With heart filled with the nectar of your divine form,
And with the joy which was creating waves in his mind,
He wanted to praise you suitably, and you knowing this,
Caressed his cheeks using your conch. 17.7

Dasakam: 017 -- ShlokaM: 08

तावद्विबोधविमलं प्रणुवन्तमेन-
माभाषथास्त्वमवगम्य तदीयभावम् ।
राज्यं चिरं समनुभूय भजस्व भूयः
सर्वोत्तरं ध्रुव पदं विनिवृत्तिहीनम् ॥८॥

taavadvibOdhavimalaMpraNuvantamenamaabhaa
Shathaastvamavagamya tadiiyabhaavam |
raajyaM chiraM samanubhuuya bhajasva bhuuyaH
sarvOttaraM dhruva padaM vinivR^ittihiiNam || 8

With the mind purified by the enlightenment due to the touch,
He sang your praises in great way and in great quantity,
And understanding the thoughts in his mind, you told him,
“Hey Dhruva, enjoy kingship for a long time and attain the highest abode.” 17.8

Dasakam: 017 -- ShlokaM: 09

इत्यूचिषि त्वयि गते नृपनन्दनोऽसा-
वानन्दिताखिलजनो नगरीमुपेतः ।
रेमे चिरं भवदनुग्रहपूर्णकाम-
स्ताते गते च वनमादृतराज्यभारः ॥९॥

ityuuchiShitvayigatenR^ipanandanO(a)saa
vaananditaakhilajanO nagariimupetaH |reme
chiraM bhavadanugrahapuuraNakaamastaate
gate cha vanamaadR^itaraajyabhaaraH ||

After you vanished, after telling him like this,
That Dhruva who was a prince went back to his town,
Making all the people there extremely happy,
And later when his father entered Vanaprastha stage,
He took up the burden of kingship, and due to your blessing,
He fulfilled all your wishes and lived happily for a long time. 17.9

Dasakam: 017 -- Shloka: 10

यक्षेण देव निहते पुनरुत्तमेऽस्मिन्
यक्षैः स युद्धनिरतो विरतो मनूक्या ।
शान्त्या प्रसन्नहृदयाद्धनदादुपेता-
त्त्वद्भक्तिमेव सुदृढामवृणोन्महात्मा ॥१०॥

yaksheNa deva nihate punaruttame(a)smin
yakshaiH sa yuddhaniratO viratO manuuktyaa |
shaantyya prasannahR^idayaaddhanadaadupetaattvadbhaktimeva
sudR^iDhaamavR^iNOnmahaatmaa || 10

Hey God, when afterwards a gandharva killed his brother Uthama,
That Dhruva engaged in war with that Yaksha,
And stopped the fight as per the advice of Swayambhuva Manu,
And for that Kubhera the king of Yakshas, who was pleased with his forbearing nature,
Offered him a boon and the great Dhruva, wanted only stable devotion towards you.17.10

Dasakam: 017 -- Shloka: 11

अन्ते भवत्पुरुषनीतविमानयातो
मात्रा समं ध्रुवपदे मुदितोऽयमास्ते ।
एवं स्वभृत्यजनपालनलोलधीस्त्वं
वातालयाधिप निरुन्धि ममामयौघान् ॥११॥

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

When he neared the end of his life, he rode in a plane brought by your people,
And went along with his mother and occupied the land of Dhruva and is there even now,
Oh Lord of Guruvayur, you who are interested in thus protecting your devotees ,
May please be kind enough to completely remove all my diseases. 17.11

Narayaneeyam Dasakam : Dasakam 18

Narayaneeyam Dasakam : Dasakam 18

Hear the daskam 18 <https://www.youtube.com/watch?v=wV6uyTE0WbQ>

Dasakam 18 The story of Pruthu.

(The story of King Prathu who was the son of Vena who was a bad king. He is also considered as a minor incarnation of Lord Vishnu)

Dasakam: 018 -- Shlokam: 01

जातस्य ध्रुवकुल एव तुङ्गकीर्ते-
रङ्गस्य व्यजनि सुतः स वेननामा ।
यद्दोषव्यथितमतिः स राजवर्य-
स्वत्पादे निहितमना वनं गतोऽभूत् ॥१॥

jaatasya dhruvakula eva tungakiirterangasya

vyajani sutaH sa venanaamaa |

taddOShavyathitamatiH sa raajavaryastvatpaade

nihitamanaa vanaM gatO(a)bhuut || 1

To the famous king of Anga, who was born in Dhruva's dynasty,
A wicked son called Vena was born and that king disgusted,
By his wickedness, went to the forest after dedicating his mind in you. 18.1

Dasakam: 018 -- Shlokam: 02

पापोऽपि क्षितितलपालनाय वेनः
पौराद्यैरुपनिहितः कठोरवीर्यः ।
सर्वेभ्यो निजबलमेव सम्प्रशंसन्
भूचक्रे तव यजनान्ययं न्यरौत्सीत् ॥२॥

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

Since in spite of his wickedness, he was very strong,
The people of his country made him their king,
And this Vena praised by every one about his strength,
Put an end to all the sacrificial rites which are dear to you. 18.2

Dasakam: 018 -- Shlokam: 03

सम्प्राप्ते हितकथनाय तापसौघे
मत्तोऽन्यो भुवनपतिर्न कश्चनेति ।
त्वन्निन्दावचनपरो मुनीश्वरैस्तैः
शापाग्नौ शलभदशामनायि वेनः ॥३॥

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

When all the sages joined together and approached him,
To tell what is good for him, he told them that,
Except him there is no other lord in this world and,
Berated you with wile and hurting words,
And the great sages enraged by it ,
Cursed and killed him, like a moth in the fire. 18.3

Dasakam: 018 -- Shlokam: 04

तन्नाशात् खलजनभीरुकैर्मुनीन्द्रै-
स्तन्मात्रा चिरपरिरक्षिते तदङ्गे ।
त्यक्ताघे परिमथितादथोरुदण्डा-
द्दोर्दण्डे परिमथिते त्वमाविरासीः ॥४॥

tannaashaat khalajanabhiirukairmuniindraiHstanmaatrasa
chiraparirakshite tadange |

tyaktaaghe parimathitaadathOrudaNDaaddOrdaNDe

parimathite tvamaaviraasiiH || 4

Being afraid of tyranny in the kingdom because of Strong Vena's death,
The sages churned the pillar like thigh of the body of Vena kept by his mother,
And removed all the dark sins committed by him,
And later when they churned his ramrod arms, you arose from that. 18.4

Dasakam: 018 -- Shlokam: 05

विख्यातः पृथुरिति तापसोपदिष्टैः
सूताद्यैः परिणुतभाविभूरिवीर्यः ।
वेनात्यर्था कबलितसम्पदं धरित्री-
माक्रान्तां निजधनुषा समामकार्षीः ॥५॥

vikhyaataH pR^ithuriti taapasOpadiShTaiH
suutaadyaiH pariNutabhaavibhuuriviiryaH |
venaartyaa kabalitasampadaM dharitriimaakraantaam
nijadhanuShaa samaamakaarShiiH || 5

You were born as the very famous Pruthu,
And you were praised and sang about by soothsayers,
Who also told that in future you would become valorous,
And you as per the advice of the great sages,
Fought with the earth, who had swallowed all wealth during Vena's time,
And recovered all of it, by leveling the earth by the tip of your bow. 18.5

Dasakam: 018 -- Shlokam: 06

भूयस्तां निजकुलमुख्यवत्सयुक्त्यै-
र्देवाद्यैः समुचितचारुभाजनेषु ।
अन्नादीन्यभिलषितानि यानि तानि
स्वच्छन्दं सुरभितनूमद्रूदुहस्त्वम् ॥६॥

bhuuyastaaM nijakulamukhyavatsayuktairdevaadyaiH
samuchitachaarubhaajaneShu |
annaadiinyabhilaShitaani yaani taani
svachChandaM surabhitanuumaduuduuhastvam || 6

Then you arranged for the chief of different clans, to be made calves by devas,
And in the vessels that were suited to them, devas were allowed,
To milk the earth which was made in to a cow, whatever food that they needed. 18.6

Dasakam: 018 -- Shlokam: 07

आत्मानं यजति मखैस्त्वयि त्रिधाम-
न्नारब्धे शततमवाजिमेधयागे ।
स्पर्धालुः शतमख एत्य नीचवेषो
हत्वाऽश्वं तव तनयात् पराजितोऽभूत् ॥७॥

aatmaanaM yajati makhaistvayi tridhaamannaarabdhe
shatatamavaajimedhayaage |
spardhaaluH shatamakha etya niichaveShO
hR^itvaa(a)shvaM tava tanayaat paraajitO(a)bhuut || 7

Oh God who is everywhere in the three worlds,
When you were worshipping your own self by fire sacrifices,
And when you started to perform the hundredth Aswamedha,
The jealous Indra with hundred eyes, assumed the form of a lowly barbarian,
And stole your horse and he became defeated by your own sons. 18.7

Dasakam: 018 -- Shlokam: 08

देवेन्द्रं मुहुरिति वाजिनं हरन्तं
वह्नौ तं मुनिवरमण्डले जुहूषौ ।
रुन्धाने कमलभवे क्रतोः समाप्तौ
साक्षात्त्वं मधुरिपुमैक्षथाः स्वयं स्वम् ॥८॥

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

The sages decided to sacrifice this Indra who stole horses frequently,
And decided to sacrifice him in the fire and Brahma prevented them,

And when later when the fire sacrifice was over, you yourself,
Saw in yourself the all pervading form of Lord Vishnu. 18.8

Dasakam: 018 -- Shloka: 09

तद्धत्तं वरमुपलभ्य भक्तिमेकां
गङ्गान्ते विहितपदः कदापि देव ।
सत्रस्थं मुनिनिवहं हितानि शंस-
त्रैक्षिष्ठाः सनकमुखान् मुनीन् पुरस्तात् ॥९॥

taddattaM varamupalabhya bhaktimekaaM
gangaante vihitapadaH kadaapi deva |
satrastaM muninivahaM hitaani shamsannaikshiShThaaH
sanakamukhaan muniin purastaat || 9

Oh Lord, along with boon of steady devotion to him given by Vishnu,
When you were seated on the banks of Ganges,
And were engaged in giving counsel to the sages assembled for a sacrifice,
You saw in front of you the great sages called Sanaka and others. 18.9

Dasakam: 018 -- Shloka: 10

विज्ञानं सनकमुखोदितं दधानः
स्वात्मानं स्वयमगमो वनान्तसेवी ।
तत्तादृक्पृथुवपुरीश सत्वरं मे
रोगौघं प्रशमय वातगेहवासिन् ॥१०॥

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

Following the advice of Sanaka and other sages,
You as Pruthu understood the divine knowledge,
And went to do penance and you became yourself.
Oh God who is the Lord of Guruvayur, you,
Who assumed the form of Pruthu,
May please remove all my diseases immediately. 18.10

Narayaneeyam Dasakam : Dasakam 19= text meaning and audio

Narayaneeyam Dasakam : Dasakam 19

Hear the daskam 19 <https://www.youtube.com/watch?v=LmJVdCrRFg4>

Dasakam 19. The story of Prachethas.

(The story of princes called Prachethas who were born in the clan of Prathu)

Dasakam: 019 -- Shlokam: 01

पृथोस्तु नप्ता पृथुधर्मकर्मठः
प्राचीनबर्हिर्युवतौ शतद्रुतौ ।
प्रचेतसो नाम सुचेतसः सुता-
नजीजनत्त्वत्करुणाङ्कुरानिव ॥१॥

pR^ithOstu naptaa pR^ithudharmakarmaThaH
praachiinabarhiryuvatau shatadrutau |
prachetasO naama suchetasaH sutaa

najiijanattvatkaruNaankuraaniva ||

The son of the great grand son of Pruthu, Pracheenabarhiss,
Who was very charitable and interested in Yagas,
Begot in his wife Sathadruthi, sons called Prachethas who were pure hearted,
And appeared as if they were young sprigs of your mercy. 19.1

Dasakam: 019 -- Shlokam: 02

पितुः सिसृक्षानिरतस्य शासनाद्-
भवत्तपस्याभिरता दशापि ते
पयोनिधिं पश्चिममेत्य तत्तटे
सरोवरं सन्ददृशुर्मनोहरम् ॥२॥

pituh sisR^ikshaaniratasya shaasanaad

bhavattapasyaanirataa dashaapi te |
payOnidhiM pashchimametya tattaTe
sarOvaraM sandadR^ishurmanOharam ||

According to the direction of their father engaged in the creation,
Prepared to do penance about you, those ten Prachethas,
Reached the shores of Western Ocean,
And there they say a very pretty lotus lake*. 19.2
* The lake in front of Mummiyur Temple, Guruvayur

तदा भवत्तीर्थमिदं समागतो
भवो भवत्सेवकदर्शनादृतः ।
प्रकाशमासाद्य पुरः प्रचेतसा-

मुपादिशत् भक्ततमस्तव स्तवम् ॥३॥

tadaa bhavattirthamidaM samaagatO
bhavO bhavatsevakadarshanaadR^itaH |
prakaashamaasaadya puraH prachetasaa
mupaadishat bhaktatamastava stavam ||

Then for seeing Prachethas who were your devotees,
Lord Shiva, who is one of your great devotees,
Came to that sacred waters and
Appeared before Prachethas,
and taught them a prayer *addressed to you. 19.3
*Rudra Geetham

Dasakam: 019 -- Shlokam: 04

स्तवं जपन्तस्तममी जलान्तरे
भवन्तमासेविषतायुतं समाः ।
भवत्सुखास्वादरसादमीष्वियान्
बभूव कालो ध्रुववन्न शीघ्रता ॥४॥

stavaM japantastamamii jalaantare
bhavantamaaseviShataayutaM samaaH |
bhavatsukhaasvaadarasaadamiiShviyaan
babhuuva kaalO dhruvavanna shiighrataa ||4

Then those Prachethas chanted that prayer,
Inside water for ten thousand years,
After serving you, and they,

Being interested in enjoying,
Your name in their mind,
Spent several years in penance
Unlike in the case of Dhruva. 19.4

Dasakam: 019 -- Shlokam: 05

तपोभिरेषामतिमात्रवर्धिभिः
स यज्ञहिंसानिरतोऽपि पावितः ।
पिताऽपि तेषां गृहयातनारद-
प्रदर्शितात्मा भवदात्मतां ययौ ॥५॥

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

Due to the increasing strength of their penance,
Though he was interested in hurting animals in Yagas,
Their father also was purified and after learning,
The principle of Athma from Sage Narada,
Who visited their house, he merged with you. 19.5

Dasakam: 019 -- Shlokam: 06

कृपाबलेनैव पुरः प्रचेतसां
प्रकाशमागाः पतगेन्द्रवाहनः ।
विराजि चक्रादिवरायुधांशुभि-
र्भुजाभिरष्टाभिरुदञ्चितद्युतिः ॥६॥

kR^ipaabalenaiva puraH prachetasaaM
prakaashamaagaaH patagendravaahanaH |
viraaji chakraadivaraayudhaamshubhir
bhujaabhiraShTaabhiruda~nchitadyutiH ||

Due to the power of mercy, you appeared before Prachethas,
Riding on Garuda and along with eight arms,
Holding shiningly radiant weapons like the holy wheel,
And with extremely dazzling light. 19.6

Dasakam: 019 -- Shlokam: 07

प्रचेतसां तावदयाचतामपि
त्वमेव कारुण्यभराद्वरानदाः ।
भवद्विचिन्ताऽपि शिवाय देहिनां
भवत्वसौ रुद्रनुतिश्च कामदा ॥७॥

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

Then without even their asking you showered boons on them,
Due to your great mercy and told them that,
“Let even your memory give all good things to all beings,
And let the Rudra Geetha that you sung fulfill all their desires.” 19.7

Dasakam: 019 -- Shlokam: 08

अवाप्य कान्तां तनयां महीरुहां
तया रमध्वं दशलक्षवत्सरीम् ।
सुतोऽस्तु दक्षो ननु तत्क्षणाच्च मां
प्रयास्यथेति न्यगदो मुदैव तान् ॥८॥

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

He continued, joyfully “After marrying Marisha, the daughter of the trees,
You would enjoy life for one million years and ,
You would beget a son called Daksha and,
Then afterwards you would attain me.” 19.8

Dasakam: 019 -- Shlokam: 09

ततश्च ते भूतलोधिनास्तरून्
कुधा दहन्तो द्रुहिणेन वारिताः ।
द्रुमैश्च दत्तां तनयामवाप्य तां
त्वदुक्तकालं सुखिनोऽभिरेमिरे ॥९॥

tatashcha te bhuutalarOdhinastaruun

krudhaa dahantO druhiNena vaaritaah |
drumaishcha dattaaM tanayaamavaapya taaM
tvaduktakaalaM sukhinO(a)bhiremire || 9

After that the Prachethas started burning the trees,
That have covered the entire earth and Brahma stopped them,
And then they got the daughter brought up by the trees as their wife
And lived for a long time, as Indicated by you. 19.9

Dasakam: 019 -- Shloka: 10

अवाप्य दक्षं च सुतं कृताध्वराः
प्रचेतसो नारदलब्धया धिया ।
अवापुरानन्दपदं तथाविध-
स्त्वमीश वातालयनाथ पाहि माम् ॥१०॥

avaapya dakshaM cha sutaM kR^itaadhvaraaH
prachetasO naaradalabdhayaa dhiyaa |
avaapuraanandapadaM tathaavidhastvamiisha
vaataalayanaatha paahi maam ||

Then the Prachethas after begetting a son called Daksha,
Carried out several Yagas and using the knowledge given by Narada,
And attained salvation and divine joy and Oh God, Oh lord of Guruvayur,
You who are mighty like this may protect me. 19.10

Narayaneeyam Dasakam : Dasakam 20

Hear the daskam 20 <https://www.youtube.com/watch?v=K4lqm4NwCXY>

Dasakam 20 The story of the Lord of sages called Rishabha.

(The story of Rishabha deva another minor incarnation of Lord Vishnu. The division of earth in to several distinct parts is mentioned here.)

Dasakam: 20-- Shlokam: 01

प्रियव्रतस्य प्रियपुत्रभूता-
दाग्नीध्रराजादुदितो हि नाभिः ।
त्वां दृष्टवानिष्टदमिष्टिमध्ये
तवैव तुष्ट्यै कृतयज्ञकर्मा ॥१॥

priyavratasya priyaputrabhuutaa

daagniidhraraajaa-duditO hi naabhiH |

tvaaM dR^iShTavaa-niShTadamiShTi-madhye

tavaiva tuShTyaiR^itayaj~nakarmaa || 1

King Nabhi who was the son of Agnidhara,
Who was the dear son of Priyavrutha,
Performed sacrifices to please you,
And saw you, who fulfills all desires. 20.1

Dasakam: 20-- Shlokam: 02

अभिष्टुतस्तत्र मुनीश्वरैस्त्वं
राज्ञः स्वतुल्यं सुतमर्थ्यमानः ।
स्वयं जनिष्येऽहमिति ब्रुवाण-
स्तिरोदधा बर्हिषि विश्वमूर्ते ॥२॥

abhiShTutastatra muniishvaraistvaM

raaj~naH svatulyaM sutamarthyamaanaH |

svayaM janiShye(a)hamiti bruvaaNa-

Oh God of the universe, there you were extolled by sages,
In the middle of that Yaga and was asked by them,
To bless Nabhi with a son like you in all respects and,
You then told them, "I myself would be born to him."
And disappeared in the sacrificial fire. 20.2

Dasakam: 20-- Shlokam: 03

नाभिप्रियायामथ मेरुदेव्यां
त्वमंशतोऽभूः ऋषभाभिधानः ।
अलोकसामान्यगुणप्रभाव-
प्रभाविताशेषजनप्रमोदः ॥३॥

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

Then you were born to Nabhi's beloved wife Meru Devi,
As a part incarnation and took the name of Rishabha,
Who had extraordinary qualities that brought joy to people. 20.3

Dasakam: 20-- Shlokam: 04

त्वयि त्रिलोकीभृति राज्यभारं
निधाय नाभिः सह मेरुदेव्या ।
तपोवनं प्राप्य भवन्निषेवी
गतः किलानन्दपदं पदं ते ॥४॥

tvayi trilOkiiibhR^iti raajyabhaaram
nidhaaya naabhiH saha merudevyaa |
tapOvanaM praapya bhavanniShevii
gataH kilaanandapadaM padaM te || 4

The king Nabhi along with his wife Meru Devi,
Decided to retire to the forests and entrusted,

The job of ruling the country in your great self,
And after serving you attained your place of divine joy. 20.4

Dasakam: 20-- Shlokam: 05

इन्द्रस्त्वदुत्कर्षकृतादमर्षा-
द्ववर्ष नास्मिन्नजनाभवर्षे ।
यदा तदा त्वं निजयोगशक्त्या
स्ववर्षमेनद्व्यदधाः सुवर्षम् ॥५॥

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

Once, becoming very jealous of your great glory and prosperity,
Indra stopped all rains in your country of Ajhabha varsha,
And then, using your own yogic power brought rains to the country. 20.5

Dasakam: 20-- Shlokam: 06

जितेन्द्रदत्तां कमनीं जयन्ती-
मथोद्वहन्नात्मरताशयोऽपि ।
अजीजनस्तत्र शतं तनूजा-
नेषां क्षितीशो भरतोऽग्रजन्मा ॥६॥

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

Then, though you were full of inner satisfaction and bliss,
You married Jayanthi, the pretty one given by the defeated Indra,
And begot one hundred sons through her,
And the eldest among them , named Bharatha became the king after you. 20.6

Dasakam: 20-- Shlokam: 07

नवाभवन् योगिवरा नवान्ये
त्वपालयन् भारतवर्षखण्डान् ।
सैका त्वशीतिस्तव शेषपुत्र-
स्तपोबलात् भूसुरभूयमीयुः ॥७॥

navaabhavan yOgivaraa navaanye
tvapaalayan bhaaratavarShakhaNDaan
saikaa tvashiitistava sheShaputra-
stapObalaat bhuusurabhuuyamiiyuH || 7

Nine of your sons became great sages,
And another nine ruled nine provinces of Bharatha,
And the rest eighty one sons, by their penance,
Attained the status of Brahmins. 20.7

Dasakam: 20-- Shlokam: 08

उक्त्वा सुतेभ्योऽथ मुनीन्द्रमध्ये
विरक्तिभक्त्यन्वितमुक्तिमार्गम् ।
स्वयं गतः पारमहंस्यवृत्ति-
मथा जडोन्मत्तपिशाचचर्याम् ॥८॥

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

After that you, in the middle of great sages,
Taught your sons the path to salvation,
Consisting of devotion and non attachment,
And you adopted the status of Paramahmasa,
And followed the life of a mad man bereft of emotions. 20.8

Dasakam: 20-- Shlokam: 09

परात्मभूतोऽपि परोपदेशं
कुर्वन् भवान् सर्वनिरस्यमानः ।
विकारहीनो विचचार कृत्स्नां
महीमहीनात्मरसाभिलीनः ॥९॥

paraatmabhootO(a)pi parOpadeshaM
kurvan bhavaan sarvanirasyamaanaH |
vikaarahiinO vichachaara kR^itsnaaM
mahii mahiinaatmarasaabhiliinaH || 9

Though you attained the status of equality with the supreme spirit,
You roamed the entire world as a mad man spurned by all,
But unattached and got completely immersed in divine joy. 20.9

Dasakam: 20-- Shlokam: 10

शयुव्रतं गोमृगकाकचर्या
चिरं चरन्नाप्य परं स्वरूपं ।
दवाहताङ्गः कुटकाचले त्वं
तापान् ममापाकुरु वातनाथ ॥१०॥

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

Adopting the life style of a python and also that of,
A cow, deer and a crow for a very long time,
In kudajadri* you merged with the forest fire,
And Oh Lord of Guruvayur, please remove my sufferings. 20.10
*Near Kollur Mookambika temple of Karnata

Narayaneeyam Dasakam : Dasakam 21

Narayaneeyam Dasakam : Dasakam 21

Hear the daskam 21 <https://www.youtube.com/watch?v=MdRvWW9VwGQ>

Dasakam 21 The nine continents and seven islands

(This chapter is the summary of the detailed geography of the earth as known at that time as well as the people occupying different parts.)

Dasakam: 21-- Shlokam: 01

मध्योद्भवे भुव इलावृतनाम्नि वर्षे
गौरीप्रधानवनिताजनमात्रभाजि ।
शर्वेण मन्त्रनुतिभिः समुपास्यमानं
सङ्कर्षणात्मकमधीश्वर संश्रये त्वाम् ॥१॥

madhyOdbhave bhuva ilaavR^ita-naamni varShe

gauriipradhaana-vanitaajanamaatra-bhaaji |

sharveNa mantranutibhissamupaasyamaanaM

sankarShaNaatmaka-madhiishvarasamshraye tvaam || 1

Oh Lord , I take refuge in you who was praised,
By Lord Shiva using several chants and songs,
Who lives in Ilavrutha continent which is the centre of the earth,
And which is inhabited by only females,
And whose first lady is the Goddess Parvathi. 21.1

Dasakam: 21-- Shlokam: 02

भद्राश्वनामक इलावृतपूर्ववर्षे
भद्रश्रवोभिः ऋषिभिः परिणूयमानम् ।

कल्पान्तगूढनिगमोद्धरणप्रवीणं
ध्यायामि देव हयशीर्षतनुं भवन्तम् ॥२॥

bhadraashvanaamaka ilaavR^itapuurvavarShe
bhadrashravObhirR^IShibhiH pariNuuyamaanam |
kalpaantaguuDha nigamOddharaNa praviiNaM
dhyayaami deva hayashiirShatanuM bhavantam || 2

I meditate on you, Oh God who has taken the form of Hayagreeva,
Who is being constantly praised by Bhadrasravass sages,
Who lives in the continent of Bhadraswa, which is east of Ilavrutha,
Who showed expertise in retrieving the concealed Vedas after the deluge. 21.2

Dasakam: 21-- Shlokam: 03

ध्यायामि दक्षिणगते हरिवर्षवर्षे
प्रह्लादमुख्यपुरुषैः परिषेव्यमाणम् ।
उत्तुङ्गशान्तधवलाकृतिमेकशुद्ध-
ज्ञानप्रदं नरहरिं भगवन् भवन्तम् ॥३॥

dhyayaami dakshiNagate harivarShavarShe
prahlaadamukhyapuruShaiH pariShevyamaaNam |
uttunga shaanta dhavalaakR^iti-mekashuddhaj~
naanapradaM narahariM bhagavan bhavantam || 3

I meditate on you, Oh Lord Narasimha, who is being well served,
By Prahlada and other devotees, and who is sublime, peaceful and white,
And who grants only pure knowledge to his devotees
And who is in the continent of Harivarsha which is south of Ilavarsha. 21.3

Dasakam: 21-- Shlokam: 04

वर्षे प्रतीचि ललितात्मनि केतुमाले
लीलाविशेषललितस्मितशोभनाङ्गम् ।
लक्ष्म्या प्रजापतिसुतैश्च निषेव्यमाणं
तस्याः प्रियाय धृतकामतनुं भजे त्वाम् ॥४॥

varShe pratiichi lalitaatmani ketumaale
liilaavisheSha-lalita-smita-shObhanaangam |

lakshmyaa-prajaapatisutaishcha niShevyamaaNAM

tasyaaH priyaaya dhR^itakaamatanuM bhaje tvaam || 4

I sing about you, Oh Lord who took the form of love* to please thy beloved,
Who is engaged in divine sports, has a very pleasing smile and is pretty,
Who is well served by Goddess Lakshmi and the sons of Prajapathis,
And who is in the pretty continent of Kethumala which is to the west of Ilavarsha. 21.4
*Some people say it is Pradyumna.

Dasakam: 21-- Shlokam: 05

रम्ये ह्युदीचि खलु रम्यकनाम्नि वर्षे
तद्वर्षनाथमनुवर्यसपर्यमाणम् ।
भक्तैकवत्सलममत्सरहृत्सु भान्तं
मत्स्याकृतिं भुवननाथ भजे भवन्तम् ॥५॥

ramye(a)pyudiichi khalu ramyakanaamni varShe

tadvarShanaatha manuvarya saparyamaaNam |

bhaktaikavatsalamamatsarahR^itsu bhaantaM

matsyaakR^itiM bhuvananaatha bhaje bhavantam || 5

I sing about the God of universe, who took the incarnation of fish,
Who is worshipped by Vaivaswatha Manu, the lord of the continent,
Who is the chief of those who have love to his devotees,
Who shines graciously in the heart non jealous devotees,
And who is in the continent Ramyaka, which is north of Ilavarsha. 21.5
Dasakam: 21-- Shlokam: 06

वर्षं हिरण्मयसमाह्वयमौत्तराह-
मासीनमद्रिधृतिकर्मठकामठाङ्गम् ।
संसेवते पितृगणप्रवरोऽर्यमा यं
तं त्वां भजामि भगवन् परचिन्मयात्मन् ॥६॥

varShaM hiraNmaya samaahvayamauttaraahamaasiinamadri

dhR^iti karmaThakaamaThaangam |

samsevate pitR^igaNapravarO(a)ryamaa yaM

taM tvaam bhajaami bhagavan parachinmayaatman || 6

I sing about you Oh God in the form of a Tortoise,

Who showed ability to lift the Mandhara mountain,
Who is well served by Aaryma, the chief of manes,
And who is in the continent of Hiranmaya which in north of Ilavarsha. 21.6

Dasakam: 21-- Shlokam: 07

किञ्चोत्तरेषु कुरुषु प्रियया धरण्या
संसेवितो महितमन्त्रनुतिप्रभेदैः ।
दंष्ट्राग्रघृष्टघनपृष्ठगरिष्ठवर्ष्मा
त्वं पाहि बिज्ञनुत यज्ञवराहमूर्ते ॥७॥

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

I seek protection of the God Yagna Varaha murthy, who is praised by the wise,
Who is being served by Goddess earth with great chants and prayers,
Who had such a gross and big form that his tusks touched the clouds,
And who is in the continent of Utharakuru north of even Hiranmaya. 21.7

Dasakam: 21-- Shlokam: 08

याम्यां दिशं भजति किंपुरुषाख्यवर्षे
संसेवितो हनुमता दृढभक्तिभाजा ।
सीताभिरामपरमाद्भुतरूपशाली
रामात्मकः परिलसन् परिपाहि विष्णो ॥८॥

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

I seek protection from Lord Vishnu who shined as Lord Rama,
Who is well served by Lord Hanuman who has staunch devotion in him,

Who steals the heart of Sita with his magnificent and very pretty form,
And who is in the continent of Kimpurusha which is to the south of Harivarsha. 21.8

Dasakam: 21-- Shlokam: 09

श्रीनारदेन सह भारतखण्डमुख्यै-
स्त्वं साङ्ख्ययोगनुतिभिः समुपास्यमानः ।
आकल्पकालमिह साधुजनाभिरक्षी
नारायणो नरसखः परिपाहि भूमन् ॥९॥

shriinaaradena saha bhaaratakhaNDamukhyai
stvaM saankhyayOganutibhiH samupaasyamaanaH |
aakalpakaalamiha saadhujanaabhirakshii
naaraayaNO narasakhaH paripaahi bhuuman || 9

I seek the protection of Narayana along with his friend Nara,
Who is praised and sung about by devotees like sage Narada and others,
Who is being worshipped by prayers in the Sankhya and Yogic methods,
Who protects all the good people of this region during final deluge,
And who is in the continent called Bharatha Varsha. 21.9

Dasakam: 21-- Shlokam:10

प्लाक्षेऽर्करूपमयि शाल्मल इन्दुरूपं
द्वीपे भजन्ति कुशनामनि वह्निरूपम् ।
क्रौञ्चेऽम्बुरूपमथ वायुमयं च शाके
त्वां ब्रह्मरूपमपि पुष्करनाम्नि लोकाः ॥१०॥

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

Oh God , who has the form of Sun in Plaksha island,
Who has the form of Moon in Salmala island,
Who has the form of fire in the islands called Kroosa,
Who has a form of water in the island called Krouncha,
Who has the form of wind god in Saka island,
Who has the form of divine Brahman in Pushkara island,
You are worshipped by people of the island in those forms. 21.10

Dasakam: 21-- Shloka:11

सर्वैर्ध्रुवादिभिरुदुप्रकरैर्ग्रहैश्च
पुच्छादिकेष्ववयवेष्वभिकल्प्यमानैः ।
त्वं शिंशुमारवपुषा महतामुपास्यः
सन्ध्यासु रुन्धि नरकं मम सिन्धुशायिन् ॥११॥

sarvai-dhruvaadibhiruDuprakarairgrahaishcha
puchChaadi keShvavayaveShvabhi kalpyamaanaiH |
tvaM shimshumaaravapuShaa mahataamupaasyaH
sandhyaasu rundhi narakaM mama sindhushaayin || 11

Please save me from hell, Oh God who is reclining on the ocean,
Who has the form of the fish Simsumara* worshipped by the great,
And with Dhruva, all the stars and all the planets,
In the place where we imagine its tail and other organs . 21.11
*Sky is imagined as being occupied by a huge fish.

Dasakam: 21-- Shloka:12

पातालमूलभुवि शेषतनुं भवन्तं
लोलैककुण्डलविराजिसहस्रशीर्षम् ।
नीलाम्बरं धृतहलं भुजगाङ्गनाभि-
र्जुष्टं भजे हर गदान् गुरुगेहनाथ ॥१२॥

paataalamuulabhuvi sheShatanuM bhavantaM
IOlaika kuNDala viraaji sahasrashiiSham |
niilaambaraM dhR^itahalaM bhujagaanganaabhirjuShTaM
bhaje hara gadaan gurugehanaatha ||12

I sing about you in the form of Adhi sesha, holding a plough,
With a fluttering single ear ring worn in its thousand hoods,
Who wears blue cloth and is served by serpent maidens,
And occupies the heart of the nether world,
And Oh Lord of Guruvayur , please cure me. 21.12

Narayaneeyam Dasakam : Dasakam 22

Narayaneeyam Dasakam : Dasakam 22

Hear the daskam 22 https://www.youtube.com/watch?v=u9EV9w_y1EU

Dasakam 22 The sermon of Ajamila

(Ajamila was born as Brahmin but became a sinner. At the time of death, he called his son “Narayana, Narayana.”. The agents of Vishnu took him to heaven by arguing with Yama’s soldiers that he is purified by this act.)

Dasakam: 022 -- Shlokam: 01

अजामिलो नाम महीसुरः पुरा
चरन् विभो धर्मपथान् गृहाश्रमी ।
गुरोर्गिरा काननमेत्य दृष्ट्वान्
सुधृष्टशीलां कुलटां मदाकुलाम् ॥१॥

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

Oh lord , long ago there lived a virtuous householder Brahmin called Ajamila,
Who obeying the words of his father went to the forest and there he met,
An undesirable characterless woman who was drunk with exuberance. 22.1

Dasakam: 022 -- Shlokam: 02

स्वतः प्रशान्तोऽपि तदाहताशयः
स्वधर्ममुत्सृज्य तया समारमन् ।
अधर्मकारी दशमी भवन् पुन-
र्दधौ भवन्नामयुते सुते रतिम् ॥२॥

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

Though he was having a peaceful nature being attracted by that loose woman,
He forsook his duties, enjoyed life with her leading to the life of Adharma,
And when he was in the grip of old age, he became attached,
To his son who was called “Narayana”, which is your name. 22.2

Dasakam: 022 -- Shlokam: 03

स मृत्युकाले यमराजकिङ्करान्
भयङ्करांस्त्रीनभिलक्षयन् भिया ।
पुरा मनाक् त्वस्मृतिवासनाबलात्
जुहाव नारायणनामकं सुतम् ॥३॥

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

When he was in his death bed , being scared at seeing the three messengers of death,
Due to the fact that he was once upon a time , remembering your name,
He called his darling son by his name “Oh Narayana”. 22.3

Dasakam: 022 -- Shlokam: 04

दुराशयस्यापि तदात्वनिर्गत-
त्वदीयनामाक्षरमात्रवैभवात् ।
पुरोऽभिपेतुर्भवदीयपार्षदाः
चतुर्भुजाः पीतपटा मनोरमाः ॥४॥

duraashayasyaapi tadaatvanirgatatvadiiya
naamaaksharamaatravaibhavaat
|purO(a)bhipeturbhavadiiyapaarShadaaH
chaturbhujaH piitapaTaa manOharaaH ||

Though he was a sinner and a man with very bad undesirable character,
As soon as your divine name came out of his mouth,
Your messengers having four hands and wearing yellow silk,
Came in between him and the messengers of Yama, the god of death,
Due to the power of your name being called out by him. 22.4

Dasakam: 022 -- Shloka: 05

अमुं च संपाश्य विकर्षतो भटान्
विमुञ्चतेत्यारुरुधुर्बलादमी ।
निवारितास्ते च भवज्जनैस्तदा
तदीयपापं निखिलं न्यवेदयन् ॥५॥

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

These attendants of yours stopped Yama's messengers, who had tied him with a rope,
And were dragging him towards hell by shouting "Please release him",
And those messengers of Yama who were stopped by your messengers,
Gave a full account of the sins done by Ajamila in his mortal life. 22.5

Dasakam: 022 -- Shloka: 06

भवन्तु पापानि कथं तु निष्कृते
कृतेऽपि भो दण्डनमस्ति पण्डिताः ।
न निष्कृतिः किं विदिता भवादृशा-
मिति प्रभो त्वत्पुरुषा बभाषिरे ॥६॥

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

Oh God your attendants asked the messengers of God of death,
“ Oh learned people , sins are there, but if they do atonement for them,
Would punishment be there then also? Is it possible that people like you,
Are not aware of atonement for sins? “ 22.6

Dasakam: 022 -- Shloka: 07

श्रुतिस्मृतिभ्यां विहिता व्रतादयः
पुनन्ति पापं न लुनन्ति वासनाम् ।
अनन्तसेवा तु निकृन्तति द्वयी-

मिति प्रभो त्वत्पुरुषा बभाषिरे ॥७॥

shrutismR^itibhyaanvihitaa vrataadayaH
punanti paapaM na lunanti vaasanaam |
anantasevaa tu nikR^intati dvayiimiti
prabhO tvatpuruShaa babhaaShire ||

Oh God your attendants asked the messengers of God of death,
“ The atonement told in Vedas like Kruchra and Chaandrayanam,,
Would destroy sins committed before the said atonement,
But the propensity for doing more sins is not destroyed by them,
And the service to God destroy both sins and propensity to do them.” 22.7

Dasakam: 022 -- Shlokam: 08

अनेन भो जन्मसहस्रकोटिभिः
कृतेषु पापेष्वपि निष्कृतिः कृता ।
यदग्रहीन्नाम भयाकुलो हरे-
रिति प्रभो त्वत्पुरुषा बभाषिरे ॥८॥

anena bhO janmasahasrakOTibhiH
kR^iteShu paapeShvapi niShkR^itiH kR^itaa |
yadagrahiinnaama bhayaakuLO hareriti
prabhO tvatpuruShaa babhaaShire ||

Oh God your attendants asked the messengers of God of death,
“Oh servants of Yama, he has already performed atonement,
For all the sins he has committed in the last one thousand crore births,
For he with great fear has sung the name of our Lord” . 22.8

Dasakam: 022 -- Shlokam: 09

नृणामबुद्ध्यापि मुकुन्दकीर्तनं
दहत्यघौघान् महिमास्य तादृशः ।
यथाग्निरेधांसि यथौषधं गदा -
निति प्रभो त्वत्पुरुषा बभाषिरे ॥९॥

nR^iNaamabuddhyaa(a)pi mukunda kiirtanaM
dahatyaghaughaan mahimaasya taadR^ishaH |
yathaagniredhaamsi yathauShadhaM gadaaniti
prabhO tvatpuruShaa babhaaShire ||

Oh God your attendants asked the messengers of God of death,
“Even if a sin is done without knowledge or realization,
The singing of the name Of Hari burns the collection of sins,
Like a fire burning firewood and medicine curing diseases,
For the recitation of the name is that greatly powerful.” 22.9

Dasakam: 022 -- Shlokam: 10

इतीरितैर्याम्यभटैरपासृते
भवद्भटानां च गणे तिरोहिते ।
भवत्स्मृतिं कंचन कालमाचरन्
भवत्पदं प्रापि भवद्भटैरसौ ॥१०॥

itiiritairyaamyabhaTairapaasR^ite
bhavadbhaTaanaaM cha gaNe tirOhite |
bhavatsmR^itiM ka~nchana kaalamaacharan
bhavatpadaM praapi bhavadbhaTairasau ||

The messengers of Yama, who were told thus,
Went away and when your attendants vanished,
Ajamila spent some time meditating on you,
And was taken to Vaikunta by your soldiers. 22.10

Dasakam: 022 -- Shlokam: 11

स्वकिङ्करावेदनशङ्कितो यम-
स्त्वदंग्निभक्तेषु न गम्यतामिति ।
स्वकीयभृत्यानशिशिक्षदुच्चकैः
स देव वातालयनाथ पाहि माम् ॥११॥

svakinkaraavedana shankitO yamastvadanghri
bhakteShu na gamyataamiti |
svakiya bhR^ityaanashishikshaduchchakaiH
sa deva vaataalayanaatha paahi maam ||

When the messengers of Yama related to Yama of this fact,
He became scared and told them not to go near devotees of Vishnu,

And strictly gave orders regarding this fact,
Oh Lord of Guruvayur, You who are like this, please protect me. 22.11

Narayaneeyam Dasakam : Dasakam 23

Hear the daskam23 <https://www.youtube.com/watch?v=NxD5yqqqbn4>

Dasakam 23 The story of Daksha and Chithrakethu

(This chapter contains the story of Daksha, Chithra Kethu and the Maruths.)

Dasakam: 23-- Shlokam: 01

प्राचेतसस्तु भगवन्नपरो हि दक्ष-
स्त्वत्सेवनं व्यधित सर्गविवृद्धिकामः ।
आविर्बभूविथ तदा लसदष्टबाहु-
स्तस्मै वरं ददित्य तां च वधूमसिक्नीम् ॥१॥

praachetasastu bhagavannaparO hi dakshastvatsevanaM
vyadhita sargavivR^iddhikaamaH |
aavirbabhuuvitha tadaa lasadaShTabaahustasmai
varaM daditha taaM cha vadhuumasikniim ||

Oh God , the other Daksha who was the son of Prachethas,
Prayed to you for increasing creation in this world,
And you appeared before him with your eight hands,
And you gave him the boons he wanted and also a wife called Asikni. 23.1

Dasakam: 23-- Shlokam: 02

तस्यात्मजास्त्वयुतमीश पुनस्सहस्रं
श्रीनारदस्य वचसा तव मार्गमापुः ।
नैकत्रवासमृषये स मुमोच शापं
भक्तोत्तमस्त्वृषिरनुग्रहमेव मेने ॥२॥

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

Oh Lord of Guruvayur those ten thousand plus thousand sons of Daksha,
Due to the advice of Sage Narada turned towards you and got salvation,
And Daksha cursed Narada to permanently wander without staying anywhere,
And sage Narada who was your great devotee, considered this curse as a boon. 23.2

Dasakam: 23-- Shlokam: 03

षष्ट्या ततो दुहितृभिः सृजतः कुलौघान्
दौहित्रसूनु रथ तस्य स विश्वरूपः ।
त्वत्स्तोत्रवर्मितमजापयदिन्द्रमाजौ
देव त्वदीयमहिमा खलु सर्वजैत्रः ॥३॥

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

After that Daksha begot sixty daughters and through them several clans,
And Viswaroopa the son of one of his daughters, helped Indra to get victory,
By teaching him one of your prayers* , and Oh God,
“Is not ensuring victory to all , one of your great jobs?” 23.3
*Narayana Kavacha

Dasakam: 23-- Shlokam: 04

प्राक्शूरसेनविषये किल चित्रकेतुः
पुत्राग्रही नृपतिरङ्गिरसः प्रभावात् ।
लब्ध्वैकपुत्रमथ तत्र हते सपत्नी-
सङ्घैरमुह्यदवशस्तव माययासौ ॥४॥

praakshuurasenaviShaye kila chitraketuH
putraagrahii nR^ipatirangirasaH prabhaavaat |
labdhvaikaputramatha tatra hate sapatnii
sanghairamuhyadavashastava maayayaasau ||

In the country of Surasena there was a great king called Chithrakethu,
And he got a son to his eldest wife through the power of sage Angeeras,
And later , when this son was got killed by one of his jealous wives,
The king was possessed by great grief and fainted due to Your Maya. 23.4

Dasakam: 23-- Shlokam: 05

तं नारदस्तु सममङ्गिरसा दयालुः
सम्प्राप्य तावदुपदर्श्य सुतस्य जीवम् ।
कस्यास्मि पुत्र इति तस्य गिरा विमोहं
त्यक्त्वा त्वदर्चनविधौ नृपतिं न्ययुङ्क्त ॥५॥

taM naaradastu samamangirasaa dayaaluH
sampraapyataavadupadarshya sutasya jiivam |
kasyaasmi putra iti tasya giraa vimOhaM
tyaktvaatvadarchanavidhau nR^ipatiM nyayunkta ||

The merciful sage Narada along with the great sage Angeeras consoled him,
And showed him the soul of his dead son and when that soul asked,
“Whose son am I ?” indicating that he did not recognize the king,
The king got consoled and was sent by the sages to do your service. 23.5

Dasakam: 23-- Shlokam: 06

स्तोत्रं च मन्त्रमपि नारदतोऽथ लब्ध्वा
तोषाय शेषवपुषो ननु ते तपस्यन् ।
विद्याधराधिपतितां स हि सप्तरात्रे
लब्ध्वाप्यकुण्ठमतिरन्वभजद्भवन्तम् ॥६॥

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

After getting the mantra and prayer from Sage Narada
He did Thapas to please you who in the form of Lord of Adhi Sesha,
And though he got the position of emperor Vidhyadhara,
He Continued to worship you ardently. 23.6

Dasakam: 23-- Shlokam: 07

तस्मै मृणालधवलेन सहस्रशीर्ष्णा
रूपेण बद्धनुतिसिद्धगणावृतेन ।
प्रादुर्भवन्नचिरतो नुतिभिः प्रसन्नो
दत्त्वाऽऽत्मतत्त्वमनुगृह्य तिरोदधाथ ॥७॥

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

With a body as white as the ring of a lotus,
With thousand heads and being praised ,
By great sages , You appeared without delay,
Before Chithrakethu and becoming happy by his praises,
You taught him the real form of the soul , blessed him and disappeared. 23.7

Dasakam: 23-- Shlokam: 08

त्वद्भक्तमौलिरथ सोऽपि च लक्षलक्षं
वर्षाणि हर्षुलमना भुवनेषु कामम् ।
सङ्गापयन् गुणगणं तव सुन्दरीभिः
सङ्गातिरेकरहितो ललितं चचार ॥८॥

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

Afterwards Chithrakethu , who was the crest jewel among your devotees,
For several million years lived with great joy making the Vidhyadhara maidens ,
Sing your praise and roamed according to his pleasure in all the worlds,
With a happy contented mind and without desiring for any pleasures. 23.8

Dasakam: 23-- Shlokam: 09

अत्यन्तसङ्गविलयाय भवत्प्रणुन्नो
नूनं स रूप्यगिरिमाप्य महत्समाजे ।
निश्शङ्कमङ्ककृतवल्लभमङ्गजारिं
तं शङ्करं परिहसन्नुमयाभिषेपे ॥९॥

atyanta sanga vilayaaya bhavatpraNunnO

nuunaM sa ruupyagirimaapya mahatsamaaje |
nishshankamankakR^itavallabhamangajaariM
taM shankaraM parihasannumayaa(a)bhishepe

For him to get rid of desires and attachments completely ,
Possibly according to your inner suggestion,
That Chithrakethu went to Kailasa and without doubt,
And in the middle of other sages made fun of Lord Shiva,
The killer of God of love , for his keeping Parvathi on his lap,
And was cursed by Goddess Parvathi, to become an asura. 23.9

Dasakam: 23-- Shloka: 10

निस्सम्भ्रमस्त्वयमयाचितशापमोक्षो
वृत्रासुरत्वमुपगम्य सुरेन्द्रयोधी ।
भक्त्यात्मतत्त्वकथनैः समरे विचित्रं
शत्रोरपि भ्रममपास्य गतः पदं ते ॥१०॥

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

That Chithrakethu , without bothering about it ,
Did not even ask the method of getting rid of the effect of the curse,
Became Vruthrasura who in the course of fight with Devendra,
Due to his devotion to you , removed the ignorance of even his enemy,
By a philosophic talk and reached your lotus like feet and This is indeed amazing 23.10

Dasakam: 23-- Shloka: 11

त्वत्सेवनेन दितिरिन्द्रवधोद्यताऽपि
तान्प्रत्युतेन्द्रसुहृदो मरुतोऽभिलेभे ।
दुष्टाशयेऽपि शुभदैव भवन्निषेवा
तत्तादृशस्त्वमव मां पवनालयेश ॥११॥

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

Though Dithi , the mother of Asuras served you and requested for a son,
To kill Indra, she got Maruts as sons and they became friends of Indra,
Proving the fact that even if bad people serve you, only good will result.
And Oh God who is like that , please save me. 23.11

Narayaneeyam Dasakam : Dasakam 24

Narayaneeyam Dasakam : Dasakam 24

Hear the daskam24 https://www.youtube.com/watch?v=qVvJm8_Uoro

Dasakam 24 The story of Prahlada

(The story of Prahalada , the son of Hiranya Kasipu begins in this dasaka)

Dasakam: 024 -- Shloka: 01

हिरण्याक्षे पोत्रिप्रवरवपुषा देव भवता
हते शोकक्रोधग्लपितधृतिरेतस्य सहजः ।
हिरण्यप्रारम्भः कशिपुरमरारातिसदसि
प्रतिज्ञमातेने तव किल वधार्थं मधुरिपो ॥१॥

hiraNyaakshe pOtripravaravapuShaa deva bhavataa

hate shOka krOdha glapita dhR^itiretasya sahajaH |

hiraNya praarambhaH kashipuramaraaraati sadasi

prati~naamaatene tava kila vadhaarthaM madhuripO || 1

Oh Lord who is the killer Of Mura, when you killed Hiranyaksha,
By taking the incarnation of a boar, his brother whose name starts with Hiranya,
Having lost all his joy and happiness due to sorrow and rage,
Took an oath in a assembly of Asuras to kill you. 24.1

Dasakam: 024 -- Shloka: 02

विधातारं घोरं स खलु तपसित्वा नचिरतः
पुरः साक्षात्कुर्वन् सुरनरमृगाद्यैरनिधनम् ।
वरं लब्ध्वा दृप्तो जगदिह भवन्नायकमिदं
परिक्षुन्दन्निन्द्रादहरत दिवं त्वामगणयन् ॥२॥

vidhaataaraM ghOraM sa khalu tapasitvaa nachirataH
puraH saakshaatkurvan suranara mR^igaadyairanidhanam |
varaM labdhvaa dR^iptO jagadihabhavan-naayakamidaM
parikshundannindraadaha-rata divaM tvaamagaNayan ||

He after doing great penance , made Brahma to speedily appear before him,
And got a boon from him to be not killed either by Devas, Men or animals,
And as result became very arrogant and without even bothering about you,
Started destroying this world for which you are the Lord,
And snatched away the Heavens from the control of Indra. 24.2

Dasakam: 024 -- ShlokaM: 03

निहन्तुं त्वां भूयस्तव पदमवाप्तस्य च रिपो-
र्बहिर्दृष्टेरन्तर्दधि हृदये सूक्ष्मवपुषा ।
नदन्नुच्चैस्तत्राप्यखिलभुवनान्ते च मृगयन्
भिया यातं मत्वा स खलु जितकाशी निवृते ॥३॥

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

Afterwards when he reached your home in Vaikunta to kill you,
You took a micro form and hid yourself in his heart itself,
And he thinking that you were afraid and have run away ,
Roared in loud tones and searched for you in all the worlds,
And returned back to his place c, considering himself as a victor. 24.3

Dasakam: 024 -- ShlokaM: 04

ततोऽस्य प्रह्लादः समजनि सुतो गर्भवसतौ
मुनेर्वीणापाणेरधिगतभवद्भक्तिमहिमा ।
स वै जात्या दैत्यः शिशुरपि समेत्य त्वयि रतिं
गतस्त्वद्भक्तानां वरद परमोदाहरणताम् ॥४॥

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

Oh granter of desires, after some time , he begot a son called Prahladha,
Who was taught about the greatness of devotion to you,
Even when he was in mother's womb from a sage who held the Veena,
And though he was an Asura by birth and only a child,
Developed devotion to you and decided to become a model to your devotees. 24.4

Dasakam: 024 -- Shlokam: 05

सुरारीणां हास्यं तव चरणदास्यं निजसुते
स दृष्ट्वा दुष्टात्मा गुरुभिरशिक्षच्चिरममुम् ।
गुरुप्रोक्तं चासाविदमिदमभद्राय ददमि-
त्यपाकुर्वन् सर्वं तव चरणभक्त्यैव ववृधे ॥ ५ ॥

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

The evil hearted Hiranyakasipu , seeing the quality in him,
Of the slavish mentality to you, which is despised by the asuras,
Made him study under very many teachers ,
But he brushed aside all those teachings understanding that,
Whatever he has been taught by teachers was evil,
And grew up with staunch devotion to you. 24.5

Dasakam: 024 -- Shlokam: 06

अधीतेषु श्रेष्ठं किमिति परिपृष्टेऽथ तनये
भवद्भक्तिं वर्यामभिगदति पर्याकुलधृतिः ।
गुरुभ्यो रोषित्वा सहजमतिरस्येत्यभिविदन्
वधोपायानस्मिन् व्यतनुत भवत्पादशरणे ॥६॥

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

When he was asked as what is the best among what he has learned,
He replied that it is devotion to God, and then Hiranyakasipu lost his joy,
And became angry with the teachers of Prahlada and later,
Understanding that it is due to Prahlada's natural bent of mind,
He started thinking about methods to kill him ,
Who has completely surrendered at your feet. 24.6

Dasakam: 024 -- Shlokam: 07

स शूलैराविद्धः सुबहु मथितो दिग्गजगणै-
र्महासर्पैर्दष्टोऽप्यनशनगराहारविधुतः ।
गिरीन्द्रवक्षिप्तोऽप्यहह! परमात्मन्नयि विभो
त्वयि न्यस्तात्मत्वात् किमपि न निपीडामभजत ॥७॥

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

Oh Lord , oh divine soul, though Prahlada was pierced ,
Several times by use of sharp spears, though he was,
Made to be trampled by elephants of different directions,
Though he was made to be bitten by poisonous snakes,
Though he was made to starve or eat poisonous food,
Though he was rolled down from huge mountains,
Since he was the one who surrendered his soul to you,
Wonder of wonders, no harm came to him at all. 24.7

Dasakam: 024 -- Shlokam: 08

ततः शङ्काविष्टः स पुनरतिदुष्टोऽस्य जनको
गुरूक्त्या तद्देहे किल वरुणपाशैस्तमरुणत् ।
गुरोश्चासान्निध्ये स पुनरनुगान् दैत्यतनयान्
भवद्भक्तेस्तत्त्वं परममपि विज्ञानमशिषत् ॥८॥

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

Deeply upset to see that all his attempts failed,
According to the advice of his teacher ,
Hiranyakasipu tied Prahlada by the ropes of God Varuna,
And made him stay in his Guru's house,
And that Prahlada when his Guru was absent,
Taught the asura boys who were his friends,
The philosophy behind the devotion to you,
As well as the divine and supreme knowledge. 24.8

Dasakam: 024 -- Shlokam: 09
पिता शृण्वन् बालप्रकरमखिलं त्वस्तुतिपरं
रुषान्धः प्राहैनं कुलहतक कस्ते बलमिति ।
बलं मे वैकुण्ठस्तव च जगतां चापि स बलं
स एव त्रैलोक्यं सकलमिति धीरोऽयमगदीत् ॥९॥

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

His father Hiranyakasipu hearing that all the Asura boys,
Were only interested in singing prayers to you,
Became blind with anger and called Prahlada as traitor of his race,
And asked who was his strength and Prahlada who was intelligent,
And not afraid of his father told "Lord Vishnu is my strength",
And that god is also the strength of you and your kingdom,
And also that Lord Vishnu is the strength of all the three worlds.". 24.9

Dasakam: 024 -- Shlokam: 10
अरे कासौ कासौ सकलजगदात्मा हरिरिति
प्रभिन्ते स्म स्तंभं चलितकरवालो दितिसुतः ।
अतः पश्चाद्विष्णो न हि वदितुमीशोऽस्मि सहसा
कृपात्मन् विश्वात्मन् पवनपुरवासिन् मृडय माम् ॥१०॥

are kvaasau kvaasau sakalajagadaatmaa haririti
prabhintesma stambhaM chalita karavaalO diti sutaH |
ataH pashchaadvishNO na hi veditumiishO(a)smi sahasaa
kR^ipaatan vishvaatan pavanapuravaasin mR^iDaya maam ||

Hiranyakasipu the son of Diti started shaking his sword,
And asked , “Where is that Vishnu who is the form of all the three worlds?,
Hey silly boy, where is he?” and gave a blow sufficient to shatter the earth on the pillar,
And Oh God , I am unable to continue to tell as to what happened further ,
And Oh Lord of Guruvayur who is the soul of mercy and soul of the world,
Please bear with me, give me solace and make me happy. 24.10

Narayaneeyam Dasakam : Dasakam 25

Hear the daskam25 <https://www.youtube.com/watch?v=wywL2pPsk88>

Dasakam 25 The incarnation of Narasimha

(The killing of Hiranya Kasipu by Lord Narasimha, an incarnation of Lord Vishnu)

Dasakam: 25-- Shlokam: 01

स्तंभे घट्टयतो हिरण्यकशिपोः कर्णौ समाचूर्णय-
न्नाघूर्णज्जगदण्डकुण्डकुहरो घोरस्तवाभूद्रवः ।
श्रुत्वा यं किल दैत्यराजहृदये पूर्वं कदाप्यश्रुतं
कम्पः कश्चन संपपात चलितोऽप्यम्भोजभूर्विष्टरात् ॥१॥

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

When Hiranyakasipu hit at the pillar with great force,
A deafening great sound which was capable of shattering the ears,
And which was capable of rotating the great vessel of the universe,
Was heard and Hiranyakasipu after hearing the sound which he has never heard,
Was shaken by an unknown fear and even Brahma was shaken from his seat. 25.1

Dasakam: 25-- Shlokam: 02

दैत्ये दिक्षु विसृष्टक्षुषि महासंरम्भिणि स्तम्भतः
सम्भूतं न मृगात्मकं न मनुजाकारं वपुस्ते विभो ।
किं किं भीषणमेतदद्भुतमिति व्युद्भ्रान्तचित्तेऽसुरे
विस्फूर्जद्भवलोग्ररोमविकसद्वर्ष्मा समाजृम्भथाः ॥२॥

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

When that Asura who became very angry , rolled his eyes in all directions,
And Oh Lord you with a form that is neither an animal nor a man,
Jumped out of the pillar making him ask himself,
“What is this form which is fearsome and wonderful” and was aghast,
And you with the white sharp hair all over you started growing big. 25.2

Dasakam: 25-- Shlokam: 03

तप्तस्वर्णसवर्णघूर्णदतिरूक्षाक्षं सटाकेसर-
प्रोत्कम्पप्रनिकुम्बितांबरमहो जीयात्तवेदं वपुः ।
व्यात्तव्याप्तमहादरीसखमुखं खड्गोग्रवल्गन्महा-
जिह्वानिर्गमदृश्यमानसुमहादंष्ट्रायुगोड्डामरम् ॥३॥

taptasvarNa savarNa ghuurNadatiruukshaakshaM saTaakesara
prOtkampapranikumbitaambaramahO jiiyaattavedaM vapuH |
vyaatta vyaapta mahaadariisakhamukhaM khaDgOgravalganmahaajihvaanirgama
dR^ishyamaana sumahaadanShTraayugODDaamaram ||

Let there be victory to this form of yours , with the colour of molten gold,
With very powerful eyes, with the hairs of your mane standing out,
And covering the sky as well as all the directions , With a open mouth,
Which was like a huge big cave, with a very long protruding tongue,
Which was similar to a sword when extended, and with two big protruding teeth. 25.3

Dasakam: 25-- Shlokam: 04

उत्सर्पद्वलिभङ्गभीषणहनु ह्रस्वस्थवीयस्तर-
ग्रीवं पीवरदोश्शतोद्गतनखकूरांशुदूरोल्बणम् ।
व्योमोल्लङ्घि घनाघनोपमघनप्रध्वाननिर्धवित-
स्पर्धालुप्रकरं नमामि भवतस्तन्नारसिंहं वपुः ॥४॥

utsarpadvalibhanga bhiiShaNahanuM hrasvasthaviiyastara
griivampiivaradOshshatOdgata nakhakruuraamshuduurOlbaNam |
vyOmOllanghi ghanaaghanOpamaghana pradhvaana nirdhaavitasparddhaaluprakaram
namaami bhavatastaM naarasinhaM vapuH ||

I salute your form of the combination of man and lion, with a fierce looking jaw.
Crisscrossed by swollen nerve ends, With a very short but very stout neck,
Which is fierce looking due with the rays emanating from the from ,
The nails of those stout fingers, Which was standing with head touching the sky,
And which was making noise like the fierce thunder from clouds about to rain,
So that enemy would run away due to fear and nervousness. 25.4

Dasakam: 25-- Shlokam: 05

नूनं विष्णुरयं निहन्यमुमिति भ्राम्यद्गदाभीषणं
दैत्येन्द्रं समुपाद्रवन्तमधृथा दोर्भ्यां पृथुभ्याममुम् ।
वीरो निर्गलितोऽथ खड्गफलकौ गृह्णन्विचित्रश्रमान्
व्यावृण्वन् पुनरापपात भुवनग्रासोद्यतं त्वामहो ॥५॥

nuunaM viShNurayaM nihanmyamumiti bhraamyadgadaabhiiShaNam
daityendraM samupaadravantamadhR^ithaa dOrbhyaam pR^ithubhyaamamum |
viirO nirgalitO(a)tha khaDgaphalakegR^ihNan vichitra shramaan
vyaavR^iNvan punaraapapaata bhuvanagraasOdyataM tvaamahO ||

Concluding that this must be Vishnu and that he will kill him,
Hiranyakasipu , the king of Asuras tried to go near him rotating a mace,
And you caught hold of his hands by your very stout hands and that hero,
Shook his hands and got free from your grip , and took a sword and a shield,
And after showing many steps and wonder of wonders, jumped at you,
And you looked as if you were prepared to swallow the entire universe. 25.5

Dasakam: 25-- Shlokam: 06

भ्राम्यन्तं दितिजाधमं पुनरपि प्रोद्गृह्य दोर्भ्यां जवात्
द्वारेऽथोरुयुगे निपात्य नखरान् व्युत्खाय वक्षोभुवि ।
निर्भिन्दन्नधिगर्भनिर्भरगलद्रक्ताम्बु बद्धोत्सवं
पायं पायमुदैरयो बहु जगत्संहारिसिंहारवान् ॥६॥

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

Then the asura started rotating again without getting caught by you,
And you caught hold of him with both your hands and,
Pressed him on your thighs, you being seated on the threshold,

And you tore his chest with your very sharp nails, and drank his blood,
Gushing out of him with great satisfaction and roared like a lion,
As if the entire universe was going asunder. 25.6

Dasakam: 25-- Shlokam: 07

त्यक्त्वा तं हतमाशु रक्तलहरीसिक्तोन्नमद्वर्ष्मणि
प्रत्युत्पत्य समस्तदैत्यपटलीं चाखाद्यमाने त्वयि ।
भ्राम्यद्भूमि विकम्पिताम्बुधिकुलं व्यालोलशैलोत्करं
प्रोत्सर्पत्खचरं चराचरमहो दुःस्थामवस्थां दधौ ॥७॥

tyaktvaa taM hatamaashu raktalahariisiktOnnamadvarShmaNi
pratyutpatya samasta daityapaTaliiM chaakhaadyamaane tvayi |
bhraamyadbhuumi vikampitaambudhikulaM vyaalOlashailOtkaraM
prOtsarpatkhacharaM charaacharamahO duHsthaamavasthaaM dadhau ||

Then within an instant you threw his body away,
And with your body which was drenched by his blood,
Again and again attacked the asura clan, biting and killing them,
And wonder of all wonders, there was a total chaos in the universe,
Which was with a rotating earth, a tumultuous ocean,
With shaking and tottering mountains and,
With the stars and planets which were getting scattered. 25.7

Dasakam: 25-- Shlokam: 08

तावन्मांसवपाकरालवपुषं घोरान्त्रमालाधरं
त्वां मध्येसभमिद्धकोपमुषितं दुर्वरिगुर्वारवम् ।
अभ्येतुं न शशाक कोपि भुवने दूरे स्थिता भीरवः
सर्वे शर्वविरिञ्चवासवमुखाः प्रत्येकमस्तोषत ॥८॥

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

At that time you were looking gruesome ,
with your body being coated with flesh and blood ,
And wearing the intestines of the asuras as garland,
And were roaring loudly like a very great big lion,
And sat in the assembly hall with limitless anger,

And no one in the world was prepared to come near you,
And even Shiva, Brahma and Indra prayed, moving away from you. 25.8

Dasakam: 25-- Shlokam: 09

भूयोऽप्यक्षतरोषधाम्नि भवति ब्रह्माज्ञया बालके
प्रह्लादे पदयोर्नमत्यपभये कारुण्यभाराकुलः ।
शान्तस्त्वं करमस्य मूर्ध्नि समधाः स्तोत्रैरथोद्गायत-
स्तस्याकामधियोऽपि तेनिथ वरं लोकाय चानुग्रहम् ॥९॥

bhuuyO(a)pyakshata rOShadhaamni bhavati brahmaaj~nayaa baalake

prahlaade padayOrnamatyapabhaye kaaruNya bhaaraakulaH |
shaantastvaM karamasya muurdhni samadhaaH stOtrairathOdgaayataH
tasyaakaamadhiyO(a)pi tenitha varaM lOkaaya chaanugraham ||

But in spite of more and more prayers addressed to you,
You continued to be in the throes of uncontrollable rage,
And when as per the wishes of Brahma, the young Prahlada,
Without fear came near you and saluted you by falling at your feet,
You due to heart filled with compassion became peaceful and calm,
And kept your hand on the forehead of Prahlada who was loudly singing your praise,
And gave him several boons without asking the boy,
And also blessed the entire world with prosperity. 25.9

Dasakam: 25-- Shlokam:10

एवं नाटितरौद्रचेष्टित विभो श्रीतापनीयाभिध-
श्रुत्यन्तस्फुटगीतसर्वमहिमन्नत्यन्तशुद्धाकृते ।
तत्तादृङ्निखिलोत्तरं पुनरहो कस्त्वां परो लङ्घयेत्
प्रह्लादप्रिय हे मरुत्पुरपते सर्वमयात्पाहि माम् ॥१०॥

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

Oh God, who put on this act of great rage and anger,
Who has a very clean body and who is having,
All the great qualities as mentioned and sung,
In the Nrusimha thapaneeya Upanishad,
Who can match you , who can be more greater than you,

And who can dare to Attack you,
And Oh Lord of Guruvayur who likes Prahlada,
Please protect me from all sort of diseases. 25.10

Narayaneeyam Dasakam : Dasakam 26

Narayaneeyam Dasakam : Dasakam 26

Hear the daskam26 <https://www.youtube.com/watch?v=D2EDmy70mT0>

Dasakam 26 The salvation of the king of elephants.

(A king by curse was turned in to an elephant and lead a pious life. And he was caught by a crocodile in water. In spite of a great fight the King of elephant was not able to free himself. And when the elephant called Lord Vishnu, he killed the crocodile and gave salvation to the elephant.)

Dasakam: 26-- Shlokam: 01

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

indradyumnaH paaNDyakhaNDaadhiraajaH

tvadbhaktaatmaa chandanaadraukadaachit |

tvatsevaayaaM magnadhiiraalul

Oke naivaagastyaM praaptamaatithyakaamam || 1

When your devotee Indradhyumna , who was a Pandya king,
Was worshipping you on the Malaya mountain,
He did not notice the coming of sage Agasthya
Who had come there to be treated properly as a guest. 26.1

कुम्भोद्भूतिः संभृतक्रोधभारः
स्तब्धात्मा त्वं हस्तिभूयं भजेति ।

शप्त्वाऽथैनं प्रत्यगात् सोऽपि लेभे
हस्तीन्द्रत्वं त्वत्स्मृतिव्यक्तिधन्यम् ॥२॥

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

That sage Agasthya who was born out of a pot,
Became very angry at this neglect,
Cursed him who was not bothered,
To be transformed in to an elephant ,
And that king due to memory of God in his heart,
Lived happily , though he became an elephant. 26.2

Dasakam: 26-- Shlokam: 03

दग्धाम्भोधेर्मध्यभाजि त्रिकूटे
क्रीडञ्छैले यूथपोऽयं वशाभिः ।
सर्वान् जन्तूनत्यवर्तिष्ठ शक्त्या
त्वद्भक्तानां कुत्र नोत्कर्षलाभः ॥३॥

dugdhaambhOdheH madhyabhaaji trikuuTe
kriiDan shaile yuuthapO(a)yaMvashaabhiH |
sarvaan jantuunatyavartiShTa shaktyaa
tvadbhaktaanaaM kutranOtkarShalaabhaH || 3

That king among elephants along with many she elephants,
Spent his time on the Trikuta mountains in the middle of ocean of milk,
And was having more strength than all the animals around,
Showing that your devotees attain glory wherever they are. 26.3

Dasakam: 26-- Shlokam: 04

स्वेन स्थेम्ना दिव्यदेशत्वशक्त्या
सोऽयं खेदानप्रजानन् कदाचित् ।

शैलप्रान्ते घर्मतान्तः सरस्यां
यूथैस्सार्धं त्वत्प्रणुन्नोऽभिरेमे ॥४॥

svena sthemnaa divyadeshatva shaktyaa sO(a)yaM

khedaanaprajaanan kadaachit |

shailapraante gharmataantaH sarasyaaM

yuuthaissaardhaMtvatpraNunnO(a)bhireme || 4

When due to his great strength and greatness of the divine place,
He spent all his time without suffering any hardship,
Once due to the heat of the summer and as per your suggestion,
He went to the lotus pond in the mountain slope
And enjoyed there with other elephants. 26.4

Dasakam: 26-- Shlokam: 05

हूहूस्तावदेवलस्यापि शापात्
ग्राहीभूतस्तज्जले बर्तमानः ।
जग्राहैनं हस्तिनं पाददेशे
शान्त्यर्थं हि श्रान्तिदोऽसि स्वकानाम् ॥५॥

huuhuustaavaddevalasyaapi shaapaat

graahiiibhuutastajjale vartamaanaH |

jagraahainaM hastinaM paadadeshe

shaantyarthaM hi shraantidO(a)sisvakaanaam

At that time a Gandharva called HuHu who was cursed by sage Devala,
To become a crocodile was living in the waters of that pond,
And he caught hold of the foot of this king like elephant,
And Oh God , you create problems to your devotees ,
So that you can bless them with great peace later. 26.5

Dasakam: 26-- Shlokam: 06

त्वत्सेवाया वैभवात् दुर्निरोधं

युध्यन्तं तं वत्सराणां सहस्रम् ।
प्राप्ते काले त्वत्पदैकाग्र्यसिद्धौ
नक्राक्रान्तं हस्तिवर्यं व्यधास्त्वम् ॥६॥

tvatsevaayaa vaibhavaaddurnirOdhaM
yuddhyantaM taM vatsaraaNaaM sahasram |
praapte kaale tvatpadaikaagryasiddhyai
nakraakraantaM hasti varyaMvyadhaastvam || 6

You made the king of elephants to be afflicted by the crocodile,
And he withstood the pain and conflict for one thousand years,
Due to his greatness got by worshipping you ceaselessly,
And it was time for him to attain liberation at your feet. 26.6

Dasakam: 26-- Shlokam: 07

आर्तिव्यक्तप्राक्तनज्ञानभक्तिः
शुण्डोत्क्षिप्तैः पुण्डरीकैः समर्चन् ।
पूर्वाभ्यस्तं निर्विशेषात्मनिष्ठं
स्तोत्रं श्रेष्ठं सोऽन्वगादीत् परात्मन् ॥७॥

aartivyakta praaktana j~naanabhaktiH shuN
DOtkshiptaiHpuNDariikaissamarchan |
puurvaabhyastannirvisheShaatmaniShThaM
stOtra shreShThaMsO(a)nvagaadiitparaatman || 7

Oh divine Lord , when the suffering increased, due to his ,
Devotion and wisdom accumulated in his previous birth,
That king of elephants started plucking lotus flowers by his trunk,
And started offering it to you, Oh God, and worshipped you,
By a great stotra extolling your unqualified supreme form,
Which he had learnt in his previous birth. 26.7

Dasakam: 26-- ShlokaM: 08

श्रुत्वा स्तोत्रं निर्गुणस्थं समस्तं
ब्रह्मेशाद्यैर्नाहमित्यप्रयाते ।
सर्वात्मा त्वं भूरिकारुण्यवेगात्
ताक्ष्यारूढः प्रेक्षितोऽभूः पुरस्तात् ॥८॥

shrR^itvaa stOtraM nirguNasthaM samastaM

brahmeshaadyairnaahamityaprayaate |

sarvaatmaa tvaM bhuuri kaaruNya vegaat

taarkshyaaruuDhaH prekshitObhuuHpurastaat || 8

Hearing that stotra extolling your unqualified nature completely,
When Brahma and other devas did not come thinking,
That this prayer was not addressed to them, you who are everything,
Speedily appeared before him ,riding on the Garuda. 26.8

Dasakam: 26-- ShlokaM: 09

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

hastiindraM taM hastapadmena dhR^itvaa

chakreNa tvaM nakravaryaMvyadaariiH |

gandharve(a)smin muktashaape sa hastii

tvatsaarupyaM praapya dediipyatesma || 9

After catching hold of the king of the elephants,
By your lotus like hands ,you tore the crocodile by your wheel,
And liberated that Gandharva from his curse,
And the elephant got a form equal to yours and shined. 26.9

Dasakam: 26-- ShlokaM:10

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

etad vR^ittaM tvaaM cha maaM cha prageyO gaayets

O(a)yaM bhuuyase shreyasesyaat |

ityuktvainaM tena saardhaM gatastva

M dhiShNyaM viShNO paahivaataalayesha ||

Oh Lord you told him, , “any one who sings,
About elephant or me in the morning,
Would become one of great fame,”
And later you went to Vaikunta along with elephant,
And Oh Lord of Guruvayur , please protect me. 26.10

Dasakam 27 The churning of ocean of milk and incarnation of tortoise.

Hear this dasakam <https://www.youtube.com/watch?v=S94bviSGdmY>

(Indra was cursed by Durvasa and became old and weak. Consequently the devas were defeated. Lord Vishnu suggested that they churn the ocean of milk to get nectar using a mountain. When the mountain did not stand steady, Lord Vishnu took the form of a tortoise and lifted up the mountain.)

The Tortoise Incarnation Dasakam: 027 -- Shloka: 01

दर्वासास्सुरवनिताप्तदिव्यमाल्यं
शक्राय स्वयमुपदाय तत्र भूयः ।
नागेन्द्रप्रतिमृदिते शशाप शक्रं
का क्षान्तिस्त्वदितरदेवतांशजानाम् ॥१॥

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

Once sage Durvasa gifted a rare divine garland,
That he got from a deva maiden to king Indra,
And later when he came to know that it was,
Destroyed by Indra's elephant Iravatha,
He became very angry with Indra and cursed him,
Which shows that those who were born out of other devas,
Do not have quality of tolerance like you? 27.1

Dasakam: 027 -- Shloka: 02

शापेन प्रथितजरेऽथ निजरिन्द्रे
देवेष्वप्यसुरजितेषु निष्प्रभेषु ।
शर्वाद्याः कमलजमेत्य सर्वदेवा
निर्वाणप्रभव समं भवन्तमापुः ॥२॥

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

Then due to that curse, Indra was afflicted by old age,
And he was defeated by asuras as he had lost his vigour,
And consequently Shiva and all other devas went to Lord Brahma,

And along with him all of them came to you,
Oh God , who is the basis of all pleasure. 27.2

Dasakam: 027 -- Shlokam: 03

ब्रह्माद्यैः स्तुतमहिमा चिरं तदानीं
प्रादुष्णन् वरद पुरः परेण धाम्ना ।
हे देवा दितिजकुलैर्विधाय सन्धिं
पीयूषं परिमथतेति पर्यशास्त्वम् ॥३॥

brahmaadyaiH stuta mahimaa chiraM tadaaniiM
praaduShShan varada puraH pareNa dhaamnaa |
he devaa ditija kulairvidhaaya sandhiM
piiyuuShaM parimathateti paryashaastvam ||

Oh God who gives boons, hearing your praises,
Sung by all Devas for a long time, you came before them,
With radiating supreme light, and ordered them,
To reach an understanding with asuras and churn for nectar. 27.3

Dasakam: 027 -- Shlokam: 04

सन्धानं कृतवति दानवैः सुरौघे
मन्थानं नयति मदेन मन्दराद्रिम् ।
भ्रष्टेऽस्मिन् बदरमिवोद्वहन् खगेन्द्रे
सद्यस्त्वं विनिहितवान् पयःपयोधौ ॥४॥

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

After Devas reached an understanding with asuras,
When they were taking Mandhara mountain with pride,
Which was designated to be used as the churning stick,
It fell down and you took it easily as if it is a Badara fruit,
Transported it Keeping on Garuda and put it in the ocean of milk. 27.4

Dasakam: 027 -- Shlokam: 05

आधाय द्रुतमथ वासुकिं वरत्रां
पाथोधौ विनिहितसर्वबीजजाले ।
प्रारब्धे मथनविधौ सुरासुरैस्तै-
र्व्याजात्त्वं भुजगमुखेऽकरोस्सुरारीन् ॥५॥

aadhaaya drutamatha vaasukiM varatraaM
paathOdhou vinihita sarva biijajaale |
praarabdhe mathanavidhau suraasuraistairvyaaajaattvaM
bhujagamukhe(a)karOssuraariin || 5

Then later Devas and Asuras speedily made Vasuki,
In to rope for churning and when they started to churn the ocean
which was full of seeds of all medicines,
Using deceit you made Asuras sit on ,
Side facing the open mouth of the serpent. 27.5

Dasakam: 027 -- Shlokam: 06

॥वज्रातिस्थिरतरकपरिण विष्णो
विस्तारात्परिगतलक्षयोजनेन ।
अम्भोधेः कुहरगतेन वर्ष्मणा त्वं
निर्मग्नं क्षितिधरनाथमुन्निनेथ ॥७

kshubdhaadrau kshubhitajalOdare tadaaniiM
dugdhaabdhau gurutarabhaaratO nimagne |
deveShu vyathitatameShu tatpriyaiShii
praaNaiShiiH kamaThatanuM kaThOrapR^iShThaam || 6

When the ocean was being churned vigorously thus,
And when the water of the ocean of milk became tumultuous,
Mandhara mountain which was the churning stick,
Due to its very heavy weight , sank in to the sea bed,
Making all devas extremely sad, and you,
To make them happy took the form of a tortoise,
Which had a very hard and tough shelled back. 27.6

Dasakam: 027 -- Shlokam: 07

क्षुब्धाद्रौ क्षुभितजलोदरे तदानीं
दुग्धाब्धौ गुरुतरभारतो निमग्ने ।
देवेषु व्यथिततमेषु तत्प्रियैषी
प्राणैषीः कमठतनुं कठोरपृष्ठाम् ॥६॥

vajraatisthiratara karpareNa viShNO
vistaaraatparigata lakshayOjanena |
ambhOdheH kuharagatena varShmaNaa tvaM
nirmagnaM kshitidharanaathamunninetha || 7

Oh Lord Vishnu , you along with back which was harder than diamond,
Which had a width spanning more than one lakh yojanas,
And which was reaching up to the foremost depths of the ocean,
Lifted up the Mandhara mountain which had sunk. 27.7

Dasakam: 027 -- Shlokam: 08

वज्रातिस्थिरतरकपरिण विष्णो
विस्तारात्परिगतलक्षयोजनेन ।
अम्भोधेः कुहरगतेन वर्ष्मणा त्वं
निर्मग्नं क्षितिधरनाथमुन्निनेथ ॥७॥

unmagne jhaTiti tadaa dharaadharendre
nirmethurdR^iDhamihasammadena sarve |

aavishya dvitayagaNe(a)pi sarparaaje
vaivashyaM parishamayannaviivR^idhastan || 8

And when the king of mountains came suddenly up from the water,
All the people there were boisterously happy and started churning,
And you entered in Vasuki as well as people on both sides,
Removed their tiredness and increased their strength and vim. 27.8

Dasakam: 027 -- Shloka: 09

उन्मग्रे झटिति तदा धराधरेन्द्रे
निर्मथुर्दढमिह सम्मदेन सर्वे ।
आविश्य द्वितयगणेऽपि सर्पराजे
वैवश्यं परिशमयन्नवीवृधस्तान् ॥८॥

uddaama bhramaNa javOnnamadgiriindra
nyastaikasthiratara hastapankajaM tvaam |
abhraante vidhigirishaadayaH pramOdaadudbhraantaa
nunuvurupaatta puShpavarShaaH || 9

Due to the accelerating speed , when the king of the mountain,
Started to raise more and more, you kept your hand on it,
And stopped it from coming very much out of the ocean,
And Brahma , Shiva and others who reached the sky,
Became extremely joyous, showered flowers and praised you. 27.9

Dasakam: 027 -- Shloka: 10

दैत्यौघे भुजगमुखानिलेन तप्ते
तेनैव त्रिदशकुलेऽपि किञ्चिदार्ते ।
कारुण्यात्तव किल देव वारिवाहाः
प्रावर्षन्नमरगणान्न दैत्यसङ्घान् ॥१०॥

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

When Asuras started suffering due to the hot poisonous smoke,
Emanating from the serpents mouth and devas also suffered slightly,
Due to your grace the clouds showered heavy rain on devas,
And cooled them but this rain did not fall on the asuras. 27.10

Dasakam: 027 -- Shloka: 11

उद्भ्राम्यद्बहुतिमिनक्रचक्रवाले
तत्राब्धौ चिरमथितेऽपि निर्विकारे ।
एकस्त्वं करयुगकृष्टसर्पराजः
संराजन् पवनपुरेश पाहि रोगात् ॥११॥

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

With lots of whales and crocodiles moving here and there,
The ocean in spite of lot of churning did not give out anything,
And seeing this you started churning the ocean using Vasuki all alone,
Oh Lord of Guruvayur , please save me from diseases. 27.11

Dasakam 28 Wedding with Goddess Lakshmi and emerging of nectar.

(Goddess Lakshmi arose from the ocean of milk was churned and Lord Vishnu chose her as his consort. Later after several other things, Lord Vishnu in the form of Dhanvanthri rose from the ocean of milk with a pot of nectar.

Dhanvanthri is listed as a minor incarnation of Lord

Vishnu.)

Narayaneeyam Dasakam-28 Lakshmi Swayamvaram

Hear the Dasakam <https://www.youtube.com/watch?v=7VOFRMN6jhg>

Dasakam: 28-- Shlokam:01

गरलं तरलानलं पुरस्ता-

ज्जलधेरुद्विजगाल कालकूटम् ।

अमरस्तुतिवादमोदनिघ्नो

गिरिशस्तन्निपपौ भवत्प्रियार्थम् ॥१॥

garalaM taralaanalaM purastaa

jjaladherudvijagaala kaalakuuTam |

amarastutivaada mOda nighnO

girishastannipapau bhavatpriyaartham || 1

First, from the ocean emerged the poison called Kalakoota,
Along with raging flames and Lord shiva ,
Who became happy by the prayers by Devas,
Drank it for making you pleased and happy. 28.1

Dasakam: 28-- Shlokam:02

विमथत्सु सुरासुरेषु जाता

सुरभिस्तामृषिषु न्यधास्त्रिधामन् ।

हयरत्नमभूदथेभरत्नं

दयुतरुश्चाप्सरसः सुरेषु तानि ॥२॥

vimathatsu suraasureShu jaataa
surabhistaamR^iShiShu nyadhaasitradhaaman |
hayaratnamabhuudathebharatna
M dyutaru shchaapsarasaH sureShu taani || 2

When the devas and Asuras further churned ,
Kamadhenu , the wish giving cow came out first ,
And Oh Lord who occupies all the three worlds,
You gave Kamadhenu to the sages,
And later one gem of a horse* and a gem like elephant* came out,
Which was followed by Kalpaga tree** and the celestial women**
And you gave all of them to the devas, 28.2

Dasakam: 28-- Shlokam:03

जगदीश भवत्परा तदानीं
कमनीया कमला बभूव देवी ।
अमलामवलोक्य यां विलोलः
सकलोऽपि स्पृहयाम्बभूव लोकः ॥३॥

jagadiisha bhavatparaa tadaaniiM
kamaniiyaa kamalaa babhuuva devii |
amalaamavalOkya yaaM vilOlaH
sakalo(a)pi spR^ihayaambabhuuva IOkaH || 3

*Uchaisravas and Iravatha ** wish giving tree and apasaras,

Oh God of the universe, then from the sea came,
Goddess Lakshmi who was pretty and in love with you,
And all people seeing her who was blemish less,
Were tempted and wanted to posses her. 28.3

Dasakam: 28-- Shlokam:04

त्वयि दत्तहृदे तदैव देव्यै
त्रिदशेन्द्रो मणिपीठिकां व्यतारीत् ।
सकलोपहृताभिषेचनीयैः
ऋषयस्तां श्रुतिगीर्भिरभ्यषिञ्चन् ॥४॥

tvayi dattahR^ide tadaiva devyai
tridashendrO maNipiiThikaaM vyataariit |
sakalOpahR^itaabhiShechaniiyai-
rR^IShayastaaMshrutigiirbhirabhyaShi~nchan || 4

Indra gave her whose heart was given to thee,
Along with gem studded throne and
The great sages, anointed her with material brought by all,
Accompanied by chants from Vedas. 28.4

Dasakam: 28-- Shlokam:05

अभिषेकजलानुपातिमुग्ध-
त्वदपाङ्गैरवभूषिताङ्गवल्लीम् ।
मणिकुण्डलपीतचेलहार-
प्रमुखैस्ताममरादयोऽन्वभूषन् ॥५॥

abhiSheka jalaanupaati mugdha
tvadapaa~Ngai ravabhUUShitaangavalliim |
maNikuNDala piita chela haara pramuk
haistaamamaraadayO(a)nvabhUUShan || 5

The devas after anointing her with holy water,
And again decorated her, who was already wearing your glances,
With gem ear studs, yellow silk and gem necklaces. 28.5

Dasakam: 28-- Shlokam:06

वरणस्रजमात्तभृङ्गनादां
दधती सा कुचकुम्भमन्दयाना ।
पदशिञ्जितमञ्जुनूपुरा त्वां
कलितव्रीलविलासमाससाद ॥६॥

varaNa srajamaatta bhR^inga naadaa
M dadhatii saa kuchakumbha mandayaanaa |
padashi~njitama~njunuupuraa tvaa

That goddess Lakshmi who was wearing the garland
Surrounded by the buzzing of several bees,
Walking slowly due to her heavy pot like breasts,
Reached you with a shy smile and tinkling anklets. 28.6

Dasakam: 28-- Shlokam:07

गिरिशद्रुहिणादिसर्वदेवान्
गुणभाजोऽप्यविमुक्तदोषलेशान् ।
अवमृश्य सदैव सर्वरम्ये
निहिता त्वय्यनयाऽपि दिव्यमाला ॥७॥

girishadruhiNaadi sarvadevaan

guNabhaajO(a)pyavimukta dOShaleshaan |

avamR^ishya sadaiva sarvaramye

nihitaa tvayyanayaa(a)pi divyamaalaa || 7

That Lakshmi knowing well that Gods like Shiva and Brahma,
Were all ones who love their devotees but were not free from blemishes,
Put the garland of marriage on you who was pretty from all angles. 28.7

Dasakam: 28-- Shlokam:08

उरसा तरसा ममानिथैनां
भुवनानां जननीमनन्यभावाम् ।
त्वदुरोविलसत्तदीक्षणश्री-
परिवृष्ट्या परिपुष्टमास विश्वम् ॥८॥

urasaa tarasaa mamaanithainaaM

bhuvanaanaaM jananiimananya bhaavaam |

tvadurO vilasattadiikshaNa shrui

parivR^iShTyaa paripuShTamaasa vishvam || 8

You embraced her closely to your chest,
Knowing that she was having love only for you,
And due the power of the light of the glances,

Of her who sat radiantly on your breast,
The world was showered with wealth and prosperity, 28.8

Dasakam: 28-- Shlokam:09

अतिमोहनविभ्रमा तदानीं
मदयन्ती खलु वारुणी निरागात् ।
तमसः पदवीमदास्त्वमेना-
मतिसम्माननया महासुरेभ्यः ॥९॥

ati mOhana vibhramaa tadaaniiM
madayantii khalu vaaruNii niraagaat |
tamasaH padaviimadaastvamenaa-
matisammaananayaa mahaasurebhyaH || 9

At that time from the churning ocean came out,
Varuni devi who was having glances of illusion,
Which was creating allure and intoxication,
And you immediately presented her,
Who was the root cause of ignorance to Asuras, 28.9

Dasakam: 28-- Shlokam:10

तरुणाम्बुदसुन्दरस्तदा त्वं
ननु धन्वन्तरिरुत्थितोऽम्बुराशेः ।
अमृतं कलशे वहन् कराभ्या-
मखिलार्तिं हर मारुतालयेश ॥१०॥

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

And then you yourself who was as pretty as the new cloud,
Came out in the form of Dhanvanthari carrying,
Two golden pots containing the divine nectar.
And Oh lord of Guruvayur , please destroy all my problems. 28.10

Dasakam 29 The stealing of the nectar and killing of Asuras.

(The Asuras who were partners in the churning of the ocean wanted a part of the nectar. Understanding that it would make them more strong, Lord Vishnu appeared as a pretty damsel and agreed to serve the nectar to every one. But he served it only to the devas.)

Hear the Dasakam <https://www.youtube.com/watch?v=W23YUGWbdpU>

Dasakam: 29-- Shlokam: 01

उद्गच्छतस्तव करादमृतं हरत्सु

दैत्येषु तानशरणाननुनीय देवान् ।

सद्यस्तिरोदधित देव भवत्प्रभावा-

दुद्यत्स्वयूथ्यकलहा दितिजा बभूवुः ॥१॥

udgachChatastava karaadamR^itaM haratsu

daityeShu taanasharaNaananuniiya devaan |

sadyastirOdadhitha deva bhavatprabhaavaat

udyatsvayuuthya kalahaa ditijaa babhuuvuH || 1

The asuras snatched the pot of nectar from your hand,
While you were rising from the ocean and becoming helpless,
You comforted the devas and suddenly disappeared,
And the asuras due to your illusion started fighting among themselves. 29.1

Dasakam: 29-- Shlokam: 02

श्यामां रुचाऽपि वयसाऽपि तनुं तदानीं
प्राप्तोऽसि तुङ्गकुचमण्डलभङ्गुरां त्वम् ।

पीयूषकुम्भकलहं परिमुच्य सर्वे
तृष्णाकुलाः प्रतिययुस्त्वदुरोजकुम्भे ॥२॥

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

Then you assumed the form of a pretty mature woman,
Who was dark , slightly bent due to your heavy , warring breasts,
Which made the asuras abandon the fight for the pot of nectar,
And made them come running towards you ,
Due to their extreme desire due to your pot like breasts. 29.2

Dasakam: 29-- Shlokam: 03

का त्वं मृगाक्षि विभजस्व सुधामिमामि-
त्यारूढरागविवशानभियाचतोऽमून् ।
विश्वस्यते मयि कथं कुलटाऽस्मि दैत्या
इत्यालपन्नपि सुविश्वसितानतानीः ॥३॥

kaa tvaM mR^igaakshi vibhajasva sudhaamimaam
ityaaruuDharaagavivashaanabhiyaachatO(a)muun |
vishvasyate mayi kathaM kulaTaa(a)smi daityaaH
ityaalapannapi suvishvasitaanataaniiH || 3

“Oh Girl with a deer like eyes , Who are you?,
Please distribute this nectar among all of us.”
Thus they requested you being lovelorn,
And you telling those asuras , “oh asuras,
How can you trust me? Am I not a harlot?,”
You made them trust you completely. 29.3

Dasakam: 29-- Shlokam: 04

मोदात् सुधाकलशमेषु ददत्सु सा त्वं
दुश्चेष्टितं मम सहध्वमिति ब्रुवाणा ।
पङ्क्तिप्रभेदविनिवेशितदेवदैत्या

लीलाविलासगतिभिः समदाः सुधां ताम् ॥४॥

mOdaat sudhaakalasha-meShu dadatsu saa tvaM

dushcheShTitaM mama sahadhvamiti bruvaaNaa |

pankti prabheda viniveshita deva daityaa

liilaavilaasa gatibhissamadaassudhaaM taam ||4

Those Asuras who trusted you completely,
Handed the pot of nectar to you, and you told them,
“If I am whimsical in what I do , please bear with me,”,
Made devas and asuras sit in different rows,
And with very seductive walk started serving the nectar. 29.4

Dasakam: 29-- Shlokam: 05

अस्मास्वियं प्रणयिणीत्यसुरेषु तेषु
जोषं स्थितेष्वथ समाप्य सुधां सुरेषु ।
त्वं भक्तलोकवशगो निजरूपमेत्य
स्वर्भानुमर्धपरिपीतसुधं व्यलावीः ॥५॥

asmaasviyaM praNayiniityasureShu teShu

jOShaM sthiteShvatha samaapya sudhaaM sureShu |

tvaM bhaktalOkavashagO nijaruupametya

svarbhaanumardhaparipiita sudhaM vyalaaviiH || 5

The asuras remained silent thinking
That you were in love with them,
And you who is under the control
Of your devotees served nectar only to devas,
And you after assuming your real form
Cut Rahu an asura who was half drunk with nectar. 29.5

Dasakam: 29-- Shlokam: 06

त्वत्तः सुधाहरणयोग्यफलं परेषु
दत्त्वा गते त्वयि सुरैः खलु ते व्यगृह्णन् ।

घोरेऽथ मूर्छति रणे बलिदैत्यमाया-
व्यामोहिते सुरगणे त्वमिहाविरासीः ॥६॥

tvattaH sudhaaharaNayOgyaphalaM pareShu
datvaa gate tvayi suraiH khalu te vyagR^ihNan |
ghOre(a)tha muurchChatI raNe balidaityamaayaavyaamOhite
suragaNe tvamihaaviraasiiH || 6

After punishing the asuras who snatched nectar from you,
You went away and the asuras started fighting with devas,
And the war became very terrible and intense,
And all devas became unconscious by the magic of Bali , an asura,
And you came before all of them once again. 29.6

Dasakam: 29-- Shlokam: 07
त्वं कालनेमिमथ मालिमुखाञ्जघन्थ
शक्रो जघान बलिजम्भवलान् सपाकान् ।
शुष्कार्द्रदुष्करवधे नमुचौ च लूने
फेनेन नारदगिरा न्यरुणो रणं त्वं ॥७॥

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

Then you killed Kala Nemi and Mali and others,
And Devendra killed Paka, Bali , Jambha and Vala ,
And Indra also killed Namuchi who cannot be killed,
By anything which is wet or dry using the foam of the sea,
And you stopped the war as per request of sage Narada. 29.7

Dasakam: 29-- Shlokam: 08

योषावपुर्दनुजमोहनमाहितं ते
श्रुत्वा विलोकनकुतूहलवान् महेशः ।
भूतैस्समं गिरिजया च गतः पदं ते

स्तुत्वाऽब्रवीदभिमतं त्वमथो तिरोधाः ॥८॥

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

Having heard of your female form which bewitched all asuras,
Lord Shiva wanted to see that form because of great curiosity,
And came to your abode along with Parvathi and the Bhootha Ganas,
And he praised you and told you about his desire but you vanished. 29.8

Dasakam: 29-- Shlokam: 09

आरामसीमनि च कन्दुकघातलीला-
लोलायमाननयनां कमनीं मनोज्ञाम् ।
त्वामेष वीक्ष्य विगलद्वसनां मनोभू-
वेगादनङ्गरिपुरङ्गं समालिलिङ्गं ॥९॥

aaraamasiimani cha kandukaghaataliilaa
lOlaayamaana nayanaaM kamaniM manOj~naam |
tvaameSha viikshya vigaladvasanaaM manObhuuve
gaadanangaripuranga samaalilinga || 9

Then seeing you who was having flitting eyes was very attractive and bewitching,
Playing ball in the garden with your garments slipping down ,
Lord Shiva who was the enemy of Manmatha, the God of love,
Became extremely infatuated and passionately embraced you. 29.9

Dasakam: 29-- Shlokam: 10

भूयोऽपि विद्रुतवतीमुपधाव्य देवो
वीर्यप्रमोक्षविकसत्परमार्थबोधः ।
त्वन्मानितस्तव महत्त्वमुवाच देव्यै

तत्तादृशस्त्वमव वातनिकेतनाथ ॥१०॥

bhuuyO(a)pi vidrutavatiimupadhaavya devO

viirya pramOksha vikasatparamaarthabOdhaH |

tvanmaanitastava mahatvamuvaacha devyai

tattaadR^ishastvamava vaataniketanaatha ||10

When you slipped away from his embrace and ran away,
Lord Shiva pursued you and due to discharge of his virile fluid,
Suddenly came to his senses and being respected by you,
Explained your greatness to Goddess Parvathi and others,
And Oh Lord of Guruvayur who has none to compare, protect me. 29.10

Dasakam 30 The incarnation of Vamana

(When Mahabali became very powerful, Lord Vishnu took the incarnation of Vamana and begged for three feet of land. He then assumed the form of Trivikrama and measured the entire world in two steps. Mahabali requested him to keep his third step on his head. Lord Vishnu then made this great asura king to stay in Patala.)

Hear the Dasakam <https://www.youtube.com/watch?v=3Wuo1G8Yhws>

Dasakam: 030 -- Shlokam: 01

शक्रेण संयति हतोऽपि बलिर्महात्मा
शुक्रेण जीविततनुः क्रतुवर्धितोष्मा ।
विक्रान्तिमान् भयनिलीनसुरां त्रिलोकीं
चक्रे वशे स तव चक्रमुखादभीतः ॥१॥

shakreNa sanyati hatO(a)pi balirmahaatmaa

shukreNa jiivitatanuH kratuwardhitOShmaa |

vikraantimaan bhayaniliina suraaM trilOkiiM

chakre vashe sa tava chakramukhaadabhiitaH || 1

Bali who was killed by Indra , in the battle after churning for nectar,
Was brought back to life by Sage Shukra and with that body,
Did several fire sacrifices and thereby became very powerful,
And became not even afraid of the holy wheel of yours,
Conquered all the three worlds , from which the devas had run away. 30.1

Dasakam: 030 -- Shlokam: 02

पुत्रार्तिदर्शनवशाददितिर्विषण्णा
तं काश्यपं निजपतिं शरणं प्रपन्ना ।

त्वत्पूजनं तदुदितं हि पयोव्रताख्यं
सा द्वादशाहमचरत्त्वयि भक्तिपूर्णा ॥२॥

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

Adithi , the mother of devas unable to see the suffering of her sons,
Went and requested her husband , sage Kasyapa to do some thing,
And according to his advice worshipped you adopting Payovrutha*,
And with great devotion worshipped you for twelve days. 30.2
*A famous penance to get children

Dasakam: 030 -- Shlokam: 03

तस्यावधौ त्वयि निलीनमतेरमुष्याः
श्यामश्चतुर्भुजवपुः स्वयमाविरासीः ।
नम्रां च तामिह भवत्तनयो भवेयं
गोप्यं मदीक्षणमिति प्रलपन्नयासीः ॥३॥

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

When the worship was completed , you appeared before her,
Who was completely immersed herself in your devotion,
In the form with dark blue colour and with four hands,
And you told her , who fell down at your feet in salutation,
“I am going to be born as your son, but keep my appearance as a secret”,
And then you vanished from there. 30.3

Dasakam: 030 -- Shlokam: 04

त्वं काश्यपे तपसि सन्निदधत्तदानीं
प्राप्तोऽसि गर्भमदितेः प्रणुतो विधात्रा ।
प्रासूत च प्रकटवैष्णवदिव्यरूपं
सा द्वादशीश्रवणपुण्यदिने भवन्तं ॥४॥

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

Later you entered the seed of sage Kashyapa who was doing penance,
And thus entered the womb of Adithi, making Brahma praise you,
And Adithi gave birth to a divine child , who had a Vaishnavite signs,
On the auspicious Sravana Dwadasi day. 30.4

Dasakam: 030 -- Shlokam: 05

पुण्याश्रमं तमभिवर्षति पुष्पवर्षे-
हर्षाकुले सुरगणे कृततूर्यघोषे ।
बध्वाऽञ्जलिं जय जयेति नुतः पितृभ्यां
त्वं तत्क्षणे पटुतमं वटुरूपमाधाः ॥५॥

puNyaashramaM tamabhivarShati puShpavarShairharShaakule
surakule kR^itatuuryaghOShe |
badhvaa(a)~njaliM jaya jayeti nutaH pitR^ibhyaaM
tvaM tatksaNe paTutamaM vaTuruupamaadhaaH || 5

The joyous devas played very many auspicious drums,
And rained flowers on the holy blessed hermitage,
Saluted you and heralded your victory,
And you were also prayed by your own parents,
And you instantly adopted the form of a young Brahmachari*. 30.5
*The one who studies Vedas after sacred thread ceremony.

Dasakam: 030 -- Shlokam: 06

तावत्प्रजापतिमुखैरुपनीय मौञ्जी-
दण्डाजिनाक्षवलादिभिरर्च्यमानः ।
देदीप्यमानवपुरीश कृताग्निकार्य-
स्त्वं प्रास्थिथा बलिगृहं प्रकृताश्वमेधम् ॥६॥

taavatprajaapatimukhairupaniya mau~njiidaN
DaajinaakshavalayaadibhirarchyamaanaH|
dediipyamaanavapuriisha kR^itaagnikaaryastvaM
praasthithaa baligR^ihaM prakR^itaashvamedham || 6

Hey God , then you were given sacred thread by sage Kasyapa,
And were given mounji grass, stick of palasa, deer skin, chain of beads etc,
And adorned by these and shining with divine light,
You performed the worship to fire and started to the place,
Where Mahabali was doing the Aswamedha sacrifice. 30.6

Dasakam: 030 -- Shlokam: 07

गात्रेण भाविमहिमोचितगौरवं प्रा-
ग्व्यावृण्वतेव धरणीं चलयन्नायासीः ।
छत्रं परोष्मतिरणार्थमिवादधानो
दण्डं च दानवजनेष्विव सन्निधातुम् ॥७॥

gaatreNa bhaavimahimOchitagauravaM praagvyaaavR^
iNvateva dharaNiiM chalayannayaasiiH |
ChatraM parOShmatiraNaarthamivaadadhaanO
daNDaM cha daanavajaneShviva sannidhaatum || 7

With a form foretelling the great events that are unfolding ,
With a walk creating tremors on the earth ,
With an umbrella , possibly to prevent the heat of enemies,
And with a stick possibly to punish the asuras , you proceeded. 30.7
Dasakam: 030 -- Shlokam: 08तां नर्मदोत्तरतटे हयमेधशाला-
मासेदुषि त्वयि रुचा तव रुद्धनेत्रैः ।
भास्वान् किमेष दहनो नु सनत्कुमारो
योगी नु कोऽयमिति शुक्रमुखैश्शशङ्के ॥८॥

taaM narmadOttarataTe hayamedhashaalaamaaseduShi

tvayi ruchaa tava ruddhanetraiH |

bhaasvaan kimeSha dahanO nu sanatkumaarO

yOgii nu kO(a)yamiti shukramukhaiH shashanke || 8

When you approached the place of the horse sacrifice ,
Situating in the northern bank of Narmada,
Blinded by the power light of yours , Shukra and others,
Wondered whether you are Sun or fire or sage Sanathkumara. 30.8

Dasakam: 030 -- Shlokam: 09

आनीतमाशु भृगुभिर्महसाऽभिभूतै-
स्त्वां रम्यरूपमसुरः पुलकावृताङ्गः ।
भक्त्या समेत्य सुकृती परिणिज्य पादौ
तत्तोयमन्वधृत मूर्धनि तीर्थतीर्थम् ॥९॥

aaniitamaashu bhR^igubhirmahasaabhibhuutai

stvaaM ramyarupamasuraH pulakaavR^itaangaH |

bhaktyaa sametya sukR^itii pariNijya paadau

tattOyamanvadhR^ita muurdhani tiirthatiirtham || 9

Becoming slaves to your dazzling light, Sage Shukra,
And others received you who were extremely handsome,
And that blessed Asura with hairs standing erect all over his body,
And with great devotion washed your divine feet ,
And sprinkled that water capable of cleaning ,
All waters in the earth, on his head. 30.9

Dasakam: 030 -- Shlokam: 10

प्रह्लादवंशजतया क्रतुभिर्द्विजेषु
विश्वासतो नु तदिदं दितिजोऽपि लेभे ।
यत्ते पदाम्बु गिरिशस्य शिरोभिलास्यं
स त्वं विभो गुरुपुरालय पालयेथाः ॥१०॥

prahlaadavamshajatayaa kratubhirdvijeShu

vishvaasatO nu tadidaM ditijO(a)pi lebhe |

yatte padaambu girishasya shirO(a)bhilaalyaM

sa tvaM vibhO gurupuraalaya paalayethaaH ||10

Though an asura , Mahabali was able to sprinkle that water on his head,
Which water is being sprinkled by Lord Shiva himself on his head,
Possibly because he was born in the clan of Prahlada,
Or possibly because he had carried out very many fire sacrifices,
Or possibly because he had great faith in Brahmin s,
And Oh Lord of Guruvayur , please be kind enough to protect me. 30.10

Dasakam 31 Humbling the pride of Maha Bali

(this is the continuation of Dasakam 30)

Hear this Daskam <https://www.youtube.com/watch?v=-CcmjsbW53w>

Dasakam: 031 -- Shlokam: 01

प्रीत्या दैत्यस्तव तनुमहःप्रेक्षणात् सर्वथाऽपि
त्वामाराध्यन्नजित रचयन्नञ्जलिं सञ्जगाद ।
मत्तः किं ते समभिलषितं विप्रसूनो वद त्वं
वित्तं भक्तं भवनमवनीं वाऽपि सर्वं प्रदास्ये ॥१॥

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 Lord who cannot be defeated by any one ,
Seeing the splendorous light of your body,
That asura became happy and with an idea,
Of satisfying you and making you happy,
With folded arms told you,
“What do you desire from me?, Oh son of a Brahmin,
If you ask me for money or food or house or land,
I can assure you that I will satisfy your request.” 31.1

Dasakam: 031 -- Shlokam: 02

तामीक्षणां बलिगिरमुपाकर्ण्य कारुण्यपूर्णोऽ-
प्यस्योत्सेकं शमयितुमना दैत्यवंशं प्रशंसन् ।
भूमिं पादत्रयपरिमितां प्रार्थयामासिध त्वं
सर्वं देहीति तु निगदिते कस्य हास्यं न वा स्यात् ॥२॥

taamakshiiNaaM baligiramupaakarNya kaaruNyapuurNO-
(a)pyasyOtsekaM shamayitumanaa daityavamshaM prashamsan |

bhuumiM paadatrayaparimitaaM praarthayaamaasitha tvaM

sarvaM dehiiti tu nigadite kasya haasyaM na vaa syaat || 2

When you heard the words of Maha Bali ,
Indicating his great power and riches,
Though you were full of mercy,
With an aim to destroy his pride ,
You first praised the asura clan,
And requested for three feet of land ,
For if you ask for all the land ,
Would you not become a laughing stock? 31.2

Dasakam: 031 -- Shlokam: 03

विश्वेशं मां त्रिपदमिह किं याचसे बालिशस्त्वं
सर्वं भूमिं वृणु किममुनेत्यालपत्त्वां स दृष्यन् ।
यस्माद्वर्पात् त्रिपदपरिपूर्त्यक्षमः क्षेपवादान्
बन्धं चासावगमदतदर्होऽपि गाढोपशान्त्यै ॥३॥

vishveshaM maaM tripadamiha kiM yaachase baalishastvaM
sarvaaM bhuumiM vR^iNu kimamunetyaalapattvaaM sa dR^ipyam |
yasmaaddarpaat tripadaparipuuryakshamaH kshepavaadaan
bandhaM chaasaavagamadatadarhO(a)pi gaaDhOpashaantyai || 3

Mahabali swollen with great pride asked you,
“Why are you asking for only three feet of land,
From me who the lord of the entire universe?
You are childish because you can demand the entire world,
What is the use of this small land that you are asking”
It was this pride which later made Maha Bali ,
Not even able to give the three feet that was asked for,
And for getting rid of his pride , Maha Bali,
Had to suffer chastising words as well as imprisonment,
Even though he did not really merit them? 31.3

पादत्रय्या यदि न मुदितो विष्टपैर्नापि तुष्ये-
दित्युक्तेऽस्मिन् वरद भवते दातुकामेऽथ तोयम् ।
दैत्याचार्यस्तव खलु परीक्षार्थिनः प्रेरणात्तं
मा मा देयं हरिरयमिति व्यक्तमेवाबभाषे ॥४॥

paadatrayyaa yadi na muditO viShTapairnaapi tuShyedityukte(
a)smin varada bhavate daatukaame(a)tha tOyam |
daityaachaaryastava khalu pariikshaarthinaH preraNaattaM
maa maa deyaM harirayamiti vyaktamevaababhaaShe|| 4

When you told him that a person who will not be satisfied,
By three feet of land , will not be satisfied even if he gets the entire universe,
Mahabali got ready to give you the three feet and took water in his hands,
And then Oh Lord who blesses, with an intention of testing him,
You induced sage Shukra openly say “Do not give, Do not give ,
For this is Lord Hari , who takes away everything.” 31.4

Dasakam: 031 -- Shlokam: 05

याचत्येवं यदि स भगवान् पूर्णकामोऽस्मि सोऽहं
दास्याम्येव स्थिरमिति वदन् काव्यशप्तोऽपि दैत्यः ।
विन्ध्यावल्या निजदयितया दत्तपाद्याय तुभ्यं
चित्रं चित्रं सकलमपि स प्रार्पयत्तोयपूर्वम् ॥५॥

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

Then the emperor of Asuras strongly told,
“If it is indeed Lord Vishnu himself who is begging me,
I have reached complete fulfillment of all my desires,
And I would definitely give it to him , with happiness.”,
And then though sage Shukra cursed him,
With the water given by his wife Vindhyavali,
He gave everything to you along with water, What a great surprise. 31.5

Dasakam: 031 -- Shlokam: 06

निस्सन्देहं दितिकुलपतौ त्वय्यशेषार्पणं तद्-
व्यातन्वाने मुमुचुः-ऋषयः सामराः पुष्पवर्षम् ।
दिव्यं रूपं तव च तदिदं पश्यतां विश्वभाजा-
मुच्चैरुच्चैरवृधदवधीकृत्य विश्वाण्डभाण्डम् ॥६॥

nissandehaM ditikulapatau tvayyasheShaarpaNaM tat

vyataanvaane mumuchurR^IshayaH saamaraaH puShpavarSham |
divyaM ruupaM tava cha tadidaM pashyataaM vishvabhaajaamuchchairuchchairavR^
idhadavadhiikR^itya vishvaaNDabhaaNDam || 6

When The king of asuras without any apprehension,
Gave all that he owns to you, devas and sages caused a flower rain,
And in the sight of everybody , your divine form ,
Went on growing up to the cosmos and grew beyond. 31.6

Dasakam: 031 -- Shlokam: 07

त्वत्पादाग्रं निजपदगतं पुण्डरीकोद्भवोऽसौ
कुण्डीतोयैरसिचदपुनाद्यज्जलं विश्वलोकान् ।
हर्षोत्कर्षात् सुबहु ननृते खेचरैरुत्सवेऽस्मिन्
भेरीं निघ्नन् भुवनमचरज्जाम्बवान् भक्तिशाली ॥७॥

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

That Brhama washed the top of your feet that reached his world,
With the water kept in his sacred bowl, and that water,
Was the one that purified all the world* and due to their joy,
Devas and Gandharwas danced and the drum was played,
By your great devotee Jambhavan, who went round the world. 31.7
*Became river Ganges

Dasakam: 031 -- Shlokam: 08

तावदैत्यास्त्वनुमतिमृते भर्तुरारब्धयुद्धा
देवोपेतैर्भवदनुचरैस्सङ्गता भङ्गमापन् ।
कालात्माऽयं वसति पुरतो यद्वशात् प्राग्जिताः स्मः
किं वो युद्धैरिति बलिगिरा तेऽथ पातालमापुः ॥८॥

taavaddaityaastvanumatimR^ite bharturaarabdhayuddhaaH

devOpetairbhavadanucharaissangataa bhangamaapan |

kaalaatmaa(a)yaM vasati puratO yadvashaat praagjitaH smaH

kiM vO yuddhairiti baligiraa te(a)tha paataalamaapuH || 8

Oh God then the asuras started a war without the consent of Bali,
And they were defeated easily by your attendants who came there suddenly,
And then you told the asuras that you are the embodiment of time,
And yy whose blessing only they had earlier won in wars,
And also told them that their war was absolutely useless,
And obeying you they all left for Patala. 31.8

Dasakam: 031 -- Shloka: 09पाशैर्बद्धं पतगपतिना दैत्यमुच्चैरवादी-
स्तार्त्तीयिकं दिश मम पदं किं न विश्वेश्वरोऽसि ।
पादं मूर्ध्नि प्रणय भगवन्नित्यकम्पं वदन्तं
प्रह्लादस्तं स्वयमुपगतो मानयन्नस्तवीत्त्वाम् ॥९॥

paashairbaddhaM patagapatinaa daityamuchchairavaadii

staarttiyiikaM disha mama padaM kiM na vishveshvarO(a)si |

paadaM muurdhni praNaya bhagavannityakampaM vadantaM

prahlaadastaM svayamupagatO maanayannastaviittvaam || 9

Facing Maha Bali who was tied by the ropes of Varuna,
Brought there by the lord of all birds, you told,
“Since you are the Lord of the world give me the third step,”
And when without hesitation or fear Maha Bali told you,
“Oh God , keep your holy feet on my head,”
Lord Pahlada himself came himself and prayed you. 31.9

Dasakam: 031 -- Shloka: 10

दर्पोच्छित्यै विहितमखिलं दैत्य सिद्धोऽसि पुण्यै-
लोकस्तेऽस्तु त्रिदिवविजयी वासवत्वं च पश्चात् ।
मत्सायुज्यं भज च पुनरित्यन्वगृह्णा बलिं तं
विप्रैस्सन्तानितमखवरः पाहि वातालयेश ॥१०॥

darpoChChittyai vihitamakhilaM daitya siddhO(a)si puNyairlOkaste(

a)stu tridivavijayii vaasavatvaM cha pashchaat |

matsaayujyaM bhaja cha punarityanvagR^ihNaabaliM taM

vipraissantaanitamakhavaraH paahi vaataalayesha ||10

You blessed Maha Bali, by saying “All that I have done was aimed,

At destroying your pride Oh Lord of Asuras,
And due to your good deeds , you have achieved everything,
And let you get a world which is much greater than heaven,
And later let you come and merge with myself,"
And Oh Lord of Guruvayur , you who got completed,
The Yaga done by Maha Bali through Shukra and others protect me. 31.10

Dasakam 32 Incarnation of Fish
(Lord Vishnu took the incarnation of fish to save the Vedas from an Asura called Hayagreeva))

Narayaneeyam Dasakam: 32 -- The Fish Incarnation

Hear the Dasakam 32 <https://www.youtube.com/watch?v=Wq6fDOWdPkY>

पुरा हयग्रीवमहासुरेण षष्ठान्तरान्तोद्यदकाण्डकल्पे ।
निद्रोन्मुखब्रह्ममुखात् हृतेषु वेदेष्वधित्सः किल मत्स्यरूपम् ॥१॥

puraa hayagriiva mahaasureNa ShaShThaantaraantOdyadakaaNDakalpe |
nidrOnmukha brahma mukhaaddhR^iteShu vedeShvadhitsaH kila matsyaruupam || 1

Long , long ago in the deluge that happened after ,
The rule of the sixth Manu , Vedas were stolen,
From the mouth of Brahma who was going to sleep,
By Hayagreeva who was a very great Asura,
And at that time, did you not take the form of a fish? 32.1

Dasakam32 Shlokam: 02

सत्यव्रतस्य द्रमिलाधिभर्तुर्नदीजले तर्पयतस्तदानीम् ।
कराञ्जलौ सञ्ज्वलिताकृतिस्त्वमदृश्यथाः कश्चन बालमीनः ॥२॥

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

In the hands of Satyavrutha, the Dramila* king,
Who was doing his evening ablutions,

You appeared as as mall radiant baby fish. 32.2

*Progenitors of Tamils

Dasakam32 Shlokam: 03

क्षिप्तं जले त्वां चकितं विलोक्य निन्येऽम्बुपात्रेण मुनिः स्वगेहम् ।
स्वल्पैरहोभिः कलशीं च कूपं वापीं सरश्चानशिषे विभो त्वम् ॥३॥

kshiptaM jale tvaaM chakitaM vilOkya ninye(a)mbu paatreNa muniH svageham |

svalpairahObhiH kalashiiM cha kuupaM vaapiiM sarashchaanashiShe vibhO

tvam || 3

W hen the king who was a sage who was doing penance,
Left you in the water and saw you getting scared,
He put you in his pitcher and took you to his hermitage,
But Oh Lord within a few days you filled completely that pot,
Later a pond and still later a lake. 32.3

Dasakam32 Shlokam: 04

योगप्रभावाद्भवदाज्ञयैव नीतस्ततस्त्वं मुनिना पयोधिम् ।
पृष्टोऽमुना कल्पदिदृक्षुमेनं सप्ताहमास्वेति वदन्नयासीः ॥४॥

yOgaprabhaavaadbhavadaaj~nayaiva niitastatastvaM muninaa payOdhim |

pR^iShTO(a)munaa kalpadidR^ikshumenaM saptaahamaasveti vadannayaasiiH || 4

Later according to your orders themselves,
Sage Sathyavrutha using his yogic powers,
Took and left you in the great ocean and to the sage ,
Who wished to see the deluge, you told,
“Please wait for another seven days.” and then vanished. 32.4

Dasakam32 Shlokam: 05

प्राप्ते त्वदुक्तेऽहनि वारिधारापरिप्लुते भूमितले मुनीन्द्रः ।
सप्तर्षिभिः सार्धमपारवारिण्युद्घूर्णमानः शरणं ययौ त्वाम् ॥५॥

praapte tvadukte(a)hani vaaridhaaraa pariplute bhuumitale muniindraH |

saptarShibhiH saardhamapaaravaari NyudghuurNamaanaH sharaNaM yayautvaam ||

When the time told by you came ,
The entire earth went under the water,
And Sathyavrutha along with the Saptha Rishis,
Was turned and tossed in the waters and surrendered to you. 32.5

Dasakam32 Shlokam: 06

धरां त्वदादेशकरीमवाप्तां नौरूपिणीमारुरुहुस्तदा ते
तत्कम्पकम्पेषु च तेषु भूयस्त्वमम्बुधेराविरभूर्महीयान् ॥६॥

dharaantvadaadeshakariimavaaptaaM nauruupiNiimaaruruhustadaa te |
tatkampakampreShu cha teShu bhuuya stvamambudheraavirabhuurmahiiyaan || 6

Then they all, according to your orders boarded,
In a boat which was the shape that the earth had assumed,
And were greatly frightened by the vehicle on water,
And you appeared before them as very big fish in the ocean. 32.6

Dasakam32 Shlokam: 07

झषाकृतिं योजनलक्षदीर्घा दधानमुच्चैस्तरतेजसं त्वाम् ।
निरीक्ष्य तुष्टा मुनयस्त्वदुक्त्या त्वत्तुङ्गशृङ्गे तरणिं बबन्धुः ॥७॥

jhaShaakR^itiM yOjanalakshadiirghaaM dadhaanamuchchaistara tejasaM tvaam |
niriikshya tuShTaa munayastvaduktyaa tvattungashR^inge taraNiM
babandhuH || 7

Seeing your fish form of the size of hundred thousand yojanas,
Which was glittering with radiance , they all became happy,
And according to your orders tied their boat on your horn. 32.7

Dasakam32 Shlokam: 08

आकृष्टनौको मुनिमण्डलाय प्रदर्शयन् विश्वजगद्विभागान् ।
संस्तूयमानो नृवरेण तेन ज्ञानं परं चोपदिशन्नचारीः ॥८॥

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

You with your fish form towed the earth which was a boat,
And showed Sathyavrutha and other sages,
All the parts of the world, and was praised by Sathyavrutha,
And taught all of them the supreme knowledge of self. 32.8

Dasakam:32 Shlokam: 09

कल्पावधौ सप्तमुनीन् पुरोवत् प्रस्थाप्य सत्यव्रतभूमिपं तम् ।
वैवस्वताख्यं मनुमादधानः क्रोधाद् हयग्रीवमभिद्रुतोऽभूः ॥९॥

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

At the end of the deluge , you established the seven sages
In their respective places and made king Sathyavrutha,
As the Vaivaswatha Manu and due to the anger,
Of his having stolen the Vedas , you rushed towards Hayagreeva. 32.9

Dasakam:32 Shlokam:10

स्वतुङ्गशृङ्गक्षतवक्षसं तं निपात्य दैत्यं निगमान् गृहीत्वा ।
विरिञ्चये प्रीतहृदे ददानः प्रभञ्जनागारपते प्रपायाः ॥१०॥

svatungashR^ingakshata vakshasaM taM nipaaty daityaM nigamaan
gR^ihiitvaa |
viri~nchaye priitahR^ide dadaanaH prabha~njanaagaarapate prapaayaaH ||

With your lofty horn , you tore apart the chest of Hayagreeva,
Retrieved the Vedas and gave them back to the pleased Brahma,
And Oh Lord of Guruvayur , please protect and save me. 32.10

Narayaneeyam Dasakam: 33 -- Story of Ambareesha

Narayaneeyam Dasakam: 33 --

Hear the Dasakam 33 <https://www.youtube.com/watch?v=sgvT5rb-LjE>

Dasakam 33 The story of Ambareesha

(Ambareesha was a great devotee of Lord Vishnu who was always protected by Vishnu Chakra. When sage Durvasa got short tempered and tried to harm him, that Vishnu Chakra chased sage Durvasa and left him only at the request of Ambareesha.)

Dasakam:33-Shlokam: 01

वैवस्वताख्यमनुपुत्रनभागजात-
नाभागनामकनरेन्द्रसुतोऽम्बरीषः ।
सप्तार्णवावृतमहीदयितोऽपि रेमे
त्वत्सङ्गिषु त्वयि च मग्नमनास्सदैव ॥१॥

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

Though Ambareesha who was the son of Narapathi ,
Who was the son of Nabhaga,
And who himself was the son of Vaivaswatha Manu
Was the king of earth surrounded by the seven oceans,
He was at all times devoted to you and spent his time drowned in you. 33.1

Dasakam:33-Shlokam: 02

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

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

Pleased by the devotion of him ,who was doing all actions only to please you,
Oh Lord without any loss of time , you wanted to bless him,
And without his demanding , you gave him the Sudarshana Wheel,
Which had one thousand sharp edges, for his protection. 33.2

Dasakam: 033 -- Shlokam: 03

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

sa dvaadashiivratamathO bhavadarchanaarthaM
varShaM dadhau madhuvane yamunOpakaNThe |
patnyaa samaM sumanasaa mahatiiM vitanvan
puujaaM dvijeShu visR^ijan pashuShaShTikOTim || 3

During that time that Ambareesha along with his virtuous wife,
Lived In Madhuvana on the banks of Yamuna with an only aim of worshipping you,
And observed the Dwadasi penance for the entire year along with worship,
And gave away ten million cows as gift to Brahmins. 33.3

Dasakam: 033 -- Shlokam: 04
तत्राथ पारणदिने भवदर्शनान्ते
दुर्वाससाऽस्य मुनिना भवनं प्रपेदे ।
भोक्तुं वृतश्च नृपेण परार्तिशीलो
मन्दं जगाम यमुनां नियमान्विधास्यन् ॥४

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

On a Dwadasi day during the breaking of fast , after doing worship of Vishnu,
Sage Durwasa paid a visit to him in his house at Madhuvana,
And the king invited him for food and that sage,
Who had a natural inclination to cause problems ,
Walked slowly to Yamuna to complete his noon ablutions. 33.4

Dasakam: 033 -- Shlokam: 05

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

raaj~naa(a)tha paaraNamuhuurta samaapti khedaadvaaraiva
paaraNamakaari bhavatpareNa |
praaptO munistadatha divya dR^ishaa vijaanan
kshipyan krudhOddhR^itajaTO vitataana kR^ityaam || 5

The king due to the anxiety of proper time for breaking fast getting over,
With all his attention concentrated on you , broke fast with only water,
And the sage who returned by that time , coming to know that he has broken his fast,
Berated the king and tearing a piece of his own hair created ,
A wicked being called Krithya to destroy the king. 33.5

Dasakam: 033 -- Shlokam: 06

कृत्यां च तामसिधरां भुवनं दहन्ती-
मग्रेऽभिवीक्ष्य नृपतिर्न पदाच्चकम्पे ।

त्वद्भक्तबाधमभिवीक्ष्य सुदर्शनं ते
कृत्यानलं शलभयन् मुनिमन्वधावीत् ॥६॥

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

Even when Kruthya armed with a sword marched towards him,
As if it intended to completely burn the world,
The king did not budge from his position ,
And your Sudharshana wheel , seeing that your devotee is in danger,
Made kruthya look like a fly which has fallen in to fire,
And started chasing the sage and went after him. 33.6

Dasakam: 033 -- Shlokam: 07

धावन्नशेषभुवनेषु भिया स पश्यन्
विश्वत्र चक्रमपि ते गतवान् विरिञ्चम् ।
कः कालचक्रमतिलङ्घयतीत्यपास्तः
शर्वं ययौ स च भवन्तमवन्दतैव ॥७॥

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

Scared that great sage ran around in all the worlds,
And wherever he went the wheel chased him,
And when he went and sought the protection of Brahma,
He forsook him saying , “who can prevent the wheel of time?”,
The sage went and sought the protection of Lord Shiva,
And he did nothing but he saluted you and kept quiet. 33.7

Dasakam: 033 -- Shlokam: 08

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

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

Then you , who are everywhere, told the sage who came and saluted you ,
“Sage , I am the slave of my devotees and you well know that,
Knowledge and penance are respected only if it is mixed with humility,
And so go and pray at the feet of king Ambareesha only. 33.8

Dasakam: 033 -- Shlokam: 09

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

taavatsametya muninaa sa gR^ihitapaadO
raajaa(a)pasR^itya bhavadastramasaavanauShiit |
chakre gate muniradaadakhilaashiShO(a)smi
tvadbhaktimaagasi kR^ite(a)pi kR^ipaaM cha shamsan || 9

Then itself the great sage went to place of Ambareesha,
And when he caught the king's feet , the king praised,
your great weapon and then the holy wheel went away,
And that sage praised the king's great devotion to you ,
And his mercy even to those who do harm to him,
And wished him all sort of good things. 33.9

Dasakam: 033 -- Shlokam:1 0

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

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

The king who waited for the coming of the sage for one full year,
Did not take any food or drink during that time ,
And he fed the great sage well and bid farewell to him who was pleased,
And then took food and he became more devoted to you,
And attained salvation , and Oh Lord of Guruvayur , please protect me. 33.10

Dasakam 34 Story of Rama till the meeting with Hanuman

Narayaneeyam Dasakam: 34 --

Hear the Dasakam 34 <https://www.youtube.com/watch?v=VWCSNKNiGCQ>

Dasakam 34 Story of Rama till the meeting with Hanuman

(This Dasakam relates the story of Rama, till he meet Lord Hanuman)

Dasakam: 034 -- Shlokam: 01

गीर्वाणैरर्थमानो दशमुखनिधनं कोसलेष्वृश्यशृङ्गे
पुत्रीयामिष्टिमिष्ट्वा ददुषि दशरथक्ष्माभृते पायसाग्र्यम् ।
तद्भुक्त्या तत्पुरन्ध्रीष्वपि तिसृषु समं जातगर्भासु जातो
रामस्त्वं लक्ष्मणेन स्वयमथ भरतेनापि शत्रुघ्ननाम्ना ॥१॥

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

Sage Rishyasringa performed a fire sacrifice in Kosala,
Called Puthra kameshti, and gave the potent payasam,
Arising out of the sacrificial fire to king Dasratha,
And eating that payasam his three queens became pregnant,
And later you were born as Rama along with ,
Bharatha, Lakshmana and Shatrugna to these queens,
Fulfilling the word given to devas to kill Ravana. 34.1

Dasakam: 034 -- Shlokam: 02

कोदण्डी कौशिकस्य क्रतुवरमवितुं लक्ष्मणेनानुयातो
यातोऽभूस्तातवाचा मुनिकथितमनुद्वन्द्वशान्ताध्वखेदः ।
नृणां त्राणाय बाणैर्मुनिवचनबलात्ताटकां पाटयित्वा
लब्ध्वास्मादस्तजालं मुनिवनमगमो देव सिद्धाश्रमाख्यम् ॥२॥

kOdaNDii kaushikasya kratuvaramavituM lakshmaNenaanuyaatO
yaatO(a)bhuustaataavaachaa munikathita manudvandvashaantaadhva khedaH |
nR^iNaam traaNaaYa baaNairmuni vachanabalaat taaTakaam paaTayitvaa
labdhvaa(a)smaadastra jaalaM munivanamagamO deva siddhaashramaakhyam || 2

Oh God , with the permission of your father , you along with Lakshmana,
Armed with a bow went along with sage Viswamithra to protect his fire sacrifice,
And due to the two chants taught by the sage you did not have any travel problems,
And as per the words of the sage you killed Thadaga for the good of mankind,
And you reached his hermitage along with several divine arrows given by the saint. 34.2

Dasakam: 034 -- Shlokam: 03

मारीचं द्रावयित्वा मखशिरसि शरैरन्यरक्षांसि निघ्नन्
कल्यां कुर्वन्नहल्यां पथि पदारजसा प्राप्य वैदेहगेहम् ।
भिन्दानश्चान्द्रचूडं धनुरवनिसुतामिन्दिरामेव लब्ध्वा
राज्यं प्रातिष्ठथास्त्वं त्रिभिरपि च समं भ्रातृवरैस्सदारैः ॥३॥

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

In the beginning of the fire sacrifice you drove away Mareecha with your arrows,
And later killed other asuras and on the way you liberated Ahalya from her curse,
And reaching the city of Mithila , you broke the bow of Lord Shiva,
And married Sita who was really Goddess Lakshmi but was the daughter of earth,
And returned back to your country after marriage along with your brothers and their wives. 34.3

Dasakam: 034 -- Shlokam: 04

आरुन्धाने रुषान्धे भृगुकुल तिलके संक्रमय्य स्वतेजो
याते यातोऽस्ययोध्यां सुखमिह निवसन् कान्तया कान्तमूर्ते ।
शत्रुघ्नैकदाथो गतवति भरते मातुलस्याधिवासं
तातारब्धोऽभिषेकस्तव किल विहतः केकयाधीशपुत्र्या ॥४॥

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

After the very angry Parsurama stopped you on the way and gave you his own luster,
You reached Ayodhya , Oh pretty Lord and lived in your palace with Sita happily,
And when Bharatha with Shathrugna had gone to his uncle's house for a stay,
When your father wanted to celebrate your coronation,
It so happened that it was prevented by the daughter of king of Kekaya. 34.4

Dasakam: 034 -- Shlokam: 05

तातोक्त्या यातुकामो वनमनुजवधूसंयुतश्चापधारः
पौरानारुध्य मार्गे गुहनिलयगतस्त्वं जटाचीरधारी ।
नावा सन्तीर्य गङ्गामधिपदवि पुनस्तं भरद्वाजमारा-
त्रत्वा तद्वाक्यहेतोरतिसुखमवसश्चित्रकूटे गिरीन्द्रे ॥५॥

taatOktyaa yaatukaamO vanamanuja vadhuusanyutashchaapadhaaraH
pauraanaarudhya maarge guhanilayagatastvam jaTaachiiradhaarai |
naavaa santiirya gangaamadhi padavi punastam bharadvaaajamaaraannatvaa
tadvaakyahetOratisukhamavasashchitrakuuTe giriindre || 5

You along with Sita and Lakshmana went to the forest ,
So that the word of your father is honoured and obeyed,
And you stopped the citizens of Ayodhya who followed you,
And reached the place of Guha and wearing matted locks and tree hide,
You crossed the river Ganges and on the way saluted sage Bharadwaja,
And according to his advice you lived happily on the great Chithrakoota mountains. 34.5

Dasakam: 034 -- Shlokam: 06

श्रुत्वा पुत्रार्तिखिन्नं खलु भरतमुखात् स्वर्गयातं स्वतातं
तप्तो दत्त्वाऽम्बु तस्मै निदधित भरते पादुकां मेदिनीं च
अत्रिं नत्वाऽथ गत्वा वनमतिविपुलं दण्डकं चण्डकायं
हत्वा दैत्यं विराधं सुगतिमकलयश्चारु भोः शारभङ्गीम् ॥६॥

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

You became sad when Bharatha told that your father died due to son's separation,
And gave libations of water to your late father
And gave your slippers and country to Bharatha,
And later you went and saluted sage Athri and then went to the wide Dandakaranya,
And on your way killed the asura called Viradha and later Oh God,
You saw the happy end of sage Sharabha and granted him salvation. 34.6

Dasakam: 034 -- Shlokam: 07

नत्वाऽगस्त्यं समस्ताशरनिकरसपत्राकृतिं तापसेभ्यः
प्रत्यश्रौषीः प्रियैषी तदनु च मुनिना वैष्णवे दिव्यचापे ।
ब्रह्मास्त्रे चापि दत्ते पथि पितृसुहृदं वीक्ष्य भूयो जटायुं
मोदात् गोदातटान्ते परिरमसि पुरा पञ्चवत्यां वधूत्या ॥७॥

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

Then later you went and met sage Agasthya and saluted him, and took an oath,
To kill all the hoards of Rakshasas so that the sages can live without problems,
And from the saint received the bow of Vishnu as well as Brahmastra,
And on the way met Jatayu the eagle , who was the best friend of your father,
And happily lived with Sita in Panchavai on the banks of Godavari river. 34.7

Dasakam: 034 -- Shlokam: 08

प्राप्तायाः शूर्पणख्या मदनचलधृतेरथनैर्निस्सहात्मा
तां सौमित्रौ विसृज्य प्रबलतमरुषा तेन निर्लूननासाम् ।
दृष्ट्वैनां रुष्टचित्तं खरमभिपतितं दूषणं च त्रिमूर्धं
व्याहिंसीराशरानप्ययुतसमधिकांस्तत्क्षणादक्षतोष्मा ॥८॥

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

You who are having the never tiring power , unable to tolerate Soorpanaka,
Who came there with entreaties of love , send her to your brother Lakshmana,
And the very angry Lakshmana cut her nose off and you fought ,
With Khara Dhoosha, Trisiras and more than ten thousand Rakshasas,
Who became angry because of the taking away of prettiness of Soorpanaka,
And you killed them all without effort instantly. 34.8

Dasakam: 034 -- Shloka: 09सोदर्याप्रोक्तवार्ताविवशदशमुखादिष्टमारीचमाया-
सारङ्ग सारसाक्ष्या स्पृहितमनुगतः प्रावधीर्बाणघातम् ।
तन्मायाक्रन्दनिर्यापितभवदनुजां रावणस्तामहार्षि-
तेनार्तोऽपि त्वमन्तः किमपि मुदमधास्तद्वधोपायलाभात् ॥९॥

sOdaryaa prOktavaartaavivasha dashamukhaadiShTa maariichamaayaa
saarangaM saarasaakshyaa spR^ihitamanugataH praavadhiirbaaNaghaatam |
tanmaayaakranda niryapita bhavadanujaaM raavaNastaamahaarShiittenaarttO(
a)pi tvamantaH kimapi mudamadhaastadvadhOpaaya laabhaat || 9

Hearing the news from his sister , Ravana who was full of anger and passion,
Went and met Mareecha and according to his wish , Mareecha appeared,
As a magical deer in front of your hermitage and when Sita wanted the deer,
You chased the deer and killed him, and hearing him shout in deceptive voice for help,
Sita sent your brother to help you and Ravana abducted Sita ,
And knowing that though you became sad , but realizing that,
An opportunity and motive to kill Ravana has come, you were happy. 34.9

Dasakam: 034 -- Shloka:10
भूयस्तन्वीं विचिन्वन्नहत दशमुखस्त्वद्धूं मद्वधेने-
त्युक्त्वा याते जटायौ दिवमथ सुहृदः प्रातनोः प्रेतकार्यम् ।
गृह्णानं तं कबन्धं जघनिथ शबरीं प्रेक्ष्य पम्पातटे त्वं
सम्प्राप्तो वातसूनुं भृशमुदितमनाः पाहि वातालयेश ॥१०॥

bhuuyastanviiM vichinvannahR^ita dashamukhastvadvadhuuM madvadhenetyuktvaa
yaate jaTaayau divamatha suhR^idaH praatanOH pretakaaryam |
gR^ihNaanaM taM kabandhaM jaghanitha shabariiM prekshya pampaataTe tvaM
sampaaptO vaatasuunuM bhR^ishamuditamanaaH paahi vaataalayesha ||10

Then , when you were going in search of Sita , and when Jatayu breathed his last,
Telling you that Ravana killed him when he tried to prevent abduction of Sita,
You did after death ceremonies for that great friend , and later killed Kabandha,
Who attempted to catch both of you and eat you both ,
And then visiting Shabhari who was your devotee , you met Hanuman,
Who was the son of wind God on the banks of Pampa and became,
Happy because you got his help , Oh Lord of Guruvatyur , please protect me. 34.10

Dasakam 35 The story of Rama after treaty with Sugreeva.

Narayaneeyam Dasakam: 35 --

Hear the Dasakam 35 <https://www.youtube.com/watch?v=zqyvyDOdOVk>

Dasakam 35 The story of Rama after treaty with Sugreeva.

(This is the second part Ramayana and ends with the going away of Sri Rama from this earth)

Dasakam: 035 -- Shlokam: 01

नीतस्सुग्रीवमैत्रीं तदनु हनुमता दुन्दुभेः कायमुच्चैः
क्षिप्त्वाङ्गुष्ठेन भूयो लुलुविथ युगपत् पत्रिणा सप्त सालान् ।
हत्वा सुग्रीवघातोद्यतमतुलबलं बालिनं व्याजवृत्त्या
वर्षविलामनैषीर्विरहतरलितस्त्वं मतङ्गाश्रमान्ते ॥१॥

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

After meeting with Hanuman , through him you entered in to treaty with Sugreeva,
Threw the skeleton of the asura called Dhundhubhi by using the thumb of your feet,
And then just by one arrow put a hole in the seven sala trees with one trial,
And later you killed the very powerful Bali who tried to kill Sugreeva,
By very unfair means of hiding behind a tree by using an arrow,
And later you suffered and spent the entire rainy season without Sita's company,
Near to the hermitage of the saint called Matanga 35.1

Dasakam: 035 -- Shlokam: 02

सुग्रीवेणानुजोक्त्या सभयमभियता व्यूहितां वाहिनीं ता-
मृक्षाणां वीक्ष्य दिक्षु द्रुतमथ दयितामार्गणायावनम्राम् ।
सन्देशं चाङ्गुलीयं पवनसुतकरे प्रादिशो मोदशाली
मार्गे मार्गे ममार्गे कपिभिरपि तदा त्वत्प्रिया सप्रयासैः ॥२॥

sugriiveNaanujOktyaa sabhayamabhiyataa vyyuhitaaM vaahiniiM taamR^
ikshaaNaaM viikshya dikshu drutamatha dayitaamaargaNaayaavanamraam |
sandesha~nchaanguliyaM pavanasantakare praadishO mOdashaalii
maarge maarge mamaarge kapibhirapi tadaa tvatpriyaa saprayaasaiH || 2

Later after getting scared by the harsh and angry words of your brother Lakshmana,
Sugreeva summoned the monkey army to search for your wife Sita and when they all,
Saluted at your feet and when they were about to start for the search,
You were happy and gave your signet ring and sent a message through Hanuman,
And those monkeys underwent great difficulties in search of your wife Sita. 35.2

Dasakam: 035 -- Shlokam: 03

त्वद्वार्ताकर्णनोद्यद्गुरुदुरुजवसम्पातिसम्पातिवाक्य-
प्रोत्तीर्णार्णोधिर्न्तर्नगरि जनकजां वीक्ष्य दत्त्वाङ्गुलीयम् ।
प्रक्षुद्योद्यानमक्षक्षपणचणरणः सोढबन्धो दशास्यं
दृष्ट्वा प्लुष्टा च लङ्कां झटिति स हनुमान् मौलिरत्नं ददौ ते ॥३॥

tvadvaartaa karNanOdyadgarudurujvasampaati sampaativaakyaprOttiirNaarNOdhirantarnagari
janakajaaM viikshya datvaanguliiyam |
prakhshudyOdyaanamakshakshapanaNachaNaraNaH sODhabandhO dashaasyaM
dR^iShTvaa pluShTvaa cha lankaaM jhaTiti sa hanumaanmauliratnaM dadau te || 3

As per the words of Sampathi ,who got back his wings when he heard your story,
That Hanuman jumped and crossed the ocean , saw Sita in the city of Lanka,
Gave her your ring, destroyed Asoka garden , killed Akshaya kumara in war ,
Suffered the ties of Brahmastra , met Ravana , burnt the entire Lanka,
And speedily came before you and gave you the hair brooch of Sita. 35.3

Dasakam: 035 -- Shlokam: 04

त्वं सुग्रीवाङ्गदादिप्रबलकपिचमूचक्रविक्रान्तभूमी-
चक्रोऽभिक्रम्य पारेजलधि निशिचरेन्द्रानुजाश्रीयमाणः ।
तत्प्रोक्तां शत्रुवार्तां रहसि निशमयन् प्रार्थनापार्थरोष-
प्रास्ताग्रेयास्त्रतेजस्त्रसदुदधिगिरा लब्धवान् मध्यमार्गम् ॥४॥

tvaM sugriivaangadaadi prabala kapichamuu chakra vikraantabhuumiichakrO(
a)bhikramya paarejaladhi nishicharendraanujaa shriiyamaaNah |
tatprOktaaM shatruvaartaaM rahasi nishamayan praarthanaapaarthya rOShapraastaagneyaastra
tejastrasadudadhigiraa labdhavaan madhyamaargam ||4

Then you along with ,great monkeys like Sugreeva and Angadha and an army,
Spread all over the land , straight went to the sea, and there met brother of Ravana,
And gathering the secret information about Ravana told by him ,
Requested the sea to give way and when your words were not honoured,
You got Prepared to shoot a fire arrow at the God of the sea, and seeing its power,
The sea god was scared and provided a path way in the middle of the sea. 35.4

Dasakam: 035 -- Shlokam: 05

कीशैराशान्तरोपाहतगिरिनिकरैः सेतुमाधाप्य यातो
यातून्यामर्द्य दंष्ट्रानखशिखरिशिलासालशस्त्रैः स्वसैन्यैः ।
व्याकुर्वन् सानुजस्त्वं समरभुवि परं विक्रमं शक्रजेत्रा
वेगात्रागास्त्रबद्धः पतगपतिगरुन्मारुतैर्मोचितोऽभूः ॥५॥

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

Building a bridge using the mountains brought from everywhere by the monkeys,
You went to Lanka and you troubled the asura army by monkeys armed,
With only teeth, mountains stones and trees , in the middle of your valorous war,
Indrajit tied you and your brother Lakshmana using the serpent arrow,
And speedily Garuda came there and released both of you from the bondage. ,
By the wind generated by the flapping of his very huge wings. 35.5

Dasakam: 035 -- Shlokam: 06

सौमित्रिस्त्वत्र शक्तिप्रहृतिगलदसुर्वतजानीतशैल-
घ्राणात् प्राणानुपेतो व्यकृणुत कुसृतिश्लाघिनं मेघनादम् ।
मायाक्षोभेषु वैभीषणवचनहतस्तम्भनः कुम्भकर्णं
सम्प्राप्तं कम्पितोर्वीतलमखिलचमूभक्षिणं व्यक्षिणोस्त्वम् ॥६॥

saumitristvatra shaktiprahR^itigaladasurvaatajaaniita shailaghraaNaat
praaNaanupetO vyakR^iNuta kusR^itishlaaghinaM meghanaadam |
maayaakshObheShu vaibhiiShaNu vachanahR^itastambhanaH kumbhakarNaM
sampraaptaM kampitOrviitalamakhilachamuubhakshiNaM vyakshiNOstvam || 6

Later that Lakshmana , lost his life by the weapon Shakthi of Indrajit,
And he was brought to life again by the smell of the medicine mountain,
Brought by Hanuman and he killed Indrajit who was very notorious by war of delusion,
And you who lost your balance due to the illusion of asuras ,
Was consoled by Vibheeshana and you killed Kumbhakarna,
Along with the army that created tremor in earth by their march. 35.6

Dasakam: 035 -- Shlokam: 07

गृह्णन् जम्भारिसंप्रेषितरथकवचौ रावणेनाभियुद्धयन्
ब्रह्मास्त्रेणास्य भिन्दन् गलततिमबलामग्निशुद्धां प्रगृह्णन् ।
देवश्रेणीवरोज्जीवितसमरमृतैरक्षतैः ऋक्षसङ्घैः-
लङ्काभर्त्रा च साकं निजनगरमगाः सप्रियः पुष्पकेण ॥७॥

gR^ihNan jambhaari sampreShitarathakavachau raavaNenaabhiyudhyan |
brahmaastreNaasya bhindan galatitimabalaamagnishuddhaaM pragR^ihNan |
devashreNiivarOjjiivita samaramR^itairakshatairR^ikshasanghairlaNkaabhartraa
cha saakaM nijanagaramagaaH sapriyaH puShpakeNa || 7

You accepted the chariot and armour sent by Devendra , during the war with Ravana,
And in the war you cut the head of Ravana using the Brahmastra,
And later accepted Sita who was purified by her entering in to the fire,
And then along with the monkeys who died earlier but were given life by the devas,
Vibheeshana and your wife Sita , you came to Ayodhya in the Pushpaka Vimana. 35.7

Dasakam: 035 -- Shlokam: 08

प्रीतो दिव्याभिषेकैरयुतसमधिकान् वत्सरान् पर्यरंसी-
मैथिल्यां पापवाचा शिव! शिव! किल तां गर्भिणीमभ्यहासीः ।
शत्रुघ्नेनार्दयित्वा लवणनिशिचरं प्रार्दयः शूद्रपाशं
तावद्वाल्मीकिगेहे कृतवसतिरुपासूत सीता सुतौ ते ॥८॥

priitO divyaabhiShekairayutasamadhikaan vatsaraan paryaramsiirmaithilyaaM
paapavaachaa shiva shiva kila taaM garbhiNiimabhyahaasiH |
shatrudhnenaardayitvaa lavaNanishicharaM praardayaH shuudrapaashaM
taavadvaalmiikigehe kR^itavasatirupaasuuta siitaa sutau te || 8

After your coronation as king you lived for more than ten thousand years happily,
And alas you sacrificed the Sita who was in a family way due to public scandal about her,
And you got Lavanasura killed by Shatrugna
And later killed the unjust Shudra called Shambhuka,
And at that time Sita who was living in Valmiki's hermitage
Gave birth to two of your sons. 35.8

Dasakam: 035 -- Shlokam: 09

वाल्मीकेस्त्वत्सुतोद्गापितमधुरकृतेराज्ञया यज्ञवाटे
सीतां त्वय्याप्तुकामे क्षितिमविशदसौ त्वं च कालार्थितोऽभूः ।
हेतोः सौमित्रिघाती स्वयमथ सरयूमग्ननिश्शेषभृत्यैः
साकं नाकं प्रयातो निजपदमगमो देव वैकुण्ठमाद्यम् ॥९॥

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

According to the suggestion of sage Valmiki , who made your sons sing,
His sweet epic Ramayana in the hall of fire sacrifice ,
When you wanted to take back Sita, she entered the earth and vanished,
And the God of death informed you that your time of death has arrived,
And for certain purpose you abandoned your brother Lakshmana,
And entered along with all your retinue the Sarayu river and reached Vaikunta. 35.9

Dasakam: 035 -- Shlokam: 10

सोऽयं मर्त्यावितारस्तव खलु नियतं मर्त्यशिक्षार्थमेवं
विश्लेषार्तिर्निरागस्त्यजनमपि भवेत् कामधर्मातिसक्त्या ।
नो चेत् स्वात्मानुभूतेः क्व नु तव मनसो विक्रिया चक्रपाणे
स त्वं सत्त्वैकमूर्ते पवनपुरपते व्याधुनु व्याधितापान् ॥१०॥

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

It is definitely true that this famous incarnation of you as man,
Is to teach that excessive attachment to desire and Dharma,
Would lead to anguish at parting from each other and
Sacrifice and sufferings of innocent fellow beings,
For if this is otherwise, Oh God who holds the holy wheel,
How can there be sorrow in your mind which is full of divine joy?
And Oh virtuous lord of Guruvayur , please cure my diseases. 35.10

Dasakam 36 The incarnation of Parasurama

Narayaneeyam Dasakam: 36 --

Hear the Dasakam 36 https://www.youtube.com/watch?v=KvMuUb_dSxM

Dasakam 36 The incarnation of Parasurama

(Lord Vishnu took the incarnation of Lord Parasurama to get rid of the evil and bad kings of the world. He was born as the son of sage Jamadagni. To take revenge on the Kshatriyas who troubled his parents, he massacred them for twenty one generations.)

Dasakam: 036 -- Shlokam: 01

अत्रेः पुत्रतया पुरा त्वमनसूयायां हि दत्ताभिधो
जातः शिष्यनिबन्धतन्द्रितमनाः स्वस्थश्चरन् कान्तया ।
दृष्टो भक्ततमेन हेहयमहीपालेन तस्मै वरा-
नष्टैश्वर्यमुखान् प्रदाय ददित्वं स्वेनैव चान्ते वधम् ॥१॥

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

In olden times you took the incarnation of Dathathreya ,
The son of sage Athri and his wife Anasooya,
And owing to constant harassment by your disciples,
You lost all enthusiasm and started wandering at will ,
Along with your wife and you were seen by your,
Great devotee Karthaveeryarjuna , the king of Hehaya,
and you gave him the boon of eight fold wealth ,
And also gave him the boon of dying at your own hands. 36.1

Dasakam: 036 -- Shlokam: 02

सत्यं कर्तुमथार्जुनस्य च वरं तच्छक्तिमात्रानतं
ब्रह्मद्वेषि तदाखिलं नृपकुलं हन्तुं च भूमेर्भरम् ।
सञ्जातो जमदग्निर्भृगुकुले त्वं रेणुकायां हरे
रामो नाम तदात्मजेष्ववरजः पित्रोरधाः सम्मदम् ॥२॥

satyaM kartumathaarjunasya cha varaM tachChakti maatraanataM
brahmadveShi tadaakhilaM nR^ipakulaM hantuM cha bhuumerbharam |
sa~njaatO jamadagnitO bhr^igukule tvaM reNukaayaaM hare
raamO naama tadaatmajeshvavarajaH pitrOradhaassammadam ||2

Oh Lord Vishnu , then to honour the boon given by you to Karthaveeryarjuna,
And to annihilate the entire clan of kings, who were causing harm to Brahmins,
And who had become a great burden to earth and were kept in check ,
Only by the valour of king Karthaveeryarjuna , you were born in the Bhrgu clan,
As the last son of sage Jamadagni and Renuka with the name Rama,
Causing very great delight to both your parents. 36.2

Dasakam: 036 -- Shlokam: 03

लब्धाम्नायगणश्चतुर्दशवया गन्धर्वराजे मना-
गासक्तां किल मातरं प्रति पितुः क्रोधाकुलस्याज्ञया ।
ताताज्ञातिगसोदरैः सममिमां छित्वाऽथ शान्तात् पितु-
स्तेषां जीवनयोगमापिथ वरं माता च तेऽदाद्वरान् ॥३॥

labdhaamnaayagaNashchaturdashavayaaH gandharvaraaje manaagaasaktaaM
kila maataraM prati pituH krOdhaakulasyaaj~nayaa |
taataaj~naatigasOdaraH samamimaaM Chitvaa(a)tha shaantaat pitusteShaaM
jiivanayOgamaapitha varaM maataa cha te(a)daadvaraan ||3

By the age of fourteen you had completely mastered all the Vedas,
And cut off the head of your mother due to the order of your father ,
Who got very angry with her due to her momentary attraction ,
To a great Gandharwa and also killed your brothers,
Who did not obey your father's order and later,
When your father became peaceful, obtained a boon from him,
To bring back all of them back to life and were also blessed by your mother. 36.3

Dasakam: 036 -- Shlokam: 04

पित्रा मातृमुदे स्तवाहृतवियद्धेनोर्निजादाश्रमात्
प्रस्थायाथ भृगोर्गिरा हिमगिरावाराध्य गौरीपतिम् ।
लब्ध्वा तत्परशुं तदुक्तदनुजच्छेदी महास्त्रादिकं
प्राप्तो मित्रमथाकृतव्रणमुनिं प्राप्यागमः स्वाश्रमम् ॥४॥

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

Then you went from your hermitage , where Kama Dhenu,
Had been brought by your father to please your mother,
As per the directions of the respectable elder sage Bhruhu,
To the Himalayas and worshipped Lord Shiva there,
And from him got his white axe , killed the asura indicated by him,
And got further very many blessed arrows and other arms,
And got sage Akrita verna as friend and returned home. 36.4

Dasakam: 036 -- Shlokam: 05

आखेटोपगतोऽर्जुनः सुरगवीसम्प्राप्तसम्पद्गणै-
स्त्वत्पित्रा परिपूजितः पुरगतो दुर्मन्त्रिवाचा पुनः ।
गां क्रेतुं सचिवं न्ययुङ्क्त कुधिया तेनापि रुन्धन्मुनि-
प्राणक्षेपसरोषगोहतचमूचक्रेण वत्सो हतः ॥५॥

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

At that time the king Karthaveeryarjuna who had come to hunt in the forest,
Was welcomed by your father and saw the great wealth given by the cow ,
And was worshipped along with his army by your father as guests,
And on returning home as per the advice of a bad minister ,
He sent the minister to buy Kamadhenu from your father ,

And when he tried to take the cow by force and your father prevented it,
And your father was killed by the minister but his army was destroyed by the cow
But the evil minded minister who was having an army abducted the cow's calf. 36.5

Dasakam: 036 -- Shlokam: 06

शुक्रोज्जीविततातवाक्यचलितक्रोधोऽथ सख्या समं
बिभ्रद्ध्यातमहोदरोपनिहितं चापं कुठारं शरान् ।
आरूढः सहवाहयन्तृकरथं माहिष्मतीमाविशन्
वाग्भिर्वत्समदाशुषि क्षितिपतौ सम्प्रास्तुथाः सङ्गरम् ॥६॥

shukrOjjiivita taatavaakya chalita krOdhO(a)tha sakhyaa samaM
vibhraddhyaata mahOdarOpanihitaM chaapaM kuThaaraM sharaan |
aaruuDhassahavaahayantR^ikarathaM maahiShmatiimaavishan
vaagbhirvatsamadaashuShi kshitipatau samptraastuthaaH sangaram ||6

Hearing about what happened from your father,
Who was brought back to life by sage Shukra,
Along with your friend Akrita verna,
You meditated on Lord Shiva ,
And armed with bow , sword and white axe ,
Brought by Mahodhara a servant of Lord Shiva,
And getting in to a chariot also brought by him,
You went and requested the king to return the calf,
Several times and when he did not give,
You waged a terrible war against the great king, 36.6

Dasakam: 036 -- Shlokam: 07

पुत्राणामयुतेन सप्तदशभिश्चाक्षौहिणीभिर्महा-
सेनानीभिरनेकमित्रनिवहैर्व्याजृम्भितायोधनः ।
सद्यस्त्वत्कुठारबाणविदलन्निशेषसैन्योत्करो
भीतिप्रद्रुतनष्टिशिष्टतनयस्त्वामापतत् हेहयः ॥७॥

putraaNaaamayutena saptadashabhishchaakshauhiNiibhirmahaasenaaniibhiraneka
mitra nivahairvyaaajR^imbhitaayOdhanaH |
sadyastvatka kuThaara baaNa vidalannishsheSha sainyaOtkarO
bhiitipradrutanaShTashiShTatanaya stvaamaapatad hehayaH ||7

Karthaveeryarjuna , the king of Hehaya conducted that great war,
Along with his ten thousand sons , seventeen divisions of army,
Several very valorous captains and crowds of his devoted friends,
And soon your white axe and arrows killed all his army,
And rest of his army ran away in fear and he attacked you along with his other sons.36.7

Dasakam: 036 -- Shlokam: 08

लीलावारितनर्मदाजलवलल्लङ्केशगर्वापह-
श्रीमद्बाहुसहस्रमुक्तबहुशस्त्रास्त्रं निरुन्धन्नमुम् ।
चक्रे त्वय्यथ वैष्णवेऽपि विफले बुद्ध्वा हरिं त्वां मुदा
ध्यायन्तं छित्सर्वदोषमवधीः सोऽगात् परं ते पदम् ॥८॥

liilaavaarita narmadaajalavalallankesha garvaapahashriimadbaahu
sahasramukta bahushastrastraM nirundhannamum |
chakre tvayyatha vaiShNave(a)pi vipphale buddhvaa hariM tvaaM mudaa
dhyaaayantaM ChitasarvadOShamavadhiiH sO(a)gaat paraM te padam ||8

Karthaveeryarjuna who was earlier playing by constructing a dam,
In the Narmada river by his two thousand hands , just for fun,
And destroyed the pride of Ravana who was worshipping there,
Used several divine weapons and arrows against you,
But they were stopped by you , and you also stopped the holy wheel,
And this made Karthaveeryarjuna understand that you are Vishnu himself,
And then when he started meditating on you , you cut of all his sins,
And put an end to Karthaveeryarjuna. 36.8

Dasakam: 036 -- Shloka: 09

भूयोऽमर्षितहेहयात्मजगणैस्ताते हते रेणुका-
माघ्नानां हृदयं निरीक्ष्य बहुशो घोरां प्रतिज्ञां वहन् ।
ध्यानानीतरथायुधस्त्वमकृथा विप्रद्रुहः क्षत्रियान्
दिक्चक्रेषु कुठारयन् विशिखयन् निःक्षत्रियां मेदिनीम् ॥९॥

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

And then, when the very angry sons of Karthaveerya killed your father,
Seeing mother Renuka beating her chest several times
You took a fierce oath and by meditation got chariot and arms,
And fought in all directions using the sword and arrow,
Against the Kshatriyas who were traitors of Brahmins,
And made the entire earth free of Kshatriyas. 36.9

Dasakam: 036 -- Shloka: 10

तातोऽजीवनकृत्पालककुलं त्रिस्सप्तकृत्वो जयन्
सन्तर्प्याथ समन्तपञ्चकमहारक्तहृदौघे पितृन्
यज्ञे क्षमामपि काश्यपादिषु दिशन् साल्वेन युध्यन् पुनः
कृष्णोऽमुं निहनिष्यतीति शमितो युद्धात् कुमारैर्भवान् ॥१०॥

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

Then you brought back your father to life again,
And completely destroyed people belonging to clan of kings,
And offered libations to your ancestors,
In Samantha panchaka which are tanks of blood,
And gave away all your land other wealth to Kasyapa and others,

Waged a great War against king Salya, and stopped it,
When sage Sanathkumara told that Lord Krishna would kill him. 36.10

Dasakam: 036 -- Shloka: 11

न्यस्यास्त्राणि महेन्द्रभूभृति तपस्तन्वन् पुनर्मज्जितां
गोकर्णविधि सागरेण धरणीं दृष्ट्वार्थितस्तापसैः ।
ध्यातेष्वासधृतानलास्त्रचकितं सिन्धुं सुवक्षेपणा-
दुत्सार्योद्धृतकेरलो भृगुपते वातेश संरक्ष माम् ॥११॥

nyasyaastraaNi mahendrabhuubhR^iti tapastanvan punarmajjitaam
gOkarNaavadhi saagareNa dharaNiiM dR^iShTvaaarthitastaapasaiH |
dhyaateShvaasadhR^itaanalaastra chakitaM sindhuM sruvakshepaNaadutsaaryOddhR^
itakeralO bhR^igupate vaatesha sanraksha maam ||11

Oh Lord of Guruvayur who was Parasurama himself,
When after you discontinued use of weapons ,
And was doing penance in the Mahendra mountain,
Seeing the land mass submerged in the sea from Gokarna,
After hearing the prayers of very many sages,
Using the bow summoned by meditation ,
You sent an arrow called fire arrow,
Fearing which the sea moved away with its water,
And you saved and brought up the land of Kerala,
And you who is such a God, please protect me. 36.11

Dasakam 37 The happenings leading to Incarnation of Krishna

Narayaneeyam Dasakam: 37 --

Hear the Dasakam 37 <https://www.youtube.com/watch?v=jd8fuRVfilU>

Dasakam 37 The happenings leading to Incarnation of Krishna

(The story of the incarnation as Lord Krishna starts with this Dasakam and continues till Dasakam 88. In this the circumstances behind the incarnation are described in detail. It also includes the killing by Kamsa of all the siblings born before Kamsa to Devaki.)

Dasakam: 037 -- Shloka: 01

सान्द्रानन्दतनो हरे ननु पुरा दैवासुरे सङ्गरे
त्वत्कृता अपि कर्मशेषवशतो ये ते न याता गतिम् ।
तेषां भूतलजन्मनां दितिभुवां भारेण दूरादिता
भूमिः प्राप विरिञ्चमाश्रितपदं देवैः पुरैवागतैः ॥१॥

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 Vishnu who is the form of divine joy,
Though all the asuras were killed by you
In the battle between Asuras and devas,
Some of them in whom good deeds and sins
Were remaining and did not attain salvation,
Were born in the earth and the earth unable to bear their burden,
Took refuge at the feet of Brahma , who was already approached by all devas. 37.1

Dasakam: 037 -- Shlokam: 02

हा हा दुर्जनभूरिभारमथितां पाथोनिधौ पातुका-
मेतां पालय हन्त मे विवशतां सम्पृच्छ देवानिमान् ।
इत्यादिप्रचुरप्रलापविवशामालोक्य धाता महीं
देवानां वदनानि वीक्ष्य परितो दध्यौ भवन्तं हरे ॥२॥

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

When the goddess earth lamented pitiably saying,

“Ho, ho I am being crushed by the weight of bad asuras,
And has almost gone and fallen and drowned in the sea,
And so please protect me and you can know about ,
My sufferings by asking these Devas assembled here”,
Brahma saw her with compassion and also,
Looked at the faces of devas who were standing with forlorn faces,
And Oh Lord Vishnu , he started meditating on you. 37.2

Dasakam: 037 -- Shlokam: 03

ऊचे चाम्बुजभूरमूनयि सुराः सत्यं धरित्र्या वचो
नन्वस्या भवतां च रक्षणविधौ दक्षो हि लक्ष्मीपतिः ।
सर्वे शर्वपुरस्सरा वयमितो गत्वा पयोवारिधिं
नत्वा तं स्तुमहे जवादिति ययुः साकं तवाकेतनम् ॥३॥

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

Then Lord Brahma addressing all the devas told them,
“Oh devas , what mother earth has told is very much true,
And it is Lord Vishnu who is taking care of the interests,
Of all of you and also this Goddess of earth , and so,
Let us all approach Lord shiva,
And with him go to the ocean of milk and surrender to him,
And also sing his praises without any delay”,
And all of them came to the place of your residence. 37.3

Dasakam: 037 -- Shlokam: 04

ते मुग्धानिलशालिदुग्धजलधेस्तीरं गताः सङ्गता
यावत्त्वत्पदचिन्तनैकमनसस्तावत् स पाथोजभूः ।
त्वद्वाचं हृदये निशम्य सकलानानन्दयन्त्रूचिवा-
नाख्यातः परमात्मना स्वयमहं वाक्यं तदाकर्ण्यताम् ॥४॥

te mugdhaanilashaali dugdhajaladhestiiraM gataaH sangataaH
yaavattvatpadachintanaika manasastaavatsa paathOjabhuuH |
tvadvaachaM hR^idaye nishamya sakalaan aanandayannuuchivaan
aakhyaataH paramaatmanaa svayamahaM vaakyaM tadaakarNyataam ||4

All of them reached the shores of ocean of milk blessed by gentle breeze,
And stood together meditating on their feet and Lord Brahma,
Took your great words deep in to his mind and making everyone happy,
Told,“ That divine soul Lord Vishnu told me as follows:-“ 37.4

Dasakam: 037 -- Shlokam: 05

जाने दीनदशामहं दिविषदां भूमेश्च भीमैर्नृपै-
स्तत्क्षेपाय भवामि यादवकुले सोऽहं समग्रात्मना ।
देवा वृष्णिकुले भवन्तु कलया देवाङ्गनाश्चावनौ
मत्सेवार्थमिति त्वदीयवचनं पाथोजभूरूचिवान् ॥५॥

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

Then that Lord Brahma told them your own words as follows,
“ I understand the sufferings of earth and devas due to the very bad kings,
And to completely annihilate those kings, I would be born ,
In the Yadava clan , taking my fully complete incarnation,
And let all the devas and deva maidens be born in the clan Of Vrishnis*,
To serve me , along with their power.” 37.5
*cowherds

Dasakam: 037 -- Shlokam: 06

श्रुत्वा कर्णरसायनं तव वचः सर्वेषु निर्वपित-
स्वान्तेष्वीश गतेषु तावककृपापीयूषतृप्तात्मसु ।

विख्याते मधुरापुरे किल भवत्सान्निध्यपुण्योत्तरे
धन्यां देवकनन्दनामुदवहद्राजा स शूरात्मजः ॥६॥

shrutvaa karNarasaayanaM tava vachassarveShu nirvaapitasvaanteShviisha
gateShu taavakakR^ipaa piyuuShatR^iptaatmasu |
vikhyaate madhuraapurekila bhavatsaannidhya puNyOttare
dhanyaaM devakanandanaamudavahadraajaa sa shuuraatmajaH ||6

Oh God , hearing your words which were like nectar in their ears,
And getting a completely peaceful mind by the nectar of your mercy,
They all went back to their respective places of residence,
And due to your presence , in the holy and famous city of Mathura,
Vasudeva the son of Soora married the lucky daughter of Devaka. 37.6

Dasakam: 037 -- Shlokam: 07

उद्धावसितौ तदीयसहजः कंसोऽथ सम्मानय-
त्रेतौ सूततया गतः पथि रथे व्योमोत्थया त्वद्विरा ।
अस्यास्त्वामतिदुष्टमष्टमसुतो हन्तेति हन्तेरितः
सन्नासात् स तु हन्तुमन्तिकगतां तन्वीं कृपाणीमधात् ॥७॥

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

After the marriage of Devaki and Vasudeva , Kamsa , the brother of Devaki,
Respected them well and went as their chariot driver and on the way,
You told as a voice of the sky, "Hey evil one , Her eighth son would kill you,"
And the enraged Kamsa was greatly scared and took his sword to kill Devaki. 37.7

Dasakam: 037 -- Shlokam: 08

गृह्णानश्चिकुरेषु तां खलमतिः शौरेश्चिरं सान्त्वनै-

नो मुञ्चन् पुनरात्मजार्पणगिरा प्रीतोऽथ यातो गृहान् ।

आद्यं त्वत्सहजं तथाऽर्पितमपि स्नेहेन नाहन्नसौ

दुष्टानामपि देव पुष्टकरुणा दृष्टा हि धीरेकदा ॥८॥

gR^ihNaanashchikureShu taaM khalamatiH shaureshchiraM saantvanairnO

mu~nchan punaraatmajaarpaNagiraa priitO(a)tha yaatO gR^ihaan |

aadyaM tvatsahajaM tathaaarpitamapi snehena naahannasau

duShTaanaamapi deva puShTakarunaa dR^iShTaa hi dhiirekadaa ||8

When that evil one caught hold of the hair of Devaki and was about to kill her,
Vasudeva tried to plead and console him and when he did leave his grip,
Told that he would undertake to give all the babies born to Devaki to him,
And this made Kamsa go home with happiness and later when Vasudeva,
Handed your first brother to Kamsa , he did not kill the child due to love,
And Oh God, this shows that even evil hard hearted ones have some times mercy. 37.8

Dasakam: 037 -- Shlokam: 09

तावत्त्वन्मनसैव नारदमुनिः प्रोचे स भोजेश्वरं

यूयं नन्वसुराः सुराश्च यदवो जानासि किं न प्रभो ।

मायावी स हरिर्भवद्वधकृते भावी सुरप्रार्थना-

दित्याकर्ण्य यदूनदूधुनदसौ शौरेश्च सूनूनहन् ॥९॥

taavattvanmanasaiva naaradamuniH prOche sa bhOjeshvaraM

yuuyaM nanvasuraaH suraashcha yadavO jaanaasi kiM na prabhO |

maayaavii sa harirbhavadvadhakR^itebhaavii surapraarthanaadityaakarNya

yaduunaduudhunadasau shaureshcha suunuunahan ||9

During that time according to your wishes, when the famous sage Narada ,
Told Kamsa , the king of Bhojas as follows, “You all belong to the asura clan,
And the Yadavas belong to the deva clan and Oh lord , do you not know,
“That Vishnu as per the request of devas is going to be born to kill you.”,
Kamsa made life difficult for all the Yadavas and killed al children of Vasudeva. 37.9

Dasakam: 037 -- Shlokam: 10

प्राप्ते सप्तमगर्भतामहिपतौ त्वत्प्रेरणान्मायया
नीते माधव रोहिणीं त्वमपि भोःसच्चित्सुखैकात्मकः ।
देवक्या जठरं विवेशिथ विभो संस्तूयमानः सुरैः
स त्वं कृष्ण विधूय रोगपटलीं भक्तिं परां देहि मे ॥१०॥

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

Then the king of snakes became the foetus of the seventh pregnancy of Devaki,
And Oh Madhava , according to your suggestion Maya Devi , put that child,
In to the womb of Rohini and at that time you who are embodiment of divine joy,
Entered the womb of Devaki and the devas submitted prayers to you,
And Oh God, you who did all this may please remove all my sickness,
And bless me with supreme devotion towards you. 37.10

Dasakam 38 The incarnation of Krishna

Narayaneeyam Dasakam: 38 --

Hear the Dasakam 38 <https://www.youtube.com/watch?v=PI98AT-p8xo>

Dasakam 38 The incarnation of Krishna

(This Dasakam deals with the birth of Krishna in prison and his transport to The labour room of Yasoda who was the wife of the Yadava Chief Nandagopa.)

Dasakam: 038 -- Shlokam: 01

आनन्दरूप भगवन्नयि तेऽवतारे
प्राप्ते प्रदीप्तभवदङ्गनिरीयमाणैः ।
कान्तिव्रजैरिव घनाघनमण्डलैर्द्या-
मावृण्वती विरुरुचे किल वर्षवेला ॥१॥

aananda ruupa bhagavannayi te(a)vataare
praapte pradiipta bhavadanganiriyamaaNaiH |
kaantivrajairiva ghanaaghanamaNDalairdyaamaavR^
iNvatii viruruche kila varShavelaa ||1

Oh Lord who is personification of complete joy,
When the time neared for your incarnation,
The rainy season came along with heavy rich clouds,
Which appeared as if is a powerful light emanating from you. 38.1

Dasakam: 038 -- Shlokam: 02

आशासु शीतलतरासु पयोदतोयै-
राशासिताप्तिविवशेषु च सज्जनेषु ।
नैशाकरोदयविधौ निशि मध्यमायां
क्लेशापहस्त्रिजगतां त्वमिहाविरासीः ॥२॥

aashaasu shiitalataraasu payOda tOyairaashaasitaapti
vivasheShu cha sajjaneShu |
naishaakarOdayavidhau nishi madhyamaayaaM
kleshaapahasitrajagataaM tvamihaaviraasiiH ||2

When all the environment got cool due to the heavy rain,
And when all good people were joyous because due to fulfillment of their desires,
And at midnight when the moon has just risen , you were born in this world,
So that you can remove the sufferings of all the three worlds. 38.2

Dasakam: 038 -- Shlokam: 03

बाल्यस्पृशाऽपि वपुषा दधुषा विभूती-
रुद्यत्किरीटकटकाङ्गदहारभासा ।
शङ्खारिवारिजगदापरिभासितेन
मेघासितेन परिलेसिथ सूतिगेहे ॥३॥

baalyaspR^ishaa(a)pi vapuShaa dadhuShaa vibhuutii

rudyatkiriiTa kaTakaangada haarabhaasaa |

shankhaarivaarijagadaa paribhaasitena

meghaasitena parilesitha suutigehe ||3

In the room of your birth , though you were indeed a baby,
Your bluish black cloud like form looked as if it was attracting all sorts of wealth,
And the dazzle of your crown , bangles and armlets was mixed along with,
That of the conch, wheel, mace and lotus and was throwing light everywhere . 38.3

Dasakam: 038 -- Shlokam: 04

वक्षःस्थलीसुखनिलीनविलासिलक्ष्मी-
मन्दाक्षलक्षितकटाक्षविमोक्षभेदैः ।
तन्मन्दिरस्य खलकंसकृतामलक्ष्मी-
मुन्मार्जयन्निव विरेजिथ वासुदेव ॥४॥

vakshaHsthalii su Khaniliina vilaasi lakshmiimandaaksha

lakshita kaTaaksha vimOksha bhedaiH |

tanmandirasya khala kamsakR^itaamalakshmiimunmaarjayanniva

virejitha vaasudeva ||4

Oh Lord, who was the son of Vasudeva , due to the look tinged with shyness,
Of Goddess Lakshmi who was completely merged in your chest,
The atmosphere in that place was so surcharged that, it looked as if,
That all the evils in that house due to badness of Kamsa would be swept away. 38.4

Dasakam: 038 -- Shlokam: 05

शौरिस्तु धीरमुनिमण्डलचेतसोऽपि
दूरस्थितं वपुरुदीक्ष्य निजेक्षणाभ्याम् ॥
आनन्दवाष्पपुलकोद्गमगद्गदार्द्र-
स्तुष्टाव दृष्टिमकरन्दरसं भवन्तम् ॥५॥

shauristu dhiiramunimaNDala chetasO(a)pi

duurasthitaM vapurudiikshya nijekshaNaabhyaam |

aanandabaaShpa pulakOdgamagadgadaardrastuShTaava

dR^iShTimakarandarasaM bhavantam.5

Due to seeing you , who is even unattainable to sages , who have attained self control,
Vasudeva filled both his eyes with your very baby like form,
And was transported to great ecstasy and horripilation , and with choked emotion,
Sang your praises , with his eyes being filled up with honey like tears. 38.5

Dasakam: 038 -- Shlokam: 06

देव प्रसीद परपूरुष तापवल्ली-

निर्लूनदात्रसमनेत्रकलाविलासिन् ।

खेदानपाकुरु कृपागुरुभिः कटाक्षै-

रित्यादि तेन मुदितेन चिरं नुतोऽभूः ॥६॥

deva prasiida parapuuruSha taapa valliinirluunadaatra

samanetra kalaavilaasin |

khedaanapaakuru kR^ipaagurubhiH kaTaakshairityaadi

tena muditena chiraM nutO(a)bhuuH ||6

That Vasudeva with a very joyous mind praised you like this,
“ Oh God who is the divine spirit , be pleased with me,
You are the knife that cuts off the tender creeper of sorrow,
Please remove all my sorrow by your compassionate glance.” 38.6

Dasakam: 038 -- Shlokam: 07

मात्रा च नेत्रसलिलास्तृतागात्रवल्या

स्तोत्रैरभिष्टुतगुणः करुणालयस्त्वम् ।

प्राचीनजन्मयुगलं प्रतिबोध्य ताभ्यां

मातुर्गिरा दधिथ मानुषबालवेषम् ॥७॥

maatraa cha netra salilaastR^ita gaatravalyaa

stOtrairabhiShTuta guNaH karuNaalayastvam |
praachiinajanmayugalaM pratibOdhya taabhyaaM
maaturgiraa dadhitha maanuShabaaalaveSham ||7

You who were also praised by your mother Devaki ,
With eyes full of tears of joy , told your mother and father,
About the happenings in their previous two births,
And as per their request changed your divine form in to that of a baby. 38.7

Dasakam: 038 -- Shlokam: 08

त्वत्प्रेरितस्तदनु नन्दतनूजया ते
व्यत्यासमारचयितुं स हि शूरसूनुः ।
त्वां हस्तयोरधृत चित्तविधार्यमार्यै-
रम्भोरुहस्थकलहंसकिशोररम्यम् ॥८॥

tvatpreritastadanu nanda tanuujayaa te
vyatyaasamaarachayituM sa hi shuurasuunuH |
tvaaM hastayOradhR^ita chittavidhaaryamaarya
irambhOruhasthakalahamsa kishOra ramyam ||8

Due to your suggestion Vasudeva who was the son of Soora,
Readied himself to swap you with the daughter of Nandagopa,
And lifted you , who can be carried only by the mind of great saints,
By his two hands like a young swan seated on a lotus flower . 38.8

Dasakam: 038 -- Shlokam: 09

जाता तदा पशुपसद्मनि योगनिद्रा ।
निद्राविमुद्रितमथाकृत पौरलोकम् ।
त्वत्प्रेरणात् किमिव चित्रमचेतनैर्यद्-
द्वारैः स्वयं व्यघटि सङ्घटितैः सुगाढम् ॥९॥

jaataa tadaa pashupasadmani yOganidraa
nidraavimudritamathaakR^ita pauralOkam |
tvatpreraNaatkimiva chitramachetanairyaddvaaraiH

Then the Yoga Maya , according to your suggestion,
Drowned all city people of the cowherd's place in to deep slumber,
And all the inanimate doors of the prison which were securely locked,
Opened by themselves and this indeed is nothing but wonderful. 38.9

Dasakam: 038 -- Shlokam:10

शेषेण भूरिफणवारितवारिणाऽथ
स्वैरं प्रदर्शितपथो मणिदीपितेन ।
त्वां धारयन् स खलु धन्यतमः प्रतस्थे
सोऽयं त्वमीश मम नाशय रोगवेगान् ॥१०॥

sheSheNa bhuuriphaNavaarita vaariNaa(a)tha
svairaM pradarshitapathO maNidiipitena |
tvaaM dhaarayan sa khalu dhanyatamaH pratasthe
sO(a)yaM tvamiisha mama naashaya rOgavegaan ||

Then the very lucky Vasudeva carrying you was shown the way,
By Adhishesha who prevented him from getting drenched in the rain by his hoods,
And lighted his path by the gems on his head ,
And Oh Lord of Guruvayur , who is like that please cure my diseases. 38.10

Dasakam 39 The coming out of Yoga Maya and festival of Krishna's birth.

(Vasudeva brings the child Yoga Maya born to Yasoda to the prison. In spite of the baby being a girl, Kamsa tries to dash the baby against a stone. She appears before him and tells that he who is born to kill him is elsewhere. Meanwhile , the Yadavas of Gokula celebrate the birth of a son to their king.)

Dasakam 39 The coming out of Yoga Maya and festival of Krishna's birth.

Narayaneeyam Dasakam: 39 --

Hear the Dasakam 39 https://www.youtube.com/watch?v=PR_PAylzc1k

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Dasakam: 039 -- Shloka: 01

भवन्तमयमुद्वहन् यदुकुलोद्वहो निस्सरन्
ददर्श गगनोच्चलज्जलभरां कलिन्दात्मजाम् ।
अहो सलिलसञ्चयः स पुनरैन्द्रजालोदितो
जलौघ इव तत्क्षणात् प्रपदमेयतामाययौ ॥१॥

bhavantamayamudvahan yadukulOdvahO nissaran
dadarsha gaganOchchalajjalabharaaM kalindaatmajaam |
ahO salilasa~nchayassa punaraindrajaalOditO
jalaugha iva tatksaNaat prapadameyataamaayayau || 1

When Vasudeva was going ahead carrying you with him,
He saw that the river Yamuna was full of water due to floods,
But that great ebbing water , as if by remarkable divine magic,
Surprisingly receded to a depth sufficient only to wet his feet . 39.1

Dasakam: 039 -- Shloka: 02

प्रसुप्तपशुपालिकां निभृतमारुदद्वालिका-
मपावृतकवाटिकां पशुपवाटिकामाविशन् ।
भवन्तमयमर्पयन् प्रसवतल्पके तत्पदा-
द्वहन् कपटकन्यकां स्वपुरमागतो वेगतः ॥२॥

prasuptapashupaalikaam nibhR^itamaarudadbaalikaamapaavR^
itakavaaTikaam pashupavaaTikaamaavishan |
bhavantamayamarpayan prasavatalpake tatpadaa
dvahan kapaTakanyakaaM svapuramaagatO vegataH || 2

Vasudeva entered the house of the cowherd Nandagopa,
Where all the ladies taking care of cows were sleeping,
And all the doors were open and the little baby girl was crying softly,
And put you in the bed of delivery , and took the girl Yoga Maya,
And speedily returned back to the city of Mathura. 39.2

Dasakam: 039 -- Shloka: 03

ततस्त्वदनुजारवक्षपितनिद्रवेगद्रवद्-
भटोत्करनिवेदितप्रसववार्तयैवार्तिमान् ।
विमुक्तचिकुरोत्करस्त्वरितमापतन् भोजरा-
डतुष्ट इव दृष्टवान् भगिनिकाकरे कन्यकाम् ॥३॥

tatastvadanujaaravakshapitanidravegadravadbhaT

Otkaraniveditaprasavavaartayaivaartimaan|

vimuktachikurOtkarastvaritamaapatan bhOjaraa-

DatuShTa iva dR^iShTavaan bhaginikaakare kanyakaam || 3

After that , woken by the cry of your baby sister,
The servants informed the news of delivery to Kamsa,
And he rushed there completely perplexed ,
And was only able to see a female child in his sister's hands. 39.3

Dasakam: 039 -- Shloka: 04

ध्रुवं कपटशालिनो मधुहरस्य माया भवे-
दसाविति किशोरिकां भगिनिकाकरालिङ्गिताम् ।
द्विपो नलिनिकान्तरादिव मृणालिकामाक्षिप-
न्नयं त्वदनुजामजामुपलपट्टके पिष्टवान् ॥४॥

dhruvaM kapaTa shaalinO madhuharasya maayaa bhavedasaaviti

kishOrikaaM bhaginikaakaraalingitaam |

dvipO nalinikaantaraadiva mR^iNaalikaamaakshipa

nnayaM tvadanujaamajamupalapaTTake piShTavaan ||4

Deciding firmly that this was only a magical trick played ,
By the cunning Lord Vishnu, he snatched the baby from his sister's hands,

Like a big elephant plucking a young lotus flower from the pond,
And dashed your sister who does not have birth or death on a stone. 39.4

Dasakam: 039 -- Shlokam: 05

ततः भवदुपासको झटिति मृत्युपाशादिव
प्रमुच्य तरसैव सा समधिरूढरूपान्तरा ।
अधस्तलमजग्मुषी विकसदष्टबाहुस्फुर-
न्महायुधमहो गता किल विहायसा दिद्युते ॥५॥

tatO bhavadupaasakO jhaTiti mR^ityupaashaadiva
pramuchya tarasaiva saa samadhiruuDharuupaantaraa |
adhastalamajagmuShii vikasadaShTabaahusphura
nmahaayudhamahO gataa kila vihaayasaa didyute || 5

Then she slipped from the hands of Kamsa,
Like your devotee slipping away from the rope of God of death,
Assumed a very different form , flew up in to the sky,
And holding resplendent weapons in her eight arms and shined. 39.5

Dasakam: 039 -- Shlokam: 06

नृशंसतर कंस ते किमु मया विनिष्पिष्टया
बभूव भवदन्तकः कचन चिन्त्यतां ते हितम् ।
इति त्वदनुजा विभो खलमुदीर्य तं जग्मुषी
मरुद्गणपणायिता भुवि च मन्दिराण्येषुषी ॥६॥

nR^ishamsatara kamsa te kimu mayaa viniShpiShTayaa
babhuuva bhavadantakaH kvachana chintyataaM te hitam |
iti tvadanujaa vibhO khalamudiirya taM jagmuShii
marudgaNapaNaayitaa bhuvi cha mandiraaNyeyuShii || 6

Oh Lord Your sister told him, Oh Cruel Kamsa,
“What would you accomplish by killing me ,
For your god of death is already born elsewhere,
And now start getting worried of your welfare,”
And she vanished and she was praised by all devas,
And she is being worshipped in several temples. 39.6

Dasakam: 039 -- Shlokam: 07

प्रगे पुनरगात्मजावचनमीरिता भूभुजा
प्रलम्बबकपूतनाप्रमुखदानवा मानिनः ।
भवन्निधनकाम्यया जगति बभ्रमुर्निर्भयाः
कुमारकविमारकाः किमिव दुष्करं निष्कृपैः ॥७॥

pragepunaragaatmajaavachanamiiritaH bhuubhujaa
pralamba baka puutanaa pramukha daanavaa maaninaH |
bhavannidhanakaamyayaa jagati babhramurnirbhayaaH
kumaaraka vimaarakaH kimiva duShkaraM niShkR^ipaiH || 7

Next day morning when the arrogant asuras,
Called Pralamba , Baka and Poothana came to know,
The words of the great goddess from Kamsa,
With a desire to kill you , started roaming everywhere,
Without fear killing all children, indicating that,
There is nothing in the world that cannot be done by people without mercy. 39.7

Dasakam: 039 -- Shlokam: 08

ततः पशुपमन्दिरे त्वयि मुकुन्द नन्दप्रिया-
प्रसूतिशयनेशये रुदति किञ्चिदञ्चत्पदे ।
विबुध्य वनिताजनैस्तनयसम्भवे घोषिते
मुदा किमु वदाम्यहो सकलमाकुलं गोकुलम् ॥८॥

tataH pashupamandire tvayi mukunda nandapriyaaprasuuti
shayane shaye rudati ki~nchida~nchatpade |
vibudhya vanitaajanai stanayasambhave ghOShite
mudaa kimu vadaamyahO sakalamaakulaM gOkulam || 8

Oh Lord Mukunda , later lying on the delivery bed of Yasoda,
When you started shaking your feet and creating sound,
All the ladies got up and informed every one , the birth of the son,
And what to say, the entire Gokula became drowned in happiness. 39.8

Dasakam: 039 -- Shlokam: 09

अहो खलु यशोदया नवकलायचेतोहरं
भवन्तमलमन्तिके प्रथममापिबन्त्या दृशा ।
पुनः स्तनभरं निजं सपदि पाययन्त्या मुदा
मनोहरतनुस्पृशा जगति पुण्यवन्तो जिताः ॥९॥

ahO khalu yashOdayaa navakalaaya chetOharaM
bhavantamalamantike prathamamaapibantyaa dR^ishaa |
punaH stanabharaM nijaM sapadi paayayantyaa mudaa
manOharatanuspR^ishaa jagati puNyavantO jitaH || 9

How wonderful , Then that Yasoda won a victory over all blessed persons on earth,
Looking closely at you who was as pretty as a new blue lotus,
And drank your prettiness by her eyes till she was satisfied,
And then fed you her milk slowly caressing your flower like body. 39.9

Dasakam: 039 -- Shlokam: 10

भवत्कुशलकाम्यया स खलु नन्दगोपस्तदा
प्रमोदभरसङ्कुलो द्विजकुलाय किन्नाददात् ।
तथैव पशुपालकाः किमु न मङ्गलं तेनिरे
जगत्त्रितयमङ्गल त्वमिह पाहि मामामयात् ॥१०॥

bhavatkushala kaamyayaa sa khalu nandagOpastadaa
pramOdabharasankulO dvijakulaaya kinnaadadaat |
tathaiva pashupaalakaaH kimu na mangalaM tenire
jagat tritayamangala tvamiha paahi maamaamayaat ||10

That Nandagopa becoming extremely joyous and happy,
Gave all sort of Charity to Brahmins, to ensure your well being,
And similarly the cowherds did very many holy acts for your sake,
And Oh Lord who grants good to the entire three worlds,
You kindly cure and save me from my diseases. 39.10

Dasakam 40 Salvation to Poothana

Narayaneeyam Dasakam: 40 --

Hear the Dasakam 40 <https://www.youtube.com/watch?v=iniz4Yyr9i4>

Dasakam 40 Salvation to Poothana

(Poothana not knowing where the baby to kill Kamsa was born kills several babies indiscriminately. She reaches Gokula and while she tries to feed Lord Krishna, he sucks her life out and leads her to salvation.)

Dasakam: 040 -- Shloka: 01

तदनु नन्दममन्दशुभास्पदं नृपपुरीं करदानकृते गतम्।
समवलोक्य जगाद भवत्पिता विदितकंससहायजनोद्यमः ॥१॥

tadanu nandamamandashubhaaspadaM nR^ipapuriM karadaanakR^ite gatam |

samavalOkya jagaada bhavatpitaa viditakamsasahaayajanOdyamaH || 1

Later your father Vasudeva after meeting Nandagopa,
Who had come to the capital Mathura to give tribute to the kingdom,
And who was the store house of all known good qualities,
After learning about the slaughter of children
By Kamsa's friends told as follows. 40.1

Dasakam: 040 -- Shloka: 02

अयि सखे तव बालकजन्म मां सुखयतेऽद्य निजात्मजजन्मवत् ।
इति भवत्पितृतां व्रजनायके समधिरोष्य शशंस तमादरात् ॥२॥

ayi sakhe tava baalaka janma maaM sukhayate(a)dya nijaatmaja janmavat |

iti bhavatpitR^itaaM vrajanaayake samadhirOpya shashamsa tamaadaraat || 2

“Oh friend , hearing about the birth of a son to you,
Makes me as happy as I myself got a son,”
And by thus telling he conferred the honour,
Of being your father on Nanda gopa. 40.2

Dasakam: 040 -- Shlokam: 03

इह च सन्त्यनिमित्तशतानि ते कटकसीम्नि ततो लघु गम्यताम् ।
इति च तद्वचसा व्रजनायको भवदपायभिया द्रुतमाययौ ॥३॥

iha cha santyanimitta shataani te kaTakasiimni tatO laghu gamyataam |

iti cha tadvachasaa vrajanaayakO bhavadapaayabhiyaa druta maayayau || 3

He continued, here as well as in your place ,
Very bad and evil omens are found to occur,
And so please return back to your home as quickly as possible”
And Nandagopa after hearing these words,
Returned quickly fearing that some thing bad will happen to you. 40.3

Dasakam: 040 -- Shlokam: 04

अवसरे खलु तत्र च काचन व्रजपदे मधुराकृतिरङ्गना ।
तरलषट्पदलालितकुन्तला कपटपोतक ते निकटं गता ॥४॥

avasare khalu tatra cha kaachana vrajapade madhuraakR^itiranganaa |

taralaShaTpada laalita kuntalaa kapaTapOtaka te nikaTaM gataa || 4

At that time in the land of Vruja, a young lady,
Who was very pretty and having luxurious tress,
Around which bees were found to caress,
Came very near to you, Oh Lord who has,
Taken the very deceptive form of a baby. 40.4

Dasakam: 040 -- Shlokam: 05

सपदि सा हृतबालकचेतना निशिचरान्वयजा किल पूतना ।
व्रजवधूष्विह केयमिति क्षणं विमृशतीषु भवन्तमुपाददे ॥५॥

sapadi saa hR^itabaalaka chetanaa nishicharaanvayajaa kila puutanaa |

vrajavadhuuShviha keyamiti kshaNaM vimR^ishatiiShu bhavantamupaadade || 5

That Poothana who had stolen the life of many babies,
And who was born in the family of Rakshasas,

And who has dressed herself in a pretty manner,
Made the cowherd maidens drown in thought ,
As to who she is and caught and lifted you up. 40.5

Dasakam: 040 -- Shlokam: 06

ललितभावविलासहृतात्मभिर्युवतिभिः प्रतिरोद्धुमपारिता ।
स्तनमसौ भवनान्तनिषेदुषी प्रददुषी भवते कपटात्मने ॥५॥

lalita bhaavavilaasahR^itaatmabhi-ryuvatibhiH pratirOddhumapaarita |
stanamasau bhavanaantaniSheduShii pradaduShii bhavate kapaTaatmane || 6

That Poothana with her pretty attractive form,
Due to her bewitching ways mesmerized ,
The Gopis , who were unable to stop her,
And started to breast feed you inside the house. 40.6

Dasakam: 040 -- Shlokam: 07

समधिरुह्य तदङ्कमशङ्कितस्त्वमथ बालकलोपनरोषितः ।
महदिवाम्रफलं कुचमण्डलं प्रतिचुचूषिथ दुर्विषदूषितम् ॥७॥

samadhiruhya tadankamashankitastvamatha baalakalOpana rOShitaH |
mahadivaamraphalaM kuchamaNDalaM pratichuchuuShitha durviShaduuShitam ||

At that time , you who was very angry with her,
For having killed innumerable babies,
Climbed in to her lap and sucked her breast,
Which was coated with poison ,
Similar to the sucking of a mango fruit. 40.7

Dasakam: 040 -- Shlokam: 08

असुभिरेव समं धयति त्वयि स्तनमसौ स्तनितोपमनिस्वना ।
निरपतद्भयदायि निजं वपुः प्रतिगता प्रविसार्य भुजावुभौ ॥८॥

asubhireva samaM dhayati tvayi stanamasau stanitOpama nisvanaa |
nirapatad bhayadaayi nijaM vapuH pratigataa pravisaarya bhujaavubhau || 8

When you sucked her breast along with her soul,
That Poothana made a sound like thunder,
And reverted back to her real form of Rakshasi,
And spreading both her hands fell on the floor. 40.8

Dasakam: 040 -- Shlokam: 09

भयदघोषणभीषणविग्रहश्रवणदर्शनमोहितवल्लवे ।
व्रजपदे तदुरःस्थलखेलनं ननु भवन्तमगृह्णत गोपिकाः ॥९॥

bhayadaghOShaNabhiiShaN vigraha shravaNadarshana mOhita vallave |
vrajapade taduraHsthanakhelanaM nanu bhavantamagR^ihNata gOpikaaH || 9

When the Vruja desa heard that horrible sound,
And happened to see her colossal ugly form,
It was filled with Gopis who were aghast,
And you were playing on the chest of Poothana and,
Was lifted away fortunately by the Gopis . 40.9

Dasakam: 040 -- Shlokam: 10

भुवनमङ्गलनामभिरेव ते युवतिभिर्बहुधा कृतरक्षणः ।
त्वमयि वातनिकेतननाथ मामगदयन् कुरु तावकसेवकम् ॥१०॥

bhuvana mangala naamabhireva te yuvatibhirbahudhaa kR^itarakshaNaH |
tvamayi vaataniketananaatha maamagadayan kuru taavaka sevakam ||10

Oh Lord of Guruvayur who is good to all the worlds,
You who were sought to be protected by the Gopi lasses,
By my chanting your own names, become pleased,
And make me healthy and accept me as your slave. 40.10

Dasakam 41 The cremation of Poothana and happiness in play of Krishna.

Narayaneeyam Dasakam: 41 --

Hear this Dasakam <https://www.youtube.com/watch?v=UXIKW8hE3HI>

Dasakam 41 The cremation of Poothana and happiness in play of Krishna.

(The scariness created by Poothana's death , her being given salvation by the God and childhood pranks of the baby Krishna are described here.)

Dasakam: 041 -- Shlokam: 01

ब्रजेश्वरैः शौरिवचो निशम्य समाव्रजन्नध्वनि भीतचेताः ।
निष्पिष्टनिश्शेषतरुं निरीक्ष्य कञ्चित्पदार्थं शरणं गतस्वाम् ॥१॥

vrajeshvaraH shaurivachO nishamya samaavrajannadhvani bhiitachetaaH |
niShpiShTa nishsheShataruM niriikshya ka~nchitpadaarthaM sharaNaM
gatastvaam || 1

After having heard all that was told by Vasudeva,
While Nandagopa was returning internally scared,
Saw some thing that has uprooted several trees,
And sought your refuge and surrendered to you. 41.1

Dasakam: 041 -- Shlokam: 02

निशम्य गोपीवचनादुदन्तं सर्वेऽपि गोपा भयविस्मयान्धाः ।
त्वत्पातितं घोरपिशाचदेहं देहुर्विदूरेऽथ कुठारकृत्तम् ॥२॥

nishamya gOpiiivachanaadudantaM sarve(a)pi gOpaa bhayavismayaandhaaH |
tvatpaatitaM ghOrapishaacha dehaM dehurviduure(a)tha kuThaarakR^ittam || 2

All the Gopas after hearing the news from the Gopis,
Became scared , wonderstruck and became at a loss,
And chopped the huge fearsome body felled by you,
In to pieces and took them to distance and burnt it. 41.2

Dasakam: 041 -- Shlokam: 03

त्वत्पीतपूतस्तनतच्छरीरात् समुच्चलन्नुच्चतरो हि धूमः ।
शङ्कामधादागरवः किमेष किं चान्दनो गौल्गुलवोऽथवेति ॥३॥

tvatpiita puutastana tachChariiraat samuchchalannuchchatarO hi dhuumaH |

shankaamadhaadaagaravaH kimeShaH kiM chaandanO gaulgulavO(a)thaveti || 3

The smoke arising from the body which was purified,
By your drinking milk from her breasts , rose to very great heights,
And created a doubt among every body , that the smoke,
Was a result of burning a sandal or Agarar or Guggulu trees. 41.3

Dasakam: 041 -- ShlokaM: 04

मदङ्गसङ्गस्य फलं न दूरे क्षणेन तावत् भवतामपि स्यात् ।
इत्युल्लपन् वल्लवतल्लजेभ्यः त्वं पूतनामातनुथाः सुगन्धिम् ॥४॥

madangasangasya phalaM na duure kshaNena taavad bhavataamapi syaat |

ityullapanvallavatallajebhya-stvaM puutanaamaatanuthaassugandhim || 4

You imparted fragrance to the body of Poothana,
And it looked like that you were loudly saying to the wise cowherds,
“ Are you able to see the effect of contact with my body,
And this is not far off for you as you all will get it soon.” 41.4

Dasakam: 041 -- ShlokaM: 05

चित्रं पिशाच्या न हतः कुमारः चित्रं पुरैवाकथि शौरिणेदम् ।
इति प्रशंसन् किल गोपलोको भवन्मुखालोकरसे न्यमाङ्कीत् ॥५॥

chitraM pishaachyaa na hataH kumaara-shchitraM puraivaakathi shauriNedam |

iti prashamsan kila gOpalOkO bhavanmukhaalOkarase nyamaankshiit || 5

The Gopas were drowned in joy by seeing your face ,
And were telling to each other, wonder of wonders,
This devil did not kill the baby and it is also a wonder,
That the foretelling of Vasudeva about the baby became true.” 41.5

Dasakam: 041 -- Shlokam: 06

दिनेदिनेऽथ प्रतिवृद्धलक्ष्मीरक्षीणमाङ्गल्यशतो व्रजोऽयम् ।
भवन्निवासादयि वासुदेव प्रमोदसान्द्रः परितो विरेजे ॥६॥

dine dine(a)tha prativR^iddhalakshmii-rakshiiNa maangalya shatO vrajOyam |
bhavannivaasaadayi vaasudeva pramOdasaandraH paritO vireje || 6

Oh son of Vasudeva , due to your living there,
The Vruja desa day by day became more and more prosperous,
And possessed many good things which will never get spoiled,
And provided full of boundless divine joy to the people. 41.6

Dasakam: 041 -- Shlokam: 07

गृहेषु ते कोमलरूपहासमिथःकथासङ्कुलिताः कमन्यः ।
वृत्तेषु कृत्येषु भवन्निरीक्षासमागताः प्रत्यहमत्यनन्दन् ॥७॥

gR^iheShu te kOmalaruupahaasa-mithaH kathaa sankulitaaHkamanyaH
vR^itteShu kR^ityeShu bhavanniriikshaa samaagataaH pratyahamatyanandan || 7

The Gopis became very busy in talking with each other,
In their homes about your pretty form and bewitching smile,
And after completion of all their duties came to see you,
Every day and enjoyed by being able to see you. 41.7

Dasakam: 041 -- Shlokam: 08

अहो कुमारो मयि दत्तदृष्टिः स्मितं कृतं मां प्रति वत्सकेन ।
एह्येहि मामित्युपसार्य पाणी त्वयीश किं किं न कृतं वधूभिः ॥८॥

ahO kumaarO mayi dattadR^iShTiH smitaM kR^itaM maaM prati vatsakena |
ehyehi maamittyupasaarya paaNii tvayiisha kiM kiM na kR^itaM vadhuubhiH || 8

Oh God, with stretched arms to lift you ,the Gopis prattled,
“oh little cherub are you not seeing me alone?”,
“hey all, do you not see that baby is smiling only at me?”, and
“Hey baby please come to me , please come only to me “. 41.8

Dasakam: 041 -- Shloka: 09

भवद्वपुःस्पर्शनकौतुकेन करात्करं गोपवधूजनेन ।
नीतस्त्वमाताम्रसरोजमालाव्यालम्बिलोलम्बतुलामलासीः ॥९॥

bhavadvapusparshana kautukena karaatkaraM gOpavadhuujanena |
niitastvamaataamra sarOjamaalaa vyaalambilOlambatulaamalaasiiH || 9

You resembled a bee going from one red lotus to other,
When with an aim to caress your flower like body,
And to enjoy the pleasure of your soft touch,
The Gopis passed you between them endlessly. 41.9

Dasakam: 041 -- Shloka: 1 0

निपाययन्ती स्तनमङ्कगं त्वां विलोकयन्ती वदनं हसन्ती ।
दशां यशोदा कतमां न भेजे स तादृशः पाहि हरे गदान्माम् ॥१०॥

nipaayayantii stanamankagaM tvaam vilOkayantii vadanaM hasantii |
dashaaM yashOdaa katamaaM na bheje sa taadR^ishaH paahi hare gadaanmaam ||10

When putting you in her lap and while feeding you,
Yasoda used to get immersed in the beauty of your smiling face,
And was transported to an immeasurable state of real joy,
And Oh God Hari you who are like that save me from this disease. 41.10

Dasakam 42 The killing of Chakatasura

Narayaneeyam Dasakam: 42 --

Hear this Dasakam 42 <https://www.youtube.com/watch?v=aA2ikSx4tEA>

Dasakam 42 The killing of Chakatasura

(Chakatasura, the asura who came in the form of a cart was destroyed by the baby Krishna when he was left near the cart by the baby Krishna.)

Dasakam: 042 -- Shlokam: 01

कदापि जन्मर्क्षदिने तव प्रभो निमन्त्रितज्ञातिवधूमहीसुरा ।
महानसस्त्वां सविधे निधाय सा महानसादौ ववृते व्रजेश्वरी ॥१॥

kadaa(a)pi janmarkshadine tava prabhO nimantritaj~naati vadhuu mahiisuraa |
mahaanasastvaaM savidhe nidhaaya saa mahaanasaadau vavR^ite vrajeshvarii || 1

Oh Lord during one of your birthdays , when,
Several ladies , gents and Brahmins arrived as guests,
The Lady Of Vruja, left you near a big cart,
And was busy in walking around and cooking in the kitchen. 42.1

Dasakam: 042 -- Shlokam: 02

ततो भवत्त्राणनियुक्तबालकप्रभीतिसङ्क्रन्दनसङ्कुलारवैः ।
विमिश्रमश्रावि भवत्समीपतः परिस्फुटद्गारुचटच्चटारवः ॥२॥

tatO bhavattraaNa niyukta baalaka prabhiiti sankrandana sankulaaravaiH |
vimishramashraavi bhavatsamiipataH parisphuTaddaaru chaTachchaTaaravaH || 2

Then she heard from near you,
The sound of breaking of wooden pieces,
And shout laced with fear from the boys ,
With whom you had entrusted the baby. 42.2

Dasakam: 042 -- Shlokam: 03

ततस्तदाकर्णनसम्भ्रमश्रमप्रकम्पिवक्षोजभरा व्रजाङ्गनाः ।
भवन्तमन्तर्ददृशुस्समन्ततो विनिष्पतद्गारुणदारुमध्यगम् ॥३॥

tatastadaakarNana sambhrama shrama prakampi vakshOjabharaa vrajaanganaaH |
bhavantamantardadR^ishussamantatO viniShpataddaaruNa daarumadhyagam || 3

Hearing that great sound of the uproar,
The Gopis came running with the breasts heaving,
And they saw you lying safely amidst,
The scattered wooden pieces in Nanda's home. 42.3

Dasakam: 042 -- Shloka: 04

शिशोरहो किं किमभूदिति द्रुतं प्रधाव्य नन्दः पशुपाश्च भूसुराः ।
भवन्तमालोक्य यशोदया धृतं समाश्वसन्नश्रुजलार्द्रलोचनाः ॥४॥

shishOrahO kiM kimabhuuditi drutaM pradhaavya nandaH pashupaashchabhuusuraaH |
bhavantamaalOkya yashOdayaa dhR^itaM samaashvasannashru jalaardraIOchanaaH || 4

The Nanda , Gopas , Brahmins and others came
Running asking “ Aha, What happened to the baby?”,
And seeing that you were safely in the hands of Yasoda,
Consoled themselves with their eyes full of tears. 42.4

Dasakam: 042 -- Shloka: 05

कस्को नु कौतस्कृत एष विस्मयो विशङ्कटं यच्छकटं विपाटितम् ।
न कारणं किञ्चिदिहेति ते स्थिताः स्वनासिकादत्तकरास्त्वदीक्षकाः ॥५॥

kaskO nu kautaskuta eSha vismayO vishankaTaM yachChakaTaM vipaaTitam |
na kaaraNaM ki~nchidiheti te sthitaah svanaasikaadattakaraasvadiikshakaaH || 5

Nanda and others stood there with fingers on their noses,
Saying, “what a great wonder, how this happened,
And how this very big cart has been broken to pieces,
And we are not able to find any cause for it.” 42.5

Dasakam: 042 -- Shloka: 06

कुमारकस्यास्य पयोधरार्थिनः प्ररोदने लोलपदाम्बुजाहतम् ।
मया मया दृष्टमनो विपर्यगादितीश ते पालकबालका जगुः ॥६॥

kumaarakasyaasya payOdhararthinaH prarOdane IOlapadaambujaahatam |
mayaa mayaa dR^iShTamanO viparyagaaditiisha te paalaka baalakaa jaguH || 6

Oh God those cowherd boys who were supposed ,
To protect you said that when you did not get breast milk,
You were seen crying with shaking of your pretty legs,
And the cart broke in to pieces because of your one kick,
And assured others, “We have seen it, we have seen it.” 42.6

Dasakam: 042 -- Shlokam: 07

भिया तदा किञ्चिदजानतामिदं कुमारकाणामतिदुर्घटं वचः ।
भवत्प्रभावाविदुरैरितीरितं मनागिवाशङ्क्यत दृष्टपूतनैः ॥७॥

bhiyaa tadaa kinchidajaanataamidaM kumaarakaaNaaM atidurghaTaM vachaH |
bhavatprabhaavaavidurairitiiritaM manaagivaashankyata dR^iShTapuutanaiH || 7

Then people who did not know your greatness told,
That, what these children are telling is unbelievable,
But those who have seen the salvation of Poothana,
Believed them and felt that it would have happened like that. 42.7

Dasakam: 042 -- Shlokam: 08

प्रवालताम्रं किमिदं पदं क्षतं सरोजरम्यौ नु करौ विरोजितौ ।
इति प्रसर्पत्करुणातरङ्गितास्त्वदङ्गमापस्पृशुरङ्गनाजनाः ॥८॥

pravaalataamraM kimidaM padaM kshataM sarOjaramyau nu karau virOjitaH |
iti prasarpatkaruNaatarangitaa stvadangamaapaspR^ishuranganaajanaaH || 8

The ladies of Vruja with the flow of extreme love,
That can never be stopped caressed your limbs softly saying ,
“ Whether these coral coloured leaf bud like feet have been hurt?
Are there any wounds? Was there pain to these hibiscus like tender feet?” 42.8

Dasakam: 042 -- Shlokam: 09

अये सुतं देहि जगत्पतेः कृपातरङ्गपातात्परिपातमद्य मे ।
इति स्म सङ्गृह्य पिता त्वदङ्गकं मुहुर्मुहुः श्लिष्यति जातकण्टकः ॥९॥

aye sutaM dehi jagatpateH kR^ipaa tarangapaataatparipaataamadya me |

iti sma sangR^ihya pitaa tvadangakaM muhurmuHuH shliShyati jaatakaNTakaH || 9

Nandagopa ,your father unable to control his emotions,
Snatched you from your mother saying,
“Hey darling , This time he has been saved ,
By the grace of the great God, Please give me my little one”,
And hugged and caressed you again and again. 42.9

Dasakam: 042 -- ShlokaM: 10

अनोनिलीनः किल हन्तुमागतः सुरारिरेवं भवता विहिंसितः ।
रजोऽपि नो दृष्टममुष्य तत्कथं स शुद्धसत्त्वे त्वयि लीनवान् ध्रुवम् ॥१०॥

anOniliinaH kila hantumaagataH suraarirevaM bhavataa vihimsitaH |

rajO(a)pi nO dR^iShTamamuShya tatKathaM sa shuddhasattve tvayi liinavaandhruvam || 10

You have like this destroyed the asura ,
Who came as a cart to kill you,
And not a powder of him was seen anywhere ,,
And this happened because , he has merged,
Within your form of sublime purity. 42.10

Dasakam: 042 -- ShlokaM:11

प्रपूजितैस्तत्र ततो द्विजातिभिर्विशेषतो लम्बितमङ्गलाशिषः ।
व्रजं निजैर्बाल्यरसैर्विमोहयन् मरुत्पराधीश रुजां जहीहि मे ॥११॥

prapuujitaistatra tatO dvijaatibhiH visheShatO lambhita mangalaashiShaH |

vrajaM nijaiH baalyarasaiH vimOhayan marutpuraadhiisha rujaaM jahiihi me || 11

Oh Lord of Guruvayur , after that in your house,
The Brahmins who were invited for your birthday,
Carried out special worship for your well being ,
And showered on you their auspicious blessings,
And Oh God who drowned the entire Vruja desa,
In joy by your baby pranks , remove my sorrows. 42.11

Dasakam 43 Killing of Trinavartha

Narayaneeyam Dasakam: 43 --

Hear this Dasakam 43 <https://www.youtube.com/watch?v=TXuOlcEb9Ws>

Dasakam 43 Killing of Trinavartha

(Another asura called Trinavartha came in the form of a cyclone and lifted baby Krishna from the cradle. The baby kept on increasing its weight and that made the asura drop the baby. Lord Krishna then killed him.)

Dasakam: 043 -- Shlokam: 01

त्वामेकदा गुरुमरुत्पुरनाथ वोढुं
गाढाधिरूढगरिमाणमपारयन्ती ।
माता निधाय शयने किमिदं बतेति
ध्यायन्त्यचेष्टत गृहेषु निविष्टशङ्का ॥१॥

tvaamekadaa gurumarutpuranaatha vODhuM
gaaDhaadhiruuDha garimaaNamapaarayantii |
maataa nidhaaya shayane kimidaM bateti
dhyaayantycheshTata gR^iheShu niviShTashankaa ||

Oh Lord of Guruvayur, one day your mother,
Was not able to lift you due to your being too heavy,
And so put you in bed , wondering why this was happening,
And prayed God and was engaged in the work of her home. 43.1

Dasakam: 043 -- Shlokam: 02

तावद्विदूरमुपकर्णितघोरघोष-
व्याजृम्भिपांसुपटलीपरिपूरिताशः ।
वात्यावपुस्स किल दैत्यवरस्तृणाव-
र्ताख्यो जहार जनमानसहारिणं त्वाम् ॥२॥

taavadviduuramupakarNita ghOra ghOSha
vyaajR^imbhi paamsupaTalii paripuuritaashaH |
vaatyaaavapuH sa kila daityavarasitraNaavartaakhyae
jahaara janamaanasahaariNaM tvaam || 2

Then a horrific sound was heard from far away distance,

And a great asura called Trinavarttha came in the form of a cyclone,
Filling all directions with dust and stole and lifted you,
Who was the stealer of others mind due to your pretty form. 43.2

Dasakam: 043 -- Shlokam: 03

उद्धामपांसुतिमिराहतदृष्टिपाते
द्रष्टुं किमप्यकुशले पशुपाललोके ।
हा बालकस्य किमिति त्वदुपान्तमाप्ता
माता भवन्तमविलोक्य भृशं रुरोद ॥३॥

uddaamapaamsu timiraahata dR^iShTipaate
draShTuM kimapyakushale pashupaala IOke |
haa baalakasya kimiti tvadupaantamaaptaa
maataa bhavantamavilOkya bhR^ishaM rurOda ||

Due to the darkness created by the dust which was everywhere,
When the Gopas were not able to see anything all round them,
Your mother came to the place where you were lying down,
Wondering herself as to what has happened to you,
And not finding you there started crying and shouting. 43.3

Dasakam: 043 -- Shlokam: 04

तावत् स दानववरोऽपि च दीनमूर्ति-
र्भावत्कभारपरिधारणलूनवेगः ।
सङ्कोचमाप तदनु क्षतपांसुघोषे
घोषे व्यतायत भवज्जननीनिनादः ॥४॥

taavatsa daanavavarO(a)pi cha diinamuurtirbhaavatka-
bhaara paridhaaraNaluuna vegaH |
sankOchamaapa tadanu kshatapaamsughOShe
ghOShe vyataayata bhavajjananii ninaadaH ||4

At that time the asura whose speed was reduced,
Due to your very great weight , became very tired,
While Gokula was filled completely with dust and uproar,
And the wail of the cry of your mother spread everywhere. 43.4

Dasakam: 043 -- Shlokam: 05

रोदोपकर्णनवशादुपगम्य गेहं
क्रन्दत्सु नन्दमुखगोपकुलेषु दीनः ।
त्वां दानवस्त्वखिलमुक्तिकरं मुमुक्षु-
स्त्वय्यप्रमुञ्चति पपात वियत्प्रदेशात् ॥५॥

rOdOpakarNana vashaadupagamya gehaM
krandatsu nandamukha gOpa kuleShu diinaH |
tvaaM daanavastvakhilamuktikaraM mumukshustvayyapramu~
nchatu papaata viyatpradeshaat ||

Hearing the wailing, Nandagopa and other Gopas,
And Gopis rushed to the house and by the time they started crying,
The very exhausted Trinavarta , intending to give salvation,
To you who is the one giving salvation to every one,
Understanding that he cannot do it , dropped you down from the sky. 43.5

Dasakam: 043 -- Shlokam: 06

रोदाकुलास्तदनु गोपगणा बहिष्ठ-
पाषाणपृष्ठभुवि देहमतिस्थविष्ठम् ।
प्रैक्षन्त हन्त निपतन्तममुष्य वक्ष-
स्यक्षीणमेव च भवन्तमलं हसन्तम् ॥६॥

rOdaakulaastadanu gOpagaNaa bahiShThapaaShaaNapR^
iShThabhuvu dehamatisthaviShTham |
praikshanta hanta nipatantamamuShya vakshasyakshiiNameva
cha bhavantamalaM hasantam ||6

Then immediately after the wailing and crying Gopas and Gopis,
They saw a very huge body falling on the rock outside,
And on his chest saw you without any harm, playing and smiling
And they felt happy and relieved and also sad. 43.6

Dasakam: 043 -- Shlokam: 07

ग्रावप्रपातपरिपिष्टगरिष्ठदेह-
भ्रष्टासुदुष्टदनुजोपरि धृष्टहासम् ।
आघ्नानमम्बुजकरेण भवन्तमेत्य
गोपा दधुर्गिरिवरादिव नीलरत्नम् ॥७॥

graavaprapaata paripiShTa gariShThadehabhraShTaasu
duShTadanujOpari dhR^iShTahaasam |
aaghnaanamambujakareNa bhavantametya
gOpaa dadhurgirivaraadiva niilaratnam ||7

From the very huge body of the very wicked asura,
The Gopas lifted you like lifting a blue gem from a mountain,
Though you were laughing loudly without any care,
And were beating his body with your lotus like hands. 43.7

Dasakam: 043 -- Shlokam: 08

एकैकमाशु परिगृह्य निकामनन्द-
न्नन्दादिगोपपरिरब्धविचुम्बिताङ्गम् ।
आदातुकामपरिशङ्कितगोपनारी-
हस्ताम्बुजप्रपतितं प्रणुमो भवन्तम् ॥८॥

ekaikamaashu parigR^ihya nikaamanandannandaadi
gOpa parirabdha vichumbitaangam |
aadaatukaama parishankita gOpanaarii

hastaambujaprapatitaM praNuMO bhavantam ||8

Oh God we salute you who was lifted ,embraced , kissed,
And passed on from one to another and you leapt in to the
Lotus like hands of the Gopis who wanted to have you but were hesitating, 43.8

Dasakam: 043 -- Shlokam: 09

भूयोऽपि किन्तु कृणुमः प्रणतार्तिहारी
गोविन्द एव परिपालयतात् सुतं नः ।
इत्यादि मातरपितृप्रमुखैस्तदानीं
सम्प्रार्थितस्त्वदवनाय विभो त्वमेव ॥९॥

bhuuyO(a)pi kiM nu kR^iNumaH praNataartihaarai

gOvinda eva paripaalayataat sutaM naH |
ityaadi maatarapitR^i pramukhaistadaaniiM
sampsraarthitastvadavanaaya vibhO tvameva ||9

Your parents and others said, "what can be done by us,
And let the Govinda who removes the sorrows ,
Of all his devotees , protect our little darling,"
And prayed you lord, to protect yourselves. 43.9

Dasakam: 043 -- Shlokam:10

वातात्मकं दनुजमेवमयि प्रधून्वन्
वातोद्भवान् मम गदान् किमु नो धुनोषि ।
किं वा करोमि पुनरप्यनिलालयेश
निश्शेषरोगशमनं मुहुरर्थये त्वाम् ॥१०॥

vaataatmakaM danujamevamayi pradhuunvan
vaatOdbhavaanmama gadaan kimu nO dhunOShi |
kiM vaa karOmi punarapyanilaalayesha
nishsheSha rOgashamanaM muhurarthaye tvaam ||10

Why ,oh Lord of Guruvayur , you who have killed,
This asura who had the form of the gas,
Are not curing my diseases caused by gas?
What should I do? And I pray again to you,
To completely cure all my diseases. 43.10

Dasakam 44 Naming ceremony and casting of horoscope

Narayaneeyam Dasakam: 44 --

Hear this Dasakam 44 <https://www.youtube.com/watch?v=b9ugvwEYQsw>

Dasakam 44 Naming ceremony and casting of horoscope

(Worried by these happenings Nandagopa and Yasoda consult their Guru sage Garga , who knew that Lord Krishna was God himself. Sage Garga consoled them and at their request named him as Krishna. Krishna would mean that which leads to joy and peace. It also means a boy who is black.The sage also made a horoscope of the boy and read his future. He named Rohini's son as Rama)

Dasakam: 044 -- Shlokam: 01

गूढं वसुदेवगिरा कर्तुं ते निष्क्रियस्य संस्कारान् ।
हृद्गतहोरातत्त्वो गर्गमुनिस्त्वत् गृहं विभो गतवान् ॥१॥

guuDhaM vasudeva giraa kartuM te niShkriyasya samskaaraan |
hR^idgatahOraa tattvO gargamunistvad gR^ihaM vibhO gatavaan ||

Oh Lord, Sage Garga who is an expert in the science of astrology,
Came as per the secret request of Vasudeva , to your house,
To conduct naming and other ceremonies,
To you who is very much beyond all ceremonies. 44.1

Dasakam: 044 -- Shlokam: 02

नन्दोऽथ नन्दितात्मा वृन्दिष्टं मानयन्नमुं यमिनाम् ।
मन्दस्मितार्द्रमूचे त्वत्संस्कारान् विधातुमुत्सुकधीः ॥२॥

nandO(a)tha nanditaatmaa bR^indiShTaM maanayannamuM yaminaam |
mandasmitaardramuuche tvatsamskaaraan vidhaatumutsukadhiiH ||2

Afterwards the very much pleased Nandagopa,
with great zest to conduct the naming ceremony,
Respected Garga who was greatest among sages,
With a soft smile and made a request to him. 44.2

Dasakam: 044 -- Shlokam: 03

यदुवंशाचार्यत्वात् सुनिभृतमिदमार्यं कार्यमिति कथयन् ।
गर्गो निर्गतपुलकश्चक्रे तव साग्रजस्य नामानि ॥३॥

yaduvamshaachaaryatvaatsunibhR^itamidamaarya kaaryamiti kathayan |
gargO nirgata pulakashchakre tava saagrajasya naamaani ||3

Sage Garga , thrilled at the prospect told,
“Since I am the Guru of the Yadhu clan,
This ceremony should be performed very secretly,”
And named you along with your elder brother. 44.3

Dasakam: 044 -- Shlokam: 04

कथमस्य नाम कुर्वे सहस्रनाम्नो ह्यनन्तनाम्नो वा ।
इति नूनं गर्गमुनिश्चक्रे तव नाम नाम रहसि विभो ॥४॥

kathamasya naama kurve sahasranaamnO hyanantanaamnO vaa |
iti nuunaM gargamunishchakre tava naama naama rahasi vibhO ||4

The sage Garga must have decided to conduct the ceremony in secret,
Possibly wondering as to how he will ever give a name to you,
Who has one thousand names or even countless names. 44.4

Dasakam: 044 -- Shlokam: 05

कृषिधातुणकाराभ्यां सत्तानन्दात्मतां किलाभिलपत् ।
जगदघकर्षित्वं वा कथयदृषिः कृष्णनाम ते व्यतनोत् ॥५॥

kR^iShidhaatuNakaaraabhyaaM sattaanandaatmataaM kilaabhilapat |
jagadaghakarShitvaM vaa kathayadR^iShiH kR^iShNa naama te vyatanOt ||

Adding the prefix “Krish” to the suffix “Na”,
To denote that you are embodiment of true joy,
Or possibly denoting you as the one who destroys sins of the world,
The great sage named you as “Krishna.”. 44.5

Dasakam: 044 -- Shlokam: 06

अन्यांश्च नामभेदान् व्याकुर्वन्नग्रजे च रामादीन् ।
अतिमानुषानुभावं न्यगदत्त्वामप्रकाशयन् पित्रे ॥६॥

anyaashcha naamabhedaan vyaakurvannagraje cha raamaadiin |
atimaanuShaanubhaavaM nyagadattvaamaprakaashayan pitre ||

He also gave you other names and also ,
Gave names like Rama to your elder brother,
And explained their significance to Nanda your father,
Without revealing that you are God but made him understand,
That you are a superman with qualities which are not in others. 44.6

Dasakam: 044 -- Shlokam: 07
स्निह्यति यस्तव पुत्रे मुह्यति स न मायिकैः पुनः शोकैः ।
द्रुह्यति यः स तु नश्येदित्यवदत्ते महत्त्वमृषिवर्यः ॥७॥

snihyati yastava putre muhyati sa na maayikaiH punaH shOkaiH |
druhyati yaH sa tu nashyeditiyavadatte mahattvamR^iShivaryaH ||

That great sage telling about your greatness told,
“He who shows love to your son , would be free from Maya,
And will never ever suffer sorrows of this world,
And he who causes trouble to him would be destroyed.” 44.7

Dasakam: 044 -- Shlokam: 08
जेष्पति बहुतरदैत्यान् नेष्पति निजबन्धुलोकममलपदम् ।
श्रोष्यसि सुविमलकीर्तिरस्येति भवद्विभूतिमृषिरूचे ॥८॥

jeShyati bahutaradaityaan neShyati nijabandhulOkaM amalapadam |
shrOShyati suvimalakiirtiirasyeti bhavadvibhuutiM R^iShiruuche ||

Again sage Garga telling about your greatness told,
“This baby will win over very large number of Asuras,
Keep his own people in a place devoid of any sorrow,
And you will hear about his very pure fame.” 44.8

Dasakam: 044 -- Shlokam: 09
अमुनैव सर्वदुर्गं तरितास्थ कृतास्थमत्र तिष्ठध्वम् ।
हरिरेवेत्यनभिलपन्नित्यादि त्वामवर्णयत् स मुनिः ॥९॥

amunaiva sarvadurgaM taritaastha kR^itaasthamatra tiShThadhvam |
hariREVetyanabhiLapannityaadi tvaamavarNayat sa muniH || 9

That sage further described without revealing you are Hari,
That “you will cross all obstacles with the help of this baby,
And so remain always with devotion to this baby”. 44.9

Dasakam: 044 -- ShlokaM: 10

गर्गेऽथ निर्गतेऽस्मिन् नन्दितनन्दादिनन्द्यमानस्त्वम् ।
मद्गदमुद्गतकरुणो निर्गमय श्रीमरुत्पुराधीश ॥१०॥

garge(a)tha nirgate(a)sminnandita nandaadi nandyamaanastvam |
madgatamudgatakaruNO nirgamaya shriimarutpuraadhiisha ||

Oh Lord of Guruvayur , You who was nurtured and pampered,
By the very happy Nanda Gopa and others,
After the departure of sage Garga , may please ,cure my illness. 44.10

Dasakam 45 Childhood pranks

Narayaneeyam Dasakam: 45 --

Hear this Dasakam 45 <https://www.youtube.com/watch?v=Bevoa3Dj9Ik>

Dasakam 45 Childhood pranks

(Krishna , became a slightly older baby and kept on doing the childhood pranks which entertained everybody.)

Dasakam: 045 -- SlokaM: 01

अयि सबल मुरारे पाणिजानुप्रचारैः
किमपि भवनभागान् भूषयन्तौ भवन्तौ ।
चलितचरणकञ्जौ मञ्जुमञ्जीरशिञ्जा-
श्रवणकुतुकभाजौ चेरतुश्चारुवेगात् ॥१॥

ayi sabala muraare paaNijaanu prachaaraiH
kimapi bhavanabhaagaan bhuuShayantau bhavantau |
chalita charaNaka~njau ma~njuma~njiira shi~njaa
shravaNa kutuka bhaajau cheratushchaaru vegaat || 1

Oh Krishna who is along with Balatama,
You both were crawling on your legs and hands,
And lit up different places charmingly,
And anxious to hear the jingle of your own anklets,
Rotated your legs and moved prettily. 45.1

Dasakam: 045 -- Slokam: 02

मृदु मृदु विहसन्तावुन्मिषदन्तवन्तौ
वदनपतितकेशौ दृश्यपादाब्जदेशौ ।
भुजगलितकरान्तव्यालगत्कङ्कणाङ्कौ
मतिमहरतमुच्चैः पश्यतां विश्वनृणाम् ॥२॥

mR^idu mR^idu vihasantau unmiShaddantavantau
vadana patita keshau dR^ishya paadaabja deshau |
bhuja galita karaanta vyaalagat kankaNaankau
matimaharatamuchchaiH pashyataaM vishvanR^INaam ||2

With a very pretty soft, soft smile revealing your teeth,
With curls of hair falling all over your face,
With soles of your feet visible while you are crawling,
And with your bangles sliding and resting on your wrist,
You both have completely charmed the minds of onlookers. 45.2

Dasakam: 045 -- Slokam: 03

अनुसरति जनौघे कौतुकव्याकुलाक्षे
किमपि कृतनिनादं व्याहसन्तौ द्रवन्तौ ।
वलितवदनपद्मं पृष्ठतो दत्तदृष्टी
किमिव न विदधाथे कौतुकं वासुदेव ॥३॥

anusrati janaughe kautuka vyaakulaakshe
kimapi kR^ita ninaadaM vyaahasantau dravantau |
valita vadanapadmaM pR^iShThatO dattadR^iShTii
kimiva na vidadhaathe kautukaM vaasudeva ||3

When with a look of ecstasy people try to catch you both,
You make some peculiar sound , laugh loudly and run away,
And then turn back your lovely face and stare at them,
Oh son of Vasudeva , what a great pleasure you gave to those people? 45.3

Dasakam: 045 -- Slokam: 04

द्रुतगतिषु पतन्तावुत्थितौ लिप्तपङ्क्तौ
दिवि मुनिभिरपङ्क्तैः सस्मितं वन्द्यमानौ ।
द्रुतमथ जननीभ्यां सानुकम्पं गृहीतौ
मुहुरपि परिरब्धौ द्राग्युवां चुम्बितौ च ॥४॥

drutagatiShu patantau utthitau liptapankau
divi munibhirapankaiH sasmitaM vandyamaanaau |
drutamatha jananiibhyaaM saanukampaM gR^ihiitau
muhurapi parirabdhau draagyuvaaM chumbitau cha || 4

When you were running like that , some time you slip and fall,
And then manage to get up with dirt coated all over you,
And those sages who are dust free salute you with a smile,
And by that time your mothers reach there,
And with pity take you up and hug you as you are,
And then they shower and cover you with kisses. 45.4

Dasakam: 045 -- Slokam: 05

सुतकुचभरमङ्गैः धारयन्ती भवन्तं
तरलमति यशोदा स्तन्यदा धन्यधन्या ।
कपटपशुप मध्ये मुग्धहासाङ्कुरं ते
दशनमुकुलहृद्यं वीक्ष्य वक्त्रं जहर्ष ॥५॥

snuta kuchabharamanke dhaarayantii bhavantaM
taralamati yashOdaa stanyadaa dhanyadhanyaa |
kapaTapashupa madhye mugdhahaasaankuraM te
dashanamukula hR^idyaM viikshya vaktraM jaharSha ||5

When her breasts are filled with milk , the very lucky Yasoda,
Would cradle you in her lap , and feed you with her mind wavering with excitement,
In the middle , Oh baby who has put on the guise of cowherd,
She attained the acme of joy by seeing your charming face and budding teeth. 45.5

Dasakam: 045 -- Slokam: 06

तदनुचरणचारी दारकैस्साकमारा-
त्रिलयततिषु खेलन् बालचापल्यशाली ।
भवनशुकविडालान् वत्सकांश्चानुधावन्
कथमपि कृतहासैर्गोपकैर्वारितोऽभूः ॥६॥

tadanu charaNachaarii daarakaiH saakamaaraat
nilayatatiShu khelan baalachaapalyashaalii |
bhavana shuka biDaalaan vatsakaamshchaanudhaavan
kathamapi kR^itahaasaiH gOpakaiH vaaritO(a)bhuuH ||6

When you started walking and running , and started playing with neighboring children,
You who used to engage in several attractive mischief and pranks,
And started chasing and catching pet parrots, cats and calves,
The Gopas with loud laugh used to prevent you by blocking your way. 45.6

Dasakam: 045 -- Slokam: 07

हलधरसहितस्त्वं यत्र यत्रोपयातो
विवशपतितनेत्रास्तत्र तत्रैव गोप्यः ।
विगलितगृहकृत्या विस्मृतापत्यभृत्या
मुरहर मुहुरत्यन्ताकुला नित्यमासन् ॥७॥

haladhara sahitastvaM yatra yatrOpayaatO
vivasha patita netraaH tatra tatraiva gOpyaH |
vigalita gR^ihakR^ityaa vismR^itaapatya bhR^ityaaH
murahara muhuratyantaakulaa nityamaasan || 7

Oh killer of Mura, wherever you and your brother Balarama went,
The eyes of the enraptured Gopis followed you ceaselessly,
And they forgetting their household chores, their children and also servants,
Used to follow you often and were seen to have time for nothing else. 45.7

Dasakam: 045 -- Slokam: 08

प्रतिनवनवनीतं गोपिकादत्तमिच्छन्
कलपदमुपगायन् कोमलं कापि नृत्यन् ।
सदययुवतिलोकैरर्पितं सर्पिरश्रन्
क्वचन नवविपक्वं दुग्धमप्यापिबस्त्वम् ॥८॥

pratinava navaniitaM gOpikaadattamichChan
kalapadamupagaayan kOmalaM kvaapi nR^ityan |
sadayayuvati lOkairarpitaM sarpirashnan
kvachana navavipakvaM dugdhamapyaapibastvam || 8

With extreme desire to eat butter that was given to you by the Gopis,
Some times you used to sing sweetly and dance attractively,
And some other times you ate the butter given by the kind Gopis,
And also drank the freshly boiled milk given by them. 45.8

Dasakam: 045 -- Slokam: 09

मम खलु बलिगेहे याचनं जातमास्ता-
मिह पुनरबलानामग्रतो नैव कुर्वे ।
इति विहितमतिः किं देव सन्त्यज्य याच्चां
दधिघृतमहरस्त्वं चारुणा चोरणेन ॥९॥

mama khalu baligehe yaachanaM jaatamaastaam
iha punarabalaanaamagratO naiva kurve |
iti vihitamatiH kiM deva santyajya yaach~naaM
dadhighR^itamaharastvaM chaaruNaa chOraNena ||9

Oh God, possibly thinking that “ I was forced to beg Mahabali,
But I am not prepared to beg before these weak damsels,”
You decided to abandon the way of getting things by begging,
And took resort to the other way of very cleverly planned theft. 45.9

Dasakam: 045 -- Slokam:10
तव दधिघृतमोषे घोषयोषाजनाना-
मभजत हृदि रोषो नावकाशं न शोकः ।
हृदयमपि मुषित्वा हर्षसिन्धौ न्यधास्त्वं
स मम शमय रोगान् वातगेहाधिनाथ ॥१०॥

tava dadhighR^itamOShe ghOShayOShaajanaanaam
abhajata hR^idi rOShO naavakaashaM na shOkah |
hR^idayamapi muShitvaa harShasindhau nyadhaastvaM
sa mama shamaya rOgaan vaatagehaadhinaatha || 10

The ladies of the Vruja desa did not bother about your stealing their curds,
And they were not pained by it also , most probably because,
You had drowned them in the ocean of joy by stealing their minds,
And Oh Lord of Guruvayur who was like that , please cure my diseases. 45.10

The sloka 11 and 12 given below are not there in the authorized Vanamala version.

शाखाग्रे विधुं विलोक्य फलमित्म्बां च तातं मुहुः
संप्रार्थ्यथ तदा तदीयवचसा प्रोत्क्षिप्तबाहौ त्वयि ।
चित्रं देव शशी स ते कर्मगात् किं ब्रूमहे संपतः
ज्योतिर्मण्डलपूरिताखिलवपुः प्रागा विराड्रूपताम् ॥ ११ ॥

shaakhaagera(a)tha vidhuM vilOkya phalamityambaaM cha taataM muhuH
sampraarthyaatha tadaa tadiiyavachasaa prOtkshiptabaahau tvayi |
chitraM deva shashii sa te karamagaatkiM bruumahe sampatajjyOtirmaNDalapuuritaakhilavapuH
praagaa viraaDruupataam ||

One day seeing the shining moon above the tree branches,
You mistook it to be a fruit and you pestered your parents for it,
And when they for fun asked you to call it yourself,
On your summoning the moon descended straight in to your hands,
Along with the innumerable stars and you appeared in your supreme form. 45.11

किं किं बतेदमिति संभ्रम भाजमेनं
ब्रह्माण्वे क्षणममुं परिमज्ज्य तातम् ।
मायां पुनस्तनय-मोहमयीं वितन्वन्
आनन्दचिन्मय जगन्मय पाहि रोगात् ॥१२॥

Dasakam: 045 -- Slokam:12

kiM kiM batedamiti sambhramabhaajamenaM
brahmaarNave kshaNamamuM parimajjya taatam |
maayaaM punastanayamOhamayiiM vitanvannaanandachinmaya
jaganmaya paahi rOgaat ||

When the father was wonderstruck and started prattling “What, what is it”,
You drowned that father for a moment in the divine ocean of joy,
And later brought back the illusion of you being his son,
And Oh God who is like that , save me from my diseases. 45.12

Dasakam 46 The story of Yasoda seeing the universe in the mouth of baby Krishna.

Narayaneeyam Dasakam: 46 --

Hear this Dasakam 46 <https://www.youtube.com/watch?v=hWnXqngx6io>

Dasakam 46 The story of Yasoda seeing the universe in the mouth of baby Krishna.

(Lord Krishna’s friends complained that he had eaten mud. When he denied it, his mother asked to open his mouth. There Yasoda saw the entire Universe.)

Dasakam: 046 -- Slokam: 01

अयि देव पुरा किल त्वयि स्वयमुत्तानशये स्तनन्धये ।
परिजृम्भणतो व्यपावृते वदने विश्वमचष्ट वल्लवी ॥१॥

ayi deva puraa kila tvayi svayamuttaanashaye stanandhaye |
parijR^imbhaNatO vyapaavR^ite vadane vishvamachaShTa vallavii ||

Oh God once , when you were sucking and drinking milk ,
From your mother, lying flatly on her open lap,
You broke in to a yawn and the Gopi who was your mother,
Happened to see the entire universe in side your mouth. 46.1

Dasakam: 046 -- Slokam: 02

पुनरप्यथ बालकैः समं त्वयि लीलानिरते जगत्पते ।
फलसञ्चयवञ्चनक्रुधा तव मृद्भोजनमूचुरर्भकाः ॥२॥

punarapyatha baalakaiH samaM tvayi liilaanirate jagatpate |

phalasa~nchayava~nchanakrudhaa tava mR^idbhOjanamuuchurarbhakaaH || 2

Oh Lord of the universe , at another time ,
When you were playing with your friends,
You deceived them while gathering fruits,
And they went and complained to your mother that you ate mud. 46.2

Dasakam: 046 -- Slokam: 03

अयि ते प्रलयावधौ विभो क्षितितोयादिसमस्तभक्षिणः ।
मृदुपाशनतो रुजा भवेदिति भीता जननी चुकोप सा ॥३॥

ayi te pralayaavadhau vibhO kshiti tOyaadi samasta bhakshiNaH |

mR^idupaashanatO rujaa bhavediti bhiitaa jananii chukOpa saa || 3

Oh God , felling that you who have made all the earth and water,
Inside you at the time of the great deluge,
Would become sick by eating little mud,
Your mother became very angry with you. 46.3

Dasakam: 046 -- Slokam: 04

अयि दुर्विनयात्मक त्वया किमु मृत्सा बत वत्स भक्षिता ।
इति मातृगिरं चिरं विभो वितथां त्वं प्रतिजज्ञिषे हसन् ॥४॥

ayi durvinayaatmaka tvayaa kimu mR^itsaa bata vatsa bhakshitaa |

iti maatR^igiraM chiraM vibhO vitathaaM tvaM pratijaj~niShe hasan || 4

When your mother asked you with concern,
“Hey kid who puts on an act of obedience,
So you have eaten mud , in spite of my telling you,”
Oh God you smilingly kept silent ,
Making her feel that her anger is without any effect. 46.4

Dasakam: 046 -- Slokam: 05

अयि ते सकलैर्विनिश्चिते विमतिश्चेद्वदनं विदार्यताम् ।

इति मातृविभर्त्सितो मुखं विकसत्पद्मनिभं व्यदारयः ॥५॥

ayite sakalairvinishchite vimatishchedvadanaM vidaaryataam |

iti maatR^ivibhartsitO mukhaM vikasatpadmanibhaM vyadaarayaH || 5

Then when your mother being upset chided you,
“Little one , if you do not agree with,
What all these children are telling with certainty,
Please open your mouth, let us see.”
And without any hesitation , you opened,
Your mouth which was like , a just opening lotus flower. 46.5

Dasakam: 046 -- Slokam: 06

अपि मृल्लवदर्शनोत्सुकां जननीं तां बहु तर्पयन्निव ।
पृथिवीं निखिलां न केवलं भुवनान्यप्यखिलान्यदीदृशः ॥६॥

api mR^illavadarshanOtsukaaM jananiiM taaM bahu tarpayanniva |

pR^ithiviiM nikhilaaM na kevalaM bhuvanaanyapyakhilaanyadiidR^ishaH || 6

Possibly with an idea of satisfying the curiosity of your mother,
Who was minutely examining your mouth for traces of mud,
You not only showed her this entire earth,
But also the universe consisting of all worlds. 46.6

Dasakam: 046 -- Slokam: 07

कुहचिद्वनमम्बुधिः क्वचित् क्वचिदभ्रं कुहचिद्रसातलम् ।
मनुजा दनुजाः क्वचित् सुरा ददृशे किं न तदा त्वदानने ॥७॥

kuhachidvanamambudhiH kvachitkvachidabhraM kuhachidrasaatalam |

manujaa danujaaH kvachitsuraa dadR^ishe kiM na tadaa tvadaanane || 7

She saw in your open mouth , in one place forests,
In another place sea , yet another place the sky,
In yet another place nether world, men asuras and devas,
And there was nothing that she was not able to see in your mouth ,
For all the fourteen worlds and their things were there. 46.7

Dasakam: 046 -- Slokam: 08

कलशाम्बुधिशायिनं पुनः परवैकुण्ठपदाधिवासिनम् ।
स्वपुरश्च निजार्भकात्मकं कतिधा त्वां न ददर्श सा मुखे ॥८॥

kalashaambudhi shaayinaM punaH paravaikuNTha padaadhivaasinam |
svapurashcha nijaarbhakaatmakaM katidhaa tvaaM na dadarsha saa mukhe || 8

In your mouth again she saw you as the one,
Who sleeps in the ocean of milk,
As the divine one who lived in Vaikunta,
And also you as a baby just standing in front of her.
And was there any form of yours that she did not see there? 46.8

Dasakam: 046 -- Slokam: 09

विकसद्भुवने मुखोदरे ननु भूयोऽपि तथाविधाननः ।
अनया स्फुटमीक्षितो भवाननवस्थां जगतां बतातनोत् ॥९॥

vikasad bhuvane mukhOdare nanu bhuuyO(a)pi tathaa vidhaananaH |
anayaa sphuTamiikshitO bhavaananavasthaaM jagataaM bataatanOt || 9

Seeing in your mouth the entire unfolding universe,
She also saw you clearly standing with open mouth in front of her,
And this clearly explained to her that ,
All this world is limitless and temporary. 46.9

Dasakam: 046 -- Slokam:1 0

धृततत्त्वधियं तदा क्षणं जननीं तां प्रणयेन मोहयन् ।
स्तनमम्ब दिशेत्युपासजन् भगवन्नद्भुतबाल पाहि माम् ॥१०॥

dhR^itatattvadihiyaM tadaa kshaNaM jananiiM taaM praNayena mOhayan |
stanamamba dishetyupaasajan bhagavannadbhutabaala paahi maam ||10

Then , when for a second she returned to the world of realty,
You charmed her with the very affectionate illusion ,

And asked from her more milk and lay on her lap,
And Oh wonderful child , please take care of me. 46.10

Dasakam 47 Getting tied to the mortar.

Narayaneeyam Dasakam: 47 --

Hear this Dasakam 47 <https://www.youtube.com/watch?v=nEmko-40z7g>

Dasakam 47 Getting tied to the mortar.

(When baby Krishna was left half fed by Yasoda to mind some house hold chores, he got angry and broke the curd pot. Angered by this Yasoda tried to tie him to the mortar . But the length of any rope was not just sufficient. Seeing her exasperated, Lord Krishna made her tie him to the mortar.)

Dasakam: 047 -- Slokam: 01

एकदा दधिविमाथकारिणीं मातरं समुपसेदिवान् भवान् ।
स्तन्यलोलुपतया निवारयन्नङ्गमेत्य पपिवान् पयोधरौ ॥१॥

ekadaa dadhivimaatha kaariNiiM maataraM samupasedivaan bhavaan |
stanya lOlupatayaa nivaarayannankametya papivaan payOdharau || 1

One day you went near your mother , churning curds,
Due to the desire to drink milk from her,
You stopped her and climbed on her lap,
And started drinking as you wanted. 47.1

Dasakam: 047 -- Slokam: 02

अर्धपीतकुचकुड्मले त्वयि स्निग्धहासमधुराननाम्बुजे ।
दुग्धमीश दहने परिस्रुतं धर्तुमाशु जननी जगाम ते ॥२॥

ardhapiita kuchakuDmale tvayi snigdhahaasa madhuraananaambuje |
dugdhamiisha dahane parisrutaM dhartumaashu jananii jagaama te ||2

When your feeding had just half finished,
And when your lotus like opened with a smile,
Oh Lord your mother left suddenly,
To mind the milk that was kept for boiling. 47.2

Dasakam: 047 -- Slokam: 03

सामिपीतरसभङ्गसङ्गतक्रोधभारपरिभूतचेतसा ।
मन्यदण्डमुपगृह्य पाटितं हन्त देव दधिभाजनं त्वया ॥३॥

saamipiita rasabhanga sangata krOdhabhaara paribhuuta chetasaa |
mantha daNDamupagR^ihya paaTitaM hanta deva dadhi bhaajanaM tvayaa ||

Oh God , due to the welling anger due to,
Your drinking milk , being stopped in the middle,
You took a churning rod and alas, broke the curd pot. 47.3

Dasakam: 047 -- Slokam: 04

उच्चलद्ध्वनितमुच्चकैस्तदा सन्निशम्य जननी समाद्रुता ।
त्वद्यशोविसरवद्दर्श सा सद्य एव दधि विस्तृतं क्षितौ ॥४॥

uchchalad dhvanitamuchchakaistadaa sannishamya jananii samaadrutaa |
tvadyashO visaravaddadarshasaa sadya eva dadhi vistR^itaM kshitau ||4

Then hearing the very loud noise that was heard,
Your mother came running to find out about it,
And saw the curd which had spread all over,
Which was like your fame which is spread everywhere. 47.4

Dasakam: 047 -- Slokam: 05

वेदमार्गपरिमार्गितं रुषा त्वमवीक्ष्य परिमार्गयन्त्यसौ ।
सन्ददर्श सुकृतिन्युलूखले दीयमाननवनीतमोतवे ॥५॥

vedamaarga parimaargitaM ruShaa tvaamaviikshya parimaargayantyasau |
sandadarsha sukR^itinyuluukhale diiyamaana navaniitamOtave ||5

When she was not able to see you,

Who is being searched by the Vedas,
That blessed mother saw you sitting on the mortar,
And feeding butter to a cat. 47.5

Dasakam: 047 -- Slokam: 06

त्वां प्रगृह्य बत भीतिभावनाभासुराननसरोजमाशु सा ।
रोषरूषितमुखी सखीपुरो बन्धनाय रशनामुपाददे ॥६॥

tvaaM pragR^ihya bata bhiiti bhaavanaa bhaasuraanana sarOjamaashu saa|
rOSha ruuShita mukhii sakhiipurO bandhanaaya rashanaamupaadade ||6

Immediately that Yasoda became very angry,
Caught hold of you who had a shining lotus like face,
Due to the act of fear that you were putting on,
Before her friends, and took a rope to tie you. 47.6

Dasakam: 047 -- Slokam: 07

बन्धुमिच्छति यमेव सज्जनस्तं भवन्तमयि बन्धुमिच्छती ।
सा नियुज्य रशनागुणान् बहून् द्यङ्गुलोनमखिलं किलैक्षत ॥७॥

bandhumichChati yameva sajjanastaM bhavantamayi bandhumichChatii |
saa niyujya rashanaaguNaan bahuun dvyangulOnamakhilaM kilaikshata || 7

Oh God , That Yasoda decided to tie you,
Who made good people want to get tied up with you,
And even though she tied many ropes to tie you,
Those ropes always were short by two inches to tie you. 47.7

Dasakam: 047 -- Slokam: 08

विस्मितोत्स्मितसखीजनेक्षितां स्विन्नसन्नवपुषं निरीक्ष्य ताम् ।
नित्यमुक्तवपुरप्यहो हरे बन्धमेव कृपयाऽन्वमन्यथाः ॥८॥

vismitOtismata sakhiijanekshitaam svinnasannavapuShaM niriikshya taam |
nityamuktavapurapyahO hare bandhameva kR^ipayaa(a)nvamanyathaaH || 8

Oh Hari, when her friends were staring with smile and wonder,
You seeing your mother very tired and covered with sweat,
Were filled with pity and though you had a form which is not bounded,
Wonder of wonders ,Gave permission to being tied by your mother. 47.8

Dasakam: 047 -- Slokam: 09

स्थीयतां चिरमुलूखले खलेत्यागता भवनमेव सा यदा।
प्रागुलूखलबिलान्तरे तदा सर्पिरर्पितमदन्नवास्थिथाः ॥९॥

sthiyataaM chiramuluukhale khaletyaagataa bhavanameva saa yadaa |
praaguluukhalabilaantare tadaa sarpirarpita madannavaasthithaaH ||

As soon as your mother went to the house after tying you,
And saying , “Let this mischief be tied to this mortar for some time,”,
You started eating the butter that you had stored in the hollow of the mortar. 47.9

Dasakam: 047 -- Slokam: 10

यद्यपाशसुगमो विभो भवान् संयतः किमु सपाशयाऽनया ।
एवमादि दिविजैरभिष्टुतो वातनाथ परिपाहि मां गदात् ॥१०॥

yadyapaasha sugamO vibhO bhavaan sanyataH kimu sapaashayaa(a)nayaa |
evamaadi divijai-rabhiShTutO vaatanaatha paripaahi maam gadaat || 10

Oh Lord, the gods in the heaven praised you,
“Oh god, if you are available to only those without attachment*,
How did Yasoda who has great attachment to you , tie you,”,
And Oh God please save me from this sickness. 47.10
*Pasa the word also can be translated as rope.

Dasakam 48 Freeing Nala khoobara and Mani Greeva from their curse.

Narayaneeyam Dasakam: 48 --

Hear this Dasakam 48 https://www.youtube.com/watch?v=kRvZyIEb7_8

Dasakam 48 Freeing Nala khoobara and Mani Greeva from their curse.

(nala Khoobara and Mani Greeva were sons of Lord Kubhera who had become trees by the curse of Sage Narada. These trees were standing in the courtyard of Lord Krishna's house. The child Krishna dragged the mortar in between those trees and broke both the trees, Nala Khoobara and Mani Greeva regained their original forms.)

Dasakam: 048 -- Shlokam: 01

मुदा सुरौघैस्त्वमुदारसम्मदै-
रुदीर्य दामोदर इत्यभिष्टुतः ।
मृदुदरः स्वैरमुलूखले लग-
न्नदूरतो द्वौ ककुभावुदैक्षथाः ॥१॥

mudaa suraughastvamudaara sammadaiH udiirya daamOdara ityabhiShTutaH |
mR^iduudaraH svairamuluukhale lagannaduuratOdvau kakubhaavudaikshathaaH ||

You with a soft belly, who was praised by the extremely happy devas,
Who were surrounding you was called as "Dhamodhara" by them,
And you slowly caught the mortar and stood and saw to Marutha trees near by. 48.1

Dasakam: 048 -- Shlokam: 02

कुबेरसूनुर्नलकूबराभिधः
परो मणिग्रीव इति प्रथां गतः ।
महेशसेवाधिगतश्रियोन्मदौ
चिरं किल त्वद्विमुखावखेलताम् ॥२॥

kubera suunurnalakuubaraabhidhaH parO maNigriiva iti prathaaM gataH |
maheshasevaadhigata shriyOnmadau chiraM kila tvadvimukhaavakhelataam || 2

Nalakoobhara was the son of Kubhera the god of wealth,
And so was Manigreeva who was very famous,

And both of them by penance to Lord Shiva prettiness and form,
Became very arrogant and lead a life without thinking about you. 48.2

Dasakam: 048 -- Shlokam: 03

सुरापगायां किल तौ मदोत्कटौ
सुरापगायद्बहुयौवतावृतौ ।
विवाससौ केलिपरौ स नारदो
भवत्पदैकप्रवणो निरैक्षत ॥३॥

suraapagaayaaM kila tau madOtkatTau suraapagaayad bahuyauvataa vR^itau |
vivaasasau keliparau sa naaradO bhavatpadaika pravaNO niraikshata || 3

Those Nala Khoobaras who were once surrounded by large number of ladies,
Who were dancing and singing under the total influence of alcohol,
And were taking bath in the nude in the holy river Ganges,
And were drowned in various types of romantic sports with those ladies
Were seen by sage Narada who was your great devotee,
And who was worshipped by the entire universe. 48.3

Dasakam: 048 -- Shlokam: 04

भिया प्रियालोकमुपात्तवाससं
पुरो निरीक्ष्यापि मदान्धचेतसौ ।
इमौ भवद्भक्त्युपशान्तिसिद्धये
मुनिर्जगौ शान्तिमृते कुतः सुखम् ॥४॥

bhiyaa priyaalOkamupaattavaasasaM purO niriikshyaapi madaandha chetasau |
imau bhavadbhaktyupashaanti siddhaye munirjagau shaantimR^ite kutaHsukham || 4

Even though the ladies on seeing the sage , gathered their cloths,
And dressed themselves and were being clearly seen by the Nalakhooobaras,
They blinded by zest and having lost their wisdom did not stop what they were doing,
And were told by the great sage as follows so that they would get devotion towards you,
And also would be able to keep away their minds from base acts. 48.4

Dasakam: 048 -- Shlokam: 05

युवामवाप्तौ ककुभात्मतां चिरं
हरिं निरीक्ष्याथ पदं स्वमाप्नुतम् ।
इतीरितौ तौ भवदीक्षणस्पृहां
गतौ व्रजान्ते ककुभौ बभूवतुः ॥५॥

yuvaamavaaptau kakubhaatmataaM chiraM hariM niriikshyaatha padaMsvamaapnutam |
itiiritau tau bhavadiikshaNaspR^ihaaM gatau vrajaante kakubhaubabhuuvatuH || 5

“You both would live as Marutha trees for a very long time ,
And after seeing Lord Hari, you would go back to your places,”
And hearing this curse those Nalakhoobara and Manigreeva,
With anxiety to see you quickly , became Maruth trees in Vruja desa. 48.5

Dasakam: 048 -- Shlokam: 06

अतन्द्रमिन्द्रद्रुयुगं तथाविधं
समेयुषा मन्थरगामिना त्वया ।
तिरायितोलूखलरोधनिर्धुतौ
चिराय जीर्णौ परिपातितौ तरू ॥६॥

atandramindradyugaM tathaavidhaM sameyuShaa mantharagaaminaa tvayaa |
tiraayitOluukhalarOdhanirdhatau chiraaya jirNau paripaataitau taruu ||6

You who were slow moving approached those trees,
Without any hesitation or fear , and entered in between those trees,
Which were very much worn out due to their age,
And pulling the entangled mortar made the trees fall. 48.6

Dasakam: 048 -- Shlokam: 07

अभाजि शाखिद्वितयं यदा त्वया
तदैव तद्गर्भतलान्निरेयुषा ।
महात्विषा यक्षयुगेन तत्क्षणा-
दभाजि गोविन्द भवानपि स्तवैः ॥७॥

abhaaji shaakhidvitayaM yadaa tvayaa tadaiva tadgarbhatalaannireyuShaa |

mahaatviShaa yakshayugena tatksaNaadabhaaji gOvinda bhavaanapi stavaiH || 7

Oh Govinda, as soon as you broke those two trees,
Two very radiant yakshas came out of those trees,
And immediately started singing your praises. 48.7

Dasakam: 048 -- Shlokam: 08

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

ihaanya bhaktO(a)pi sameShyati kramaad bhavantametau khalu rudrasevakau |
muni prasaadaad bhavadanghri maagatau gatau vR^iNaanau khalubhaktimuttamaam

Definitely devotees of other Gods would gradually,
Reach and worship you, and these devotees of Shiva,
Have reached your feet due to the blessing of Narada,
And prayed for great devotion to you and went back. 48.8

Dasakam: 048 -- Shlokam: 09ततस्तरूद्वारणदारुणारव-
प्रकम्पिसम्पातिनि गोपमण्डले ।
विलज्जितत्वज्जननीमुखेक्षिणा
व्यमोक्षि नन्देन भवान् विमोक्षदः ॥९॥

tatastaruuddaaraNa daaruNaarava prakampi sampaatini gOpamaNDale |
vilajjita tvajjananii mukhekshiNaavyamOkshi nandena bhavaan vimOkshadaH || 9

Hearing the horrible sound of the trees falling ,
The Gopas were scared and came running to the spot,
And you were freed from your bondage By Nanda,
Who was staring at the very much ashamed and bent face of Yasoda. 48.9

Dasakam: 048 -- Shlokam:10

महीरुहोर्मध्यगतो बतार्भको
हरेः प्रभावादपरिक्षतोऽधुना ।

इति ब्रुवाणैर्गमितो गृहं भवान्
मरुत्पुराधीश्वर पाहि मां गदात् ॥१०॥

mahiiruhOrmadhyagatO bataarbhakO hareH prabhaavaadaparikshatO(a)dhunaa |
iti bruvaaNaigamitO gR^ihaM bhavaan marutpuraadhiishvara paahi maamgadaat || 10

The Gopas saying that “ This baby who was caught in between the trees,
Was only saved by the power of Lord Vishnu, without any problems,”
And took you to your home and Oh Lord of Guruvayur,
You may kindly save me from this diseases. 48.10

Dasakam 49 Entering in to Vrindavana.

Narayaneeyam Dasakam: 49 --

Hear this Dasakam 49 <https://www.youtube.com/watch?v=HHvaD7BsYqE>

Dasakam 49 Entering in to Vrindavana.

(Upset by the various bad happenings the Yadavas decide to shift to Vrindavana (literally forest of Thulasi) near the Govardhana(mountain that increases cows) mountain as well as on the banks of river Yamuna.. Krishna likes the new place and started wandering here and there\ . He joins other cowherd boys in grazing the calves.)

Dasakam: 049 -- Slokam: 01

भवत्प्रभावाविदुरा हि गोपास्तरुप्रपातादिकमत्र गोष्ठे ।
अहेतुमुत्पातगणं विशङ्क्य प्रयातुमन्यत्र मनो वितेनुः ॥१॥

bhavatprabhaavaaviduraa hi gOpaaH taruprapaataadikamatra gOShThe |
ahetumutpaatagaNaM vishankya prayaatumanyatra manO vitenuH || 1

Those Gopas completely ignorant of your greatness,
Seeing the omens which did not have proper reasoning,

Thought that they were omens which are bad,
And decided to change their place of residence. 49.1

Dasakam: 049 -- Slokam: 02

तत्रोपनन्दाभिधगोपवर्यो जगौ भवत्प्रेरणयैव नूनम् ।
इतः प्रतीच्यां विपिनं मनोज्ञं वृन्दावनं नाम विराजतीति ॥२॥

tatrOpanandaabhidha gOpavaryO jagau bhavatpreraNayaiva nuunam |
itaH pratiichyaaM vipinaM manOj~naM bR^indaavanaM naama viraajatiiti || 2

Then the great Gopa called Upananda , prompted by you,
Told that “West of this place , there is a charming forest called “Vrindavana.” 49.2

Dasakam: 049 -- Slokam: 03

बृहद्वनं तत् खलु नन्दमुख्या विधाय गौष्ठीनमथ क्षणेन ।
त्वदन्वितत्वज्जननीनिविष्टगरिष्ठयानानुगता विचेलुः ॥३॥

bR^ihadvanaM tatkhulu nandamukhyaa vidhaaya gauShThiinamatha kshaNena |
tvadanvita tvajjananii niviShTa gariShTha yaanaanugataa vicheluH || 3

Without further delay Nandagopa and his friends,
Started to that great forest after leaving their dwellings,
And immediately the cart in which you were with your mother also started. 49.3

Dasakam: 049 -- Slokam: 04

अनोमनोज्ञध्वनिधेनुपालीखुरप्रणादान्तरतो वधूभिः ।
भवद्विनोदालपिताक्षराणि प्रपीय नाज्ञायत मार्गदैर्घ्यम् ॥४॥

anO manOj~nadhvani dhenupaalii khurapraNaadaantarato vadhuubhiH |
bhavadvinOdaalapitaaksharaaNi prapiiya naaj~naayata maarga dairghyam || 4

Due to the very interesting sound made by the rolling of cart,
Due to the reverberating sound made by the hoofs of cows,
And due to the interesting indistinct baby prattle of yours,
The Gopis did not feel weary at all due to the travel. 49.4

Dasakam: 049 -- Slokam: 05

निरीक्ष्य वृन्दावनमीश नन्दत्प्रसूनकुन्दप्रमुखद्रुमौघम् ।
अमोदथाः शाद्वलसान्द्रलक्ष्म्या हरिन्मणीकुट्टिमपुष्टशोभम् ॥५॥

niriikshya bR^indaavanamiisha nandatprasuuna kunda pramukhadrumaugham|

amOdathaaH shaadvala saandra lakshmyaa harinmaNii kuTTimapuShTa shObham || 5

Oh God , With the trees with jasmine creepers on full bloom,
And due to the grass land which shined as if it was paved with emerald,
The Brindavana was extremely pretty and made you happy. 49.5

Dasakam: 049 -- Slokam: 06

नवाकनिर्व्यूढनिवासभेदेष्वशेषगोपेषु सुखासितेषु ।
वनश्रियं गोपकिशोरपालीविमिश्रितः पर्यगलोकथास्त्वम् ॥६॥

navaaka nirvyuuDha nivaasa bhedeshvasheSha gOpeShu sukhaasiteShu |

vanashriyaM gOpakishOrapaalii vimishritaH paryagalOkathaastvam || 6

There in Brindavana the Gopas settled down happily,
In the newly built crescent shaped houses,
And you along with other Gopa children,
Inspected the sylvan beauty of the forest around. 49.6

Dasakam: 049 -- Slokam: 07

अरालमार्गागतनिर्मलापां मरालकूजाकृतनर्मलापाम् ।
निरन्तरस्मेरसरोजवक्त्रां कलिन्दकन्यां समलोकयस्त्वम् ॥७॥

araalamaargaagata nirmalaapaaM maraalakuujaakR^ita narmalaapaam |

nirantarasmera sarOjavaktraaM kalindakanyaaM samalOkayastvam || 7

You went and saw river Yamuna, the daughter of Kalindha,
Which with its very clear water was flowing in curved paths,
Which was full of the pretty musical chatter of the swans,
And which had fully open lotus flowers similar to your smiling face. 49.7

Dasakam: 049 -- Slokam: 08

मयूरकेकाशतलोभनीयं मयूखमालाशबलं मणीनाम् ।
विरिञ्चलोकस्पृशमुच्चशृङ्गैर्गिरिं च गोवर्धनमैक्षथास्त्वम् ॥८॥

mayuurakekaashatalObhaniiaM mayuukhamaalaashabalaM maNiinaam |

viri~nchalOkaspR^ishamuchchashR^iNgaigiriM chagOvardhanamaikshathaastvam || 8

You also enjoyed seeing the Govardhana mountain,
With hundreds of peacocks making their sound,
Which had different colours due to reflection of light on several gems,
And which appeared to be touching the land of Brahma by its tall peaks. 49.8

Dasakam: 049 -- Slokam: 09

समं ततो गोपकुमारकैस्त्वं समन्ततो यत्र वनान्तमागाः ।
ततस्ततस्तां कुटिलामपश्यः कलिन्दजां रागवतीमिवैकाम् ॥९॥

samaM tatO gOpakumaarakaistvam samantatO yatra vanaantamaagaaH |

tatastatastaaM kuTilaamapashyaH kalindajaaM raagavatiimivaikaam || 9

Then later you wandered along with the Gopa lads,
Though the forests which was covering all the four sides,
And seeing there the Kalindi river fully flowing in curves,
And felt that it looked like the passionate and lonely sweetheart. 49.9

Dasakam: 049 -- Slokam: 10

तथाविधेऽस्मिन् विपिने पशव्ये समुत्सुको वत्सगणप्रचारे ।
चरन् सरामोऽथ कुमारकैस्त्वं समीरगेहाधिप पाहि रोगात् ॥१०॥

tathaa vidhe(a)smin vipine pashavye samutsukO vatsagaNaprachaare |

charan saraamO(a)tha kumaarakaistvaM samiiragehaadhipa paahi rOgaat ||10

With great enthusiasm to graze the calves in that forest,
You started traveling in that forest along with Balarama and other friends,
And Oh Lord of Guruvayur who did like that , save me from all diseases. 49.10

Dasakam 50 Killing of Bakasura and Aghasura

Narayaneeyam Dasakam: 50 --

Hear this Dasakam 50 <https://www.youtube.com/watch?v=uBXWrO5nZk>

Dasakam 50 Killing of Bakasura and Aghasura

(Lord Krishna kills two more asuras who came in the form of a calf and another who came who came as a crane.)

Dasakam: 050 -- Shlokam: 01

तरलमधुकृत् वृन्दे वृन्दावनेऽथ मनोहरे
पशुपशिशुभिः साकं वत्सानुपालनलोलुपः ।
हलधरसखो देव श्रीमन् विचेरिथ धारयन्
गवलमुरलीवेत्रं नेत्राभिरामतनुद्युतिः ॥१॥

madhukR^id bR^inde bR^indaavane(a)tha मानोहारे

pashupa shishubhiH saakaM vatsaanupaalana lOlupaH |

haladharasakhO deva shriiman vicheritha धाऱयान्

gavala muralii vetraM netraabhiraama tanu dyutiH || 1

Oh gracious lord , later you who was bewitching to all eyes,
Along with Balarama and other friends started walking in Vrindavana
Which was very pretty and full of hoards of honey bees,
And being interested in grazing the darling calves,
You went along with horn , flute and a stick made of cane. 50.1

Dasakam: 050 -- Shlokam: 02

विहितजगतीरक्षं लक्ष्मीकराम्बुजलालितं
ददति चरणद्वन्द्वं वृन्दावने त्वयि पावने ।
किमिव न बभौ सम्पत्सम्पूरितं तरुवल्लरी-
सलिलधरणीगोत्रक्षेत्रादिकं कमलापते ॥२॥

vihita jagatii rakshaM lakshmiikaraambuja लालितम्

dadati charaNadvandvaM bR^indaavane tvayi paavane |

kimiva na babhau sampatsampuuritaM ταρυβαλλαριη

salila dharaNii gOtra kshetraadikaM kamalaapate || 2

Oh God, who was the consort of Lakshmi , as soon you kept your feet,
Which looks after the earth and which was caressed by the lotus hands of Lakshmi,
In the very holy Vrindavana , the trees, creepers , earth mountain and fields,
There were found to completely teeming with all sorts of wealth. 50.2

Dasakam: 050 -- Shlokam: 03

विलसदुलपे कान्तारान्ते समीरणशीतले
विपुलयमुनातीरे गोवर्धनाचलमूर्धसु ।
ललितमुरलीनादः सञ्चारयन् खलु वात्सकं
क्वचन दिवसे दैत्यं वत्साकृतिं त्वमुदैक्षथाः ॥३॥

vilasadulape kaantaaraante samiiraNa σηιιταλε

vipula yamunaatiire gOvardhanaachala muurdhasu |

lalitamuraliinaadaH sanchaarayan khalu βαατσακαμ

kvachana divase daityaM vatsaakR^itiM tvamudaikshathaaH || 3

While you were wandering all over the forest full of tender grass,
And in the banks of Yamuna filled with very cool breeze,
And on the peaks of the very lofty Govardhana mountain ,
Grazing your calves, you recognized one asura,
Who had joined your herd in the form of a calf. 50.3

Dasakam: 050 -- Shlokam: 04

रभसविलसत्पुच्छं विच्छायतोऽस्य विलोकयन्
किमपि वलितस्कन्धं रन्ध्रप्रतीक्षमुदीक्षितम् ।
तमथ चरणे बिभ्रद्विभ्रामयन् मुहुरुच्चकैः
कुहचन महावृक्षे चिक्षेपिथ क्षतजीवितम् ॥४॥

rabhasa vilasatpuchChanvichChaayatO(a)sya bilokauav

kimapi valitaskandhaM randhrapратиiksha mudiikshitam |

tamatha charaNe vibhradvibhraamayana मुहुरुच्छकायि

kuhachana mahaavR^ikshe chikshepitha kshatajiivitam ||4

You after noticing him waving his tails very forcefully,
And seeing his horrific stare by turning his head back,
Caught hold of his legs , lifted and rotated him several times,
And as soon as he was dead flung his body on a tree. 50.4

Dasakam: 050 -- Shlokam: 05

निपतति महादैत्ये जात्या दुरात्मनि तत्क्षणं
निपतनजवक्षुण्णक्षोणीरुहक्षतकानने ।
दिवि परिमिलत् वृन्दा वृन्दारकाः कुसुमोत्करैः
शिरसि भवतो हर्षाद्वर्षन्ति नाम तदा हरे ॥५॥

nipatati mahaadaitye jaatyaa duraatmani ततξηαναμ

nipatanajavakshuNNa kshONiiruha kshata kaanane |

divi parimilad bR^indaa bR^indaarakaaH कुसुमोत्कारायि

shirasi bhavatO harShaadvarShanti naama tadaa hare || 5

Hey Lord Vishnu , when the very bad asura with a very gross body,
Felled very many trees by his fall and ruined the forests all around,
The devas who were crowding the skies , due to their joy,
Which ebbed in them , showered flowers on your head. 50.5

Dasakam: 050 -- Shloka: 06
सुरभिलतमा मूर्धन्यूर्ध्वं कुतः कुसुमावली
निपतति तवेत्युक्तो बालैः सहेलमुदैरयः ।
झटिति दनुजक्षेपेणोर्ध्वं गतस्तरुमण्डलात्
कुसुमनिकरः सोऽयं नूनं समेति शनैरिति ॥६॥

surabhilatamaa muurdhanyuurdhvaM kutaH कुसुमावली

nipatati tavetyuktO baalaiH sahela mudairayaH |

jhaTiti danujakshepeNOrdhvaM गतास्तामुमान्दालात्

kusumanikaraH sO(a)yaM nuunaM sameti shanairiti || 6

When the cowherd boy s asked you how very sweet scented flowers,
Were falling from the top on your head , you playfully replied,
That it was the flowers which went up from the trees,
When you threw the body of Asura on them. 50.6

Dasakam: 050 -- Shloka: 07कचन दिवसे भूयो भूयस्तरे परुषातपे
तपनतनयापाथः पातुं गता भवदादयः ।
चलितगरुतं प्रेक्षामासुर्बकं खलु विस्मृतं
क्षितिधरगरुच्छेदे कैलासशैलमिवापरम् ॥७॥

kvachana divase bhuuyO bhuuyastare पारुषातात्पे

tapanatanayaapaathaH paatuM gataa bhavadaadayaH |

chalitagarutaM prekshaamaasurbakaM khalu vismR^itaM

kshitidhara garuchChede kailaasa shailamivaaparam || 7

When another very hot summer day when you and your friends,
Went to the river Kalindi to quench your thirst , you all saw a huge crane,
Which looked like huge mountain, whose wings Indra forgot to cut in the days of yore,
And which crane was flapping its wings very vigorously. 50.7

Dasakam: 050 -- Shlokam: 08

पिबति स लिलं गोपव्राते भवन्तमभिद्रुतः
स किल निगिलन्नग्निप्रख्यं पुनर्द्रुतमुद्रमन् ।
दलयितुमगात्त्रोत्थाः कोट्या तदाऽऽशु भवान् विभो
खलजनभिदाचुञ्चुश्चू प्रगृह्य ददार तम् ॥८॥

pibati salilaM gOpavraate betaavatamaprithutan

sa kila nigilannagni prakhyaM punardrutamudvaman |

dalayitumagaattrOTyaaH kOTyaa tadaa(a)(a)shubhavaan betaχo

khalajana bhidaa chunchushchanchuu pragR^ihya dadaara tam || 8

When the cowherd boys were drinking water, he charged towardsThee and

When the cowherd children were drinking lots of water from the river,
That crane ran near you and picked you up and swallowed you,
And within an instant threw you out , as if he has swallowed fire,
And when he was trying tear you apart by his very sharp beak,
You caught hold of the two ends of the beaks,
Split them apart and killed him. 50.8

Dasakam: 050 -- Shlokam: 09

सपदि सहजां सन्द्रष्टुं वा मृतां खलु पूतना-

मनुजमघमप्यग्रे गत्वा प्रतीक्षितुमेव वा ।

शमननिलयं याते तस्मिन् बके सुमनोगणे
किरति सुमनोवृन्दं वृन्दावनात् गृहमैयथाः ॥९॥

sapadi sahajaaM sandraShTuM vaa mR^itaaM khalu puutanaa

manujamaghamapyagre gatvaa pratiikshitumeva vaa |

shamana nilayaM yaate tasmin bake sumanO yáve

kirati sumanObR^indaM bR^indaavanaad gR^ihamaiyathaaH || 9

When that crane went to the town of the God of death,
Possibly to see his elder sister Poothana or perhaps ,
To see his younger brother Agha who were waiting to see him,
You accepted the shower of flowers from devas and went home. 50.9

Dasakam: 050 -- Shlokam: 10

ललितमुरलीनादं दूरान्निशम्य वधूजनै-
स्त्वरितमुपगम्यारादारूढमोदमुदीक्षितः ।
जनितजननीनन्दानन्दः समीरणमन्दिर-
प्रथितवसते शौरे दूरीकुरुष्व ममामयान् ॥१०॥

lalita muraliinaadaM duupaannivishamu vadhuujanaiH

tvaritamupagamyaaraadaaruuDhamOdamudiikshitaH |

janitajananiinandaanandaH samiiraNamandiraprathitavasate

shaure duuriikuruShva mamaamayaan ||10

Oh Krishna , who made your mother and father overjoyed,
And the Gopis , who rush to see you when they happened to hear,
The sweet music that was flowing from your flute,
And stare at you with greatest joy and expectation,
As the one who is living in the famous temple of Guruvayur,
Please remove all my diseases and drive them out. 50.10

Dasakam 51 The killing of Aghasura and the picnic lunch in the forest

Narayaneeyam Dasakam: 51 --

Hear this Dasakam 51 <https://www.youtube.com/watch?v=Pq5az9dlwfg>

Dasakam 51 The killing of Aghasura and the picnic lunch in the forest

(Aghasura attacked Lord Krishna and the Gopas in the form of a big Python. How Lord Krishna killed him is described in the first part. The second part deals with the picnic lunch these boys had with Lord Krishna,)

Dasakam: 051 -- Slokam: 01

कदाचन व्रजशिशुभिः समं भवान्
वनाशने विहितमतिः प्रगेतराम् ।
समावृतो बहुतरवत्समण्डलैः
सतेमनैर्निरगमदीश जेमनैः ॥१॥

kadaachana vrajashishubhiH samaM bhavaan
vanaashane vihitamatiH pragetaraam |
samaavR^itO bahutara vatsamaNDalaiH
satemanairniragama diishajemanaiH || 1

One day along with the children of Vruja Desa,
You decided to have a picnic in the forest,
And with several children surrounding you,

As well as accompanied by different several tasty dishes,
And snacks , you went to the forest in the morning 51.1

Dasakam: 051 -- Slokam: 02

विनिर्यतस्तव चरणाम्बुजद्वया-
दुदञ्चितं त्रिभुवनपावनं रजः ।
महर्षयः पुलकधरैः कलेबरै-
रुदूहिरे धृतभवदीक्षणोत्सवाः ॥२॥

viniryatastava charaNaambuja dvayaat
uda~nchitaM tribhuvana paavanaM rajaH |
maharShayaH pulakadharaiH kalevaraiH
uduuhire dhR^itabhavadiikshaNOtsavaaH || 2

When you started to the forest, the holy dust from your feet,
Which is capable of purifying all the three worlds,
Rose from there and was received by the overjoyed sages. 51.2

Dasakam: 051 -- Slokam: 03

प्रचारयत्यविरलशाद्वले तले
पशून् विभो भवति समं कुमारकैः ।
अघासुरो न्यरुणदघाय वर्तनी
भयानकः सपदि शयानकाकृतिः ॥३॥

prachaarayatyavirala shaadvale tale
pashuun vibhO bhavati samaM kumaarakaiH |
aghaasurO nyaruNadaghaaya vartaniiM
bhayaanakaH sapadi shayaanakaakR^itiH || 3

Oh Lord, when you were grazing the cattle,
In the land which was full of grass along with Gopas,
The very fierce Aghasura assuming the form of a python,
With an intention to do sin ,stopped them in their way. 51.3

Dasakam: 051 -- Slokam: 04

महाचलप्रतिमतनोर्गुहानिभ-
प्रसारितप्रथितमुखस्य कानने ।
मुखोदरं विहरणकौतुकाद्गताः
कुमारकाः किमपि विदूरगे त्वयि ॥४॥

mahaachala pratimatanOrguhaanibha
prasaarita prathita mukhasya kaanane |
mukhOdaraM viharaNa kautukaadgataaH
kumaarakaaH kimapi viduurage tvayi ||4

When you were little far away and behind the group,
With interest to indulge in playing,
The Gopas entered the mouth of the python ,
Which had a body like a mountain and a mouth like a cave. 51.4

Dasakam: 051 -- Slokam: 05

प्रमादतः प्रविशति पन्नगोदरं
क्वथत्तनौ पशुपकुले सवात्सके ।
विदन्निदं त्वमपि विवेशिथ प्रभो
सुहृज्जनं विशरणमाशु रक्षितुम् ॥५॥

pramaadataH pravishati pannagOdaraM
kvathattanau pashupakule savaatsake |
vidannidaM tvamapi viveshitha prabhO
suhR^jjanaM visharaNamaashu rakshitum || 5

When without thinking the Gopas and cows entered,
Inside the python and when their body started boiling in heat,
Oh Lord, you realizing it , also entered the mouth of the python,
With an intention of saving your friends who were without any support. 51.5

Dasakam: 051 -- Slokam: 06

गलोदरे विपुलितवर्ष्मणा त्वया
महोरगे लुठति निरुद्धमारुते ।
द्रुतं भवान् विदलितकण्ठमण्डलो
विमोचयन् पशुपपशून् विनिर्ययौ ॥६॥

galOdare vipulita varShmaNaa tvayaa
mahOrage luThati niruddha maarute |
drutaM bhavaan vidalita kaNTha maNDaIO
vimOchayan pashupa pashuunviniryayau || 6

When you inflated your body making him not able to breath,
The great snake started writhing and struggling in agony,
And you speedily wrenched open his thick neck,
And sent out the Gopas and calves outside his body and came out. 51.6

Dasakam: 051 -- Slokam: 07

क्षणं दिवि त्वदुपगमार्थमास्थितं
महासुरप्रभवमहो महो महत् ।
विनिर्गते त्वयि तु निलीनमञ्जसा
नभःस्थले ननृतुरथो जगुः सुराः ॥७॥

kshaNaM divi tvadupagamaarthamaasthitaM
mahaasuraprabhava mahO mahO mahat |
vinirgate tvayi tu niliinama~njasaa
nabhaH sthale nanR^iturathO jaguH suraaH || 7

The great light which emerged from the body of that Asura,
Stood waiting in the sky so that it can merge along with you,
And wonder of wonders merged with you when you came out,
And the devas who were in the sky danced and sang during this time. 51.7

Dasakam: 051 -- Slokam: 08

सविस्मयैः कमलभवादिभिः सुरै-
रनुद्रुतस्तदनु गतः कुमारकैः ।
दिने पुनस्तरुणदशामुपेयुषि
स्वकैर्भवानतनुत भोजनोत्सवम् ॥८॥

sa vismayaiH kamala bhavaadibhiH suraiH
anudrutastadanu gataH kumaarakaiH |
dine punastaruNa dashaamupeyuShii
svakairbhavaanatanuta bhOjanOtsavam ||8

Followed by lord Brahma and
Other devas who were full of wonderment,
At the time of noon , you went to a different spot
With all your friends and made a festival of your lunch. 51.8

Dasakam: 051 -- Slokam: 09

विषाणिकामपि मुरलीं नितम्बके
निवेशयन् कबलधरः कराम्बुजे ।
प्रहासयन् कलवचनैः कुमारकान्
बुभोजिथ त्रिदशगणैर्मुदा नुतः ॥९॥

viShaaNikaamapi muraliiM nitambake
niveshayan kabaladharaH karaambuje |
prahaasayan kalavachanaiH kumaarakaan
bubhOjita tridashagaNairmudaa nutaH || 9

Tucking the flute and the horn in your waist,
Telling sweet words and holding handful of rice,
You made the Gopa boys laugh and took your food,
And this made the devas pray you with happiness. 51.9

Dasakam: 051 -- Slokam:10

सुखाशनं त्विह तव गोपमण्डले
मखाशनात् प्रियमिव देवमण्डले ।
इति स्तुतस्त्रिदशवरैर्जगत्पते

मरुत्पुरीनिलय गदात् प्रपाहि माम् ॥१०॥

sukhaashanaM tviha tava gOpamaNDale

makhaashanaat priyamiva devamaNDale |

iti stuta sitradashavarairjagatpate

marutpuriinilaya gadaatprapaahi maam ||10

The devas prayed, “the happiness that you get,
By taking food sitting in the midst of the Gopa boys,
Seems to be much greater than your taking food with us,”
And Oh Lord of Guruvayur , please cure me of all my diseases. 51.10

Dasakam 52 Destroying pride of Brahma.

Narayaneeyam Dasakam: 52 --

Hear this Dasakam 52 <https://www.youtube.com/watch?v=yEzEMnzmwrQ>

Dasakam 52 Destroying pride of Brahma.

(Lord Brahma wanted to test your power and hid all the calves and Gopa boys with you. Then you , yourself took the forms of each individual calf and the Gopa boy. This continued for one full year. Later Brahma came and begged your pardon.)

Dasakam: 052 -- Slokam: 01

अन्यावतारनिकरेष्वनिरीक्षितं ते
भूमातिरेकमभिवीक्ष्य तदाघमोक्षे ।
ब्रह्मा परीक्षितुमनाः स परोक्षभावं
नित्येऽथ वत्सकगणान् प्रवितत्य मायाम् ॥१॥

anyaavataaranikareShvaniriikshitaM te

bhuumaatirekamabhiviikshya tadaaghamOkshe |
brahmaa pariikshitumanaaH sa parOkshabhaavaM
ninye(a)tha vatsakagaNaan pravatatya maayaam || 1

Then that Brahma watching you give salvation to Aghasura,
And observing your great power which was not seen in other incarnations,
Decided to test you and using his power of delusion ,
Caused the entire of herd of calves vanish from there. 52.1

Dasakam: 052 -- Slokam: 02

वत्सानवीक्ष्य विवशे पशुपोत्करे ता-
नानेतुकाम इव धातृमतानुवर्ती ।
त्वं सामिभुक्तकबलो गतवांस्तदानीं
भुक्तांस्तिरोऽधित सरोजभवः कुमारान् ॥२॥

vatsaanaviikshya vivashe pashupOtkaretaan
aanetukaama iva dhaatR^imataaanuvartii |
tvaM saamibhukta kabalO gatavaamstadaaniiM
bhuktaamstirOdhit sarOjabhavaH kumaaraan || 2

When the group of Gopa boys drowned in sorrow,
At the disappearance of the herd of calves,
You left your half finished meal and as if to obey Brahma's wish,
Started searching for the calves and then that Brahma hid ,
The Gopa boys also with their half finished meals. 52.2

Dasakam: 052 -- Slokam: 03

वत्सायितस्तदनु गोपगणायितस्त्वं
शिक्ष्यादिभाण्डमुरलीगवलादिरूपः ।
प्राग्वद्विहत्य विपिनेषु चिराय सायं
त्वं माययाऽथ बहुधा व्रजमाययाथ ॥३॥

vatsaayita stadanu gOpagaNaayitastvaM
shikyaadi bhaaNDa muralii gavalaadiruupaH |
praagvadviH^itya vipineShu chiraaya saayaM

tvaM maayayaa(a)tha bahudhaa vrajamaayayaatha || 3

Later you , yourself became the calves and groups of Gopas,
As well inanimate things like flute , vessel and milk stand,
And happily played as to how you were playing before Brahma came,
And you due to your deception came back in various different forms. 52.3

Dasakam: 052 -- Slokam: 04

त्वामेव शिक्यगवलादिमयं दधानो
भूयस्त्वमेव पशुवत्सकबालरूपः ।
गोरूपिणीभिरपि गोपवधूमयीभि-
रासादितोऽसि जननीभिरतिप्रहर्षात् ॥४॥

tvaameva shikya gavalaadimayaM dadhaanO
bhuuyastvameva pashuvatsaka baalaruupaH |
gOruupiNiibhirapi gOpavadhuumayiibhiH
aasaaditO(a)si jananiibhiratipraharShaata ||4

Later you who had taken both the forms of calves and Gopas,
And inanimate things like milk stand , vessel and flute,
Was received by the cow mothers and mothers of Gopas,
With great delight ecstasy and happiness. 52.4

Dasakam: 052 -- Slokam: 05

जीवं हि कञ्चिदभिमानवशात्स्वकीयं
मत्वा तनूज इति रागभरं वहन्त्यः ।
आत्मानमेव तु भवन्तमवाप्य सूनुं
प्रीतिं ययुर्न कियतीं वनिताश्च गावः ॥५॥

jiiivaM hi ka~nchidabhimaana vashaatsvakiiyaM
matvaa tanuuja iti raagabharaM vahantyaH |
aatmaanameva tu bhavantamavaapya suunuM
priitiM yayurnakiyatiim vanitaashcha gaavaH || 5

While before this happened , the Gopis and cows ,
Due to the self centeredness of the soul ,
Were greatly loving them as their children,
But when they got you who is the God himself as their child,
They were drowned in ecstasy and great joy. 52.5

Dasakam: 052 -- Slokam: 06

एवं प्रतिक्षणविजृम्भितहर्षभार-
निश्शेषगोपगणलालितभूरिमूर्तिम् ।
त्वामग्रजोऽपि बुबुधे किल वत्सरान्ते
ब्रह्मात्मनोरपि महान् युवयोर्विशेषः ॥६॥

evaM pratikshaNa vijR^imbhita harShabhaara
niHsheSha gOpagaNa laalita bhuuri muurtim |
tvaamagrajO(a)pi bubudhe kila vatsaraante
brahmaatmanOrapi mahaan yuvayOrvisheShaH || 6

Even your brother Balarama was able to realize this only at the end of the year,
That the cow herd clan was really nurturing and pampering only you,
In your various different forms, indicating the real fact,
That though both of you are incarnations , you both were different. 52.6

Dasakam: 052 -- Slokam: 07

वर्षाविधौ नवपुरातनवत्सपालान्
दृष्ट्वा विवेकमसृणे द्रुहिणे विमूढे ।
प्रादीदृशः प्रतिनवान् मकुटाङ्गदादि
भूषांश्चतुर्भुजयुजः सजलाम्बुदाभान् ॥७॥

varShaavadhau nava puraatana vatsa paalaan
dR^iShTvaa vivekamasR^iNe druhiNe vimuuDhe |
praadiidR^ishaH pratinavaan makuTaangadaadi
bhuuShaamshchaturbhuja yujaH sajalaambudaabhaan || 7

When after one year Lord Brahma restored the real Gopas and calves.,
He was terribly perplexed that he could not find any difference,
Whatsoever among the real Gopas and calves and your forms,
And to dispel his confusion by all your forms ,
You appeared before him with four hands and a crown,
With the blue colour of the water rich clouds. 52.7

Dasakam: 052 -- Slokam: 08

प्रत्येकमेव कमलापरिलालिताङ्गान्
भोगीन्द्रभोगशयनान् नयनाभिरामान् ।
लीलानिमीलितदृशः सनकादियोगि-
व्यासेवितान् कमलभूर्भवतो ददर्श ॥८॥

pratyekameva kamalaa parilaalitaangaan
bhOgiindra bhOgashayanaan nayanaabhiraamaan |
liilaa nimiilitadR^ishaH sanakaadi yOgi
vyaasevitaan kamalabhaurbhavatO dadarsha || 8

Lord Brahma saw the differently varying forms of yours,
Some with Goddess Lakshmi gently massaging your feet,
Some with you sleeping on Adhi Sesha, giving great joy,
Some with your eyes shut in the deep yogic sleep,
And some with you being served by sages like Sanaka and Sanath kumara. 52.8

Dasakam: 052 -- Slokam: 09

नारायणाकृतिमसंख्यतमां निरीक्ष्य
सर्वत्र सेवकमपि स्वमवेक्ष्य धाता ।
मायानिमग्नहृदयो विमुमोह याव-
देको बभूविथ तदा कबलार्धपाणिः ॥९॥

naaraayaNaakR^itiM asankhyatamaaM niriikshya
sarvatra sevakamapi svamavekshya dhaataa |
maayaa nimagna hR^idayO vimumOha yaavat

Seeing before him innumerable forms of you as Lord Vishnu,
And in every place seeing himself attending on you,
When drowning in delusion Brahma lost his senses,
You appeared before him in your old form of a child,
With a ball of half eaten food in your hand. 52.9

Dasakam: 052 -- Slokam:1 0

नश्यन्मदे तदनु विश्वपतिं मुहुस्त्वां
नत्वा च नूतवति धातरि धाम याते ।
पोतैः समं प्रमुदितैः प्रविशन् निकेतं
वातालयाधिप विभो परिपाहि रोगात् ॥१०॥

nashyanmade tadanu vishvapatimmuhustvaaM
natvaa cha nuutavati dhaatari dhaama yaate |
pOtaiH samaM pramuditaiH pravishanniketaM
vaataalayaadhipa vibhO paripaahi rOgaat ||10

Oh Lord of Guruvayur , who made Lord Brahma loose his pride,
And made him bow before you again and again in humility,
And made him return back to his abode in Sathyaloka,
And who returned with the happy gopa lads and calves home,
Please be kind enough to cure all my diseases. 52.10

Dasakam 53 Killing of Dhenukasura

Narayaneeyam Dasakam: 53 --

Hear this Dasakam 53 <https://www.youtube.com/watch?v=SFXRWXPTLTM>

(Lord Krishna becomes a young boy and started taking care of the cows instead of the calves. You happened

to enter the forest of palm trees in which Dhenukasura lived in the form of a donkey .You got him killed through your elder brother Lord Balarama.)

Dasakam: 053 -- Slokam: 01

अतीत्य बाल्यं जगतां पते त्वमुपेत्य पौगण्डवयो मनोज्ञं ।
उपेक्ष्य वत्सावनमुत्सवेन प्रावर्तथा गोगणपालनायाम् ॥१॥

atiitya baalyaM jagataaM pate tvamupetya paugaNDavayO manOj~nam |
upekshya vatsaavanamutsavena praavartathaa gOgaNapaalanaayaam || 1

Oh Lord of the universe , after a charming baby hood,
When you entered the stage of a boy,
You left the job of looking after calves,
And started with happiness the job of looking after the cows. 53.1

Dasakam: 053 -- Slokam: 02

उपक्रमस्यानुगुणैव सेयं मरुत्पुराधीश तव प्रवृत्तिः ।
गोत्रापरित्राणकृतेऽवतीर्णस्तदेव देवाऽऽरभथास्तदा यत् ॥२॥

upakramasyaanuguNaiva seyaM marutpuraadhiisha tava pravR^ittiH |
gOtraaparitraaNakR^ite(a)vatiirNaH tadeva devaa(a)(a)rabhathaastadaa yat || 2

Oh Lord of Guruvayur, this change is greatly befitting,
For you who took the incarnation to protect the earth*,
Started looking after the herds of cows*,
When you reached this stage of boyhood. 53.2
**"Gothra" means earth as well as cow herds.

Dasakam: 053 -- Slokam: 03

कदापि रामेण समं वनान्ते वनश्रियं वीक्ष्य चरन् सुखेन ।
श्रीदामनाम्नः स्वसखस्य वाचा मोदादगा धेनुककाननं त्वम् ॥३॥

kadaa(a)pi raameNa samaM vanaante vanashriyaM viikshya charan sukhena |
shriidaamanaamnaH svasakhasya vaachaa mOdaadagaa dhenukakaananaM tvam || 3

One day when you were wandering in the forest ,

Along with Balarama enjoying the sylvan beauty,
According to suggestion of your close friend Sri Dhama,
You happened to enter the forest of Dhenukasura. 53.3

Dasakam: 053 -- Slokam: 04

उत्तालतालीनिवहे त्वदुक्त्या बलेन धूतेऽथ बलेन दोर्भ्याम् ।
मृदुः खरश्चाभ्यपतत्पुरस्तात् फलोत्करो धेनुकदानवोऽपि ॥४॥

uttaalataaliinivahe tvaduktyaa balena dhuute(a)thabalena dOrbhyaam |

mR^iduH kharashchaabhyapatatpurastaat phalOtkarO dhenuka daanavO(a)pi || 4

When as per your wishes your brother Balarama,
Vigorously shook the palms in that forest,
Fruits of the palm tree belonging to different stages fell,
And the weak looking Dhenukasura came there as a donkey. 53.4

Dasakam: 053 -- Slokam: 05

समुद्यतो धैनुकपालनेऽहं कथं वधं धैनुकमद्य कुर्वे ।
इतीव मत्वा ध्रुवमग्रजेन सुरौघयोद्धारमजीघनस्त्वम् ॥५॥

samudyatO dhainukapaalane(a)haM kathaM vadhaM dhainukamadya kurve |

itiiva matvaa dhruvamagrajena suraughayOddhaaramajiighanastvam || 5

Possibly due to the fact that you were sincerely,
Engaged in looking after the herds of cows*,
You thought , how can I kill this asura called Dhenuka*,
And made that asura who had fought with all devas,
Be killed by your elder brother Balarama. 53.5
*Dhenuka could also indicate herd of cows.

Dasakam: 053 -- Slokam: 06

तदीयभृत्यानपि जम्बुकत्वेनोपागतानग्रजसंयुतस्त्वम् ।
जम्बूफलानीव तदा निरास्थस्तालेषु खेलन् भगवन् निरास्थः ॥६॥

tadiiya bhR^ityaanapi jambukatvenOpaagataa nagrajasanyutastvam |

jambuuphalaaniiva tadaa niraasthastaleShukhelan bhagavanniraasthaH || 6

Then , when the servants of Dhenukasura came in the form of Jackals,
Oh Lord , you along with your brother , playfully and without effort,

Lifted them and threw them on the palm trees as if they were Jamun fruits. 53.6

*Jambu indicates jackals as well as Jamun fruits

Dasakam: 053 -- Slokam: 07

विनिघ्नति त्वय्यथ जम्बुकौघं सनामकत्वाद्वरुणस्तदानीम् ।

भयाकुलो जम्बुकनामधेयं श्रुतिप्रसिद्धं व्यधितेति मन्ये ॥७॥

vinighnati tvayyatha jambukaughaM sanaamakatvaadvaruNastadaaniim

bhayaakulO jambukanaamadheyaM shruti prasiddhaM vyadhiteti manye || 7

When you both completely killed all the jackals,
God Varuna who also has the name of Jambuka,
Became scared and got rattled and hid that name of his,
Remain, only in the Vedas and not popularly used. 53.7

Dasakam: 053 -- Slokam: 08

तवावतारस्य फलं मुरारे सञ्जातमद्येति सुरैर्नुतस्त्वम् ।

सत्यं फलं जातमिहेति हासी बालैः समं तालफलान्यभुङ्क्थाः ॥८॥

tavaavataarasya phalaM muraare sanjaatamadyeti surairnutastvam |

satyaM phalaM jaatamiheti haasii baalaiH samaM taalaphalaanyabhunkthaaH || 8

Oh killer of Mura, the devas in the heaven praised you thus,
“ The fruits of your incarnation has now been realized,.”
And you told your friends smilingly, “fruits realized , indeed”,
And ate along with your friends lot of palm fruits. 53.8

Dasakam: 053 -- Slokam: 09

मधुद्रवस्रुन्ति बृहन्ति तानि फलानि मेदोभरभृन्ति भुक्त्वा ।

तृप्तैश्च दृप्तैर्भवनं फलौघं वहद्भिरागाः खलु बालकैस्त्वम् ॥९॥

madhudravasrunti bR^ihanti taani phalaani medObharabhR^inti bhuktvaa |

tR^iptaishcha dR^iptairbhavanaM phalaughaM vahadbhiraagaaH khalubaalakaistvam || 9

You then returned home eating with all your friends,
Who were entirely satisfied and proud by eating ,
Lot of big honey dripping fruits with very thick meat,
And some of them carrying big loads of such fruits home. 53.9

Dasakam: 053 -- Slokam: 10

हतो हतो धेनुक इत्युपेत्य फलान्यदद्भिर्मधुराणि लोकैः ।
जयेति जीवेति नुतो विभो त्वं मरुत्पुराधीश्वर पाहि रोगात् ॥१०॥

hatO hatO dhenuka ityupetya phalaanyadadbhirmadhuraaNi lOkaiH |

jayeti jiiveti nutO vibhO tvaM marutpuraadhiishvara paahi rOgaat ||10

When you all shared these fruits with all people,
They said, "Dhenuka has been killed, killed,"
And ate the very juicy and tasty fruits,
And added , "Victory to you, Let you live long",
And oh Lord of Guruvayur , protect me from diseases. 53.10

Dasakam 54 The coming of Kaliya to Yamuna(Kalindhi)

Narayaneeyam Dasakam: 54 --

Hear this Dasakam 54 <https://www.youtube.com/watch?v=HcaG4T6MCvQ>

Dasakam 54 The coming of Kaliya to Yamuna(Kalindhi)

(The Cobra called Kaliya once troubled Lord Garuda, When Garuda came to attack him , he came to Vrindavana where Garuda cannot enter due to the curse of a sage.. He mixed his poison in the river waters. Once tall Gopa boys and cows drank that water and died. You brought back all of them from death.)

Dasakam: 054 -- Slokam: 01

त्वत्सेवोत्कस्सौभरिर्नाम पूर्वं
कालिन्धन्तर्द्वादशाब्दम् तपस्यन् ।
मीनव्राते स्नेहवान् भोगलोले
ताक्षर्यं साक्षादैक्षताग्रे कदाचित् ॥१॥

tvatsevOtkah saubharirnaama puurvaM

kaalindyantardvaadashaabdaM tapasyan |

miinavraate snehavaan bhOgalOle

taarkshyaM saakshaadaikshataagre kadaachit || 1

Once a sage called Soubhari interested in the service of God,
Did penance in side the water of Kalindhi for twelve years,
And during this time he became attached to the fish in the river,
Indulging in romantic sports and he happened to see,
Lord Garuda travel in front of his eyes. 54.1

Dasakam: 054 -- Slokam: 02

त्वद्वाहं तं सक्षुधं तृक्षसूनुं

मीनं कञ्चिज्जक्षतं लक्षयन् सः ।

तप्तश्चित्ते शप्तवानत्र चैत्वं

जन्तून् भोक्ता जीवितं चापि मोक्ता ॥२॥

tvadvaahaM taM sakshudhaM tR^ikshasuunuM

miinaM ka~nchijjakshataM lakshayan saH |

taptashchitte shaptavaanatra chettvaM

jantuun bhOktaa jiivitaM chaapi mOktaa || 2

Seeing your Garuda who was hungry ,
Eat one of the fishes in the river, Soubhari became internally sad,
And told Garuda that if he eats any fish from this river,
He would not live and attain death. 54.2

Dasakam: 054 -- Slokam: 03

तस्मिन् काले कालियः क्ष्वेलदर्पात्

सर्परातेः कल्पितं भागमश्नन् ।

तेन क्रोधात्त्वत्पदाम्भोजभाजा

पक्षक्षिप्तस्तद्दुरापं पयोऽगात् ॥३॥

tasmin kaale kaaliyaH kshveladarpaat

sarpaaraateH kalpitaM bhaagamashnan |

tena krOdhaat tvatpadaambhOjabhaajaa

pakshakshiptaH tadduraapaM payO(a)gaat || 3

During that time a serpent called Kaliya , due to his very strong poison,
Became proud and ate the portion of food reserved for Lord Garuda,
And when Garuda depending only on your lotus like feet ,
Became angry and try to attack Kaliya by flapping his wings,
Kaliya had to take shelter in the waters of Kalindi,
Where Lord Garuda has no entry due to the curse of the sage. 54.3

Dasakam: 054 -- Slokam: 04

घोरे तस्मिन् सूरजानीरवासे
तीरे वृक्षा विक्षताः क्ष्वेलवेगात् ।
पक्षिव्राताः पेतुरभ्रे पतन्तः
कारुण्यार्द्रं त्वन्मनस्तेन जातम् ॥४॥

ghOre tasmin suurajaaniiravaase

tiire vR^ikshaa vikshataaH kshvelavegaat |

pakshivraataaH peturabhre patantaH

kaaruNyaardraM tvanmanastena jaatam ||4

That cruel snake Kaliya when he started residing in Kalindi,
Due to the power of his poison , the trees in the shore of the river,
Wilted and birds flying on the sky fell down dead,
And seeing this your mind melted with mercy. 54.4

Dasakam: 054 -- Slokam: 05

काले तस्मिन्नेकदा सीरपाणिं
मुक्त्वा याते यामुनं काननान्तम् ।
त्वय्युद्दामग्रीष्मभीष्मोष्मतप्ता
गोगोपाला व्यापिबन् क्ष्वेलतोयम् ॥५॥

kaale tasminnekadaa siirapaaNiM

muktvaayaate yaamunaM kaananaantam |

tvayyuddaama griiShma bhiiShmOShmataptaa

gO gOpaalaa vyaapiban kshvelatOyam || 5

During that time ,one day when you were wandering in the forest,
Without the company of Balarama, due to the terrible heat of the summer,

The calves and cowherd boys became extremely thirsty,
And drank the water of the river till their thirst is quenched. 54.5

Dasakam: 054 -- Slokam: 06

नश्यज्जीवान् विच्युतान् क्षमातले तान्
विश्वान् पश्यन्नच्युत त्वं दयार्द्रः ।
प्राप्योपान्तं जीवयामासिथ द्राक्
पीयूषाम्भोवर्षिभिः श्रीकटकैः ॥६॥

nashyajjiivaan vichyutaan kshmaatale taan
vishvaan pashyannachyuta tvaM dayaaardraH |
praapyOpaantaM jiivayaamaasitha draak
piiyuuShaambhO varShibhiH shriikaTaakshaiH || 6

Hey Achyutha, seeing all of them fall down without life there,
You became drenched with mercy and ,
With a simple glance of your nectar filled,
Mind brought them back to life. 54.6

Dasakam: 054 -- Slokam: 07

किं किं जातो हर्षवर्षातिरेकः
सर्वङ्गेष्वित्युत्थिता गोपसङ्घाः ।
दृष्ट्वाऽग्रे त्वां त्वत्कृतं तद्विदन्त-
स्त्वामालिङ्गन् दृष्टनानाप्रभावाः ॥७॥

kiM kiM jaatO harShavarShaatairekaH
sarvaangeShvityutthitaa gOpasanghaaH |
dR^iShTvaagre tvaaM tvatkR^itaM tadvidantaH
tvaamaalingan dR^iShTanaanaa prabhaavaaH || 7

The cow herd boys wondering "What is this?
Why is there a great joy which cools our body"
Stood up and seeing you in front of them,
And remembering the other divine acts that you did,
And having understood that this also is your sport,
Came running to you and hugged you. 54.7

Dasakam: 054 -- Slokam: 08

गावश्चैवं लब्धजीवाः क्षणेन
स्फीतानन्दास्त्वां च दृष्ट्वा पुरस्तात् ।
द्रागावव्रुः सर्वतो हर्षबाष्पं
व्यामुञ्चन्त्यो मन्दमुद्यन्निनादाः ॥८॥

gaavashchaivaM labdhajiivaaH kshaNena
sphiitaanandaastvaaM cha dR^iShTvaa purastaat |
draagaavavruH sarvatO harShabaaShpaM
vyaamu~nchantyO mandamudyanninaadaaH || 8

Similarly the cows also regained their life in an instant,
And with great joy , saw you in front of them,
And with their eyes filled with tears of joy,
Went round and round you making soft mooing sound. 54.8

Dasakam: 054 -- Slokam: 09

रोमाञ्चोऽयं सर्वतो नः शरीरे
भूयस्पन्तः काचिदानन्दमूर्छा ।
आश्चर्योऽयं क्ष्वेलवेगो मुकुन्दे-
त्युक्तो गोपैर्नन्दितो वन्दितोऽभूः ॥९॥

rOmaa~nchO(a)yaM sarvatO naH shariire
bhuuyasyantaH kaachidaanandamuurchChaa |
aashcharyO(a)yaM kshvelavegO mukundetyuktO
gOpaiH nanditO vanditO(a)bhuuH || 9

Your Gopa boy friends thanked you and saluted you,
And told, "Oh Mukunda, the hairs all over our body,
Are standing erect and we feel great joy inside,
And the effect of this poison is indeed wonderful." 54.9

Dasakam: 054 -- Slokam: 10

एवं भक्तान् मुक्तजीवानपि त्वं
मुग्धापाङ्गैरस्तरोगांस्तनोषि ।

तादृग्भूतस्फीतकारुण्यभूमा
रोगात् पाया वायुगेहाधिवास ॥१०॥

evaM bhaktaanmuktajiivaanapi tvaM
mugdhaapaangaiH astarOgaamstanOShi |
taadR^igbhuuta sphiita kaaruNya bhuumaa
rOgaatpaayaa vaayugehaadhinaatha ||10

Thus oh lord even when your devotees die,
You with your very pretty glance,
Revive them giving back their life,
And you who is endowed with such great mercy,
Oh Lord of Guruvayur , remove all my diseases. 54.10

Dasakam 55 The dancing on heads of Kaliya.

Narayaneeyam Dasakam: 55 --

Hear this Dasakam 55 https://www.youtube.com/watch?v=L2_BpCqIgbQ

Dasakam 55 The dancing on heads of Kaliya.

(You then destroyed the pride of the serpent by dancing on its heads..)

Dasakam: 055 -- Slokam: 01

अथ वारिणि घोरतरं फणिनं
प्रतिवारयितुं कृतधीर्भगवन् ।
द्रुतमारिथ तीरगनीपतरुं
विषमारुतशोषितपर्णचयम् ॥१॥

atha vaariNi ghOrataraM phaNinaM
prativaarayituM kR^itadhiirbhagavan |
drutamaaritha tiiraga niipataruM
viShamaarutashOShita parNachayam ||1

Oh Lord, Then you having decided to send away Kaliya,
From the waters of Kalindhi you speedily went near the Kadamba tree,
Which was situated near the banks of the river Kalindhi,
Whose leaves had all got dried up due to the poisonous fumes. 55.1

Dasakam: 055 -- Slokam: 02

अधिरुह्य पदाम्बुरुहेण च तं
नवपल्लवतुल्यमनोज्ञरुचा ।
हृदवारिणि दूरतरं न्यपतः
परिघूर्णितघोरतरङ्गणे ॥२॥

adhiruhya padaamburuheNa cha taM na
vapallava tulya manOj~naruchaa |
hradavaariNi duurataraM nyapataH
parighuurNita ghOratarangagaNe || 2

You then climbed the tree using feet which are soft like tender leaves,
And jumped in to the river which was tumultuous with its waves,
And went very deep in to those dreadful waters. 55.2

Dasakam: 055 -- Slokam: 03

भुवनत्रयभारभृतो भवतो
गुरुभारविकम्पिविजृम्भजला ।
परिमज्जयति स्म धनुश्शतकं
तटिनी झटिति स्फुटघोषवती ॥३॥

bhuvanatraya bhaara bhR^itO bhavatO
gurubhaaravikampi vijR^imbhijalaa |
parimajjayati sma dhanushshatakaM
taTinii jhaTiti sphuTaghOShavatii || 3

Due to the weight of your body which carries all the three worlds,
The water in the river went in to deep turbulence ,
And rose up making horrendous sound,
And drowned one hundred bow distance of the shore. 55.3

Dasakam: 055 -- Slokam: 04

अथ दिक्षु विदिक्षु परिक्षुभित-
भ्रमितोदरवारिनिनादभरैः ।
उदकादुदगादुरगाधिपति-
स्त्वदुपान्तमशान्तरुषाऽन्धमनाः ॥४॥

atha dikshuvidikshu parikshubhita

bhramitOdara vaari ninaadabharaiH |

udakaadudagaaduragaadhipati-

stvadupaantamashaantaruShaa(a)ndhamanaaH || 4

Afterwards hearing the great sound made by the water,
Which swirled and agitated causing turbulence,
Kaliya who lost his wisdom due to uncontrollable anger,
Rose up from the river water and approached you. 55.4

Dasakam: 055 -- Slokam: 05

फणशृङ्गसहस्रविनिस्सुमर-
ज्वलदग्निकणोग्रविषाम्बुधरम् ।
पुरतः फणिनं समलोकयथा
बहुशृङ्गिणमञ्जनशैलमिव ॥५॥

phaNashR^ingasahasravinissR^imara

jvaladagnikaNOgraviShaambudharam |

purataH phaNinaM samalOkayathaa

bahushR^ingiNamanjana shailamiva || 5

You saw in front of you that Kaliya , who was spitting,
Poisonous liquid which looked like the raging fire,
From his thousand hoods, and he appeared like ,
the Anjana mountain with very many peaks. 55.5

Dasakam: 055 -- Slokam: 06

ज्वलदक्षि परिक्षरदुग्रविष-
श्वसनोष्मभरः स महाभुजगः ।
परिदश्य भवन्तमनन्तबलं
समवेष्टयदस्फुटचेष्टमहो ॥६॥

jvaladakshi parikshara dugraviSha

H shvasanOShmabharaH sa mahaabhujagaH |

paridashya bhavantamanantabalaM

samaveShTayadasphuTacheShTamahO6

That Kaliya who was spitting the horrible poisonous fire,
Along with eyes burning out of anger bit you in several places,
You, who is extraordinarily powerful , and finding you not bothered,
Alas wrapped himself round you so that you cannot move. 55.6

Dasakam: 055 -- Slokam: 07

अविलोक्य भवन्तमथाकुलिते
तटगामिनि बालकधेनुगणे ।
व्रजगेहतलेऽप्यनिमित्तशतं
समुदीक्ष्य गता यमुनां पशुपाः ॥७॥

avilOkya bhavantamathaakulite

taTagaamini baalakadhenugaNe |

vrajagehatale(a)pyanimittashataM

samudiikshya gataa yamunaaM pashupaaH || 7

After this , when being not able to see you ,
The Gopa boys and cows who were on the shore,
Stood sorrowing for you and due to bad omens ,
In their homes Nanda gopa and others reached the bank of Kalindhi. 55.7

Dasakam: 055 -- Slokam: 08

अखिलेषु विभो भवदीय दशा-
मवलोक्य जिहासुषु जीवभरम् ।
फणिबन्धनमाशु विमुच्य जवा-
दुदगम्यत हासजुषा भवता ॥८॥

akhileShu vibhO bhavadiiyadashaa
M avalOkya jihaasuShu jiivabharam |
phaNibandhanamaashu vimuchya javaat
udagamyata haasajuShaa bhavataa || 8

Oh Lord , all of them seeing your very pitiable state,
Decided to give up their lives and seeing which,
You freed yourself from the clutches of the snake,
And rose up from the water adorned with a smile. 55.8

Dasakam: 055 -- Slokam: 09

अधिरुह्य ततः फणिराजफणान्
ननृते भवता मृदुपादरुचा ।
कलशिञ्जितनूपुरमञ्जुमिल-
त्करकङ्कणसङ्कुलसङ्कणितम् ॥९॥

adhiruhya tataH phaNiraajaphaNaan
nanR^ite bhavataa mR^idupaadaruchaa |
kalashi~njita nuupura manjumila
t karakankaNa sankula sankvaNitam || 9

Then you climbed on the hood of the king of serpents,
With your feet which showered pretty light all around,
And started dancing there to the accompaniment ,
Of the sound of the tinkling bells in your anklets,
And keeping beats with the bangles of your hand. 55.9

Dasakam: 055 -- Slokam: 10

जहृषुः पशुपास्तुतुषुर्मुनयो
ववृषुः कुसुमानि सुरेन्द्रगणाः ।
त्वयि नृत्यति मारुतगेहपते
परिपाहि स मां त्वमदान्तगदात् ॥१०॥

jahR^iShuH pashupaastutuShurmunayO
vavR^iShuH kusumaani surendragaNaaH |
tvayi nR^ityati maarutagehapate
paripaahi sa maaM tvamadaanta gadaat ||10

Oh Lord of Guruvayur , the Gopas became happy,
When you started dancing on the hoods,
And the sages also became happy,
The Devas showered flowers from the sky,
And Oh God who is like that please cure me from disease. 55.10

Dasakam 56 Humbling of the pride of Kaliya and blessing of the God

Narayaneeyam Dasakam: 56 --

Hear this Dasakam 56 https://www.youtube.com/watch?v=b4I-_wuuLLI

Dasakam 56 Humbling of the pride of Kaliya and blessing of the God

(When his wives requested his pardon, you showed him an alternate place to live and sent him out. Later when a forest fire attacked the Gopa boys, you saved them)

Blessing Kaliya

Dasakam: 056 -- Slokam: 01

रुचिरकम्पितकुण्डलमण्डलः सुचिरमीश ननर्तिथ पन्नगे ।
अमरताडितदुन्दुभिसुन्दरं वियति गायति दैवतयौवते ॥१॥

ruchirakampita kuNDalamaNDalaH suchiramiisha nanartitha pannage |

amarataaDita dundubhisundaram viyati gaayati daivatayauvate || 1

Oh God, thus, when in the sky , the group of deva lasses,
Were singing prettily to the accompaniment of the drum,
Played by the devas, you along with prettily waving ear rings,
Danced on the hood of Kaliya for a long time. 56.1

Dasakam: 056 -- Slokam: 02

नमति यद्यदमुष्य शिरो हरे परिविहाय तदुन्नतमुन्नतम् ।
परिमथन् पदपङ्कुरुहा चिरं व्यहरथाः करतालमनोहरम् ॥२॥

namati yadyadamuShya shirO hare parivihaaya tadunnatamunnatam |
parimathan padapankaruhaa chiraM vyaharathaaH karataala manOharam || 2

Oh Hari , you removed your steps from those hoods that go down,
And put your feet pressed on those hoods that were raising,
And kept time with your hands and danced for a long time. 56.2

Dasakam: 056 -- Slokam: 03

त्वदवभग्नविभुग्नफणागणे गलितशोणितशोणितपाथसि ।
फणिपताववसीदति सन्नतास्तदबलास्तव माधव पादयोः ॥३॥

tvadavabhagna vibhugna phaNaagaNe galitashONita shONitapaathasi |
phaNipataavavasiidati sannataaH tadabalaastava maadhava paadayOH || 3

Hey Madhava , the king of snakes Kaliya with all his heads,
Bent down due to the crushing blow of your dancing feet,
Vomited blood and turned the waters of Kalindi in to red,
And became so tired that his wives came out,
And fell in surrender at your feet. 56.3

Dasakam: 056 -- Slokam: 04

अयि पुरैव चिराय परिश्रुतत्वदनुभावविलीनहृदो हि ताः ।
मुनिभिरप्यनवाप्यपथैः स्तवैर्नुवुरीश भवन्तमयन्त्रितम् ॥४॥

ayi puraiva chiraaya parishruta tvadanubhaava viliina hR^idO hi taaH |
munibhirapyanavaapyapathaiH stavaiH nunuvuriisha bhavanta-mayanitratam ||

Oh God, those wives of the snake sang your praises ,
Which showed them, the way that even great saints,
Cannot attain , without any inhibition whatsoever,
For they had heard about your greatness,
And were having a mind that would melt due to your greatness. 56.4

Dasakam: 056 -- Slokam: 05

फणिवधूगणभक्तिविलोकनप्रविकसत्करुणाकुलचेतसा ।
फणिपतिर्भवताऽच्युत जीवितस्त्वयि समर्पितमूर्तिरवानमत् ॥५॥

phaNivadhuujana bhaktivilOkana pravikasat karuNaakula chetasaa |
phaNipati-rbhavataa(a)chyuta jiivitaH tvayi samarpita muurti ravaanamat || 5

Oh Achyutha , with heart full of increasing mercy ,
When you saw and felt the devotion of the wives of the serpent,
Which made your heart beat fast, you saved Kaliya from death,
And he completely offered himself to you by prostrating before you. 56.5

Dasakam: 056 -- Slokam: 06
रमणकं व्रज वारिधिमध्यगं फणिरिपुर्न करोति विरोधिताम् ।
इति भवद्वचनान्यतिमानयन् फणिपतिर्निरगादुरगैः समम् ॥६॥

ramaNakaM vraja vaaridhi madhyagaM phaNiripurna karOti virOdhitaaM |
iti bhavadvachanaanyati maanayan phaNipati rniragaa duragaiH samam || 6

You told them to go to the Island Ramanaka ,
Which is in between the seas and assured them,
That Garuda who was a serpent enemy ,
Would never trouble them there,
And Kaliya with a bent head agreed to your words,
And along with other snakes left that place. 56.6

Dasakam: 056 -- Slokam: 07

फणिवधूजनदत्तमणिव्रजज्वलितहारदुकूलविभूषितः ।
तटगतैः प्रमदाश्रुविमिश्रितैः समगथाः स्वजनैर्दिवसावधौ ॥७॥

phaNivadhuujana dattamaNi vraja jvalitahaara dukuula vibhuuShitaH |
taTagataiH pramadaashruvimishritaiH samagathaaH svajanai-rdivasaavadhau || 7

You decorating yourself with the sparkling jewels,
Offered to you by the wives of the serpent king,
And also wearing the silks offered by them,
At dusk joined your people who were waiting for you,
In the shores of Kalindi and they all got drowned in their tears of joy. 56.7

Dasakam: 056 -- Slokam: 08

निशि पुनस्तमसा ब्रजमन्दिरं ब्रजितुमक्षम एव जनोत्करे ।
स्वपति तत्र भवच्चरणाश्रये दवकृशानुरुन्ध समन्ततः ॥८॥

nishipunastamasaa vrajamandiraM vrajitumakshama eva janOtkare |
svapiti tatra bhavachcharaNaashraye davakR^ishaanurarundha samantataH || 8

Then during that night due to great darkness,
When none of you were able to go to your homes in Vruja,
They all surrendered to your lotus like feet and slept,
And at that time the forest caught fire and it surrounded them . 56.8

Dasakam: 056 -- Slokam: 09
प्रबुधितानथ पालय पालयेत्युदयदार्तरवान् पशुपालकान् ।
अवितुमाशु पपाथ महानलं किमिह चित्रमयं खलु ते मुखम् ॥९॥

prabudhitaanatha paalaya paalayetyudayadaarta ravaan pashupaalakaan |
avitumaashu papaatha mahaanalaM kimiha chitramayaM khalu te mukham || 9

Then hearing their cry “Please save us, save us”,
Made in a very loud pitiable voice ,
You completely drank the entire forest fire,
And there is nothing great about it,
Because it is known that your mouth itself is fire. 56.9

Dasakam: 056 -- Slokam:10

शिखिनि वर्णत एव हि पीतता परिलसत्यधुना क्रिययाऽप्यसौ ।
इति नुतः पशुपैर्मुदितैर्विभो हर हरे दुरितैः सह मे गदान् ॥१०॥

shikhini varNata eva hi piitataa parilasatyadhunaa kriyayaapyasau |
iti nutaH pashupai-rmuditai-rvibhO hara hare duritaiH saha me gadaan ||10

Then the very happy and contented Gopas praised you ,
“ It is well known that yellow *colour is that of the fire,
But due to this act of drinking*, it shines further”
Oh Lord of Guruvayur, please destroy all my sins as well as diseases. 56.10
*Peetha denotes yellow colour and act of drinking

Dasakam 57 Killing of Pralambhasura

Narayaneeyam Dasakam: 57 –

Hear this Dasakam 57 <https://www.youtube.com/watch?v=zZl4Kb20f8>

Dasakam 57 Killing of Pralambhasura

(An asura called Pralamba came to kill you in the guise of a gopa lad. While playing the game of losers carrying winners, Lord Balarama killed him.)

Dasakam: 057 -- Slokam: 01

रामसखः क्वापि दिने कामद भगवन् गतो भवान् विपिनम् ।
सूनुभिरपि गोपानां धेनुभिरभिसंवृतो लसद्वेषः ॥१॥

raamasakha kvaapi dine kaamada bhagavan gatO bhavaan vipinam |
suunubhirapi gOpaanaaM dhenubhirabhis anvR^itO lasadveShaH ||1.

Then on another day , Oh God who fulfills our wishes,
You along with Balarama , both of you being dressed well,
Went to the forest along with the Gopa boys and calves. 57.1

Dasakam: 057 -- Slokam: 02

सन्दर्शयन् बलाय स्वैरं वृन्दावनश्रियं विमलाम् ।
काण्डीरैः सह बालैर्भाण्डीरकमागमो वटं क्रीडन् ॥२॥

sandarshayan balaaya svairaM bR^indaavanashriyaM vimalaam |
kaaNDiiraiH saha baalai-rbhaaNDiirakamaagamO vaTaM kriiDan ||2

You pointing out the great beauty of Brindavan,
As well as playing with the children holding their sticks,
You reached the shade of the banyan tree called Bhandareeka. 57.2

Dasakam: 057 -- Slokam: 03

तावत्तावकनिधनस्पृहयालुर्गोपमूर्तिरदयालुः ।
दैत्यः प्रलम्बनामा प्रलम्बबाहुं भवन्तमापेदे ॥३॥

taavattaavaka nidhanaspR^ihayaaluH gOpamuurtiradayaaluH |
daityaH pralambanaamaa pralambabaahuM bhavantamaapede ||3

That time Pralambhasura who wanted to kill you,
And who did not have an iota of mercy,
Took the form of a Gopa boy and ,
Reached you who had long hands reaching the thigh. 57.3

Dasakam: 057 -- Slokam: 04

जानन्नप्यविजानन्निव तेन समं निबद्धसौहार्दः ।
वटनिकटे पटुपशुपव्याबद्धं द्वन्द्वयुद्धमारब्धाः ॥४॥

jaanannapyavijaananniva tena samaM nibaddhasauhaardaH |
vaTanikaTe paTupashupavyaabaddhaM dvandvayuddhamaarabdhaaH ||4

Though you understood his intention ,
You acted as if you did not know about it,
And you showed great friendship to that Asura,
And played below the banyan tree a mock war,
Along with the very healthy Gopa boys
Dividing your self in to two groups. 57.4

Dasakam: 057 -- Slokam: 05

गोपान् विभज्य तन्वन् सङ्घं बलभद्रकं भवत्कमपि ।
त्वद्वलभीरुं दैत्यं त्वद्वलगतमन्वमन्यथा भगवन् ॥५॥

gOpaan vibhajya tanvan sanghaM balabhadhrakaM bhavatkamapi |
tvad balabhiitaM daityaM tvadbalagata manvamanyathaa bhagavan ||5

Oh God you divided the Gopa boys ,
In the groups led by you and the one lead by Balarama,

And you included the asura who was afraid of you,
In the group to which you were the leader. 57.5

Dasakam: 057 -- Slokam: 06

कल्पितविजेतृवहने समरे परयूथगं स्वदयिततरम् ।
श्रीदामानमधत्थाः पराजितो भक्तदासतां प्रथयन् ॥६॥

kalpita vijetR^ivahane samare parayuuthagaM svadayitataram |
shriidaamaanamadhatthaaH paraajitO bhaktadaasataaM prathayan ||6

With the condition that loser should carry the winner,
On his shoulders and run after the wrestling fight,
You exhibiting your nature of being a slave to your devotee,
You carried and Ran ,Sri Dhama who was in the other group. 57.6

Dasakam: 057 -- Slokam: 07

एवं बहुषु विभूमन् बालेषु वहत्सु वाह्यमानेषु ।
रामविजितः प्रलम्बो जहार तं दूरतो भवद्भीत्या ॥७॥

evaM bahuShu vibhuuman baaleShu vahatsu vaahyamaaneShu |
raamavijitaH pralambO jahaara taM duuratO bhavadbhiityaa ||7

Like this when numerous Gopa boys carried others,
And also They were carried by others in the group,
Pralambhasura who was defeated by Balarama,
Fearing you, carried him for a long distance. 57.7

Dasakam: 057 -- Slokam: 08

त्वद्दूरं गमयन्तं तं दृष्ट्वा हलिनि विहितगरिमभरे ।
दैत्यः स्वरूपमागाद्यद्रूपात् स हि बलोऽपि चकितोऽभूत् ॥८॥

tvadduuraM gamayantaM tandR^iShTvaa halini vihita garimabhare |
daityaH svaruupamaagaadyadruupaat sa hi balO(a)pi chakitO(a)bhuut ||8

Seeing that he wanted to carry him far away from you.
Balarama increased his body weight very greatly,
And this made Pralabhasura take his real form,
And even Balarama was scared on seeing his asura form. 57.8

Dasakam: 057 -- Slokam: 09 उच्चतया दैत्यतनोस्त्वन्मुखमालोक्य दूरतो रामः ।
विगतभयो दृढमुष्ट्या भृशदुष्टं सपदि पिष्टवानेनम् ॥९॥

uchchatayaa daityatanOstvanmukhaM aalOkya duuratO raamaH |

vigatabhayO dR^iDhamuShTyaa bhR^ishaduShTaM sapadi piShTavaanenam ||9

When the asura form grew very tall,
Balarama was able to see you from far off,
And left off his fear and started hitting the asura,
By his clenched fist and crushed him. 57.9

Dasakam: 057 -- Slokam: 10

हत्वा दानववीरं प्राप्तं बलमालिलिङ्गिथ प्रेम्णा ।
तावन्मिलतोर्युवयोः शिरसि कृता पुष्पवृष्टिरमरगणैः ॥१०॥

hatvaa daanavaviiraM praptaM balamaalilingitha peramNaa |

taavanmilatOryuvayOH shirasi kR^itaa puShpavR^iShTiramaragaNaiH ||10

When you saw Balarama after his victorious return,
After killing that very clever Asura ,
You affectionately hugged him and immediately,
The devas started showering petals on your heads 57.10

Dasakam: 057 -- Slokam: 11

आलम्बो भुवनानां प्रालम्बं निधनमेवमारचयन् ।
कालं विहाय सद्यो लोलम्बरुचे हरे हरेः क्लेशान् ॥११॥

aalambO bhuvanaanaaM praalambaM nidhanamevaM aarachayan |

kaalaM vihaaya sadyO IOlambaruche hare hareH kleshaan ||11

Oh Hari who shines with the luster of black bee,
You who are the support of the entire earth,
Carried out the killing of Pralamba properly,
And Oh god do not wait any further,
And cure all my diseases speedily. 57.11

Dasakam 58 Saving of Gopas and Gokula from forest fire and seasons in Brindavan

Narayaneeyam Dasakam: 58 –

Hear this Dasakam 58 <https://www.youtube.com/watch?v=uW0d9B54tH4>

Dasakam 58 Saving of Gopas and Gokula from forest fire and seasons in Brindavan

(Again Lord Krishna saves them from another forest fire which surrounded all of you by simply transporting all of you back to Vrindavana in an instant. This chapter also contains the description of Vrindavana during different seasons.)

Dasakam: 058 -- Slokam: 01

त्वयि विहरणलोले बालजालैः प्रलम्ब-
प्रमथनसविलम्बे धेनवः स्वैरचाराः ।
तृणकुतुकनिविष्टा दूरदूरं चरन्त्यः
किमपि विपिनमैषीकाख्यमीषांबभूतुः ॥१॥

tvayi viharaNaIle baala jaalaiH pralamba
pramathanasavilambe dhenavaH svairacharaaH |
tR^iNa kutuka niviShTaa duura duuraM charantyaH
kimapi vipinamaiShiikaakhyamiiShaaM babhuuvuH || 1

When you were immersed in the joy of playing with Gopa boys,
And spent some time to kill Pralambhasura,
The calves without any one to mind them,
Went on grazing and reached a forest called Ishika. 58.1

Dasakam: 058 -- Slokam: 02

अनधिगतनिदाघक्रौर्यवृन्दावनान्तात्

बहिरिदमुपयाताः काननं धेनवस्ताः ।
तव विरहविषण्णा ऊष्मलग्रीष्मताप-
प्रसरविसरदम्भस्याकुलाः स्तम्भमापुः ॥२॥

anadhigata nidaagha kraurya bR^indaavanaantaat
bahiridamupayaataaH kaananaM dhenavastaaH |
tava viraha viShaNNaa uuShmalagriiShmataapa
prasaravisaradambhasyaakulaa stambhamaapuH || 2

The cows who lived in Brindavana , where the heat of summer is not felt,
Reached the forest of Ishika which is outside Brindavan's boundary,
And due to the parting with you as well as due to torrid heat of summer,
Were parched by the heat and became tired due to thirst. 58.2

Dasakam: 058 -- Slokam: 03

तदनु सह सहायैर्दूरमन्विष्य शौरे
गलितसरणिमुञ्जारण्यसञ्जातखेदम् ।
पशुकुलमभिवीक्ष्य क्षिप्रमानेतुमारा-
त्त्वयि गतवति ही ही सर्वतोऽग्निर्जृम्भे ॥३॥

tadanu saha sahaayairduuramanviShya shaure
galita saraNi mu~njaaraNya sa~njaata khedam |
pashukulamabhiviikshya kshipramaanetu maaraat
tvayi gatavati hii hii sarvatO(a)gnirjajR^imbhe || 3

Hey God you along with your helpers searched far and wide,
And at last found the cows which lost their way and were suffering,
And when you instructed your friends to drive them back instantly,
And went near the cows, alas a huge forest fire surrounded all of you. 58.3

Dasakam: 058 -- Slokam: 04

सकलहरिति दीप्ते घोरभाङ्गारभीमे
शिखिनि विहतमार्गा अर्धदग्धा इवार्ताः ।
अहह भुवनबन्धो पाहि पाहीति सर्वे
शरणमुपगतास्त्वां तापहर्तारमेकम् ॥४॥

sakalahariti diipte ghOrabhaankaarabhiime
shikhini vihatamaargaa ardhadagdhaa ivaartaaH |
ahaha bhuvanabandhO paahi paahiiti sarve
sharaNamupagataastvaaM taapahartaaramekam ||4

When the forest fire raged furiously breaking the timber,
With terrible sound and spread very speedily all around,
Oh God you all became like half baked and fell in agony,
And all the people and animals rushed near you shouting,
“Oh God, Oh God please save us from this dangerous fire”. 58.4

Dasakam: 058 -- Slokam: 05

अलमलमतिभीत्या सर्वतो मीलयध्वं
दृशमिति तव वाचा मीलिताक्षेषु तेषु ।
क्व नु दवदहनोऽसौ कुत्र मुञ्जाटवी सा
सपदि ववृतिरे ते हन्त भाण्डीरदेशे ॥५॥

alamalamatibhiityaa sarvatO miilayadhvaM
dR^ishamiti tava vaachaa miilitaaksheShu teShu |
kvanu davadahanO(a)sau kutra mu~njaaTavii saa
sapadi vavR^itire te hanta bhaaNDiiradeshe || 5

You told them , “Do not be scared so much and close your eyes”,
And when they obeying your words, closed your eyes, wonder of wonders,
In an instant they felt that the fire has gone and the forest has gone,
And they found themselves places in the Bhandeera forest. 58.5

Dasakam: 058 -- Slokam: 06

जय जय तव माया केयमीशेति तेषां
नुतिभिरुदितहासो बद्धनानाविलासः ।
पुनरपि विपिनान्ते प्राचरः पाटलादि-
प्रसवनिकरमात्रग्राह्यघर्मानुभावे ॥६॥

jaya jaya tava maayaa keyamiisheti teShaaM

nutibhirudita haasO baddhanaanaa vilaasaH |

punarapi vipinaante praacharaH paaTalaadi

prasava nikara maatra graahyagharmaanubhaave || 6

Laughing and entertaining them , when they told,
“Oh Victory, victory to you , your Maya is indeed great,”
You roamed about in the forest where the Summer,
Can be recognized only by the blossoming of Patala trees,
And looking after and helping to graze all the cows. 58.6

Dasakam: 058 -- Slokam: 07

त्वयि विमुखमिवोच्चैस्तापभारं वहन्तं
तव भजनवदन्तः पङ्कमुच्छोषयन्तम् ।
तव भुजवदुदञ्चद्भूरितेजःप्रवाहं
तपसमयमनैषीर्यामुनेषु स्थलेषु ॥७॥

tvayi vimukhamivOchchaiH taapa bhaaraM vahantaM

tava bhajanavadantaH pankamuchChOShayantam |

tava bhujavaduda~nchad bhuuritejaH pravaahaM

tapasamayamanaiShiiryaamuneShu sthaleShu || 7

You spent the entire summer in the banks of Yamuna,
With the intensity of heat that is similar to the pain of those who hate you,
Which dries up all the sins within you similar to its drying all trees,
And which is similar to the luster of heat generated by your hand. 58.7

Dasakam: 058 -- Slokam: 08

तदनु जलदजालैस्त्वद्वपुस्तुल्यभाभि-
र्विकसदमलविद्युत्पीतवासोविलासैः ।
सकलभुवनभाजां हर्षदां वर्षवेलां
क्षितिधरकुहरेषु स्वैरवासी व्यनैषीः ॥८॥

tadanu jalada jaalaiH tvadvapustulya bhaabhiH

vikasadamala vidyut piitavaasO vilaasaiH |

sakalabhuvana bhaajaaM harShadaaM varShavelaaM

kshitidhara kuhareShu svairavaasii vyanaiShiiH || 8

The rainy season with its cluster of clouds ,
Which is similar to the dazzle of your body,
And with its continuous streak of lightning,
Which reminded one of the yellow silk that you wear,
Started playing effortlessly in the caves of the mountain. 58.8

Dasakam: 058 -- Slokam: 09

कुहरतलनिविष्टं त्वां गरिष्ठं गिरीन्द्रः
शिखिकुलनवकेकाकाकुभिः स्तोत्रकारी ।
स्फुटकुटजकदम्बस्तोमपुष्पाञ्जलिं च
प्रविदधदनुभेजे देव गोवर्धनोऽसौ ॥९॥

kuharatala niviShTaM tvaaM gariShThaM giriindraH
shikhikula nava kekaa kaakubhiH stOtrakaarii |
sphuTakuTaja kadambastOma puShpaa~njaliM cha
pravidadhadanubheje deva gOvardhanO(a)sau || 9

That Govardhana mountain worshipped you living in the caves,
By praying with pretty sounds of very happy and joyous peacock,
And offering you with flowers falling from the Kutaja and Kadamba trees. 58.9

Dasakam: 058 -- Slokam: 10

अथ शरदमुपेतां तां भवद्भक्तचेतो-
विमलसलिलपूरां मानयन् काननेषु ।
तृणममलवनान्ते चारु सञ्चारयन् गाः
पवनपुरपते त्वं देहि मे देहसौख्यम् ॥१०॥

atha sharadamupetaaM taaM bhavadbhakta chetO
vimala salila puuraaM maanayan kaananeShu |
tR^iNamamala vanaante chaaru sa~nchaarayan gaaH
pavanapurapate tvaM dehi me dehasaukhyam ||10

Then you enjoyed the autumn which followed the rainy season,
Which had copious water clear like the minds of your devotees,
By grazing your cows in the fertile grass lands,
And Oh Lord of Guruvayur, please give me good health. 58.10

Daskam 59 Song of the flute

Narayaneeyam Dasakam: 59 –

Hear this Dasakam 59 <https://www.youtube.com/watch?v=nICaJWTFBfM>

Daskam 59 Song of the flute

(Lord Krishna becomes a lad and starts playing flute. All the gopa women of Vrindavana fall in love with him.)

Dasakam: 59-- Slokam: 01

त्वद्वपुर्नवकलायकोमलं प्रेमदोहनमशेषमोहनम् ।
ब्रह्म तत्त्वपरचिन्मुदात्मकं वीक्ष्य सम्मुमुहुरन्वहं स्त्रियः ॥१॥

tvadvapurnava kalaaya kOmalaM premadOhana masheShamOhanam |

brahmatattva parachinmudaatmakaM viikshya sammumuhuranvahaM sitrayaH || 1

Seeing daily your form which is the true divine joy,
Which is as soft as Kalaya flower,
Which increases passion and attracts everybody,
All the Gopi maidens became infatuated in you. 59.1

Dasakam: 59-- Slokam: 02

मन्मथोन्मथितमानसाः क्रमात्त्वद्विलोकनरतास्ततस्ततः ।
गोपिकास्तव न सेहिरे हरे काननोपगतिमप्यहर्मुखे ॥२॥

manmathOnmathita maanasaaH kramaattvadvilOkanarataa statastataH |

gOpikaastava na sehire hare kaananOpagati mapyaharmukhe || 2

Oh Lord Hari, due to churning of their minds by the God of love,
The Gopis were very much interested in seeing you again and again,
And were not even able to bear your going to the forest in the mornings. 59.2

Dasakam: 59-- Slokam: 03

निर्गति भवति दत्तदृष्टयस्त्वद्गतेन मनसा मृगेक्षणाः ।
वेणुनादमुपकर्ण्य दूरतस्त्वद्विलासकथयाऽभिरेमिरे ॥३॥

nirgate bhavati dattadR^iShTayaH tvadgatenamanasaa mR^igekshaNaaH |
veNunaada-mupakarNya duurataH tvadvilaasa kathayaa(a)bhiremire || 3

When you were going ,they fixed their mind on you
And went on staring at you without any break,
And when they heard the music of your flute from far off,
They entertained themselves by talking about your playful acts. 59.3

Dasakam: 59-- Slokam: 04

काननान्तमितवान् भवानपि स्निग्धपादपतले मनोरमे ।
व्यत्ययाकलितपादमास्थितः प्रत्यपूरयत वेणुनालिकाम् ॥४॥

kaananaanta-mitavaan bhavaanapi snigdhapaadapatale manOrame |
vyatyayaakalita paadamaasthitaH pratyapuuraayata veNunaalikaam || 4

As for you , as soon as you reached the forest,
You made it a habit of sitting below a pretty tree shade,
With your legs stretched over each other,
And playing mellifluous music by your flute. 59.4

Dasakam: 59-- Slokam: 05

मारबाणधुतखेचरीकुलं निर्विकारपशुपक्षिमण्डलम् ।
द्रावणं च दृषदामपि प्रभो तावकं व्यजनि वेणुकूजितम् ॥५॥

maarabaaNadhuta khechariiikulaM nirvikaara pashupakshi maNDalam |
draavaNaM cha dR^iShadaamapi prabhO taavakaM vyajani veNukuujitam || 5

Oh Lord , the music from your flute,
Was capable of making even deva maidens,

Shiver due to the arrows of God of love,
And was capable of making animals and birds benumbed,
And was capable of making even stones melt. 59.5

Dasakam: 59-- Slokam: 06

वेणुरन्ध्रतरलाङ्गुलीदलं तालसञ्चलितपादपल्लवम् ।
तत् स्थितं तव परोक्षमप्यहो संविचिन्त्य मुमुहुर्व्रजाङ्गनाः ॥६॥

veNurandhra taralaanguliidalaM taalasanchalita paadapallavam |
tatisthataM tava parOkshamapyahO sanvichintya mumuhurvrajaanganaaH ||

Moving your soft fingers over the holes of flute,
And keeping beat to the music by tapping your red feet,
Was your form , which though not visible to the Gopis directly,
Made them think and again think about it and made them swoon. 59.6

Dasakam: 59-- Slokam: 07

निर्विशङ्कभवदङ्गदशिनीः खेचरीः खगमृगान् पशून्पि ।
त्वत्पदप्रणयि काननं च ताः धन्यधन्यमिति नन्वमानयन् ॥७॥

nirvishanka bhavadanga darshiniiH khechariiH khagamR^igaan pashuunapi |
tvatpadapraNayi kaananaM cha taaH dhanyadhanyamiti nanvamaanayan || 7

The deva maidens who were walking on the sky,
And the birds, cows and all other animals,
Were lucky to see you without any hesitation
And the Brindavan was touched by your holy feet, and they ,
Were respected by the Gopa maidens as the ones who were lucky. 59.7

Dasakam: 59-- Slokam: 08

आपिबेयमधरामृतं कदा वेणुभुक्तरसशेषमेकदा ।
दूरतो बत कृतं दुराशयेत्याकुला मुहुरिमाः समामुहन् ॥८॥

aapibeyamadharaamR^itaM kadaa veNubhuktarasasheShamekadaa |
duuratO bata kR^itaM duraashaye-tyaakulaa muhurimaaH samaamuhan || 8

The Gopa maidens thought “ When will we be able to taste,
The nectar of your lips that was left out by your flute?
It is but a distant dream, alas that is but a wish unfulfilled.”.
And suffered great sorrow again and again by extreme love.” 59.8

Dasakam: 59-- Slokam: 09

प्रत्यहं च पुनरित्थमङ्गनाश्चित्तयोनिजनितादनुग्रहात् ।
बद्धरागविवशास्त्वयि प्रभो नित्यमापुरिह कृत्यमूढताम् ॥९॥

pratyahancha punaritthamanganaaH chittayOni janitaa danugrahaat |
baddharaagavivashaaH tvayi prabhO nityamaapuriha kR^ityamuuDhataam || 9

Oh Lord, thus the gopa maidens day by day ,
Due to the blessing of the God of love,
Increased their passionate love towards you,
And reached a stage, in which all day long,
They were not able to do anything. 59.9

Dasakam: 59-- Slokam:10

रागस्तावज्जायते हि स्वभावा-
न्मोक्षोपायो यत्नतः स्यान्न वा स्यात् ।
तासां त्वेकं तद्द्वयं लब्धमासीत्
भाग्यं भाग्यं पाहि मां मारुतेश ॥१०॥

raagastaavajjaayate hi svabhaavaan
mOkshOpaayO yatnataH syaannavaasyaat |
taasaantvekaM taddvayaM labdhamaasiidbhaagyaM
bhaagyaM paahi vaataalayesha ||10

Oh Lord of Guruvayur , the gopa maidens were indeed lucky,
Because while love occurs by itself, the way to salvation,
Can only be arrived at by constant Endeavour,
And both of these were easily got by these Gopa maidens,
And God, please be kind enough to save me. 59.10

Dasakam 60 Stealing of the cloths of Gopis

Narayaneeyam Dasakam: 60 –

Hear this Dasakam 60 <https://www.youtube.com/watch?v=0jjV8Wd2DW4>

Dasakam 60 Stealing of the cloths of Gopis

(The Gopis start doing a penance to Goddess Karthyayani to make them consorts of Lord Krishna. While they were taking bath in the river without any cloths, Lord Krishna steals all their cloths and made them come out of the water and beg for them. Later he promises them that all their wishes would be fulfilled.)

Dasakam: 060 -- Slokam: 01

मदनातुरचेतसोऽन्वहं भवदङ्घ्रिद्वयदास्यकाम्यया ।
यमुनातटसीम्नि सैकतीं तरलाक्ष्यो गिरिजां समार्चिचन् ॥१॥

madanaatura chetasO(a)nvahaM bhavadanghridvayadaasya kaamyayaa |
yamunaataTasiimni saikatiiM taralaakshyO girijaaM samaarchichan || 1

Heart being affected by passion created by the God of love,
Those twinkle eyed beauties, with a wish to serve,
Your lotus like feet , worshipped the Karthyayani idol,
Made by them selves out of sand , in the banks of Yamuna. 60.1

Dasakam: 060 -- Slokam: 02

तव नामकथारताः समं सुदृशः प्रातरुपागता नदीम् ।
उपहारशतैरपूजयन् दयितो नन्दसुतो भवेदिति ॥२॥

tava naama kathaarataaH samaM sudR^ishaH praatarupaagataa nadiim |
upahaara shatairapuujayan dayitO nandasutO bhavediti || 2

Those beauties , in the mornings went in a crowd,
Talking with each other your name and stories,
Reached the shores of Yamuna, took bath,
And worshipped the goddess with flowers and incense,
And with a prayer, that the son of Nanda should become their husband, 60.2

Dasakam: 060 -- Slokam: 03

इति मासमुपाहितव्रतास्तरलाक्षीरभिवीक्ष्य ता भवान् ।
करुणामृदुलो नदीतटं समयासीत्तदनुग्रेहेच्छया ॥३॥

iti maasamupaahita vrataaH taralaakshii rabhiviikshya taa bhavaan |
karuNaa mR^idulO nadiitaTaM samayaasiittadanugrahechChayaa || 3

Seeing them observing the penance of Karthyayani,
For one month, made your heart melt with great pity,
And with an intention of blessing all of them,
You reached the banks of the river Kalindi. 60.3

Dasakam: 060 -- Slokam: 04

नियमावसितौ निजाम्बरं तटसीमन्यवमुच्य तास्तदा ।
यमुनाजलखेलनाकुलाः पुरतस्त्वामवलोक्य लज्जिताः ॥४॥

niyamaavasitau nijaambaraM taTasiimanyavamuchya taastadaa |
yamunaajala khelanaakulaaH puratastvaamavalOkya lajjitaaH || 4

At that time when their penance was complete,
They all kept their dresses in the banks of Kalindi,
And were indulging themselves in water sports,
And when they saw you there, they felt ashamed. 60.4

Dasakam: 060 -- Slokam: 05

त्रपया नमिताननास्वथो वनितास्वम्बरजालमन्तिके ।
निहितं परिगृह्य भूरुहो विटपं त्वं तरसाऽधिरूढवान् ॥५॥

trapayaa namitaananaasvathO vanitaasvambara jaalamantike |
nihitaM parigR^ihya bhuuruhO viTapaM tvaM tarasaa(a)dhiruuDhavaan || 5

Then , when you saw the beauties with bent head,
Due to shyness, you collected all the cloths in the shore,
And climbed on a tree and sat on its branch. 60.5

Dasakam: 060 -- Slokam: 06

इह तावदुपेत्य नीयतां वसनं वः सुदृशो यथायथम् ।
इति नर्ममृदुस्मिते त्वयि ब्रुवति व्यामुमुहे वधूजनैः ॥६॥

iha taavadupetya niiyataaM vasanaM vaH sudR^ishO yathaayatham |

iti narma mR^idusmite tvayi bruvati vyaamumuhe vadhuujanaiH || 6

Then you told them with a smile and in fun,
“Oh ladies with pretty eyes, please come over here
And search for your cloths and take them yourselves,”
And those lasses were extremely embarrassed. 60.6

Dasakam: 060 -- Slokam: 07

अयि जीव चिरं किशोर नस्तव दासीरवशीकरोषि किम् ।
प्रदिशाम्बरमम्बुजेक्षणेत्युदितस्त्वं स्मितमेव दत्तवान् ॥७॥

ayi jiiva chiraM kishOra nastava daasii ravashiikarOShi kim |
pradishaambara-mambujekshaNetyuditastvaM smitameva dattavaan || 7

Then when they told you, “Oh Lad , live long,
Why are you troubling us who are your slaves.
Oh lotus eyed one , please give back our cloths,”
But you gave nothing but your smile to them. 60.7

Dasakam: 060 -- Slokam: 08

अधिरुह्य तटं कृताञ्जलीः परिशुद्धाः स्वगतीर्निरीक्ष्य ताः ।
वसनान्यखिलान्यनुग्रहं पुनरेवं गिरमप्यदा मुदा ॥८॥

adhiruhya taTaM kR^itaa~njaliiH parishuddhaaH svagatiiH niriikshya taaH |
vasanaanyakhilaanyanugrahaM punarevaM giramapyadaa mudaa || 8

Seeing them coming to the shore with folded hands in salute,
Having got themselves purified themselves by this act,
From the sin of taking bath in the water in the nude,
They had no other refuge except you only.
And you gave back their cloths with a blessing and told. 60.8

Dasakam: 060 -- Slokam: 09

विदितं ननु वो मनीषितं वदितारस्त्विह योग्यमुत्तरम् ।
यमुनापुलिने सचन्द्रिकाः क्षणदा इत्यबलास्त्वमूचिवान् ॥९॥

viditaM nanu vO maniiShitaM vaditaarasitvaha yOgyamuttaram |

yamunaa puline sachandrikaaH kshaNadaa ityabalaastvamuuchivaan || 9

You told those maidens without any support,
“ Hey, I have understood the desire of your mind,
And you would get proper answer to your desire,
From the nights blessed by the light of the moon.” 60.9

Dasakam: 060 -- Slokam: 10

उपकर्ण्य भवन्मुखच्युतं मधुनिष्यन्दि वचो मृगीदृशः ।
प्रणयादपि वीक्ष्य वीक्ष्य ते वदनाब्जं शनकैर्गृहं गताः ॥१०॥

upakarNya bhavanmukhachyutaM madhuniShyandi vachO mR^igiidR^ishaH |
praNayaadayi viikshya viikshya te vadanaabjaM shanakaigR^ihaM gataaH || 10

Those doe eyed damsels hearing those nectar filled words,
Which fell from you , Oh Lord of Guruvayur,
Made them see you again and again without your noticing them,
And made them return with a slow gait to their homes. 60.10

Dasakam: 060 -- Slokam:11

इति नन्वनुगृह्य वल्लवीर्विपिनान्तेषु पुरेव सञ्चरन् ।
करुणाशिशिरो हरे हर त्वरया मे सकलामयावलिम् ॥११॥

iti nanvanugR^ihya vallaviiH vipinaanteShu pureva sancharan |
karuNaashishirO hare hara tvarayaa me sakalaamayaavalim ||11

Oh Lord full of mercy , who blessed the Gopis thus,
And later started roaming deep inside the forests like before,
Oh Hari, please cure all my diseases speedily. 60.11

Dasakam 61 Blessing given to wives of Brahmins

Narayaneeyam Dasakam: 61 –

Hear this Dasakam 61 <https://www.youtube.com/watch?v=jOVpkscI0v4>

Dasakam 61 Blessing given to wives of Brahmins

(There were a group of Brahmin women who were great devotees of Lord Krishna. Since their husbands were ritual bound they were not able to see Krishna. So he himself goes there to meet them. When The Gopa boys request the Brahmins for food, they drive them away but when they meet the wives of Brahmins they come running to see Lord Krishna. The Brahmins realize the superiority of devotion over rituals.)

Dasakam: 061 -- Slokam: 01

ततश्च वृन्दावनतोऽतिदूरतो
वनं गतस्त्वं खलु गोपगोकुलैः ।
हृदन्तरे भक्ततरद्विजाङ्गना-
कदम्बकानुग्रहणाग्रहं वहन् ॥१॥

tatashcha bR^indaavanatO(a)tiduuratO

vanaM gatastvaM khalu gOpagOkulaiH |

hR^idantare bhaktatara dvijaanganaa

kadambakaanugrahaNaagrahaM vahan || 1

After that with an intention of blessing a group of Brahmin wives,
Who were greatly devoted to you , you along with the gopa boys and calves,
Went to a forest which was slightly far away from Brindavan. 61.1

Dasakam: 061 -- Slokam: 02

ततो निरीक्ष्याशरणे वनान्तरे
किशोरलोकं क्षुधितं तृषाकुलम् ।
अदूरतो यज्ञपरान् द्विजान् प्रति
व्यसर्जयो दीदिविवाचनाय तान् ॥२॥

tatO niriikshyaasharaNe vanaantare

kishOralOkaM kshudhitaM tR^iShaakulam |

aduuratO yaj~naparaan dvijaan prati

vyasarjayO diidiviyaachanaaya taan || 2

Then when time passed in that forest, without homes and houses,
And seeing that the children were hungry and worn out,
You sent those boys to request for some food ,
From some Brahmins who were doing Yaga in a near by place. 61.2

गतेष्वथो तेष्वभिधाय तेऽभिधां
कुमारकेष्वोदनयाचिषु प्रभो ।
श्रुतिस्थिरा अप्यभिनिन्युरश्रुतिं
न किञ्चिदूचुश्च महीसुरोत्तमाः ॥३॥

gateShvathO teShvabhidhaaya te(a)bhidhaaM
kumaarakeShvOdana yaachiShu prabhO |
shrutisthiraa apyabhininyuH ashruitiM
na ki~nchiduuchushcha mahiisurOttamaaH || 3

Then those Gopa boys went according to your wishes,
And when they requested for some food in your name,
Those Brahmins who were acting as if they were great,
Ignored them and kept silent in spite of their being well versed in Vedas. 61.3

Dasakam: 061 -- Slokam: 04

अनादरात् खिन्नधियो हि बालकाः ।
समाययुर्युक्तमिदं हि यज्वसु ।
चिरादभक्ताः खलु ते महीसुराः
कथं हि भक्तं त्वयि तैः समर्प्यते ॥४॥

anaadaraat khinnadhiyO hi baalakaaH
samaayayu-ryuktamidaM hi yajvasu |
chiraadabhaktaaH khalu te mahiisuraaH
kathaM hi bhaktaM tvayi taiH samarpyate ||4

Those gopa boys returned back sad due to the neglect of Brahmins,
And this seemed to be very apt in case of them who were wedded to rituals,
And were completely devoid of any devotion* ,
For how can they give a hand full of rice to others*. 61.4
*Bhaktha is cooked rice as well as devotion.

Dasakam: 061 -- Slokam: 05

निवेदयध्वं गृहिणीजनाय मां
दिशेयुरन्नं करुणाकुला इमाः ।
इति स्मितार्द्रं भवतेरिता गता-
स्ते दारका दारजनं ययाचिरे ॥५॥

nivedayadhvaM gR^ihiNiijanaaya maaM
disheyurannaM karuNaakulaa imaaH |
iti smitaardraM bhavateritaa gataastedaarakaa
daarajanaM yayaachire || 5

Then you told the Gopa boys with a smile,
“Go and see the wives of Brahmins,
And tell my name and they who are full of mercy,
Would not deny you the food that you ask”,
And they went and asked them for food. 61.5

Dasakam: 061 -- Slokam: 06

गृहीतनाम्नि त्वयि सम्भ्रमाकुला-
श्चतुर्विधं भोज्यरसं प्रगृह्य ताः ।
चिरंधृतत्वत्प्रविलोकनाग्रहाः
स्वकैर्निरुद्धा अपि तूर्णमाययुः ॥६॥

gR^ihiitanaamni tvayi sambhramaakulaaH
chaturvidhaM bhOjyarasaM pragR^ihya taaH |
chiraM dhR^ita tvatpravilOkanaagrahaaH
svakairniruddhaa(a)pi tuurNamaayayuH || 6

As soon as your name was mentioned to them,
They who were thirsting to see you for a long time,
Were nervous and fluttered and took all sort of food,
And came running in spite of the prevention of their husbands. 61.6

Dasakam: 061 -- Slokam: 07

विलोलपिञ्छं चिकुरे कपोलयोः
समुल्लसत्कुण्डलमार्द्रमीक्षिते ।
निधाय बाहुं सुहृदंससीमनि
स्थितं भवन्तं समलोकयन्त ताः ॥७॥

vilOlapinchChaM chikure kapOlayOH
samullasatkuNDala maardramiikshite |
nidhaaya baahuM suhR^idaM sasiimani
sthitaM bhavantaM samalOkayanta taaH || 7

They saw you with infinite joy,
With waving peacock feathers on your hair,
With your cheeks lighted by the ear globes,
With mercy ebbing out of your tender looks,
And keeping your hand on the shoulder of your friend. 61.7

Dasakam: 061 -- Slokam: 08

तदा च काचित्त्वदुपागमोद्यता
गृहीतहस्ता दयितेन यज्वना ।
तदैव सञ्चिन्त्य भवन्तमञ्जसा
विवेश कैवल्यमहो कृतिन्यसौ ॥८॥

tadaa cha kaachit tvadupaagamOdyataa
gR^ihiita hastaa dayitena yajvanaa |
tadaiva sanchintya bhavantamanjasaa
vivesha kaivalya mahO kR^itinyasau ||8

At that time when one of those ladies was prevented,
By her ritualistic husband by holding her hand tightly,
She meditated on you and without any effort attained salvation,
And wonder of wonders, she indeed is lucky. 61.8

Dasakam: 061 -- Slokam: 09

आदाय भोज्यान्यनुगृह्य ताः पुन-
स्त्वदङ्गसङ्गस्पृहयोज्जतीर्गृहम् ।
विलोक्य यज्ञाय विसर्जयन्निमा-
श्चकर्थं भर्तृनपि तास्वगर्हणान् ॥९॥

aadaaya bhOjyaanyanugR^ihya taaH punaH
tvadanga sangaspR^ihayOjjhatiirgR^iham |
vilOkya yaj~naaya visarjayan imaashchakartha
bhartR^Inapi taasvagarhaNaan || 9

You received the food articles from them and blessed them,
And you send them back to their home, knowing well,
That they had come there have a contact with your body,,
And also made them have no ill will towards her husbands. 61.9

Dasakam: 061 -- Slokam: 10

निरूप्य दोषं निजमङ्गनाजने
विलोक्य भक्तिं च पुनर्विचारिभिः
प्रबुद्धतत्त्वैस्त्वमभिष्टुतो द्विजै-
र्मरुत्पुराधीश निरुन्धि मे गदान् ॥१०॥

nirupya dOShaM nijamanganaa jane
vilOkya bhaktiM cha punarvichaaribhiH |
prabuddhatattvaistvamabhiShTutO dvijaiH
marutpuraadhiisha nirundhi me gadaan ||10

Those Brahmins became very thoughtful after that,
And realized their mistakes and understood the great devotion,
That their wives had towards you and thus knowing the truth,
Praised you and Oh Lord of Guruvayur ,
Be pleased to cure all the diseases affecting me. 61.10

Dasakam 62 Worship of Govardhana mountain

Narayaneeyam Dasakam: 62 –

Hear this Dasakam 62 <https://www.youtube.com/watch?v=eeeFRLesZW5>

Dasakam 62 Worship of Govardhana mountain

(Lord Krishna stops an annual worship of Indra by the cowherds. He tells them that they ought to worship The Govardhana mountain which provides food for them as well as the cows and also the Brahmins who bless them. They agree to the proposal and carry out the wishes of Lord Krishna. This angers Devendra.)

Dasakam: 062 -- Slokam: 01

कदाचिद्गोपालान् विहितमखसम्भारविभवान्
निरीक्ष्य त्वं शौरे मघवमदमुद्ध्वंसितुमनाः ।
विजानन्नप्येतान् विनयमृदु नन्दादिपशुपा-
नपृच्छः को वाऽयं जनक भवतामुद्यम इति ॥१॥

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

Oh God who was born in the clan of Surasena,
Once you saw the Gopas collecting things to perform a Yaga,
And deciding to put an end to the pride of Indra,
In spite of knowing all about it asked Nanda and others,
“Oh father , What you all preparing for? 62.1

Dasakam: 062 -- Slokam: 02

बभाषे नन्दस्त्वां सुत ननु विधेयो मघवतो
मखो वर्षे वर्षे सुखयति स वर्षेण पृथिवीम् ।
नृणां वर्षायत्तं निखिलमुपजीव्यं महितले
विशेषादस्माकं तृणसलिलजीवा हि पशवः ॥२॥

babhaaShe nandastvaaM suta nanu vidheyO maghavatO
makho varShe varShe sukhayati sa varSheNa pR^ithiviim |
nR^iNaaM varShaayattaM nikhilamupajiivyaM mahitale
visheShaadasmaakaM tR^iNasalilajiivaa hi pashavaH || 2

Then Nanda gopa told you , “Son, We do a Yaga to please Indra every year,
So that Indra will, bless us with comfort of copious rains,
For humans depend on rain for all their requirements ,
And specially for us you know cows grow up with water and grass.” 62.2

Dasakam: 062 -- Slokam: 03

इति श्रुत्वा वाचं पितुरयि भवानाह सरसं
धिगेतन्नो सत्यं मघवजनिता वृष्टिरिति यत् ।
अदृष्टं जीवानां सृजति खलु वृष्टिं समुचितां
महारण्ये वृक्षाः किमिव बलिमिन्द्राय ददते ॥३॥

iti shrutvaa vaachaM piturayi bhavaanaaha sarasaM
dhigetannO satyaM maghavajanitaa vR^iShTiriti yat |
adR^iShTaM jiivaanaaM sR^ijati khalu vR^iShTiM samuchitaaM
mahaaraNye vR^ikshaaH kimiva balimindraaya dadate || 3

Oh God , hearing these words of your father , you told him sweetly,
“ No , I do not agree that Indra is responsible for the rain,
For it is the good deeds of beings that is responsible for rain,
And what sacrifice do great trees in the forest give to Indra?” 62.3

Dasakam: 062 -- Slokam: 04

इदं तावत् सत्यं यदिह पशवो नः कुलधनं
तदाजीव्यायासौ बलिरचलभर्त्रे समुचितः ।
सुरेभ्योऽप्युत्कृष्टा ननु धरणिदेवाः क्षितितले
ततस्तेऽप्याराध्या इति जगदिथ त्वं निजजनान् ॥४॥

idaM taavatsatyaM yadiha pashavO naH kuladhanaM
tadaajiivyaaasau balirachalabhartre samuchitaH |
surebhyO(a)pyutkR^iShTaa nanu dharaNi devaaH kshititale
tataste(a)pyaaraadhyaa iti jagaditha tvaM nijajanaan ||4

You again told those very good people ,” The fact that cows,
Are the great wealth of our clan is no doubt true,
And I think that it is apt to give this sacrifice ,
To the mountain which provides food for these cows,

And to the Brahmins who are greater than devas in this earth,
Who definitely rightly deserve our worship.” 62.4

Dasakam: 062 -- Slokam: 05

भवद्वाचं श्रुत्वा बहुमतियुतास्तेऽपि पशुपाः
द्विजेन्द्रानर्चन्तो बलिमददुरुच्यैः क्षितिभृते ।
व्यधुः प्रादक्षिण्यं सुभृशमनमन्नादरयुता-
स्त्वमादशशैलात्मा बलिमखिलमाभीरपुरतः ॥५॥

bhavadvaacham shrutvaa bahumatiyutaaste(a)pi pashupaaH

dvijendraanarchantO balimadaduruchchaiH kshitibhR^ite |

vyadhuH praadakshiNyaM subhR^ishamanamannaadarayutaastvamaadashshailaatmaa

balimakhilamaabhiirapurataH || 5

Those cowherds heeding to your opinion , offered worship,
To the Brahmins with more care and devotion,
And performed a very great sacrifice to please the mountain,
And also went round the mountain and offered salutations to it.
And you yourself became the God of the mountain and blessed them. 62.5

Dasakam: 062 -- Slokam: 06

अवोचश्चैवं तान् किमिह वितथं मे निगदितं
गिरीन्द्रो नन्वेष स्वबलिमुपभुङ्क्ते स्ववपुषा ।
अयं गोत्रो गोत्रद्विषि च कुपिते रक्षितुमलं
समस्तानित्युक्ता जहृषुरखिला गोकुलजुषः ॥६॥

avOchashchaivaM taan kimiha vitathaM me nigaditaM

giriindrO nanveSha svabalimupabhunkte svavapuShaa |

ayaM gOtrO gOtradviShi cha kupite rakshitumalaM

samastaanityuktaa jahR^iShurakhilaa gOkulajuShaH || 6

You also told them, “Do you think that what I told you is a lie?
Did you not see the Mountain personally receiving the sacrifice,
And I am sure that even if Indra becomes angry with us,
This mountain will protect us” and hearing your words,
All the people of the entire Gokula became happy. 62.6

Dasakam: 062 -- Slokam: 07

परिप्रीता याताः खलु भवदुपेता व्रजजुषो
व्रजं यावत्तावन्निजमखविभङ्गं निशमयन् ।
भवन्तं जानन्नप्यधिकरजसाऽऽक्रान्तहृदयो
न सेहे देवेन्द्रस्त्वदुपरचितात्मोन्नतिरपि ॥७॥

paripriitaa yaataaH khalu bhavadupetaa vrajajuShO
vrajaM yaavattaavannija makhavibhangaM nishamayan |
bhavantaM jaanannapyadhika rajasaa(a)(a)kraantahR^idayO
na sehe devendraadvaduparachitaatmOnnatirapi || 7

As soon as the very much satisfied people of Gokula,
Returned along with you to Gokula,
Indra knowing that the sacrifice addressed to him has been stopped,
Though he knew about you and was occupying high position given by you,
Due to the Rajas quality in him , was not able to bear the stoppage. 62.7

Dasakam: 062 -- Slokam: 08
मनुष्यत्वं यातो मधुभिदपि देवेष्वविनयं
विधत्ते चेन्नष्टस्त्रिदशसदसां कोऽपि महिमा ।
ततश्च ध्वंसिष्ये पशुपहतकस्य श्रियमिति
प्रवृत्तस्त्वां जेतुं स किल मघवा दुर्मदनिधिः ॥८॥

manuShyatvaM yaatO madhubhidapi deveShvavinayaM
vidhatte chennaShTasitradasahasadasaaM kO(a)pi mahimaa |
tatashcha dhvamsiShye pashupahatakasya shriyamiti
pravR^ittastvaaM jetuM sa kila maghavaa durmadanidhiH || 8

He thought, "This Vishnu when he was born as a human being,
Due to his showing disrespect to devas, had sullied their honour,
And so I shall take revenge against this cowherd boy,"
And that proud Indra made preparations to win over you. 62.8

Dasakam: 062 -- Slokam: 09

त्वदावासं हन्तुं प्रलयजलदानम्बरभुवि

प्रहिण्वन् बिभ्राण; कुलिशमयमभ्रेभगमनः ।
प्रतस्थेऽन्यैरन्तर्दहनमरुदाद्यैर्विहसितो
भवन्माया नैव त्रिभुवनपते मोहयति कम् ॥९॥

tvadaavaasaM hantuM pralayajaladaanambarabhuv
prahiNvan bibhraaNaH kulishamayamabhrebhagamanaH |
pratasthe(a)nyairantardahana marudaadyairvihasitO
bhavanmaayaa naiva tribhuvanapate mOhayatikam || 9

Indra with an aim to destroy Gokula where you stayed,
Sent the clouds of deluge to the sky and he himself,
Climbed on Iravatha his divine elephant steed,
While the guardians of directions like fire and wind laughed at him,
And Oh Lord of Guruvayur , who is there who is not bewitched,
By your illusion , for all the world obeys your words. 62.9

Dasakam: 062 -- Slokam:1 0

सुरेन्द्रः क्रुद्धश्चेत् द्विजकरुणया शैलकृपयाऽ-
प्यनातङ्कोऽस्माकं नियत इति विश्वास्य पशुपान् ।
अहो किन्नायातो गिरिभिदिति सञ्चिन्त्य निवसन्
मरुद्देहाधीश प्रणुद मुरवैरिन् मम गदान् ॥१०॥

surendraH kruddhashchet dvijakaruNayaa shailakR^ipayaa(a)-
pyanaatankO(a)smaakaM niyata iti vishvaasya pashupaan |
ahO kinnaayaatO giribhiditi sanchintya nivasan
marudgehaadhiisha praNuda muravairin mama gadaan ||10

You consoled the cowherds by the words,
“ we need not be upset by the rage of Devendra,
Because we have the blessings of Brahmins,
And the mercy shown by Govardhana towards us,”
And were impatiently waiting for Devendra to act,
Oh Lord of Guruvayur, killer of the ogre Mura,
Please cure me from my illnesses completely. 62.10

Dasakam 63 The lifting up of Govardhana

Narayaneeyam Dasakam: 63 –

Hear this Dasakam 63 https://www.youtube.com/watch?v=LGuhq1_DEzQ

Dasakam 63 The lifting up of Govardhana

(Lord Krishna lifts the Govardhana mountain and the Gopa clan along with animals are kept safe under the shade of the mountain. After seven days Indra realizes his folly and begs your pardon. Then the usual life of Vrindavana is resumed.)

Dasakam: 063 -- Slokam: 01

ददृशिरे किल तत्क्षणमक्षत-
स्तनितजृम्भितकम्पितदिक्ताः ।
सुषमया भवदङ्गतुलां गता
व्रजपदोपरि वारिधरास्त्वया ॥१॥

dadR^ishire kila tatksaNamakshata
stanita jR^imbhita kampita diktaTaaH |
suShamayaa bhavadangatulaaM gataa
vrajapadOpari vaaridharaastvayaa || 1

Even at that time , over the sky above Gokula,
There was the continuous sound of powerful thunder,
Which was rattling all the eight directions,
And dark clouds were shining like the colour your body. 63.1

Dasakam: 063 -- Slokam: 02

विपुलकरकमिश्रेस्तोयधारानिपातै-
र्दिशिदिशि पशुपानां मण्डले दण्ड्यमाने ।

कुपितहरिकृतान्नः पाहि पाहीति तेषां
वचनमजित शृण्वन् मा बिभीतेत्यभाणीः ॥२॥

vipulakarakamishraistOya dhaaraa nipaataiH
dishi dishi pashupaanaaM maNDale daNDyamaane |
kupita hari kR^itaannaH paahi paahiiti teShaaM
vachanamajita shR^iNvan maa bibhiitetyabhaaNiiH || 2

The continuous rains which was falling along with hail stones,
Troubled greatly Gopas living in all directions,
They cried “ Please save us from this problem created by Indra,”
And hearing that , you who cannot be defeated by any one,
Told them , “Please do not be afraid.” 63.2

Dasakam: 063 -- Slokam: 03

कुल इह खलु गोत्रो दैवतं गोत्रशत्रो-
र्विहतिमिह स रुन्ध्यात् को नु वः संशयोऽस्मिन् ।
इति सहसितवादी देव गोवर्द्धनाद्रिं
त्वरितमुदमुमूलो मूलतो बालदोर्भ्याम् ॥३॥

kula iha khalu gOtrO daivataM gOtrashatrOH
vihatimiha sa rundhyaat kO nu vaH samshayO(a)smin |
iti sahasita vaadii deva gOvardhanaadriM
tvaritamudamumuulO muulatO baaladOrbhyaam || 3

You told them with a smile “Is not the mountain,
Which protects the cows for us cowherds , our real God,
And I am sure that the mountain will. prevent ,
This action of Devendra without any doubt,
Why should you have any doubt regarding this?”
And Oh God you with your tender baby like hands,
Uprooted the Govardhana mountain from its place. 63.3

Dasakam: 063 -- Slokam: 04

तदनु गिरिवरस्य प्रोद्धृतस्यास्य तावत्
सिकतिलमृदुदेशे दूरतो वारितापे ।

परिकरपरिमिश्रान् धेनुगोपानधस्ता-
दुपनिदधदधत्था हस्तपद्मेन शैलम् ॥४॥

tadanu girivarasya prOddhR^itasyaasya taavat
sikatilamR^idudeshe duuratO vaaritaape |
parikara parimishraan dhenugOpaanadhastaat
upanidadhaddhatthaa hastapadmena shailam ||4

Later below the mountain which was held aloft by you,
By your single hand which was as soft as a lotus flower,
Water did not enter because it was the land of soft sand ,
And as the water was also prevented from far off,
You made the cows and Gopas stand properly,
Along with the kitchen utensils they used. 63.4

Dasakam: 063 -- Slokam: 05

भवति विधृतशैले बालिकाभिर्वयस्यै-
रपि विहितविलासं केलिलापादिलोले ।
सविधमिलितधेनूरेकहस्तेन कण्डू-
यति सति पशुपालास्तोषमैषन्त सर्वे ॥५॥

vidhR^itashaile baalikaabhirvayasyaiH
api vihita vilaasaM keli laapaadi IOle |
savidha milita dhenuurekahastena kaNDuu -
yati sati pashupaalaastOShamaiShanta sarve || 5

Though you were holding the mountain aloft,
You showed interest in telling witty nothings ,
With the Gopa boys and also girls,
And gently caressed the calves which came near you,
And all this made all the Gopas very happy. 63.5

Dasakam: 063 -- Slokam: 06

अतिमहान् गिरिरेष तु वामके

करसरोरुहि तं धरते चिरम् ।
किमिदमद्भुतमद्रिबलं न्विति
त्वदवलोकिभिराकथि गोपकैः ॥६॥

ati mahaan girireSha tu vaamake
karasarOruhi taM dharatechiram |
kimidamadbhuta madribalaM nviti
tvadavalOkibhiraakathi gOpakaiH || 6

The Gopas who were standing looking at you,
told among themselves” This great mountain is very big,
And what a wonder, our Krishna is holding it in his lotus like left hand,
Is it because of the power of the great mountain.,” 63.6

Dasakam: 063 -- Slokam: 07

अहह धार्ष्ट्यममुष्य वटोर्गिरिं
व्यथितबाहुरसावरोपयेत् ।
इति हरिस्त्वयि बद्धविगर्हणो
दिवससप्तकमुग्रमवर्षयत् ॥७॥

ahaha dhaarShTyamamuShya vaTOrgiri
M vyathita baahurasaavavarOpayet |
iti haristvayi baddhavigarhaNO
divasasaptakamugramavarShayat || 7

Devendra thinking that, “After all he is chit of a boy,
And his hands will pain after some time and,
He would put back the mountain soon,”
Caused torrential continuous rain for seven days. 63.7

Dasakam: 063 -- Slokam: 08

अचलति त्वयि देव पदात् पदं
गलितसर्वजले च घनोत्करे ।
अपहृते मरुता मरुतां पति-
स्त्वदभिश्चङ्कितधीः समुपाद्रवत् ॥८॥

achalati tvayi deva padaatpadaM
galita sarvajale cha ghanOtkare |
apahR^ite marutaa marutaaM pati
stvadabhishankitadhiiH samupaadravat || 8

Oh God you stood very firmly in the place you stood,
And did not move an iota of the distance,
And when the water was completely over,
And when all the clouds were swept away by wind,
Devendra became scared of you and ran way. 63.8

Dasakam: 063 -- Slokam: 09

शममुपेयुषि वर्षभरे तदा
पशुपधेनुकुले च विनिर्गते ।
भुवि विभो समुपाहितभूधरः
प्रमुदितैः पशुपैः परिरेभिषे ॥९॥

shamamupeyuShi varShabhare tadaa
pashupadhenukule cha vinirgate |
bhuvi vibhO samupaahita bhuudharaH
pramuditaiH pashupaiH parirebhiShe || 9

Then the torrential rain completely ceased,
And when the Gopas and cows went out ,
And when you slowly kept the mountain on the ground,
All the Gopas came near you and embraced you. 63.9

Dasakam: 063 -- Slokam: 10

धरणिमेव पुरा धृतवानसि
क्षितिधरोद्धरणे तव कः श्रमः ।
इति नुतस्त्रिदशैः कमलापते
गुरुपुरालय पालय मां गदात् ॥१०॥

dharaNimeva puraa dhR^itavaanasi
kshitidharOddharaNe tava kaH shramaH |

iti nutasitradashaiH kamalaapate

gurupuraalaya paalaya maaM gadaat ||10

You who were praised by the devas using the words,
“In your previous incarnation as a great boar,
You had lifted the entire earth by your tusk,
And so it was not difficult to raise a very small mountain,”
Oh Lord of Guruvayur , please protect me from this disease. 63.10

Dasakam 64 Anointing of Govinda

Narayaneeyam Dasakam: 64 –

Hear this Dasakam 64 <https://www.youtube.com/watch?v=uHxoNANstAc>

Dasakam 64 Anointing of Govinda

(Devendra along with Devas anoints Lord Krishna as the Lord of the cowherds.

Dasakam: 064 -- Slokam: 01

आलोक्य शैलोद्धरणादिरूपं प्रभावमुच्चैस्तव गोपलोकाः ।
विश्वेश्वरं त्वामभिमत्य विश्वे नन्दं भवज्जातकमन्वपृच्छन् ॥१॥

aalOkya shailOddharaNaadi ruupaM prabhaavamuchchaistava gOpalOkaaH |
vishveshvaraM tvaamabhimatya vishve nandaM bhavajjaatakamanvapR^ichChan || 1

All the cowherds after seeing and after witnessing,
Great acts of yours like the lifting of Govardhana,
Started thinking that you indeed were Lord of all,
And they again asked Nandagopa ,
About what is written in the horoscope about you. 64.1

Dasakam: 064 -- Slokam: 02

गर्गोदितो निर्गदितो निजाय वर्गाय तातेन तव प्रभावः ।
पूर्वाधिकस्त्वय्यनुराग एषामैधिष्ठ तावत् बहुमानभारः ॥२॥

gargOditO nirgaditO nijaaya vargaaya taatena tava prabhaavaH |
puurvaadhikastvayyanuraaga eShaamaidhiShTa taavadvahumaana bhaaraH || 2

Your father told his people about your greatness,
As told to him by sage Garga and all of them,
Developed great respect towards you,
And their love to you increased greatly in their minds. 64.2

Dasakam: 064 -- Slokam: 03

ततोऽवमानोदिततत्त्वबोधः सुराधिराजः सह दिव्यगव्या ।
उपेत्य तुष्टाव स नष्टगर्वः स्पृष्ट्वा पदाब्जं मणिमौलिना ते ॥३॥

tatO(a)vamaanOdita tattvabOdhaH suraadhiraajaH saha divyagavyaa |
upetya tuShTaava sa naShTagarvaH spR^iShTvaa padaabjaM maNi maulinaa te || 3

Later Devendra who realized the truth after his insult,
Lost all his ego and pride and came along with Kamadhenu,
And with his gem studded crown touched your feet and prayed. 64.3

Dasakam: 064 -- Slokam: 04

स्नेहस्रुतैस्त्वां सुरभिः पयोभिर्गोविन्दनामाङ्कितमभ्यषिञ्चत् ।
ऐरावतोपाहृतदिव्यगङ्गापाथोभिरिन्द्रोऽपि च जातहर्षः ॥४॥

snehasnutaistvaaM surabhiH payObhiH gOvinda naamaankitamabhyaShi~nchat |
airaavatOpaahR^ita divya gangaa paathObhirindrO(a)pi cha jaataharShaH || 4

Then he anointed you with the milk given with love by Kamadhenu,
Repeating the words, "Govinda, Govinda" and by this act,
Indra was drowned in the ocean of joy and he further anointed you,
With the divine Ganga brought by his steed Iravatha. 64.4

Dasakam: 064 -- Slokam: 05

जगत्त्रयेशे त्वयि गोकुलेशे तथाऽभिषिक्ते सति गोपवाटः ।
नाकेऽपि वैकुण्ठपदेऽप्यलभ्यां श्रियं प्रपेदे भवतः प्रभावात् ॥५॥

jagattrayeshe tvayi gOkuleshe tathaa(a)bhiShikte sati gOpavaaTaH |
naake(a)pi vaikuNTha pade(a)pyalabhyaM shriyaM prapede bhavataHprabhaavaat || 5

When you who were really the Lord of the three worlds,
Was anointed as the Lord of Gokula,
Gokula by your divine grace got the glory,
Which was not even attainable by heaven or even Vaikunta. 64.5

Dasakam: 064 -- Slokam: 06

कदाचिदन्तर्यमुनं प्रभाते स्नायन् पिता वारुणपूरुषेण ।
नीतस्तमानेतुमगाः पुरीं त्वं तां वारुणीं कारणमर्त्यरूपः ॥६॥

kadaachidantaryamunaM prabhaate snaayan pitaa vaaruNapuuruSheNa |
niitastamaanetu magaaH puriintvaM taaM vaaruNiiM kaaraNa martyaruupaH || 6

Once one servant of God Varuna kidnapped your father,
Who was taking bath in river Yamuna in the early morning,
And you who were born in this world to protect good people,
Went to the land of Varuna to save your father. 64.6

Dasakam: 064 -- Slokam: 07

ससम्भ्रमं तेन जलाधिपेन प्रपूजितस्त्वं प्रतिगृह्य तातम् ।
उपागतस्तत्क्षणमात्मगेहं पिताऽवदत्तच्चरितं निजेभ्यः ॥७॥

sasambhramaM tena jalaadhipena prapuujitastvaM pratigR^ihya taatam |
upaagatastatkshaNamaatmagehaM pitaa(a)vadattachcharitaM nijebhyaH || 7

You then accepted the worship from Varuna who was upset,
And received back your father who was returned back with respect,
And within no time returned back to your home along with him,
And this was narrated by your father in detail to the Gopas. 64.7

Dasakam: 064 -- Slokam: 08

हरिं विनिश्चित्य भवन्तमेतान् भवत्पदालोकनबद्धतृणान् ॥
निरीक्ष्य विष्णो परमं पदं तद्दुरापमन्यैस्त्वमदीदृशस्तान् ॥८॥

hariM vinishchitya bhavantametaan bhavatpadaalOkana baddhatR^iShNaan |
niriikshya viShNO paramaM padaM tad duraapamanyaistvamadiidR^ishastaan || 8

Oh Lord Vishnu,, the Gopas firmly decided that you were Lord Hari,
And were very anxious to visit your real place of residence,
And you showed them this spectacle which is difficult for others to see. 64.8

Dasakam: 064 -- Slokam: 09

स्फुरत्परानन्दरसप्रवाहप्रपूर्णकैवल्यमहापयोधौ ।
चिरं निमग्नाः खलु गोपसङ्घास्त्वयैव भूमन् पुनरुद्धृतास्ते ॥९॥

sphuratparaananda rasapravaaha prapuurNa kaivalya mahaapayOdhou |
chiraM nimagnaaH khalu gOpasanghaaH tvayaiva bhuuman punaruddhR^itaaste || 9

It seems all the Gopas were drowned in the high tide,
Of the broad ocean of the extreme divine joy called salvation,
For a very long time and Oh God with complete form,
Then you yourself brought them back to this world. 64.9

Dasakam: 064 -- Slokam: 10

करबदरवदेवं देव कुत्रावतारे
निजपदमनवाप्यं दर्शितं भक्तिभाजाम् ।
तदिह पशुपरूपी त्वं हि साक्षात् परात्मा
पवनपुरनिवासिन् पाहि मामामयेभ्यः ॥१०॥

karabadaravadevaM deva kutraavataare
nijapadamanavaapyaM darshitaM bhaktibhaajaam |
tadiha pashuparuupii tvaM hi saakshaat paraatmaa
pavana puranivaasin paahi maamaamayebhyaH ||10

Oh God , You have not shown the vision of your supreme abode ,
In any of your previous incarnations like a fruit in the palm,
To any of your great devotees earlier and so you,
Who had taken the form of a cowherd in Gokula,

Are indeed the manifestation of supreme soul,
And so oh Lord of Guruvayur , please cure me from my diseases. 64.10

Dasakam 65 Close contact of Gopis with Krishna.

Narayaneeyam Dasakam: 65 –

Hear this Dasakam 65 <https://www.youtube.com/watch?v=s7pEEAmLWGQ>

Dasakam 65 Close contact of Gopis with Krishna.

(As promised Lord Krishna gets prepared for a play of love with the Gopis. This and the next five chapters deals with this play of love called Rasaleela. Lord Krishna starts it all by playing his flute. Those lovelorn maidens come running leaving their jobs as it is and without even bothering to spend time on dressing up.)

Dasakam: 065 -- Slokam: 01

गोपीजनाय कथितं नियमावसाने
मारोत्सवं त्वमथ साधयितुं प्रवृत्तः ।
सान्द्रेण चान्द्रमहसा शिशिरीकृताशे
प्रापूरयो मुरलिकां यमुनावनान्ते ॥१॥

gOpii janaaya kathitaM niyamaavasaane
maarOtsavaM tvamatha saadhayituM pravR^ittaH |
saandreNa chaandramahasaa shishiriikR^itaashe
praapuurayO muralikaaM yamunaavanaante || 1

Then as promised to the Gopis when they had finished their penance,
You decided to conduct the festival of love with them,
And in the banks of Yamuna, well lit by the cool autumn moon light,
You started playing the flute in a very pretty manner. 65.1

Dasakam: 065 -- Slokam: 02

सम्मूर्छनाभिरुदितस्वरमण्डलाभिः
सम्मूर्छयन्तमखिलं भुवनान्तरालम् ।
त्वद्वेणुनादमुपकर्ण्य विभो तरुण्य-
स्तत्तादृशं कमपि चित्तविमोहमापुः ॥२॥

sammuurchChanaabhirudita svaramaNDalaabhiH

sammuurchChayantamakhilaM bhuvanaantaraalam |

tvadveNunaadamupakarNya vibhO taruNyaH

tattaadR^ishaM kamapi chittavimOhamaapuH || 2

Oh god, hearing the tunes of your music using the flute,
Which attracts and hypnotizes the entire world,
Which has distinct clarity and quality of the seven notes,
Which has very proper cadences which ascend and descend,
The Gopa lasses were transported to indescribable trance. 65.2

Dasakam: 065 -- Slokam: 03

ता गेहकृत्यनिरतास्तनयप्रसक्ताः
कान्तोपसेवनपराश्च सरोरुहाक्ष्यः ।
सर्वं विसृज्य मुरलीरवमोहितास्ते
कान्तारदेशमयि कान्ततनो समेताः ॥३॥

taa geha kR^itya nirataastanaya prasaktaaH

kaantOpasevana paraashcha sarOruhaakshyaH |

sarvaM visR^ijya muraliirava mOhitaaste

kaantaaradeshamayi kaantatanO sametaaH || 3

Those pretty lasses though they were engaged in house hold chores,
Or were looking after children or were serving their husbands,
Oh pretty God , bewitched by the music emanating from your flute,
Left off all the jobs they were doing and reached the forest. 65.3

Dasakam: 065 -- Slokam: 04

काश्चिन्निजाङ्गपरिभूषणमादधाना
वेणुप्रणादमुपकर्ण्य कृतार्धभूषाः ।
त्वामागता ननु तथैव विभूषिताभ्य-
स्ता एव संरुरुचिरे तव लोचनाय ॥४॥

kaashchinnijaanga paribhuuShaNa maadadhaanaa
veNupraNaadamupakarNya kR^itaardhabhuuShaaH |
tvaamaagataa nanu tathaiva vibhuuShitaabhyaH
taa eva sanruruchire tava lOchanaaya ||4

Hearing the high note that ensued from your flute,
They came running carrying ornaments meant for different limbs.
But wearing only few of them and came running towards you,
But to your eyes they were more prettier than well made up lasses. 65.4

Dasakam: 065 -- Slokam: 05

हारं नितम्बभुवि काचन धारयन्ती
काञ्चीं च कण्ठभुवि देव समागता त्वाम् ।
हारित्वमात्मजघनस्य मुकुन्द तुभ्यं
व्यक्तं बभाष इव मुग्धमुखी विशेषात् ॥५॥

haaraM nitambabhuvi kaachana dhaarayantii
kaa~nchii~ncha kaNThabhuvi deva samaagataa tvaam |
haaritvamaatma jaghanasya mukunda tubhyaM
vyaktaM babhaaSha iva mugdhamukhii visheShaata || 5

Oh God one Gopi wore her necklace on her hip,
And her hip belt on her neck and came towards you,
And it appeared as if she was telling you that,
Her hips were much more attractive than her neck. 65.5

Dasakam: 065 -- Slokam: 06

काचित् कुचे पुनरसज्जितकञ्चुलीका
व्यामोहतः परवधूभिरलक्ष्यमाणा ।

त्वामाययौ निरुपमप्रणयातिभार-
राज्याभिषेकविधये कलशीधरेव ॥६॥

kaachitkuche punarasajjita ka~nchuliikaa
vyaamOhataH paravadhuubhiralakshyamaaNaa |
tvaamaayayau nirupama praNayaatibhaara
raajyaabhiSheka vidhaye kalashiidhareva || 6

Another in her great hurry and excitement,
Rushed forgetting to wear any cloths on her bosom.
Which was noticed by other women there,
And it appeared as if she was coming to anoint you,
As the king of her unmatched kingdom of great love,
Along with two big pots of water. 65.6

Dasakam: 065 -- Slokam: 07

काश्चित् गृहात् किल निरेतुमपारयन्त्य-
स्त्वामेव देव हृदये सुदृढं विभाव्य ।
देहं विधूय परचित्सुखरूपमेकं
त्वामाविशन् परमिमा ननु धन्यधन्याः ॥७॥

kaashchid gR^ihaat kila niretumapaarayantyaH
tvaameva deva hR^idaye sudR^iDhaM vibhaavya |
dehaM vidhuuya parachitsukharuupamekaM
tvaamaavishan paramimaa nanu dhanyadhanyaaH || 7

Oh Lord , some others when they were not able to come out of their home,
Meditated on you with great concentration and kept you in their minds,
And left this physical body and reached you who was second to none,
As the personification of divine joy and attained salvation,
And to me it appears as if they are indeed greatly blessed. 65.7

Dasakam: 065 -- Slokam: 08

जारात्मना न परमात्मतया स्मरन्त्यो
नार्यो गताः परमहंसगतिं क्षणेन ।
तं त्वां प्रकाशपरमात्मतनुं कथञ्चि-
चित्ते वहन्नमृतमश्रममश्रुवीय ॥८॥

jaaraatmanaa na paramaatmatayaa smarantyO
naaryO gataaH paramahamsagatiM kshaNena |
taM tvaaM prakaasha paramaatmatanuM katha~nchit
chitte vahannamR^ita-mashrama mashnuviiya ||8

Those ordinary ladies did not see you as God but as their lover,
And attained the state which cannot be easily got by even great sages,
And please make me wear you in the form of divine joy , somehow,
And without any effort whatsoever and realize salvation. 65.8

Dasakam: 065 -- Slokam: 09

अभ्यागताभिरभितो ब्रजसुन्दरीभि-
मुग्धस्मितार्द्रवदनः करुणावलोकी ।
निस्सीमकान्तिजलधिस्त्वमवेक्ष्यमाणो
विश्वैकहृद्य हर मे पवनेश रोगान् ॥९॥

abhyaagataabhirabhitO vrajasundariibhiH
mugdhasmitaardra vadanaH karuNaavalOkii |
nissiiima kaanti jaladhistvamavekshyamaaNO
vishvaikahR^idya hara me paramesha rOgaan ||9

Those bevy of beauties from Gokula who stood on both sides,
Saw you as one whose face is well lit with a sweet smile,
As some one who has unmatched brilliance,
And as one who showers mercy by a mere sight,
And Oh Lord of Guruvayur who is saluted by the universe,
Please be kind enough to cure all diseases of mine. 65.9

Dasakam 66 The enraptured joy of Gopis.

Narayaneeyam Dasakam: 66 –

Hear this Dasakam 66 <https://www.youtube.com/watch?v=gJG4DDPargc>

Dasakam 66 The enraptured joy of Gopis.

(The session of the play of love starts by Lord Krishna advising them to look after their families and later by talking sweet nothings with each other.)

Dasakam: 066 -- Slokam: 01

उपयातानां सुदृशां कुसुमायुधबाणपातविवशानाम् ।
अभिवाञ्छितं विधातुं कृतमतिरपि ता जगाथ वाममिव ॥१॥

upayaataanaaM sudR^ishaaM kusumaayudha baaNapaata vivashaanaam |
abhivaanichChataM vidhaatuM kR^itamatirapitaa jagaatha vaamamiva || 1

Though you wanted to fulfill the wishes of those damsels,
Who had rushed there having been hit by the flower arrows of love God,
You talked to them without any interest and as if to chide them 66.1

Dasakam: 066 -- Slokam: 02

गगनगतं मुनिनिवहं श्रावयितुं जगिथ कुलवधूधर्मम् ।
धर्म्यं खलु ते वचनं कर्म तु नो निर्मलस्य विश्वास्यम् ॥२॥

gaganagataM muninivahaM shraavayituM jagitha kulavadhuu dharmam |
dharmyaM khalu te vachanaM karmatu nO nirmalasya vishvaasyam || 2

You talked to them about the ideal duties of a wife,
To somehow satisfy the sages who have assembled in the sky,
And though , your words appeared as if according to Dharma,
Because you are innocent , your actions did not match your words. 66.2

Dasakam: 066 -- Slokam: 03

आकर्ण्य ते प्रतीपां वाणीमेणीदृशः परं दीनाः ।
मा मा करुणासिन्धो परित्यजेत्यतिचिरं विलेपुस्ताः ॥३॥

aakarNya te pratiipaaM vaaNiimeNiidR^ishaH parandiinaaH |
maa maa karuNaasindhO parityajetyatichiraM vilepustaaH || 3

Hearing your words with a meaning , of finding fault with them,
Those pretty Gopis became extremely sad with sorrow and told,
Amidst weeping “ Oh sea of mercy, do not forsake us” 66.3

Dasakam: 066 -- Slokam: 04

तासां रुदितैर्लपितैः करुणाकुलमानसो मुरारे त्वम् ।
ताभिस्समं प्रवृत्तो यमुनापुलिनेषु काममभिरन्तुम् ॥४॥

taasaaM ruditairlapitaiH karuNaakulamaanasO muraare tvam |

taabhiH samaM pravR^ittO yamunaapulineShu kaamamabhirantum || 4

Oh God who killed Mura , moved by their sorrows and wails,
You started engaging in amorous sports of passion,
Along with them on the sandy stretches of river Yamuna. 66.4

Dasakam: 066 -- Slokam: 05

चन्द्रकरस्यन्दलसत्सुन्दरयमुनातटान्तवीथीषु ।
गोपीजनोत्तरीयैरापादितसंस्तरो न्यषीदस्त्वम् ॥५॥

chandrakarasyanda lasatsundara yamunaa taTaanta viithiiShu |

gOpii janOttariiyairaapaadita samstarO nyaShiidastvam || 5

In those sandy stretches on the banks of river Yamuna,
Made prettier by the flowing pretty moon light,
You sat on the cushion made by the upper garments of Gopis. 66.5

Dasakam: 066 -- Slokam: 06

सुमधुरनर्मलिपनैः करसंग्रहणैश्च चुम्बनोल्लासैः ।
गाढालिङ्गनसङ्गैस्त्वमङ्गनालोकमाकुलीचकृषे ॥६॥

sumadhura narmaalapanaiH karasangrahaNaishcha chumbanOllaasaiH |

gaaDhaalingana sangaistvamanganaaLOka maakulii chakR^iShe || 6

You made that little world of pretty maidens ecstatic,
By talking of playful nothings in their ears,

By interlinking arms with them, by amorous kisses,
And by the touches as a result of tight embraces. 66.6

Dasakam: 066 -- Slokam: 07

वासोहरणदिने यद्वासोहरणं प्रतिश्रुतं तासाम् ।
तदपि विभो रसविवशस्वान्तानां कान्त सुभ्रुवामदधाः ॥७॥

vaasOharaNadine yadvaasO haraNaM pratishrutaM taasaam |
vibhO rasavivashasvaantaanaaM kaantasubhruvaamadadaaH || 7

Oh Lord , Oh lover of those maidens whose mind
Was steeped in sweet love, you fulfilled the promises made to them,
On the day when you managed to steal their dresses,
By erasing from their mind the difference between I and you. 66.7

Dasakam: 066 -- Slokam: 08

कन्दलितघर्मलेशं कुन्दमृदुस्मेरवक्त्रपाथोजम् ।
नन्दसुत त्वां त्रिजगत्सुन्दरमुपगूह्य नन्दिता बालाः ॥८॥

kandalita gharmaleshaM kunda mR^idusmera vaktrapaathOjam |
nandasuta tvaaM trijagat sundaramupaguuhy nanditaa baalaaH || 8

Oh God who was the son of Nanda gopa , those ladies,
Attained great bliss and attained satisfaction of their desires,
By embracing the pretty one, whose face was slightly made wet by sweat,
And who had a lotus like face decorated by a pretty smile. 66.8

Dasakam: 066 -- Slokam: 09

विरहेष्वङ्गारमयः शृङ्गारमयश्च सङ्गमे हि त्वम्
नितरामङ्गारमयस्तत्र पुनस्सङ्गमेऽपि चित्रमिदम् ॥९॥

viraheShvangaaramayaH shR^ingaaramayashcha sangame hi tvam |
nitaraamangaaramayastatra punaH sangame(a)pi chitramidam || 9

It is well known God, that you are hot like fire* during separation,

And full of passionate love during meeting but during the,
Meeting with the Gopis you were making their limbs pleased*,
And to me this appears indeed very surprising. 66.9
*Pleasing limbs or fire are denoted by word Angara

Dasakam: 066 -- Slokam: 10

राधातुङ्गपयोधरसाधुपरीरम्भलोलुपात्मानम् ।
आराधये भवन्तं पवनपुराधीश शमय सकलगदान् ॥१०॥

raadhaa tunga payOdharma saadhu pariirambha lOlupaatmaanam |
aaraadhaye bhavantaM pavana puraadhiisha shamaya sakalagadaan ||10

Oh Lord of Guruvayur I worship you ,
Whose mind is immersed in thinking about,
Hugging the tall breasts of Radha devi,
And please cure all sort of diseases of mine. 66.10

Dasakam 67 Destroying of pride of the Gopis.

Narayaneeyam Dasakam: 67 –

Hear this Dasakam 67 <https://www.youtube.com/watch?v=3cNNAc7rjZc>

Dasakam 67 Destroying of pride of the Gopis.

(This makes all the Gopis proud because each of them thinks that Lord Krishna , who is the God is theirs only. To teach them a lesson, Lord Krishna leaves them along with Radha. Later when she becomes proud , he leaves her also. Later when all of them are humbled , Lord Krishna appears before them again.)

Dasakam: 067 -- Slokam: 01

स्फुरत्परानन्दरसात्मकेन त्वया समासादितभोगलीलाः ।
असीममानन्दभरं प्रपन्ना महान्तमापुर्मदमम्बुजाक्षयः ॥१॥

sphuratparaananda rasaatmakena tvayaa samaasaadita bhOgaliilaaH |
asiimamaanandabharaM prapannaa mahaanta maapurmada mambujaakshyaH || 1

Due to their being able to get engaged freely,
With you who was the personification of ultimate bliss,
The Gopa maidens were extremely joyous,
But were puffed with pride because of that. 67.1

Dasakam: 067 -- Slokam: 02

निलीयतेऽसौ मयि मय्यमायं रमापतिर्विश्वमनोभिरामः ।
इति स्म सर्वाः कलिताभिमाना निरीक्ष्य गोविन्द तिमोहितोऽभूः ॥२॥

niliiyate(a)sau mayi mayyamaayaM ramaapatirvishva manO(a)bhiraamaH |
itisma sarvaaH kalitaabhimaanaaH niriikshya gOvinda tirOhitO(a)bhuhuH || 2

Seeing that all the Gopa maidens were proud,
Thinking that “ this prettiest lord who is the consort of Lakshmi,
Has been unabashedly immersed in love with me,”
Oh Govinda , you simply disappeared from there. 67.2

Dasakam: 067 -- Slokam: 03

राधाभिधां तावदजातगर्वमतिप्रियां गोपवधूं मुरारे ।
भवानुपादाय गतो विदूरं तया सह स्वैरविहारकारी ॥३॥

raadhaabhidhaaM taavadajaatarvaam atipriyaM gOpavadhuuM muraare |
bhavaanupaadaaya gatO viduuraM tayaa saha svairavihaara kaarii || 3

Oh Killer of Mura , you went along Radha ,
A gopa maiden who was not at all proud,
And playing with her went far away. 67.3

Dasakam: 067 -- Slokam: 04

तिरोहितेऽथ त्वयि जाततापाः समं समेताः कमलायताक्ष्यः ।
वने वने त्वां परिमार्गयन्त्यो विषादमापुर्भगवन्नपारम् ॥४॥

tirOhite(a)thatvayi jaatataapaaH samamsametaaH kamalaayataakshyaH |
vane vane tvaaM parimaargayantyO viShaadamaapuH bhagavannapaaram || 4

Oh God , after your disappearance , all those,
Very sad Gopa maidens joined together,
And went on searching for you in all forests,
And were drowned in great sorrow. 67.4

Dasakam: 067 -- Slokam: 05

हा चूत हा चम्पक कर्णिकार हा मल्लिके मालति बालवल्यः ।
किं वीक्षितो नो हृदयैकचोरः इत्यादि तास्त्वत्प्रवणा विलेपुः ॥५॥

haachuuta haa champaka karNikaara haa mallike maalati baalavallyaH |
kiM viikshitO nO hR^idayaikachOra ityaadi taastvatpravaNaa vilepuH || 5

Those gopa lasses who were in love with you ,
Lamented uncontrollably weeping “Oh mango tree , we are in trouble,
Oh Cassia tree, Oh Champaka tree, we are in trouble,
Oh Jasmine , oh tender climbers , we are in trouble,
Did you see that thief who has stolen our hearts” 67.5

Dasakam: 067 -- Slokam: 06

निरीक्षितोऽयं सखि पङ्कजाक्षः पुरो ममेत्याकुलमालपन्ती ।
त्वां भावनाचक्षुषि वीक्ष्य काचित्तापं सखीनां द्विगुणीचकार ॥६॥

niriikshitO(a)yaM sakhi pankajaakshaH purO mametyaakula maalapantii |
tvaaM bhaavanaa chakshuShi viikshya kaachittaapaM sakhiinaaMdviguNiichakaara || 6

One Gopa maiden saw you in her imagination and excitedly told,
“Friend, I just now saw Krishna in front of me,”
And these words doubled the sorrow of all her friends. 67.6

Dasakam: 067 -- Slokam: 07

त्वदात्मिकास्ता यमुनातटान्ते तवानुचक्रुः किल चेष्टितानि ।
विचित्य भूयोऽपि तथैव मानात्त्वया विमुक्तां ददृशुश्च राधाम् ॥७॥

tvadaatmikaastaa yamunaataTaante tavaanuchakruH kila cheShTitaani |
vichitya bhuuyO(a)pi tathaivamaanaattvayaa vimuktaaM dadR^ishushcharaadhaam || 7

Those women who had completely identified,
Themselves with you . played a mimicry of your sports,
In the shores of that river Yamuna,
And when they were further searching for you,
They saw Radha who was also abandoned because of her pride. 67.7

Dasakam: 067 -- Slokam: 08

ततः समं ता विपिने समन्तात्तमोवतारावधि मार्गयन्त्यः ।
पुनर्विमिश्रा यमुनातटान्ते भृशं विलेपुश्च जगुर्गुणांस्ते ॥८॥

tataH samaM taa vipine samantaattamOvataaraavadhi maargayantyaH |
punarvimishraa yamunaa taTaante bhR^ishaM vilepushcha jagurguNaamste || 8

Then all those Gopa maidens further searched for you till it was dark at night,
And again reached the shores of Yamuna and mingling together cried,
And also started telling among themselves about your greatness. 67.8

Dasakam: 067 -- Slokam: 09

तथा व्यथासङ्कुलमानसानां व्रजाङ्गनानां करुणैकसिन्धो ।
जगत्त्रयीमोहनमोहनात्मा त्वं प्रादुरासीरयि मन्दहासी ॥९॥

tathaa vyathaa sankula maanasaanaaM vrajaanganaanaaM karuNaikasindhO |
jagat trayiimOhana mOhanaatmaa tvaM praaduraasiirayi mandahaasii || 9

Oh God who is the ocean of mercy, you then appeared,
Before this weeping and crying Gopis in a form with a smile
Which was prettier than the form of God of love,
Which was capable of bewitching the entire three worlds. 67.9

Dasakam: 067 -- Slokam: 10

सन्दिग्धसन्दर्शनमात्मकान्तं त्वां वीक्ष्य तन्व्यः सहसा तदानीम् ।
किं किं न चक्रुः प्रमदातिभिरात् स त्वं गदात् पालय मारुतेश ॥१०॥

sandigdha sandarshanamaatmakaantaM tvaaM viikshya tanvyaH sahasaatadaaniim |
kiM kiM na chakruH pramadaatibhaaraat sa tvaM gadaatpaalaya maarutesha ||10

Seeing you after having lost all hope of seeing you again,
Was there any thing that those Gopis did not do?,
Oh Lord of Guruvayur , please cure me from my illness. 67.10

Dasakam 68 The extreme happiness of the Gopis

Narayaneeyam Dasakam: 68 –

Hear this Dasakam 68 <https://www.youtube.com/watch?v=a2GpMx1ig8o>

Dasakam 68 The extreme happiness of the Gopis

(The passionate lunacy of the Gopa maidens is first described . Then to calm them down, Lord Krishna advices them .)

Dasakam: 068 – Slokam: 01

तव विलोकनाद्गोपिकाजनाः प्रमदसङ्कुलाः पङ्कजेक्षण ।
अमृतधारया संप्लुता इव स्तिमिततां दधुस्त्वत्पुरोगताः ॥१॥

tavavilOkanaadgOpikaajanaaH pramadasankulaaH pankajekshaNa |
amR^itadhaarayaa samplutaa iva stimitataaM dadhustvatpurOgataaH || 1

Oh lotus eyed one, seeing you ,the Gopa maidens,
Became extremely happy and stood before you,
Like a statue and like the ones who had taken bath in nectar. 68.1

Dasakam: 068 – Slokam: 02

तदनु काचन त्वत्कराम्बुजं सपदि गृह्णीती निर्विशङ्कितम् ।
घनपयोधरे सन्निधाय सा पुलकसंवृता तस्थुषी चिरम् ॥२॥

tadanu kaachana tvatkaraambujaM sapadi gR^ihNatii nirvishankitam |
ghanapayOdhare sanvidhaaya saa pulakasanvR^itaa tasthuShii chiram || 2

Then another gopa maiden without any bashfulness,
Suddenly caught your lotus like hand ,
And placed it on her very heavy bosom,
And stood there for quite some time,
As if she was numbed by the joy that enveloped her. 68.2

Dasakam: 068 – Slokam: 03

तव विभोऽपरा कोमलं भुजं निजगलान्तरे पर्यवेष्टयत् ।
गलसमुद्रतं प्राणमारुतं प्रतिनिरुन्धतीवातिहर्षुला ॥३॥

tava vibhO(a)paraa kOmalaM bhujaM nijagalaantare paryaveShTayat |
galasamudgataM praaNamaarutaM prati nirundhatiivaa(a)ti harShulaa || 3

Oh Lord , another Gopi with very great joy,
Kept your very pretty hand on her throat,
And coiled it around her neck,,
As if wanting to stop her vital breath. 68.3

Dasakam: 068 – Slokam: 04

अपगतत्रपा कापि कामिनी तव मुखाम्बुजात् पूगचर्वितम् ।
प्रतिगृह्य तद्वक्त्रपङ्कजे निदधती गता पूर्णकामताम् ॥४॥

apagatatrapaa kaa(a)pi kaaminii tava mukhaambujaatpuugacharvitam |
pratigR^ihayya tadvaktrapankaje nidadhatii gataa puurNakaamataam || 4

Another Gopi who was in the throes of passion,
Took away the chewed betel leaf from your lotus mouth,
And transferred it to her mouth and ,
Attained the fulfillment of her desires. 68.4

Dasakam: 068 – Slokam: 05

विकरुणो वने संविहाय मामपगतोऽसि का त्वामिह स्पृशेत् ।
इति सरोषया तावदेकया सजललोचनं वीक्षितो भवान् ॥५॥

vikaruNO vane sanvihaaya maam apagato(a)si kaa tvaamiha spR^ishet |

iti sarOShayaa taavadekayaa sajalalOchanaM viikshitO bhavaan || 5

Another Gopi who was in the throes of anger,
Told you, "You left us all in this dark forest,
And do you think any one of us will touch you',
And stood staring at you with eyes full of tears. 68.5

Dasakam: 068 – Slokam: 06

इति मुदाऽऽकुलैर्वल्लवीजनैः सममुपागतो यामुने तटे ।
मृदुकुचाम्बरैः कल्पितासने घुसृणभासुरे पर्यशोभथाः ॥६॥

iti mudaa(a)(a)kulairvallavii janaiH samamupaagato yaamune taTe |

mR^idukuchaambaraiH kalpitaasane ghusR^iNabhaasure paryashObhathaaH || 6

You then reached the shores of river Yamuna,
Along with the very joyous Gopis,
And sat on a cushion made of the saffron stained upper cloth,
Of those women and shined in a resplendent manner. 68.6

Dasakam: 068 – Slokam: 07

कतिविधा कृपा केऽपि सर्वतो धृतदयोदयाः केचिदाश्रिते ।
कतिचिदीदृशा मादृशेष्वपीत्यभिहितो भवान् वल्लवीजनैः ॥७॥

katividhaa kR^ipaa ke(a)pi sarvatO dhR^itadayOdayaaH kechidaashrite |

katichidiidR^ishaa maadR^isheShvapiityabhihitO bhavaan vallaviijanaiH || 7

Those Gopis told addressing you,
"How many types of mercy are there?
Some people are merciful on all,

And some on only those who are devoted to them,
And some others do not show any mercy,
On even people like us who have left their all,
And then completely surrendered to them." 68.7

Dasakam: 068 – Slokam: 08

अयि कुमारिका नैव शङ्क्यतां कठिनता मयि प्रेमकातरे ।
मयि तु चेतसो वोऽनुवृत्तये कृतमिदं मयेत्यूचिवान् भवान् ॥८॥

ayi kumaarikaa naiva shankyataaM kaThinataa mayi premakaatare |
mayi tu chetasO vO(a)nuvR^ittaye kR^itamidaM mayetyuuchivaan bhavaan || 8

Then you told them all, “ Oh lasses who love me,
Please do not suspect absence of mercy in me,
Who am afraid of loss of your love towards me,
And I did it only with an aim to make your minds,
Always devoted to me without break.” 68.8

Dasakam: 068 – Slokam: 09

अयि निशम्यतां जीववल्लभाः प्रियतमो जनो नेदृशो मम ।
तदिह रम्यतां रम्ययामिनीष्वनुपरोधमित्यालपो विभो ॥९॥

ayi nishamyataaM jiivavallabhaaH priyatamO janO nedR^ishO mama |
tadiha ramyataanramya yaaminiiShvanuparOdha mityaalapO vibhO || 9

And Oh Lord you further told them,
“Oh sweethearts , hear what I have to say to you all,
I do not see any one else who loves me to this extent,
And so during these pretty nights, start playing,
Without any inhibition on this bank of Yamuna.” 68.9

Dasakam: 068 – Slokam:10

इति गिराधिकं मोदमेदुरैर्व्रजवधूजनैः साकमारमन् ।
कलितकौतुको रासखेलने गुरुपुरीपते पाहि मां गदात् ॥१०॥

iti giraa(a)dhikaM mOdamedurairvrajavadhuujanaiH saakamaaraman |
kalita kautukO raasa khelane gurupuriipate paahi maaM gadaat ||10

Oh Lord of Guruvayur who engages in play,
With the lasses of Gokula who became very happy by these words,
And one who is very much interested in Rasa Kreedha with them,
Please save and protect me from these illnesses. 68.10

Dasakam 69 Rasa Kreedha (sports of love)

Narayaneeyam Dasakam: 69 –

Hear this Dasakam 69 <https://www.youtube.com/watch?v=ZFhGG0mfgDo>

Dasakam 69 Rasa Kreedha (sports of love)

(The play of love is done with Lord Krishna assuming as many forms as there are Gopis. Even the gods hearing about it from sage Narada , rush to see this great sports.)

Dasakam: 069 -- Slokam: 01

केशपाशधृतपिञ्जिकाविततिसञ्चलन्मकरकुण्डलं
हारजालवनमालिकाललितमङ्गरागघनसौरभम् ।
पीतचेलधृतकाञ्चिकाञ्चितमुदञ्चदंशुमणिनूपुरं
रासकेलिपरिभूषितं तव हि रूपमीश कलयामहे ॥१॥

keshapaashadhR^ita pinichChakaavitati sanchalanmakarakuNDalam

haarajaala vanamaalikaa lalitamangaraagaghana saurabham |

piitacheladhR^ita kaa~nchi kaa~nchitamuda~nchadamshumaNi nuupuram

raasakeli paribhuuShitaM tava hi ruupamiisha kalayaamahe || 1

Oh God I meditate on your very famous soulful form ,
Which was specially decorated for performance of Rasa Kreedha,
With an array of peacock feathers arranged on your tresses,

With the ear globes on the pattern of fish moving here and there,
With several type of necklaces and forest flower garlands,
With body profusely fragrant with the sandal and other pastes applied,
With the dress made of yellow silk over which a girdle is tied,
And with the gem studded anklets with bright rays of light. 69.1

Dasakam: 069 -- Slokam: 02

तावदेव कृतमण्डने कलितकञ्चुलीककुचमण्डले
गण्डलोलमणिकुण्डले युवतिमण्डलेऽथ परिमण्डले ।
अन्तरा सकलसुन्दरीयुगलमिन्दिरारमण सञ्चरन्
मञ्जुलां तदनु रासकेलिमयि कञ्जनाभ समुपादधाः ॥२॥

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

And then when all the lasses wearing all ornaments properly,
And with wearing a shield over their high warring breasts,
And with gem studded ear ornaments waving over their cheeks,
Stood in a circular formation round you,
Oh Padmanabha , Oh Consort of Goddess Lakshmi,
You started moving round in between every two beauties,
And also moved around the complete collection of pretty lasses,
And performed the very pretty Rasa Kreedha faultlessly. 69.2

Dasakam: 069 -- Slokam: 03

वासुदेव तव भासमानमिह रासकेलिरससौरभं
दूरतोऽपि खलु नारदागदितमाकलय्य कुतुकाकुला ।
वेषभूषणविलासपेशलविलासिनीशतसमावृता
नाकतो युगपदागता वियति वेगतोऽथ सुरमण्डली ॥३॥

vaasudeva tava bhaasamaanamiha raasakeli rasasaurabhaM
duuratO(a)pi khalu naaradaagaditamaakalayya kutukaakulaa |
veShabhuuShaNa vilaasa peshala vilaasinii shatasamaavR^itaa
naakatO yugapadaagataa viyati vegatO(a)tha suramaNDalii || 3

Oh Vasudeva ,Hearing about the very rare beauty of your Rasa Kreedha,

Which was performed prettily in the banks of Yamuna along with passion,
From the sage Narada who described it from a far away distance,
All the devas whose curiosity was raised very high,
Along with several beauties who had dressed and ornamented well,
Came very speedily from heaven at the same time and stood in the sky. 69.3

Dasakam: 069 -- Slokam: 04

वेणुनादकृततानदानकलगानरागतियोजना-
लोभनीयमृदुपादपातकृततालमेलनमनोहरम् ।
पाणिसंकणितकङ्कणं च मुहुरंसलम्बितकराम्बुजं
श्रोणिबिम्बचलदम्बरं भजत रासकेलिरसडम्बरम् ॥४॥

veNunaadakR^ita taanadaanakala gaanaraaga gatiyOjanaa

IObhaniiya mR^idu paada paata kR^ita taala melana manOharam |

paaNisankvaNita kankaNaM cha muhuramsalambita karaambujam

shrONi bimbachaladambaraM bhajata raasakeli rasa Dambaram ||4

Oh Devotees please pray the passionate outburst of Rasa Kreedha,
Which was done with the sweet songs sung along with the music of the flute,
And the very slow and regular pretty steps and hand claps of the dancers,
With the jingling sound made by the bangles in the back ground,
With dance steps in which you placed your hands on the shoulders of the beauties,
And with the sound of the tearing cloths worn over hip by the Gopis. 69.4

Dasakam: 069 -- Slokam: 05

स्पर्धया विरचितानुगानकृततारतारमधुरस्वरे
नर्तनेऽथ ललिताङ्गहारलुलिताङ्गहारमणिभूषणे ।
सम्मदेन कृतपुष्पवर्षमलमुन्मिषदिविषदां कुलं
चिन्मये त्वयि निलीयमानमिव सम्मुमोह सवधूकुलम् ॥५॥

shraddhayaa virachitaanugaana kR^ita taara taara madhurasvare

nartane(a)tha lalitaangahaara lulitaangahaara maNi bhuuShaNe |

sammadenakR^ita puShpavarShamalamunmiShaddiviShadaaM kulam

chinmaye tvayi niliiyamaanamiva sammumOha savadhuukulam || 5

When due to intense competition between them ,
They sang the songs sweetly and very loudly,
And due to their movement based on the tune,

The necklaces and other jeweled ornaments,
Occupied wrong places due to the special dances,
And those devas and their women folk,
Watched happily and showered flowers
On the dancers and were completely bewitched,
And they got mixed with you who is divine,
And also became very much totally entranced. 69.5

Dasakam: 069 -- Slokam: 06

स्विन्नसन्नतनुवल्लरी तदनु कापि नाम पशुपाङ्गना
कान्तमंसमवलम्बते स्म तव तान्तिभारमुकुलेक्षणा ॥
काचिदाचलितकुन्तला नवपटीरसारघनसौरभं
वञ्चनेन तव सञ्चुचुम्ब भुजमञ्चितोरुपुलकाङ्कुरा ॥६॥

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 those lasses was exhausted due to sweat and the activities,
And not able to bear the tiresomeness, with half closed eye due to fatigue,
Leaned on your very pretty shoulders and another lass with very disheveled hair,
Due to thrill of joy that ran all over her body, profusely kissed your arm,
Which was fragrant due to concentrated application of sandal paste. 69.6

Dasakam: 069 -- Slokam: 07

कापि गण्डभुवि सन्निधाय निजगण्डमाकुलितकुण्डलं
पुण्यपूरनिधिरन्ववाप तव पूगचर्वितरसामृतम् ।
इन्दिराविहृतिमन्दिरं भुवनसुन्दरं हि नटनान्तरे
त्वामवाप्य दधुरङ्गनाः किमु न सम्मदोन्मददशान्तरम् ॥७॥

kaa(a)pi gaNDabhuvi sannidhaaya nijagaNDamaakulita kuNDalaM
puNya puura nidhiranvavaapa tava puugacharvita rasaamR^itam |
indiraa vihR^iti mandiraM bhuvanasundaranhi naTanaantare
tvaamavaapy dadhuranganaaH kimu na sammadOnmada dashaantaram || 7

Another Gopi due to the good things that she has done ,

When her ear rings waved , pressed her cheek against yours,
And enjoyed the water from your mouth mixed with betel nut,
And like that, these maidens having got control over you,
Who is the playground of the Goddess and one who is very pretty,
Attained the intoxication that they have never experienced. 69.7

Dasakam: 069 -- Slokam: 08

गानमीश विरतं क्रमेण किल वाद्यमेलनमुपारतं
ब्रह्मसम्मदरसाकुलाः सदसि केवलं ननृतुरङ्गनाः ।
नाविदन्नपि च नीविकां किमपि कुन्तलीमपि च कञ्चुलीं
ज्योतिषामपि कदम्बकं दिवि विलम्बितं किमपरं ब्रुवे ॥८॥

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

Oh God slowly the music stopped and the dance also stopped,
And those Gopis enjoyed you completely without music and drums,
Started dancing in that gathering and not only that,
They were not completely aware of their dress,
Or tying of their hair or using cloth to hide their breasts,
And all the planets and stars seeing this stood still. What more can I say? 69.8

Dasakam: 069 -- Slokam: 09

मोदसीम्नि भुवनं विलाप्य विहृतिं समाप्य च ततो विभो
केलिसम्मृदितनिर्मलाङ्गनवर्धर्मलेशसुभगात्मनाम् ।
मन्मथासहनचेतसां पशुपयोषितां सुकृतचोदित-
स्तावदाकलितमूर्तिरादधित मारवीरपरमोत्सवान् ॥९॥

mOdasiimni bhuvanaM vilaapya vihR^itiM samaapya cha tatO vibhO
kelisammR^idita nirmalaanganavagharmalesha subhagaatmanaam |
manmathaasahana chetasaam pashupayOShitaam sukR^ita chOditaH
taavadaakalita muurti raadadhitha maaraviira paramOtsavaan || 9

After that ,Oh Lord you blessed the entire world with a great joyous state,
And also stopped the love sports and those beautiful Gopis ,
Who were more pretty due to their body being covered with sweat ,
Due to the great effort involved in the dance sport of Rasa Kreedha,

And whose mind was not able to tolerate their demands of passion,
And who were blessed due to the good acts they have done,
Were satisfied by sufficient passionate love play by you,
When you assumed as many forms as there were Gopis. 69.9

Dasakam: 069 -- Slokam:1 0

केलिभेदपरिलोलिताभिरतिलालिताभिरबलालिभिः
स्वैरमीश ननु सूरजापयसि चारुनाम विहृतिं व्यधाः ।
काननेऽपि च विसारिशीतलकिशोरमारुतमनोहरे
सूनसौरभमये विलेसिथ विलासिनीशतविमोहनम् ॥१०॥

kelibheda parilOlitaabhi-ratilaalitaabhi rabalaalibhiH
svairamiishananu suurajaapayasi chaaru naama vihR^itiM vyadhaaH |
kaanane(a)pi cha visaarishiitala kishOra maaruta manOhare
suunasaurabha maye vilesitha vilaasinii shata vimOhanam || 10

Oh God, you engaged yourself in several types of love play,
With those damsels who were cherished and fondled with love,
In the waters of the river Yamuna with extreme prettiness,
And not only that you also took these damsels to the forests,
Which was made mind stealing by the cool breeze there,
And which was full of scents of various types of flowers,
And engaged yourself in amorous dalliance in those shades. 69.10

Dasakam: 069 -- Slokam:11

कामिनीरिति हि यामिनीषु खलु कामनीयकनिधे भवान्
पूर्णसम्मदरसार्वं कमपि योगिगम्यमनुभावयन् ।
ब्रह्मशङ्करमुखानपीह पशुपाङ्गनासु बहुमानयन्
भक्तलोकगमनीयरूप कमनीय कृष्ण परिपाहि माम् ॥११॥

kaaminiiriti hi yaaminiiShu khalu kaamaniiyaka nidhe bhavaan
puurNasammada rasaarNavaM kamapi yOgigamyamanubhaavayan |
brahmashankara mukhaanapiiha pashupaanganaasu bahumaanayan
bhaktalOka gamaniiyaruupa kamaniya kR^iShNa paripaahi maam ||11

Oh treasure of all that is attractive , like this you spent the entire night,

And bestowed on those Gopika lasses the happiness that could only be got,
By those very great yogis and which was indefinable,
And created a fame for them even among Gods like Shiva and Brahma,
And oh God who has a form which can be understood only by devotees,
Oh very pretty one, Oh Lord Krishna, please protect me always. 69.11

Narayaneeyam Dasakam: 70

Hear this Dasakam 70 <https://www.youtube.com/watch?v=cJ5JAK4WF8U>

Dasakam 70 Redemption from curse of Sudharsana, killing of Shankha chooda
And killing of Arishta.

(Redemption from curse of of Sudarshana who was cursed to be a python and killing Shanka Chooda , the
servent of Lord Khubera and Arishta who came in the form of a bull)

Dasakam: 070 -- Slokam:1

इति त्वयि रसाकुलं रमितवल्लभे वल्लवाः
कदापि पुरमम्बिकामितुरम्बिकाकानने ।
समेत्य भवता समं निशि निषेव्य दिव्योत्सवं
सुखं सुषुपुरासीद्व्रजपमुग्रनागस्तदा ॥१॥

iti tvayi rasaakulaM ramitavallabhe vallavaaH
kadaa(a)pi puramambikaakamitu rambikaakaanane |
sametya bhavataasamaM nishi niShevya divyOtsavaM
sukhaM suShupuragrasiid vrajapamugra naagastadaa || 1

When you were living like this entertaining your sweethearts,
The Gopas went to the Shiva temple in Ambika vana along with you,
And celebrated the divine festival there and when it became dark slept soundly there,
And then one fierce python started swallowing Nanda Gopa. 70.1

Dasakam: 070 -- Slokam: 2

समुन्मुखमथोल्मुकैरभिहतेऽपि तस्मिन् बला-
दमुञ्चति भवत्पदे न्यपति पाहि पाहीति तैः ।

तदा खलु पदा भवान् समुपगम्य पस्पर्श तं
बभौ स च निजां तनुं समुपसाद्य वैद्यधरीम् ॥२॥

samunmukha mathOlmukairabhihate(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

Then the Gopas fought with it with all their strength and beat it with firewood,
But that snake did not loosen its grip and then they shouted "Save , save",
And fell at your feet and when you went and touched the python by your feet,
That Python regained its original form of Vidhyadhara and shined. 70.2

Dasakam: 070 -- Slokam:3

सुदर्शनधर प्रभो ननु सुदर्शनाख्योऽस्यहं
मुनीन् क्वचिदपाहंसं त इह मां व्यधुर्वाहसम् ।
भवत्पदसमर्पणादमलतां गतोऽस्मीत्यसौ
स्तुवन् निजपदं ययौ व्रजपदं च गोपा मुदा ॥३॥

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

Then he prayed to you thus, "Oh Lord who is wielding the Sudharshana wheel,
I am one who is named as Sudharshana and once I mocked at some sages,
And they cursed me to become a python and I am purified by the touch of your feet,"
And he returned to his home and Gopas returned to Gokula with great joy. 70.3

Dasakam: 070 -- Slokam:4

कदापि खलु सीरिणा विहरति त्वयि स्त्रीजनै-
र्जहार धनदानुगः स किल शङ्खचूडोऽबलाः ।
अतिद्रुतमनुद्रुतस्तमथ मुक्तनारीजनं
रुरोजिथ शिरोमणिं हलभृते च तस्याददाः ॥४॥

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 when along with Balarama , you were engaged in sport with women,.
A servant of Kubhera called Sankhachooda without bothering about you,
Kidnapped those ladies and hearing this , you chased him with great speed,
And he left the ladies on the way and started to run and you killed him,
And you brought his crest gem and gave it to Balarama. 70.4

Dasakam: 070 -- Slokam:5

दिनेषु च सुहृज्जनैस्सह वनेषु लीलापरं
मनोभवमनोहरं रसितवेणुनादामृतम् ।
भवन्तममरीदृशामृतपारणादायिनं
विचिन्त्य किमु नालपन् विरहतापिता गोपिकाः ॥५॥

dineShu cha suhR^ijjanaiH saha vaneShu liilaaparaM
manObhavamanOharaM rasitaveNunaadaamR^itam |
bhavantamamariidR^ishaamamR^ita paaraNaadaayinaM
vichintya kimu naalapan virahataapitaa gOpikaaH || 5

During the day time when you were wandering all over the forest with friends,
The Gopis who were feeling the pangs of separation from you , thought of you,
As the one as pretty as God of Love himself , who played sweet notes on flute,
And who was like a drink of nectar to the eyes of Deva Ladies, and wept. 70.5

Dasakam: 070 -- Slokam:6

भोजराजभूतकस्त्वथ कश्चित् कष्टदुष्टपथदृष्टिरिष्टः ।
निष्ठुराकृतिरपष्टुनिनादस्तिष्ठते स्म भवते वृषरूपी ॥६॥

bhOjaraajabhR^itakastvatha kashchitkaShTaduShTapatha dR^iShTirariShTaH |
niShThuraakR^itirapaShThu ninaadastiShThate sma bhavate vR^iSharuupii || 6

Then an Asura called Arishta , who was the servant of Kamsa,
Who was very fierce looking and was bent upon causing pain,
Appeared before you in the form of a loudly bellowing bull. 70.6

Dasakam: 070 -- Slokam:7

शाकरोऽथ जगतीधृतिहारी मूर्तिमेष बृहतीं प्रदधानः ।
पङ्क्तिमाशु परिघूर्ण्य पशूनां छन्दसां निधिमवाप भवन्तम् ॥७॥

shaakvarO(a)tha jagatiidhR^iti haarii muurtimeSha bR^ihatiiM pradadhaanaH |
panktimaashu paridhuurNya pashuunaaM ChandasaaM nidhimavaapa bhavantam || 7

Later that bad bull which was making the world shiver,
Assumed a form that was huge and fierce,
And started driving away the cows by chasing them,
And came before you who is the basis of Vedas. 70.7

Dasakam: 070 -- Slokam:8

तुङ्गशृङ्गमुखमाश्वभियन्तं संगृह्य रभसादभियं तम् ।
भद्ररूपमपि दैत्यमभद्रं मर्दयन्नमदयः सुरलोकम् ॥८॥

tungashR^ingamukhamaashvabhiyantaM sangR^ihayya rabhasaadabhiyaM tam |
bhadrarupamapi daityamabhadraM mardayannamadayaH suraOkam || 8

You made the devas happy by catching by force,
And killing that asura who was fear less,

And having a safe form but not really safe,
Rushing towards you, with his head and horns held aloft. 70.8

Dasakam: 070 -- Slokam: 9

चित्रमद्य भगवन् वृषघातात् सुस्थिराऽजनि वृषस्थितिरुर्व्याम् ।
वर्धते च वृषचेतसि भूयान् मोद इत्यभिनृतोऽसि सुरैस्त्वम् ॥९॥

chitra madya bhagavan vR^iShaghaataat susthira(a)janivR^iShasthitirurvyaam |
vardhate cha vR^iSha chetasi bhuuyaanaMda ityabhinuta(a)si suraistvam || 9

Oh Lord , by thus killing the bull(Vrusha),
You established rule of Dharma in earth(vrusha),
And in the heaven and the mind of Indra(Vrushaa) ,
Was filled with happiness and this is wonderful,
And you were addressed and prayed by the devas. 70.9

Dasakam: 070 -- Slokam: 10

औक्षकाणि परिधावत दूरं वीक्ष्यतामयमिहोक्षविभेदी ।
इत्थमात्तहसितैः सह गोपैर्गेहगस्त्वमव वातपुरेश ॥१०॥

aukshakaaNi paridhaavata duuraM viikshyataamaya mihOkshavibhedii |
itthamaattahasitaiH sahagOpaiH gehagastvamava vaatapuresha ||10

You then returned home along with the Gopa boys,
Who were playfully warning, "Hey Bulls,
Take care , for this one is the killer of bulls."
And Oh Lord of Guruvayur , please save me. 70.10

Dasakam 71 Killing of Kesi and Vyomasura

Narayaneeyam Dasakam: 71 –

Hear this Dasakam 71 <https://www.youtube.com/watch?v=W2RXe4QXGkI>

Dasakam 71 Killing of Kesi and Vyomasura

(The killing of Kesi who came as a horse and Vyomasura who came as a Gopa boy and imprisoned the Gopa boys and cows in a cave.)

Dasakam: 071 -- Slokam: 01

यत्नेषु सर्वेष्वपि नावकेशी केशी स भोजेशितुरिष्टबन्धुः ।

त्वां सिन्धुजावाप्य इतीव मत्वा सम्प्राप्तवान् सिन्धुजवाजिरूपः ॥१॥

yatneShu sarveShvapi naavakeshii keshii sa bhOjeshituriShTabandhuH |

tvaM sindhujaavaapya itiiva matvaa sampraaptavaan sindhujavaajiruupaH || 1

An Asura called Kesi , who was a very close friend of Kamsa,
And one who used to get success in all his attempts.
Possibly thinking that people of Sindhu * can easily approach you ,
Came before you in the form of a horse born in Sindhu*. 71.1
*Sindhu is sea as well as a region where horses are bred.

Dasakam: 071 -- Slokam: 02

गन्धर्वतामेष गतोऽपि रूक्षैनदिः समुद्वेजितसर्वलोकः ।

भवद्विलोकावधि गोपवार्तिं प्रमर्द्य पापः पुनरापतत्त्वाम् ॥२॥

gandharvataameSha gatO(a)pi ruukshairnaadaiH samudvejita sarvalOkaH |

bhavadvilOkaavadhi gOpavaaTiim pramardya paapaH punaraapatattvaam || 2

Though he was wicked and had taken a form of Gandharva(Horse),
He with his fierce sound that hurts ears scared all people,
And came speedily towards you,
After destroying all the hamlets of Gopas. 71.2
*Gandharva also denotes horse.

Dasakam: 071 -- Slokam: 03

ताक्षर्षिर्पिताङ्घ्रेस्तव ताक्ष्य एष चिक्षेप वक्षोभुवि नाम पादम् ।

भृगोः पदाघातकथां निशम्य स्वेनापि शक्यं तदितीव मोहात् ॥३॥

taarkshyaarpitaanghrestava taarkshya eSha chikshepa vakshObhuvi naamapaadam |

bhR^igOH padaaghaata kathaam nishamya svenaapi shakyaM taditiiva mOhaat || 3

This asura who came in the form of a horse(Tharkshya),
Kicked you , who had kept his leg on Garuda(Tharkshya),
On your chest , because possibly he had heard that the sage Bhrugu,
Had kicked you and thought foolishly that he can also do it. 71.3

Dasakam: 071 -- Slokam: 04

प्रवञ्चयन्नस्य खुराञ्चलं द्रागमुञ्च चिक्षेपिथ दूरदूरम्

सम्मूर्च्छितोऽपि ह्यतिमूर्च्छितेन क्रोधोष्मणा खादितुमाद्रुतस्त्वाम् ॥४॥

prava~nchayannasya khuraa~nchalaM draak amuM cha chikshepitha duuraduuram |

sammuurchChitO(a)pi hyatimuurchChitena krOdhOShmaNaakhaaditumaadrutastvaam || 4

You evaded the kick of his hooves,
And speedily threw him to a very great distance,
And though he lost his consciousness then,
He woke up and due his very great anger,
At you ,rushed towards you to bite you. 71.4

Dasakam: 071 -- Slokam: 05

त्वं वाहदण्डे कृतधीश्च वाहादण्डं न्यधास्तस्य मुखे तदानीम् ।

तद् वृद्धिरुद्धश्चसनो गतासुः सप्तीभवन्नप्ययमैक्यमागात् ॥५॥

tvaM vaahadaNDe kR^itatadhiishcha baahaa daNDaM nyadhaastasyamukhetadaaniim |

tadvR^iddhiruddha shvasanO gataasuH saptii bhavannapyayamaikyamaagaat || 5

Then having decided to kill that horse,
You thrust your hand in to his mouth,
And enlarged the arm to immense size,

And killed him by obstructing his breath,
And though he came as a horse ,
He attained salvation merging with you. 71.5

Dasakam: 071 -- Slokam: 06

आलम्भमात्रेण पशोः सुराणां प्रसादके नूतन इवाश्वमेधे ।
कृते त्वया हर्षवशात् सुरेन्द्रास्त्वां तुष्टुवुः केशवनामधेयम् ॥६॥

aalambha maatreNa pashOH suraaNaaM prasaadake nuutna ivaashvamedhe |
kR^ite tvayaa harShavashaat surendraastvaaM tuShTuvuH keshava naamadheyam ||6

You thus did the new type of Aswamedha sacrifice,
Which consisted of killing a horse and this made,
All the devas very happy and they decided to call you Kesava,
The killer of Kesi and prayed you in several ways. 71.6

Dasakam: 071 -- Slokam: 07

कंसाय ते शौरिसुतत्वमुक्त्वा तं तद्वधोत्कं प्रतिरुध्य वाचा।
प्राप्तेन केशिक्षपणावसाने श्रीनारदेन त्वमभिष्टुतोऽभूः ॥७॥

kamsaaya te shaurisutatva muktvaa taM tadvadhOtkam pratirudhya vaachaa |
praaptena keshikshapaNaavasaane shriinaaradena tvamabhiShTutO(a)bhuuH || 7

Narada who had told Kamsa that you are the son of Vasudeva,
And then later prevented Kamsa from killing of Vasudeva,
Arrived at that place as soon as Kesi was killed,
And sang many prayers addressed to you. 71.7

Dasakam: 071 -- Slokam: 08

कदापि गोपैः सह काननान्ते निलायनक्रीडनलोलुपं त्वाम् ।

मयात्मजः प्राप दुरन्तमायो व्योमाभिधो व्योमचरोपरोधी ॥८॥

kadaa(a)pi gOpaiH saha kaananaante nilaayana kriiDana lOlupaM tvaam |

mayaatmajah praapa durantamaayO vyOmaabhidhO vyOmacharOparOdhii || 8

Once a great asura who was a great magician,
Who was a son of Maya the architect himself ,
Who was a great enemy of devas and was named Vyoma,
Came in search of you who was interested,
In playing “hide and Seek” with other Gopa boys. 71.8

Dasakam: 071 -- Slokam: 09

स चोरपालायितवल्लवेषु चोरायितो गोपशिशून् पशूंश्च

गुहासु कृत्वा पितृदधे शिलाभिस्त्वया च बुद्ध्वा परिमर्दितोऽभूत् ॥९॥

sa chOrapaalaayita vallaveShu chOraayitO gOpashishuun pashuumshcha |

guhaasu kR^itvaa pidadhe shilaabhiH tvayaa cha buddhvaaparimarditO(a)bhuut || 9

That Vyomasura joined other boys pretending to be thieves,
In the play of thieves and Police and took away
The Gopa boys and their cows in to a cave ,
And closed it by a stone and you killed that Vyomasura,
Knowing about this and freed your friends. 71.9

Dasakam: 071 -- Slokam: 10

एवं विधैश्चाद्भुतकेलिभेदैरानन्दमूर्च्छामतुलां व्रजस्य ।

पदे पदे नूतनयन्त्रसीमां परात्मरूपिन् पवनेश पायाः ॥१०॥

evaM vidhaishchaadbhuta kelibhedaiH aanandamuurchChaamatulaaM vrajasya |

pade pade nuutanayannasiimaaM paraatmaruupin pavalesha paayaaH ||10

Oh God who is the Lord of Guruvayur, by such acts,
Which are indeed sports which are wonderful,
You made the Gokula a limitless place of joy,
And went on doing this again and again,
And be kind enough to protect me from my illness. 71.10

Dasakam 72 The coming of Akroora

--Narayaneeyam Dasakam: 72 --

Hear this Dasakam 72 <https://www.youtube.com/watch?v=F6iAb5tp7l4>

Dasakam 72 The coming of Akroora

-

(Akroora a Yadava who was a great devotee of Lord Krishna arrives as an emissary of King Kamsa to invite Krishna and Balarama to the bow sacrifice.)

Dasakam: 072 -- Slokam: 01

कंसोऽथ नारदगिरा व्रजवासिनं त्वा-
माकर्ण्य दीर्णहृदयः स हि गान्दिनेयम् ।
आहूय कार्मुकमखच्छलतो भवन्त-
मानेतुमेनमहिनोदहिनाथशायिन् ॥१॥

kamsO(a)tha naaradagiraa vrajavaasinaM tvaa
maakarNyadiirNa hR^idayassa hi gaandineyam |
aahuuya kaarmukamakhachChalatO bhavantamaanetu-
menamahinO-dahinaatha shaayin |

Oh Lord who is sleeping on a serpent bed,
That Kamsa after knowing from Narada that you are living in Gokula,
Became heart broken and due to great fear, summoned Akroora,
And asked him to fetch you in the pretext of "Bow sacrifice." 72.1

Dasakam: 072 -- Slokam: 02

अक्रूर एष भवदंघ्रिपरश्चिराय
त्वद्दर्शनाक्षममनाः क्षितिपालभीत्या ।
तस्याज्ञयैव पुनरीक्षितुमुद्यतस्त्वा-
मानन्दभारमतिभूरितरं बभार ॥२॥

akruura eSha bhavadanghri parashchiraaya
tvaddarshanaakshamamanaaH kshitipaalabhiityaa |
tasyaaj~nayaiva punariikshitumudyatastvaa
maanandabhaaramatibhuuritaraMbabhaara || 2

Being a devotee for a very long time,
Who did not come to see you out of fear for Kamsa,
And being able to come to see you as per his orders,
That Akroora felt a very immense joy. 72.2

Dasakam: 072 -- Slokam: 03

सोऽयं रथेन सुकृती भवतो निवासं
गच्छन् मनोरथगणांस्त्वयि धार्यमाणान् ।
आस्वादयन् मुहुरपायभयेन दैवं
सम्प्रार्थयन् पथि न किञ्चिदपि व्यजानात् ॥३॥

sOyaM rathena sukR^itii bhavatO nivaasaM
gachChanmanOratha gaNaamstvayi dhaaryamaaNaan |
aasvaadayanmuhurapaaya bhayena daivaM

sampraarthayan pathi na ki~nchidapi vyajaanaat || 3

-

That Blessed Akroora who was coming in a chariot to see you,
Again and again remembering his wishes regarding you and enjoying them,
Prayed to God , due to fear of the event of meeting you not happening,
Did not know about anything that was happening outside him. 72.3

Dasakam: 072 -- Slokam: 04

द्रक्ष्यामि वेदशतगीतगतिं पुमांसं
स्प्रक्ष्यामि किंस्विदपि नाम परिष्वजेयम् ।
किं वक्ष्यते स खलु मां क्वनु वीक्षितः स्या-
दित्यं निनाय स भवन्मयमेव मार्गम् ॥४॥

drakshyaami vedashatagiitagatiM pumaamsaM
sprakshyaami kimsvidapi naama pariShvajeyam |
kiM vakshyate sa khalu maaM kvanu viikshitaH syaat
itthaM ninaaya sa bhavanmayameva maargam ||4

During his journey , he was immersed in the following thoughts,
“Would I be able to see him who has been sung about by Vedas?
Would I be able to touch him? Would I be able to hug him?
What would he say to me? Where would I be able to see him?” 72.4

Dasakam: 072 -- Slokam: 05

भूयः क्रमादभिविशन् भवदंग्रिपूतं
वृन्दावनं हरविरिञ्चसुराभिवन्द्यम् ।
आनन्दमग्न इव लग्न इव प्रमोहे
किं किं दशान्तरमवाप न पङ्कजाक्ष ॥५॥

bhuuyaH kramaadabhivishan bhavadanghripuutaM
bR^indaavanaM haraviri~nchasuraabhivandyam |

aanandamagna iva lagna iva pramOhe

kiM kiM dashaantaramavaapa na pankajaaksha || 5

Oh lotus eyed one, Akroora who gradually entered Brindavan,
Which was made holy and sanctified by the touch of your feet,
Which was worshipped by Lord Shiva, Brahma and other Gods,
Felt as if he was completely immersed in joy at one occasion ,
And felt as if he was fainting in another occasion. . 72.5

Dasakam: 072 -- Slokam: 06

पश्यन्नवन्दत भवद्विहृतिस्थलानि
पांसुष्ववेष्टत भवच्चरणाङ्कितेषु ।
किं ब्रूमहे बहुजना हि तदापि जाता
एवं तु भक्तितरला विरलाः परात्मन् ॥६॥

pashyannavandata bhavadvihR^itisthalaani

paamsuShvaveShTata bhavachcharaNaankiteShu |

kiM bruumaha bahujanaa hi tadaa(a)pi jaataa

evaM tu bhaktitaralaa viralaaH paraatman || 6

He saluted and worshipped the spots where you had played,
He rolled in the dust which had the stamp of your lotus like feet,
Oh Supreme divine being , what shall I tell now,
Even during those times there were great many devotees,
But there were only very few who were intoxicated by devotion like this. 72.6

Dasakam: 072 -- Slokam: 07

सायं स गोपभवनानि भवच्चरित्र-
गीतामृतप्रसृतकर्णरसायनानि ।
पश्यन् प्रमोदसरितेव किलोह्यमानो
गच्छन् भवद्भवनसन्निधिमन्वयासीत् ॥७॥

saayaM sa gOpabhavanaani bhavachcharitra
giitaamR^ita prasR^ita karNarasaayanaani |
pashyan pramOdasariteva kilOhyamaanO
gachChan bhavadbhavana sannidhimanvayaasiit || 7

Akroora savoring the elixir in his ears due to the flow,
Of your nectar like stories , saw the houses of Gopas,
And walked as if he was floating in the river of joy,
And reached near your house , when it was dusk. 72.7

Dasakam: 072 -- Slokam: 08

तावद्दर्श पशुदोहविलोकलोलं
भक्तोत्तमागतिमिव प्रतिपालयन्तम् ।
भूमन् भवन्तमयमग्रजवन्तमन्त-
र्ब्रह्मानुभूतिरससिन्धुमिवोद्वमन्तम् ॥८॥

taavaddadarsha pashudOha vilOkalOlaM
bhaktOttamaagatimiva pratipaalayantam |
bhuuman bhavantamayamagrajavantamantaH
brahmaanubhuutirasa sindhumivOdvamantam || 8

Oh God, who is everywhere , as soon as Akroora reached your presence,
He saw you with Balarama interestingly seeing the milking of the cows,
And it appeared as if you were expecting to see a great devotee,
And exhibit the divine truth within you to others by your light. 72.8

Dasakam: 072 -- Slokam: 09

सायन्तनाप्लवविशेषविविक्तगात्रौ
द्वौ पीतनीलरुचिराम्बरलोभनीयौ ।
नातिप्रपञ्चधृतभूषणचारुवेषौ
मन्दस्मितार्द्रवदनौ स युवां ददर्श ॥९॥

saayantanaaplava visheSha viviktagaatrau
dvau piitaniila ruchiraambara IObhaniiyau |
naatiprapa~ncha dhR^itabhuvShaNa chaaruveShau
mandasmitaardravadanau sa yuvaaM dadarsha || 9

Akroora saw you both as the ones who were very clean after evening bath,
Wearing very pretty yellow silk and blue silk and looking pretty,
And were wearing very less ornaments but were looking charming,
And with faces drowned in the nectar of your sweet smiles. 72.9

Dasakam: 072 -- Slokam: 10

दूराद्रथात्समवरुह्य नमन्तमेन-
मुत्थाप्य भक्तकुलमौलिमथोपगूहन् ।
हर्षान्मिताक्षरगिरा कुशलानुयोगी
पाणिं प्रगृह्य सबलोऽथ गृहं निनेथ ॥१०॥

duuraadrathaatsamavaruhya namantamenam
utthaapya bhaktakulamauli mathOpaguuhan |
harShaanmitaakshara giraa kushalaanuyOgii
paaNiM pragR^ihya sabalo(a)tha gR^ihaM ninetha || 10

Then you received Akroora who was one of your great devotees,
As he was alighting from his chariot at a great distance and who in turn,
Saluted you by falling at your feet and you lifted him up and embraced him,
And with few words you enquired about his well fare and later,
Took him to your home holding his hand accompanied by Balarama. 72.10

Dasakam: 072 -- Slokam: 11

नन्देन साकममितादरमर्चयित्वा
तं यादवं तदुदितां निशमय्य वार्ताम् ।

गोपेषु भूपतिनिदेशकथां निवेद्य
नानाकथाभिरिह तेन निशामनैषीः ॥११॥

nandena saakamamitaadaramarchayitvaa
taM yaadavaM taduditaam nishamayya vaartaam |
gOpeShu bhuupati nidesha kathaaM nivedya
naanaakathaabhiriha tena nishaamanaiShiiH || 11

After doing honors to Akroora who was a Yadava with great reverence,
And having heard from him about the impending performance of “Bow sacrifice”,
The fact that everybody was invited to that function was advertised among Gopas,
You spent that night with Akroora talking about many things. 72.11

Dasakam: 072 -- Slokam:12

चन्द्रागृहे किमुत चन्द्रभगागृहे नु
राधागृहे नु भवने किमु मैत्रविन्दे ।
धूर्तो विलम्बत इति प्रमदाभिरुच्चै-
राशङ्कितो निशि मरुत्पुरनाथ पायाः ॥१२॥

chandraagR^ihe kimuta chandrabhagaa gR^ihe nu
raadhaa gR^ihe nu bhavane kimu maitravinde |
dhuurtO vilambata iti pramadaabhiruchchaiH
aashankitO nishi marutpuranaatha paayaaH ||12

Oh God, Several very jealous Gopis not seeing you told,
“That deceiver must be in either house of Chandra*,
Or Chandra Bhaga or Radha or Mithravrinda,
And spending his time deceitfully there,”
Oh Lord of Guruvayur , please protect me. 72.12
*Other Gopis

Dasakam 73 The travel of the God to the town of Mathura

Narayaneeyam Dasakam: 73 –

Hear this Dasakam 73 <https://www.youtube.com/watch?v=NHFmCzzryIU>

Dasakam 73 The travel of the God to the town of Mathura

(Lord Krishna with Lord Balarama leaved Brindavana to the city of Mathura along with Akroora. The Gopis who love him become very sad.)

Dasakam: 73 -- Slokam: 01

निशमय्य तवाथ यानवार्ता भृशमार्ताः पशुपालबालिकास्ताः ।
किमिदं किमिदं कथं न्वितीमाः समवेताः परिदेवितान्यकुर्वन् ॥१॥

nishamayya tavaatha yaanavaartaaM bhR^ishamaartaaH pashupaalabaalikaastaaH |
kimidaM kimidaM kathaM nvitiimaaH samavetaaH paridevitaanyakurvan || 1

Later when the Gopis heard about your travel to Mathura,
They became extremely sad and assembled in a common place,
And went on telling, “What is this? What is thing?,
How this event came about” and kept on complaining. 73.1

Dasakam: 73 -- Slokam: 02

करुणानिधिरेष नन्दसूनुः कथमस्मान् विसृजेदनन्यनाथाः ।
बत नः किमु दैवमेवमासीदिति तास्वद्गतमानसा विलेपुः ॥२॥

karuNaa nidhireSha nandasuunuH kathamasmaan visR^ijedananyanaathaH |
bata naH kimu daivameva maasiit ititaastvadgata maanasaa vilepuH || 2

Those lasses thought about you only and cried,
“How can this son of Nanda who is the seat of mercy,
Completely leave us who do not have any other support,
Alas, Has God started behaving to us like this?” 73.2

Dasakam: 73 -- Slokam: 03

चरमप्रहरे प्रतिष्ठमानः सह पित्रा निजमित्रमण्डलैश्च ।
परितापभरं नितम्बिनीनां शमयिष्यन् व्यमुचः सखायमेकम् ॥३॥

charama prahare pratiShThamaanaH saha pitraa nijamitrmaNDalaishcha |
paritaapabharaM nitambiniinaaM shamayiShyan vyamuchaH sakhaayamekam || 3

When you started on your journey in the last hours of that night,
When your father and other friends were present with you,
To console those very pretty ones in their great sorrow,
You sent one of your friends to meet them. 73.3

Dasakam: 73 -- Slokam: 04

अचिरादुपयामि सन्निधिं वो भविता साधु मयैव सङ्गमश्रीः ।
अमृताम्बुनिधौ निमज्जयिष्ये द्रुतमित्याश्वसिता वधूरकार्षीः ॥४॥

achiraadupayaami sannidhiM vO bhavitaa saadhu mayaiva sangamashriiH |
amR^itaambunidhau nimajjayiShye drutamityaashvasitaa vadhuurakaarShiiH || 4

You consoled them by the message,
“Very shortly I shall come back and meet you,
And the luck of meeting with me would be yours soon,
And I would definitely drown you in the sea of nectar.” 73.4

Dasakam: 73 -- Slokam: 05

सविषादभरं सयाच्चमुच्चैः अतिदूरं वनिताभिरीक्ष्यमाणः ।
मृदु तद्दिशि पातयन्नपाङ्गान् सबलोऽकूररथेन निर्गतोऽभूः ॥५॥

saviShaadabharaM sayaaach~namuchchaiH atiduuraM vanitaabhiriikshyamaaNaaH |
mR^idu taddishi paatayannapaangaan sabalO(a)kruurarathena nirgatO(a)bhuuH || 5

With heightened sorrow and loud imploring when those Gopa maidens,
Were seeing you from a distance, sending to the place where they stood,
Your gentle slightly sad glances again and again
You along with Balarama got in to the chariot of Akroora. 73.5

Dasakam: 73 -- Slokam: 06

अनसा बहुलेन वल्लवानां मनसा चानुगतोऽथ वल्लभानाम् ।
वनमार्तमृगं विषण्णवृक्षं समतीतो यमुनातटीमयासीः ॥६॥

anasaa bahulena vallavaanaaM manasaa chaanugatO(a)tha vallabhaanaam |
vanamaartamR^igaM viShaNNavR^ikshaM samatiitO yamunaataTiimayaasiiH || 6

Accompanied by the carts of many Gopas and the mind of Gopis,
Who were very close to you ,crossing the forest
With sorrowing deer and trees , you reached the shores of Yamuna, 73.6

Dasakam: 73 -- Slokam: 07

नियमाय निमज्ज्य वारिणि त्वामभिवीक्ष्याथ रथेऽपि गान्दिनेयः ।
विवशोऽजनि किं न्विदं विभोस्ते ननु चित्रं त्ववलोकनं समन्तात् ॥७॥

niyamaaya nimajjya vaariNi tvaam abhiviikshyaatha rathe(a)pi gaandineyaH
vivashO(a)jani kinnvidaM vibhOste nanuchitraM tvavalOkanaM samantaat || 7

On the way Akroora the son of Gandhini dipped in to the river water,
For doing his noon ablutions and saw you inside the river clearly,
And when he came out of the water . he also saw you sitting on the Chariot,
And he was wonderstruck, Oh God , is it surprising ,
To see you who are all pervading , everywhere ? 73.7

Dasakam: 73 -- Slokam: 08

पुनरेष निमज्य पुण्यशाली पुरुषं त्वां परमं भुजङ्गभोगे ।
अरिकम्बुगदाम्बुजैः स्फुरन्तं सुरसिद्धौघपरीतमालुलोके ॥८॥

punareSha nimajjya puNyashaalii puruShaM tvaam paramaM bhujangabhOge |
ari kambu gadaambujaiH sphurantaM sura siddhaugha pariitamaalulOke || 8

That blessed Akroora when he dipped in the water once again,
Saw you reclining on a snake and holding lotus, wheel , mace and conch,
Shining In the midst of several Gods and very many great sages,
And saw you as the greatest being in a perfect manner. 73.8

स तदा परमात्मसौख्यसिन्धौ विनिमग्नः प्रणुवन् प्रकारभेदैः ।
अविलोक्य पुनश्च हर्षसिन्धोरनुवृत्त्या पुलकावृतो ययौ त्वाम् ॥९॥

sa tadaa paramaatma saukhya sindhau vinimagnaH praNuvan prakaarabhedaiH |
avilOkya punashcha harShasindhOH anuvR^ittiyaa pulakaavR^itO yayau tvaam || 9

That Akroora then got deeply immersed in the ocean of bliss by seeing you,
And praised and prayed you in various methods and later when he saw,
He was not able to see you but he was still in the ocean of bliss as before,
Came to your divine presence with hairs standing upright all over his body. 73.9
Dasakam: 73 -- Slokam: 10

किमु शीतलिमा महान् जले यत् पुलकोऽसाविति चोदितेन तेन ।
अतिहर्षनिरुत्तरेण सार्धं रथवासी पवनेश पाहि मां त्वम् ॥१०॥

kimu shiitalimaa mahaan jale yat pulakO(a)saaviti chOditen tena |
atiharSha niruttareNa saardhaM rathavaasii pavanasha paahi maaM tvam ||10

When you asked him , “Is the water very cold so as to cause this state to you?”
Akroora became much more joyous than before and did not reply him at all,
And Oh lord of Guruvayur you sat along with him in the chariot , please

Dasakam 74 Entry of the God in to Mathura

Narayaneeyam Dasakam: 74 –

Hear this Dasakam 74 <https://www.youtube.com/watch?v=ahvmvXLgDYY>

Dasakam 74 Entry of the God in to Mathura

(Lord Krishna arrives in Mathura , In the city he kills a washer man who refuses to give him cloths, rewards the weaver who presents him cloths , cures Sairandhri who is a hunch backed woman and breaks the bow kept for bow sacrifice.)

Dasakam: 74: Slokam: 01

सम्प्राप्तो मथुरां दिनार्धविगमे तत्रान्तरस्मिन् वस-
न्नारामे विहिताशनः सखिजनैर्यातः पुरीमीक्षितुम् ।
प्रापो राजपथं चिरश्रुतिधृतव्यालोककौतूहल-
स्त्रीपुंसोद्यदगण्यपुण्यनिगलैराकृष्यमाणो नु किम् ॥१॥

sampraaptO mathuraaM dinaardhavigame tatraantarasmim vasan
aaraame vihitaashanaH sakhijanairyaataH puriimiikshitum |
praapO raajapathaM chirashrutidhR^ita vyaalOka kautuuhala
striipumsOdyadagaNyapuNya nigalairaakR^iShyamaaNu nu kim ||1

You reached Mathura in the noon and stayed in a park in the town's border,
Finished your meals and along with friends went to see the palace,
And you entered the main thoroughfares as if you were dragged,
By the chain of the accumulated blessings of men and women of that place,
Who had only heard about you and were thirsting to see you in person. 74.1

Dasakam: 74: Slokam: 02

त्वत्पाददयुतिवत् सरागसुभगाः त्वन्मूर्तिवद्योषितः
सम्प्राप्ता विलसत्पयोधररुचो लोला भवत् दृष्टिवत् ।
हारिण्यस्त्वदुरःस्थलीवदयि ते मन्दस्मितप्रौढिव-
त्रैर्मल्योल्लसिताः कचौघरुचिवद्राजत्कलापाश्रिताः ॥२॥

tvatpaadadyutivat saraagasubhagaaH tvanmuurtivadyOShitaH
sampraaptaa vilasatpayOdhararuchau lOlaa bhavad dR^iShTivat |
haariNyastvaduraHsthaliivadayi te mandasmita prauDhiva
nnairmallyOlasitaaHkachaugharuchivat raajatkalaapaashritaaH ||2

Oh God, then those women of the town ,who were like the rosy luster of your feet,
Who were shining like your body with the luster of their breasts,

Who were changing like your eyes, Who were very mind stealing like your chest,
Who were without blemish like your very radiant soft smile, and who were shining,
In their ornaments like your shining hair with peacock feathers, came to see you 74.2

Dasakam: 74: Slokam: 03

तासामाकलयन्नपाङ्गवलनैर्मोदं प्रहर्षाद्भुत-
व्यालोलेषु जनेषु तत्र रजकं कञ्चित् पटीं प्रार्थयन् ।
कस्ते दास्यति राजकीयवसनं याहीति तेनोदितः
सद्यस्तस्य करेण शीर्षमहृथाः सोऽप्याप पुण्यां गतिम् ॥३॥

taasaamaakalayannapaanga valanairmOdaM praharShaadbhuta
vyaalOleShu janeShutatra rajakaM kanchitpaTiiM praarthayan |
kaste daasyati raajakiiyavasanaM yaahiiti tenOditaH
sadyastasya kareNa shiirShamahR^ithaaH sO(a)pyaapa puNyaaM gatim || 3

You traveled in the main road there making people happy by your glances,
And this made the people assembled there drown in joy and surprise,
And at that time you requested a washer man who was passing by for cloths,
And when he sneeringly refused saying that they were meant for the king,
You cut off his head by your hand and he attained salvation. 74.3

Dasakam: 74: Slokam: 04

भूयो वायकमेकमायतमतिं तोषेण वेषोचितं
दाश्वासं स्वपदं निनेथ सुकृतं को वेद जीवात्मनाम् ।
मालाभिः स्तबकैः स्तवैरपि पुनर्मालाकृता मानितो
भक्तिं तेन वृतां दिदेशिथ परां लक्ष्मीं च लक्ष्मीपते ॥४॥

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

Oh Lord, you then gave salvation for a large hearted weaver,
Who was prepared to give you suitable cloths to wear

Oh Lord who knows what type of blessing any one will get?
Oh Consort of Lakshmi , when you were worshipped by a flower seller,
With gifts of garlands , bouquets and songs of prayer,
You gave him great devotion to you and limitless wealth. 74.4

Dasakam: 74: Slokam: 05

कुब्जामब्जविलोचनां पथिपुनर्दृष्ट्वाऽङ्गरागे तया
दत्ते साधु किलाङ्गरागमददास्तस्या महान्तं हृदि ।
चित्तस्थामृजुतामथ प्रथयितुं गात्रेऽपि तस्याः स्फुटं
गृह्णन् मञ्जु करेण तामुदनयस्तावज्जगत्सुन्दरीम् ॥५॥

kubjaamabjavilOchanaaM pathi punardR^iShTvaangaraage tayaa
datte saadhu kilaangaraagamadadaastasyaa mahaantaM hR^idi |
chittasthaamR^ijutaamatha prathayituM gaatre(a)pi tasyaaH sphuTaM
gR^ihNan ma~nju kareNa taamudanaya staavajjagatsundariim || 5

Oh Lord , then on the way you met a pretty hunch backed woman,
Who presented you with perfumed unguents and you ,
And also presented her mind with intense love for you ,
And later to make her body resemble her very straight mind,
You caught hold of her by your hand and within a short time,
Straightened her and made her look like the beauty of the universe. 74.5

Dasakam: 74: Slokam: 06

तावन्निश्चितवैभवास्तव विभो नात्यन्तपापा जना
यत्किञ्चिद्दत्ते स्म शक्त्यनुगुणं ताम्बूलमाल्यादिकम् ।
गृह्णानः कुसुमादि किञ्चन तदा मार्गे निबद्धाञ्जलि-
र्नातिष्ठं बत हा यतोऽद्य विपुलामार्तिं ब्रजामि प्रभो ॥६॥

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

Oh Lord , at that time the people who had not done that much sin,
Having complete faith in you , presented you with a betel leaf,
Or garland etc as per their ability and means and saluted you,
Unfortunately I was not standing in your way along with,
Flowers or any other gifts with a folded hand,
Oh Lord , because of this I am suffering great pain , now. 74.6

Dasakam: 74: Slokam: 07

एष्यामीति विमुक्तयाऽपि भगवन्नालेपदात्र्या तया
दूरात् कातरया निरीक्षितगतिस्त्वं प्राविशो गोपुरम् ।
आघोषानुमितत्वदागममहाहर्षोल्ललदेवकी-
वक्षोजप्रगलत्पयोरसमिषात्त्वकीर्तिरन्तर्गता ॥७॥

eShyaamiiti vimuktayaa(a)pi bhagavannaalepadaatryaa tayaa
duuraatkaatarayaa niriikshitagatistvaM praavishO gOpuram |
aaghOShaanumita tvadaagama mahaa harShOllaladdevakii
vakshOja pragalatpayOrasamiShaattvatkiirtirantargataa || 7

Oh God , even as that lady who was sent away by you with a promise
That you will see her later was passionately looking at you from a distance
You entered the main tower of the town and it looked as if,
Your fame has already entered the city in the guise of milk,
That flowed from the heavy breasts of Devaki when your arrival,
Was heralded by the noise and din of the city all round you. 74.7

Dasakam: 74: Slokam: 08

आविष्टो नगरीं महोत्सववतीं कोदण्डशालां व्रजन्
माधुर्येण नु तेजसा नु पुरुषैदूरेण दत्तान्तरः ।
स्रग्भिर्भूषितमर्चितं वरधनुर्मा मेति वादात् पुरः
प्राग्गृहाः समरोपयः किल समाक्राक्षीरभाङ्गीरपि ॥८॥

aaviShTO nagariiM mahOtsavavatiiM kOdaNDashaalaaM vrajan

maadhuryeNa nu tejasaa nu puruShairduureNa dattaantaraH |
sragbhirbhuhuShitamarchitaM varadhanurmaameti vaadaatpuraH
praagR^ihNaaH samarOpayaH kila samaakraakshiirabhaankshiirapi ||8

After entering the city of Mathura where a great festival was on,
You went in to hall where the “Bow sacrifice “ was in progress,
The security of the bow either due to your sweetness or due to your splendour,
Allowed you free passage and even when the bow decorated by flowers,
And which was worshipped earlier was telling you, “No, No’,
You took hold of it , stringed it , pulled it and broke it. 74.8

Dasakam: 74: Slokam: 09

श्वः कंसक्षपणोत्सवस्य पुरतः प्रारम्भतूर्योपम-
श्वापध्वंसमहाध्वनिस्तव विभो देवानरोमाञ्चयत् ।
कंसस्यापि च वेपथुस्तदुदितः कोदण्डखण्डद्वयी-
चण्डाभ्याहतरक्षिपूरुषरवैरुत्कूलितोऽभूत् त्वया ॥९॥

shvaH kamsakshapaNOtsavasya purataH praarambha tuuryOpamaH
chaapadhvamsa mahaadhvanistava vibhO devaanarOmaa~nchayat |
kamsasyaapi cha vepathustaduditaH kOdaNDakhaNDadvayii
chaNDAabhyaahata rakshipuuruSharavai rutkuulitO(a)bhuut tvayaa || 9

Oh lord , that high decibel sound produced by the braking of the bow by you,
Seemed to herald the festival of killing of Kamsa , which was to happen the next day,
And caused great thrill and horripilation for all the devas, and the shivering it caused,
To Kamsa was greatly enhanced by the loud wails of the security guards,
Who were thrashed and beaten by you by the two pieces of the broken bow. 74.9

Dasakam: 74: Slokam: 10

शिष्टैर्दृष्टजनैश्च दृष्टमहिमा प्रीत्या च भीत्या ततः
सम्पश्यन् पुरसम्पदं प्रविचरन् सायं गतो वाटिकाम् ।
श्रीदाम्ना सह राधिकाविरहजं खेदं वदन् प्रस्वप-
न्नानन्दन्नवतारकार्यघटनाद्वातेश संरक्ष माम् ॥१०॥

shiShTairduShTajanaishcha dR^iShTamahimaa priityaa cha bhiityaa tataH
sompashyan purasampadaM pravicharan saayaM gatO vaaTikaam |
shriidaamnaa saha raadhikaavirahajaM khedaM vadan prasvapan
aanandannavataarakaarya ghaTanaat vaatesha sanraksha maam ||10

Oh Lord , then you with the great fame of granting satisfaction to the good,
And fear to the wicked , admired the prosperous look of that great town,
And by evening reached back to the garden where you were staying,
And told your friend Sri Dhama about your pangs of separation with Radha,
And slept that day with satisfaction , that the opportunity to lessen the burden,
Of the earth has at last arrived, and Oh Lord of Guruvayur, please protect me. 74.10

Dasakam 75 Killing of Kamsa

Narayaneeyam Dasakam: 75 –

Hear this Dasakam 75 <https://www.youtube.com/watch?v=M6P6CJXUbyQ>

Dasakam 75 Killing of Kamsa

(Next day Lord Krishna and Lord Balarama go to the wrestling arena, kills the four tusked Elephant called Kuvalayapeetha, defeat and kill Chanura and Mushtika and later kill Kamsa himself. Then he makes Ugrasena the father of Kamsa as the king of Mathura. He also gets the friendship of one of his great devotees called Udhava.)

Dasakam: 075 -- Slokam: 01

प्रातः सन्तस्तभोजक्षितिपतिवचसा प्रस्तुते मल्लतूर्ये
सङ्घे राज्ञां च मञ्जानभिययुषि गते नन्दगोपेऽपि हर्म्यम् ।

कंसे सौधाधिरूढे त्वमपि सहबलः सानुगश्चारुवेषो
रङ्गद्वारं गतोऽभूः कुपितकुवलयपीडनागावलीढम् ॥१॥

praataH santrasta bhOjakshitipati vachasaa prastute mallatuurye
sanghe raaj~naa cha ma~nchaanabhiyayuShi gate nandagOpe(a)pi harmyam |
kamse saudhaadhiruuDhe tvamapi sahabalaH saanugashchaaruveShO
rangadvaaaraM gatO(a)bhuuH kupita kuvalayaapiiDa naagaavaliiDham || 1

Next day morning as per the orders of the very frightened Kamsa,
The big drums heralding the commencement of the wrestling match started to play,
Making the assembled kings to occupy the allotted seats for them to watch the wrestling.
And Nandagopa also arrived to the palace at that time
And there Kamsa sat on the tallest tier ,
And you along with Balarama and your other friends ,
Decorating yourselves nicely and in a proper manner,
Arrived at the gate of the competition which was blocked ,
By the very angry elephant called Kuvalayapeeta. 75.1

Dasakam: 075 -- Slokam: 02

पापिष्ठापेहि मार्गाद्द्रुतमिति वचसा निष्ठुरक्रुद्धबुद्धे-
रम्बष्ठस्य प्रणोदादधिकजवजुषा हस्तिना गृह्यमाणः ।
केलीमुक्तोऽथ गोपीकुचकलशचिरस्पर्धिनं कुम्भमस्य
व्याहत्यालीयथास्त्वं चरणभुवि पुनर्निर्गतो वल्गुहासी ॥२॥

paapiShThaapehi maargaad drutamiti vachasaa niShTurakruddhabuddheH
ambaShThasya praNOdaadadhika javajuShaa hastinaa gR^ihyamaaNah |
keliimuktO(a)tha gOpiikucha kalasha chiraspardhinaM kumbhamasya
vyaahatyaaliiyathaastvaM charaNabhuvi punarnirgatO valguhaasii || 2

Hearing your words, "Evil creature go away from my way speedily,"
And goaded by the mahout the speeding elephant caught you with his trunk,
And you freed yourself quickly from it like a child play and forcefully hit its frontal lobe,

Which rivalled the pot like breasts of the Gopa maidens with which you had fought,
And hid yourself in between the legs of the elephant and came out with a smile. 75.2

Dasakam: 075 -- Slokam: 03

हस्तप्राप्योऽप्यगम्यो झटिति मुनिजनस्येव धावन् गजेन्द्रं
क्रीडन्नापात्य भूमौ पुनरपिपततस्तस्य दन्तं सजीवम् ।
मूलादुन्मूल्य तन्मूलगमहितमहामौक्तिकान्यात्ममित्रे
प्रादास्त्वं हारमेभिर्ललितविरचितं राधिकायै दिशेति ॥३॥

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 you who are an expert in eluding the forceful grasp of great sages,
Eluded the elephant and ran around and played and suddenly
You felled the great elephant and when it again rushed with ire towards you,
You uprooted its tusks even when it was alive,
And collected valuable gems at the bottom of the tusk,
And gave them to your friend Sri Dhama possibly with an intention,
Of making ,a pretty necklace using them and presenting it to Radha. 75.3

Dasakam: 075 -- Slokam: 04

गृह्णानं दन्तमंसे युतमथ हलिना रङ्गमङ्गाविशन्तं
त्वां मङ्गल्याङ्गभङ्गीरभसहृतमनोलोचना वीक्ष्य लोकाः ।
हंहो धन्यो हि नन्दो नहि नहि पशुपालाङ्गना नो यशोदा
नो नो धन्येक्षणाः स्मस्त्रिजगति वयमेवेति सर्वे शशंसुः ॥४॥

gR^ihNaanaM dantamamse yutamatha halinaa rangamangaavishantaM
tvaaM mangalyaanga bhangiiirabhasa hR^ita manOIochanaa viikshya IOkaaH |
haM hO dhanyO hi nandO nahi nahi pashupaalaanganaa nO yashOdaa
nO nO dhanyekshaNaaH smasitrajagati vayameveti sarve shashamsuH ||4

Oh God , seeing you enter the arena along with Balarama,
Carrying the tusks of the slain elephant ,
Due to their mind being stolen by your very great prettiness,
Those people assembled there told among themselves,
“Ho , Nandagopa is indeed a lucky one in all the three worlds , no, no it is the Gopis,
No it is Yasoda , no, no it is ourselves, we are the only ones with blessed eye sight.” 75.4

Dasakam: 075 -- Slokam: 05

पूर्णं ब्रह्मैव साक्षान्निरवधि परमानन्दसान्द्रप्रकाशं
गोपेशु त्वं व्यलासीर्न खलु बहुजनैस्तावदावेदितोऽभूः ।
दृष्ट्वा त्वां तदेदं प्रथममुपगते पुण्यकाले जनौघाः
पूर्णानन्दा विपापाः सरसमभिजगुस्त्वत्कृतानि स्मृतानि ॥५॥

puurNaM brahmaiva saakshaanniravadhi paramaananda saandraprakaashaM
gOpeShu tvaM vyalaasiirnakhalu bahunainaistaavadaaveditO(a)bhuuH |
dR^iShTvaathatvaaM tadedam prathamamupagate puNyakaale janaughaaH
puurNaanandaa vipaapaaH sarasamabhijagustvatkR^itaani smR^itaani || 5

Many people did not understand that you are that which is everywhere,
Which is eternal, Which is the personification of divine joy,
Which is the real Brahman , which is beyond space , time and causation,
And the one shining amongst the Gopas till you went to Mathura
And was seen by them when their real period of blessing came ,
And that the sins of those people who saw you were destroyed,
And became ever joyous and started recounting your childhood exploits. 75.5

चाणूरो मल्लवीरस्तदनु नृपगिरा मुष्टिको मुष्टिशाली
त्वां रामं चाभिपेदे झटझटिति मिथो मुष्टिपातातिरूक्षम् ।
उत्पातापातनाकर्षणविविधरणान्यासतां तत्र चित्रं
मृत्योः प्रागेव मल्लप्रभुरगमदयं भूरिशो बन्धमोक्षान् ॥६॥

chaaNuurO mallaviirastadanu nR^ipagiraa muShTikO muShTishaalii
tvaaM raamaM chaabhipede jhaTa jhaTiti mithO muShTipaataatiruuksham |
utpaataapaatanaakarShaNaa vividharaNaanyaasataaM tatra chitraM

Then according to the orders of the king, Chanura an expert in wrestling,
Fought with you and Mushtika an expert in fist fight fought with Balarama,
With mutual raining of powerful hits with fists, pushing down and,
Dragging and several types of fights with each other,
And that wresting expert Chanura even before experiencing death,
Wonder of wonders , experienced relations, freedom, catching and freeing*. 75.6
*These are the states of every Soul with God.

Dasakam: 075 -- Slokam: 07

हा धिक् कष्टं कुमारौ सुललितवपुषौ मल्लवीरौ कठोरौ
न द्रक्ष्यामो व्रजामस्त्वरितमिति जने भाषमाणे तदानीम् ।
चाणूरं तं करोद्भ्रामणविगलदसुं पोथयामासिथोर्व्या
पिष्टोऽभून्मुष्टिकोऽपि द्रुतमथ हलिना नष्टशिष्टैर्दधावे ॥७॥

haa dhikkaShTaM kumaarau sulalitavapuShau mallaviirau kaThOrau
na drakshyaamO vrajaamastvaritamiti jane bhaaShamaaNe tadaaniim |
chaaNuuraM taM karOdbhraamaNa vigaladasuM pOthayaamaasithOrvyaaM
piShTO(a)bhuunmuShTikO(a)pi drutamatha halinaa naShTashiShTairdadhaave || 7

When the shocked people started talking with other , alas, alas,
These are children with tender bodies and the wrestlers have hardened bodies,
We will not able to watch this unequal fight “ and started to depart,
You rotated Chanura round and round with your hand ,
And when he was about to die , dashed him on the floor and killed him,
And immediately Bala Rama also killed Mushtika by crushing him,
And all those wrestlers present there ran away from the arena out of fear. 75.7

Dasakam: 075 -- Slokam: 08

कंस संवार्य तूर्य खलमतिरविदन् कार्यमार्यान् पितृंस्ता-
नाहन्तुं व्याप्तमूर्तेस्तव च समशिषद्दूरमुत्सारणाय ।
रुष्टो दुष्टोक्तिभिस्त्वं गरुड इव गिरिं मञ्चमञ्चनुदञ्चत्-
खड्गव्यावल्गदुस्संग्रहमपि च हठात् प्राग्रहीरौग्रसेनिम् ॥८॥

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 very wicked Kamsa knowing not what do ordered the stopping of drum beat,
And ordered your respected parents to be executed
And take you, who is everywhere to a very far off place
And you got angry hearing these orders,
And jumped to the top of the palace like the Garuda swooping on a mountain,
And caught hold of Kamsa in spite of his brandishing a mighty sword. 75.8

Dasakam: 075 -- Slokam: 09

सद्यो निष्पिष्टसन्धिं भुवि नरपतिमापात्य तस्योपरिस्ता-
त्त्वय्यापात्ये तदैव त्वदुपरि पतिता नाकिनां पुष्पवृष्टिः ।
किं किं ब्रूमस्तदानीं सततमपि भिया त्वद्गतात्मा स भेजे
सायुज्यं त्वद्वधोत्था परम परमियं वासना कालनेमेः ॥९॥

sadyOniShpiShTasandhiM bhuvi narapatimaapaatya tasyOpariShTaat
tvayyaapaatye tadaiva tvadupari patitaa naakinaaM puShpavR^iShTiH |
kiM kiM bruumastadaaniiM satatamapi bhiyaa tvadgataatmaa sa bheje
saayujyaM tvadvadhOtthaa parama paramiyaM vaasanaa kaalanemeH || 9

Immediately you crushed the joints of Kamsa the king and threw him down,
From the top of the palace and you jumped and fell on Kamsa,
And then all the devas showered flowers and petals on you ,
Surprisingly Kamsa who was thinking about you always due to fear,
Attained salvation , and Oh Divine God , this was because ,
Of his memory of his previous birth as Kalanemi who was also killed by you. 75.9

Dasakam: 075 -- Slokam: 10

तद्भ्रातृनष्ट पिष्ट्वा द्रुतमथ पितरौ सन्नमन्नुग्रसेनं
कृत्वा राजानमुच्चैर्यदुकुलमखिलं मोदयन् कामदानैः ।
भक्तानामुत्तमं चोद्धवममरगुरोराप्तनीतिं सखायं
लब्ध्वा तुष्टो नगर्या पवनपुरपते रुन्धि मे सर्वरोगान् ॥१०॥

tad bhraatR^InaShTa piShTvaa drutamatha pitarau sannamannugrasenaM
kR^itvaa raajaanamuchchairyadukulamakhilaM mOdayan kaamadaanaiH |
bhaktaanaamuttamaM chOddhavamamaragurOraaptaniitiM sakhaayaM
labdhvaa tuShTO nagaryaam pavanapurapate rundhime sarvarOgaan ||10

You then killed the eight brothers of Kamsa and after that,
Quickly saluted your parents and made Ugrasena the king of Mathura,
And thus fulfilled the wishes of all Yadavas and you then made Udhava,
Who had learned Dharma from Brahaspathi and was your great devotee,
As well as your friend and due to this he started living in the capital happily,
And Oh Lord of Guruvayur , please be kind enough to remove all my diseases. 75.10

Dasakam 76 Sending message through sage Udhava

Narayaneeyam Dasakam: 76 –

Hear this Dasakam 76 <https://www.youtube.com/watch?v=m5ivA5VhmSw>

Dasakam 76 Sending message through sage Udhava

(Lord Krishna and Balarama complete their education under sage Sandhhepini, and as his fees brought back his dead sons alive. He then sent his friend Udhava to Vrindavana to console the Gopis who were suffering due to his coming away. Udhava consoles all of them with proper words and comes back. He also understood the great devotion these Gopa maidens had for Lord Krishna.)

Dasakam: 076 -- Slokam: 01

गत्वा सान्दीपनिमथ चतुष्पष्टिमात्रैरहोभिः
सर्वज्ञस्त्वं सह मुसलिना सर्वविद्या गृहीत्वा ।

पुत्रं नष्टं यमनिलयनादाहतं दक्षिणार्थं
दत्त्वा तस्मै निजपुरमगा नादयन् पाञ्चजन्यम् ॥१॥

gatvaa saandiiPanimatha chatuShShaShTi maatrairahObhiH
sarvaj~nastvaM saha musalinaa sarvavidyaagR^ihiitvaa |
putraM naShTaM yamanilayanaadaahR^itaM dakshiNaarthaM
dattvaa tasmai nijapuramagaa naadayan paa~nchajanyam || 1

After this you who know ,everything that is to be known, along with Balarama went to The hermitage of Sandeepani and finished your education within sixty four days,
And then brought back the dead sons of the Guru from Yama's place ,
And gave them to your Guru as fees and returned back to your city,
Of Mathura , blowing your conch named Panchajanya. 76.1

Dasakam: 076 -- Slokam: 02

स्मृत्वा स्मृत्वा पशुपसुदृशः प्रेमभारप्रणुत्राः
कारुण्येन त्वमपि विवशः प्राहिणोरुद्धवं तम् ।
किञ्चामुष्मै परमसुहृदे भक्तवर्याय तासां
भक्त्युद्रेकं सकलभुवने दुर्लभं दर्शयिष्यन् ॥२॥

smR^itvaa smR^itvaa pashupa sudR^ishaH premabhaaraH praNunnaaH
kaaruNyena tvamapi vivashaH praahiNOruddhavaM tam |
kinchaamuShmai paramasuhR^ide bhaktavaryaaya taasaaM
bhaktyudrekaM sakalabhuvane durlabhaM darshayiShyan || 2

Though repeatedly thinking of the Gopis who were pining with love ,
Due to your deep love and compassion for them all,
And also wanting to show to your best friend and devotee Udhava ,
The intensity of devotion of the Gopis , which can never be seen elsewhere,
You sent Udhava as your emissary on a visit to Brindavana to see the Gopis. 76.2

Dasakam: 076 -- Slokam: 03

त्वन्माहात्म्यप्रथिमपिशुनं गोकुलं प्राप्य सायं
त्वद्वार्ताभिर्बहु स रमयामास नन्दं यशोदाम् ।

प्रातर्दृष्ट्वा मणिमयरथं शङ्किताः पङ्कजाक्षयः
श्रुत्वा प्राप्तं भवदनुचरं त्यक्तकार्याः समीयुः ॥३॥

tvannaahaatmya prathimapishunaM gOkulaM praapya saayaM
tvadvaartaabhirbahu sa ramayaamaasa nandaM yashOdaam |
praatardR^iShTvaa maNimayarathaM shankitaaH pankajaakshyaH
shrutvaa praaptaM bhavadanucharaM tyaktakaaryaaH samiiyuH || 3

He reached Brindavan , which was a symbol your greatness ,at dusk,
And by telling about you , made Nandagopa and Yasoda very happy,
And in the morning seeing a gem studded chariot,
The Gopis assumed that Lord Krishna has come,
And later hearing that only your servant has come
They left of all their duties and came to see Udhava. 76.3

Dasakam: 076 -- Slokam: 04

दृष्ट्वा चैनं त्वदुपमलसद्वेषभूषाभिरामं
स्मृत्वा स्मृत्वा तव विलसितान्युच्चकैस्तानि तानि ।
रुद्धालापाः कथमपि पुनर्गद्गदां वाचमूचुः
सौजन्यादीन् निजपरभिदामप्यलं विस्मरन्त्यः ॥४॥

dR^iShTvaa chainaM tvadupama lasadveShabhhuShaabhiraamaM
smR^itvaa smR^itvaa tava vilasitaanyuchchakaistaani taani |
ruddhaalaapaaH kathamapi punargadgadaaM vaachamuuchuH
saujanyaadiin nijaparabhidaamapyalaM vismarantyaH ||4

Those Gopa beauties seeing Udhava who was dressed and ornamented like you,
Recalled to their mind clearly the love sports that you had played with them,
And became incapable of talking and throwing to the winds shyness
And decorum , forgot that they were talking to a stranger ,
And started talking him in a very choked and faltering voice. 76.4

Dasakam: 076 -- Slokam: 05

श्रीमान् किं त्वं पितृजनकृते प्रेषितो निर्दयेन
क्वासौ कान्तो नगरसुदृशां हा हरे नाथ पायाः ।
आश्लेषाणाममृतवपुषो हन्त ते चुम्बनाना-
मुन्मादानां कुहकवचसां विस्मरेत् कान्त का वा ॥५॥

shriiman kiM tvaM pitR^ijanakR^ite preShitO nirdayena
kvaasau kaantO nagara sudR^ishaaM haa hare naatha paayaaH |
aashleShaaNaamamR^itavapuShO hanta te chumbanaanaam
unmaadaanaaM kuhakavachasaaM vismaretkaanata kaa vaa || 5

“Oh Sir, were you sent by that hard hearted one to please his parents?
Where is that one who has become a lover to the very urban beauties?
Oh Hari, Oh dear , please save us, Oh pretty black one,
Who can forget your embraces, kisses and deeds in the sport of love,
As well as your words consisting of false promises?” 76.5

Dasakam: 076 -- Slokam: 06

रासक्रीडालुलितललितं विशलथत्केशपाशं
मन्दोद्भिन्नश्रमजलकणं लोभनीयं त्वदङ्गम् ।
कारुण्याब्धे सकृदपि समालिङ्गितुं दर्शयेति
प्रेमोन्मादाद्भुवनमदन त्वत्प्रियास्त्वां विलेपुः ॥६॥

raasakriiDaa lulita lalitaM vishlathatkeshapaashaM
mandOdbhinna shramajalakaNaM IObhaniiyam tvadangam |
kaaruNyaabdhe sakR^idapi samaalingituM darshayeti
premOnmaadaadbhuvanamadana tvatpriyaastvaaM vilepuH || 6

The Gopis who were your sweethearts further cried, due to their excess love
“Please give us your well pressed flower like body ,
With disheveled hair due to Rasa Kreedha you played with us,
Which is drenched with sweat here and there making it more desirable,

For hugging and embracing once more , Oh ocean of mercy “
Oh God who attracts all the three worlds by your love . 76.6

Dasakam: 076 -- Slokam: 07

एवंप्रायैर्विवशवचनैराकुला गोपिकास्ता-
स्त्वत्सन्देशैः प्रकृतिमनयत् सोऽथ विज्ञानगर्भैः ।
भूयस्ताभिर्मुदितमतिभिस्त्वन्मयीभिर्वधूभि-
स्तत्तद्वार्तासरसमनयत् कानिचिद्वारसराणि ॥७॥

evaM praayairvivashavachanairaakulaa gOpikaastaaH
tvatsandeshaiH prakR^itimanayat sO(a)tha vij~naana garbhaiH |
bhuuyastaabhirnudita matibhistvanmayiibhirvadhuubhiH
tattadvaartaa sarasamanayat kaanichidvaasaraaNi || 7

Later Udhava made , those Gopis , who were lamenting due to love ,
And were extremely upset, very peaceful by telling them your message,
Which was pregnant with spiritual wisdom and spent a few days with those Gopis,
Who had a satisfied mind and for whom you were everything . 76.7

Dasakam: 076 -- Slokam: 08

त्वत्प्रोद्गानैः सहितमनिशं सर्वतो गेहकृत्यं
त्वद्वार्तैव प्रसरति मिथः सैव चोत्स्वापलापाः ।
चेष्टाः प्रायस्त्वदनुकृतयस्त्वन्मयं सर्वमेवं
दृष्ट्वा तत्र व्यमुहदधिकं विस्मयादुद्धवोऽयम् ॥८॥

tvatprOdgaanaiH sahitamanishaM sarvatO gehakR^ityaM
tvadvaartaiva prasaratimithaH saiva chOtsvaapalaapaaH |
cheShTaaH praayastvadanukR^itayastvanmayaM sarvamevaM
dR^iShTvaa tatra vyamuhadadhikaM vismayaaduddhavO(a)yam ||8

Udhava was filled with surprise and was dumb stuck to know,
That in Gokula all household chores were being done,

With the accompaniment of songs about you,
And when two people meet each other , only your stories are talked about,
And all acts of every one was an imitation of what you used to do,
And even when they prattle anything while dreaming, it would be news about you. 76.8

Dasakam: 076 -- Slokam: 09

राधाया मे प्रियतममिदं मत्प्रियैवं ब्रवीति
त्वं किं मौनं कलयसि सखे मानिनीमत्प्रियेव।
इत्याद्येव प्रवदति सखि त्वत्प्रियो निजने मा-
मित्थंवादैररमदयं त्वत्प्रियामुत्पलाक्षीम् ॥९॥

raadhaayaa me priyatamamidaM matpriyaivaM braviiti
tvaM kiM maunaM kalayasi sakhe maaninii matpriyeva |
ityaadyeva pravadati sakhi tvatpriyO nirjane maam
itthaM vaadairaramayadayaM tvatpriyaamutpalaakshiim || 9

Udhava gladdened the heart of the lotus eyed darling of yours Radha by telling,
“Oh Radha , your sweet heart Krishna when he is alone with me talks with interest,
Always about you saying , “this object is a pet object of Radha,
Oh Friend why are you not talking with me like Radha when she is angry in love.” 76.9

Dasakam: 076 -- Slokam: 10

एष्यामि द्रागनुपगमनं केवलं कार्यभारा-
द्विश्लेषेऽपि स्मरणदृढतासम्भवान्मास्तु खेदः ।
ब्रह्मानन्दे मिलति नचिरात् सङ्गमो वा वियोग-
स्तुल्यो वः स्यादिति तव गिरा सोऽकरोन्निर्व्यथास्ताः ॥१०॥

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

Passing to them your message “ I would come to visit you soon,
I am not coming only due to pressure of work,
Do not grieve because even in parting memory becomes very strong,
When soon you would get divine joy , you would feel meeting and parting to be same,”
Udhava made all those Gopis as people without sorrow. 76.10

Dasakam: 076 -- Slokam: 11

एवं भक्ति सकलभुवने नेक्षिता न श्रुता वा
किं शास्त्रौघैः किमिह तपसा गोपिकाभ्यो नमोऽस्तु ।
इत्यानन्दाकुलमुपगतं गोकुलादुद्धवं तं
दृष्ट्वा हृष्टो गुरुपुरपते पाहि मामामयौघात् ॥११॥

evaM bhaktiH sakalabhuvane nekshitaa na shrutaa vaa
kiM shaastraughaiH kimiha tapasaa gOpikaabhyO namO(a)stu |
ityaanandaakulamupagataM gOkulaaduddhavaM taM
dR^iShTvaa hR^iShTO gurupurapate paahi maamaamayaughaat ||11

Udhava came back from Gokula with a very gladdened heart and told,
“Nowhere else in the world can we see this type of devotion,
Which I have never seen nor heard. What is the use of Vedic sayings?
Or even staunch penance . My salutations to the Gopis.”
And you became very happy to hear these words,
Oh Lord of Guruvayur , Please remove the collection of my diseases. 76.11

Dasakam 77 Love with Sairandhri and killing of Jarasandha and Kala yavana.

Narayaneeyam Dasakam: 77

Hear this Dasakam 77 <https://www.youtube.com/watch?v=5t-jZBGhngc>

(Lord Krishna satisfies the passionate yearning for him of Sairandhri, gave her a son called Upasloka , sent Akroora to know the news about Pandavas, killed the armies of Jarasandha and got Kalayavana killed by Muchukunda)

Dasakam: 077 -- Slokam: 01

सैरन्ध्यास्तदनु चिरं स्मरातुराया
यातोऽभूः सुललितमुद्धवेन सार्धम् ।
आवासं त्वदुपगमोत्सवं सदैव
ध्यायन्त्याः प्रतिदिनवाससज्जिकायाः ॥१॥

sairandhryaastadanu chiraM smaraaturaayaa
yaatO(a)bhuuH sulalitamuddhavena saardham |
aavaasaM tadupagamOtsavaM sadaiva
dhyayantyaH pratidinavaasa sajjikaayaaH ||1

After that , nattily dressed and accompanied by Udhava you went to the house,
Of Sairandhri , who was suffering due to extreme love sickness,
And who was all the time thinking of the festival of joining with you,
And who adorned and dressed herself in the hope of your coming. 77.1

Dasakam: 077 -- Slokam: 02

उपगते त्वयि पूर्णमनोरथां
प्रमदसम्भ्रमकम्प्रयोधराम् ।
विविधमाननमादधतीं मुदा
रहसि तां रमयाञ्चकृषे सुखम् ॥२॥

upagate tvayi puurNa manOrathaaM
pramada sambhrama kampra payOdharaam |
vividha maananamaadadhatiiM mudaa
rahasi taaM ramayaaM chakR^iShe sukham ||2

As soon as you went to her house, her mind attained satisfaction,
And her busts heaved hither and thither due to happiness and excitement,
And she with great joy provided honoured hospitality to you,
And you took her to her private quarters and made her happy. 77.2

Dasakam: 077 -- Slokam: 03

पृष्टा वरं पुनरसाववृणोद्वराकी
भूयस्त्वया सुरतमेव निशान्तरेषु ।
सायुज्यमस्त्विति वदेत् बुध एव कामं
सामीप्यमस्त्वनिशमित्यपि नाब्रवीत् किम् ॥३॥

pR^iShTaa varaM punarasaavavR^iNOdvaraakii
bhuuyastvayaa suratameva nishaantareShu |
saayujyamasitvati vadet budha eva kaamaM
saamiipyamastvanishamityapi naabraviit kim || 3

At the time of your coming away , when you asked about the boon wanted by her,
That unfortunate one requested similar enjoyment for some more nights,
And we know a wise one would have asked for salvation but
It is surprising that she did not ask your company forever? 77.3

Dasakam: 077 -- Slokam: 04

ततो भवान् देव निशासु कासुचिन्मृगीदृशं तां निभृतं विनोदयन् ।
अदादुपश्लोक इति श्रुतं सुतं स नारदात् सात्त्वततन्त्रविद्वबभौ ॥४॥

tatO bhavaan deva nishaasu kaasuchit
mR^igiidR^ishaM taaM nibhR^itaM vinOdayan |
adaadupashlOka iti shrutaM sutaM
sa naaradaatsaattvata tantravidbabhau ||4

After that Oh God , you entertained the deer eyed one as much as possible,
During some more nights and you also gave her a son called Upasloka,
And that Upasloka learned from Narada the secret of eternal realty and became great 77.4

Dasakam: 077 -- Slokam: 05

अक्रूरमन्दिरमितोऽथ बलोद्धवाभ्या-
मभ्यर्चितो बहु नुतो मुदितेन तेन ।
एनं विसृज्य विपिनागतपाण्डवेय-
वृत्तं विवेदिथ तथा धृतराष्ट्रचेष्टाम् ॥५॥

akruura mandiramitO(a)tha balOddhavaabhyaam
abhyarchitO bahu nutO muditena tena |
enaM visR^ijya vipinaagata paaNDaveyavR^
ittaM viveditha tathaa dhR^itaraaShTra cheShTaam || 5

After that ,once along with Balarama and Udhava you happened,
To go the house of Akroora ,who was very pleased with that,
And honoured all of you with great hospitality and sang your prayers,
And you sent him to find out the news about Pandavas ,
Who had then come from the forest to the town,
And also understood from him the activities of Dritharashtra, 77.5

Dasakam: 077 -- Slokam: 06

विघाताज्जामातुः परमसुहृदो भोजनृपते-
र्जरासन्धे रुन्धत्यनवधिरुषान्धेऽथ मथुराम् ।
रथाद्यैर्द्यौर्लब्धैः कतिपयबलस्त्वं बलयुत-
स्त्रयोविंशत्यक्षौहिणि तदुपनीतं समहृथाः ॥६॥

vighaataajjaamaatuH paramasuhR^idO bhOjanR^ipateH
jaraasandhe rundhatyanavadhiruShaa(a)ndhe(a)tha mathuraam |
rathaadyairdyOlabdhaiH katipaya balastvaM balayutaH
trayOvimshatyakshauhiNi tadupaniitaM samahR^ithaaH || 6

Jarasandha who was a close friend and father in law of Kamsa,
Was blinded with rage at your slaying of Kamsa,

And not able to properly think about possibility or otherwise,
Came for war with the kingdom of Mathura,
And you using the chariot and charioteer got from heaven,
And accompanied by Balarama and a very small army,
Completely wiped out his twenty three Akshohini* army . 77.6
*21870 chariot and elephants , 65610 cavalry,
And 109359 infantry

Dasakam: 077 -- Slokam: 07

बद्धं बलादथ बलेन बलौत्तरं त्वं
भूयो बलोद्यमरसेन मुमोचिथैनम् ।
निश्शेषदिग्जयसमाहृतविश्वसैन्यात्
कोऽन्यस्ततो हि बलपौरुषवांस्तदानीम् ॥७॥

baddhaM balaadatha balena balOttaraM tvaM
bhuuyO balOdyamarasena mumOchithainam |
nishsheSha digjaya samaahR^ita vishvasainyaat
kO(a)nyastatO hi balapauruShavaamstadaaniim || 7

When Balarama with force captured and tied the very strong Jarsandha.
You set him free with the hope that he would come with another big army,
Though it was known that at that time there was none more powerful than Jarasandha,
And he had a very huge army acquired by several mighty conquests. 77.7

Dasakam: 077 -- Slokam: 08

भग्नः स लग्नहृदयोऽपि नृपैः प्रणुन्नो
युद्धं त्वया व्यधित षोडशकृत्व एवम् ।
अक्षौहिणीः शिव शिवास्य जघन्थ विष्णो
सम्भूय सैकनवतित्रिशतं तदानीम् ॥८॥

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

Though that Jarasanda who suffered a great defeat and lost all hope,
Due to the frequent encouragement given by several kings,
Came to fight with you sixteen more times and in those wars,
Oh Lord Vishnu you killed three hundred and ninety one akshouhini army. Alas. 77.8

Dasakam: 077 -- Slokam: 09

अष्टादशेऽस्य समरे समुपेयुषि त्वं
दृष्ट्वा पुरोऽथ यवनं यवनत्रिकोट्या ।
त्वष्ट्रा विधाप्य पुरमाशु पयोधिमध्ये
तत्राऽथ योगबलतः स्वजनाननैषीः ॥९॥

aShTaadashe(a)sya samare samupeyuShi tvaM
dR^iShTvaa purO(a)tha yavanaM yavana trikOTyaa |
tvaShTraa vidhaapya puramaashu payOdhi madhye
tatraa(a)tha yOgabalataH svajanaanaiShiiH || 9

When he came the eighteenth time with a three crore Yavana army,
Led by Kala Yavana, you constructed a city in the middle of the sea,
With the help of Viswakarma almost within no time,
And using your yogic powers transferred all people to the new town. 77.9

Dasakam: 077 -- Slokam: 10

पदभ्यां त्वां पद्ममाली चकित इव पुरान्निर्गतो धावमानो
म्लेच्छेशेनानुयातो वधसुकृतविहीनेन शैले न्यलैषीः ।
सुप्तेनांग्र्याहतेन द्रुतमथ मुचुकुन्देन भस्मीकृतेऽस्मिन्
भूपायास्मै गुहान्ते सुललितवपुषा तस्थिषे भक्तिभाजे ॥१०॥

padbhyaam tvaM padmamaalii chakita iva puraannirgatO dhaavamaanO
mlechCheshenaanuyaato vadhasukR^ita vihiinena shaile nyalaiShiiH |
suptenaanghryaahatena drutamatha muchukundena bhasmiikR^ite(a)smin
bhuupaayaasmai guhaante sulalita vapuShaa tasthiShe bhaktibhaaje || 10

You wore a garland and feigned as if you were running away from the city,
On foot , and Kalayavana who was not blessed enough to die from hands of God.
Pursued you and you entered in to a cave in the forest and hid yourself there,
And Kala yavana who was pursuing you entered the cave and kicked a sleeping figure ,
There, thinking it was you and king Muchukunda who was sleeping there woke up,
And made Kala yavana in to ashes and you showed your divine form,
To that king who was one of your very famous devotees. 77.10

Dasakam: 077 -- Slokam: 11

ऐक्ष्वाकोऽहं विरक्तोऽस्यखिलनृपसुखे त्वत्प्रसादैककाङ्क्षी
हा देवेति स्तुवन्तं वरविततिषु तं निस्पृहं वीक्ष्य हृष्यन् ।
मुक्तेस्तुल्यां च भक्तिं धृतसकलमलां मोक्षमप्याशु दत्त्वा
कार्यं हिंसाविशुद्ध्यै तप इति च तदा प्रात्थ लोकप्रतीत्यै ॥११॥

aikshvaakO(a)haM viraktO(a)smyakhila nR^ipasukhe tvatprasaadaikakaankshii
haa deveti stuvantaM varavitatiShu taM niHspR^ihaM viikshya hR^iShyan |
muktestulyaam cha bhaktiM dhutasakalamalaaM mOkshamapyaashu dattvaa
kaaryaM himsaa vishuddhyai tapa iti cha tadaa praattha lOkapratiiityai || 11

Oh God , that king told you, "I am a king of the Ikshuvaku clan ,
And when I started hating all luxuries that belong to the king,
And started wanting only your grace I renounced all pleasures",
And as he did not ask for any boons whatsoever, you became pleased,
And bestowed on him devotion to you which was equal to salvation,
And salvation also in a very short period of time, and directed him,
To do penance as a redemption to the sin of hurting others,
In the course of his life when he was a king and also later.,
So that this would set an example to all others who hurt others. 77.11

Dasakam: 077 -- Slokam:12

तदनु मथुरां गत्वा हत्वा चमूं यवनाहतां
मगधपतिना मार्गे सैन्यैः पुरेव निवारितः ।
चरमविजयं दर्पायास्मै प्रदाय पलायितो
जलधिनगरीं यातो वातालयेश्वर पाहि माम् ॥१२॥

tadanu mathuraaM gatvaa hatvaa chamuuM yavanaahR^itaam
magadhapatinaa maarge sainyaiH pureva nivaaritaH |
charamavijayaM darpaayaasmai pradaaya palaayitO
jaladhi nagariiM yaatO vaataalayeshvara paahi maam ||12

Then later you went to the city of Mathura and killed all Kala Yavana's army,
And when you were returning to Dwaraka , you were again stopped by Jarasandha,
And you thinking to make him little proud and gave him victory over you and ran away,
And went and reached Dwaraka and oh Lord of Guruvayur please save me. 77.12

Dasakam 78 Life in Dwaraka and getting a message from Rukhmani

Narayaneeyam Dasakam: 78

Hear this Dasakam 78 <https://www.youtube.com/watch?v=w2qR39wIGSM>

Dasakam 78 Life in Dwaraka and getting a message from Rukhmani

(Lord Krishna a long with his people shifted to Dwaraka a fortified island created by him and had a very pleasant joyous life there.Lord Balarama marries Revathi , the daughter of king Revatha. There he receives a message from Rukhmani a princess that she is in love with him and her brother Rugmi is trying to get her married to Shishupala against her wishes,Through a Brahmin and sends message that he will marry her.)

Dasakam: 078 -- Slokam: 01

त्रिदिववर्धकिवर्धितकौशलं त्रिदशदत्तसमस्तविभूतिमत् ।

जलधिमध्यगतं त्वमभूषयो नवपुरं वपुरञ्चितरोचिषा ॥१॥

tridasha vardhaki vardhita kaushalaM tridasha datta samasta vibhuutimat |

jaladhimadhyagataM tvamabhuvShayO navapuraM vapura~nchita rOchiShaa || 1

Later with the dazzle of your pretty body ,
You decorated the island of Dwaraka,
Built by Viswakarma with all his skills,
Which is endowed by all riches by Devas,
And which was new and in the middle of ocean. 78.1

Dasakam: 078 -- Slokam: 02

ददुषि रेवतभूभृति रेवतीं हलभृते तनयां विधिशासनात् ।

महितमुत्सवघोषमपूषः समुदितैर्मुदितैः सह यादवैः ॥२॥

daduShi revata bhuubhR^iti revatiiM halabhR^ite tanayaaM vidhishaasanaat |

mahitamutsava ghOSha mapuupuShaH samuditairmuditaiH sahayaadavaiH || 2

When the king called Revatha , according to counsel of Brahma,
Gave his daughter in marriage to Lord Balarama,
You along with the large number of Yadavas who came in hoards,
Celebrated the marriage in a gala fashion and made it great. 78.2

Dasakam: 078 -- Slokam: 03

अथ विदर्भसुतां खलु रुक्मिणीं प्रणयिनीं त्वयि देव सहोदरः ।
स्वयमदित्सत चेदिमहीभुजे स्वतमसा तमसाधुमुपाश्रयन् ॥३॥

atha vidarbhasutaaM khalu rukmiNiiM praNayiniiM tvayideva sahOdaraH |

svayamaditsata chedi mahiibhujе svatamasaa tamasaadhumupaashrayan || 3

Oh God , When Rukhmani the daughter of king of Vidharbha,
Who was deeply in love with you and wanted to marry you,
Her brother Rugmi out of his ignorance offered her in marriage,
To Shisupala , the king of Chedhi who was wicked but a friend of his. 78.3

Dasakam: 078 -- Slokam: 04

चिरधृतप्रणया त्वयि बालिका सपदि काङ्क्षितभङ्गसमाकुला ।
तव निवेदयितुं द्विजमादिशत् स्वकदनं कदनङ्गविनिर्मितं ॥४॥

That lass who was greatly in love with you,
For a very long time , becoming deeply dejected,
By this sudden decision against her wishes,
Sent a Brahmin with a message ,
To inform you about the pain created ,
By the God of love in her. 78.4

Dasakam: 078 -- Slokam: 05

द्विजसुतोऽपि च तूर्णमुपाययौ तव पुरं हि दुराशदुरासदम् ।
मुदमवाप च सादरपूजितः स भवता भवतापहृता स्वयम् ॥५॥

dvijasutO(a)pi cha tuurNa mupaayayau tava puraM hi duraasha duraasadam |
mudamavaapa cha saadara puujitaH sa bhavataa bhavataapa hR^itaa svayam || 5

That Brahmin reached speedily your great city,
Which was difficult for the evil ones to enter,
And became pleased when you ,
Who is an expert in destroying the sorrows of the world,
Received , honoured and worshipped him. 78.5

Dasakam: 078 -- Slokam: 06

स च भवन्तमवोचत कुण्डिने नृपसुता खलु राजति रुक्मिणी ।
त्वयि समुत्सुकया निजधीरतारहितया हि तया प्रहितोऽस्म्यहम् ॥६॥

sa cha bhavantamavOchata kuNDine nR^ipasutaa khalu raajati rukmiNii |
tvayi samutsukayaa nijadhiirataa rahitayaa hi tayaa prahitOsmyaham || 6

That Brahmin told you , “In the town of Kundini,
A princess called Rukmani shines who has,
Great love towards you but has lost her courage,
And I have been sent by her to meet you. 78.6

Dasakam: 078 -- Slokam: 07

तव हृताऽस्मि पुरैव गुणैरहं हरति मां किल चेदिनृपोऽधुना ।
अयि कृपालय पालय मामिति प्रजगदे जगदेकपते तया ॥७॥

tava hR^itaa(a)smi puraiva guNairahaM harati maaM kila chedi
nR^ipO(a)dhunaa ||
ayi kR^ipaalaya paalaya maamiti prajagade jagadekapate tayaa || 7

She is praying to you oh Lord of the universe,
“ Hearing a lot about your goodness even earlier,
I have fallen in love with you and now,
I understand that Shisupala the king of Chedhi,
Is coming to steal me and so darling of devotees,
Please show mercy and save me from this.” 78.7

Dasakam: 078 -- Slokam: 08

अशरणां यदि मां त्वमुपेक्षसे सपदि जीवितमेव जहाम्यहम् ।
इति गिरा सुतनोरतनोत् भृशं सुहृदयं हृदयं तव कातरम् ॥८॥

asharaNaaM yadi maaM tvamupeshase sapadi jiivitameva jahaamyaham |

iti giraa sutanOratanOd bhR^ishaM suhR^idayaM hR^idayaM tava kaataram || 8

Hearing from that Brahmin friend , the words of Rukmani,
“If you are forsaking me who does not have any support,
I shall take my life away”, Your mind was filled with pity. 78.8

Dasakam: 078 -- Slokam: 09

अकथयस्त्वमथैनमये सखे तदधिका मम मन्मथवेदना ।
नृपसमक्षमुपेत्य हराम्यहं तदयि तां दयितामसितेक्षणाम् ॥९॥

akathayastvamathainamaye sakhe tadadhikaa mama manmatha vedanaa |
nR^ipasamakshamupetya haraamyahaM tadayi taaM dayitaamasitekshaNaam || 9

Then you told him, “Oh friend, I have more pain out of love, than her,
And so I would bring my darling away from there in the presence of other kings.” 78.9

Dasakam: 078 -- Slokam: 10

प्रमुदितेन च तेन समं तदा रथगतो लघु कुण्डिनमेयिवान् ।
गुरुमरुत्पुरनायक मे भवान् वितनुतां तनुतां निखिलापदाम् ॥१०॥

pramuditen cha tena samaM tadaa rathagatO laghu kuNDina meyivaan |
gurumarutpura naayaka me bhavaan vitanutaaM tanutaaM nikhilaapadaam ||10

Oh Lord of Guruvayur you, who then you proceeded with a delighted Brahmin,
In your chariot to Kundina within a second, please reduce my pains a little. 78.10

Dasakam 79 The abduction of Rukmani

Narayaneeyam Dasakam: 79

Hear this Dasakam 79 <https://www.youtube.com/watch?v=q9DWuusj4ys>

Dasakam 79 The abduction of Rukmani

(On her way back from the temple to the marriage hall Rukhmani is abducted by Lord Krishna along with Lord Balarama and a big Yadava army. He gets married to her.)

Dasakam: 079 -- Slokam: 01

बलसमेतबलानुगतो भवान् पुरमगाहत भीष्मकमानितः ।
द्विजसुतं त्वदुपागमवादिनं धृतरसा तरसा प्रणनाम सा ॥१॥

balasameta balaanugatO bhavaan puramagaahata bhiiShmaka maanitaH |
dvijasutaM tvadupaagama vaadinaM dhR^itarasaa tarasaa praNanaama saa ||1

When you reached Kundina , followed by an army led by Balarama,
And was received properly by Bheeshmaka the father of Rukmani,
And hearing from the Brahmin lad about your arrival,
She was filled with extreme happiness and saluted him. 79.1

Dasakam: 079 -- Slokam: 02

भुवनकान्तमवेक्ष्य भवद्वपुर्नृपसुतस्य निशम्य च चेष्टितम् ।
विपुलखेदजुषां पुरवासिनां सरुदितैरुदितैरगमन्निशा ॥२॥

bhuvana kaantamavekshya bhavadvapuH nR^ipasutasya nishamya cha cheShTitam |
vipula khedajuShaaM puravaasinaaM saruditai ruditairagamannishaa ||2

That night some how inched out along with the sorrow of the citizens,
After seeing you as the most handsome one on earth.
And also hearing about the acts of their prince Rugmi. 79.2

Dasakam: 079 -- Slokam: 03

तदनु वन्दितुमिन्दुमुखी शिवां विहितमङ्गलभूषणभासुरा ।
निरगमत् भवदर्पितजीविता स्वपुरतः पुरतः सुभटावृता ॥३॥

tadanu vanditumindumukhii shivaaM vihita mangala bhuuShaNa bhaasuraa |
niragamadbhava darpita jiivitaa svapurataH purataH subhaTaavR^itaa ||3

At that time the moon faced Rukmani who has pledged her life to you,
Decked with auspicious ornaments fitting the occasion and with luster,
Started from her house guarded by valorous soldiers ,
From the women's area of the palace to the temple of Parvathi. 79.3

Dasakam: 079 -- Slokam: 04

कुलवधूभिर्पेत्य कुमारिका गिरिसुतां परिपूज्य च सादरम् ।
मुहुरयाचत तत्पदपङ्कजे निपतिता पतितां तव केवलम् ॥४॥

kula vadhuubhirupetya kumaarikaa girisutaaM paripuujya cha saadaram |
muhura yaachata tatpada pankaje nipatitaa patitaaM tava kevalam ||4

That princess Rukmani went along with respectable women ,
And saluted and worshipped Parvathi with devotion,
And fell at the lotus feet of that goddess and again and again,
Prayed that you alone should be her husband. 79.4

Dasakam: 079 -- Slokam: 05

समवलोककुतूहलसङ्कुले नृपकुले निभृतं त्वयि च स्थिते ।
नृपसुता निरगाद्विरिजालयात् सुरुचिरं रुचिरञ्जितदिङ्मुखा ॥५॥

samavalOka kutuuhala sankule nR^ipakule nibhR^itaM tvayi cha sthite |
nR^ipasutaa niragaad girijaalayaat suruchiraM ruchira~njita di~Nmukhaa ||5

When other kings were jostling with each other to see Rukmani,
Due to the wish to see her and when you were standing peacefully,
That princess Rukmani came out of the temple,
Lighting up the entire area with her great radiating beauty. 79.5

Dasakam: 079 -- Slokam: 06

भुवनमोहनरूपरुचा तदा विवशिताखिलराजकदम्बया ।
त्वमपि देव कटाक्षविमोक्षणैः प्रमदया मदयाञ्चकृषे मनाक् ॥६॥

bhuvana mOhana ruuparuchaa tadaa vivashi taakhila raaja kadambayaa |
tvamapi deva kaTaaksha vimOkshaNaiH pramadayaa madayaaM chakR^iShe manaak ||6

When due to her splendorous beauty she drove,
All kings in to the throes of great ecstasy,
Oh God she also attracted you by her glances. 79.6

Dasakam: 079 -- Slokam: 07

क्नु गमिष्यसि चन्द्रमुखीति तां सरसमेत्य करेण हरन् क्षणात् ।
समधिरोप्य रथं त्वमपाहृथा भुवि ततो विततो निनदो द्विषाम् ॥७॥

kvanu gamiShyasi chandramukhiiti taaM sarasametya kareNa haran kshaNaat |
samadhirOpya rathaM tvamapaahR^ithaa bhuvi tatO vitatO ninadO dviShaam ||7

You went speedily near Rukmani and told her,
“Hey moon faced one , where are you trying to go,”
And then caught her by your hands and made her,
Board your chariot and abducted her and the sound,
Of the your enemies there filled the entire earth. 79.7

Dasakam: 079 -- Slokam: 08

क्नु गतः पशुपाल इति क्रुधा कृतरणा यदुभिश्च जिता नृपाः ।
न तु भवानुदचाल्यत तैरहो पिशुनकैः शुनकैरिव केसरी ॥८॥

kvanu gataH pashupaala iti krudhaa kR^itaraNaa yadubhishcha jitaH nR^ipaaH |

na tu bhavaanudachaalyata tairahO pishunakaiH shunakairiva kesarii || 8

Balarama and other Yadavas easily defeated those kings,
Who were shouting, "where has the cowherd gone?"
And they were not even able shake you a bit,
Like the dogs attempting to fight the lion, Great wonder. 79.8

Dasakam: 079 -- Slokam: 09

तदनु रुक्मिणमागतमाहवे वधमुपेक्ष्य निबध्य विरूपयन् ।
हतमदं परिमुच्य बलौक्तिभिः पुरमया रमया सह कान्तया ॥९॥

tadanu rukmiNamaagata maahave vadhamupekshya nibadhya viruupayan |

hR^itamadaM parimuchya balOktibhiH puramayaa ramayaa saha kaantayaa || 9

And then you imprisoned Rugmi who came to war with you,
And disfigured him by shaving of his head and face and killed his pride,
But you freed him and sent him back as per the advice of Balarama,
And you proceeded to Dwaraka along with your wife who was goddess Lakshmi. 79.9

Dasakam: 079 -- Slokam: 10

नवसमागमलज्जितमानसां प्रणयकौतुकजृम्भितमन्मथाम् ।
अरमयः खलु नाथ यथासुखं रहसि तां हसितांशुलसन्मुखीम् ॥१०॥

nava samaagama lajjita maanasaaM praNaya kautuka jR^imbhita manmathaam |

aramayaH khalu naatha yathaa sukhaM rahasi taaM hasitaamshulasanmukhiim || 10

Filled with shyness due to its being a new relationship,
Filled with love , joy and also passion,
Was Rukmani whose face lit up with her smile,
And Oh Lord, you took her to a lonely place and,
Engaged in love play and increased her joy. 79.10

Dasakam: 079 -- Slokam: 11

विविधनर्मभिरेवमहर्निशं प्रमदमाकलयन् पुनरेकदा ।
ऋजुमतेः किल वक्रगिरा भवान् वरतनोरतनोदतिलोलताम् ॥११॥

vividha narmabhireva maharnishaM pramada maakalayan punarekadaa |
R^ijumateH kila vakragiraa bhavaan varatanOratanOdatilOlataam || 11

Like this during day and night by jocular conversations,
While you were increasing her happiness,
one day by making an ambiguous talk ,
You created great sorrow in the very innocent Rukmani. 79.11

Dasakam: 079 -- Slokam: 12

तदधिकैरथ लालनकौशलैः प्रणयिनीमधिकं सुखयन्निमाम् ।
अयि मुकुन्द भवच्चरितानि नः प्रगदतां गदतान्तिमपाकुरु ॥१२॥

tadadhikairatha laalana kaushalaiH praNayiniimadhikaM sukhayannimaam |
ayi mukunda bhavachcharitaani naH pragadataaM gadataantimapaakuru ||12

Then you enhanced her joy and happiness by still bolder talks,
And new methods and increased the pleasure more than before
Of Rukmani who was your dearest darling and Oh Mukunda,
Please cure diseases of mine , who is narrating your story. 79.12

Dasakam 80 The story of Syamanthaka

Narayaneeyam Dasakam: 80

Hear this Dasakam 80 <https://www.youtube.com/watch?v=VcvrLomp8Ms>

Dasakam 80 The story of Syamanthaka

(To clear his name against the unfounded charge that he had stolen the Syamanthaka from Sathrajit, Lord Krishna, fights with Jambhavan and recovers the gem. He marries his daughter Jambhavanthi as well as Sathya Bhama the daughter of Sathrajit. Goes to meet Pandavas who were supposedly burnt in a lac palace , comes back on hearing of the murder of Sathrajit, kills Kruthaverma and ultimately hands over the Syamanthaka gem to Akroora.)

Dasakam: 080 -- Slokam: 01

सत्राजितस्त्वमथ लुब्धवदर्कलब्धं
दिव्यं स्यमन्तकमणिं भगवन्नयाचीः ।
तत्कारणं बहुविधं मम भाति नूनं
तस्यात्मजां त्वयि रतां छलतो विवोदुम् ॥१॥

satraajitastvamatha lubdhavadarkalabdhaM
divyaM syamantakamaNiM bhagavannayaachiiH |
tatkaaraNaM bahuvidhaM mama bhaati nuunaM
tasyaatmajaaM tvayi rataaM ChalatO vivODhum || 1

Oh God ,later you then begged Sathrajit to give you,
The Syamanthaka gem that he got from Sun God,
And I feel that the reason for that are many,
And I am of the firm opinion that it was for marrying,
Sathyabhama, daughter of Sathrajit who was in love with you. 80.1

Dasakam: 080 -- Slokam: 02

अदत्तं तं तुभ्यं मणिवरमनेनाल्पमनसा
प्रसेनस्तद्भ्राता गलभुवि वहन् प्राप मृगयाम् ।
अहन्नेनं सिंहो मणिमहसि मांसभ्रमवशात्
कपीन्द्रस्तं हत्वा मणिमपि च बालाय ददिवान् ॥२॥

adattaM taM tubhyaM maNivaraM anenaalpamanasaa
prasenastad bhraataa galabhuvi vahan praapamR^igayaam |
ahannenaM sinhO maNimahasi maamsabhramavashaat
kapiindrastaM hatvaa maNimapi cha baalaaya dadivaan || 2

Prasena the brother of Sathrajit went to the forest wearing that Gem,
Which was not given to you by the petty minded Sathrajit,
And one lion misunderstanding the gem to be a piece of flesh, killed him,
Nit only that Jambhavan who was the lord of the forest killed that lion,
And took away the gem and presented it to his son. 80.2

Dasakam: 080 -- Slokam: 03

शशंसुः सत्राजिद्विरमनु जनास्त्वां मणिहरं
जनानां पीयूषं भवति गुणिनां दोषकणिका ।
ततः सर्वज्ञोऽपि स्वजनसहितो मार्गणपरः
प्रसेनं तं दृष्ट्वा हरिमपि गतोऽभूः कपिगुहाम् ॥३॥

shashamsuH satraajidgirammanu janaastvaaM maNiharaM
janaanaaM piyuuShaM bhavati guNinaaM dOShakaNikaa |
tataH sarvaj~nO(a)pi svajanasahitO maargaNaparaH
prasenaM taM dR^iShTvaa harimapi gatO(a)bhuuH kapiguhaam || 3

Due to the gossip floated by Sathrajit , people believed,
That it was you who has stolen the gem by killing his brother,
For the stain of character on good people is like nectar to others,
And you though being one who knew everything that is to be known,
Like an ordinary man started to search for Syamnthaka along with others,
And seeing the body of Prasena as well as the lion ,
Went inside the cave of the monkey to enquire further. 80.3

Dasakam: 080 -- Slokam: 04

भवन्तमवितर्कयन्नतिवयाः स्वयं जाम्बवान्
मुकुन्दशरणं हि मां क इह रोद्धुमित्यालपन् ।

विभो रघुपते हरे जय जयेत्यलं मुष्टिभि-
श्चिरं तव समर्चनं व्यधित भक्तचूडामणिः ॥४॥

bhavantaM avitarkayan ativayaaH svayaM jaambavaan
mukunda sharaNaM hi maaM ka iha rOddhumityaalapan |
vibhO raghupate hare jaya jayetyalaM muShTibhiH
chiramstava samarchanaM vyadhita bhakta chuuDaamaNiH ||4

Jambhavan,, that very old and very great devotee of yours,
Without recognizing you and with the thought in his mind,
That there is none in the world who can defeat him,
Who is famous and surrendered completely to Sri Rama,
And also shouting “Oh Rama who is everywhere, Oh Hari , be victorious”,
Worshipped you in large measure and for a long time with his fist. 80.4

Dasakam: 080 -- Slokam: 05

बुध्वाऽथ तेन दत्तां नवरमणीं वरमणिं च परिगृह्णन् ।
अनुगृह्णन्नुमागाः सपदि च सत्राजिते मणिं प्रादाः ॥५॥

buddhavaa(a)tha tena dattaaM navaramaNiiM varamaNiM cha parigR^ihNan |
anugR^ihNannamumaagaaH sapadi cha satraajite maNiM praadaaH || 5

Later Jambhavan recognized you as Rama himself,
And presented you with his pretty daughter Jambhavathi,
As well as the Syamanthaka gem and you accepted them,
Blessed Jambhavan, retuned back to Dwaraka,
and immediately returned the Syamanthaka gem to Sathrajit. 80.5

Dasakam: 080 -- Slokam: 06

तदनु स खलु ब्रीलालोलो विलोलविलोचनां
दुहितरमहो धीमान् भामां गिरैव परार्पिताम् ।
अदित मणिना तुभ्यं लभ्यं समेत्य भवानपि
प्रमुदितमनास्तस्यैवादान्मणिं गहनाशयः ॥६॥

tadanu sa khalu vriilaalOIO vilOla vilOchanaaM
duhitaramahO dhiimaan bhaamaaM giraivaparaarpitaam |
adita maNinaa tubhyaM labhyaM sametya bhavaanapi
pramudita manaastasyaivaadaanmaNiM gahanaashayaH || 6

Later that very intelligent Sathrajit ,
Disturbed by the shame of his earlier act,
Gave you the Syamanthaka gem, as well as,
Sathyabhama his daughter who was earlier,
Pledged by words to some one else, and you,
Whose actions cannot be guessed by any body else,
Became happy when you got what you wanted and ,
Returned back the Syamanthaka Gem to him self. 80.6

Dasakam: 080 -- Slokam: 07

व्रीलाकुलां रमयति त्वयि सत्यभामां
कौन्तेयदाहकथयाथ कुरून् प्रयाते ।
ही गान्दिनेयकृतवर्मगिरा निपात्य
सत्राजितं शतधनुर्मणिमाजहार ॥७॥

vriilaakulaam ramayati tvayi satyabhaamaaM
kaunteya daaha kathayaa(a)thakuruun prayaate |
hii gaandineya kR^itavarma giraanipaaty
satraajitaM shatadhanuH maNimaajahaara || 7

When you were sporting with the very bashful Sathyabhama,
You heard that the Pandavas were all burnt in the lac palace,
And you went to their land to enquire about it,
And alas at that time Sathadhanva at the instigation ,
Of Akroora and Krutha Varma killed Sathrajith,
And stole the Syamathaka gem from him. 80.7

Dasakam: 080 -- Slokam: 08

शोकात् कुरूनुपगतामवलोक्य कान्तां
हत्वा द्रुतं शतधनुं समहर्षयस्ताम् ।
रत्ने सशङ्क इव मैथिलगेहमेत्य
रामो गदां समशिशिक्षत धार्तराष्ट्रम् ॥८॥

shOkaat kuruunupagataaM avalOkya kaantaam
hatvaa drutaM shatadhanuM samaharShayastaam |
ratne shashanka iva maithila gehametya
raamO gadaaM samashishikshata dhaartaraaShTram || 8

Seeing Sathyabhama who came to Hasthinapura to tell you,
The news of her father's death , without any delay you killed Sathadanwa,
And made Sathyabhama happy., meanwhile Balarama ,
Who had some misgivings about the whereabouts of Syamanthaka gem,
Went to the capital of Mithila and taught fight with mace to Duryodhana. 80.8

Dasakam: 080 -- Slokam: 09

अक्रूर एष भगवन् भवदिच्छयैव
सत्राजितः कुचरितस्य युयोज हिंसाम् ।
अक्रूरतो मणिमनाहतवान् पुनस्त्वं
तस्यैव भूतिमुपधातुमिति ब्रुवन्ति ॥९॥

akruura eSha bhagavan bhavadichChayaiva
satraajitaH kucharitasya yuyOja himsaam |
akruuratO maNimanaahR^itavaan punastvaM
tasyaiva bhuutimupadhaatumiti bruvanti || 9

Oh God , it seems Akroora did bad acts to kill Sathrajith,
Only according to your wish and so You did not get back,
The syamathaka gem from Akroora and it is believed,
That this was done so that his wealth will increase. 80.9

Dasakam: 080 -- Slokam: 10

भक्तस्त्वयि स्थिरतरः स हि गान्दिनेय-
स्तस्यैव कापथमतिः कथमीश जाता ।
विज्ञानवान् प्रशमवानहमित्युदीर्णं
गर्वं ध्रुवं शमयितुं भवता कृतैव ॥१०॥

bhaktastvayi sthirataraH sa hi gaandineyaH
tasyaiva kaapathamatiH kathamiisha jaataa |
vij~naanavaan prashamavaanahamityudiirNaM
garvaM dhruvaM shamayituM bhavataa kR^itaiva || 10

Oh God , is not this Akroora one of your steadfast devotee,
And then how did his mind make him do these evil acts,
And I feel that that this was got done by you to destroy his pride,
That he was a very great man with mental peace and wisdom. 80.10

Dasakam: 080 -- Slokam: 11

यातं भयेन कृतवर्मयुतं पुनस्त-
माहूय तद्विनिहितं च मणिं प्रकाश्य ।
तत्रैव सुव्रतधरे विनिधाय तुष्यन्
भामाकुचान्तशयनः पवनेश पायाः ॥११॥

yaataM bhayena kR^itavarmayutaM punastaM
aahuuya tadvinihitaM cha maNiM prakaashya |
tatraiva suvratadhare vinidhaaya tuShyan
bhaamaakuchaantashayanaH pavanasha paayaaH ||11

You later summoned Akroora who had run away out of fear,
With Kruthavarma and brought out the truth that the syamanthaka jewel,
Was entrusted to him by Sathadhanva and gave him that great gem,
To him , who was leading a very disciplined life according to Sasthras,
And you took rest on the bosom of Sathyabhama, and Oh God,
Who is the Lord of Guruvayur please take care of me. 80.11

Dasakam 81 The marriage with Kalindhi and others as well stealing of Parijatha

Narayaneeyam Dasakam: 81

Hear this Dasakam 81 https://www.youtube.com/watch?v=tkb401IS_YI

Dasakam 81 The marriage with Kalindhi and others as well stealing of Parijatha

(Lord Krishna then marries five more ladies in different circumstances. He kills Narakasura in Pragjyothishpura and later goes to Indra Loka with Sathyabhama and as per her request fought with Indra and brought Parijatha plant to Dwaraka. You also arranged Arjuna to get married to your sister Subhadra.)

Dasakam: 081 -- Slokam: 01

स्निग्धां मुग्धां सततमपि तां लालयन् सत्यभामां
यातो भूयः सह खलु तया याज्ञसेनीविवाहम् ।
पार्थप्रीत्यै पुनरपि मनागास्थितो हस्तिपुर्यां
सशक्रप्रस्थं पुरमपि विभो संविधायागतोऽभूः ॥१॥

snigdhaaM mugdhaamsatataamapi taaM laalayan satyabhaamaaM
yaatO bhuuyaH saha khalu tayaa yaaj~nasenii vivaaham |
paartha priityai punarapi manaagaasthitO hasti puryaaM
shakraprasthaM puramapi vibhO sanvidhaayaagatO(a)bhuuH || 1

You were specially dear To Sathyabhama who was loving and shy,
And along with her you attended the marriage of Panchali with Pandavas,
And later according to the wishes of sons of Kunthi you stayed for some time,
In Hasthinapuri and Oh Lord you returned to Dwaraka,
Only after helping them to construct the new town of Indraprastha. 81.1

Dasakam: 081 -- Slokam: 02

भद्रां भद्रां भवदवरजां कौरवेणार्थमानां
त्वद्वाचा तामहत कुहनामस्करी शक्रसूनुः ।

तत्र क्रुद्धं बलमनुनयन् प्रत्यगास्तेन सार्धं
शक्रप्रस्थं प्रियसखमुदे सत्यभामासहायः ॥२॥

bhadraaM bhadraaM bhavadavarajaaM kauraveNaarthyaamaanaaM
tvadvaachaa taamahR^ita kuhanaamaskarii shakrasuunuH |
tatra kruddhaM balamanunayan pratyagaastena saardhaM
shakraprasthaM priyasakha mude satyabhaamaa sahaayaH || 2

Then Arjuna who was staying in your home in the guise of a sage,
Abducted with your permission your lovely and gracious sister Subadhra,
Whose hand was requested by Duryodhana from your elder brother Balarama,
And when this enraged Balarama ,you talked to him and made him agree ,
To the marriage of Arjuna and Subhadhra and to show your love to Arjuna,
You arrived in Indraprastha along with Sathyabhama and Balarama. 81.2

Dasakam: 081 -- Slokam: 03

तत्र क्रीडन्नपि च यमुनाकूलदृष्टां गृहीत्वा
तां कालिन्दीं नगरमगमः खाण्डवप्रीणिताग्निः ।
भ्रातृस्तां प्रणयविवशां देव पैतृष्वसेयीं
राज्ञां मध्ये सपदि जहृषे मित्रविन्दामवन्तीम् ॥३॥

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

Not only that , while in Indraprastha, one day when you had gone for hunting,
In the forests in the banks of Yamuna you saw Kalindhi and accepted her as wife,
And later helped Arjuna in the burning of the forest at Gandawa and satisfied Agni,
And after that returned to Dwaraka and there you seized from the assembly of kings,
Mithravina, the daughter of your father's sister , who was in love with you,
But scared to tell it openly due to her fear of her brothers. 81.3

Dasakam: 081 -- Slokam: 04

सत्यां गत्वा पुनरुदवहो नग्नजिन्नन्दनां तां
बध्वा सप्तापि च वृषवरान् सप्तमूर्तिर्निमेषात् ।
भद्रां नाम प्रददुरथ ते देव सन्तर्दनाद्या-
स्तत्सोदर्या वरद भवतः साऽपि पैतृष्वसेयी ॥४॥

satyaaM gatvaa punarudavahO nagnajinnandanaaM taaM
baddhvaa saptaapi cha vR^iShavaraan saptamuurtirnimeShaata
bhadraaM naama pradaduratha te deva santardanaadyaaH
tatsOdaryaaM varada bhavataH saa(a)pi paitR^iShvaseyii4

After that you went to Kosala and subdued seven famous bulls,
Within an instant after assuming seven forms of Krishna at the same time,
And married Sathya the daughter of king Nagnajit, and later God,
You accepted the hand of Bhadra bestowed to you by her brothers ,
Sandhardhana and others, and fulfiller of our wishes,
She too was the daughter of your father's sister , Sruthakeerthi. 81.4

Dasakam: 081 -- Slokam: 05

पार्थाद्यैरप्यकृतलवनं तोयमात्राभिलक्ष्यं
लक्षं छित्वा शफरमवृथा लक्ष्मणां मद्रकन्याम् ।
अष्टावेवं तव समभवन् वल्लभास्तत्र मध्ये
शुश्रोथ त्वं सुरपतिगिरा भौमदुश्चेष्टितानि ॥५॥

paarthaadyairapyakR^italavanaM tOyamaatraabhi lakshyaM
lakshaM Chitvaa shapharamavR^ithaa lakshmaNaaM madrakanyaaM |
aShTaavevam tava samabhavan vallabhaastatra madhye
shushrOthatvaM surapati giraa bhaumadushcheShTitaani || 5

After hitting the fish target looking only at its reflection in water,
Which even great heroes like Arjuna failed to do,
You married princes Lakshamana, who was the daughter of King of Madhra,
And like this the number of your wives became eight ,
Meanwhile from Devendra you came to know the evil deeds of son of earth. 81.5

Dasakam: 081 -- Slokam: 06

स्मृतायातं पक्षिप्रवरमधिरूढस्त्वमगमो
वहन्नङ्गे भामामुपवनमिवारातिभवनम् ।
विभिन्दन् दुर्गाणि त्रुटितपृतनाशोणितरसैः
पुरं तावत् प्राग्ज्योतिषमकुरुथाः शोणितपुरम् ॥६॥

smR^itaayaataM pakshipravaramadhiruuDhastvamagamO
vahannanke bhaamaamupavanamivaaraati bhavanam |
vibhinden durgaaNi truTita pR^itanaa shONitarasaiH
puraM taavat praagjyOtiShamakuruthaashshONita puram || 6

By mere thought you summoned Garuda , the king of all birds,
And after climbing on him you seated Sathyabhama on your lap,
And went to the abode of the enemy as if you were going to a garden,
And as soon as reached there you powdered all the fortifications,
And by the flowing blood of the slain army ,
You proceeded to convert Pragjyothisha pura in to Sonithapura*. 81.6
*The city of blood

Dasakam: 081 -- Slokam: 07

मुरस्त्वां पञ्चास्यो जलधिवनमध्यादुदपतत्
स चक्रे चक्रेण प्रदलितशिरा मङ्क्षु भवता ।
चतुर्दन्तैर्दन्तावलपतिभिरिन्धानसमरं
रथाङ्गेन छित्वा नरकमकरोस्तीर्णनरकम् ॥७॥

murastvaaM pa~nchaasyO jaladhivanamadhyaadudapatat
sa chakre chakreNa pradalitashiraa mankshu bhavataa |
chaturdantairdantaavala patibhirindhaana samara
rathaangena Chitvaa narakamakarOstiirNanarakam || 7

You then cut off all the heads of asura called Mura,
Who jumped at you from the middle of the ocean,
Very speedily using your holy wheel, and then killed,

Narakasura who came with sixty five , four tusked elephants,
And made him one who has climbed out of hell to heaven 81.7

Dasakam: 081 -- Slokam: 08

स्तुतो भूम्या राज्यं सपदि भगदत्तेऽस्य तनये
गजञ्चैकं दत्वा प्रजिघयिथ नागान्निजपुरीम् ।
खलेनाबद्धानां स्वगतमनसां षोडश पुनः
सहस्राणि स्त्रीणामपि च धनराशिं च विपुलं ॥८॥

stutO bhuumyaa raajyaM sapadi bhagadatte(a)sya tanaye
gajaM chaikaM dattvaa prajighayitha naagaannijapuram |
khalenaabaddhaanaaM svagatamanasaaM ShODasha punaH
sahasraaNi striiNaamapi cha dhanaraashiM cha vipulam || 8

Immediately Goddess earth came and praised you
And later you gave that kingdom to Bhagadatha the son of Narakasura,
And also gave him one of those elephants ,
And sent all other elephants to your own city of Dwaraka,
And freed sixteen thousand maidens who were kept in prison by Narakasura,
Who were also your devotees and also sent lot of wealth to Dwaraka. 81.8

Dasakam: 081 -- Slokam: 09

भौमापाहतकुण्डलं तददितेर्दातुं प्रयातो दिवं
शक्राद्यैर्महितः समं दयितया द्युस्त्रीषु दत्तहिया ।
हत्वा कल्पतरुं रुषाभिपतितं जित्वेन्द्रमभ्यागम-
स्तत्तु श्रीमददोष ईदृश इति व्याख्यातुमेवाकृथाः ॥९॥

bhaumaapaahR^ita kuNDalaM tadaditerdaatuM prayaatO divaM
shakraadyairmahitaHsamandayitayaa dyustriiShu dattahriyaa |
hR^ittvaa kalpataruM ruShaa(a)bhipatitaM jitvendramabhyaagamaH
tattu shriimadadOSha iidR^isha iti vyaakhyaatumevaakR^ithaaH || 9

Then you went to the heaven to return the ear globes of Adhithi,
Which was snatched from her earlier by Narakasura,

Along with Sathybhama whose beauty made deva maidens ashamed,
And you were shown proper hospitality by Devendra,
And later when you tried to snatch the parijatha plant from heaven,
Indra became very angry and fought with you and you defeated him,
And returned back to Dwaraka , demonstrating clearly to the world,
The evil consequence of arrogance born out of wealth. 81.9

Dasakam: 081 -- Slokam: 10

कल्पद्रुं सत्यभामाभवनभुवि सृजन् द्यष्टसाहस्रयोषाः
स्वीकृत्य प्रत्यगारं विहितबहुवपुर्लालयन् केलिभेदैः ।
आश्चर्यान्नारदालोकिविविधगतिस्तत्र तत्रापि गेहे
भूयः सर्वसु कुर्वन् दश दश तनयान् पाहि वातालयेश ॥१०॥

kalpadruM satyabhaamaa bhavana bhuvi sR^ijan dvyaShTasaahasra yOShaaH
sviikR^itya pratyagaaraM vihita bahuvapuh laalayan keli bhedaiH |
aashcharyaannaaradaalOkita vividhagatistatra tatraapi gehe
bhuuyaH sarvaasu kurvan dasa dasa tanayaan paahi vaataalayesha ||

Then you planted the Parijatha tree in the courtyard of Sathyabhama,
And also accepted the sixteen thousand ladies as your wives,
And due to your yogic power you assumed as many forms as there are ladies,
Entertained them separately and looked after each one of them with care and love,
And this caused great astonishment and surprise to Narada who visited you,
And later you begot ten children with each of them,
And Oh Lord of Guruvayur , please protect me. 81.10

Dasakam 82 War with Banasura and salvation of Nruga

Narayaneeyam Dasakam: 82

Hear this Dasakam 82 <https://www.youtube.com/watch?v=q9d4P79J5sM>

Dasakam 82 War with Banasura and salvation of Nruga

(Anirudha was the grand son of Krishna through his son Pradhyumna begot through Rugmani. Usha the daughter of Banasura falls in love with him , Usha manages to abduct Anirudha, When Banasura who had due to his great devotion to Lord Shiva , had the God himself as his security guard imprisoned Anirdha,. In a grim battle with Banasura , Lord Shiva and Lord Skanda the son of Lord Shiva, Lord Krishna cuts off all but two hands of Banasura. He brings back Anirudha and Usha.)

Dasakam: 082 -- Slokam: 01

प्रद्युम्नो रौक्मिणेयः स खलु तव कला शम्बरे नाहर[^]इतस्तं
हत्वा रत्या सहापतो निजपुरमहरद्रुक्मि कन्यां च धनयां
तत्पुत्रोथानिरुद्धो गुणनिधिरवःअद्रोचनां रुक्मी पौत्रीं
ततोद्वाहे गतस्त्वं न्यवधि मुसलिना रुक्म्यपि द्युउत वैरात॥1

pradyumnO raukmiNeyaH sa khalu tava kalaa shambareNaahR[^]itastaM
hatvaa ratyaa sahaaptO nijapuramaharadrukmi kanyaaM cha dhanyaam |
tatputrO(a)thaaniruddhO guNanidhiravahadrOchanaaM rukmi pautriiM
tatrOdvaathe gatastvaM nyavadhi musalinaa rukmyapi dyuuta vairaata || 1

Pradhymna you son begot through Rukhmani was kidnapped by Sambhara,
And you killed Sambhara and returned back along with Rati Devi,
And that Pradhyumna abducted the lucky daughter of Rugmi,
And later the good natured Anirudha who was the son of Pradhyumna,
Married Rochana who was the daughter of the son of Rugmi,
And you had attended this marriage and during this marriage,
Balarama killed Rugmi after quarreling with him over gambling. 82.1

Dasakam: 082 -- Slokam: 02

बाणस्य सा बलिसुतस्य सहस्रबाहोः
माहेश्वरस्य महिता दुहिता किलोषा ।

त्वत्पौत्रमेनमनिरुद्धमदङ्गष्ट पूर्वं
स्वप्ने अनुभुजय भगवान विरहातुरा भूत् ॥2

baaNasya saa balisutasya sahasrabaahOH

maaheshvarasya mahitaa duhitaa kilOShaa |

tvatpautramenamaniruddhamadR^iShTa puurvaM

svapne(a)nubhuuya bhagavan virahaaturaa(a)bhuut || 2

Oh God, Usha the great daughter of the thousand handed Banasura,
Enjoyed in her dreams the company of your grandson Anirudha,
Whom she had never seen before and due to parting with him,
Suffered the pangs of separation from him. 82.2

Dasakam: 082 -- Slokam: 03

यिन्यतीव कुशला खलु चित्रलेखा
तस्याः सखी विलिखती तरुनानपेषान् ।
तत्रानिरुद्धमुषया विदितं निशायाम्
आनेष्ट योगबलतो भवतो निकेतात् ॥ 3

yOginyatiiva kushalaa khalu chitralekhaa

tasyaaH sakhii vilikhatii taruNaanasheShaan |

tatraaniruddhamuShayaa viditaM nishaayaam

aaneShTa yOgabalatO bhavatO niketaat || 3

When her friend Chithralekha who is a Yogini and also very clever,
Drew and showed her the pictures of all eligible youth,
And when Usha recognized Anirudha , Chithralekha,
Due to her yogic powers took away Anirudha ,
form your home of Dwaraka and gave him to her friend. 82.3

Dasakam: 082 -- Slokam: 04

कन्यापुरे दयितया सुखमारमन्तं
चैनं कथा न्वन बबन्धुषि शर्वबन्धौ
श्रीनारद्वक्त तदुदन्त -दुरन्तरोषैः
त्वं तस्य शोनितपुरं यदुभिम्यरुन्धाः 4

kanyaapure dayitayaa sukhamaaramantaM
chainaM katha~nchana babandhuShi sharvabandhau |
shriinaaradOkta-tadudanta-durantarOShaiH
tvaM tasya shONitapuraM yadubhirnyarundhaaH ||4

When Banasura who was a great devotee of Lord Shiva,
Found Anirudha enjoying his sweetheart in the Virgin house of his daughter
He imprisoned him and on hearing the news from Narada, you ,
Became very angry and encircled Sonithapura along with other Yadavas. 82.4

Dasakam: 082 -- Slokam: 05

पुरिङ्पालः शैलप्रिय दुहित्नाथो अस्य भगवान्
समं भुजत व्रातैयदुबलमशङ्कं निरुरुधे |
महा प्राणो बाणो झटिति युयुधानेन युयुधे
गुहः प्रद्युम्नेन त्वमपि पुरःअन्ता जघटिषे || 5

puriipaalaH shailapriya duhitR^inaathO(a)sya bhagavaan
samaM bhuuta vraatairyadubalamashankaM nirurudhe |
mahaa praaNO baaNO jhaTiti yuyudhaanena yuyudhe
guhaH pradyumnena tvamapi purahantraa jaghaTiShe || 5

Lord Shiva the consort of the daughter of the mountain,
Who was the security guard of Bana's palace,
Along with his Bhoothas stopped the army,
The mighty Bana speedily fought With Sathyaki,
And Lord Subrahmanya fought with Pradhyumna,
And you fought with the great Lord Shiva himself. 82.5

Dasakam: 082 -- Slokam: 06

निरुद्धाशे शास्त्रे मुमुहुषि तवास्त्रे णा गिरिशे
द्रुता भूता भीताः प्रमथकुलवीराः प्रमथिताः |
परास्कन्दत स्कन्दलः कुसुमषर बानैश्च सचिवः
सकुम्भान्दो भाण्डं नावमिव बलेनाशु बिभिदे || 6

niruddhaasheShaastre mumuhuShi tavaastreNa girishe

drutaa bhuutaa bhiitaaH pramathakulaviiraaH pramathitaaH |
paraaskandat skandaH kusumashara baaNaishcha sachivaH
sa kumbhaaNDO bhaaNDaM navamiva balenaashu bibhide || 6

When you stopped all the arrows of Lord Shiva,
And rendered him unconscious by your Mohanasthra,
The scared Bhoothas ran away and you crushed all Pramadhhas,
And Skanda was defeated by the arrows of Pradhyumna,
And Kumbhanda the minister was crushed like a pot by Balarama. 82.6

Dasakam: 082 -- Slokam: 07

चापानां प न्चशत्या प्रसभमुपगते चित्र चप्पे थ बाणे
व्यर्थेयाते समेतो ज्वरपतिरशनैरज्वरी त्वज्ज्वरेण |
ज्ञानीस्तुत्वा अथ दत्त्वा तव चरितजुषां विज्वरं सज्वरोअगात
प्रायोअन्ताज नानवन्तोअपि च बहुतमसा रौद्रवेश ता हि रौद्राः ||7

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

Then came Bana with five hundred arrows and opposed you mightily,
And soon returned when all his bows were completely shattered,
Then came the Siva fire which was burnt by the Vishnu fire,
And Siva fire realized the truth and praised you and it blessed
That those who understood this story would not be affected by any fever,
And went away and though Rudra's followers are also intelligent,
Due to predominance of Thamas in them are generally cruel. 82.7

Dasakam: 082 -- Slokam: 08

बाणं नानायुधोग्रं पुनरभिपतितं दर्पदोशादिवितन्वन
निर्लुउनाशे सदोषं सपदि बुबुधुषा शङ्करेनोपगितः |
तद्वाचा शिष्टबाहु द्वित्यमुभयतो निर्भयं तत्प्रियं तं
मुक्त्वा तदत्तमानो निजपुरमगमः सानिरुद्धः सहोषः || 8

baaNaM naanaayudhOgraM punarabhipatitaM darpadOShaadvitanvan
nirluunaasheShadOShaM sapadi bubudhuShaa shankareNOpagiitaH |

tadvaaachaa shiShTabaahu dvitayamubhayatO nirbhayaM tatpriyaM taM

muktvaa taddattamaanO nijapuramagamaH saaniruddhaH sahOShaH || 8

When you started cutting all the hands of Bana,
Who opposed you only due to his arrogance ,
And who was armed with very many weapons,
Except for two hands on each side of his body,
Lord Shankara suddenly woke up and praised you,
And as per the request of Lord Shiva ,
You let Bana have two hands on each side and made him fearless,
Because he was a devotee of Lords shiva and in turn,
Bana honoured and respected you, and you,
Retuned to Dwaraka along with Usha and Aniruddha. 82.8

Dasakam: 082 -- Slokam: 09

मुहुस्तावच्चक्रं वरुनमजयो नन्दहरणे
यमं बालानिङ्गतौ दवदहन पाने अनिल सखं।
विधिं वत्सस्तेये गिरिशमिह बान्यस्य समरे
विभो विश्कर्शी तदयमवतारो जयति ते || 9

muhustaavachChakraM varuNamajayO nandaharaNe
yamaM baalaaniitau davadahana paane(a)nila sakham |
vidhiM vatsasteye girishamiha baaNasya samare
vibhO vishvOtkarShii tadayamavataarO jayati te || 9

Oh Lord , your incarnation as Krishna is the greatest because,
You again and again defeated Lord Devendra,
Defeated Varuna when he kidnapped Nandagopa,
Defeated Kala, the god of death , when you brought back your teacher's son,
Defeated Agni when you swallowed the forest fire,
Defeated Lord Brahma when he stole the calves of Gokula,
And defeated Lord Shiva in this war with Bana. 82.9

Dasakam: 082 -- Slokam: 10

दिविजरुषा करङ्कलास वपुर्धरं
नरङ्गनिरङ्गं त्रिदिवालय माप्यन ।

निजजने द्विजभक्तिमनुत्तमां
उपदिशन पवनेश्वर पाहि माम् ॥ 10

dvijaruShaa kR^ikalaasa vapurdharaM

nR^iganR^ipaM tridivaalaya maapayan |

nijajane dvijabhaktimanuttamaam

upadishan pavaneshvara paahi maam ||10

Oh Lord of Guruvayur , you who sent to heaven the King Nruga,
Who was made in to a chameleon due to Brahmin's curse,
And instructed your own people of the greatness,
Of Devotion to Brahmins , please save me. 82.10

Dasakam 83 Killing of Poundra and others

Narayaneeyam Dasakam: 83

Hear this Dasakam 83 <https://www.youtube.com/watch?v=8bwn2PHFjVc>

Dasakam 83 Killing of Poundra and others

(An imposter called Poundraka Vasudeva claimed that he was the real Vishnu and dressed himself like that, Lord Krishna killed him as well as the king of Kasi who helped him. He then killed a Kruthya sent by the king of Kasi. Also He killed a monkey called Vividha who was a servant of Narakasura.)

Dasakam: 083 -- Slokam: 01

रामेअ थ गोकुलगते प्रमदाप्रसक्ते
हुउतानुपेत यमुनादमने मदाण्ठे |

स्वैरं समारामति सेवक वाद मुउढो
दुउतं नययुन्क्त तव पौण्ड्रक वासुदेवः ॥1

raame(a)tha gOkulagate pramadaaprasakte
huutaanupeta yamunaadamane madaandhe |
svairaM samaaramati sevaka vaada muuDhO
duutaM nyayunkta tava pauNDraka vaasudevaH || 1

Later when Balarama went to Gokula and wanted to play water sports,
With the Gopa maidens , the river Kalindi did not come near him when he called her,
And he using his plough drew the river near him and was happily spending his time,
A king called Poundraka Vasudeva who lost his wisdom
Due to the advice of his servants, sent an emissary to you. 83.1

Dasakam: 083 -- Slokam: 02

नारायणो(अ)हमवतीर्ण इहास्मि भूमौ
धत्से किल त्वमपि मामकलक्षणानि |
उत्सर ंजय तानि शरणं व्रज मामिति त्वां
दुउतो जगाद सकलैर्हसितः सभायाम् ॥2

naaraayaNO(a)hamavatiirNa ihaasmi bhuumau
dhatse kila tvamapi maamakalakshaNaani |
utsR^ijya taani sharaNaM vraja maamiti tvaam
duutO jagaada sakalairhasitaH sabhaayaam || 2

That messenger when he was being jeered and laughed at,
By everyone in your court conveyed his king's message,
“ I am the real incarnation of Vishnu and I understand,
That you also carry the emblems of Vishnu like me,
And so it is better if you discard them and submit to me.” 83.2

Dasakam: 083 -- Slokam: 03

दुउते(अ)थ यातवति यादव सैनिकैस्त्वं
यातो ददर्षिथ वपुः किल पौन्द्रकियम |

तापेन वक्षसि कर ^इतान्कमनल्पमूल्यश्रीकौस्तुभम्
मकरकुन्दल पीत चेलम् ||3

duute(a)tha yaatavati yaadava sainikaistvaM
yaatO dadarshitha vapuH kila pauNDrakiiyam |
taapena vakshasi kR^itaankamanalpamuulyashriikaustubhaM
makarakuNDala piita chelam || 3

After the return of the emissary when you marched with the Yadava army,
To his place and saw him branded with the Srivathsa like symbol on his chest,
And with Kausthubha like costly gem tied around his neck,
And with fish like ear ornaments and also dressed in yellow silk. 83.3

Dasakam: 083 -- Slokam: 04

कालायसं निजसुदर्शनमस्यतस्य
कालानलोत्करकिरेण सुदर्शनेन |
शीर्षं चकर्तिथ ममर्दिथ चास्य सैन्यं
तन्मित्र काशिप शिरोअपि चकर्थ काश्याम ||

kaalaayasaM nijasudarshanamasyatO(a)sya
kaalaanalOtkarakireNa sudarshanena |
shiirShaM chakartitha mamarditha chaasya sainyaM
tanmitra kaashipa shirO(a)pi chakartha kaashyaam ||4

When Paudraka threw at you a Wheel made of iron ,
You severed his neck with the real Sudarshana wheel,
Which was emitting fire sparks of ultimate destruction,
And also destroyed all his army and hurled ,
The head of his friend , the king of Kasi , in to town of Kasi. 83.4

Dasakam: 083 -- Slokam: 05

जाघेन बालकगिरा अपि किलाहमेव
श्रि वासुदेव इति रुउधमतिश्चिरं सः |
सायुज्यमेव भवदैक्य धिया गतो अभुउत
कोनाम कस्य सुक्र ^इतं कथमित्यवेयात ||5

jaaDyena baalakagiraa(a)pi kilaahameva
shrii vaasudeva iti ruuDhamatishchiraM saH |
saayujyameva bhavadaikya dhiyaa gatO(a)bhuut
kO naama kasya sukR^itaM kathamityaveyaat || 5

That foolish Poundraka due to his foolishness,
As well as hearing childish advices from others,
Believed strongly for a long time that he was the real Vaasudeva,
And also believed that he and you are really one,
But he due to this belief attained salvation,
And so we do not know what actions lead to what results? 83.5

Dasakam: 083 -- Slokam: 06

काशीश्वरस्य तनयो अथ सुदक्षिनाख्यः
शर्वं प्रपुञ्ज्य भवते विहिताभिचरः ।
क्व ^इत्यानलं कमपि बाणरणतिभीतैः
भूतैः कथा न्वन वर ^इतिः सममभ्यमुन्छत || 6

kaashiishvarasya tanayO(a)tha sudakshiNaakhyaH
sharvaM prapuujya bhavate vihitaabhichaaraH |
kR^ityaanalaM kamapi baaNaraNaatibhiitaiH
bhuutaiH katha~nchana vR^itaiH samamabhyamu~nchat || 6

Then Sudakshina , who was one of the sons of king of Kasi,
Served Kasi Viswanatha and by black magic sent,
An evil spirit called Kruthya who had the form of fire,
Against you along with some Shivabhoothas,
Who were terribly scared of you in the war with Bana,
And with difficulty became the companions of this evil spirit. 83.6

Dasakam: 083 -- Slokam: 07

तालप्रमान चरनामखिलं दहन्तीं
क्व ^इत्यां विलोक्य चकितैः कथितोअपि पौरैः ।

दयुउतोत्सवे किमपि नो चलितो विभोत्वं
पार्श्वस्थमषु विससरिजिथ कालचक्रम् ॥ 7

taalapramaaNa charaNaamakhilaM dahantiiM
kR^ityaaM vilOkya chakitaiH kathitO(a)pi pauraiH |
dyuutOtsave kimapi nO chalitO vibhO tvaM
paarshvasthamaashu visasarjitha kaalachakram ॥ 7

When with legs as stout as a big Palmyra palm,
Kruthya was burning every thing on its way,
When the very scared citizens rushed to you,
Oh God, you did not move a bit from the game of dice,
That you were playing and sent your wheel of death. 83.7

Dasakam: 083 -- Slokam: 08

अभ्यापतत्यमित धाम्नि भवन्महास्त्रे
हा हेति विद्रुतवती खलु घोरक्र ^इत्या ।
रोशात्सुदक्षिण मदक्षिनचेष्टितं तं
पुप्लोष चक्रमपि काशिपुरीमधाक्शीत् ॥ 8

abhyaapatatyamita dhaamni bhavanmahaastre
haa heti vidrutavatii khalu ghOrakR^ityaa |
rOShaatsudakshiNa madakshiNacheShTitaM taM
puplOSha chakramapi kaashipuriimadhaakshiit ॥ 8

When your Sudarshana wheel rushed towards it with great power,
The very mighty Kruthya retreated shouting alas, alas,
And burnt the Sudakshina who did the evil deeds,
And your Sudarshana wheel destroyed the city of Kasi. 83.8

Dasakam: 083 -- Slokam: 09

स खलु विविदो रक्षोघाते क्रुडतोपक्रुडतिः पुरा
तवु तु कलया मडुइत्युं प्राप्तुं तदा खलतां गतः ।
नरकसचिवो देशक्लेषं सर रुडजानगरान्तिके
इ तीति हलिना युध्यन्नद्धा पपात तलाहतः ॥9

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

Vividha who was a famous monkey who had helped you,
At the time of Rama in the tretha yuga, wanting to be killed,
By your partial incarnation during the Dwapara yuga became a bad one,
And became the minister of Narakasura and when he started troubling people,
And had a clash with Balarama near to the town of Dwaraka,
And fell down dead by a slap by the hand of Balarama. 83.9

Dasakam: 083 -- Slokam: 10

साम्बं कौरव्य पुत्रीहरण नियमितं सान्त्वानार्थी कुरुउनां
यातस्तद्वाक्य रोशोद्ध रुडतकारि नगरो मोचयामास रामः ।
तेघात्याः पान्दवेयैरीति यदु पर रुडतनां नामुचस्त्वं तदानीं
तं त्वां दुर्धलील्लं पवनपुरपते तापशान्त्यै निषेवे ॥10

saambaM kauravya putriiharaNa niyamitaM saantvanaarthii kuruuNaaM
yaatastadvaakya rOShOddhR^itakari nagarO mOchayaamaasa raamaH |
te ghaatyaaH paaNDaveyairiti yadu pR^itanaaM naamuchastvaM tadaaniiM
taM tvaaM durbOdhalilaM pavanapurapate taapashaantyai niSheve ||10

When Samba was imprisoned when he tried to abduct ,
Lakshana who was the daughter of Duryodhana,
Balarama went to free him by conciliatory talks,
And when he was abused , he prepared to destroy Hasthinapura,
Fearing which Samba was set free and you did not send the yadava army,
At that time with the intention of killing of the Kaauravas by Pandavas,
And Oh God, I request you who is difficult to understand to save me. 83.10

Dasakam 84 The journey to Samanthakapanchaka

Narayaneeyam Dasakam: 84

Hear this Dasakam 84 https://www.youtube.com/watch?v=ZG_hLMfUpR8

Dasakam 84 The journey to Samanthakapanchaka

(Lord Krishna along with others went to the sacred waters of Samanthaka Panchaka and met all the Gopis including Radha there. He spent a few months in their company and returned back after consoling them through advice.)

Dasakam: 084 -- Slokam: 01

क्वचिदथ तपनोपरागकाले पुरि निदधत् कृतवर्मकामसूनु ।
यदुकुलमहिलावृतः सुतीर्थं समुपगतोऽसि समन्तपञ्चकाख्यम् ॥१॥

kvachidatha tapanOparaaga kaale

puri nidadhat kR^itavarma kaamasuunuu |

yadukula mahilaavR^itaH sutiirthaM

samupagatO(a)si samanta pa~nchakaakhyam || 1

Once during a solar eclipse , you entrusted ,
Dwaraka's upkeep to Kruthavarma and Anirudha,
And went to a sacred spot called Samathapanchaka,
Along with Yadhavas and their womenfolk. 84.1

Dasakam: 084 -- Slokam: 02

बहुतरजनताहिताय तत्र त्वमपि पुनन् विनिमज्य तीर्थतोयम् ।

द्विजगणपरिमुक्तवित्तराशिः सममिलथाः कुरुपाण्डवादिमित्रैः ॥२॥

bahutara janataahitaaya tatra

tvamapi punan vinimajjya tiirthatOyaM |

dvijagaNa parimukta vittaraashiH

samamilathaaH kurupaaNDavaadi mitraiH || 2

You did ablutions there for the good of innumerable people,
Sanctified the sacred waters there , gave lot of gifts to Brahmins,
And mixed with your friends like Pandavas, Kauravas and others. 84.2

Dasakam: 084 -- Slokam: 03

तव खलु दयिताजनैः समेता द्रुपदसुता त्वयि गाढभक्तिभारा ।

तदुदितभवदाहृतिप्रकारैः अतिमुमुदे सममन्यभामिनीभिः ॥३॥

tava khalu dayitaajanaiH sametaa

drupadasutaa tvayi gaaDha bhaktibhaaraa |

taduditabhavadaahR^iti prakaaraiH

ati mumude samamanya bhaaminiibhiH || 3

Panchali , the daughter of Drupada , who was your great devotee,
Met and mixed with all your wives and heard each of them describe,
How you took them as wife and was greatly delighted along with other women. 84.3

Dasakam: 084 -- Slokam: 04

तदनु च भगवन् निरीक्ष्य गोपानतिकुतुकादुपगम्य मानयित्वा ।

चिरतरविरहातुराङ्गरेखाः पशुपवधूः सरसं त्वमन्वयासीः ॥४॥

tadanu cha bhagavanniriikshya gOpaan

ati kutukaatupagamya maanayitvaa |

chirataara virahaaturaangarekhaaH

pashupavadhuuH sarasaM tvamanvayaasiiH ||4

Oh God ,then you approached the Gopas with joy and respected them,
And with joy went near the Gopis who had become as thin as line,
Due to the great sorrow of staying away for long from you. 84.4

Dasakam: 084 -- Slokam: 05

सपदि च भवदीक्षणोत्सवेन प्रमुषितमानहृदां नितम्बिनीनाम् ।
अतिरसपरिमुक्तकञ्चुलीके परिचयहृद्यतरे कुचे न्यलैषीः ॥५॥

sapadi cha bhavadiikshaNOtsavena
pramuShitamaanahR^idaaM nitambiniinaam |
atirasa parimukta ka~nchuliike
parichaya hR^idyatare kuche nyalaiShiiH || 5

Then due to the joy of being able to meet with you again.
All their sorrow due to separation from you disappeared
From those Gopa beauties and their bosoms burst out of their blouses,
Due to the immense love towards you and due to familiarity with them,
You became close to them and one with them. 84.5

Dasakam: 084 -- Slokam: 06

रिपुजनकलहैः पुनः पुनर्मे समुपगतैरियती विलम्बनाऽभूत् ।
इति कृतपरिरम्भणेत्ययि द्राक् अतिविवशा खलु राधिका निलिल्ये ॥६॥

ripujanakalahaiH punaH punarme
samupagatairiyatii vilambanaa(a)bhuut |
iti kR^ita parirambhaNe tvayi draak
ati vivashaa khalu raadhikaa nililye || 6

When you told Radha that , “it was only due to the,
Conflicts with enemies which happened again and again,

That I am late in meeting you “ and embraced her,
She was overwhelmed and completely merged with you. 84.6

Dasakam: 084 -- Slokam: 07

अपगतविरहव्यथास्तदा ता रहसि विधाय ददाथ तत्त्वबोधम् ।
परमसुखचिदात्मकोऽहमात्मेत्युदयतु वः स्फुटमेव चेतसीति ॥७॥

apagata viraha vyathaastadaa taa
rahasi vidhaaya dadaatha tattvabOdham |
paramasukhachidaatmakO(a)hamaatmetyudayatu
vaH sphuTameva chetasiiti || 7

During that time in privacy when you removed the sorrow of separation
From all of them and told them, “let the belief rise in your mind,
That I am the form of the glittering supreme divine joy,
And am also the real soul of all the beings that you see,”
And consoled them with this philosophical thought. 84.7

Dasakam: 084 -- Slokam: 08

सुखरसपरिमिश्रितो वियोगः किमपि पुराऽभवदुद्धवोपदेशैः ।
समभवदमुतः परं तु तासां परमसुखैक्यमयी भवद्विचिन्ता ॥८॥

sukharasa parimishritO viyOgaH
kimapi puraa(a)bhavaduddhavOpadeshaiH |
samabhavadamutaH parantu taasaaM
paramasukhaikya mayii bhavadvichintaa || 8

Due to the teaching of Udhava the pangs of separation,
With you was tinged with joy in their minds,
And due to your thoughts told to them,
Made them go into the state of permanent bliss. 84.8

Dasakam: 084 -- Slokam: 09

मुनिवरनिवहैस्तवाथ पित्रा दुरितशमाय शुभानि पृच्छ्यमानैः ।
त्वयि सति किमिदं शुभान्तरैः रित्युरुहसितैरपि याजितस्तदाऽसौ ॥९॥

munivara nivahaistavaatha pitraa
durita shamaaya shubhaani pR^ichChyamaanaH |
tvayi sati kimidaM shubhaantaraiH
ityuruhasitairapi yaajitastadaa(a)sau || 9

Then your father asked the great assembled sages there,
About the rites that he has to perform to ward of evil,
And they told him that there was no need,
Because you God, was born as his son,
And though you did laugh loudly,
You made Vasudeva perform Yagas at that time. 84.9

Dasakam: 084 -- Slokam: 10

सुमहति यजने वितायमाने प्रमुदितमित्रजने सहैव गोपाः ।
यदुज्जनामहितास्त्रिमासमात्रं भवदनुषङ्गरसं पुरेव भेजुः ॥१०॥

sumahati yajane vitaayamaane
pramudita mitrajane sahaiva gOpaaH |
yadujana mahitaasitramaasa maatraM
bhavadanuShangarasaM pureva bhejuH || 10

Along with the very happy friends of yours,
When the great fire sacrifice was in progress,
The Gopas along with their friends,
Were respected by the Yadavas and enjoyed like old times,
The life with you for another three months. 84.10

व्यपगमसमये समेत्य राधां दृढमुपगूह्य निरीक्ष्य वीतखेदाम् ।
प्रमुदितहृदयः पुरं प्रयातः पवनपुरेश्वर पाहि मां गदेभ्यः ॥११॥

vyapagama samaye sametya raadhaaM
dR^iDha mupaguuhya niriikshya viitakhedaam |
pramudita hR^idayaH puraM prayaataH
pavanapureshvara paahi maaM gadebhyaH ||11

At the time of separation you approached Radha,
And embraced her very tightly and seeing her,
To be free of all her sorrow you became happy,
And returned back to the city of Dwaraka,
And oh God of Guruvayur who did all that save me from my diseases. 84.11

Dasakam 85 Killing of Jarasandha and Sishupala

Narayaneeyam Dasakam: 85

Hear this Dasakam 85 <https://www.youtube.com/watch?v=vzV-i9JaH30>

Dasakam 85 Killing of Jarasandha and Sishupala

(When Lord Krishna visited Indra prastha to attend the Raja Sooya conducted by Yudhishtir, at the request of Yudhishtira , he visited Jarasandha and got him killed by Bheema. He also killed Shishupala who objected to his being worshipped after the Yaga.)

Dasakam: 085 -- Slokam: 01

ततो मगधभूभृता चिरनिरोधसंक्लेशितं
शताष्टकयुतायुतद्वितयमीश भूमीभृताम् ।
अनाथशरणाय ते कमपि पूरुषं प्राहिणो-
दयाचत स मागधक्षपणमेव किं भूयसा ॥१॥

tatO magadha bhuubhR^itaa chiranirOdha sankleshitaM

shataaShTakayutaa yutadvitayamiisha bhuumiibhR^itaam |

anaatha sharaNaaya te kamapi puuruShaM praahiNOt
ayaachata sa maagadha kshapaNameva kiM bhuuyasaa || 1

Then Oh Lord, twenty thousand eight hundred kings,
Who were caught and kept and tortured by Jarasandha,
Send an emissary to you , who is the only support ,
For people without any support and they ,
Requested you to completely eliminate Jarasandha. 85.1

Dasakam: 085 -- Slokam: 02

यियासुरभिमागधं तदनु नारदोदीरिता-
द्युधिष्ठिरमखोद्यमादुभयकार्यपर्याकुलः ।
विरुद्धजयिनोऽध्वरादुभयसिद्धिरित्युद्धवे
शशंसुषि निजैः समं पुरमियेथ यौधिष्ठिरीम् ॥२॥

yiyaasurabhimaagadhaM tadanu naaradOdiiritaat
yudhiShThira makhOdyamaat ubhayakaarya paryaakulaH |
viruddhajayinO(a)dhvaraat ubhaya siddhirityuddhave
shashamsuShi nijaiH samaM puramiyetha yaudhiShThiriim || 2

Having decided to wage a war against Jarasandha,
Hearing from Narada that Dharmaputhra is planning to have a Rajassoya,
You becoming one who was not able to decide on the priority between these two,
And when Udhava told that since Rajasooya involved in making,
All other kings under you, these two aims can be carried out together,
Along with all related people you went to the kingdom of Yudhishtira. 85.2

Dasakam: 085 -- Slokam: 03

अशेषदयितायुते त्वयि समागते धर्मजो
विजित्य सहजैर्महीं भवदपाङ्गसंवर्धितैः ।
श्रियं निरुपमां वहन्नहह भक्तदासायितं
भवन्तमयि मागधे प्रहितवान् सभीमार्जुनम् ॥३॥

asheShadayitaayute tvayi samaagate dharmajO
vijitya sahajairmahiiM bhavadapaanga sanvardhitaiH |
shriyaM nirupamaaM vahannahaha bhaktadaasaayitaM
bhavantamayi maagadhe prahitavaan sabhiimaarjunam||3

Dharmaputhra who had collected lots of wealth and happiness.
Due to your grace through the victorious conquests by his brothers,
When you arrived at his capital along with your wives,
Oh God , who behaves as a slave to all your devotees,
Deputed you along with Arjuna and Bheema to Jarasandha. 85.3

Dasakam: 085 -- Slokam: 04

गिरिव्रजपुरं गतास्तदनु देव यूयं त्रयो
ययाच समरोत्सवं द्विजमिषेण तं मागधम् ।
अपूर्णसुकृतं त्वमुं पवनजेन संग्रामयन्
निरीक्ष्य सह जिष्णुना त्वमपि राजयुद्धा स्थितः ॥४॥

girivrajapuraM gataastadanu deva yuuyaM trayO
yayaacha samarOtsavandvijamiSheNa taM maagadham |
apuurNa sukR^itaM tvamuM pavanajena sangraamayan
niriikshya saha jiShNunaa tvamapi raajyayudhvaa sthitaH ||4

As per his words , you three feigning to be Brahmins.
Entered Girivraja , the capital city of Maghadha,
And requested the king of Maghada for a festival of wrestling,
And since Jarasandha did not have sufficient merit to be killed by you,
You made Bheema to fight with Jarasandha ,
And preferred to watch the fight of kings along with Arjuna. 85.4

Dasakam: 085 -- Slokam: 05

अशान्तसमरोद्धतं बिटपपाटनासंज्ञया
निपात्य जररस्सुतं पवनजेन निष्पाटितम् ।
विमुच्य नृपतीन् मुदा समनुगृह्य भक्तिं परां
दिदेशिथ गतस्पृहानपि च धर्मगुप्त्यै भुवः ॥५॥

ashaanta samarOddhataM viTapa paaTanaasanj~nayaa
nipaatya jarasaH sutaM pavanajena niShpaaTitam |
vimuchya nR^ipatiinmudaa samanugR^ihya bhaktiM paraaM
dideshitha gataspr^ihaanapi cha dharma guptyai bhuvaH || 5

Jarasandha chose to fight ferociously along with lot of arrogance,
And was killed by Bhima by tearing him in to two pieces,
Following the hint you gave him by splitting a piece of wood,
And immediately you released all the kings held captive by Jarasandha,
With happiness and your gracious blessings and gave them great devotion to you,
And though they were all free from desires , deputed them ,
To do their own dharma of ruling the earth very properly. 85.5

Dasakam: 085 -- Slokam: 06

प्रचक्रुषि युधिष्ठिरे तदनु राजसूयाध्वरं
प्रसन्नभृतकीभवत्सकलराजकव्याकुलम् ।
त्वमप्ययि जगत्पते द्विजपदावनेजादिकं
चकर्त्त किमु कथ्यते नृपवरस्य भाग्योन्नतिः ॥६॥

prachakruShi yudhiShThire tadanu raajasuuyaadhvaraM
prasanna bhR^itakii bhavat sakala raajakavyaakulam |
tvamapyayi jagatpate dvijapadaavane jaadikaM
chakartha kimu kathyate nR^ipavarasya bhaagyOnnatiH || 6

After that when Yudhishtira performed Rajasuya sacrifice in a grand manner,
With the help of all kings who were pleased to help and others who were made slaves,
Oh Lord of the universe, you also contributed by washing the feet of Brahmins,
And how can the luck of Dharmaputhra be ever described. 85.6

Dasakam: 085 -- Slokam: 07

ततः सवनकर्मणि प्रवरमग्न्यपूजाविधिं
विचार्य सहदेववागनुगतः स धर्मात्मजः ।

व्यधत्त भवते मुदा सदसि विश्वभूतात्मने
तदा ससुरमानुषं भुवनमेव तृप्तिं दधौ ॥७॥

tataH savana karmaNi pravaramagrapuujaavidhiM
vichaarya sahadeva vaaganugataH sa dharmaatmajaH |
vyadhatta bhavate mudaa sadasi vishvabhuutaatmane
tadaa sasura maanuShaM bhuvanameva tR^iptiM dadhau || 7

And at Rajhasuya when Dharmaputhra wanted to perform the first honoured worship,
On the advice of his brother Sahadeva , did the special primary worship to you,
Who is the soul of soul of all beings living on the universe, with love and devotion,
And this made all the universe including men and devas very happy. 85.7

Dasakam: 085 -- Slokam: 08

ततः सपदि चेदिपो मुनिनृपेषु तिष्ठस्त्वहो
सभाजयति को जडः पशुपदुर्दुरूटं वटुम् ।
इति त्वयि स दुर्वचोविततिमुद्वमन्नासना-
दुदापतदुदायुधः समपतन्नमुं पाण्डवाः ॥८॥

tataH sapadi chedipO muninR^ipeShu tiShThatsvahO
sabhaajayati kO jaDaH pashupadurduruuTaM vaTum |
iti tvayi cha durvachO vitati mudvamannaasanaat
udaapatadudaayudhaH samapatannamuM paaNDavaaH || 8

Wonder of wonders , at this time Shishupala told , "When so many sages and great kings,
Are present here , it is shameful that the prime worship is being offered,
To a useless boy who is a cowherd" and also abused you in very many ways,
And lifting his weapons he jumped from his seat and ran towards you,
And due to this the enraged Pandavas rushed at him. 85.8

Dasakam: 085 -- Slokam: 09

निवार्य निजपक्षगानभिमुखस्यविद्वेषिण-
स्त्वमेव जहृषे शिरो दनुजदारिणा स्वारिणा ।

जनुस्त्रितयलब्धया सततचिन्तया शुद्धधी-
स्त्वया स परमेकतामधृत योगिनां दुर्लभाम् ॥९॥

nivaarya nijapakshagaaanabhimukhasya vidveShiNaH
tvameva jahR^iShe shirO danujadaariNaa svaariNaa |
janusitrataya labdhayaa satatachintayaa shuddhadhiiH
tvayaa sa paramekataamadhR^ita yOginaaM durlabhaam || 9

You then prevented people from both sides of any action,
And you yourself beheaded the enemy with your holy wheel,
Which is normally used to kill your Rakshasa enemies,
And that Shishupala , due to his permanent thought of you,
In his three births got the state of being one with you,
Which is extremely difficult even for great sages to attain. 85.9

Dasakam: 085 -- Slokam: 10

ततः सुमहिते त्वया क्रतुवरे निरूढे जनो
ययौ जयति धर्मजो जयति कृष्ण इत्यालपन्।
खलः स तु सुयोधनो धुतमनास्सपत्नश्रिया
मयार्पितसभामुखे स्थलजलभ्रमादभ्रमीत् ॥१०॥

tataH sumahite tvayaa kratuvare niruuDhe janO
yayau jayati dharmajO jayati kR^iShNa ityaalapan |
khalaH sa tu suyOdhanO dhutamanaaH sapatnashriyaa
mayaarpita sabhaamukhe sthalajalabhramaadabhramiit || 10

Later you helped them complete the Raja suya sacrifice in a fitting manner,
And people shouted “Victory to Yudhishtira, Victory to Lord Krishna”,
And you returned home but the bad Duryodhana , becoming jealous ,
Of the great wealth oh his enemies stumbled in the assembly hall,
Constructed by Maya, becoming confused between,
Places filled with flowing water and places of firm ground. 85.10

Dasakam: 085 -- Slokam: 11

तदा हसितमुत्थितं द्रुपदनन्दनाभीमयो-

रपाङ्गकलया विभो किमपि तावदुज्जम्भयन् ।
धराभरनिराकृतौ सपदि नाम बीजं वपन्
जनार्दन मरुत्पुरीनिलय पाहि मामामयात् ॥११॥

tadaa hasitamutthitaM drupadanandanaa bhiimayOH
apaangakalayaa vibhO kimapi taavadujjR^imbhayan |
dharaabhara niraakR^itau sapadi naama bijjaM vapan
janaardana marutpuriinilaya paahi maamaamayaat ||11

When Bheema and Panchali laughed with derision at his confusion,
Oh Lord, you encouraged them in so doing by your mischievous glances,
And this immediately became the seed that would diminish the burden of earth,
And Oh Lord of Guruvayur who is like that, please cure me from all my diseases. 85.11

Dasakam 86 The killing of Sala and others and the Maha Bharatha war.

Narayaneeyam Dasakam: 86

Hear this Dasakam 86 https://www.youtube.com/watch?v=IY9tKGla_no

Dasakam 86 The killing of Sala and others and the Maha Bharatha war.

(Lord Krishna later killed king Sala who had obtained magical powers by penance . In the war between Pandavas and Kauravas, he gave his army to Kauravas and he himself became the charioteer of Arjuna. He helped Pandavas win the war in various ways and at the end saved the child in the womb of Abhimanyu's wife , when Aswathama tried to kill it.)

Dasakam: 086 -- Slokam: 1

साल्वो भैष्मीविवाहे यदुबलविजितश्चन्द्रचूडाद्विमानं
विन्दन् सौभं स मायी त्वयि वसति कुरुस्त्वत्पुरीमभ्यभाङ्घीत् ।

प्रद्युम्नस्तं निरुन्धन्निखिलयदुभटैर्यग्रहीदुग्रवीर्यं
तस्यामात्यं द्युमन्तं व्यजनि च समरः सप्तविंशत्यहान् ॥१॥

saalvO bhaiShmii vivaache yadubalavijitaH chandrachuuDaadvimaanaM
vindan saubhaM samaayii tvayi vasati kuruumstvatpuriimabhyabhaankshiit |
pradyumnastaM nirundhannikhilayadubhaTairnyagrahiidugra viiryaM
tasyaamaatyam dyumantaM vyajani cha samaraH saptavimshatyahaantam ||1

The king sala who was defeated by the Yadavas during Rukhmani's marriage,
Pleased Lord Shiva by his penance and earned an air plane called Soubha from him,
And when you were staying in the Kuru country , along with his magical powers,
He attacked Dwaraka and Pradhyumna along with all Yadavas ,
Fought with him and repelled his attack and killed his minister Dyuman,
Who was very powerful and the battle continued for twenty seven days. 86.1

Dasakam: 086 -- Slokam:2

तावत्त्वं रामशाली त्वरितमुपगतः खण्डितप्रायसैन्यं
सौभेशं तं न्यरुन्धाः स च किल गदया शार्ङ्गमभ्रंशयत्ते ।
मायातातं व्यहिंसीदपि तव पुरतस्तत्त्वयापि क्षणार्धं
नाज्ञायीत्याहुरेके तदिदमवमतं व्यास एव न्यषेधीत् ॥२॥

taavattvaM raamashaalii tvaritamupagataH khaNDita praayasainyaM
saubheshaM taM nyarundhaaH sa cha kila gadayaashaarngamabhramshayatte |
maayaataataM vyahimsiidapi tava puratastattvayaapi kshaNaardhaM
naaj~naayiityaahureke tadidamavamataM vyaasa eva nyaShedhiit || 2

Almost immediately you returned back with Balarama and joined the battle,
And fought with the Lord of Soubha who had almost completely lost his army,
And he also using his mace broke your bow which was named Saranga,
And not only that he killed before you Vasudeva created by his magical powers,
And it seems it made even you confused and jaded for some time,
Though Veda Vyasa says nothing like that happened to you. 86.2

Dasakam: 086 -- Slokam:3

क्षिप्त्वा सौभं गदाचूर्णितमुदकनिधौ मङ्क्षु साल्वेऽपि चक्रे-
णोत्कृते दन्तवक्त्रः प्रसभमभिपतन्नभ्यमुञ्चद्गदां ते ।
कौमोदक्या हतोऽसावपि सुकृतनिधिश्चैद्यवत्प्रापदैक्यं
सर्वेषामेष पूर्वं त्वयि धृतमनसां मोक्षणार्थोऽवतारः ॥३॥

kshiptvaa saubhaM gadaa chuurNitamudakanidhau mankshu saalve(a)pi chakreNOtkR^
itte dantavaktraH prasabhamabhipatannabhyamunchadgadaaM te |
kaumOdakyaa hatO(a)saavapi sukR^itanidhishchaidyavat praapadaikyaM
sarveShaameSha puurvaM tvayi dhR^ita manasaaM mOkshaNaarthO(a)vataaraH || 3

With your mace you pulverized the plane called Soubha and mixed it in sea,
And speedily killed Salya by cutting his neck by your divine wheel Sudarshana,
And then Danda Vakra suddenly jumped from somewhere and beat you with his mace,
And even this one who was blessed was killed by you using your mace Koumodhaki,
And like Shishupala he also merged with your majesty , indicating the fact,
The incarnation of Krishna was taken so that all these people should get salvation. 86.3

Dasakam: 086 -- Slokam:4

त्वय्यायातेऽथ जाते किल कुरुसदसि द्यूतके संयतायाः
क्रन्दन्त्या याज्ञसेन्याः सकरुणमकृथाश्चेलमालामनन्ताम् ।
अन्नान्तप्राप्तशर्वाशजमुनिचकितद्रौपदीचिन्तितोऽथ
प्राप्तः शाकान्नमश्रन् मुनिगणमकृथास्तृप्तिमन्तं वनान्ते ॥४॥

tvayyaayaate(a)tha jaate kila kurusadasi dyuutake sanyataayaaH
krandantyyaa yaaj~nasenyaaH sakaruNamakR^ithaashchelamaalaamanantaam |
annaanta praapta sharvaamshaja muni chakita draupadii chintitO(a)tha
praaptaH shaakaannamashnan munigaNamakR^ithaastR^iptimantaM vanaante || 4

After your coming from there , due to the doctored gambling ,
In the court of the Kouravas, when Panchali was dragged ,
And when she shouted for help when her cloths were removed,
From her body, due to your mercy her cloths became never ending,
And later when they were in the forest and when the food was exhausted,
In the Akshaya vessel after Panchali's taking her food, and when called by her,

Out of fear to the sage Durvasa's curse , you appeared before her,
And by taking a leaf of amaranthus , which was remaining in the vessel,
You satisfied the entire hunger of sage Durvasa and his disciples. 86.4

Dasakam: 086 -- Slokam:5

युद्धोद्योगेऽथ मन्त्रे मिलति सति वृतः फल्गुनेन त्वमेकः
कौरव्ये दत्तसैन्यः करिपुरमगमो दूत्यकृत् पाण्डवार्थम् ।
भीष्मद्रोणादिमान्ये तव खलु वचने धिक्कृते कौरवेण
व्यावृण्वन् विश्वरूपं मुनिसदसि पुरीं क्षोभयित्वागतोऽभूः ॥५॥

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

After further passage of time when the preliminary negotiations ,
Were being conducted before the Bhratha war , while Arjuna wanted only you,
You gave all your army to Duryodhana and also went as an emissary,
Of Pandavas to Hasthinapura and there you were honoured,
By elderly statesmen like Bheshma and Drona but was insulted,
By Duryodhana and you revealed your super cosmic form,
In the presence of sages , shook the whole city and returned back. 86.5

Dasakam: 086 -- Slokam:6

जिष्णोस्त्वं कृष्ण सूतः खलु समरमुखे बन्धुघाते दयालुं
खिन्नं तं वीक्ष्य वीरं किमिदमयि सखे नित्य एकोऽयमात्मा ।
को वध्यः कोऽत्र हन्ता तदिह वधभियं प्रोज्झ्य मय्यर्पितात्मा
धर्म्यं युद्धं चरेति प्रकृतिमनयथा दर्शयन् विश्वरूपम् ॥६॥

jiShNOstvaM kR^iShNa suutaH khalu samaramukhe bandhughaate dayaaluM
khinnaM taM viikshya viiraM kimidamayi sakhe nitya ekOyamaatmaa |
kO vadhyah kO(a)tra hantaa tadiha vadhabhiyaM prOjjhya mayyarpitaatmaa

You then acted as the charioteer of Arjuna, and seeing him upset,
Over the necessity of killing friends and relations in the impending war,
You told him, "What is this my friend , you know well that this soul,
Is solitary and does not have death and so in the present war,
Think about who is the killer and who is the killed ? , and so,
Do not think , that you are killing some one and fight in the war,
And do your duty to uphold the Dharma of a kshatriya,"
And then you consoled him by showing your super cosmic form. 86.6

Dasakam: 086 -- Slokam:7

भक्तोत्तसेऽथ भीष्मे तव धरणिभरक्षेपकृत्यैकसक्ते
नित्यं नित्यं विभिन्दत्ययुतसमधिकं प्राप्तसादे च पार्थे ।
निश्शस्त्रत्वप्रतिज्ञां विजहदरिवरं धारयन् क्रोधशाली-
वाधावन् प्राञ्जलिं तं नतशिरसमथो वीक्ष्य मोदादपागाः ॥७॥

bhaktOttamsetha bhiiShme tava dharaNi bharakshepa kR^ityaikasakte
nityaM nityaM vibhindatyayutasamadhikaM praaptasaade cha paarthe |
nishshastratvapratij~naaM vijahadarivaraM dhaarayan krOdhashaaliivaadhaavan
praa~njaliM taM natashirasamathO viikshya mOdaadapaagaaH || 7

Then Bheeshma who was one of your foremost devotees,
Helped you with interest in your job of lessening the burden of earth,
By daily killing many thousands of kings and at a time ,
When Arjuna was weak, you broke your oath of not taking your weapon,
During this war and armed yourself with the divine wheel of yours,
And ran towards Bheeshma feigning anger and he received you,
With folded hands and with a bowed head and this ,
Made you show your joy at him and returned back.,
Possibly to fulfill the vow of Bheeshma that,
He will force you take up arms during the battle. 86.7

Dasakam: 086 -- Slokam:8

युद्धे द्रोणस्य हस्तिस्थिररणभगदत्तेरितं वैष्णवास्त्रं
वक्षस्याधत्त चक्रस्थगितरविमहाः प्रार्दयत्सिन्धुराजम् ।

नागास्त्रे कर्णमुक्ते क्षितिमवनमयन् केवलं कृत्तमौलिं
तत्रे त्रापि पार्थ किमिव नहि भवान् पाण्डवानामकार्षीत् ॥८॥

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

You saved Arjuna in the battle with Drona by receiving ,
The Narayana arrow sent by Bhagadatha riding on an elephant,
You punished Jayadratha by hiding the Sun by your sudarshana wheel,
Saved Arjuna from Nagasthra sent by Karna , by pushing ,
The chariot down and made the arrow take only his crown,
And like this you were definitely not the charioteer for the Pandavas. 86.8

Dasakam: 086 -- Slokam:9

युद्धादौ तीर्थगामी स खलु हलधरो नैमिशक्षेत्रमृच्छ-
न्नप्रत्युत्थायिसूतक्षयकृदथ सुतं तत्पदे कल्पयित्वा ।
यज्ञघ्नं वल्कलं पर्वणि परिदलयन् स्नाततीर्थो रणान्ते
सम्प्राप्तो भीमदुर्योधनरणमशमं वीक्ष्य यातः पुरीं ते ॥९॥

yuddhaadau tiirthagaamii sa khalu haladharO naimisha kshetramR^ichChan
apratyutthaayi suutakshaya kR^idatha sutaM tatpade kalpayitvaa |
yaj~naghnaM valkalaM parvaNi paridalayan snaatatiirthO raNaante
sampraaptO bhiimaduryOdhana raNamashamaM viikshya yaataH puriiM te || 9

Balarama who was armed with a plough , went on a pilgrimage,
At the start of the war and when he reached Naimisaranya,
He killed Sutha who did not honour him when he approached the place,
And appointed his son to continue reading the epics instead of him,
And he also killed Balala who used to hinder yagas during every full moon,
And visited several sacred waters and reached Kurukshetra, at the end of the war,
And understanding that he would not able to stop the wrestling ,
Between Bhima and Duryodhana returned back to your city Dwaraka. 86.9

Dasakam: 086 -- Slokam:10

संसुप्तद्रौपदेयक्षपणहतधियं द्रौणिमेत्य त्वदुक्त्या
तन्मुक्तं ब्राह्ममस्त्रं समहृतं विजयो मौलिरत्नं च जहे ।
उच्छित्यै पाण्डवानां पुनरपि च विशत्युत्तरागर्भमस्त्रे
रक्षत्रङ्गुष्ठमात्रः किल जठरमगाश्चक्रपाणिर्विभो त्वम् ॥१०॥

samsupta draupadeya kshapaNa hata dhiyaM drauNimetya tvaduktyaa
tanmuktaM braahmamastraM samahR^ita vijayO mauliratnaM cha jahre |
uchChityai paaNDavaanaaM punarapi cha vishatyuttaraa garbhamastre
rakshannanguShThamaatraH kila jaThara magaashchakrapaaNirvibhO tvam || 10

Attacking the evil minded Aswathama who killed the sleeping sons of Pandavas,
Arjuna stopped the Brahmasthra sent by him according to your advice,
And scooped out the gem stone from his head and when again Aswathama ,
Sent a powerful arrow to exterminate the clan of Pandavas,
Oh Lord you assumed a form of the size of a thumb along with holy wheel,
And entered the womb of Uthara and protected her foetus. 86.10

Dasakam: 086 -- Slokam:11

धर्मौघं धर्मसूनोरभिदधदखिलं छन्दमृत्युस्स भीष्म-
स्त्वां पश्यन् भक्तिभूम्नैव हि सपदि ययौ निष्कलब्रह्मभूयम् ।
संयाज्याथाश्वमेधैस्त्रिभिरतिमहितैर्धर्मजं पूर्णकामं
स्म्राप्तो द्वरकां त्वं पवनपुरपते पाहि मां सर्वरोगात् ॥११॥

dharmaughaM dharmasuunOrabhidadha dakhilaM ChandamR^ityuH sa bhiiShmaH
tvaaM pashyan bhaktibhuumnaiva hi sapadi yayau niShkala brahmabhuuyam |
sanyaajyaathaashvamedhaisitrabhiratimahitair- dharmajaM puurNakaamaM
sampraaptO dvaarakaaM tvam pavanapurapate paahi maaM sarva rOgaat ||11

After Bheesma who could choose the time of his death taught ,
Yudhishtira all the Dharmas , he being a very great devotee of yours,
Attained instant identity with supreme God due to his great devotion,

And later you made Yudhishtira happy by performance of Aswamedha sacrifice,
And returned back to Dwaraka and
oh Lord of Guruvayur , protect me from all my diseases 86.11

Dasakam 87 The story of Kuchela

Narayaneeyam Dasakam: 87

Hear this Dasakam 87 <https://www.youtube.com/watch?v=AwQTQKlb7f8>

Dasakam 87 The story of Kuchela

(Kuchela who was a poor Brahmin class mate of Lord Krishna came to see him with a small quantity of beaten rice tied to his torn cloth. After receiving him well. Lord Krishna ate , one hand full of that beaten rice and was prevented from eating further by Rukhmani. Without asking anything when Kuchela went back home, he saw that Lord Krishna gave him immense wealth and prosperity.)

Dasakam: 087 -- Slokam: 01

कुचेलनामा भवतः सतीर्थतां गतः स सान्दीपनिमन्दिरे द्विजः ।
त्वदेकरागेण धनादिनिस्पृहो दिनानि नित्ये प्रशमी गृहाश्रमी ॥१॥

kuchela naamaa bhavataH satiirthyataaM
gataH sa saandiipani mandire dvijaH |
tvadeka raageNa dhanaadi niHspR^ihO
dinaani nitye prashamii gR^ihaashramii || 1

Kuchela a Brahmin householder who was studying along with you,
In the hermitage of Sandheepini, due to his very great devotion to you,
Led a life of extreme peace free from all worldly desires . 87.1

Dasakam: 087 -- Slokam: 02

समानशीलाऽपि तदीयवल्लभा तथैव नो चित्तजयं समेयुषी ।
कदाचिदूचे बत वृत्तिलब्धये रमापतिः किं न सखा निषेव्यते ॥२॥

samaana shiilaapi tadiiya vallabhaa
tathaiva nO chittajayaM sameyuShii |
kadaachiduuche bata vR^ittilabdhaye
ramaapatiH kiM na sakhaa niShevyate || 2

His wife though she was as peaceful as Kuchela,
Had not won the war with the mind like him,
And asked him one day, "Why are you not ,
Paying a visit to your friend and consort of Lakshmi ,
And request him for some means to make our ends meet. 87.2

Dasakam: 087 -- Slokam: 03

इतीरितोऽयं प्रियया क्षुधार्तया जुगुप्समानोऽपि धने मदावहे ।
तदा त्वदालोकनकौतुकाद्ययौ वहन् पटान्ते पृथुकानुपायनम् ॥३॥

itiiritO(a)yaM priyayaa kshudhaa(a)(a)rtayaa
jugupsamaanO(a)pi dhane madaavahe |
tadaa tvadaalOkana kautukaadyayau
vahan paTaante pR^ithukaanupaayanam || 3

When his wife who was suffering from hunger told like this,
Kuchela though he had hatred towards money that created pride,
Due to the desire to see you started his journey to see you, carrying,
A small quantity of beaten rice tied at the end off his cloth as offering to you. 87.3

Dasakam: 087 -- Slokam: 04

गतोऽयमाश्चर्यमयीं भवत्पुत्रीं गृहेषु शैब्याभवनं समेयिवान् ।

प्रविश्य वैकुण्ठमिवाप निर्वृतिं तवातिसम्भावनया तु किं पुनः ॥४॥

gatO(a)yamaashcharyamayiiM bhavatpuriM

gR^iheShu shaibyaabhavanaM sameyivaan |

pravishya vaikuNThamivaapa nirvR^itiM

tavaati sambhaavanayaa tu kiM punaH ||4

Reaching your town of Dwaraka full of wonderful sights,
That Kuchela entered the house of Mithravinda,
Among the houses of your sixteen thousand eight consorts,
And felt as if he has entered Vaikunta and was charmed,
By the great hospitality shown by you towards him. 87.4

Dasakam: 087 -- Slokam: 05

प्रपूजितं तं प्रियया च वीजितं करे गृहीत्वाऽकथयः पुराकृतम् ।

यदिन्धनार्थं गुरुदारचोदितैरपर्तुर्वर्षं तदमर्षि कानने ॥५॥

prapuujitaM taM priyayaa cha viijitaM

kare gR^ihiitvaa(a)kathayaH puraakR^itam |

yadindhanaarthaM gurudaarachOditaiH

apartu varShaM tadamarShi kaanane || 5

After doing all necessary treatments of hospitality ,
Including his being fanned by your consort Mithravinda,
You held the hands of Kuchela and reminded him ,
Of the great wetting that both of you had from a torrential rain,
When you both went to collect firewood as per wishes of your teacher's wife. 87.5

Dasakam: 087 -- Slokam: 06

त्रपाजुषोऽस्मात् पृथुकं बलादथ प्रगृह्य मुष्टौ सकृदाशिते त्वया ।

कृतं कृतं नन्वियतेति संभ्रमाद्रमा किलोपेत्य करं रुरोध ते ॥६॥

trapaajuShO(a)smaatpR^ithukaM balaadatha
pragR^ihya muShTau sakR^idaashite tvayaa |
kR^itaM kR^itaM nanviyateti sambhramaad
ramaa kilOpetya karaM rurOdha te || 6

Due to shyness when Kuchela hesitated to give the offering,
brought by him , you forcibly snatched it from his hand,
And by the time you took one hand full of that offering,
The very nervous Rukhmani who was goddess Lakshmi , rushed to that place ,
And stopped your hand saying, "Is this not enough?". 87.6

Dasakam: 087 -- Slokam: 07

भक्तेषु भक्तेन स मानितस्त्वया पुरीं वसन्नेकनिशां महासुखम् ।
बतापरेद्युर्द्रविणं विना ययौ विचित्ररूपस्तव खल्वनुग्रहः ॥७॥

bhakteShu bhaktena sa maanitastvayaa
puriM vasannekanishaaM mahaasukham |
bataaparedyurdraviNaM vinaa yayau
vichitraruupastava khalvanugrahaH || 7

Seeing your devotion to his devotees , the well looked after,
Kuchela pleasantly spent one night in the city of Dwaraka,
And next day returned back home without taking any money,
For is not your blessing of very many kinds? 87.7

Dasakam: 087 -- Slokam: 08

यदि ह्याचिष्यमदास्यदच्युतो वदामि भार्या किमिति व्रजन्नसौ ।
त्वदुक्तिलीलास्मितमग्नधीः पुनः क्रमादपश्यन्मणिदीप्रमालयम् ॥८॥

yadihyayaachiShya madaasyadachyutO
vadaami bhaaryaaM kimiti vrajannasau |
tvadukti liilaasmita magnadhiiH punaH

Thinking of telling his wife, "If I had asked , he sure would have given,"
And also getting worried as to what he will tell his wife,
And slowly getting his mind drowned in your bewitching smile and acts,
He saw before him a mansion made of jewels. 87.8

Dasakam: 087 -- Slokam: 09

किं मार्गविभ्रंश इति भ्रमन् क्षणं गृहं प्रविष्टः स ददर्श वल्लभाम् ।
सखीपरीतां मणिहेमभूषितां बुबोध च त्वत्करुणां महाद्भुताम् ॥९॥

kiM maarga vibhramsha iti bhraman kshaNaM
gR^ihaM praviShTaH sa dadarsha vallabhaam |
sakhii pariitaaM maNihema bhuuShitaaM
bubOdha cha tvatkaruNaaM mahaadbhutaam || 9

Wondering for some time as to whether he missed his way,
He entered home and that Kuchela saw his wife amidst her friends,
And wearing several types of ornaments and jewels.
And understood that your mercy is greatly wonderful, 87.9

Dasakam: 087 -- Slokam: 10

स रत्नशालासु वसन्नपि स्वयं समुन्नमद्भक्तिभरोऽमृतं ययौ ।
त्वमेवमापूरितभक्तवाञ्छितो मरुत्पुराधीश हरस्व मे गदान् ॥१०॥

sa ratnashaalaasu vasannapi svayaM
samunnamadbhakti bharO(a)mR^itaM yayau |
tvamevamaapuurita bhaktavaanChitO
marutpuraadhiisha harasva me gadaan ||10

Though that Kuchela started living in that gem studded house,
His devotion daily increased more and more and he attained salvation,
Oh Lord of Guruvayur who fulfills wishes of devotees thus,
Please be kind enough to cure all my diseases. 87.10

Dasakam 88 Santhana Gopalam

Narayaneeyam Dasakam: 88

Hear this Dasakam 88 <https://www.youtube.com/watch?v=5Fxaobnotyw>

Dassakam 88 Santhana Gopalam

(As per request of his mother Devaki, Lord Krishna brought back from the Suthala world all his dead siblings and later gave them salvation. He also helped Arjuna to keep up his promise of saving from death an expected child of a Brahmin , by taking him to Vaikunta. With this Chapter, the story of incarnation of Lord Krishna comes to an end.)

Dasakam: 088 -- Slokam: 01

प्रागेवाचार्यपुत्राहृतिनिशमनया स्वीयषट्सूनुवीक्षां काङ्क्षन्त्या मातुरुक्त्या सुतलभुवि बलिं प्राप्य तेनार्चितस्त्वम् । धातुः शापाद्धिरण्यान्वितक
शिपुभवान् शौरिजान् कंसभग्ना- नानीयैनान् प्रदर्श्य स्वपदमनयथाः पूर्वपुत्रान् मरीचेः ॥१॥

praagevaachaarya putraahR^iti nishamanayaa sviya ShaTsuunuviikshaaM

kaankshantyaa maaturuktyaa sutralabhuvi baliM praapya tenaarchitastvam |

dhaatuH shaapaaddhiraNyaanvitakashipubhavaan shaurijaan kamsabhagnaan

aaniyainaan pradarshya svapadamanayathaaH puurvaputraan mariicheH || 1

Hearing the news that you had brought back alive the dead sons of your teacher,
Devaki , your mother, who earlier itself wanted to see her six dead children ,
And on her request you brought those six sons who were earlier sons of Mareechi,
And later due to the curse of Brahma were reborn as sons of Hiranyakasipu,
From the land of Suthala by approaching Mahabali, who gave them to you,
And after showing them to your mother sent them back to your own place. 88.1

asakam: 088 -- Slokam: 02

श्रुतदेव इति श्रुतं द्विजेन्द्रं बहुलाश्वं नृपतिं च भक्तिपूर्णम् ।

युगपत्त्वमनुग्रहीतुकामो मिथिलां प्रापिथं तापसैः समेतः ॥२॥

shrutadeva iti shrutaM dvijendraM

bahulaashvaM nR^ipatincha bhaktipuurNam |

yugapattvamanugrahiitu kaamO

mithilaaM praapitha taapasaiH sametaH || 2

Once desirous of giving blessing to your great devotees,
Sruthadeva who was a very famous learned Brahmin,
And king Nahulaswa another of your greatest devotees ,
You went along with great many sages to the town of Mithila. 88.2

Dasakam: 088 -- Slokam: 03

गच्छन् द्विमूर्तिरुभयोर्युगपन्निकेत- मेकेन भूरिविभवैर्विहितोपचार

। :अन्येन तद्धिनभृतैश्च फलौदनाद्यै-

स्तुल्यं प्रसेदिथ ददथ च मुक्तिमाभ्याम् ॥३॥

gachChan dvimuurtirubhayOryugapanniketam

ekena bhuurivibhavairvihitOpacharaH |

anyena taddina bhR^itaishcha phalaudanaadyaiH

tulyaM praseditha dadaatha cha muktimaabhyaam || 3

You took two different forms and reached,
Both their houses simultaneously,
And while one worshipped you in a very grand manner,
The other offered and worshipped you the food and vegetables ,
Which he managed to get as alms on that day, but you,
We are pleased with both of them and gave salvation to both. 88.3

Dasakam: 088 -- Slokam: 04

भूयोऽथ द्वारवत्यां द्विजतनयमृतिं तत्प्रलापानपि त्वम्

को वा दैवं निरुन्ध्यादिति किल कथयन् विश्ववोढाप्यसोढा । :

जिष्णोर्गर्वं विनेतुं त्वयि मनुजधिया कुण्ठितां चास्य बुद्धिं

तत्त्वारूढां विधातुं परमतमपदप्रेक्षणेनेति मन्ये ॥४॥

bhuuyO(a)tha dvaaravatyaam dvijatanaya mR^itiM tatpralaapaanapi tvaM

kO vaa daivaM nirundhyaaditi kila kathayan vishvavODhaa(a)pyasO(a)DhaaH |

jiShNORgarvaM vinetuM tvayi manujadhiyaa kuNThitaaM chaasya buddhiM

tattvaaruuDhaaM vidhaatuM paramatama pada perakshaNeneti manye ||4

Later when a Brahmin lamented at the death of his sons, one after another,
And when he cried, though you were the sustainer of the entire universe,
You consoled him saying that “Who can stop the results of Karma?”
And I think that you did like this in order to humble the pride of Arjuna,
And his misconception that you are but only an ordinary human being,
And to show him your abode Vaikunta and make him realize the great truth. 88.4

Dasakam: 088 -- Slokam: 05

नष्टा अष्टास्य पुत्रापुनरपि तव तः पूषेक्षया कष्टवादः

स्पष्टो जातो जनानामथ तदवसरे द्वारकामाप पार्थ । :

मैत्र्या तत्रोषितोऽसौ नवमसुतमृतौ विप्रवर्यप्ररोदं

श्रुत्वा चक्रे प्रतिज्ञामनुपहतसुतसन्निवेश्ये कृशानुम् ॥५॥

:

naShTaa aShTaasya putraaH punarapi tava tuupekshayaa kaShTavaadaH

spaShTO jaatO janaanaamatha tadavasare dvaarakaamaapa paarthaH |

maitryaa tatrOShitO(a)sau navamasutamR^itau vipravaryaprarOdaM

shrutvaa chakre pratij~naaM anupahR^itasutaH sannivekshye kR^ishaanum || 5

When the people started talking, “ Alas, This Brahmin has borne eight sons,
And it is due to the indifference of Krishna that they were not saved”,
And at that time Arjuna happened to visit your town of Dwaraka,
And was living there due to the close friendship with you,
And a ninth son was born to the Brahmin who also died,

And hearing the sorrowful wail of the Brahmin Arjuna took an oath that,
"If I do not succeed in saving this Brahmin's next child, I would enter the fire." 88.5

Dasakam: 088 -- Slokam: 06

मानी स त्वामपृष्ट्वा द्विजनिलयगतो बाणजालैर्महास्त्रै
रुन्धानसूतिगेहं पुनरपि : सहसा दृष्टनष्टे कुमारे ।
याम्यामैन्द्रीं तथाऽन्यासुरवरनगरीर्विद्ययाऽऽसाद्य सद्योः
मोघोद्योगपतिष्यन् हुतभुजि भवता सस्मितं वारितोऽभूत् : ॥६॥

maanii sa tvaamapR^iShTvaa dvijanilayagato baaNajaalairmahaastraiH
rundhaanaH suutigeHaM punarapi sahasaa dR^iShTa naShTe kumaare |
yaamyaaMaindriiM tathaa(a)nyaaH suravara nagariirvidyayaa(a)(a)saadya sadyO
mOghOdyOgaH patiShyan hutabhuji bhavataa sasmitaM vaarito(a)bhuut || 6

Then that very proud Arjuna went to the house of the Brahmin,
Without your knowledge and completely enveloped the labour room ,
By a fortress made out of his divine arrows and in spite of that,
When the new born baby suddenly died like the previous times,
Arjuna using his yogic powers reached the cities of Yama, Indra and other places,
And searched for the baby there and when all his efforts failed,
And was trying to immolate himself in fire, you stopped him. 88.6

Dasakam: 088 -- Slokam: 07

सार्धं तेन प्रतीचीं दिशमतिजविना स्यन्दनेनाभियातो
लोकालोकं व्यतीतस्तिमिरभरमथो चक्रधाम्ना निरुन्धन् ।
चक्रांशुक्लिष्टदृष्टिं स्थितमथ विजयं पश्य पश्येति वारां
पारे त्वं प्राददर्शकिमपि हि तमसां दूरदूरं पदं ते : ॥७॥

saardhaM tena pratiichiiM dishamati javinaa syandanenaabhiyaato
IOkaalOkaM vyatiitastimira bharamathO chakradhaamnaa nirundhan |
chakraamshukliShTa dR^iShTiM sthitamatha vijayaM pashya pashyeti vaaraaM

paare tvaM praadadarshaH kimapi hi tamasaaM duura duuraM padaM te || 7

Then you proceeded to the west along with Arjuna , in a super fast chariot,
Crossed the horizon, drove away the deep darkness there using your Sudarshana wheel,
And to Arjuna who was blinded by the strong rays of the Sudarshana,
You pointed out a place after the seven seas and told , “Look, look”,
And showed him your abode which is not touched by base qualities. 88.7

Dasakam: 088 -- Slokam: 08

तत्रासीनं भुजङ्गाधिपशयनतले दिव्यभूषायुधाद्यै-
रावीतं पीतचेलं प्रतिनवजलदश्यामलं श्रीमदङ्गम् ।
मूर्तीनामीशितारं परमिह तिसृणामेकमर्थं श्रुतीनां
त्वामेव त्वं परात्मन् प्रियसखसहितो नेमिथ क्षेमरूपम् ॥८॥

tatraasiinaM bhujangaadhipa shayanatale divyabhūShaayudhaadyaiH
aaviitaM piitachelaM pratinavajalada shyaamalaM shriimadangam |
muurttiinaamiishitaaraM paramiha tisR^iNaa mekamarthaM shrutiinaaM
tvaameva tvaM paraatman priyasakha sahitO nemitha kshemaruupam || 8

Hey Supreme God you along with your friend then saw yourself,
Lying on the bed of a serpent wearing divine ornaments,
Armed with divine weapons, wearing a robe of yellow silk,
With the black colour of the newly formed cloud,
Whose body shining with the deep luster of Goddess Lakshmi,
Who is the chief of the trinity of Gods, who is the greatest in all worlds,
Who is the only meaning of all Vedas and personification of salvation. 88.8

Dasakam: 088 -- Slokam: 09

युवां मामेव द्वावधिकविवृतान्तर्हिततया
विभिन्नौ सन्द्रष्टुं स्वयमहमहार्षं द्विजसुतान् ।
नयेतं द्रागेतानिति खलु वितीर्णान् पुनरमू
न्द्विजायादायादाप्रणुतमहिमा पाण्डुजनुषा ॥९॥

yuvaam maameva dvaavadhika vivR^itaantarhitatayaa
vibhinnau sandraShTuM svayamaha mahaarShaM dvijasutaan |
nayetaM draagetaaniti khalu vitiirNaan punaramuun
dvijaayaadaayaadaaH praNutamahimaa paaNDujanushaa || 9

He told you both, "Wanting to see both , one a full incarnation of myself,
And another , a partial incarnation of myself but who does not know this fact,
I brought these sons of Brahmin over here and so take them back quickly',
And handed over those boys whom you both accepted and they were handed,
Back to the Brahmin by you, who was praised greatly by the son of Pandu. 88.9

Dasakam: 088 -- Slokam: 10

एवं नानाविहारैर्जगदभिरमयन् वृष्णिवंशं प्रपुष्ण
- त्रीजानो यज्ञभेदैरतुलविहृतिभिर्प्रीणयन्नेत्राः । :
भूभारक्षेपदम्भात् पदकमलजुषां मोक्षणायावतीर्णः
पूर्णं ब्रह्मैव साक्षाद्यदुषु मनुजतारूषितस्त्वं व्यलासी ॥१०॥
:

evam naanaavihaarairjagadabhiramayan vR^iShNivamshaM prapuShNan
iijaanO yaj~nabhedaiH atulavihR^itibhiH priiNayanneNanetraaH |
bhuubhaarakshepadambhaat padakamalajuShaaM mOkshaNaayaavatiirNaH
puurNaM brahmaiva saakshaadyaduShu manujataaruuShitastvaM vyalaasiiH || 10

You are the Supreme Brahman born to give salvation,
To all those who surrendered at your lotus like feet,
But have taken this incarnation with,
A so called cause of lightening the burden of earth,
And with sports such as these you were,
Entertaining the entire world as well as,
Performing several Aswamedha sacrifices,
Entertaining thousands of doe eyed damsels,
By your incomparable sports of love,
And exhibited a human form belonging to the Yadhu clan. 88.10

Dasakam: 088 -- Slokam:11

प्रायेण द्वारवत्यामवृतदयि तदा नारदस्त्वद्रसार्द्र-
स्तस्माल्लेभे कदाचित्खलु सुकृतनिधिस्त्वत्पिता तत्त्वबोधम् ।
भक्तानामग्रयायी स च खलु मतिमानुद्धवस्त्वत्त एव
प्राप्तो विज्ञानसारं स किल जनहितायाधुनाऽऽस्ते बदर्याम् ॥११॥

praayeNa dvaaravatyaamavR^itadayi tadaa naaradastvadrasaardraH
tasmaallebhe kadaachitkhalu sukR^itanidhi stvatpitaatattvabOdham |
bhaktaanaamagrayaayii sa cha khalu matimaan uddhavastvatta eva
praaptO vij~naanasaaraM sa kilajanahitaayaadhunaa(a)(a)ste badaryaam || 11

Oh God , at that time due to immense devotion towards you,
Sage Narada with mind immersed with bliss was mostly staying in Dwaraka,
And once Vasudeva you father who had done only good ,
Learnt the essence of philosophical knowledge from him,
And the great devotee and wise Udhava learnt this from you yourself,
And it is believed that for the sake of the good of the world,
To this day he is staying in the Badrikashrama. 88.11

Dasakam: 088 -- Slokam: 12

सोऽयं कृष्णावतारो जयति तव विभो यत्र सौहार्दभीति-
स्नेहद्वेषानुरागप्रभृतिभिरतुलैरश्रमैर्योगभेदैः ।
आर्तिं तीर्त्वा समस्ताममृतपदमगुस्सर्वतः सर्वलोकाः
स त्वं विश्वार्तिशान्त्यै पवनपुरपते भक्तिपूर्त्यै च भूयाः ॥१२॥

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 bhuuyaaH || 12

Oh God , this Krishna incarnations of yours surpasses your other incarnations,
For all the people everywhere using the yoga of friendship, fear , love, hatred,
And attachment , which are incomparable and devoid of any pain of this incarnation,
Have crossed all types of sorrows and easily attained salvation,
Oh Lord of Guruvayur, please eradicate all the afflictions of this world,
And instill in every one the feeling of the acme of supreme devotion. 88.12

Dasakam 89 The story of Vrukasura and testing of Bhruгу.

Narayaneeyam Dasakam: 89

Hear this Dasakam 89 <https://www.youtube.com/watch?v=tn024xvnP6E>

Dasakam 89 The story of Vrukasura and testing of Bhruгу.

(Vrukasura also called Basmasura did penance to Lord shiva who can be easily and got a boon being able to kill any body by placing their hand on their head. He wanted to test the efficacy of the boon on Lord Shiva himself, Lord Vishnu saved him by making the asura keep his hand on his head himself. This proves that though Lord Vishnu is difficult to please , his devotees are good people.
Some sages doing penance in the banks of river Saraswathi sent sage Bhruгу to test as to who is superior among Shiva, Brahma and Vishnu. When he went and abused Lord Shiva and Lord Brahma both of them got angry .Lord Vishnu , not only did not get angry but treated the sage with hospitality.)

Dasakam: 089 -- Slokam: 1

रमाजाने जाने यदिह तव भक्तेषु विभवो

न सद्यस्सम्पद्यस्तदिह मदकृत्त्वादशमिनाम् ।

प्रशान्तिं कृत्वैव प्रदिशसि ततः काममखिलंप्र

शान्तेषु क्षिप्रं न खलु भवदीये च्युतिकथा ॥१॥

ramaajaane jaane yadiha tava bhakteShu vibhavO
na sadyaH sampadyastadiha madakR^ittvaadashaminaam |
prashaantiM kR^itvaiva pradishasi tataH kaamamakhilaM
prashaanteShu kshipraM na khalu bhavadiiechyuti kathaa || 1

I understand , Oh consort of Lakshmi that prosperity does not ,
Increase suddenly to your devotees because it also increases their pride,
And because of this you bless them with prosperity and wealth,
Only after they have attained the state of perfect mental tranquility,
But in case one has it already , there is no delay in granting him wealth. 89.1

Dasakam: 089 -- Slokam:2

सद्यः प्रसादरुषितान् विधिशङ्करादीन्
केचिद्विभो निजगुणानुगुणं भजन्तः ।
भ्रष्टा भवन्ति बत कष्टमदीर्घदृष्ट्या
स्पष्टं वृकासुर उदाहरणं किलास्मिन् ॥२॥

sadyaH prasaadaruShitaan vidhishankaraadiin
kechidvibhO nijaguNaanuguNaM bhajantaH |
bhraShTaa bhavanti bata kaShTamadiirghadR^iShTyaa
spaShTaM vR^ikaasura udaaharaNaM kilaasmin || 2

Oh Lord , some devotees depending on their natural inclinations,
Worship Shiva, Brahma etc who are easy to please and easily get angry,
Alas, such people due to their lack of foresight come to grief,
And the perfect example for this is the story of Vrikasura. 89.2

Dasakam: 089 -- Slokam:3

शकुनिजः स तु नारदमेकदा
त्वरिततोषमपृच्छदधीश्वरम् ।

स च दिदेश गिरीशमुपासितुं
न तु भवन्तमबन्धुमसाधुषु ॥३॥

shakunijaH sa tu naaradamekadaa
tvarita tOShamapR^ichChadadhiishvaram |
sa cha didesha giriishamupaasituM
na tu bhavantamabandhumasaadhuShu || 3

Once Vrikasura , the son of Shakuni approached sage Narada ,
And asked him about the God who would be easily and speedily pleased,
And he counseled him to meditate on Lord Shiva and did not suggest you,
Because you are not favourably inclined towards bad people. 89.3

Dasakam: 089 -- Slokam:4

तपस्तप्त्वा घोरं स खलु कुपितः सप्तमदिने
शिरः छित्वा सद्यः पुरहरमुपस्थाप्य पुरतः ।
अतिक्षुद्रं रौद्रं शिरसि करदानेन निधनं
जगन्नाथाद्वरे भवति विमुखानां क शुभधीः ॥४॥

tapastaptvaa ghOraM sa khalu kupitaH saptamadine
shirashChitvaa sadyaH puraharamupasthaapya purataH |
atikshudraM raudraM shirasi karadaanena nidhanaM
jagannaathaadvavre bhavati vimukhaanaaM kva shubhadhiH ||4

By doing very great penance That Vrikasura became very impatient,
And on the seventh day , he started to cut off his own head,
To offer in fire and Lord Shiva , the destroyer of three cities came before him,
And the asura requested for a base and very horrible boon , of his becoming,
Able to make any one in die just by placing his hand on the head of the person,
Indicating the fact that people who are not your devotees will not have good sense. 89.4

Dasakam: 089 -- Slokam:5

मोक्तारं बन्धमुक्तो हरिणपतिरिव प्राद्रवत्सोऽथ रुद्रं
दैत्यात् भीत्या स्म देवो दिशि दिशि वलते पृष्ठतो दत्तदृष्टिः ।
तूष्णीके सर्वलोके तव पदमधिरोक्ष्यन्तमुद्वीक्ष्य शर्वं
दूरादेवाग्रतस्त्वं पटुवटुवपुषा तस्थिषे दानवाय ॥५॥

mOktaaraM bandhamuktO hariNapatiriva praadravat sO(a)tharudraM
daityaadbhiityaa smadevO dishi dishi valate pR^iShThatO dattadR^iShTiH |
tuuShNiike sarvalOke tava padamadhirOkshyantamudviikshya sharvaM
duuraadevaagratastvaM paTuvaTu vapuShaa tasthiShe daanavaaya || 5

As soon as the boon was granted , he jumped and went near Lord shiva himself,
Similar to a freed lion jumping at the person who helped to free him,
And Lord Shiva became very scared of the asura and started running,
To various different places and since no body was able to help him,
Came to your place and you seeing Lord Shiva from a distance,
Took the form of A Brahmachari and approached the Asura,
Even before he could approach the very gates of Vaikunta. 89.5

Dasakam: 089 -- Slokam:6

भद्रं ते शाकुनेय भ्रमसि किमधुना त्वं पिशाचस्य वाचा
सन्देहश्चेन्मदुक्तौ तव किमु न करोष्यङ्गुलीमङ्गमौलौ ।
इत्थं त्वद्वाक्यमूढः शिरसि कृतकरः सोऽपतच्छिन्नपातं
भ्रंशो ह्येवं परोपासितुरपि च गतिः शूलिनोऽपि त्वमेव ॥६॥

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

When you told him, “Oh Son of Shakuni , victory to you,

Why are you running hither and thither hearing the words of a ghost?
Suppose you do not have any belief in me , can you not place your hand on your head,”
And that foolish Asura who believed all that you told him,
Kept his own hand on his own head and fell dead like a log,
And like this destruction is definite to those who pray to other Gods,
And not only that even for Shiva you are the only support. 89.6

Dasakam: 089 -- Slokam:7

भृगुं किल सरस्वतीनिकटवासिनस्तापसा-

स्त्रिमूर्तिषु समादिशन्नधिकसत्त्वतां वेदितुम् ।

अयं पुनरनादरादुदितरुद्धरोषे विधौ

हरेऽपि च जिहिसिषौ गिरिजया धृते त्वामगात् ॥७॥

bhR^iguM kila sarasvatiinikaTa vaasinastaapasaaH

trimuurtiShu samaadishannadhikasattvataaM veditum |

ayaM punaranaadaraaduditaruddharOShe vidhau

hare(a)pi cha jihimsiShau girijayaa dhR^ite tvaamagaat || 7

Some saints who were doing penance in the banks of river Saraswathi,
Wanting to know who has maximum sathva qualities among the trinity ,
Deputed, sage Brugu to find it out and when he approached Brahma,
And showed disrespect to him, he got extremely angry but controlled his temper,
But in case of Lord Shiva , he was so irked that he rushed to kill the saint,
But was prevented by Goddess Parvathi from doing it and then he came to you. 89.7

Dasakam: 089 -- Slokam:8

सुप्तं रमाङ्कभुवि पङ्कजलोचनं त्वां

विप्रे विनिघ्नति पदेन मुदोत्थितस्त्वम् ।

सर्वं क्षमस्व मुनिवर्य भवेत् सदा मे

त्वत्पादचिन्हमिह भूषणमित्यवादीः ॥८॥

suptaM ramaankabhuvi pankajalOchanaM tvaaM

vipre vinighnati padena mudOtthitastvam |
sarvaM kshamasva munivarya bhavetsadaa me
tvatpaadachihnamiha bhuuShaNamityavaadiiH || 8

That Brahmin kicked you , who was lotus eyed and was lying with your head,
On the lap of Goddess Lakshmi but without showing any displeasure ,
You suddenly got up , and told him, “ Oh sage ,please pardon me ,
Let your foot print become a permanent decoration on my body.” 89.8

Dasakam: 089 -- Slokam:9

निश्चित्य ते च सुदृढं त्वयि बद्धभावाः सारस्वता मुनिवरा दधिरे विमोक्षम् । त्वामेवमच्युत पुनश्च्युतिदोषहीनं सत्त्वोच्चयैकतनुमेव वयं भजामः ॥९॥

nishchitya te cha sudR^iDhaM tvayi baddhabhaavaaH
saarasvataa munivaraa dadhire vimOksham |
tvaamevamachyuta punashchyuti dOShahiinaM
satvOchchayaika tanumeva vayaM bhajaamaH || 9

Those sages on the bank of river Saraswathi having understood,
That you possessed Sathvic qualities to the highest degree possible,
Kept the greatest devotion on you and over time attained salvation,
Oh Achyutha who is the personification of sole Sathva guna aspect,
Without any further delay, we will worship you only. 89.9

Dasakam: 089 -- Slokam:10

जगत्सृष्ट्यादौ त्वां निगमनिवहैर्वन्दिभिरिव
स्तुतं विष्णो सच्चित्परमरसनिर्द्वैतवपुषम् ।
परात्मानं भूमन् पशुपवनिताभाग्यनिवहं
परितापश्रान्त्यै पवनपुरवासिन् परिभजे ॥१०॥

jagatsR^iShTyaadau tvaaM nigamanivahairvandibhiriva
stutaM viShNO sachchitparamarasa nirdvaitavapuSham |

paraatmaanaM bhuuman pashupa vanitaa bhaagya nivahaM

pariitaapashraantyai pavanapuravaasin paribhaje ||10

Oh Lord of Guruvayur who was praised like the minstrels,
By the Vedas at the time of formation of this universe,
Who is the form of pure divine and endless joy,
Who is the form of the divine Brahman ,
Who is the sum total of the luck of Gopis,
Oh Lord Vishnu, Oh God who is in everything,
I pray you so that all my sorrows come to an end. 89.10

Dasakam 90 Establishment of the greatness of Vishnu

Narayaneeyam Dasakam: 90

Hear this Dasakam 90 <https://www.youtube.com/watch?v=10WROsrESt8>

Dasakam 90 Establishment of the greatness of Vishnu

(The author puts up several points of arguments to prove that Lord Vishnu , who is pre dominantly Sathvic is the greatest among the trinity of gods. From this chapter, the story telling is over. Theories and philosophy are explained till the last chapter where a description of the Lord is given.)

Dasakam: 090 -- Slokam: 01

वृकभृगुमुनिमोहिन्यम्बरीषादिवृत्ते-

ष्वयि तव हि महत्त्वं सर्वशर्वाद्विजैत्रम् ।

स्थितमिह परमात्मन् निष्कलार्वागभिन्नं

किमपि यदवभातं तद्धि रूपं तवैव ॥१॥

vR^ika bhR^igu muni mOhinyambariiShaadi vR^itteShu

ayi tava hi mahattvaM sarvasharvaadi jaitram |
sthitamiha paramaatman niShkalaarvaagabhinnaM
kimapi tadavabhaataM taddhi ruupaM tavaiva || 1

Oh Lord, Oh Supreme, being From the stories of Vrukasura ,Sage Brugu ,
And Ambreeksha, it has been established in the great epic Bhagawatha,
That your power wins over the powers of all devas including Shiva and Brahma,
And it has also been told that you are the one who shines as the power,
Which cannot be defined and is different from the attribute less,
And fully described aspects of Supreme Brahman . 90.1

Dasakam: 090 -- Slokam: 02

मूर्तित्रयेश्वरसदाशिवपञ्चकं यत्
प्राहुः परात्मवपुरेव सदाशिवोऽस्मिन् ।
तत्रेश्वरस्तु स विकुण्ठपदस्त्वमेव
त्रित्वं पुनर्भजसि सत्यपदे त्रिभागे ॥२॥

muurtitrayeshvara sadaashiva pa~nchakaM yat
praahuH paraatmavapureva sadaashivO(a)smin |
tatreshvarastu sa vikuNThapadastvameva
tritvaM punarbhajasi satyapade tribhaage || 2

In the five fold aspect* of God namely Brahma, Vishnu, Shiva , Ishwara and Sadashiva,
The fifth aspect Sadashiva is you yourself , who is the form of the divine spirit,
And also the form Ishwara also denotes you as the one who resides in Vaikunta,
And you are also the one who manifests yourself as the holy trinity in Sathya Loka 90.2
*Five fold aspect is the theory of Shaivites

Dasakam: 090 -- Slokam: 03

तत्रापि सात्त्विकतनुं तव विष्णुमाहु-
र्धाता तु सत्त्वविरलो रजसैव पूर्णः ।
सत्त्वोत्कटत्वमपि चास्ति तमोविकार-
चेष्टादिकञ्च तव शङ्करनाम्नि मूर्तौ ॥३॥

tatraapi saattvikatanuM tava viShNumaahuH
dhaataa tu sattva viralO rajasaiva puurNaH |
sattvOtkatTatvamapi chaasti tamO vikaara
cheShTaadikaMcha thava sankara naamni moorthaa

Among the trinity you as the pure Sathvik form of Vishnu ,
For Brahma has less of Sathva Guna and more of Rajo Guna,
And in your form as Shiva there is an abundance of Sathwa Guna,
And acts which are having a higher aspect of Thamo Guna. 90.3

Dasakam: 090 -- Slokam: 04

तं च त्रिमूर्त्यतिगतं परपूरुषं त्वां
शर्वात्मनापि खलु सर्वमयत्वहेतोः ।
शंसन्त्युपासनविधौ तदपि स्वतस्तु
त्वद्रूपमित्यतिदृढं बहु नः प्रमाणम् ॥४॥

taM cha trimuurtyatigataM parapuuruShaM tvaaM
sharvaatmanaa(a)pi khalu sarva mayatva hetOH |
shamsantyupaasana vidhau tadapi svatastu
tvadruupamityati dR^iDhaM bahu naH pramaaNam ||4

You are that state of pure consciousness' which is the Ishwara ,
Who is above the holy trinity and you being the cause of all beings,
Are worshipped as the Shiva aspect by the very wise persons,
And there are also many proofs that that Shiva is only one aspect of you. 90.4

Dasakam: 090 -- Slokam: 05

श्रीशङ्करोऽपि भगवान् सकलेषु ताव-
त्त्वामेव मानयति यो न हि पक्षपाती ।

त्वन्निष्ठमेव स हि नामसहस्रकादि

व्याख्यात् भवत्स्तुतिपरश्च गतिं गतोऽन्ते ॥५॥

shriishankarO(a)pi bhagavaan sakaleShu taavat

tvaameva maanayati yO na hi pakshapaatii |

tvanniShThameva sa hi naamasahasrakaadi

vyaakhyadbhavatstuti parashcha gatiM gatOnte || 5

Even the very godly Adhi shankara worshipped you primarily,
Among those God forms which were known by attributes,
And he is free of any bias for he wrote commentaries ,
On Vishnu Sahasranama and when he attained salvation,
He went that way singing your praises. 90.5

Dasakam: 090 -- Slokam: 06

मूर्तित्रयातिगमुवाच च मन्त्रशास्त्र-

स्यादौ कलायसुषमं सकलेश्वरं त्वाम् ।

ध्यानं च निष्कलमसौ प्रणवे खलूक्त्वा

त्वामेव तत्र सकलं निजगाद नान्यम् ॥६॥

muurti trayaatigamuvaacha cha mantrashaastrasyaadau

kalaayasuShumaM sakaleshvarantvaam |

dhyaanaM cha niShkalamasau praNave khaluuktvaa

tvaameva tatra sakalaM nijagaada naanyam || 6

This great saint has mentioned in his book of philosophy of chants,
You who is the god of all with the luster of the blue lotus flower,
And one who is above the holy trinity as the Lord of the universe,
And after advising attribute less worship of the Pranava Mantra,
He has pointed you as the one best for meditation with attributes. 90.6

Dasakam: 090 -- Slokam: 07

समस्तसारे च पुराणसङ्ग्रहे

विसंशयं त्वन्महिमैव वर्ण्यते ।

त्रिमूर्तियुक्सत्यपदत्रिभागतः

परं पदं ते कथितं न शूलिनः ॥७॥

samastasaare cha puraaNasangrahe

visamshayaM tvanmahimaiva varNyate |

trimuurtiyuk satyapadatribhaagataH

paraM padaM te kathitaM na shuulinaH || 7

In Purana Sangraha an abstract of all known epics , without any doubt,
Your greatness only has been described and it has been told,
That your Vaikunta is above the places of the holy trinity,
In the Sathya loka and a similar status is not given to Lord Shiva. 90.7

Dasakam: 090 -- Slokam: 08

यत् ब्राह्मकल्प इह भागवतद्वितीय-

स्कन्धोदितं वपुरनावृतमीश धात्रे ।

तस्यैव नाम हरिशर्वमुखं जगाद

श्रीमाधवः शिवपरोऽपि पुराणसारे ॥८॥

yad braahmakalpa iha bhaagavata dvitiiya

skandhOditaM vapuranaavR^itamiisha dhaatre |

tasyaiva naama harisharva mukhaM jagaada

shriimaadhavaH shivaparO(a)pi puraaNasaare || 8

Sri Vidyananya who was a devotee of Lord Shiva in his book Puranasara,
Has mentioned the names of Hari and Shiva to that form , which was shown,
To Lord Brahma in the Brhama kalpa and which has been ,
Mentioned in the second chapter of the MahaBhagawatha. 90.8

Dasakam: 090 -- Slokam: 09

ये स्वप्रकृत्यनुगुणा गिरिशं भजन्ते
तेषां फलं हि दृढयैव तदीयभक्त्या।
व्यासो हि तेन कृतवानधिकारिहेतोः
स्कन्दादिकेषु तव हानिवचोऽर्थवादैः ॥९॥

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 worship Shiva due to their in born tendencies, get results of such worship,
By their extreme devotion to God Shiva , and it is keeping in view
The needs of such persons, that Veda Vyasa in Puranas like Skanda,
Has depreciated you for the sake of pointing primacy of Lord Shiva. 90.9

Dasakam: 090 -- Slokam: 10

भूतार्थकीर्तिरनुवादविरुद्धवादौ
त्रेधार्थवादगतयः खलु रोचनार्थाः ।
स्कान्दादिकेषु बहवोऽत्र विरुद्धवादा-
स्त्वत्तामसत्वपरिभूत्युपशिक्षणाद्याः ॥१०॥

bhuutaartha kiirti ranuvaada viruddha vaadau
tredhaa(a)rthavaada gatayaH khalu rOchanaarthaaH |
skaandaadikeShu bahavO(a)tra viruddhavaadaaH
tvattaamasatva paribhuutyupashikshaNaadyaaH || 10

Arthavada is of three types namely praise whatever is the real truth,
Argue and point out that whatever does not exist , really exists,
And tell that, that which exists , does not really exist,
And is meant to make you interested in whatever one is describing,
And the mention in Skandapurana and other Puranas,

That Lord Vishnu has thamo Guna and that he was defeated, he was given advice,
Are Arthavadas meant to prove that Other Gods are superior. 90.10

Dasakam: 090 -- Slokam:11

यत् किञ्चिदप्यविदुषाऽपि विभो मयोक्तं
तन्मन्त्रशास्त्रवचनाद्यभिदृष्टमेव ।
व्यासोक्तिसारमयभागवतोपगीत
क्लेशान् विधूय कुरु भक्तिभरं परात्मन् ॥११॥

yatki~nchidapyaviduShaa(a)pi vibhO mayOktaM
tanmantra shaastra vachanaadyabhidR^iShTameva |
vyaasOktisaaramaya bhaagavatOpagiita
kleshaan vidhuuya kuru bhaktibharaM paraatman ||11

Oh God , though I am an ignorant one , I happened to tell some things,
And all of them are mentioned in the science of chants,
And of Lord of Guruvayur whose glory has been extolled in Bhagawatha,
Which is the absolute essence of what all that sage Vyasa wrote,
Please remove all my ailments and grant me firm devotion. 90.11

Dasakam 91 The greatness of devotion to God

Narayaneeyam Dasakam: 91

Hear this Dasakam 91 <https://www.youtube.com/watch?v=gpCOS9CnHJ8>

Dasakam 91 The greatness of devotion to God

(The superiority of devotion as a method of attaining God is argued out in this chapter.)

Dasakam: 091 -- Slokam: 01

श्रीकृष्ण त्वत्पदोपासनमभयतमं बद्धमिथ्यार्थदृष्टे-
र्मर्त्यस्यार्तस्य मन्ये व्यपसरति भयं येन सर्वात्मनैव ।
यत्तावत् त्वत्प्रणीतानिह भजनविधीनास्थितो मोहमार्गे
धावन्नप्यावृताक्षः स्खलति न कुहचिदेवदेवाखिलात्मन् ॥१॥

shriikR^iShNa tvatpadOpaasanamabhayatamaM baddhamithyaaartha dR^iShTeH
martasyaartasya manye vyapasarati bhayaM yena sarvaatmanaiva |
yattaavattvatpraNiitaaniha bhajanavidhiinaasthitO mOhamaarge
dhaavannapyaavR^itaakshaH skhalati na kuhachiddevadevaakhilaatman ||1

Oh Lord Krishna , who is within all beings and the God who blesses even Devas,
I think the best remedy for removing fear of the dying man who becomes sad imagining That things which are
not there exists, is the extolling of the virtues of your feet,
For only by such devotion all sort of fears one is subjected to can be removed,
And that is the reason why the devotee who practices the method of worships,
As taught by you does not dash on any thing , even if he runs due to illusion,
With closed eyes in a strange path that he is not accustomed to. 91.1

asakam: 091 -- Slokam: 02

भूमन् कायेन वाचा मुहुरपि मनसा त्वद्वलप्रेरितात्मा
यद्यत् कुर्वे समस्तं तदिह परतरे त्वय्यसावर्पयामि ।
जात्यापीह श्वपाकस्त्वयि निहितमनःकर्मवागिन्द्रियार्थ-
प्राणो विश्वं पुनीते न तु विमुखमनास्त्वत्पदाद्विप्रवर्यः ॥२॥

bhuuman kaayena vaachaa muhurapi manasaa tvadbalapreritaatmaa
yadyatkurve samastaM tadiha paratare tvayyasaavarpayaaami |
jaatyaapiiha shvapaakastvayi nihita manaH karmavaagindriyaartha
praaNO vishvaM puniite na tu vimukhamanaastvatpadaadvipravaryaH || 2

Oh divine God , due to the directions given by your power which is inside me,
All the acts that I do again and again either by my body or by my mind or by my words,
Are offered by me now to you and even though your devotee belongs to a lowly caste,
When he surrenders his mind, acts , words, sense organs, sensations due to them,

And his soul to you , he makes this world great and very much blessed,
But a Brahmin who is indifferent to your feet does not become blessed. 91.2

Dasakam: 091 -- Slokam: 03

भीतिर्नाम द्वितीयाद्भवति ननु मनःकल्पितं च द्वितीयं
तेनैक्याभ्यासशीलो हृदयमिह यथाशक्ति बुद्ध्या निरुन्ध्याम् ।
मायाविद्धे तु तस्मिन् पुनरपि न तथा भाति मायाधिनाथं
तं त्वां भक्त्या महत्या सततमनुभजनीश भीतिं विजह्याम् ॥३॥

bhiitirnaama dvitiiyaadbhavati nanu manaH kalpitaM cha dvitiiyaM
tenaikyaabhyaasa shiiIO hR^idayamiha yathaashakti buddhyaa nirundhyaam |
maayaa viddhetu tasmin punarapi na tathaa bhaati maayaadhinaathaM
tattvaaM bhaktyaa mahatyaa satatamanubhajanniisha bhiitiM vijahyaam || 3

Fear is caused by a second something which is different from us and.
Is the result of imagination of the mind and so think,
Continuously that all things are only one and ,
Control as much as possible the activity of the brain and if,
In spite of it, the illusion affects the mind , control of the illusion,
Can only be done by praying to you who is immensely strong,
And oh God , I would get rid of all my fears like this. 91.3

Dasakam: 091 -- Slokam: 04

भक्तेरुत्पत्तिवृद्धी तव चरणजुषां सङ्गमेनैव पुंसा-
मासाद्ये पुण्यभाजां श्रिय इव जगति श्रीमतां सङ्गमेन ।
तत्सङ्गे देव भूयान्मम खलु सततं तन्मुखादुन्मिषद्भि-
स्त्वन्माहात्म्यप्रकारैर्भवति च सुदृढा भक्तिरुद्धूतपापा ॥४॥

bhakterutpatti vR^iddhii tava charaNajuShaaM sangamenaiva pumsaam
aasaadye puNya bhaajaaM shriya iva jagati shriimataaM sangamena |

tatsangO deva bhuuyaan mama khalu satataM tanmukhaadunmiShadbhiH

tvanmaahaatmya prakaarairbhavati cha sudR^iDhaa bhaktiruddhuuta paapaa || 4

Similar to the company of wealthy may lead one to be wealthy,
The birth and growth of devotion can only be attained ,
By the company of blessed people worshipping your feet,
And so God, please provide me company of such devotees without break,
And hearing your greatness which emerges from their mouth,
Would remove all my sins and I would develop strong devotion towards you. 91.4

Dasakam: 091 -- Slokam: 05

श्रेयोमार्गेषु भक्तावधिकबहुमतिर्जन्मकर्माणि भूयो

गायन् क्षेमाणि नामान्यपि तदुभयतः प्रद्रुतं प्रद्रुतात्मा ।

उद्यद्भासः कदाचित् कुहचिदपि रुदन् क्वापि गर्जन् प्रगाय-

न्नुन्मादीव प्रनृत्यन्नयि कुरु करुणां लोकबाह्यश्चरेयम् ॥५॥

shreyO maargeShu bhaktaavadhika bahumatirjanmakarmaaNi bhuuyO

gaayan kshemaaNi naamaanyapi tadubhayataH pradrutaM pradrutaatmaa |

udyaddhaasaH kadaachitkuhachidapi rudan kvaapi garjan pragaayan

unmaadiiva pranR^ityannayi kuru karuNaaM IOkabaahyashchareyam || 5

For reaching the greatest goal of salvation , among the various methods,
Is the one through devotion and in this I will hear the stories of your incarnations,
Sing your name again and again clapping my hands
Which will melt my mind quickly and some times laugh loudly,
Sometimes cry and some times shout your names wildly,
And some other times sing and sometimes jump like a mad man,
And travel away from the routine of the very ordinary people,
Oh God, shower mercy on me to help me do that. 91.5

Dasakam: 091 -- Slokam: 06

भूतान्येतानि भूतात्मकमपि सकलं पक्षिमत्स्यान् मृगादीन्

मर्त्यान् मित्राणि शत्रून्पि यमितमतिस्त्वन्मयान्यानमानि ।

त्वत्सेवायां हि सिद्ध्येन्मम तव कृपया भक्तिदार्ढ्यं विराग-

स्वत्तत्त्वस्यावबोधोऽपि च भुवनपते यत्नभेदं विनैव ॥६॥

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

I salute the five elements like earth , which are you yourself,
The birds , fishes , animals and others, men , relations ,
Enemies and the entire universe made of these five elements,
And Oh Lord of the universe, by serving you I would get ,
Firm devotion, detachment and understanding that,
The knowledge that everything that we see is yourself ,
Without any effort due to your great mercy . 91.6

Dasakam: 091 -- Slokam: 07

नो मुह्यन् क्षुत्तृडाद्यैर्भवसरणिभवैस्त्वन्निलीनाशयत्वा-

चिन्तासातत्यशाली निमिषलवमपि त्वत्पदादप्रकम्पः ।

इष्टानिष्टेषु तुष्टिव्यसनविरहितो मायिकत्वावबोधा-

ज्योत्स्नाभिस्त्वन्नखेन्दोरधिकशिशिरितेनात्मना सञ्चरेयम् ॥७॥

nO muhyan kshuttR^iDaadyairbhavasaraNi bhavaistvanniliinaashayatvaat
chintaasaatatyashaalii nimiShalavamapi tvatpadaadaprakampaH |
iShTaaniShTeShutuShTi vyasana virahitO maayikatvaavabOdhaat
jyOtsnaabhistvannakhendOradhika shishiriteenaatmanaa sanchareyam || 7

Due to my mind melting and merging with you , not getting tired,
By the life on earth involving feelings like hunger and thirst,
Always meditating on you and not leaving your feet even for a second,
And understanding that likes and dislikes are created illusions,
I would travel with a pleasant mind without any sorrow or joy,
Due the moon light showered on me by the crescent moons of your toe nails. 91.7

Dasakam: 091 -- Slokam: 08

भूतेष्वेषु त्वदैक्यस्मृतिसमधिगतौ नाधिकारोऽधुना चे-
त्त्वत्प्रेम त्वत्कमैत्री जडमतिषु कृपा द्विदसु भूयादुपेक्षा ।
अर्चायां वा समर्चाकुतुकमुरतरश्रद्धया वर्धतां मे
त्वत्संसेवी तथापि द्रुतमुपलभते भक्तलोकोत्तमत्वम् ॥८॥

bhuuteShveShu tvadaikya smR^iti samadhigatau naadhikaarO(a)dhunaa chet
tvatprema tvatkamaitrii jaDamatiShu kR^ipaa dviTsu bhuuyaadupekshaa |
archaayaaM vaa samarchaa kutukamurutarashraddhayaa vardhataaM me
tvatsamsevii tathaa(a)pi drutamupalabhate bhaktalOkOttamatvam || 8

Suppose I have not attained suitability to understand the fact,
That all living things in this world are nothing but you, let me have,
Devotion to you , be friendly with your devotees,
Have mercy on the dim witted, and no enmity towards enemies,
Or at least let my enthusiasm to do worship on the idol of God,
With commitment and great attention, increase for a devotee ,
Like that I would soon get the superior position of your devotee. 91.8

Dasakam: 091 -- Slokam: 09

आवृत्य त्वत्स्वरूपं क्षितिजलमरुदाद्यात्मना विक्षिपन्ती
जीवान् भूयिष्ठकर्मावलिविवशगतीन् दुःखजाले क्षिपन्ती ।
त्वन्माया माभिभून्मामयि भुवनपते कल्पते तत्प्रशान्त्यै
त्वत्पादे भक्तिरेवेत्यवददयि विभो सिद्धयोगी प्रबुद्धः ॥९॥

aavR^itya tvatsvaruupaM kshiti jala marudaadyaatmanaa vikshipantii
jiiivaan bhuuyiShThakarmaavali vivasha gatiin duHkhajaale kshipantii |
tvanmaayaa maa(a)bhibhuunmaamayi bhuvanapate kalpate tatprashaantyai
tvatpaade bhaktirevetyavadadayi vibhO siddhayOgii prabuddhaH || 9

Let me not be troubled by the illusion which hides your real form,
By the mirages like earth, water and air appear before me,
Which pushes beings to sorrow depending on their Karmic load,
Oh God of the universe , Sage Prabudha has told that the only way,
To conquer this illusion is the real and firm devotion to your feet . 91.9

Dasakam: 091 -- Slokam:10

दुःखान्यालोक्य जन्तुष्वलमुदितविवेकोऽहमाचार्यवर्या-

ल्लब्ध्वा त्वद्रूपतत्त्वं गुणचरितकथाद्युद्भवद्भक्तिभूमा ।

मायामेनां तरित्वा परमसुखमये त्वत्पदे मोदिताहे

तस्यायं पूर्वरङ्गः पवनपुरपते नाशयाशेषरोगान् ॥१०॥

duHkhaanyaalOkya jantuShvalamudita vivekO(a)hamaachaaryavaryaat
labdhvaa tvadruapatattvaM guNa charita kathaadyudbhavadbhakti bhuumaa |
maayaamenaaM taritvaa paramasukhamaye tvatpade mOditaaha
tasyaayaM puurvarangaH pavanapurapate naashayaasheSharOgaan ||10

By getting sufficient wisdom, by seeing the sufferings of living beings,
And understanding from a Guru the secret of your great form,
And by increasing devotion by hearing , telling and remembering your stories
And winning over illusion , I would enjoy the happiness of your divine feet,
As this is my first step and Oh Lord of Guruvayur , please cure my diseases. 91.10

Dasakam 92 The devotion mixed with action

Narayaneeyam Dasakam: 92

Hear this Dasakam 92 <https://www.youtube.com/watch?v=hwJbgzYVyY>

(This chapter deals with the act of devotion mixed with rituals. Devotion is a superior and easier method in the Kali age)

Dasakam: 092 -- Slokam: 01

वेदैस्सर्वाणि कर्माण्यफलपरतया वर्णितानीति बुध्वा
तानि त्वय्यर्पितान्येव हि समनुचरन् यानि नैष्कर्म्यमीश ।
मा भूद्वेदैर्निषिद्धे कुहचिदपि मनःकर्मवाचां प्रवृत्ति-
र्दुर्वर्जं चेदवाप्तं तदपि खलु भवत्यर्पये चित्रकाशे ॥१॥

vedaiH sarvaaNi karmaaNyaphala para tayaa varNitaaniiti buddhvaa
taani tvayyarpitaanyeva hi samanucharanyaani naiShkarmyamiisha |
maa bhuudvedairniShiddhe kuhachidapi manaHkarmavaachaaM pravR^ittiH
durvarjaM chedavaaptaM tadapi khalu bhavatyarpaye chitprakaashe || 1

Understanding that Vedas tell us that all actions are to be done,
Without attachment to fruits, Oh God , I completely dedicate ,
All the actions to you and escape from the attachment to them,
And I understand that I should not do anything prohibited by Vedas,
And suppose by chance I am forced to undertake any such prohibited actions,
I would also dedicate them to your very great divine brilliance. 92.1

Dasakam: 092 -- Slokam: 02

यस्त्वन्यः कर्मयोगस्तव भजनमयस्तत्र चाभीष्टमूर्तिं
हृद्यां सत्त्वैकरूपां दृषदि हृदि मृदि क्वापि वा भावयित्वा ।
पुष्पैर्गन्धैर्निवेद्यैरपि च विरचितैः शक्तितो भक्तिपूतै-
र्नित्यं वर्या सपर्या विदधदयि विभो त्वत्प्रसादं भजेयम् ॥२॥

yastvanyaH karmayOgastava bhajanamayastatra chaabhiiShTamuurtim
hR^idyaaM satvaikaruupaaM dR^iShadi hR^idi mR^idi kvaapi vaa bhaavayitvaa |
puShpairgandhairnivedyairapi cha virachitaiH shaktitO bhaktipuutaiH
nityam varyaam saparyaam vidadhadayi vibhO tvatprasaadam bhajeyam || 2

Oh God, in the mode of worship that is different from that prescribed by Vedas,
I would visualize you in the pretty and purely cent percent Sathva aspect,
Which is agreeable to my mind using stone, mud or in my mind or elsewhere,
And along with the little amount of devotion that I have earned, offer you,
Clean flowers like Thulasi , scented substances like sandal paste and food offerings,
Regularly and through pure worship attain your blessings and grace. 92.2

Dasakam: 092 -- Slokam: 03

स्त्रीशूद्रास्त्वत्कथादिश्रवणविरहिता आसतां ते दयार्हा-
स्त्वत्पादासन्नयातान् द्विजकुलजनुषो हन्त शोचाम्यशान्तान् ।
वृत्त्यर्थं ते यजन्तो बहुकथितमपि त्वामनाकर्णयन्तो
दृप्ता विद्याभिजात्यैः किमु न विदधते तादृशं मा कृथा माम् ॥३॥

striishuudraastvatkathaadi shravaNavirahitaa aasataaM te dayaarhaaH
tvatpaadaasannayaataan dvijakulajanuShOhanta shOchaamyashaantaan |
vR^ittiyartham te yajantO bahukathitamapi tvaamanaakarNayantO
dR^iptaa vidyaabhijaatyaiH kimu na vidadhate taadR^isham maa kR^ithaamaam || 3

I sympathize with women and low born who do not get an opportunity,
Of hearing or singing your stories and holy names but I am sad and pained,
About those twice born castes who , in spite of their having reached near your feet,
Are more interested in pleasures of life or sacrifice this great opportunity,
For the sake of earning their livelihood and in spite of being taught by you several times,
Do not care to understand your teachings and I am wondering within myself,
About all that these people can do due to pride coming out of wisdom and high birth.92.3

Dasakam: 092 -- Slokam: 04

पापोऽयं कृष्णरामेत्यभिलपति निजं गूहितुं दुश्चरित्रं
निर्लज्जस्यास्य वाचा बहुतरकथनीयानि मे विघ्नितानि ।
भ्राता मे वन्ध्यशीलो भजति किल सदा विष्णुमित्थं बुधांस्ते
निन्दन्त्युच्चैर्हसन्ति त्वयि निहितमतींस्तादृशं मा कृथा माम् ॥४॥

paapO(a)yaM kR^iShNa raametyabhilapati nijaM guuhituM dushcharitraM

nirlajjasyaasya vaachaa bahutara kathaniiyaani me vighnitaani |

bhraataa me vandhyashiilo bhajati kila sadaa viShNumitthaM budhaamste

nindantyuchchairhasanti tvayinihitamatiimstaadR^ishaM maakR^ithaa maam || 4

This great sinner to hide his evil acts shouts loudly “Rama, Krishna”,
So that is heard in all directions and due to his shameless shouting,
I am not able to say several things that I really want to say.
This my brother who has defeatist mentality acts as if he always prays Lord Vishnu,
And these non devotees make fun of your devotees ,
Who have surrendered their mind to you and please do not make me one of them. 92.4

Dasakam: 092 -- Slokam: 05

श्वेतच्छायं कृते त्वां मुनिवरवपुषं प्रीणयन्ते तपोभि-
स्त्रेतायां सुक्सुवाद्यङ्कितमरुणतनुं यज्ञरूपं यजन्ते ।
सेवन्ते तन्त्रमार्गेर्विलसदरिगदं द्वापरे श्यामलाङ्गं
नीलं सङ्कीर्तनाद्यैरिह कलिसमये मानुषास्त्वां भजन्ते ॥५॥

shvetachChaayaM kR^ite tvaam munivaravapuShaM priiNayante tapObhiH
tretaayaaM sruksruvaadyankita maruNatanuM yaj~naruupaM yajante |
sevante tantramaargairvilasadarigadaM dvaapare shyaamalaangam
niilaM sankiirtanaadyairiha kalisamaye maanuShaastvaam bhajante || 5

In the Kritha yuga men please you , who is sage with white splendour, by penance,
In the Tretha yuga , they please you ,who is red and holding various accessories,
Of fire sacrifice in your hand by performing fire sacrifices,
In the Dwapara yuga they please you who is black in colour and,
Who holds conch, wheel and flower by performing thanthric worship,
But in Kali yuga they please you who is blue in colour,
By singing your names, and listening to your great tales. 92.5

Dasakam: 092 -- Slokam: 06

सोऽयं कालेयकालो जयति मुररिपो यत्र सङ्कीर्तनाद्यै-
निर्यत्नैरेव मार्गैरखिलद न चिरात्त्वत्प्रसादं भजन्ते ।

जातास्त्रेताकृतादावपि हि किल कलौ सम्भवं कामयन्ते
वात्त्रैव जातान् विषयविषरसैर्मा विभो वञ्चयास्मान् ॥६॥

sO(a)yaM kaaleya kaalO jayati muraripO yatra sankiirtanaadyaiH
niryatnaireva maargairakhilada na chiraat tvatprasaadaM bhajante |
jaataastretaa kR^itaadau api hi kila kalau sambhavaM kaamayante
daivaattatraiva jaataan viShaya viSharasairmaa vibhO va~nchayaasmaan || 6

Oh killer of Mura , Oh God who grants us everything,
Let there be glory to this Kali age for during this age , men get your blessings,
And your grace without much delay and very easily by singing your names,
Making people who were born in the other three ages long to be born in this age,
And fortunately we are born in this Kali age and Oh Lord,
Please do not make us get interested in the poison of worldly pleasures. 92.6

Dasakam: 092 -- Slokam: 07

भक्तास्तावत्कलौ स्युर्द्रमिलभुवि ततो भूरिशस्तत्र चोच्चैः
कावेरीं ताम्रपर्णीमनु किल कृतमालां च पुण्यां प्रतीचीम् ।
हा मामप्येतदन्तर्भवमपि च विभो किञ्चिदञ्चद्रसं त्व-
य्याशापाशैर्निबध्य भ्रमय न भगवन् पूरय त्वन्निषेवाम् ॥७॥

bhaktaastaavatkalaau syurdramila bhuvi 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

In the Kali age devotees are found everywhere more so in the Dravida region,
And even there more on the banks of Cauvery, Thamraparni , Kruthamala,
And on the banks of the very holy Neela *river and Oh Lord of Guruvayur,
Please do not tie me, who was born in this region and also possessing some devotion,
Tightly by the rope of worldly pleasures and help me,
Fulfill my desire of serving you always with devotion. 92.7
*Bharatha puzha of Kerala

Dasakam: 092 -- Slokam: 08

दृष्ट्वा धर्मद्रुहं तं कलिमपकरुणं प्राङ्गहीक्षित् परीक्षित्
हन्तुं व्याकृष्टखड्गोऽपि न विनिहतवान् सारवेदी गुणांशात् ।
त्वत्सेवाद्याशु सिद्ध्येदसदिह न तथा त्वत्परे चैष भीरु-
र्यत्तु प्रागेव रोगादिभिरपहरते तत्र हा शिक्षयैनम् ॥८॥

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

Once a great king called Pareekshit took his sword,
To kill the hard hearted and cruel Kali but he being wise did not do it,
For in this age regular service to you and being with your devotees ,
Give results immediately but in case of evil acts the results are after long delay,
For this Kali is scared of your devotees and he afflicts them with diseases and poverty,
Even before they start singing about you so that they never do it,
And so Oh God this Kali is really very cruel and so please punish him. 92.8

Dasakam: 092 -- Slokam: 09

गङ्गा गीता च गायत्र्यपि च तुलसिका गोपिकाचन्दनं तत्
सालग्रामाभिपूजा परपुरुष तथैकादशी नामवर्णाः ।
एतान्यष्टाप्ययत्नान्यपि कलिसमये त्वत्प्रसादप्रवृद्ध्या
क्षिप्रं मुक्तिप्रदानीत्यभिदधुः ऋषयस्तेषु मां सज्जयेथाः ॥९॥

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

Oh greatest among Gods, great sages have pointed out that Ganges, Bhgawad Gita,
Gayathri mantra, Tulasi leaf, Gopi Chandana, Saligrama , Ekadasi fasting,
And chanting of your holy names are the eight methods , which are easy to practice,
Lead to increase of your grace and ultimately lead one to salvation in this Kali age,
And so please grant me interest and desire to practice them with devotion 92.9

Dasakam: 092 -- Slokam:10

देवर्षीणां पितृणामपि न पुनः ऋणी किङ्करो वा स भूमन् ।
योऽसौ सर्वात्मना त्वां शरणमुपगतस्सर्वकृत्यानि हित्वा ।
तस्योत्पन्नं विकर्माप्यखिलमपनुदस्येव चित्तस्थितस्त्वं
तन्मे पापोत्थतापान् पवनपुरपते रुन्धि भक्तिं प्रणीयाः ॥१०॥

devarShiiNaaM pitR^iNaamapi cha punarR^iNii kinkarO vaa sa bhuuman
yO(a)sau sarvaatmanaa tvaaM sharaNamupagataH sarvakR^ityaani hitvaa |
tasyOtpannaM vikarmaapyakhilamapanudasyeva chittasthitastvam
tanme paapOtthataapaan pavanapurapate rundhi bhaktiM praNiiyaaH ||10

He who sacrifices all activities and surrenders to you , Oh God who is all beings,
Is not born as a debtor to devas, sages and manes , nor is he their slave,
And all the Karmic load that he inherits are wiped out by you living in his heart,
And so Oh Lord of Guruvayur , destroy my sorrows caused by sins committed by me,
And make my devotion to you perfect and ever living. 92.10

Dasakam 93 The twenty four Gurus

Narayaneeyam Dasakam: 93

Hear this Dasakam 93 <https://www.youtube.com/watch?v=4hxQlgGBRys>

Dasakam 93 The twenty four Gurus

(The very interesting fact that anything or person will have some thing to teach you is brought out.)

Dasakam: 093 -- Slokam: 01

बन्धुस्नेहं विजह्यां तव हि करुणया त्वय्युपावेशितात्मा
सर्वं त्यक्त्वा चरेयं सकलमपि जगद्वीक्ष्य मायाविलासम् ।
नानात्वाद्भ्रान्तिजन्यात् सति खलु गुणदोषावबोधे विधिर्वा
व्यासेधो वा कथं तौ त्वयि निहितमतेर्वीतवैषम्यबुद्धेः ॥१॥

bandhusnehaM vijahyaaM tava hi karuNayaa tvayyupaaveshitaatmaa
sarvaM tyaktvaa chareyaM sakalamapi jagadviikshya maayaavilaasam |
naanaatvaad bhraantijanyaat sati khalu guNadOShaavabOdhe vidhirvaa
vyaasedhO vaa kathaM tau tvayi nihitamaterviitavaiShamyabuddheH || 1

Oh Lord, due to your mercy I shall renounce the attachments to relatives,
And after surrendering my soul in you , leaving out everything, I will travel,
And I would do both these acts after clearly understanding that world is an illusion,
And it is well known that due to the varied structure of illusion called Maya,
I am differentiating between good and bad and also do acts of assertion and negation,
And to the one who surrenders his intellect in you and have left the concept of problems,
These acts will never happen as it transcends such notions. 93.1

Dasakam: 093 -- Slokam: 02

क्षुत्तृष्णालोपमात्रे सततकृतधियो जन्तवः सन्त्यनन्ता-
स्तेभ्यो विज्ञानवत्त्वात् पुरुष इह वरस्तज्जनिर्दुर्लभैव ।
तत्राप्यात्मात्मनः स्यात्सुहृदपि च रिपुर्यस्त्वयि न्यस्तचेता-
स्तापोच्छित्तेरुपायं स्मरति स हि सुहृत् स्वात्मवैरी ततोऽन्यः ॥२॥

kshuttR^iShNaalOpamaatre satatakR^itadhiyO jantavaH santyanantaastebhyO
vij~naanavattvaat puruSha iha varastajjanirdurlabhaiva |
tatraapyaatmaa(a)(a)tmanaH syaatsuhR^idapi cha ripuryastvayi nyastachetaastaapOchChitterupaayaM

smarati sa hi suhR^it svaatmavairii tatO(a)nyaH || 2

The animals whose only life requirement is to satisfy bodily wants,
Are too many and greatly numerous and man who is special among them,
Has a special intellect and to get to be born as man is indeed very difficult,
And even among these men, some of them become their own enemy or friend,
And friend is one who keeps his devotion in you and find a way out of all pain,
And enemy is the one who is not like that and suffers. 93.2

Dasakam: 093 -- Slokam: 03

त्वत्कारुण्ये प्रवृत्ते क इव नहि गुरुर्लोकवृत्तेऽपि भूमन्
सर्वक्रान्तापि भूमिर्नहि चलति ततस्सत्क्षमां शिक्षयेयम् ।
गृहीयामीश तत्तद्विषयपरिचयेऽप्यप्रसक्तिं समीरात्
व्याप्तत्वञ्चात्मनो मे गगनगुरुवशाद्भातु निर्लेपता च ॥३॥

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

Oh universal God , who in this world cannot become
A Guru if your grace is there on him?
Does the earth shake though it is attacked by many people,
And from that I would learn the quality of patience,
I would understand from wind that , though I do have contact,
With many things I should not have any attachment with anything,
From the teacher called sky I would learn that even though,
Soul is in every being it should not get tainted by all that. 93.3

Dasakam: 093 -- Slokam: 04

स्नेहाद्याधात्तपुत्रप्रणयमृतकपोतायितो मा स्म भूवं
प्राप्तं प्राश्रन् सहेय क्षुधमपि शयुवत् सिन्धुवत्स्यामगाधः ।
मा पप्तं योषिदादौ शिखिनि शलभवत् भृङ्गवत्सारभागी
भूयासं किन्तु तद्वद्धनचयनवशान्माहमीश प्रणेशम् ॥५॥

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

Like water I would be without dirt and wash away dirt from everything
And would be sweet for every one,
Like the fire in spite of eating different types of food,
I would not get affected by the food that I eat,
Like the fire that burns from different types of wood,
Being the same , I would understand my soul is no different ,
From the millions of the soul in this world,
From the growth and diminishing phase of the moon,
I would understand all changes are for the body,
And does not affect the soul inside and not only that,
By your grace I will understand that soul is same,
Though it appears different occupying different bodies. 93.4

Dasakam: 093 -- Slokam: 05

मा बद्ध्यासं तरुण्या गज इव वशया नार्जयेयं धनौघं
हर्तान्यस्तं हि माध्वीहर इव मृगवन्मा मुहं ग्राम्यगीतैः ।
नात्यासज्जेय भोज्ये झष इव बलिशे पिङ्गलावन्निराशः
सुप्यां भर्तव्ययोगात् कुरर इव विभो सामिषोऽन्यैर्न हन्यै ॥६॥

snehaadvyaadhaasta putra vyasanamR^ita kapOtaayitO maa sma bhuuvaM
praaptaM praashnan saheya kshudhamapi shayuvat sindhuvatsyaamagaadhaH |
maapaptaM yOShidaadau shikhini shalabhavat bhR^ingavatsaarabhaagii
bhuuyaasaM kintu tadvaddhanachayanavashaanmaa(a)hamiisha praNesham || 5

Let me not destroy myself due to excessive attachment ,
Like the dove which perished at the hands of the hunter,
Due to its excessive love to its children,
Like a python I will learn to eat whenever I get food,
And starve and bear it when no food is available,
Like an ocean I would be serene and deep,

Like the firefly let me not fall in the fire,
Of love and wealth and perish,
Let me be like a bee and extract the essence out of things,
And let me not accumulate wealth like a bee and perish because of it. 93.5

Dasakam: 093 -- Slokam: 06

वर्तेय त्यक्तमानः सुखमतिशिशुवन्निस्सहायश्चरेयं
कन्याया एकशेषो वलय इव विभो वर्जितान्योन्यघोषः ।
त्वच्चित्तो नावबुध्यै परमिषुकृदिव क्षमाभृदायानघोषं
गेहेष्वन्यप्रणीतेष्वहिरिव निवसान्युन्दुरोर्मन्दिरेषु ॥७॥

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

Let me not be attracted by fair sex like a male elephant,
Which is imprisoned by getting attracted by a she elephant,
I should not go on accumulating very great wealth,
For like the hunter taking away the honey,
Some one would definitely snatch it away from me,
Let me not get bewitched like the deer getting attracted by flute music,
Let me not show great attachment for food and get trapped like a fish,
Let me be like the courtesan Pingala leave away desires and sleep soundly,
And let Oh God let not some one kill me for the attachment to wealth,
Like the Karara bird being killed for the meat , it never leaves. 93.6

Dasakam: 093 -- Slokam: 07

त्वय्येव त्वत्कृतं त्वं क्षपयसि जगदित्यूर्णनाभात् प्रतीयां
त्वच्चिन्ता त्वत्स्वरूपं कुरुत इति दृढं शिक्षये पेशकारात् ।
विद्भस्मात्मा च देहो भवति गुरुवरो यो विवेकं विरक्तिं
धत्ते सञ्चिन्त्यमानो मम तु बहुरुजापीडितोऽयं विशेषात् ॥८॥

varteya tyaktamaanaH sukhamati shishuvannissahaayashchareyaM

kanyaayaa ekasheShO valaya iva vibhO varjitaanyOnyaghOShaH |
tvachchittO naavabudhyai paramiShukR^idiva kshmaabhR^idaayaana ghOShaM
geheShvanya praNiiteShvahiriva nivasaaanyundurOrmandireShu || 7

Like a small child , not spoiled by pride I would live without problems,
Oh God, Like a solitary bangle without any company , leaving out,
The sound of conversation , I would start living,
Like a mechanic making arrows not hearing the sound of procession of the king,
I would concentrate my mind on you and lead a life without knowing any other thing,
Like a snake staying in the rat hole, I would live in houses made by others. 93.7

Dasakam: 093 -- Slokam: 08

त्वय्येव त्वत्कृतं त्वं क्षपयसि जगदित्यूर्णनाभात् प्रतीयां
त्वच्चिन्ता त्वत्स्वरूपं कुरुत इति दृढं शिक्षये पेशकारात् ।
विद्भस्मात्मा च देहो भवति गुरुवरो यो विवेकं विरक्तिं
धत्ते सञ्चिन्त्यमानो मम तु बहुरुजापीडितोऽयं विशेषात् ॥८॥

tvayyeva tvatkR^itaM taM kshapayasi jagadityuurNa naabhaatpratiyaam
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

I understood from the spider that you merge yourself with the world created by you,
I would understand from the hunter that I would become like you , if I think of you,
This body dirty from birth to death and
Which turns to ashes after death is a good teacher,
If we examine properly that body makes us understand the wisdom,
Of the difference between soul and non soul and also teaches renunciation,
And to me , my body affected by many diseases teaches wisdom and detachment. 93.8

Dasakam: 093 -- Slokam: 09

ही ही मे देहमोहं त्यज पवनपुराधीश यत्प्रेमहेतो-
र्गेहे वित्ते कलत्रादिषु च विवशितास्त्वत्पदं विस्मरन्ति ।
सोऽयं वद्देश्शुनो वा परमिह परतः साम्प्रतञ्चाक्षिकर्ण-
त्वग्जिह्वाद्या विकर्षन्त्यवशमत इतः कोऽपि न त्वत्पदाब्जे ॥९॥

hii hii me dehamOhaM tyaja pavanapuraadhiisha yatperamahetOH
gehe vitte kalatraadiShu cha vivashitaastvatpadaM vismaranti |
sO(a)yaM vahneH shunO vaa paramiha parataH saamprataM chaakshikaNa
tvagjihvaadyaa vikarShantyavashamata itaH kO(a)pi na tvatpadaabje || 9

Alas, alas, Oh Lord of Guruvayur , please drive away my attachment to my body,
For being in love with this body and thinking of home, wealth , wife and children,
All people completely forget your lotus like feet , knowing well that this body,
After death would definitely become that of fire or that of dog, and even now,
When they are alive the these five sense organs drag them here and there,
But never lead them to your lotus like feet. 93.9

Dasakam: 093 -- Slokam: 10

दुर्वारो देहमोहो यदि पुनरधुना तर्हि निश्शेषरोगान्
हत्वा भक्तिं द्रदिष्टां कुरु तव पदपङ्केरुहे पङ्कजाक्ष ।
नूनं नानाभवान्ते समधिगतममुं मुक्तिदं विप्रदेहं
क्षुद्रे हा हन्त मा मा क्षिप विषयरसे पाहि मां मारुतेश ॥१०॥

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 maarutesha10

But now I find it very difficult to leave this attachment to my body,
Oh God with lotus like eyes, please cure all the afflictions of my body,
And make strong in me, the devotion to your lotus like feet,
And most certainly , do not push this my Brahmin's body,
Which was got after very many manifold births,
And which would help one get salvation,
In to the very base attraction of trivial worldly pleasures,
And Oh Lord of Guruvayur , please protect me. 93.10

Dasakam 94 The generation of wisdom of philosophy

Narayaneeyam Dasakam: 94

Hear this Dasakam 94 <https://www.youtube.com/watch?v=zIzKt5eZzLc>

Dasakam 94 The generation of wisdom of philosophy

(How a wise man gets philosophical approach in him is described)

Dasakam: 094 -- Slokam: 01

शुद्धा निष्कामधर्मैः प्रवरगुरुगिरा तत्स्वरूपं परं ते
शुद्धं देहेन्द्रियादिव्यपगतमखिलव्याप्तमावेदयन्ते ।
नानात्वस्थौल्यकार्श्यादि तु गुणजवपुस्सङ्गतोऽध्यासितं ते
वह्नेर्दारुप्रभेदेष्विव महदणुतादीप्तताशान्ततादि ॥१॥

shuddhaa niShkaamadharmaIH pravaragurugiraa tatsvaruupaM paraM te
shuddhaM dehendriyaadi vyapagatamakhila vyaaptamaavedayante |
naanaatva sthauilya kaarshyaadi tu guNaja vapuH sangatO(a)dhyaasitaM te
vahnerdaaruprabhedeShvivamahadaNutaa diiptataa shaantataadi ||1

Those who are made pure by actions without attachment to their fruits,
And those who have become pure by observing acts of Dharma,
From the teachings of the great Guru , gain knowledge about your form,
Which is very distinct from the body as well as the sense organs,
And which is every where and which is called the supreme Brahman,
And the fact that properties like stoutness , thinness , diversity and so on,
Which are attributed to you , who is the divine supreme Brahman,
Arise out of the association of yourself with some distinct body,
And is similar to fire being called small , big , bright or dim. 94.1

Dasakam: 094 -- Slokam: 02

आचार्याख्याधरस्थारणिसमनुमिलच्छिष्यरूपोत्तरार-
ण्यावेधोद्भासितेन स्फुटतरपरिबोधाग्निना दह्यमाने ।

कर्मालीवासनातत्कृततनुभुवनभ्रान्तिकान्तारपूरे
दाह्याभावेन विद्याशिखिनि च विरते त्वन्मयी खल्ववस्था ॥२॥

aachaaryaakhyaadhara sthaaraNi samanumilachChiShya ruupOttaraara-
NyaavedhOdbhaasitena sphuTatara paribOdhaagninaa dahyamaane |
karmaaliivaasanaa tatR^ita tanubhuvana bhraanti kaantaara puure
daahyaabhaavena vidyaashikhini cha virate tvanmayii khalvavasthaa 2

The greatly shining fire of wisdom produced by churning of the base stick,
Called teacher by the upper fire stick called disciple ,
Burns the misconception that this physical world is real,
And also the delusions caused by past deeds and the body that it creates,
And when there is nothing else is left to be burnt , that fire of wisdom is put out,
And in that state definitely one becomes identical with the divine supreme God. 94.2

Dasakam: 094 -- Slokam: 03

एवं त्वत्प्राप्तितोऽन्यो नहि खलु निखिलक्लेशहानेरुपायो
नैकान्तात्यन्तिकास्ते कृषिवदगदषाड्गुण्यषट्कर्मयोगाः ।
दुर्वैकल्यैरकल्या अपि निगमपथास्तत्फलान्यप्यवाप्ता
मत्तास्त्वां विस्मरन्तः प्रसजति पतने यान्त्यनन्तान् विषादान्॥३॥

evaM tvat praaptitO(a)nyO na hi khalu nikhilakleshahaanerupaayO
naikaantaatyantikaaste kR^iShivadagada ShaaTguNyaShaTkarmayOgaaH |
durvaikalyairakalyaa api nigamapathaa statphalaanyapyavaaptaa
mattaastvaaM vismarantaH prasajati patane yaantyanantaan viShaadaan || 3

Except for the realization of the God , when you become one with it,
There exists no other method whatsoever to remove all sorrows and distress,
For methods such as cure of diseases by chants, the six tactics adopted ,
By kings to deal with their enemies and eight fold concepts of Yoga,
Are not quite effective like this method , and even if some results are realized,
Those who perform them forget you completely due to pride of their achievement ,
And when they reach this baser state ,they would suffer countless sorrows. 94.3

Dasakam: 094 -- Slokam: 04

त्वल्लोकादन्यलोकः कनु भयरहितो यत् परार्धद्वयान्ते
त्वद्गीतस्सत्यलोकेऽपि न सुखवसतिः पद्मभूः पद्मनाभ ।
एवं भावे त्वधर्मार्जितबहुतमसां का कथा नारकाणां
तन्मे त्वं छिन्धि बन्धं वरद् कृपणबन्धो कृपापूरसिन्धो ॥४॥

tvallOkaadanyaLOkaH kvanu bhayarahitO yatparaardhadvayaante
tvadbhiitaH satyaLOke(a)pi na sukhavasatiH padmabhuh padmanaabha |
evaM bhaave tvadharmaarjita bahutamasaaM kaa kathaa naarakaaNaaM
tanme tvaM Chindhi bandhaM varada kR^ipaNabandhO kR^ipaapuura sindhO ||4

Oh Padmanabha , There are no other worlds which are fear free like Vaikunta,
At the time of deluge even the Brahma gets scared in Sathya loka ,
Due to his being completely engulfed in your divine form, and when this is so,
What would the fate of the householders who do actions devoid of Dharma ,
And have earned in their life endless sufferings and so Oh God,
Who blesses , who is the friend of the oppressed and a sea of mercy,
I request you alone to cut off all my attachments completely. 94.4

Dasakam: 094 -- Slokam: 05

याथार्थान्त्वन्मयस्यैव हि मम न विभो वस्तुतो बन्धमोक्षौ
मायाविद्यातनुभ्यां तव तु विरचितौ स्वप्नबोधोपमौ तौ ।
बद्धे जीवद्विमुक्तिं गतवति च भिदा तावती तावदेको
भुङ्क्ते देहद्रुमस्थो विषयफलरसान्नापरो निर्व्यथात्मा ॥५॥

yaatharthyaat tvanmayasyaiva hi mama na vibhO vastutO bandhamOkshau
maayaa vidyaa tanubhyaaM tava tu virachitau svapna bOdhOpamau tau |
baddhe jiiadvimuktiM gatavati cha bhidaa taavatii taavadekO
bhunkte dehadrumasthO viShayaphalarasaan naaparO nirvyathaatmaa ||5

Oh Lord , actually I being a part of the divine you , there is nothing,
Called attachment or salvation to me and the feelings to me that exist,
Are but the mirages created by the illusion of your subtle powers,
And are similar to the state of dream and wakefulness,
And it is a fact that the difference between one who is attached ,

And one who is detached is only like the difference between these states,
And while the attached one enjoys pleasures sitting on the tree called body,
The detached one who enjoys the ever lasting joy ,
Does not enjoy the fruits called worldly life and so is not attached. 94.5

Dasakam: 094 -- Slokam: 06

जीवन्मुक्तत्वमेवंविधमिति वचसा किं फलं दूरदूरे
तन्नामाशुद्धबुद्धेर्न च लघु मनसश्शोधनं भक्तितोऽन्यत् ।
तन्मे विष्णो कृषीष्ठास्त्वयि कृतसकलप्रार्पणं भक्तिभारं
येन स्यां मङ्क्षु किञ्चिद् गुरुवचनमिलत्त्वत्प्रबोधस्त्वदात्मा ॥६॥

jiiivanmuktatvamevaM vidhamiti vachasaa kiM phalaM duuraduure
tannaamaashuddhabuddherna cha laghu manasaH shOdhanaM bhaktitO(a)nyat |
tanme viShNO kR^iShiiShThaastvayi kR^itasakalapraarpaNaM bhaktibhaaraM
yena syaam mankshu ki~nchid gurutvachana milat tvatprabOdhastvadaatmaa ||6

What is the point of describing that state of the freedom of the soul,
For such a state is far, far away to any one with an unclean mind,
And it is for sure that this state of the mind cannot be attained,
By anything other than devotion to you , and so Oh Lord Vishnu,
Please bless me with staunch devotion to you where,
I surrender everything to you, using which , I would speedily,
Get salvation with minimum teaching from a Guru. 94.6

Dasakam: 094 -- Slokam: 07

शब्दब्रह्मण्यपीह प्रयतितमनसस्त्वां न जानन्ति केचित्
कष्टं वन्ध्यश्रमास्ते चिरतरमिह गां बिभ्रते निष्प्रसूतिम् ।
यस्यां विश्वाभिरामास्सकलमलहरा दिव्यलीलावताराः
सच्चित्सान्द्रं च रूपं तव न निगदितं तां न वाचं श्रियासम् ॥७॥

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 bhriyaasam7

There are some others who completely believe only in Vedic sayings,
And alas Oh God, they are not understanding , that they are working unnecessarily,
For those who carry those sayings which do not give rise to devotion,
Are like those who are breeding a cow which is barren,
And Oh God , let me not read any of those words that does not mention,
The stories of your pretty incarnations which are divine and capable of destroying sins,
And also describe your form of supreme divine joy. 94.7

Dasakam: 094 -- Slokam: 08

यो यावान् यादृशो वा त्वमिति किमपि नैवावगच्छामि भूम्-
त्रेवञ्चानन्यभावस्त्वदनुभजनमेवाद्विधे चैद्यवैरिन् ।
त्वल्लिङ्गानां त्वदङ्घ्रिप्रियजनसदसां दर्शनस्पर्शनादि-
भूयान्मे त्वत्प्रपूजानतिनुतिगुणकर्मानुकीर्त्यादरोऽपि ॥८॥

yO yaavaan yaadR^ishO vaa tvamiti kimapi naivaavagachChaami bhuuman
evaM chaananya bhaavastvadanu bhajanamevaadriye chaidyavairin |
tvallingaanaaM tvadanghri priyajanasadasaaM darshanasparshanaadiH
bhuuyaanme tvatprapuujaa nati nuti guNa karmaanu kiirtyaadarO(a)pi ||8

Oh God who is everywhere, I do not know any thing of your form, your importance ,
And your activities and this is certain , Oh God who gave salvation to even Shishupala,
Even at this stage let my mind not waver and let me with great attention ,
Pray Only you and be able to see and touch your idols as well as your devotees,
And let my mind be engaged in your worship, salutation, prayer,
And singing of your great qualities always. 94.8

Dasakam: 094 -- Slokam: 09

यद्यल्लभ्येत तत्तत्तव समुपहृतं देव दासोऽस्मि तेऽहं
त्वद्देहोन्मार्जनाद्यं भवतु मम मुहुः कर्म निर्मायमेव ।
सूर्याग्निब्राह्मणात्मादिषु लसितचतुर्बाहुमाराधये त्वां
त्वत्प्रेमाद्रित्वरूपो मम सततमभिष्यन्दतां भक्तियोगः ॥९॥

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

Oh God , I am your servant and let me offer you all that I get in my hand,
Let me be able to again and again be able to do lowly services in your temple,
And I worship you in the shining four formed form which shines,
In the Sun, Fire , Brahmin and the Soul and let my mind melt in the love of God,
Always without stop and turn in to a continuous flow. 94.9

Dasakam: 094 -- Slokam: 10

ऐक्यं ते दानहोमव्रतनियमतपस्सांख्ययोगैर्दुरापं
त्वत्सङ्गेनैव गोप्यः किल सुकृतितामा प्रापुरानन्दसान्द्रम् ।
भक्तेष्वन्येषु भूयस्वपि बहुमनुषे भक्तिमेव त्वमासां
तन्मे त्वद्भक्तिमेव द्रढय हर गदान् कृष्ण वातालयेश ॥१०॥

aikyaM te daana hOma vrata niyama tapassaankhyayOgairduraapaM
tvatsangenaiva gOpyaH kila sukR^ititamaaH praapuraanandasaandram |
bhakteShvanyeShu bhuuyassvapi bahumanuShe bhaktimeva tvamaasaaM
tanme tvadbhaktimeva draDhaya hara gadaan kR^iShNa vaataalayesha ||10

Merging to become one with you cannot be easily be obtained by charity,
Fire sacrifice, penance and rituals and the very blessed Gopis, obtained
That great state of bliss by their simple whole hearted devotion to you,
And even though there are many other devotees , you seem,
To give much more importance and recognition to these Gopa maidens,
Hey Krishna, hey Lord of Guruvayur , so please make me your staunch devotee,
And also be kind enough to remove and cure al my diseases. 94.10

Dasakam 95 The method of Dhyana (meditation)

Narayaneeyam Dasakam: 95

Hear this Dasakam 95 <https://www.youtube.com/watch?v=oLm9gp-AmT0>

Dasakam 95 The method of Dhyana (meditation)

(The merits of the technique of meditation is stressed.)

Dasakam: 095 -- Slokam: 01

आदौ हैरण्यगर्भी तनुमविकलजीवात्मिकामास्थितस्त्वं
जीवत्वं प्राप्य मायागुणगणखचितो वर्तसे विश्वयोने ।
तत्रोद्वृद्धेन सत्त्वेन तु गुणयुगलं भक्तिभावं गतेन
छित्वा सत्त्वं च हित्वा पुनरनुपहितो वर्तिताहे त्वमेव ॥१॥

aadau hairaNyagarbhiiM tanumavikala jiivaatmikaamaasthitastvaM

jiiivatvaM praapya maayaaguNagaNakhachitO vartase vishvayOne |

tatrOdvR^iddhena sattvena tu guNayugalaM bhaktibhaavaM gatena

Chittvaa sattvaM cha hitvaa punaranupahitO vartitaaha tvameva ||

Oh God who gave birth to this universe, at the time of the formation of this world,
You were in the body of Hiranya Garbha who is the universal form of all beings,
And later attained the state of living beings with three characteristics,
Due to illusion and kept on increasing till you attained the state of devotion,
And later destroyed the other two qualities by the Sathva aspect and later destroyed,
Even the Sathva aspect and later became the God,
Without any support whatsoever and without any properties. 95.1

Dasakam: 095 -- Slokam: 02

सत्त्वोन्मेषात् कदाचित् खलु विषयरसे दोषबोधेऽपि भूमन्
भूयोऽप्येषु प्रवृत्तिस्सतमसि रजसि प्रोद्धते दुर्निवारा ।
चित्तं तावद्गुणाश्च ग्रथितमिह मिथस्तानि सर्वाणि रोद्धुं
तुर्ये त्वय्येकभक्तिश्शरणमिति भवान् हंसरूपी न्यगादीत् ॥२॥

sattvOnmeShaata kadaachit khalu viShayarase dOShabOdhepi bhuuman

bhuuyO(a)pyeShu pravR^ittiH satamasi rajasi prOddhate durnivaaraa |

chittaM taavat guNaashcha grathitamiha mithastaani sarvaaNi rOddhuM

turye tvayyekabhaktiH sharaNamiti bhavaan hamsaruupii nyagaadiit || 2

Oh God who is everywhere, even when sathva aspect increases, in spite ,
Of the knowledge that attraction to mundane pursuits is not good,
When the Thamas aspect mingled with Rajas aspect increases greatly,
The mind turns to the mundane aspects uncontrollably,
Added to it is the fact that the mind and these aspects are very much related,
And so to prevent them the only way is to have staunch devotion,
To you who is the fourth aspect, and this has been told you in the form of a swan. 95.2

Dasakam: 095 -- Slokam: 03

सन्ति श्रेयांसि भूयांस्यपि रुचिभिदया कर्मिणां निर्मितानि
क्षुद्रानन्दाश्च सान्ता बहुविधगतयः कृष्ण तेभ्यो भवेयुः ।
त्वं चाचख्याथ सख्ये ननु महिततमां श्रेयसां भक्तिमेकां
त्वद्भक्त्यानन्दतुल्यः खलु विषयजुषां सम्मदः केन वा स्यात् ॥३॥

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 the people wedded to rituals several means of fulfillment are there,
But Oh Lord Krishna , they lead to trivial joy or that which is temporary,
And you have taught your friend Udhava that the best possible method,
Of attaining you is only through the path of devotion and to the worldly ones,
The joy that they attain when they sing about you is indeed matchless. 95.3

Dasakam: 095 -- Slokam: 04

त्वत्भक्त्या तुष्टबुद्धेः सुखमिह चरतो विच्युताशस्य चाशाः
सर्वाः स्युः सौख्यमय्यः सलिलकुहरगस्येव तोयैकमय्यः ।
सोऽयं खल्विन्द्रलोकं कमलजभवनं योगसिद्धीश्च हृद्याः
नाकाङ्क्षत्येतदास्तां स्वयमनुपतिते मोक्षसौख्येऽप्यनीहः ॥४॥

tvadbhaktyaa tuShTabudbeH sukhamihacharatO vichyutaashasya chaashaaH
sarvaaH syuH saukhyamayyaH salilakuharagasyeva tOyaikamayyaH |
sO(a)yaM khalvindralOkaM kamalajabhavanaM yOgasiddhiishcha hR^idyaaH
naakaankshatyetadaastaaM svayamanupatite mOkshasaukhye(a)pyaniihaH ||4

To the one who attains a joyous mind through devotion to you,
There would not be any other desires and he would see only joy everywhere,
Like a world appearing full of water to the one who lies inside the pond,
And that type of devotee does not desire for heaven of Indra,
Sathyaloka of Brahma nor occult powers which makes the mind happy,
And not only that he does not even desire the salvation which comes automatically. 95.4

Dasakam: 095 -- Slokam: 05

त्वद्भक्तो बाध्यमानोऽपि च विषयरसैरिन्द्रियाशान्तिहेतो-
भक्त्यैवाक्रम्यमाणैः पुनरपि खलु तैर्दुर्बलैर्नाभिजय्यः ।
सप्तार्चिर्दीपितार्चिर्दहति किल यथा भूरिदारुप्रपञ्चं
त्वद्भक्त्योघे तथैव प्रदहति दुरितं दुर्मदः केन्द्रियाणाम् ॥५॥

tvadbhaktO baadhyamaanO(a)pi cha viShayarasairindriyaashaantihetOH

bhaktyaivaakramyamaaNaiH punarapi khalu tairdurbalairnaabhijayyaH |

saptaarchirdiipitaarchirdahati kila yathaa bhuuridaaru prapa~nchaM

tvadbhaktyOghe tathaiva pradahati duritaM durmadaH kvendriyaaNaam || 5

Due to not being able to control the sense organs , even when momentary pleasures
Attack your devotee due to the repeated attacks of devotion ,
Those pleasures get weakened and would not be able to win over the devotee,
For ,similar to the raging fire completely burning away heaps of firewood,
When the collection of your devotion completely burns away sins,
How long can the false pride of sense organs last? 95.5

Dasakam: 095 -- Slokam: 06

चित्तार्द्राभावमुच्चैर्वपुषि च पुलकं हर्षवाष्पं च हित्वा
चित्तं शुद्ध्येत्कथं वा किमु बहुतपसा विद्यया वीतभक्तेः ।
त्वद्गाथास्वादसिद्धाञ्जनसततमरीमृज्यमानोऽयमात्मा
चक्षुर्वत्तत्त्वसूक्ष्मं भजति न तु तथाऽभ्यस्तया तर्ककोट्या ॥६॥

chittaardriibhaava muchchairvapuShi cha pulakaM harShabaaShpaM cha hitvaa

chittaM shudhyetkathaM vaa kimu bahutapasaa vidyayaa viitabhakteH |

tvadgaathaa svaada siddhaa~njana satata mariimR^ijyamaanO(a)yamaatmaa

chakshurvattattvasuukshmaM bhajati na tu tathaa(a)bhyastayaa tarkakOTyaa || 6

How can the mind get pure without melting of the mind ,

Thrill of the body, and tears of joy ?

What benefit can one without devotion get by doing penance or acquiring knowledge?

If the divine collyrium of enjoyment got out of knowing your divine stories,

Keeps on cleaning the mind this soul can clearly see the inner truth,

And this inner truth cannot be attained by any amount of reading Shastras. 95.6

Dasakam: 095 -- Slokam: 07

ध्यानं ते शीलयेयं समतनुसुखबद्धासनो नासिकाग्र-

न्यस्ताक्षः पूरकाद्यैर्जितपवनपथश्चित्तपद्मं त्ववाञ्चम्।

ऊर्ध्वाग्रं भावयित्वा रविविधुशिखिनः संविचिन्त्योपरिष्ठात्

तत्रस्थं भावये त्वां सजलजलधरश्यामलं कोमलाङ्गम् ॥७॥

dhyanaM te shiilayeyaM samatanu sukha baddhaasanO naasikaagra

nyastaakshaH puurakaadyairjitapavanapatha shchittapadmaM tvavaa~ncham |

uurdhvaagraM bhaavayitvaa ravividhushikhinaH sanvichintyOpariShTaat

tatrasthaM bhaavaye tvaaM sajalajaladhara shyaamalaM kOmalaangam || 7

I would practice the art of meditating on you by sitting straight on a seat,

Kept on a plane surface and then concentrating my sight on the tips of my nose,

Followed by winning the breath by practicing Pranayama technique,

Imagining that the inverted lotus of the heart as turned up,

And visualizing Sun, moon and fire above its tip and in the middle of that,

Meditating on your form which is black like a water rich cloud. 95.7

Dasakam: 095 -- Slokam: 08

आनीलश्लक्ष्णकेशं ज्वलितमकरसत्कुण्डलं मन्दहास-

स्यन्दार्द्रं कौस्तुभश्रीपरिगतवनमालोरुहाराभिरामम् ।

श्रीवत्साङ्कं सुबाहुं मृदुलसदुदरं काञ्चनच्छायचेलं

चारुस्निग्धोरुमम्भोरुहललितपदं भावयेऽहं भवन्तम् ॥८॥

aaniilashlakshNa keshaM jvalitamakarasaratkuNDalaM mandahaasa

syandaadraM kaustubhashrii parigata vanamaalOruhaaraabhiraamam |

shriivatsaankaM subaahuM mR^idulasadudaraM kaanchanachChaayachelaM

chaarusnigdhOrumambhOruhalalita padaM bhaavaye(a)haM bhavantam || 8

I would meditate on you with a short glistening hair,

With pretty ear globes in the form of a fish,

With the face with a gentle smile tinged with mercy,

With the garland of forest flowers illuminated by the Kausthubha gem,
With the mark called Sri Vathsa , pretty hands, the soft shining belly,
With the gold like robe , the lovely fleshy thighs and charming tender feet. 95.8

Dasakam: 095 -- Slokam: 09

सर्वङ्गेष्वङ्गं रङ्गत्कुतुकमिति मुहूर्धारयन्नीश चित्तं
तत्राप्येकत्र युञ्जे वदनसरसिजे सुन्दरे मन्दहासे
तत्रालीनं तु चेतः परमसुखचिदद्वैतरूपे वितन्व-
न्नन्यन्नो चिन्तयेयं मुहुरिति समुपारूढयोगो भवेयम् ॥९॥

sarvaangeShvanga rangatkutukamitimuhurdhaarayanniisha chittaM

tatraapyekatra yu~nje vadanasarasije sundare mandahaase |

tatraaliinaM tu chetaH paramasukhachidadvaitaruupe vitanvan

anyannO chintayeyaM muhuriti samupaaruuDhayOgO bhaveyam || 9

Oh God, with my mind running all over your limbs again and again,
I would fix my mind on your lotus like smiling face in between those limbs,
And when my mind melts and merges with the non dual divine Brahman in you,
Without thinking on any other thing, I would merge in Samadhi with you. 95.9

Dasakam: 095 -- Slokam: 10

इत्थं त्वद्भ्यानयोगे सति पुनरणिमाद्यष्टसंसिद्धयस्ताः
दूरश्रुत्यादयोऽपि ह्यहमहमिकया सम्पतेयुर्मुरारे ।
त्वत्सम्प्राप्तौ विलम्बावहमखिलमिदं नाद्रिये कामयेऽहं
त्वामेवानन्दपूर्णं पवनपुरपते पाहि मां सर्वतापात् ॥१०॥

itthaM tvaddhyaanayOge sati punaraNimaadyaShTa samsiddhayastaaH

duurashrutyaadayO(a)pi hyahamamikayaa sampateyurmuraare |

tvatsampraaptau vilambaavahamakhilamidaM naadriye kaamaye(a)haM

tvaamevaanandapuurNaM pavanapurapate paahi maaM sarvataapaat ||10

Oh killer of Mura , If I am able to master this eight fold technique,
The famous occult powers like Anima and powers like distant hearing,
Would fight with each other to come under my absolute control,
But I would not bother about any of them because they would cause delay,
In my reaching you and I would only wish you full of divine bliss,
And Oh Lord of Guruvayur , Please save me from all my pains. 95.10

Dasakam 96 Power centers of God and Bhakti, Jnana, Karma Yoga

Narayaneeyam Dasakam: 96

Hear this Dasakam 96 <https://www.youtube.com/watch?v=AWrk7n4igGA>

Dasakam 96 Power centers of God and Bhakti, Jnana, Karma Yoga.

(God is everywhere but he is more so in certain things and places. Such centers are identified.)

Dasakam: 096 -- Slokam: 01

त्वं हि ब्रह्मैव साक्षात् परमुरुमहिमन्नक्षराणामकार-
स्तारो मन्त्रेषु राज्ञां मनुरसि मुनिषु त्वं भृगुर्नारदोऽपि ।
प्रह्लादो दानवानां पशुषु च सुरभिः पक्षिणां वैनतेयो
नागानामस्यनन्तस्सुरसरिदपि च स्रोतसां विश्वमूर्ते ॥१॥

tvaM hi brahmaiva saakshaat paramurumahimannaksharaaNaamakaaraH
taarO mantreShu raaj~naaM manurasi muniShu tvaM bhR^igurnaaraadO(a)pi |
prahlaadO daanavaanaaM pashuShucha surabhiH pakshiNaaM vainateyO
naagaanaamasyanantaH surasaridapi cha srOtasaaM vishvamuurte || 1

Oh Lord of infinite glory, Oh Lord who is the universe itself.
You are the divine Brahman , you are letter “Aa” among the alphabets,
You are “Om” among the mantras, You are Swayambhuva Manu among kings,
You are sage Bhṛgu as well as sage Nārada among the saints,
You are Kāmadhenu among cows, You are Prahlaḍa among asuras,
You are Garuda among birds , You are Adhi Sesha among the serpents,
And not only that You are river Ganges among the rivers. 96.1

Dasakam: 096 -- Slokam: 02

ब्रह्मण्यानां बलिस्त्वं क्रतुषु च जपयज्ञोऽसि वीरेषु पार्थो
भक्तानामुद्धवस्त्वं बलमसि बलिनां धाम तेजस्विनां त्वम् ।
नास्त्यन्तस्त्वद्विभूतेर्विकसदतिशयं वस्तु सर्वं त्वमेव
त्वं जीवस्त्वं प्रधानं यदिह भवदृते तत्र किञ्चित् प्रपञ्चे ॥२॥

brahmaNyaanaaM balistvaM kratuShucha japayaj~nO(a)si viireShu paarthO
bhaktaanaamuddhavastvaM balamasi balinaaM dhaama tejasvinaaM tvam |
naastyantastvadvibhuutervikasadatishayaM vastu sarvaM tvameva
tvaM jiivastvaM pradhaanaM yadiha bhavadR^ite tanna ki~nchit prapa~nche || 2

Among the devotees of Brahmins you are king Mahabali,
Among the sacrifices you are the sacrifice of chant,
Among the heroes you are Arjuna himself, among devotees you are Udhava,
You are the strength of the strong, luster of those lustrous beings,
There is no end to your glorious power, all that excel are you yourself,
You are the Purusha (soul) as well as Nature and in this world,
There is no thing at all which is not you. 96.2

Dasakam: 096 -- Slokam: 03

धर्म वर्णाश्रमाणां श्रुतिपथविहितं त्वत्परत्वेन भक्त्या
कुर्वन्तोऽन्तर्विरागे विकसति शनकैः सन्त्यजन्तो लभन्ते ।
सत्तास्फूर्तिप्रियत्वात्मकमखिलपदार्थेषु भिन्नेष्वभिन्नं
निर्मूलं विश्वमूलं परममहमिति त्वद्विबोधं विशुद्धम् ॥३॥

dharmaM varNaashramaaNaaM shrutipathavihitaM tvatparatvena bhaktyaa
kurvantO(a)ntarviraage vikasati shanakaiH santyajantO labhante |
sattaasphuurti priyatvaatmakamakhila padaartheShu bhinneShvabhinnaM
nirmuulaM vishvamuulaM paramamahamiti tvadvibOdhaM vishuddham || 3

Those who with devotion carry out the Dharma prescribed to different Varnas,
As well as that Of a Brahmachari after completely dedicating their actions to you,
When detachment increases in their mind , leave out such actions,
And realize that they are themselves the divine Brahman which has the form,
Of existence, consciousness and bliss, which is same in all materials and beings,
And which is the cause as well as not the cause for the entire universe,
And also get the real knowledge of you who is pure and great. 96.3

Dasakam: 096 -- Slokam: 04

ज्ञानं कर्मापि भक्तिस्त्रितयमिह भवत्प्रापकं तत्र ताव-
न्निर्विण्णानामशेषे विषय इह भवेत् ज्ञानयोगेऽधिकारः ।
सक्तानां कर्मयोगस्त्वयि हि विनिहितो ये तु नात्यन्तसक्ताः
नाप्यत्यन्तं विरक्तास्त्वयि च धृतरसा भक्तियोगो ह्यमीषाम् ॥४॥

j~naanaM karmaapi bhaktisitratayamiha 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

The three paths of Jnana Yoga, Bhakthi Yoga and Karma yoga are the methods,
Of this world to reach you who is the divine Brahman, and among the three,
Jnana Yoga is meant for those people who get detachment and dispassion,
But for those who are attached to this world , the method prescribed is Karma Yoga,
But for those who do not have great attachment and also do not have great detachment,
And get devoted to you by the narration of stories of your greatness,
It is well known that the path prescribed for them is Bhakthi Yoga. 96.4

Dasakam: 096 -- Slokam: 05

ज्ञानं त्वद्भक्ततां वा लघु सुकृतवशान्मर्त्यलोके लभन्ते
तस्मात्तत्रैव जन्म स्पृहयति भगवन् नाकगो नारको वा ।
आविष्टं मां तु दैवान्द्रवजलनिधिपोतायिते मर्त्यदेहे
त्वं कृत्वा कर्णधारं गुरुमनुगुणवातायितस्तारयेथाः ॥५॥

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

Human beings are easily blessed with knowledge of philosophy,
Or devotion to you depending on the good deeds that they do,
And so Oh God, people who live in heaven or in hell.
Are very desirous of being born as human beings,
For in the human body which is like a ship to cross the life,

The souls enter due to their luck , and make their Guru as the captain of the ship,
And you God become the favourable wind and help them cross the sea of life. 96.5

Dasakam: 096 -- Slokam: 06

अव्यक्तं मार्गयन्तः श्रुतिभिरपि नयैः केवलज्ञानलुब्धाः
क्लिश्यन्तेऽतीव सिद्धिं बहुतरजनुषामन्त एवाप्नुवन्ति ।
दूरस्थः कर्मयोगोऽपि च परमफले नन्वयं भक्तियोग-
स्वामूलादेव हृद्यस्वरितमयि भवत्प्रापको वर्धतां मे ॥६॥

avyaktaM maargayantaH shrutibhirapi nayaiH kevalaj~naana lubdhaaH
klishyante(a)tiiva siddhiM bahutarajanuShaamanta evaapnuvanti |
duurasthaH karmayOgO(a)pi cha paramaphale nanvayaM bhaktiyOgastvaamuulaadeva
hR^idyastvaritamayi bhavatpraapakO vardhataaM me || 6

Those who wish to adopt the path of Jnana adopt the study of Upanishads,
And also the meemamsa scriptures search for Brahman that is invisible,
Which is very difficult and get salvation after passing through several births,
And Karma Yoga stands far , far away from the goal of salvation,
But this Bhakthi yoga is sweet to the mind from very beginning,
And path that leads to you very speedily and oh God,
And let this Bhakthi Yoga flourish within me. 96.6

Dasakam: 096 -- Slokam: 07

ज्ञानायैवातियत्नं मुनिरपवदते ब्रह्मतत्त्वं तु शृण्वन्
गाढं त्वत्पादभक्तिं शरणमयति यस्तस्य मुक्तिः कराग्रे ।
त्वद्ग्र्यानेऽपीह तुल्या पुनरसुकरता चित्तचाञ्चल्यहेतो-
रभ्यासादाशु शक्यं तदपि वशयितुं त्वत्कृपाचारुताभ्याम् ॥७॥

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

Sage Vyasa says that an attempt at Jnana yoga without devotion is waste,
But the one who learns about supreme soul from the teacher ,
And attains steady fast devotion to you , gets salvation in his palm,
But due to instability of mind , the accusation that it is difficult to follow,
The path of devotion applies equally to the path of Jnana also ,
And it is relatively easy to master the technique of meditation,
Due to your mercy as well as constant practice by the devotee. 96.7

Dasakam: 096 -- Slokam: 08

निर्विण्णः कर्ममार्गे खलु विषमतमे त्वत्कथादौ च गाढं
जातश्रद्धोऽपि कामानयि भुवनपते नैव शक्नोमि हातुम् ।
तद्भूयो निश्चयेन त्वयि निहितमना दोषबुद्ध्या भजंस्तान्

nirviNNaH karmamaarge khalu viShamatame tvatkathaadau cha gaaDhaM
jaatashraddhO(a)pi kaamaanayi bhuvanapate naiva shaknOmi haatum |
tadbhuuyO nishchayena tvayi nihitamanaa dOShabuddhyaa bhajamstaan
puShNiiyaaM bhaktiveva tvayi hR^idayagate mankshu nankshyanti sangaaH || 8

Oh Lord of the universe , To me who does not have interest ,
In the very difficult process of Yoga but has interest in,
Hearing the stories of your praise and being not capable of,
Sacrificing home , children and also friends due to attachment,
I would concentrate my mind on you with the firm belief,
Again and again , but serving the passions aware that it is bad,
And follow the path of devotion , for if you live in my heart,
All the attraction towards craving of pleasures would die. 96.8

Dasakam: 096 -- Slokam: 09

कश्चित् क्लेशार्जितार्थक्षयविमलमतिर्नुद्यमानो जनौघैः
प्रागेवं प्राह विप्रो न खलु मम जनः कालकर्मग्रहा वा ।
चेतो मे दुःखहेतुस्तदिह गुणगणं भावयत्सर्वकारी-
त्युक्त्वा शान्तो गतस्त्वां मम च कुरु विभो तादृशी चित्तशान्तिम् ॥९॥

kashchit kleshaarjitaarthakshaya vimalamatirnudyamaanO janaughaiH
praagevaM praahaviprO na khalu mama janaH kaalakarmagrahaavaa |
chetO me duHkhaHetustadiha guNagaNaM bhaavayat sarvakaariityuktvaa
shaantO gatastvaaM mama cha kuru vibhO taadR^ishiiM chittashaantim || 9

Once there was a Brahmin who when he lost all his hard earned wealth,
Became one with a mind full of the dirt of anger and hatred,
And consequently was shunned by the society at large,
And told like this, “ The reason for my sorrow is not,
Outsiders, time , action or effect of planets like Sun,
But I am sure my mind is the reason for it and that mind does all actions,
Insinuating the capacity of action as well as consumption on the soul,”
And then he became extremely serene and attained you easily,
Oh Lord please also bless me with that type of serenity. 96.9

Dasakam: 096 -- Slokam: 10

ऐलः प्रागुर्वशीं प्रत्यतिविवशमनाः सेवमानश्चिरं तां
गाढं निर्विद्य भूयो युवतिसुखमिदं क्षुद्रमेवेति गायन् ।
त्वद्भक्तिं प्राप्य पूर्णः सुखतरमचरत्तद्वदुद्धूतसङ्गं
भक्तोत्तंसं क्रिया मां पवनपुरपते हन्त मे रुन्धि रोगान् ॥१०॥

ailaHpraagurvashiiM pratyativivashamanaaHsevamashchiraM taaM
gaaDhaM nirvidya bhuuyO yuvatisukhamidaM kshudrameveti gaayan |
tvadbhaktiM praapya puurNaH sukhataramacharat tadvaduddhuuya sangaM
bhaktOttamsaM kriyaa maaM pavanapurapate hanta me rundhi rOgaan || 10

Once upon a time there was king called Pururuvas who was infatuated,
With a celestial lady called Urvasi and after serving her for a long time,
Attained detachment and concluded that the carnal pleasures are insignificant,
And again and again sang about this conclusion of his and later
Became full, by earning devotion to you and also divinely happy and attained salvation,
And oh Lord of Guruvayur ., please make me detached of minor pleasures,
And also make me your great devotee and alas the problem standing in my way,
In attainment of this are my diseases and so destroy all my illnesses. 96.10

Dasakam 97 The prayer for model devotion and story of Markandeya

Narayaneeyam Dasakam: 97

Hear this Dasakam 97 https://www.youtube.com/watch?v=MZo_Mvp2CMg

Dasakam 97 The prayer for model devotion and story of Markandeya.

(devotion is explained with a model devotion of sage Markandeya.)

Dasakam: 097 -- Slokam: 01

त्रैगुण्याद्भिन्नरूपं भवति हि भुवने हीनमध्योत्तमं यत्
ज्ञानं श्रद्धा च कर्ता वसतिरपि सुखं कर्म चाहारभेदाः ।
त्वत्क्षेत्रत्वन्निषेवादि तु यदिह पुनस्त्वत्परं तत्तु सर्वं
प्राहुर्नैगुण्यनिष्ठं तदनुभजनतो मङ्क्षु सिद्धो भवेयम् ॥१॥

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

Knowledge, faith , doer , home, action and different types of food,
Fall in to the mixture of three Gunas, Sathwa, Rajas and Thamas,
And so the world consists of different types classified as good, medium and bad,
But in this world , your temple and your prayers and all those concerning you,
Stand based on the property less Brahman and so depending on that,
Within no time , I shall attain perfection and reach divinity. 97.1

Dasakam: 097 -- Slokam: 02

त्वय्येव न्यस्तचित्तः सुखमयि विचरन् सर्वचेष्टास्त्वदर्थं
त्वद्भक्तैः सेव्यमानानपि चरितचरानाश्रयन् पुण्यदेशान् ।

दस्यौ विप्रे मृगादिष्वपि च सममतिर्मुच्यमानावमान-
स्पर्धासूयादिदोषः सततमखिलभूतेषु संपूजये त्वाम् ॥२॥

tvayyevanyastachittaH sukhamayi vicharan sarvacheShTaastvadarthaM
ttadbhaktaiH sevyamaanaanapi charitacharaanaashrayan puNyadeshaan |
dasyau vipre mR^igaadiShvapi cha samamatirmuchyamaanaavamaana
spardhaasuuyaadi dOShaH satatamakhilabhuuteShu sampuujaye tvaam || 2

Hey God, Keeping my mind fixed on you and spending this life,
Offering thought words and action as an offering to you,
Going to pilgrimage to those holy places which are worshipped,
By your present day devotees and those who have lived earlier,
Treating a thief, a Brahmin and animals in a equal manner,
Leaving out insults competition, and jealousy from life,
I would worship always you in all beings where ever you exist. 97.2

Dasakam: 097 -- Slokam: 03

त्वद्भावो यावदेषु स्फुरति न विशदं तावदेवं ह्युपास्तिं
कुर्वन्नाकात्म्यबोधे झटिति विकसति त्वन्मयोऽहं चरेयम् ।
त्वद्धर्मस्यास्य तावत् किमपि न भगवन् प्रस्तुतस्य प्रणाश-
स्तस्मात्सर्वात्मनैव प्रदिश मम विभो भक्तिमार्गं मनोज्ञम् ॥३॥

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

Till my mind firmly and truly recognizes that a Brahmin and a thief,
Are different forms of yourselves, I would continue worshipping you,
Always as indicated earlier till I get to know that the soul is one entity,
And spend all my life with you only , Oh God , once this Dharma,
Of a devotee is started it will never , ever die out and so,
Oh Lord of the universe , whatever happens please,
Grant me this very interesting path of devotion and bless me. 97.3

Dasakam: 097 -- Slokam: 04

तं चैनं भक्तियोगं द्रढयितुमयि मे साध्यमारोग्यमायु-
र्दिष्ट्या तत्रापि सेव्यं तव चरणमहो भेषजायेव दुग्धम् ।

मार्कण्डेयो हि पूर्वं गणकनिगदितद्वादशाब्दायुरुच्चैः
सेवित्वा वत्सरं त्वां तव भटनिवहैर्द्रावयामास मृत्युम् ॥४॥

taM chainaM bhaktiyOgaM draDhayitumayi me saadhyamaarOgyamaayuH
diShTyaa tatraapi sevyam tava charaNamahO bheShajaayeva dugdham |
maarkaNDeyO hi puurvaM gaNakanigadita dvaadashaabdaayuruchchaiH
sevitvaa vatsaraM tvaam tava bhaTanivahairdraavayaamaasa mR^ityum ||4

To bring to practice this path of devotion that I have been telling,
Oh God, I need health as well as a long life, luckily,
For that all I need to do is to surrender to your lotus like feet,
And wonder of wonders ,this is like drinking milk to cure diseases,
For instance when Marakandeya came to know that according to planets,
His life span would last only for a period of twelve years,
He spent one full year singing your praises with concentration,
And managed to drive away death by the help of your soldiers. 97.4

Dasakam: 097 -- Slokam: 05
मार्कण्डेयश्चिरायुः स खलु पुनरपि त्वत्परः पुष्पभद्रा-
तीरे निन्ये तपस्यन्नतुलसुखरतिः षट् तु मन्वन्तराणि ।
देवेन्द्रः सप्तमस्तं सुरयुवतिमरुन्मन्मथैर्मोहयिष्यन्
योगोष्मप्लुष्यमाणैर्न तु पुनरशकत्त्वज्जनं निर्जयेत् कः ॥५॥

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 thus gained very long life, and being attracted by incomparable bliss,
He spent six periods of different Manus by concentrating his mind deeply in you,
In the banks of the river Pushpa Bhadra and the seventh king of the devas,
Tried to entice that sage by sending celestial maids, gentle breeze and the God of love,
But since they all wilted in the heat of the great penance of Markandeya ,
He failed miserably and Oh God who ever has so far conquered your devotees? 97.5

Dasakam: 097 -- Slokam: 06
प्रीत्या नारायणाख्यस्त्वमथ नरसखः प्राप्तवानस्य पार्श्वं
तुष्ट्या तोष्टूयमानः स तु विविधवरैर्लोभितो नानुमेने ।

द्रष्टुं मायां त्वदीयां किल पुनरवृणोद्भक्तितृप्तान्तरात्मा
मायादुःखानभिज्ञस्तदपि मृगयते नूनमाश्चर्यहेतोः ॥६॥

priityaa naaraayaNaakhya stvamatha narasakhaH praaptavaanasya paarshvaM
tuShTyaa tOShTuuyamaanaH sa tu vividhavarairIObhitO naanumene |
draShTuM maayaaM tvadiiyaaM kila punaravR^iNOd bhaktitR^iptaantaraatmaa
maayaa duHkhaanabhij~nastadapimR^igayate nuunamaashcharyahetOH || 6

When things were like that you who along with your friend Nara,
Very much wanted to see Markandeya and paid a visit to him,
And that Markandeya praised you continuously by several prayers,
But refused any boons from you , though you were prepared to give any boon,
And when you compelled him, he requested you to show him Maya(illusion),
For he being a sage without any desire and mind filled with devotion,
Was not aware of the sorrow caused by Maya and wanted to see it,
Out of his simple curiosity and sense of wonder. 97.6

Dasakam: 097 -- Slokam: 07
याते त्वय्याशु वाताकुलजलदगलत्तोयपूर्णतिघूर्णत्-
सप्तार्णोराशिमग्रे जगति स तु जले सम्भ्रमन् वर्षकोटीः ।
दीनः प्रैक्षिष्ट दूरे वटदलशयनं कञ्चिदाश्चर्यबालं
त्वामेव श्यामलाङ्गं वदनसरसिजन्यस्तपादाङ्गुलीकम् ॥७॥

yaate tvayyaashu vaataakula jaladagalat tOyapuurNaatighuurNat
saptaarNOraashimagne jagati sa tu jale sambhraman varShakOTiiH |
diinaH praikshiShTa duure vaTadalashayanaM ka~nchidaashcharya baalaM
tvaameva shyaamalaangaM vadanasarasijanyasta paadaanguliikam || 7

As soon as you left that place , from the thick clouds shaken and flown fast,
By huge cyclones and storms, rain poured and filled the seven seas,
And the entire earth was covered by floods and Markandeya floated in it,
For billions of years and was troubled by it and saw at a distance you,
As a small baby black in colour, keeping its thumb in his mouth
And lying on a banyan leaf and floating in that water making him greatly surprised. 97.7

Dasakam: 097 -- Slokam: 08
दृष्ट्वा त्वां दृष्टरोमा त्वरितमुपगतः स्प्रष्टुकामो मुनीन्द्रः
श्वासेनान्तर्निविष्टः पुनरिह सकलं दृष्टवान् विष्टपौघम् ।

भूयोऽपि श्वासवातैर्बहिरनुपतितो वीक्षितस्त्वत्कटाक्षै-
मोदादाश्लेष्टुकामस्त्वयि पिहिततनौ स्वाश्रमे प्राग्वदासीत् ॥८॥

dR^iShTvaa tvaaM hR^iShTarOmaa tvaritamabhigataH spraShTukaamO muniindraH
shvaasenaantarniviShTaH punariha sakalaM dR^iShTavaan viShTapaugham |
bhuuyO(a)pi shvaasavaatairbahiranupatitO viikshitastvatkaTaakshaiH
mOdaadaashleShTukaamastvayi pihitanau svaashrame praagvadaasiit || 8

That king of sages was thrilled from head to feet on seeing you,
And with a desire to touch you , speedily went near you,
And he was sucked inside you through your inhalation,
And there inside he saw the entire universe,
And later he came out through the process of exhalation,
And fell down and you showered your glance on him,
And that sage who was extremely elated wanted to hug you,
And then you disappeared from there and everything became as before. 97.8

Dasakam: 097 -- Slokam: 09
गौर्या सार्धं तदग्रे पुरभिदथ गतस्त्वत्प्रियप्रेक्षणार्थं
सिद्धानेवास्य दत्त्वा स्वयमयमजरामृत्युतादीन् गतोऽभूत् ।
एवं त्वत्सेवयैव स्मररिपुरपि स प्रीयते येन तस्मा-
न्मूर्तित्रयात्मकस्त्वं ननु सकलनियन्तेति सुव्यक्तमासीत् ॥९॥

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

Later Lord Shiva wanted to see your favourite devotee and he came,
Along with Goddess Parvathi and appeared in front of Sage Markandeya,
And he blessed that sage with agelessness and immortality and other powers,
Without the sage asking him and Lord Shiva went back to his place.,
And this proves that even that enemy of God of love can only be pleased,
By serving you and this clearly proves that you are the sacred trinity,
And the one God who controls every body. 97.9

Dasakam: 097 -- Slokam: 10
त्र्यंशोऽस्मिन् सत्यलोके विधिहरिपुरभिन्मन्दिराण्यूर्ध्वमूर्ध्वं

तेभोऽप्यूर्ध्वं तु मायाविकृतिविरहितो भाति वैकुण्ठलोकः ।
तत्र त्वं कारणाम्भस्यपि पशुपकुले शुद्धसत्त्वैकरूपी
सच्चिद्ब्रह्माद्वयात्मा पवनपुरपते पाहि मां सर्वरोगात् ॥१०॥

tryamshe(a)smin satyalOke vidhihari purabhinmandiraaNyuurdhva muurdhvaM
tebhyO(a)pyuurdhvaM tu maayaa vikR^iti virahitO bhaati vaikuNThalOkaH |
tatra tvaM kaaraNaambhasyapi pashupakule shuddha sattvaikaruupii
sachchidbrahmaadvayaatmaa pavanapurapate paahi maaM sarvarOgaat ||10

In the Sathya Loka divided in to three parts , worlds belonging to Brahma,
Vishnu and Shiva are one over another and on the top of that,
Is Vaikunta which is completely free of illusion called Maya,
You shine there , in the primeval waters as well in Gokula,
As the form filled up with only sathva trait , having a form,
Which is different from that of Brahman a mixture of Sath and Chith,
And oh Lord of Guruvayur , please cure all my diseases. 97.10

Dasakam 98 Meditating on the property less Brahman

Narayaneeyam Dasakam: 98

Hear this Dasakam 98 <https://www.youtube.com/watch?v=sU13LUGvmJk>

Dasakam 98 Meditating on the property less Brahman

(The difficulties in concentrating on God the concept without any form is brought out.)

Dasakam: 098 -- Slokam: 01

यस्मिन्नेतद्विभातं यत् इदमभवद्येन चेदं य एत-
द्योऽस्मादुत्तीर्णरूपः खलु सकलमिदं भासितं यस्य भासा ।
यो वाचां दूरदूरे पुनरपि मनसां यस्य देवा मुनीन्द्राः
नो विद्युस्तत्त्वरूपं किमु पुनरपरे कृष्ण तस्मै नमस्ते ॥१॥

yasminnetadvibhaataM yata idamabhavadyena chedaM ya etadyO(
a)smaaduttiirNaruupaH khalu sakalamidaM bhaasitaM yasya bhaasaa |
yO vaachaaM duuraduure punarapi manasaaM yasya devaa muniindraaH
nO vidyustattvaruupaM kimu punarapare kR^iShNa tasmai namaste || 1

Oh Lord Krishna , My salutations to you , how can any one know,
Your real form which is not even understood by devas and great sages,
Which is far , far away from not only words but also mind,
And which is the power by which the entire visible world shines,
And this world which shines in you, was born out of you and will merge with you,
And is the form of yourself while you stand separately from it. 98.1

Dasakam: 098 -- Slokam: 02

जन्माथो कर्म नाम स्फुटमिह गुणदोषादिकं वा न यस्मिन्
लोकानामूतये यः स्वयमनुभजते तानि मायानुसारी ।
विभ्रच्छक्तीरूपोऽपि च बहुतरूपोऽवभात्यद्भुतात्मा
तस्मै कैवल्यधाम्ने पररसपरिपूर्णाय विष्णो नमस्ते ॥२॥

janmaathO karma naama sphuTamiha guNadOShaadikaM vaa na yasmin
IOkaanaamuutaye yaH svayamanubhajate taani maayaanusaarii |
bibhrachChaktiiraruupOpi cha bahutararuupO(a)vabhaatyadbhutaatmaa
tasmai kaivalyadhaamne pararasaparipuuraNaaya viShNO namaste || 2

Though you do not have birth, actions, name and also different attributes,
You assume all of them independently for the good of the world through Maya,
Taking in to your control, knowledge and ignorance though you are formless,
Due to your being innately miraculous , you shone in various forms,
And Oh God , I salute you who is full of divine joy and the form of salvation. 98.2

Dasakam: 098 -- Slokam: 03

नो तिर्यञ्चन्न मर्त्यं न च सुरमसुरं न स्त्रियं नो पुंमांसं
न द्रव्यं कर्म जातिं गुणमपि सदसद्वापि ते रूपमाहुः ।

शिष्टं यत् स्यान्निषेधे सति निगमशतैर्लक्षणावृत्तितस्तत्
कृच्छ्रेणावेद्यमानं परमसुखमयं भाति तस्मै नमस्ते ॥३॥

nO tiryā~nchaM na martyaM na cha suramasuraM na sitrayaM nO pumaamsaM
na dravyaM karma jaatiM guNamapi sadasadvaa(a)pi te ruupamaahuH |
shiShTaM yatsyaanniShedhe sati nigamashatairakshaNaa vR^ittitastat
kR^ichChreNaavedyamaanaM paramasukhamayaM bhaati tasmai namaste || 3

Your form is not animals, birds, human beings, devas, asuras male or female,
Your form is not wealth, actions, caste , characters, existing and not existing,
So say the people who know you and they say that you are the one who would,
Still remain at the end , when we keep on rejecting things as not yourself,
And you are the one recognized by several sayings of the Upanishads ,
With great difficulty by your definitions as the divine supreme being,
And you shine in that form and my salutations to you. 98.3

Dasakam: 098 -- Slokam: 04

मायायां बिम्बितस्त्वं सृजसि महदहङ्कारतन्मात्रभेदै-
भूतग्रामेन्द्रियाद्यैरपि सकलजगत्स्वप्नसङ्कल्पकल्पम् ।
भूयः संहृत्य सर्वं कमठ इव पदान्यात्मना कालशक्त्या
गम्भीरे जायमाने तमसि वितिमिरो भासि तस्मै नमस्ते ॥४॥

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

As an image reflected in Maya you create the entire universe employing,
Intellect , ego differences, the senses of sound, touch form , taste and smell,
As well the five elements, the eleven sense organs , as projected in a state of dream,
And at the time of deluge like a tortoise drawing its legs within himself ,
Using your soul which has the power of destruction you destroy everything,
By drawing all of them with in you and then you shine as the divine joy,
In the all enveloping terrible darkness but without any relation to the baser qualities,
And My salutations to you , who is having such properties. 98.4

Dasakam: 098 -- Slokam: 05

शब्दब्रह्मेति कर्मत्यणुरिति भगवन् काल इत्यालपन्ति
त्वामेकं विश्वहेतुं सकलमयतया सर्वथा कल्प्यमानम् ।
वेदान्तैर्यत्तु गीतं पुरुषपरचिदात्माभिधं तत्तु तत्त्वं
प्रेक्षामात्रेण मूलप्रकृतिविकृतिकृत् कृष्ण तस्मै नमस्ते ॥५॥

shabda brahmeti karmetyaNuriti bhagavan kaala ityaalapanti
tvaamekaM vishvahetuM sakalamayatayaa sarvathaa kalpyamaanam |
vedaantairyattugiitaM puruShaparachidaatmaabhidhaM tattutattvaM
prekshaamaatreNa muulaprakR^iti vikR^itikR^it kR^iShNa tasmai namaste || 5

Oh God , According to all people of different and diverse opinions,
You are the only primeval cause , imagined as the ultimate soul, also
You are the primeval sound , the result of all actions and the indivisible atom,
And the Vedanta philosophy describes you as the spirit, the supreme being , intelligence,
As well as the soul and you carry out the creation by a mere glance,
And Oh Lord Krishna , my salutations to you. 98.5

Dasakam: 098 -- Slokam: 06

सत्त्वेनासत्तया वा न च खलु सदसत्त्वेन निर्वाच्यरूपा
धत्ते यासावविद्या गुणफणिमतिवद्विश्वदृश्यावभासम् ।
विद्यात्वं सैव याता श्रुतिवचनलवैर्यत्कृपास्यन्दलाभे
संसारारण्यसद्यस्त्रुटनपरशुतामेति तस्मै नमस्ते ॥६॥

sattvenaasattayaa vaa na cha khalu sadasattvena nirvaachyaruupaa
dhatte yaa(a)saavavidyaa guNa phaNimativadvishvadR^ishyaavabhaasam |
vidyaatvaM saiva yaataa shrutivachanalavairyatK^ipaasyandalaabhe
samsaaraaraNya sadyastruTana parashutaameti tasmai namaste || 6

Existing or non existing or being problematic to decide whether existing or non existing,
Is this rope of ignorance which is assumed and identified as the snake by many,
And this world is similar to that as it appears as existing to all of us,

And this same illusion , under the presence of the tide of the divine mercy,
When we slowly start understanding the implication of Vedic philosophy,
Becomes the great axe of wisdom and helps us to clear the forest of life,
And Oh God who is everything, my salutations to you. 98.6

Dasakam: 098 -- Slokam: 07

भूषासु स्वर्णवद्वा जगति घटशरावादिके मृत्तिकाव-
त्तत्त्वे सञ्चिन्त्यमाने स्फुरति तदधुनाप्यद्वितीयं वपुस्ते ।
स्वप्नद्रष्टुः प्रबोधे तिमिरलयविधौ जीर्णरज्जोश्च यद्व-
द्विद्यालाभे तथैव स्फुटमपि विकसेत् कृष्ण तस्मै नमस्ते ॥७॥

bhuuShaasu svarNavadvaa jagati ghaTasharaavaadike mR^ittikaavat
tattve san~nchintyamaane sphurati tadadhunaa(a)pyadvitiiyaM vapuste |
svapnadraShTuH prabOdhe timiralayavidhau jiirNarajjOshcha yadvat
vidyaalaabhe tathaiva sphuTamapi vikaset kR^iShNa tasmai namaste || 7

When we think about the principle of the world, like the Gold in the case of ornaments,
Like the clay in case of pot and other earthen vessels , the Brahman in you,
Which is without any second in this world shines lustrously,
And like a man realizing the truth after waking up after the dream ,
And like the realization about the rope after the day break,
When ignorance is removed, the real truth in the principle,
Would become clear and shine, Oh Krishna my salutations to you. 98.7

Dasakam: 098 -- Slokam: 08

यद्भ्रीत्योदेति सूर्यो दहति च दहनो वाति वायुस्तथान्ये
यद्भ्रीताः पद्मजाद्याः पुनरुचितबलीनाहरन्तेऽनुकालम् ।
येनैवारोपिताः प्राङ्निजपदमपि ते च्यावितारश्च पश्चात्
तस्मै विश्वं नियन्ते वयमपि भवते कृष्ण कुर्मः प्रणामम् ॥८॥

yadbhiityOdeti suuryO dahati cha dahanO vaati vaayustathaa(a)nye
yadbhiitaaH padmajaadyaaH punaruchita baliinaaaharante(a)nukaalam |
yenaivaarOpitaaH praa~Nnijapadamapi te chyaavitaarashcha pashchaat
tasmai vishvaM niyantre vayamapi bhavate kR^iShNa kurma praNaamam || 8

The reason for the sun shining , fire burning and wind blowing,
And gods like Brahma doing the jobs like sacrifices allotted them efficiently,
Is the fear that they have in you and all of them were appointed,
In the places that they occupy by you and Oh Krishna,
Who is the great God controlling everything, our salutations to you. 98.8

Dasakam: 098 -- Slokam: 09

त्रैलोक्यं भावयन्तं त्रिगुणमयमिदं त्र्यक्षरस्यैकवाच्यं
त्रीशानामैक्यरूपं त्रिभिरपि निगमैर्गीयमानस्वरूपम् ।
तिस्रोवस्था विदन्तं त्रियुगजनिजुषं त्रिक्रमाक्रान्तविश्वं
त्रैकाल्ये भेदहीनं त्रिभिरहमनिशं योगभेदैर्भजे त्वाम् ॥९॥

trailOkyaM bhaavayantaM triguNamayamidaM tryaksharasyaikavaachyaM
triishaanaamaikyaruupaM tribhirapi nigamairgiiyamaanasvaruupaM |
tisro(a)vasthaa vidantaM triyugajaniyuShaM trikramaakraantavishvaM
traikaalye bhedahiinaM tribhirahamanishaM yOgabhedairbhaje tvaam || 9

Using the three yogas namely Jnana, Karma and Bhakthi, I sing about you,
Who creates this world inlaid with the three Gunas Sathva, Rajas and Thamas,
Who is the meaning of the sacred sound Aum formed by three letters,
Who is the unified form of three Gods namely Brahma, Vishnu and Shiva,
Who has the form that is praised by three Vedas Rik, Yajur and Sama,
Who knows the three states of human beings namely waking up , sleep and dream,
Who has taken incarnations in the three ions namely Thretha, Dwapara and Kali,
Who has taken measurement of the three worlds in his Vamana incarnation,
And who does not change in the three periods namely past, present and future. 98.9

Dasakam: 098 -- Slokam: 10

सत्यं शुद्धं विबुद्धं जयति तव वपुर्नित्यमुक्तं निरीहं
निर्वृद्धं निर्विकारं निखिलगुणगणव्यञ्जनाधारभूतम् ।
निर्मूलं निर्मलं तन्निरवधिमहिमोल्लासि निर्लीनमन्त-
र्निस्सङ्गानां मुनीनां निरुपमपरमानन्दसान्द्रप्रकाशम् ॥१०॥

satyaM shuddhaM vibuddhaM jayati tava vapurnityamuktaM niriihaM
nirdvandvaM nirvikaaraM nikhilaguNagaNa vya~njanaadhaarabhootam |

nirmuulaM nirmalaM tanniravadhi mahimOllaasi nirliinamantarnissangaanaaM

muniinaaM nirupama paramaananda saandra prakaasham || 10

Victory to the spot less and taintless form of yours which is truth and pure,
Which is ever wakeful , which is not related with anything,
Which is divine and does not have any wishes whatsoever,
Which is without any second and without any emotions,
Which shines due to the presence of all good qualities,
Which does not have a cause and does not have any emotions,
Which does not have any end , which shines with infinite glory,
Which is innately present in the minds of great sages practicing Samadhi,
And which has incomparable joy within it, which has a shining form. 98.10

Dasakam: 098 -- Slokam: 11

दुर्वारं द्वादशारं त्रिशतपरिमिलत्षष्टिपर्वाभिवीतं
सम्भ्राम्यत् क्रूरवेगं क्षणमनु जगदाच्छिद्य सन्ध्यावमानम् ।
चक्रं ते कालरूपं व्यथयतु न तु मां त्वत्पदैकावलम्बं
विष्णो कारुण्यसिन्धो पवनपुरपते पाहि सर्वमियौघात् ॥११॥

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, your very powerful wheel of time with twelve spokes,
Three hundred and sixty teeth and which rotates with immeasurable speed,
And which drags forcefully this world and which cannot be stopped by any one,
Cause any harm to me, who does not have any support except your feet,
Hey Lord Vishnu, Hey ocean of mercy, Hey Lord of Guruvayur,
Please save me from all diseases and give me protection. 98.11

Dasakam 99 The prayer of the Vedas

Narayaneeyam Dasakam -99

Hear this Dasakam 99 https://www.youtube.com/watch?v=eQ2_GqXAw2A

Dasakam 99 The prayer of the Vedas

(Mst of the stanzas contain quotations from the Vedas.)

Dasakam: 099 -- Slokam: 01

विष्णोर्वीर्याणि को वा कथयतु धरणेः कश्च रेणून्मिमीते
यस्यैवाङ्घ्रित्रयेण त्रिजगदभिमितं मोदते पूर्णसम्पत्
योसौ विश्वानि धत्ते प्रियमिह परमं धाम तस्याभियायां
त्वद्भक्ता यत्र माद्यन्त्यमृतरसमरन्दस्य यत्र प्रवाहः ॥१॥

viShNOuviiryaaNi kO vaa kathayatu dharaNeH kashcha reNuunmimiite
yasyaivaanghritrayeNa trijagadabhimitaM mOdate puurNasampat |
yO(a)sau vishvaani dhatte priya miha paramaM dhaama tasyaabhiyaayaaM
tadbhaktaa yatra maadyantyaM R^itarasamarandasya yatra pravaahaH || 1

Who will narrate the greatness of Lord Vishnu?
Who is there to count the atoms of the entire earth?
With which Vishnu's feet this earth was measured and was filled with wealth?
Which Maha Vishnu wears all the earth?
This me who is here, should reach the place of Mahavishnu
Which is very great and is very dear to me as your devotees,
Enjoy divine bliss there and there is flow of nectar in that place. 99.1

Dasakam: 099 -- Slokam: 02

आद्यायाशेषकर्त्रे प्रतिनिमिषनवीनाय भर्त्रे विभूते-
भक्तात्मा विष्णवे यः प्रदिशति हविरादीनि यज्ञार्चनादौ ।
कृष्णाद्यं जन्म यो वा महदिह महतो वर्णयेत्सोऽयमेव
प्रीतः पूर्णो यशोभिस्त्वरितमभिसरेत् प्राप्यमन्ते पदं ते ॥२॥

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

That devotee ,who with devotion in his mind worships through
Yagas and worship by offering oblations in Homa,
That great Vishnu who existed much before the creation of the world,
Who created the world , who is new every moment of time,
And who rules over wealth or describes the great incarnation of Krishna,
Is the only one who would live with joy and fame and would reach,
At the end of life Vaikunta your place of residence speedily. 99.2

Dasakam: 099 -- Slokam: 03

हे स्तोतारः कवीन्द्रास्तमिह खलु यथा चेतयध्वे तथैव
व्यक्तं वेदस्य सारं प्रणुवत जननोपात्तलीलाकथाभिः ।
जानन्तश्चास्य नामान्यखिलसुखकराणीति सङ्कीर्तयध्वं
हे विष्णो कीर्तनाद्यैस्तव खलु महतस्तत्त्वबोधं भजेयम् ॥३॥

he stOtaaraH kaviindraastamiha khalu yathaa chetayadhve tathaiva
vyaktaM vedasya saaraM praNuvata jananaOpaatta liilaakathaabhiH |
jaanantashchaasya naamaanyakhilasukhakaraaNiiti sankiirtayadhvaM
he viShNO kiirtanaadyaistava khalu mahatastattvabOdhaM bhajeyam || 3

Oh great poets, who write the poems of praise, please praise ,
Lord Vishnu who is the essence of Vedas ,as you understand him here,
By narrating clearly his story and exploits and also tell his names,
After understanding them as the ones which causes comfort to everyone,
And Oh Lord Vishnu , let me attain the wisdom of philosophy. 99.3

Dasakam: 099 -- Slokam: 04

विष्णोः कर्माणि सम्पश्यत मनसि सदा यैः स धर्मानबध्नाद्
यानीन्द्रस्यैष भृत्यः प्रियसख इव च व्यातनोत् क्षेमकारी ।
वीक्षन्ते योगसिद्धाः परपदमनिशं यस्य सम्यक्प्रकाशं
विप्रेन्द्रा जागरूकाः कृतबहुनुतयो यच्च निर्भासयन्ते ॥४॥

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

Please meditate on those actions by which
That greatly effulgent Vishnu established the Dharma,
And also on his deeds for promoting welfare of Indra by becoming ,
His dear friend as well as his servant and on the great abode of his,
Which is constantly meditated and seen always by great sages,
And is described in detail by great Brahmins with enthusiasm,
In the great poems of praise composed by them . 99.4

Dasakam: 099 -- Slokam: 05

नो जातो जायमानोऽपि च समधिगतस्त्वन्महिम्नोऽवसानं
देव श्रेयांसि विद्वान् प्रतिमुहुरपि ते नाम शंसामि विष्णो ।
तं त्वां संस्तौमि नानाविधनुतिवचनैरस्य लोकत्रयस्या-
प्यूर्ध्वं विभ्राजमाने विरचितवसतिं तत्र वैकुण्ठलोके ॥५॥

nO jaatOjaayamaanO(a)pi cha samadhigatastvanmahimnO(a)vasaanaM
deva shreyaamsi vidvaan pratimuhurapi te naama shamsaami viShNO |
taM tvaaM samstaumi naanaavidhanuti vachanairasya lOkatrayasyaapyuurdhvaM
vibhraajamaane virachitavasatiM tatra vaikuNThalOke || 5

Oh God Vishnu , all those who are already born and also those ,
Who are going to be born have not yet found the limit of your greatness,
And understanding their greatness , I again and again chant your names,
I also praise you with several prayers, you who live in Vaikunta,
Which is shining above all these three worlds. 99.5

Dasakam: 099 -- Slokam: 06

आपः सृष्ट्यादिजन्याः प्रथममपि विभो गभदिशे दधुस्त्वां
यत्र त्वय्येव जीवा जलशयन हरे सङ्गता ऐक्यमापन् ।
तस्याजस्य प्रभो ते विनिहितमभवत् पद्ममेकं हि नाभौ
दिक्पत्रं यत् किलाहुः कनकधरणिभृत् कर्णिकं लोकरूपम् ॥६॥

aapaH sR^iShTyaadi janyaaH prathamamayi vibhO garbhadeshe dadhustvaaM
yatra tvayyeva jiivaa jalashayana hare sangataa aikyamaapan |
tasyaajasya prabhO te vinihitamabhavat padmamekaM hi naabhau
dik patraM yatmilaahuH kanakadharaNibhR^itkarNikaM IOkaruupam || 6

Oh God, The water which was there at the start of creation,
Held first in its womb, you , the Narayana who sleeps on water,
And the individual souls joined together and merged with this form of yours,
Oh Lord, on the naval of yours who does not have any birth,
A lotus flower was born and that flower which had the directions as petals,
And Maha Meru mountain as its pericarp and it was called as world. 99.6

Dasakam: 099 -- Slokam: 07

हे लोका विष्णुरेतद्भुवनमजनयत्तत्र जानीथ यूयं
युष्माकं ह्यन्तरस्थं किमपि तदपरं विद्यते विष्णुरूपम् ।
नीहारप्रख्यमायापरिवृतमनसो मोहिता नामरूपैः
प्राणप्रीत्येकतृप्ताश्चरथ मखपरा हन्त नेच्छा मुकुन्दे ॥७॥

he IOkaa 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

Oh World , you do not know that this world was created by Lord Vishnu,
And also that within your heart there is another image of Vishnu,
And in spite of that fact you spend your time ,
With illusion covering your mind like a film of snow,
With thoroughly misunderstanding the names and forms,
With the mind and body satisfied with pleasure of senses,
And with interest in rituals like Yaga but with no interest in Vishnu. 99.7

Dasakam: 099 -- Slokam: 08

मूर्ध्नामक्ष्णां पदानां वहसि खलु सहस्राणि सम्पूर्य विश्वं
तत्प्रोक्तम्यापि तिष्ठन् परिमितविवरे भासि चित्तान्तरेऽपि ।

भूतं भव्यं च सर्वं परपुरुष भवान् किञ्च देहेन्द्रियादि-
ष्वाविष्टोऽप्युद्गतत्वादमृतसुखरसं चानुभुङ्क्ते त्वमेव ॥८॥

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

Oh Lord you have thousands of heads, eyes and feet,
And though you are everywhere in the world and also outside it,
You shine well even in the mind with a very small opening,
And Oh Lord who is the divine Purusha,
You are all that is past and all that is going to happen,
And not only that , though you are pervading in body and senses,
You are much above them and enjoy the supreme bliss of liberation 99.8

Dasakam: 099 -- Slokam: 09

यत्तु त्रैलोक्यरूपं दधदपि च ततो निर्गतोऽनन्तशुद्ध-
ज्ञानात्मा वर्तसे त्वं तव खलु महिमा सोऽपि तावान् किमन्यत् ।
स्तोकस्ते भाग एवाखिलभुवनतया दृश्यते त्र्यंशकल्पं
भूयिष्ठं सान्द्रमोदात्मकमुपरि ततो भाति तस्मै नमस्ते ॥९॥

yattu trailOkyaruupaM dadhadapi cha tatO nirgataH anantashuddha
j~naanaatmaa vartase tvaM tava khalu mahimaa sO(a)pi taavaan kimanyat |
stOkaste bhaaga evaakhila bhuvanatayaa dR^ishyate tryamshakalpaM
bhuuyiShThaM saandramOdaatmakamupari tatO bhaati tasmai namaste || 9

Due to that reason by which , though you assume the form of the three worlds,
You exist outside it as the endless and purest knowledge ,
And your greatness is indeed wonderful for only a very small part of yourself,
Is seen occupying all the three worlds and the rest of it,
Which is nearly three fourth of the whole shines above the three worlds,
Oh Lord my salutations to you who is like that. 99.9

Dasakam: 099 -- Slokam: 10

अव्यक्तं ते स्वरूपं दुरधिगमतमं तत्तु शुद्धैकसत्त्वं
व्यक्तं चाप्येतदेव स्फुटममृतरसाम्भोधिकल्लोलतुल्यम् ।
सर्वोत्कृष्टमभीष्टं तदिह गुणरसेनैव चित्तं हरन्तीं
मूर्तिं ते संश्रयेऽहं पवनपुरपते पाहि मां कृष्ण रोगात् ॥१०॥

avyaktaM te svaruupaM duradhigamatamaM tatttu shuddhaikasattvaM
vyaktaM chaapyetadeva sphuTamamR^itarasaambhOdhi kallOlatulyam |
sarvOtkR^iShTaamabhiiShTaaM tadiha guNarasenaiva chittaM harantiM
muurtiM te samshraye(a)haM pavanapurapate paahimaaM kR^iShNa rOgaat10

I find it difficult to understand that abstract form of yours which is not clear,
But find it very easy to comprehend that pure Sathva form of yours,
Which is equivalent to the waves of the great ocean of nectar,
And due to that greater than everything that I perceive here,
And very pleasant to my mind and I surrender to that form of yours,
Oh Lord of Guruvayur , Oh Krishna, please protect me quickly. 99.10

Dasakam 100 Description of God from head to foot

Narayaneeyam Dasakam -100

Hear this Dasakam 100 <https://www.youtube.com/watch?v=VUhyW1IAWMk>

Dasakam 100 Description of God from head to foot.

(This is the last chapter of Narayaneeyam. This describes the poet's description of God as he saw him in front of his eyes while writing this chapter. The last line of Narayaneeyam is "Long life, Health and happiness.")

Dasakam: 100-- Slokam: 01

अग्रे पश्यामि तेजो निबिडतरकलायावलीलोभनीयं
पीयूषाप्लावितोऽहं तदनु तदुदरे दिव्यकैशोरवेषम् ।
तारुण्यारम्भरम्यं परमसुखरसास्वादरोमाञ्जिताङ्गै-
रावीतं नारदाद्यैर्विलसदुपनिषत्सुन्दरीमण्डलैश्च ॥१॥

agre pashyaami tejO nibiDatara kalaayaavalii IObhaniiyam
piiyuuShaaplaavitO(a)haM tadanu tadudare divyakaishOraveSham |
taaruNyaarambharamyaM paramasukha rasaasvaada rOmaa~nchitaangaiH
aaviitaM naaradaadyairvilasadupaniShat sundarii maNDalaishcha || 1

In front of me, I see a halo of light,
As pretty as a very dense bed of blue lilies,
Which made me feel that I have been,
Drenched by a shower of the sweet nectar,
And then I saw in between that light the form of a divine lad,
Who was pretty due to the budding of adolescence,
Who was experiencing the thrill of supreme bliss,
As seen by his hair standing erect on all his limbs
Who was surrounded by Narada and other sages,
As well as by a bevy of extremely pretty damsels,. 100.1

Dasakam: 100-- Slokam: 02

नीलाभं कुञ्जिताग्रं घनममलतरं संयतं चारुभङ्ग्या
रत्नोत्तंसाभिरामं वलयितमुदयच्चन्द्रकैः पिञ्छजालैः ।
मन्दारस्रङ्गनिवीतं तव पृथुकबरीभारमालोकयेऽहं
स्निग्धश्वेतोर्ध्वपुण्ड्रामपि च सुललितां फालबालेन्दुवीथीम् ॥२॥

niilaabhaM ku~nchitaagraM ghanamamalataram samyataM chaarubhangyaa
ratnOttamsaabhiraamaM valayitamudayachchandrakaiH pinchChajalaiH |
mandaaarasra~N niviitaM tava pR^ithukabariibhaaramaalOkaye(a)haM
snigdha shvetOrdhvapuNDraamapi cha sulalitaam phaala baalenduviithiim || 2

I am seeing your big bundle of blue tresses,
Which is curly, dense, pure and pretty,
Which is tied together by a garland of Mandhara flowers,
Which is extremely pretty due to your crest jewels,
Which is encircled with a cluster of peacock feathers,

With their shining and glistening eyes,
And I also see your pretty forehead,
Comparable to the crescent moon on the fifth day*,
On which there is a white vertical sandal paste. 100.2.
*after the new moon

Dasakam: 100-- Slokam: 03

हृद्यं पूर्णानुकम्पार्णवमृदुलहरीचञ्चलभ्रूविलासै-
रानीलस्निग्धपक्ष्मावलिपरिलसितं नेत्रयुग्मं विभो ते ।
सान्द्रच्छायं विशालारुणकमलदलाकारमामुग्धतारं
कारुण्यालोकलीलाशिशिरितभुवनं क्षिप्यतां मय्यनाथे ॥३॥

hR^idyaM puurNaanukampaarNava mR^idulaharii cha~nchala bhruuvilaasaiH
aaniila snigdhapakshmaavali parilasitaM netrayugmaM vibhO te |
saandrachChaayaM vishaalaaruNa kamaladalaakaaramaamugdhataaraM
kaaruNyaalOkaliilaa shishirita bhuvanaM kshipyataaM mayyanaathe || 3

Oh Lord , let your eyes ,which cools the entire world by its merciful looks.
Which are made more prettier by your eye bows which move,
Like the small tides of the completely filled ocean of mercy,
Which are further made prettier by the black gleaming eye lashes,
Which eyes are having the shape petals of red lotus,
And within those eyes are the extremely pretty pupils,
May be turned on me who does not have any one except you. 100.3

Dasakam: 100-- Slokam: 04

उत्तुङ्गोल्लासिनासं हरिमणिमुकुरप्रोल्लसद्गण्डपाली-
व्यालोलत्कर्णपाशाञ्चितमकरमणीकुण्डलद्वन्द्वदीप्रम् ।
उन्मीलदन्तपङ्क्तिस्फुरदरुणतरच्छायबिम्बाधरान्तः-
प्रीतिप्रस्यन्दिमन्दस्मितमधुरतरं वक्त्रमुद्भासतां मे ॥४॥

uttungOllaasinaasaM harimaNi mukura prOllasad gaNDapaalii
vyaalOlatkarNapaashaa~nchita makaramaNii kuNDaladvandvadiipram |
unmiiladdantapankti sphuradaruNatarachChaaya bimbaadharaantaH
priitiprasyandi mandasmita madhurataraM vaktramudbhaasataaM me ||4

Let me able to see clearly your very sweet face ,
With a well raised and shining nose,
With the pair of shining gem ear studs
In the shape of fish worn on your pretty ears,
Whose reflection on your blue sapphire cheeks
Shines as it moves hither and thither,
And with a gentle smile between
The slightly parted red cherry lips of yours,
Revealing the sparkling rows of your white teeth . 100.4

Dasakam: 100-- Slokam: 05

बाहुद्वन्द्वेन रत्नोज्ज्वलवलयभृता शोणपाणिप्रवाले-
नोपात्तां वेणुनाली प्रसृतनखमयूखाङ्गुलीसङ्गशाराम् ।
कृत्वा वक्त्रारविन्दे सुमधुरविकसद्रागमुद्भाष्यमानैः
शब्दब्रह्मामृतैस्त्वं शिशिरितभुवनैः सिञ्च मे कर्णवीथीम् ॥५॥

baahudvandvena ratnOjjvala valayabhR^itaa shONa paaNipravaale
nOpaattaaM veNunaaliiM prasR^ita nakhamayuukhaanguliisangashaaraam |
kR^itvaa vaktraaravinde sumadhura vikasadraagamudbhaavyamaanaiH
shabda brahmaamR^itaistvaM shishirita bhuvanaiH si~nchame karNaviithiim || 5

May you cool my ears with the nectarine divine music,
Consisting of very sweet and well played melodies,
Which cools the entire world , emanating from,
The holes of the flute held by your two red soft hands,
Which are decorated by the bangles inlaid with precious gems,
And which have acquired a multi coloured hue due to contact of your fingers,
And which is kept very near your lotus like face ,
By the shifting touches of your radiating fingers . 100.5

Dasakam: 100-- Slokam: 06

उत्सर्पत्कौस्तुभश्रीततिभिररुणितं कोमलं कण्ठदेशं
वक्षः श्रीवत्सरम्यं तरलतरसमुद्गीप्रहारप्रतानम् ।
नानावर्णप्रसूनावलिकिसलयिनीं वन्यमालां विलोल-
ल्लोलम्बां लम्बमानामुरसि तव तथा भावये रत्नमालाम् ॥६॥

utsarpatkaustubhashriitatibhiraruNitaM kOmalaM kaNThadeshaM
vakshaH shriivatsaramyaM taralata samuddiipra haara prataanam |
naanaavarNaprasuunaavali kisalayiniiM vanyamaalaaM viiOlallOlambaaM
lambamaanaamurasi tava tathaa bhaavaye ratnamaalaam || 6

I meditate on your very pretty neck made red by the,
Radiating Kausthubha gem worn by you,,
And also on your chest made very pretty by the Sri Vathsa,
Where you have worn several moving gem studded necklaces,
And also garlands made of multi coloured forest flowers ,
As well as blossoms over which many bees hover round and round. 100.6

Dasakam: 100-- Slokam: 07

अङ्गे पञ्चाङ्गरागैरतिशयविकसत्सौरभाकृष्टलोकं
लीनानेकत्रिलोकीविततिमपि कृशां बिभ्रतं मध्यवल्लीम् ।
शक्राश्मन्यस्ततप्तोज्ज्वलकनकनिभं पीतचेलं दधानं
ध्यायामो दीप्तश्मिस्फुटमणिरशनाकिङ्किणीमण्डितं त्वां ॥७॥

ange pa~nchaangaraagairatishaya vikasat saurabhaakR^iShTaIOkaM
liinaaneka trilOkii vitatimapi kR^ishaaM bibhrataM madhyavalliim |
shakraashmanyasta taptOjvala kanakanibhaM piita chelaM dadhaanaM
dhyayaamO diiptarashmi sphuTamaNirashanaa kinkiNii maNDitaM tvaam || 7

I meditate on your very pretty neck made red by the,
Radiating Kausthubha gem worn by you,,
And also on your chest made very pretty by the Sri Vathsa,
Where you have worn several moving gem studded necklaces,
And also garlands made of multi coloured forest flowers ,
As well as blossoms over which many bees hover round and round. 100.6

Dasakam: 100-- Slokam: 08

ऊरू चारू तवोरू घनमसृणरुचौ चित्तचोरौ रमायाः
विश्वक्षोभं विशङ्क्य ध्रुवमनिशमुभौ पीतचेलावृताङ्गौ ।
आनम्राणां पुरस्तात्प्रसनधृतसमस्तार्थपालीसमुद्र-
च्छायं जानुद्वयं च क्रमपृथुलमनोज्ञे च जङ्घे निषेवे ॥८॥

uuruu chaaruu tavOruu ghanamasR^iNaruchau chittachOrau ramaayaaH
vishvakshObhaM vishankya dhruvamanishamubhau piita chelaavR^itaangau |
aanamraaNaaM purastaannyasana dhR^itasamastarthaa paalii samudgachChaayaM
jaanudvayancha kramapR^ithula manOj~ne cha janghe niSheve || 8

I meditate on you who attracts ever one by the applied fragrances ,
Coming out of the five scented pastes which spreads everywhere,
Who sports a small waist though all the universes are lying there,
Who wears an yellow silk dazzling in its gold colour,
Over which are overlaid the blue sapphire stones,
And who wears the shining gem studded waist belt,
Decorated with tinkling bells emitting brilliant rays of light. 100.7

Dasakam: 100-- Slokam: 09

मञ्जीरं मञ्जुनादैरिव पदभजनं श्रेय इत्यालपन्तं
पादाग्रं भ्रान्तिमज्जत्प्रणतजनमनोमन्दरोद्धारकूर्मम् ।
उत्तुङ्गाताम्रराजन्नखरहिमकरज्योत्स्नया चाऽश्रितानां
सन्तापध्वान्तहन्त्रीं ततिमनुकलये मङ्गलामङ्गुलीनाम् ॥९॥

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 sing about your pretty well proportioned shining thighs,
Which are capable of stealing the mind of Lakshmi,
And are always covered by yellow silk , possibly,
Out of fear that the mind of world would get agitated,
And salute your two knees which appear as if ,
They are two pretty caskets , where all the things,
Which can be wished or demanded by your devotees ,
Who salute you are kept stored, and also salute,
Your fleshy well tapered and pretty forelegs. 100.8

Dasakam: 100-- Slokam: 09

मञ्जीरं मञ्जुनादैरिव पदभजनं श्रेय इत्यालपन्तं
पादाग्रं भ्रान्तिमज्जत्प्रणतजनमनोमन्दरोद्धारकूर्मम् ।
उत्तुङ्गाताम्रराजन्नखरहिमकरज्योत्स्नया चाऽश्रितानां
सन्तापध्वान्तहन्त्रीं ततिमनुकलये मङ्गलामङ्गुलीनाम् ॥९॥

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 on your anklets which by the sweet noise it produces,
Seems to tell your devotees that singing about your feet would do good,
And the upper part of your feet which are like a tortoise ,
Which lifted the Mandara mountain lifts high,
The minds of the devotees who are getting drowned in illusion,
And also meditate on the auspicious rows of your toes,
Which have a raised middle and shine with light red colour,
And by the light of crescents on them removes,
The darkness of sorrow of your devotees and also does them good. 100.9

Dasakam: 100-- Slokam: 10

योगीन्द्राणां त्वदङ्गेष्वधिकसुमधुरं मुक्तिभाजां निवासो
भक्तानां कामवर्षद्युतरुकिसलयं नाथ ते पादमूलम् ।
नित्यं चित्तस्थितं मे पवनपुरपते कृष्ण कारुण्यसिन्धो
हृत्वा निश्शेषतापान् प्रदिशतु परमानन्दसन्दोहलक्ष्मीम् ॥१०॥

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

Oh God, Oh Lord of Guruvayur , Oh Krishna, Oh ocean of mercy,
Let the soles of your feet which is the sweetest part of your body,
To the great sages, which is the place of those who attained salvation,
Which is the tender sprout of the wish giving tree that showers,

The fulfilment of all the wishes and desires of your devotees,
Be firmly kept in my mind so that all my sorrows are destroyed,
And confer on me the flood of prosperity of the Supreme bliss. 100.10

Dasakam: 100-- Slokam: 11

अज्ञात्वा ते महत्त्वं यदिह निगदितं विश्वनाथ क्षमेथाः
स्तोत्रं चैतत्सहस्रोत्तरमधिकतरं त्वत्प्रसादाय भूयात् ।
द्वेधा नारायणीयं श्रुतिषु च जनुषा स्तुत्यतावर्णनेन
स्फीतं लीलावतारैरिदमिह कुरुतामायुरारोग्यसौख्यम् ॥११॥

aj~naatvaa te mahattvaM yadiha nigaditaM vishvanaatha kshamethaaH
stOtraM chaitatsahasrOttaramadhikataaraM tvatprasaadaaya bhuuuyaat |
dvedhaa naaraayaNiiyaM shrutiShu cha januShaa stutyataa varNanena
sphiitaM liilaavataarairidamiha kurutaamaayuraarOgya saukhyam ||11

Oh Lord of the universe , please pardon me for writing this stotra,
Without knowing your greatness properly and this prayer,
Having more than one thousand stanzas should be blessed,
by you with all your grace as this which is called Narayaneeyam,
Is both about Narayana as well that which is written by Narayana,
And as Vedas tell that God is one who is known by his incarnation,
This prayer has been well fortified by the stories on incarnation of God,
May kindly grant a healthy pleasant long life. 100.11

II GEM- Poonthanam's Jnappana (Malayalam)

Jnana Pana
By
Poonthanam.

Translated to English verse,
By
P.R.Ramachander

Introduction

Poonthanam was born about four hundred years ago in a village called Angadippuram in Kerala. Near by is the Thirumandan Kunnu Bagavathy temple which is the family goddess of the Zamorins who ruled over a part of Kerala now called Malabar.

Poonthanam is not his name but the name of the Namboodiri family he belonged to..His name seems to have been forgotten in antiquity. At a very young age Poonthanam started visiting the temple at Guruvayoor and became a staunch devotee of Lord Guruvayurappan-the presiding deity. He got married and had a son. On the child's first birthday when a great feast was being arranged the child fell in the boiling rice and died. From then on Poontanam became a perennial visitor of Guruvayur. Poonthanam did not know Sanskrit and so decided to express his innate feelings in chaste Malayalam. One of the greatest poets of the time was Melpattur Narayanan Bhattathippad who later wrote one of the greatest books of that era named "Narayaneeyam" Melpattur was also a great devotee of Guruvayurappan. It is told that initially when Poontanam requested help in editing his poetic work " Sri Krishna Karnamrutham" from Melpattur he refused saying that he never read works in Malayalam. Melpathur started suffering from rheumatism immediately and that night the Lord appeared in his dream and told how the lowly Malayalam works of Poonthanam were more dear to him than the Sanskrit works of Melpathur. There are several tales of Poontanam the great devotee and his Lord Guruvayurappan.

Poonthanam was possibly one of the greatest fore runners of Bhakthi cult in Kerala and his greatest work was Jnana Pana, Loosely it can be translated as "Pot of Knowledge". But "pana" here is not pot but a style of folk poem. This is written in a common man's language and in a common man's verse. It preaches the greatness of repetition (singing) of the Holy God's names. In between Poonthanam wrote about the world he saw and the world he wanted to see. Some people term it as the "Bhagavad Geetha of Malayalam"

Though written in a simple language , there are many complex statements which are obtrusive. The only interpretation available is . the "Tatwa deepika" which is written by Sri.K.R.Neelakandan Nambeesan.I have followed his interpretation in translating the Jnana Pana in to English.I also have given English transliteration before the translation as well as a brief commentary for each verse after the translation...I dedicate this translation to Lord Guruvayurappan and request his devotees to pardon any lapses that have occurred in my

part.

Guru Nathan thuna cheiga sanththam,
Thiru namangal navin mel eppozhum,
Piriyathe irikkanam nammude,
Nara janmam saphala makkeduvan.

Request I, for the grace from my Guru without fail,
So that Lord's holy names are always on my tongue,
And continue to be there forever without change,
So that this our, human birth becomes most fruitful. 1

Comment: All great Indian religious work either start with salutations to the teacher or to the God.

Innale yolam enthannu arinjeela,
Ini naleyum enthannu atrinjeela,
Ini kanda thadikku vinasamum,
Inna nearm enatharenjeela.

Till yesterday we did not know it,
Even tomorrow, we may not know it,
The death to this trunk which is the body that we see today,
Know we not when it is . . 2

(We do not know what we were in the last birth,
We do not know what we will be in the next birth,
Even in this birth in this human body,
Know we not when all this is going to end.)*

Comment: The poet brings out the ignorance filled life of the so called intelligent human being in this verse.

Kandu kandangirikkum janangale,
Kandilennu varuthunnathum Bhavan

Randu nalu dinam kodangoruthane,
Thandilethi naduthannathum bhavan

Malika mugalileriya mannante,
Tholil marappu kethunnathum Bhavan

The people who is seen by all of us now ,.
You are the one who makes them
Not to be seen in this world.

In a matter of day or two

You are He, who makes them ride on the royal chair.

On the shoulder of the king who climbs to the top of palace.

You are He , who places the tattered heap. 3

Comment: The poet brings out how our life is “God controlled” and how temporary are the happiness and sorrow that we go through.

Kandal ottariyunnathu chilar,
Athu kandalum thiriya chilarkethume,
Kandathu onnume satyamallennathu,
Mumbe kandariyunnathu chilar.

Some people are able to know when they see,
But others do not know even if they see it.
Some people know that all what we see is not the truth,
For they have seen it earlier and experienced. 4

Comment: The poet tells us that in our capacity to understand the real truth about God and salvation we are very much different among our selves.

Manu jathiyil thanne pala vidham,
Manasinnu visesha mundennu orkenam

Even in these assembly of man,
Remember there are many special kinds of minds. 5

Comment: He further says that though all human beings are rational, there is difference among themselves.

Palarkku mariyenam ennitallo,
Pala jathi parayunnu sastrangal

With an aim that lot many a people should realize,
Our religious science has made many paths to follow 6

Comment: It is with view to make the various types of people understand that our religion tells us about varying paths.

Karmathil adhikari janangalkku,
Karma sasthrangal undu pala vidham,
Sankhya sasthrangal yogangal enniva,
Sankhyallathu nilakatte sarvavum.

For those who can choose the path,
Many a paths of action exist,
Like those that make one realize the veil covering the truth,

Or the methods of yoga depending on ones own limits,
But of limited use they are all because they are intricate... 7

Comment: But most of these methods are difficult and obtrusive except for the very intelligent human beings.

Chuzhaneedunna samsara chakrathil,
Uzhaneedum namakku aringheeduvan,
Arivulla mahathukal undoru,
Paramarthangal chey thirikkunnu,
Eluthayittu mukthi labhippanai,
Chevi thannethu kelpin ellavarum.

In this rotating wheel of life of births an rebirths,
To teach us who get caught and toil in this wheel,
Those great ones who have realized,
Have showered on us many a truth with grace,
To attain salvation with ease,
And so all of you please listen with care 8

Comment: The poet tells us that easy methods to attain salvation has also been given by our sages.

Namme okkeyum bandhicha sadhanam,
Karmam ennu ariyunnathu mumbinal.

Please know first that the thing which ties us all,
Is the Karma that we have done earlier.

Comment: The poet introduces the theory of past birth's Karma that results in our present day actions.

Munnamikkanda viswa maseshavum,
Onnayulloru jyothi swaroopamai.
Onnum chennangu thannodu pathathe,
Onnilum chennu thanum valayathe,
Onno nnai ninakkum janangalkku,
Onnu kondariyavunna vasthuvai,
Onnilu murakatha janangalkku,
Onnu kondum thiriyatha vasthuvai,
Onnu pole onnillathe yullathee,
Onnayulloru jeeva swaroopamai,
Ninnavan thanna viswam chamachu pol,
Moonum onnil adangunnu pinneyum.

Each part of all this world that we knew earlier,
Became only one form of an ethereal light during deluge,.
With nothing attaching to it,
With it not attaching to anything,.
And for those seekers who search minutely one by one,

It becomes the one thing through which every thing is known.
And for those whose mind flits and wanders,
It becomes something, which is the great unknown.
Similar but dissimilar to each other,
But all together the spirit of the soul.
And it seems was made by God,
Again with all the three worlds as its parts. 9

Comment: The concept of Brhmam-the eternal truth is introduced. It is one thing for those who realized it and another for who are not able to know it.

Onnu kondu chamachoru viswathil,
Moonayitulla karmangal okkeyum,
Punya karmangal papa karmangalum,
Punya papangal misramam karmavum,
Moonu jathi nirupichu kanumbol,
Moonu kondum thalakkunnu jeevane.

This world which is made by one veil of ignorance,
Has three differing types of actions,
Sins, good deeds and mixture of these,
Which when we think deep,
Ties the soul firmly to this world. 10

Comment: The Concept of Maya, the eternal veil of Hinduism is introduced. How by Maya we are tied to this world is mentioned.

Ponnin changala onnee paranjadhil,
Onnil irumbu kondathre bedangal,
Randinalu meduthu pani cheythu,
Changala yallo mishramum karmavum.

Chain of gold* we think we are tied,
But it is no different from an iron chain**,
And this chain of Karma that ties us to this world,
Is no different but a mixture of these two. 11

Comment: How rewards , recognition , punishment etc are only illusions has been brought out by the poet.

Brahma vadiyayi chayirumbolum,
Karmabadhanmar ennatharinjalum,
Bhuvanangale srishtikka ennathu,
Bhuvananda pralayam kazhivolam,
Karma pasathe langikkunnathu,
Brahmavinnnum eluthalla nirnayam,
Dik palakan marum avvannam orororo,
Dikku thorum thalachu kidakkunnu.

Though taking the side of eternal truth,
All are bound to this world by Karma.
For the worlds would continue to be made,
Till the end marked by the deluge.
And to go against these ties of Karma,
Is definitely not easy even for Brahma.
And even those divine eight, who guard the directions,
Are chained strongly in their respective places. 13

Comment: The chain of illusion ties us to this world and the poet tells us that it is difficult to break it even for Gods and demi Gods,

Alpa karmikalaya namellam,
Alpa kalam kondu ororo janthukkal,
Garbha pathrathil pukkum purapettum,
Karmam kondu kalikkunathengine.

We who have done but little Karma,
In a small span of time,
Enter and leave the wombs of different animals,
And play thus with the karma that we have earned. 14

Comment: The theory of Karma and the cycle of births and rebirths is introduced by the poet

.
Narakangalil kidakkunna jeevan poyi,
Durithangal odungi manassinde,
Paripakavum vannu kramathale,
Nara jathiyil vannu pirannittu,
Sukrutham cheythu mel pottu poyavar,
Swargathil irunnu sukhicheedunnu

.
Those souls who lie in the hell,
After suffering all the punishments there,
And after getting a reformed mind over time,
Are born as Men,
If good deeds are done, they go above,
And enjoy their life in heaven.

15

Comment: The concept of Karma, the concept of punishment in hell and concept of reward in heavens and the consequent theory of births and rebirths is introduced by the poet.

Sukrithangal okke yodungumbol.
Paripakavam ellola millavar,
Parichodangu irunnittu bhoomiyil,
Jatharayi duritham cheythu chatthavar,

Vannora durithathin phalamayi,
Pinne poyi narakangalil veezhunnu.

When all the rewards for good deeds done end,
Those who do not have an iota of reformed mind,
After some time are born in the earth,
And then those dying after doing bad deeds,
Due to the result of them ,
Do go and fall in different hells. 16

Comment: The impermanence of rewards for good deeds is brought out by the poet.

Sura lokathil ninnoru jeevan poyi,
Nara Loke Mahi suranakunnu,
Chanda karmangal cheythavar chakumbol,
Chandala kulathil pirakkunnu,
Asuranmar suranmarayidunnu,
Amaranmar marangalayidunnu,
Ajam chatthu gajamayi pirakkunnu,
Gajam chatthu ajamayedunnu,
Nari chatthu naranayi pirakkunnu,
Nari chatthu noriyayi pokunnu,
Krupa koodathe peedippichudunna,
Nrupan chathu krumiyayi pirakkunnu,
Echa chatthu poochayayidunnu,
Easwarande vilasangal angine.

A soul from the land of Gods,
Is born as man in this earth,
People who do cruel acts in this birth,
Are born as outcastes in this earth,
The Anti gods are born as demigods,
The deathless ones are born as trees,
The goat dies and is born as elephant,
The elephant becomes a goat after death,
The tiger dies and is born as a man,
A lady dies and is born as a fox,
The king who troubles without mercy,
After death is born as a worm,
The fly dies and becomes a cat,
And all these are but the divine sport. 17

Comment: The concept of rebirth according to rewards earned and punishment given for bad deeds as different type of beings is brought out by the poet.

Keezhmelangine mandunna jeevanmar,

Bhoomiyeenathre nedunnu karmangal,
Seemayillatholam pala karmangal,
Bhoomiyinnathre nedunnu jeevanmar,
Angine cheydu nedi marichudan,
Anyalogangal oronnil oronnil,
Chennirunnu bujikkunnu jeevanmar,
Odungeedum adhu ottu nal chellumbol,
Udane vannu nedunnu pinneyum,
Thande thande gruhathingal ninnudan,
Kondu poonna dhanam kondu namellam,
Mathenganum oridathu irunnittu,
Vithu unennu prarayum kanakkine,

These souls who run between the top and the bottom,
It seems do get the Karmas done only in this earth,
And without limits these different Karmas,
Are done by the souls only in this earth,
After doing which after their death,
They go to various worlds of heaven and hell,
And enjoy the rewards for these Karmas,
And those rewards would end before long,
And they come again here and start earning Karmas,
Which is like taking money from ones own house,
And using it in some other place,
Selling what we have till it lasts. 18

Comment: The poet tells here that action can be done only in earth and rewards and punishments for these actions can be had in other worlds. He tells that this is true even for beings living in other worlds.. Thus the wealth is here and to get it for spending you have to come here.

Karmangalkku vibhuvayitolloru ,
Janama desamee bhoomi yennarinjalum,
Karma nasam varuthenam engilum,
Chemme mattengum sadhiya nirnayam.

Please know that this our motherland,
Is the land to do Karmas,
And it is definitely impossible,
To destroy the residual karmas any where else. 19

Comment : The poet tells us that though the rewards for the Karma done here is elsewhere, Those Karmas which do not merit us heaven and do not merit punishment in hell are to be only spent here,

Bakthanmarkkum mumukshu janagalkkum,
Saktharaya vishayee jangalkkum,
Ichicheedunnathokke kodutheedum,
Viswa mathavu bhoomi siva! Siva!

To the devotees great,
To those who seek salvation,
And to those who pine for ordinary things,
This mother land of ours,
Would grant whatever they want, God, Oh God. 20

Comment: The poet tells here that in no other world can Karmas be done and an ordinary man can transform himself in to great souls.

Viswanathante moola prakrithi than,
Prathyakshena vilangunnu bhoomiyayi,

The innate qualities of our Lord of the world,
Obviously thrives as this world. 21

Comment: In this the poet feels that this our earth is God Himself.

Avani thala paalanithinallo ,
Avatharangalim palathorkkumbol,
Athu kondu viseshichum Bhoolokam,
Pathinallilum uthamam ennallo,
Veda vadhikalaya munikalum,
Vedavum bahumamichhu chollunnu.

To save and upkeep this earth of ours,
Incarnations took place it seems,
And because of this the earth specially,
Is greatest among the fourteen worlds,
So tell those who are experts in Vedas,
And so praise the Vedas about this earth. 22

Comment: Since all incarnations are for protection of this our earth, The poet says that it is the greatest among fourteen worlds.

Lavanambhdhi madhye vilangunna,
Jabhu dweeporu yojana lakshavum,
Saptha dweepukal adhil undethrayum,
Uttamamennu vazhthunnu pinneyum.

In the huge sea of salt,
Exists the Jambu islands,
Ten lakh miles long,
Within it are the seven islands,
Praised by scriptures as most holy. 23

Comment: From this verse the poet describes the earth. It is supposed to be divided in to seven islands and our country is in an island called Jambu Island,

Bhoo padmathinnu karnigayayittu,
Bhoo darendran adil allo nilkunnu,
Idhil ombadhu gandangal undallo,
Adil uttamam bharatha bhoo thalam.

In the peak and center of the lotus of this earth,
Stands the mountain of Maha Meru,
And there are nine major parts of this earth,
And the most sacred is the Bharatha country. 24

Comment: This island has in its center the Maha Meru mountain and has 9 countries including our mother land, the Bharatha country.

Sammatharaya mamunigal,
Karma kshetramennallo parayunnu.

The great recognized sages,
Tell this as the temple of sacred duty. 25

Comment: The poet says that the sages call our motherland as Karma Bhumi.

Karma bheejam adeennu mulakkendu,
Brhama lokathil irikkunnavargalkkum,
Karma bheejam varatti kalanjudan,
Janma nasam varuthanamengilum,
Bharathamaya ganda mozhinhulla,
Parillengum eluthala nirnayam.

The source of all Karma is this land,
Even for those great souls in Brahma Loka,
And it is here only that Karma is destroyed.
If one desires salvation,
And though it is for sure that these can't easily be done,
Anywhere else other than in Bharatha Ganda. 26

Comment: The poet talks about the superiority of our land.

Athra mukhya mayulloru Bharatha
Mi pradesamennu orkkanam,
Yugam nalilum nalla kali yugam,
Sugame thane mukthi varuthuvan.

Please do remember that this land of Bharatha,
Is the most sacred land known,
And in the vast time periods this Kali time period,

Leads to salvation most easily. 27

Comment: From the creation of earth to the grand deluge, the Hindus have divided the time in to four large time periods(Yugas). The last of these is Kali. Though more suffering is there in this time period , just by repeating the name of the Lord it is possible to attain salvation only in this time period.And so it is great.

Krishna , Krishna, Mukunda, Janardhana,
Krishna ,Govinda , Rama ennin gene,
Thiru nama sankeerthanam enniye,
Mattedumilla yathnam ennaarinjalum.

Please know that there is no effort,
Except singing for the holy names,
Krishna, Krishna, Mukunda Janardhana,
Krishna, Govinda and Rama. 28

Comment:The poet tells that no other effort is needed during this kali time than calling holy names of our Lord.

Athu chindhichu mattulla lokangal,
Pathi moonnilumulla janagalum,
Mattu dweepugal aaril ullorum,
Mattu gandangal ettil ullorum,
Mattu moonu yugangalil ullorum,
Mukthi thangalkku sadhyam allaygayal,
Kali kalathe ,Bharatha Gandathe,
Kalithadaram kai vanangeedunnu.

Thinking about this,
Those living in the other thirteen worlds,
Those living in the six other islands,
Those living in the other eight countries,
And those living in the other three time periods,
Realizing that they would not get salvation easily.
With folded hands do salutations,
To the Country of Bhratha and the time period of Kali. 29

Comment: Because of this all other beings who do not live in Kali time period in our country, salute the beings who live here in this time period.

Athil vannoru pullayittengilum,
Ithu kalam janichu kondeeduvan,
Yogyatha varutheeduvan thakkoru,
Bagyam porathe poyallo deyvame,
Bharatha gandathil pironnuru,
Manusharkkum kalikkum namaskaram.

To be at least a grass in that country,

And be born now in this time period ,
We were not lucky enough oh,God,
And so our salutations to the men,
Of Bharatha country and Kali time period. 30

Comment: They repent that they are not lucky enough to be born at least as a grass here in this time period so that eventually they can very easily attain salvation.

Ennellam pukazhtheedunnu mattullor,
Ennathu endinnu nam paranjeedunnu?
Kalaminnu kali yuga malayo,
Bharatha mi pradeshavum allayo,
Nammalellam naranmarum allayo?
Chemme nannayi nirupippin ellorum,
Hari namangal illathe pogayo,
Narakangalil pedi kuragayo,
Navu koodahe janama mathagayo,
Kashtam! Kashtam! Niroopanam koodathe,
Chuttu thinnunnu janmam pazhutte nam.

Why do we tell that,
All those who are not here, sing our praise thus?
Is not this the time period Kali,
Are we not living in the country of Bharatha,
And are we not born as human beings?
All of you please think about this,
Should we go without the names of Hari,
Should we be less afraid of going to hell,
Should we live without a tongue?
Alas! Alas ! without proper thought,
We destroy our lives in vain. 31

Comment: The poet laments that we who are men born in the Bharatha country in the age of Kali are wasting our lives.

Ethra janama prayasa pettittu ikkala,
Mathra vannu pirannu sukruthathal,
Ethra janama malathil kazhinjadum,
Ethra janama jalathil kazhijadum,
Ethra janama mannil kazhinjadum,
Ethra janmam marangalayi ninnadum,
Ethra janmam marichu nadannathum,
Ethra janmam parannu nadannathum,
Ethra janama mrigangal pasukkalayi,
Marthya janmathil mumbe kazhichu nam.

What an effort we put to be born now,
Because of the good deeds that we did?
Many lives have we spent in shit,
Many lives have we spent in water,
Many lives have we spend in mud,
Many lives have we spent as trees,
Many lives have we moved around afraid of death,
Many lives have we spent as birds,
And many lives have we spent as beasts and cow,
Before we were born as men. 32

Comment: To get this reward we all must have spent lots of time as other beings.

Ethrayum pani pettu ingu maathavin ,
Garbha pathrathil veenathu arinjalum,
Pathu masam vayattil kazhinju poyi,
Patthu pantherandu unni yayittum poyi,
Thanne than abhimanichu pinnedam,
Thanne than ariyathe kazhiyunnu.

Please know that it is with lots of effort,
That we fall in the womb of our mother,
Spend we ten months in her stomach.
Ten to twelve years we spend as playfull kids,
And after this, thinking that we only do everything,
We spend our time without knowing ourselves. 33

Comment: Most part of the initial life is wasted in the womb and as children. And it is crime to waste it further.

Ithra kalam irikkum mini yennum,
Sathyamo namakkedu millallo.

There is nothing truthfully known,
As to how long we will live. 34

Comment: The poet tells us how unsure we are about our span of life.

Neerpole pole yulloru dehathil,
Veerpu mathramundingane kannunu,
Orthariyathe padu padunneram,
Nerthu pokum athenne parayavu,
Athramathra mirikunna nerathu,
Keerthicheedunnilla thiru namam.

In the body which is like a water bubble,
We see it filled up always,

And when we put efforts without thought,
We can tell that this bubble will only burst.
In this very limited time,
We do not sing the holy names. 35

Comment: He is sad that we waste this temporary , unsure life of ours without singing the holy names of God.

Sthana manangal cholli kalahichu,
Nanam kettu nadakunnithu chilar,
Madha matsaram chindichu chindhichu,
Mathi kettu nadakunnathu chilar,
Chanchalakshi mar veedugalil pukku,
Kunchi ramanayidunnathu chilar,
Kolakangalil sevakarayittu,
Kolam ketti jeliyunnathu chilar,
Santhi cheyhtu pularthuvanayittu,
Sandhyayolam nadakunnithu chilar,
Ammakkum punarachannum baryakkum,
Unman kodukkunnilla chilar,
Agni sakshiniya yoru pathniye,
Swapanthil polum kanunilla chilar,
Sathukkal kandu sikshichu chollumbol,
Shathruve pole krudhikkunathu chilar,
Vandhithanmare kanunna nerathu,
Nindi chatre parayunnathu chilar,
Kaanga nammude samsaram kondathre,
Viswam evannam nilpu vennum chilar,
Brahmanyam kondu kudhichu kundhichu,
Brahmavum enikku ovva yennum chilar,
Artha aasakku viruthu vilipippan,
Agni hothardhi cheyunnathu chilar,
Swarnam nava rathangale kondu,
Ennam koodathe vilkkunithu chilar.

Boasting about their positions and posts,
Some people walk in the world ever ashamed,

Thinking about their abilities and disabilities of others,
Some people walk in the world with a diseased brain,

Entering the houses of pretty damsels with flitting eyes.,
Some people walk in the world like the circus monkey,

Employed by the king and the government,
Some people walk in the world heavily made up,

Employed for worshipping Gods,

Some people walk in the world with thoughts of their time after dusk,

For mother and for father and wives,
There are some who do not care to look after,

The wife married with fire as witness,
Is not even seen in dream by some,

When good people think and advise,
There are some who look them as enemies,

When people worthy of salutations are seen,
There are some who berate and curse them,

This world stands thus,
Boast some people because of their talk

Raising and raising by the acts of Brahmana,
Some people claim they are better than Lord Brahma,

To earn money and get titles,
Some people do yagas in the fire,

And some people sell gold and jewels .
To earn money without limit. 36

Comment: The poet details how we are wasting the God given gift by not doing what we should do.

Mathebam kondu kachavadam cheythum,
Uthama thuragangal athukondum,
Athrayu malle kappal veppichittu,
Ethra nedunni thartham Siva! Siva!
Vrithyum kettu doortharayi eppozhum,
Arthathe kodichu ethra nasikkunnu,
Artha methra valare undayalum,
Trupthi vara manassinnu oru kalam.

Using elephants for trade,
Using thorough bred horses,
And not only that by use of ships,
How much money is earned Alas! Alas!
Disregarding the family jobs and becoming boors and rascals,
How much we destroy ourselves with avarice for money,
Never will we get satiated,
By earning more and more money. 37

Comment: The mindless chasing of money disregarding our duties of men is focused in this stanza by the

poet.

Pathu kittugil nooru mathiyennum,
Sathamagil sahasram mathi yennum,
Ayiram panam kayyilungumbol,
Ayuthamagil ascharyam ennathum,
Asayayulla pasamathingennu,
Ver vidathe karerunnu melkku mel.

When we get ten , we say hundred is sufficient,
When we get hundred we say thousand is sufficient,
When we save thousand coins,
We say more will be wonderful,
And like this the rope of desire,
Without roots reaches more and more heights. 38

Comment: This chase the poet is an endless and perennial one writes the poet.

Sathukkal chennu irannal aa arthathil,
Swalpam mathram kodaa chila dushtanmar,

When pious people beg for doing good deeds,
Some bad people will not even give a little. 39

Comment: Even this money earned will not be spared for good causes.

Chatthu ponneram vastram athu polum,
Othida kondi pokan orutharkkum.

At the time of death, even the cloths that they wear,
Cannot be taken with them by any one. 40

Comment: The poet points out that at death this result of our efforts does us no good.

Paschathapam moru ellolamillathe,
Viswasa pathakathe karuthunnu,
Vitthathil aasa patruka hethuvayi,
Sathyathe tyajikkunnu chilar aho!

Without feeling an iota of remorse,
They consider deceiving of those who trust,
Because of the attachment for money,
Alas! Some people even forget the truth. 41

Comment: Nothing seems greater than money earned and for preserving any action including forsaking of truth is OK.

Sathyamennathu brahmam thanne,
Satyamennu karuthunnu sathukkal.

Since truth is Brahman definitely,
The learned consider this as the only truth. 42

Comment: Compare the modern saying "Truth is God"

Vidhya kondi ariyendathu ariyathe,
Vidwan ennu nadikkunnathu chilar,
Kumkumathinde vasamariyathe,
Kukumam chummakkum pole gardhabham.

Gaining knowledge and not knowing what should be known,
Some people act as if they are learned ones,
It is like the donkey carrying Kumkumam*,
Without even knowing the smell of it. 43

Comment : Even knowledge gained seems to be without purpose. The learned ones we see many times are but actors.

Krishna! Krishna! Niroopichu kanumbol,
Trishna kondi bramikkunathu ithokkeyum.

Krishna! Krishna! When we think about it,
People get always wonderstruck with avarice. 44

Comment: When we really muse about it, it seems it is purposeless avarice.

Enni enni kuruyannithayussum,
Mandi mandi karerunnun mohavaum,
Vannu onam, Kazhinju Vishu vennum,
Vannillalo Thiruvadira yennnum,
Kumba masithilagunnu nammude,
Janma nakshatram aswathy naaleenum,
Sraddham mundaho Vrischiga masathil,
Sadhya yonnum meluthalla iniyennum,
Unni yundayi velpicchathinnoru,
Unni yunadai kandavu jnanennum,
Konikkal thane vanna nilam ini,
Kanam mennum ozhipikkaruthennum.

Slowly and slowly, reduces this span of life,
And with speed and more speed climb our desire,
The Onam has come and the Vishu is over,
And the Thiruvadira has not come,

And our birthday falls,
On Aswini in the month of February-march,
And there is death anniversary in the month of October-november,
It is not easy to hold feasts from now on,
After the marriage of our son,
We would like to see a son born to him,
In the land which came under our control,
We should not stop receiving the rent. 45

Comment: The poet clearly brings out the net of desires that ties us to this world.

Ittham oronnu chindichirikkave
Chathu pokunnu pavam Shiva ! Shiva!

When thinking like this and that,
Alas some people die and go. 46

Comment: With these unfulfilled perennial desires some people die.

Enthinnithra paranju viseshichum,
Chindi chheeduvin avaolam ellorum,
Karmathinde valippavum mororo,
Janmannal palathu kazhinjennathum,
Kalam innu kali yuga mayathum,
Bharatha kandathinde valippavum,
Athil vannu pirannathum ithra nal,
Pazhutte thane poya prakaravum,
Ayussinde pramanam illathathum,
Arogyathode irikkunna avastthayum,
Innu nama sangeerthanam kondu tan,
Vannu koodum purushartham ennathum,
Iniyulla naraka bhayangalum,
Innu vendum niroopanam okkeyum.

Why was all these special things told,
All of you think as much as possible,
About the largeness of Karma done,
About how we have taken many births already,
About how the present is the Kali time period,
About the largeness of the country of Bharatha,
About how all these days we were born there,
About how all the past period was spent without meaning,
About how we do not have much life span left,
About how we were healthy all along,
And how by singing of holy names of God,
All fortunes would come about,
About how the fear of future hell,

Has to be thought about today.. 47

Comment: Instead the poet requests us to think of getting salvation easily by singing the holy names of God.

Endinnu vridha kalam kalayunnu,
Vaikunda thinnu poykolvin ellorum.

Why are you wasting time unnecessarily,
All of you please go to Vaikunta*. 48

Comment: Instead of wasting time in useless pursuits, the poet requests us to do things that will take us to heaven.

Koodiyalla pirakkunna nerathum,
Koodiyalla marikkunna nerathum,
Madhye ingane kanunna nerathu,
Matsarikku nnathu enthinnu vridha?

We were not born together,
Nor are we going to die together,
In between when we meet each other,
Why should we compete with each other unnecessarily? 49

Comment: This useless competition among ourselves with absolutely no need is to be avoided.

Arthamo purushartham irikkave,
Arthathinnu kodhikkunnathu endu nam,
Madhyannam arka prakasam irikkave,
Khadyodayatheyo manicchu kollendu?

When we should really long for salvation,
Why do we madly pursue the gain of wealth,
When the sun shines bright in the noon,
Should we long for the fire fly? 50

Comment: The chase for wealth instead of salvation appears to be like a chase for the fire fly when there is Sun.

Unni Krishnan manassil kalikkumbol,
Unnigal mathu venamo makkalai,
Mithrangal namukkethra Shive Shiva!
Vishnu Bhakthan marille bhuvanathil!

When the little babe Krishna is playing in the mind,
Do we need other babies as our sons,
WE do have large bevy of friends Shiva Shiva,
For are there not devotees of Vishnu in this world. 51

Comment:Poonthanam lost his babe in a tragically and does not have any body to depend on.He feels when Lord Guruvayurappan is there, where is the need for a child and when devotees of Vishnu are there where is the need for relatives,

Maya kattum vilasangal kanumbol,
Jaya kattum vilasangal goshtigal,

When we see the attractive play of this enchanting veil,
The play of love of our wife is but a child's play. 52

Comment:Maya the veil shows us unwanted things as enchanting.

Bhuvanathile bhoothigal okkeyum,
Bhavanam namukkayi idhu thane,

All the wealth in this world,
Is this house of earth for us. 53

Comment: The poet says the whole world is our wealth.

Viswanathan pithavu namukkellam,
Viswa dathri chara chara mathavum,
Achanum punar ammyum undallo,
Rakshicheeduvanulla nal okkeyum.

Lord Viswanatha is our father,
And the mother of us all is this moving whole earth,
We have thus both the father and mother,
And these parents would look after us for ever. 54

Comment: Gods are our parents and they will look after us.

Bikshannam nalloru annam undallo,
Bakshicheeduka thane paniyullu.

We have good food as alms,
And only eating remains to be done. 55

Comment:For the devoteethe very little that he gets as alms is sufecient.

Sakthi koodathe namangal eppozhum,
Bhakthi poondu japikkanam , nammude,
Siddhi kalam kazhivolum, mivvannam,
Sraddhayode vasikkanam evarum,
Kanakunna chara chara jathiye,
Nanam kai vittu koopu sthuthikkanam,
Harishasru pari pluthanayittu,

Parushadhikal okke sahichudan,
Sajjanagale kanunna nerathu,
Lajja koodathe veenu namikkenam,
Bhakthi thannil moozhgi chamanjudan,
Mathane pole nrutthan kunikkenam,
Paril angine sancharicheedumbol,
Prarabdhangaal asesham ozhinjeedum.

Always without attachment and always,
With extreme devotion we should chant the names of God
Till the life span allotted to us is over,
And like this all of us should live.
We should praise all the beings that we see,
Leaving the sense of shame.
Filled with tears of joy,
And leaving out insults heaped,
We should fall at the feet,
When we see holy people around.
And then drowning in the sense of devotion,
Like a drunkard we should dance.
If we travel in this world thus,
All problems would run away from us. 56

Comment: The ecstatic state of Bhakthi and how it solves all problems is well brought out in this verse.

Vidhichhedunna karmam odungumbol,
Padhicheedunnu deham oridathu,
Kodicheedunnu brhmathe kandittu,
Kudhicheedunnu jeevanum appazhe.

When the Karma as per fate is over,
The body falls in one place,
And Seeing the Brhmam which was ever longed for,
Immediately the soul jumps towards it. 57

Comment: After death the body remains here and the soul longs for salvation.

Sakthi verittu sancharicheedumbol,
Paathramayilla ennathu kondethum,
Parithapam manassil muzhukkenda,
Thirunamathin mahatmyam kettalum,
Jathi parkilum oru andhyajanakilum,
Veda vahi mahee suranagilum,
Navu koodathe jatan mar agiya,
Mookanamare ozhichulla manushar,
Enna matta thirunamam ullathil,
Onnu mathram orikkal oru dinam,

Swasthamayittu irukkumbozengilum,
Swapanthil tham ariyathe engilum,
Mattonnayi parihasi chennigulum,
Mattuoruttharkku vendi ennakilum,
Edu dikkil irikkum thannude,
Navu kondu cholli ennagilum,
Adu malloru neram oru dinam,
Chevi kondathu kettu vennagilum,
Janma saphalyam appozhe vannu poyi,
Brhama sayujyam kitteedum ennallo,
Sridharacharyar thanidhu paranju ithu,
Badarayanan thanum arul cheydu,

When wandering after desires have left,
Thinking that we are not yet ready for salvation,
Please do not develop self pity,
And hear the greatness of God's holy name.
Even if one belongs to the lowest caste,
Or a learned higher caste who is expert in Vedas,
Except those who are born without tongue,
And who are made dumb by nature,
Out of the uncountable holy names of God,
At least one, once in any one day,
At least when are happy and contended,
Or at least in dreams without our control,
Or at least teasing Him as some other,
Or at least for the sake of some one else,
Wherever we are,
If we tell with our tongue,
Or atleast if else,
Hear the name with our ear,
We will get salvation then and there,
And would become one with God,
And so say Sreedhara* the great scholar,
And sage Vyasa** who wrote the puranas. 59

Comment: This is the conclusion. Without care in ecstasy if we sing the name of God or hear it, whatever circumstance it may be, we would get salvation.

Geethayum paranjeedunnatangine,
Vedavum bahumanichu chollunnu,

Even Bagavad Geetha says the same,
And also so say the Vedas with respect. 60

Amodam poondum cholluvina namangal,
Anandam poondum brahmathil cheruvan.

So sing God's holy names easily
And with joy become one with God. 61

Mathi undengil okke mathiyidhu,
Thiru namathin mahathmyam mamithu,
Pizhayagilum pizha kedannagilum,
Thiru ullamarulga bagavane!

For those aiming at salvation this book is sufficient,
For it sings about greatness of God's holy names.
With errors or without errors.
Please grant me your grace , Oh my God! 62

Comment: The poet concludes and feels that he has done what he wanted and requests excuses for any errors.

III GEM-Bhasha Karnamrutham of Poonthanam (Malayalam)

Bhasha Karnamrutham

(The nectar of ears in common language)

By

Poonthanam

Translated by

P.R. Ramachander

(Poonthanam was born in the year 1547 in a village called Kezhatur near Angadipuram town in the Malappuram, district of Kerala. He was a great devotee of Guruvayurappan and is the celebrated author of a book called Jnanapana (see my translation in <http://stotraratna.sathyasaibababrotherhood.org/o3.htm>)

He lived up to the ripe old age of 93. Once when the old Poonthanam was insulted by the workers of the temple in Guruvayur, it seems Guruvayurappan told him that he himself would come to the place of Poonthanam and live there. The lord is supposed to be in the temple of Lord Krishna called "idathupuram" meaning "left side" and in Sanskrit "Vamapuram". Possibly attracted by the very famous Sanskrit work called Sri Krishna Karnamrutham of Leela Sukha, Poonthanam might have decided to call it "Bhasha Karnamrutham". In the 167th stanza of this great work he says

"By your well decorated and coloured form, you made the entire earth get attracted to you,

Oh God, Oh God, the world is also surrounded by desire and great anger,

And if my "Bhasha Karnamrutham" is always enjoyed by the tongue

Then like olden times no one need not creep under the load of the tendrils of Karma forever."

Unlike the work of Sri Krishna Karnamrutham which are poems drenched with devotion addressed to Lord Krishna, this Bhasha Karnamrutham relates the story of Lord Krishna from his birth to the famous incident of Lord Krishna helping Arjuna to get back the dead son of a Brahmin. (Mostly from Dasama Skanda of Bhagwatham. Possibly he got this idea from the famous Narayaneeyam relating the story of Lord Vishnu.) These are narrated in the first 113 stanzas. The portion from 114th to the 169th stanza emphasizes the need for chanting the name "Narayana" and also relates the philosophy of Poonthanam.

Poonthanam states in the work that his Guru was one Neelakanda and that this was edited and corrected by one Sri Soolapani.

By the blessings of the dust of the feet of Neelakanda(Author's Guru) ,
I went on narrating the plays of Lord Krishna somehow,
Oh Mukunda , Victory to Lord of Vamapura ,
Please grant me devotion to your divine feet. (117)

Soolapani put in lot of efforts,
To systematized and edited it ,
Put in lot of efforts to make it great ,
My "honey to the ears " written in local language ,
And please become happy at the feet of Achyutha.(118)

Poonthanam also states that this work has been written when he was nearing the age on ninty.

Oh sea of mercy , I was for a long time longing,
To see the toys with which Lord Krishna played,
Counting and counting the singing of your names,
Ninety years have almost passed by. (148)

To the best of my knowledge no effort has been made to translate this great work of devotion to Lord Krishna in to English.Because of that even very great devotees of Krishna and organizations like ISKON do not anything about this great book. , There is no discussion about this book in the web also. I think my elementary effort would bring it to the attention of great Krishna Bhakthas outside Kerala,.

I would like to dedicate this translation to sri P.V.V.Raghavan (Puducode Venkateswaran Veeraraghavan) who happens to be my co brother .Sri Veeraraghavan (Popularly known as Veeramani of Thekke Gramam of Puthucode) is above 90 and lives in Mumbai with his sons. He goes in to raptures even today while singing prayer songs written in Malayalam. He remembers by rote most of these songs and it is from him that I developed interest in Malayalam prayer songs addressed to Lord Guruvayurappan.)

1.Karnamrutham Vamapuradhi vasin,
Ninnal matham kinchana bhashayai jnan,
Yennal varum vannam udhara keerthe,
Chonnal athum preenanai varum

Oh lord of Vamapura, this nectar to your ears,
Has been composed by me according to your wish,
To the best of my ability, Oh Lord with great fame.
And it should make you happy if recited.

2.AAkam pondu Ashtami Rohini oruma kalarnnoru naal ardha Rathrou,
Chol kollum Chinga mase muzhu mathiyum udhikkunna mukhye muhurthe,
Trikkayil Shanku chakrambuuja Gadakal darichoru Bala Swaroopam,
Thakkathil devakikkum kanavanum anaye darsitham kai thozhunnen.

On a holy day when Ashtami and Rohini were mixed , at mid night,
In the very good month of Chingam , in the time when the moon rises to the full,
A form of a baby holding in his hands conch, wheel, lotus flower and mace ,
Was made to be seen by Devaki as well as her husband, My salutations.

3.Achande hastha padmathinnu Madhu karamai niinu povaan mudhirnnu,
THalkkale mushku thedeedinna , kanaka kavadangal thane thurannu,
Chakreesan chathram aarnnu nira puzhayum uzathode neer vaangi ninnu,
Chikkennu ambadi chernnu, janakanavide akkanyaye kondu ponnu.

He immediately started to stand from there like a bee in the lotus hands of his father ,
And immediately those proud golden doors which were imprisoning them opened by themselves,
The Lord of all snakes became an umbrella , the waters of the river receded and stood there,

And they reached the place of cattle herds soon and his father brought a girl from there.

4.Atham koodathe kouthoohala paravasana , nandha gopan thadane,
Yetham dhanangalum cheythu udan athi mahitham Jatha karmam kazhichaan,
Chuthi khandichu thoppil kodi thiru udarathandu bangya kidannor,
Yethillathu unniye kandavar avar amruthanandam aaraadinar pol.

Then Nandagopa attained limitless happiness,
And gave in charity large wealth and also completed the ritual of Jatha Karma,
And then they cut the umbilical chord which was lying twisted on his belly,
And whosever were lucky to see the baby were drowned in the nectar like joy.

5.Dushtayakkapoothanakkum chuzhal valiya kodumkathinnum chattinum nee ,
Kattakkavai kidakkum pozhuthu gathi varuthedinan asramena,
Thushtyaa poi chennu gargan thiruvadi thirunamangal ittoru sesham,
Pushtyaa mevidum ambadiyil anu divas am jyeshtanodu valarnaan.

When you were lying as a little baby without any difficulty whatsoever ,
You killed the very bad Poothana as well as the Rakshasa ,
Who came as a cyclone and also as a cart and later ,
With happiness after the sage Garga gave you a name ,
You happily grew up progressively in the cow herd village along with your brother.

6.Yeandhunna kaa rana jalathillorunniyai poi,
Neenthiduvaan kazhivarathavan annu polum,
Nandande kottil nadumutham mivathilellam,
Neenthi thudangiya kidavinu kai thozhunnen.

As a little baby in the water meant for creation,
It seems he(lord Vishnu) was not able to swim .
And my salutations to him who but as a little baby ,
Started swimming in the water filled courtyard of Nanda.

7.Achan chennu achyuthande thiru mukha kamalam kandu kondadum appol,
Achande hashta padmathil, oru adisaya sammanam ichanukoolam,
Kacholum vaani visweswara janani mudhaa kai valarthai Yasodha ,
Viswasathode nalgee varamathilum oru ammanam ammakku vayya.

When your father went and started to fondle the lotus face of yours,
With great willingness you gave a gift to the lotus like hand of your father ,
And at that time Yasoda , who was the mother of the god of earth ,
Extended her hand with happiness with great hope ,
And oh lord you gave her also a boon .

8.Chanjeridunna picha kali kavinnu kidannu omana kai uyarthittu,
Anjum vevvere trikkai viralugal malare thottu kittanjumappol,
Kunji poomeimarinju ammalarum alavilum punjiri then chorinjum,
Kunjikkai randumai kattina bhuvana pathe , ninne jnan kai thozhunnen.

Like all babies playing and trying to get up , you lay down and lifted your very dear hands,
And then when you spread all five fingers separately , you were not able to get the balance ,
And then your little flower like body fell down and even then you broke a little honeyed smile,
And showed both your baby hands , Oh lord of earth, And I salute you.

9.Maikannimaar palarum , unni yenikku yenikku yennu,
Ulkandayaa kalikal katti vilikkumappol ,

Okkathirunu mariyunna Dhayambu rase ,
TRikkal thozhaan arulu nee karuna kadaksham.

Many pretty damsels saying he is for me, he is for me,
And were calling you to them showing many plays,
Oh Great baby with an ocean of mercy , who was ,
Tumbling out of their waist where they were holding you,
I salute your divine feet , please shower your merciful look.

10.Manathu ammamane kandu amruthu pozhiyum aakannan unnikku chithe ,
Manathekai valarthaan amrutha kiranam melle melinnu irangi,
Manichu ammakku katti pramadha paravasaal randu kai kondu mandham,
Manathekku angu ayacheedina thozhil oru naal aasthayaa kanamano jnan.

Seeing the uncle moon of the sky that little babe Krishna who was dripping nectar ,
Extended his hand towards the sky and that moon slowly and slowly came down,
And he with his two hands in great ecstasy showed the moon to his mother ,
And then sent the moon back to sky and will I be able to see this one day.

11.Kunji kkalum karathaar, kulur mani mukavum , kannile kannezhuthum,
Kinchil ponnu angurikkum dasana mukulavum , Krishna, chemjori vayum,
Panjathwam vannu adukkumbozh athu mathi marannangu veeneedum appol,
Yen chithe ponnu udicheeduga thava thirumeykkulla koppum murare .

Holding your little feet , with the very pleasant shining face, with eyes decorated ,
With the bud like teeth just making its appearance, Oh Krishna , with the red mouth ,
Please come and rise in my mind along with all decorations of your body,
Oh killer of Mura , when I am nearing my death.

12.Manjadikkuru , kunni ma alakal , murukkin pookal ithyadhiyum,
Chenchorikku virodhiyamadaravum, trukkaikal trukalkalum,
Chanjadi kaliyum, chamanja vadivum , poonjayalayil poozhiyum,
Chenjode thirumeni randum anayathhu ammaru kandavu jnan.

With garlands made of Manjadi,(a red shiny seed) Kunnikuru (A shiny red and blue seed)and flowers of drum stick,

With his lips which are enemy of deep red blood , with divine hands and legs ,

With plays involving movement of body , with well made up form, With dust all over his flower like body,

Were both their two very pretty bodies , if only can be seen very near by me.

13,Nalika lochanan urakku varathu Yasodhaa,
Narayanande charitham Kadha chollum appol,
Seethaam harichu dasakandharan yennu keettitu,
Loka nadhan “Ayi Lakshmana “ yennurachu.

One day when the lotus eyed one did not get sleep,
Yasodha told him the story of Lord Narayana and then,
Hearing that Ravana had stolen Sita ,
That lord of the world called out , “Hey Lakshmana”.

14.Pacha kallotha poomei niravu mani kazhal pallavam melle melle,
Vecheedumbol viyachedsunna madhurimayum pichayum viswamoortha ,
Machithe ponnu udhicheedanam athinnu viseshichu vijnapayam aham,
Sachil kallolame, nee krupa tharika sadaa, Krishna, Karunya sindho.

When you with a body like emerald , kept little steps with your gem like feet,
Oh Lord of the world , the wonderful sweetness of seeing that ,

Should go and rise in my mind and for that I wish to tell you in all humility,
Oh real tide of joy, give me your mercy always , Oh Krishna, Of ocean of mercy.

15.Unnikalum thala koppukalum arayile ponnaranjaan kizhinjeettu,
Unni kai kondu oru unni palakayudan yeduthottu veenum nadannum,
Unnikrishnan varumbol thiru vayar niraye palum undaa prasadam,
Kannil kanai varenam rahasi , mama kinavengilum , Pankajakshaa.

With the baby feet , bangles and other ornaments, with the golden belt,
Becoming loose , taking a small piece of board, falling , walking falling,
When the baby Krishna comes , with his entire stomach full of milk ,
I would like to see him secretly at least in my dream, Oh lotus eyed one.

16.Unnikkal kondu nruthangalum ara niraye kinkini ponnaranjaal,
Unni kai kondu thalangalum mani mudiyil pinjavum , konjal vaayppum,
Unni kannande poo mei kuzhal viliyum aduthulla chil pillarum , may ,
Kannil kanumma pole mana tharil udhikkenam orkkumbozhellam.

The dance with the baby feet , the golden belt with several bells filling his waist,
The beat that he kept with baby hands, the peacock on his pretty hair , his lisping speech,
The flower like body of the baby Krishna , the music that he sings using his flute , and the little boys nearby,
Should rise in my mind, as if I am seeing it all with my eyes, whenever I think about it.

17.Yelassu , ponmani chilambukal ponnaranjan,
Melicha kai valagal modhiravum galanthe ,
Moulikkaninja malar malagal peeliyum they,
Balathwavum vadana Pankajavum thozhunnen.

I salute him With golden belt having talisman , golden beads and bells,
Very thin bangles, with ring, wearing flower garland ,
On the neck and the peacock feather on the head ,
And the flower like face filled with babyishness .

18.Onnichirukkumbol aduthu Kannan,
Pinnuda kesangal azhichu kondaan ,
Vannittu muthathira vallamethan,
Ammykkum machannum oravathille.

When baby Krishna was together with his parents,
He untied his hair at the back,
And got drenched by the water in courtyard,
And will not his mother and father get upset?

19.Mayathinaal manushanaya nadhan ,
Mohathiunaal venna labhippathinnai,
Manichu mathavodu chernnu nannai,
Marathu thayil thuliyum yethirunnan.

The lord who took the human form by illusion,
For getting butter , which he desired,
Stood very close to his mother ,
Making the drops of curd fall on his chest.

20.Balathwena kalicha naal anujanodu onnichu kanunnavarkku,
AAlasyam varum akshikalkku , thirumei randum jagan mohanam,
Neelakalluthamalamanjanalayaabham hare shyamalam,

Bala thingal udichathu pole bhavatho apyananda neelambaram.

When like little boys he was playing with his younger brother, to those who see ,
The eyes would get become idle, as both the bodies are world bewitching,
Oh Hari , wearing a garland of blue stones glittering over your black body,
And wearing blue silk you appear to be a moon which is just rising.

21.Odakuzhalkku puthu venna labhippathinnai,
Aadi kuzhanju kuzhuloothina vasudevan,
Kaanakurinjiye vilichathu ketta neram,
Punakurinjikal aduthathu kaanmano jnan.

For getting new butter to the flute,
That Vasudeva was dancing and playing the flute,
In the raga Kanakuranji , hearing which,
Will I see small cats approaching you .

22.Kannan kali chettanumai orunnal,
Swarnadhikalkku alla mahathwam ayyo,
Kannan chirattakku paduthwamerum,
Kunnikurukkalkkum ithennu theernnu.

When the little Krishna was playing with his elder brother ,
What is important is not gold and other costly things,
But the three eyed coconut shell and the very shining Kunnikuru , it was decided.

23.Dweshichorkkatha soukhyam pala vazhiyil varuthunna leelaa vilasam,
Ghoshichu oronnu kelkkam athilum athisayam pinneyum thonnum asmin,

Oozikku eerezhinum nayakan , oru pasu pillarum thanumai,
POozhi chorodum akka poru pozhithiha kandavvu Vaikunta vasin.

Giving comfort by various means even to those enemies who hate you,
Was being heard by me being told at various places and again I would like to see you ,
The lord of the fourteen worlds along with few cowherd boys ,
Sitting for a feast with rice made of mud , Oh God who lives in Vaikunta.

24.Ambadikku oru bhooshanam ripu samoothathinnaho bheeshanam,
Painpal venna thayirkku moshanam , athi kroorathmanaam peshanam,
Van papathinnu soshanam , vanithamarkku aananda samposhanam,
Nin padam athi bhooshanam , harathu may manjeera sangoshanam.

An ornament to place of cowherds , Great fear to the group of enemies,
Theft to the milk butter and curd of cows, The great pounding to all cruel souls ,
Lessening for the effect of great sins, An ornament of joy to all ladies ,
And your feet is greatly ornamental, And let that sound of those anklets steal my attention..

25.Ven muthinnum marakathathinnum marthi nalgum,
Ponmeni randum orumichu chamanju nannai,
Nirmayameva hrudayathil udhippathinnum,
Janmanthare sukruthamulloru jevanovaan.

For the two very well decorated bodies,
Which create jealousy to the white pearl and emerald,
To be able to rise in my very weak heart,
I should be a being which has done good in my previous births.

26.Vennkku irannu vazhiye maniyum kilukki ,
Kunji karangal uyarthi nadanna neram,
Kannil thelinja puthu venna labhichu ninnor,
Uni kidavu chiri poondathu kandithaavu.

While begging for butter with jingling of bells,
With little hands outstretched , when you were walking,
You stood there with joy in your eyes on getting new butter,
And would I be able to see that baby with a pretty smile.

27. Yennomal ingu varigayennu Yasoda melle ,
Chonnal magannu puthu venna koduppathinnai,
Anneram aarthiyode odi viyarthu veena ,
Kannande katharatha kanmathu kouthugam may.

I am interested in seeing the agitation of Lord Krishna,
When Yasoda slowly called “Oh my little darling come here”,
For giving her son the newly made butter ,
And at that time he ran there with great desire and fell there.

28.Kannadiyil kandu kalaya ramyam,
Kanil thelinjoru mukharavindam,
Changathi yennittu chichu Kannan,
Kannadi poonunnathu kandithavu.

He saw the blue lotus like beauty in the mirror,
In his eyes that lotus like face was clearly seen,
Krishna said “Friend” and then smiled ,

And would I be able to see him endearing the mirror.

29.Yelassum mashiyum chilambu thalayum kolahalathode aa,
Melathil kaliyum chiricha mukhavum , trukkaikalil thalavum,
Kalikkal podiyum kalaya nirayum karunya vaippum thadhaa,
Bala Krishnan aduthu vannoru dinam kandavu kan kondi jnan.

With pendant , kajal , anklets and with great fanfare
Dance along with drums, smiling face , armlets in holy hands ,
With dust raised by the cattle of cows , with black colour and merciful emotions,
When child Krishna came near , would I see him daily by my eyes.

30.Mannil pirannu sukham Madhusudanan than,
Unni kidavu vadivai valarunna kalam,
Vennakku vannu pisakum punar yennathalli ,
Pennungal vere yoridam karutheedinaar pol.

When the killer of Madhu had been born in the earth,
And happily living in the form of a young boy,
Thinking that he will trouble them for butter,
It seems the ladies decided to go elsewhere.

31,Pathi thudangiyakidangale ver peduthu ,
Chuththum niranju chila kathu kidangale ppol,
Chithadayum kuzhalumai naduvil kalikkum ,
Katta kidavu kani kaattuga kouthugam may.

When Krishna moved away the cows crowding around him,

It seems the calves completely filled up that space,
And I am interested to see him , first in the morning,
That boy wearing a short cloth standing in the middle and playing the flute.

32,Unni kku aam unnam poriga, kalikal ini porum yennu amma chennittu,
Unni kkavadu chonnam oru pozhuthathilum, preethi appol kalippan,
Yennomal kku aasayakumbol variga makane yennamma pokunna neramm,
Pinnale chennu aduthittayi janani visakkunu vennan Mukundan.

When the mother came and told “ baby , Time to take your food , come ,
And stop the play “ at that time he was more interested in playing ,
And then the mother told “when my darling wishes , he can come”,
And was going back, Mukunda went behind her and told “I am hungry.”

33.Manikka kannu kondan madiyiloru dinam vannu mandam chuzhathi ,
Preenippippan upasthe suchiram urasi nee thanne innorupayam,
Kanunne nalla poomei kanaka manikalum , kanchiyum kanthipooram,
Poonunnoro omana chevadiyumaai , vibho dehi dehi prasadam.

One day Krishna came to me , rotating his ruby like eyes and ,
Stood Rubbing my lap for quite some time as if to please me , oh Krishna ,
You yourself with great sparkle and with your flower like body dressed in silk and with ,
A thread tying the hip in which gems and golden beads are threaded,
And with your darling feet is the alternative, please give me your blessing.

34.Thevarippan irappan thuniyum alavil thevar jnan yennu cholli ,
Ppovellam choodumappol aruthayi makane yenthithennal Yasodha ,
Bhioobaram theerpathinnai mahiyil avatharichoru sachid swaroopam,

Vaapadi para mortheedunna sukruthinimaarkammamarkke thozhunnen.

When Yasoda was trying to sit for worship , and when her son told that I am the God,
And started wearing all the flowers, she told "No my son , what is this?",
And Oh God with divine form born to reduce burden of earth,
My salutations to all those blessed mothers who sing about
You and again and again remember you.

35. Narayana yennu japikka kave-
Nnu aromalai parayum Yasodha,
Nanam kunungeetu chirikkumappol,
Narayanan thanithi vasu devan.

When Yasoda with great affection said,
"Please chant "Narayana" , oh darling child,"
That Vasudeva who himself is Narayana ,
Would smile with great shyness.

36. Yenthi kkelkunnathu yembothi yodu athu veruthekelppan yen kouthukathaal,
Yaenthum paal venna nokki pala palakakalum vachu kunthichoru naal,
Venthingallku omanathamkalayum mani mukham trushnayodu anguyarthi,
Chenthondikku adbutham thedinor adara putam kondu montheedinaan pol.

With a curiosity of knowing what my Lord wants ,
I kept several planks with milk and butter on them before him,
And he lifting his white moon like pretty face with great sense of want,
Started drinking them with his lips which makes even the red fruit wonder about its colour.

37. Balathwam poondu mevunna alavoru dhinam angu anya gopalarode ,
Mohathaal ven murikkin kusuma mathi nuthan mothiram vithu pol nee ,
Snehathaal bhanga bheethyaa bhatha ramayum athinnu apriyam bhaviyathe ,
Sevichalenna lokothama madhurima jnan kandithavu , krupabdhe .

One day assuming natural child hood , in the company of Gopa boys,
Due to desire , it seems you sold your wedding ring in exchange for a flower of Indian coral tree ,
And due to love as well as the fear of split up , it seems Goddess Lakshmi ,
Did not act as if she did not like it and served you and oh ocean of mercy ,
Had I been lucky enough to see that great sweetness of yours.

38. Thammil kalichu kalahichu nilathu veenaar,
Chemme chuvattil vasamai bala bhadranappol,
Than mel kidannu sukham Madhu sudanan than,
Ammakku anantha sayanam velivakkinaal pol.

They all quarreled with each other and fell on the floor ,
And at the time Bala Bhadra fell down on earth,
And you the killer Of Madhu with pleasure lay on the top of him,
As if to show his mother his usual sleeping on Anantha.

39. Megha shyamamoredam , indhu sadrusam, matheda mennigine ,
Thejassu adbuthamai bhavichathu bhavaanmaar thammil anyonyamai,
Gadasleshamiyanna neram , athu kandu aascharymai ninnavarkku,
Aakase batha vama geha nilayaa , sriman, parithrahi maam.

You being on one side black like a cloud and another side as white as moon,
When both of you hugged tightly each other , the wonderful light that emanated,

Those who saw it from the sky , stood there very greatly surprised ,
And Oh God of Vama pura , Sir , please protect me.

40.Amme jnan mannu tineela, thu manasi ninakku illa viswasamengil,
Chemme kanennu melle cheriya pavizha vaai katti ammykku oru naal,
Anneram viswamellam athil anavadhi kandu amma mohikkum appol,
Amme, amminja nalkennoru nipunatha jnan kandithavu, Mukunda.

Mother , I did not eat mud and if in your mind , there is any doubt,
Please see and when you opened your small coral like and showed it to mother ,
And when your mother saw several universe there and fainted,
And you with great cleverness asked, “Mother , give me milk” ,
And had I been lucky enough to see that cleverness.

41.OOkka vilpathinnai oruthi theruvil , ponnangu vannedinaal,
Yekanthe bhagavan avalkku kuthukal nel kori nalgeedinaan,
Maazhkathe kanakam niranju sukham pathrathil , appolavalkku ,
AAkaase maruvunna divya janavum kandeedinaar adbutham.

When one lady came in the street to sell pickles ,
When nobody was there , the god with enthusiasm gave her lot of paddy,
And then without fail her vessel was filled up with gold,
And this was seen with great wonder by the people crowding the sky.

42.Chollum raappakal koombiyum virikayum cheynnthenthannu than,
Chollumbol athinnu athen nu paravaan ookkam kidangalkkaho ,
Yellarkkum sahasaiva thonni yormichellarumai chollinaar,
Ambhojam , jalajam payojam mudhajam , padhojam mennekadhaa.

When asked about the thing that shuts and opens at night and day,
All the children were enthusiastic to tell the answer ,
And all of them together thought the answer and told,
That which is Ambhoja , Jalaja , Payoja, mudhaja and Padhoja (all names of lotus flower)

43.Ammakkappal thikakunnathil avasatha poondu , yenne neeki mulakku ,
Yennammakkum preethiyakennu arisamode thayir patthramellam thakarthaan,
Nirmayadhathinonnu yethanam athinnu muthirnnamma nokkedumappol ,
Ammaya paithal yethan ural mugalil mudha kandathum kai thozhunnen.

Due to the worry that the milk was boiling , when the mother left him while breast feeding,
Thinking that his mother should be satisfied, with mischief he broke in to pieces the curd pot ,
And when his mother became prepared and wanted to punish him for that ,
That illusory child was seen sitting with happiness on the mortar and I salute him.

44.Sri mevidunna poo mei uralodu kayar kondu amma bandhicha neram,
Namam mathonnu Dhamodhara, Jay nithraam yennu vinnor pukannar ,
Premavesena mandhm maruthukalilide paanju maangalyam yeki ,
Sri manamaarkku ambujakshan dhanapathi thanayanmarkathum kai thozhunnen.

When his flower like body in which Goddess Lakshmi lives , was tied to the mortar by a rope by his mother ,
He got a new name “Dhamodhara” and the devas praised victory to him,
And he with love slowly went between two Maruth trees and blessed with auspiciousness ,
And I salute that lotus eyed one who gave luck to the sons of Lord Khubera.

45.Nasam paaram namukennu avidamavarbruhath kananam kai vedinjittu,
Aasanthe chennu vrundavanamathil maruvedanamennai oru naal,

Koosathe kananathe sakata nirakal otti thudangi thadhaneem,
Kaisoram poondum dhathri madikalil maruvum Rama Krishnou Thozhunnen.

They thinking that they were suffering great losses, left that great forest,
And one day decided to live in a place which was at the far edge,
And without fear the very many bevy of carts started running,
And I salute Rama and Krishna sitting on their mothers laps feigning babyishness.

46,Nandaavanam poale vana pradesam,
Kunnaya govardhanavum viseshaal,
Vrundavanam kandu thelinju pothi,
Santhapam yennullathu neekku nee may.

With forest area similar to gardens in heaven,
And specially along with a hill called Govardhana,
The protecting God seeing Brindavana became clear ,
And Oh God please remove sorrow from me.

47.Pasukidavayoru paapi vanu ,
Sisukkal kootathil adutha neram,
Vasathu vachangu vadhichu Kannan,
Nasikkum allaykilee viswamellam.

One sinner in the form of a calf came,
And when the children surrounded him,
Krishna subjugated and killed him,
For otherwise the entire universe would have been destroyed.

48.Kalindhi theeramaarge vana bhuvi pasupanmarum onnichu melle ,
Govrundham mechu meveedunna bhuvanapathe , Krishna, Karunya Sindho,
Aakunnen alla trukkaladi yodu anavathinnasu , jnan yenthu cheyvu,
Moham neengum prakaram vazhi tharika vibho vama gehadhi vasin.

Slowly in the company of cattle herd boys , in the banks of river Yamuna,
You the lord of earth , the Krishna and the sea of mercy , was herding the cows,
And what should I do because I was not able to merge with your holy feet ,
And Oh Lord of Vamapura please do something so that my desire is fulfilled.

49. AAKkam kalarnna thirumeni vizhunguvaanai,
Kokkum pilarnnu valiyanu Bhakam varumbol,
Chikkennu vannu gathi nalgi vinodhamode ,
Sakrannu modhamaruleedunna they namasthe.

When a big stork with its opened beaks ,
Was approaching to swallow your auspicious self,
You very quickly gave him salvation sportingly ,
And my salutations to you who was making Indra happy.

50.Peeli kaar mudi kaal thalirpodiyumethittu ottozhinjangine ,
THalathil kuzhalum , Khubera nadayum , gopalarum gokkalum,
Bala sthreegal uzhanu venna vazhiyal paarkunna sowbhagyavum,
Melathode yezhnnulleedu nnoru dinam , kandavu kan kondu jnan.

If only I am able to see one day with my own eyes , the procession,
Accompanied by musical tempo , your disheveled black hair,
Adorned with peacock feather , due to the dust raised by your feet,

The music of the flute , your royal walk , cowherds , cows,
And the lucky rest that you take when you feel that the young girls are tired.

51.Kannan koodathe vannam peruginoru perum pambinullil kadannar ,
Yennam koodathe gopalarum athinidayil gokalum chernnu oru naal,
Anneram thanum ulpukku, avannu gathi koduthu aasu , moorchichaverkkum,
Dandam koodathe ponnai athu pozhuthasuuran chennu sayujyam aarnnan.

Without lord Krishna , the innumerable gopa boys and the cows , one day,
Entered a very stout python and at that time you also entered inside ,
And you killed him and quickly removed all pains ,
To all those who have fainted and by that time, that snake attained salvation.

52.Trukkayil kabalnavum viralgalil saaropadamsangalum ,
Pothum kombumudhaara pathravum idam kakshe vahan kouthukaal,
Vasthranthe madiyal darichu mulraleem, gopalarum thanumai ,
Swargathil ullavar nokki nilke yajanadhyakshan bhujicheedinaan.

With a ball of cooked rice in divine hand , with cooked vegetables in his fingers,
With a cloth covering him, with a stick and broad leaf for taking food tucked in his arm pits,
With the flute tied at the end of his cloth, he along with the cow herd boys,
The chief of the Yagna(sacrifice) took food when the people in heaven were seeing it.

53.Unni karangalil uruttiya chorumaai ,
Unni kidaangal oru poale chamanjasangyam,
Onnichurunnu urula yunmathukandam undum,
Vennakirannavan athin naduve nirannu.

With balls of cooked rice in their baby hands ,
When the innumerable well made up children,
Sat together and were eating , the beggar of butter,
Sat in the middle of all of them and seemed to be eating with them.

54.Vathsasthomam Mukundan vana bhuvi pasupanmarumai mecha kaalam,
Vathsa stheyam vidhadhavu avivasathayil vrudhaa, cheythu nirvinnan aayaan,
Vathsasthomathe nokkum pozhuthu makudavum hara peethmbara sri-
Vathsathode vilangee bhuvanam akhilavum kandu Vishnu swaroopam.

When Lord Krishna along with the cattle herd boys was herding the herd of cows,
Lord Brahma who stole those cows, did it for nothing and became greatly disappointed ,
For when he saw the herd of cows , he saw the crown, the garland ,
Along with Sri Vathsa all over the world taking their forms and were filling the world.

55.Kazhutha dehamedutha dhenukan than,
Pazhuthil chennu pidichu ramanodai ,
Kazhalil thanne pidichu nigrahiichittu ,
Azhagil thala phalangaal aaswadhichaan.

The Dhenukasura taking the form of a donkey,
When occasion arose went and caught Balarama,
Who caught hold him on his leg itself and killed him,
And enjoyed eating fruits of Palmyra with prettiness.

56.Thanner mukki kudikkum pozhuthu kodu visham thatti mohichu veenor,
Unni gopalare kandoru dhinam udane chennu Karunya vegaal ,
Unnikkal kondu vannamperiya phanivaran thanne mardhichu pinne ,

Dandam koodathu ayacheedina parama vibho , ninne jnan kai thozhunnen.

Seeing the little cowherds who fainted and fell when taking water and drinking
That same day with the speed of mercy you went immediately there ,
And with your little hands you took the very fat snake and beat him,
But send him away without sorrow , Oh divine lord , I salute you.

57.Kalindhi theera dese nisi vana dahanan vannu chuthum chuzhannu.

Kalunnor aadhiyode pasupa kulam unarnnuodi angottu uzhanu ,
Cheelennu kattu theeye thiru mukha kamalam kondu Kannan nukarnnu ,
Naal onnee vannam ooro kalikal palavum aakkanananthe thudarnnu.

In the shores of Yamuna at night the fire came and surrounded everywhere ,
And due to great sorrow the cowherd clan ran hither and there ,
And at that time Krishna with his divine lotus face drank the fire with interest ,
And like this daily different and different events took place.

58.Pralamban yennulla asurendran orthaal,

Alambusan than asarathre ,
Chara charangalkku sukham varuthaan,
Halayudhan konnaruli vinodhaal.

The king of Asuras Pralambha and ,
Alambusha are very great asuras,
And for bringing comfort to moving and non moving beings,
Lord Balarama killed them as if it was a sport.

59.Dhoore poyangu munja adaviyil oru dhinam gokkal gopalarellam,

Pariikkum kattu theeyil naduvil udan akapettu muttunna neram,
Nere poi chennupaarkkum karunayodavarekannu chimmichu chuthum,
Poorichoragniyē cherthathu thiruvadānam kondathum kai thozhunnen.

When they went once in the forest of munja grass, the cows and cow herd boys,
Were caught in the center of the spreading fire and were suffocating ,
When you went and saw them directly and made them close their eyes with mercy,
And completely took the fire by your face and I salute you.

60. Venalkkalam kulir kalavum idi tha kar pey mazha kalam poi,
Manichu hanthaVrundavana athathu vilasangal kondu ambujaakshan,
Vanikkarkku adbuthanneyoru pozhuthum abhedena nalgunnathellaM,
Dhyānikkunna neram ottottu anubhavarivēnnakilum vannithaavu.

The lotus eyed one was very happy with the changing looks of,
Brindavan during summer , winter and heavy rain season with thunder,
And the devas were wonderstruck due to your without difference,
And though they knew this ,they only get things according to their experience.

61.Peeli kannum aninju pillar naduve , Kannan kalikunnathum,
Seelakedugal melkkulmal anudhinam veverē kattunnathum,
Bala kaminimaar vizhutha thugil varikondū olikunnathum,
Chale kan mizhi kondu kanmathinnujnan yennekothikunnavvan.

Wearing a peacock feather Lord Krishna was playing in the middle of boys,
Doing more and more different misdeeds day after day,
Gathering the cloths left by the young lovers and hiding them,
Are things that I greatly desire to see directly with my eyes.

62.Chollerum Brahmana sthree janamavar vasamakeedum annam bhujippan,
Nallouthsukhya ulkondoru divas am yezhunelli dhooram vananthe ,
Melle Gopalarum gokkalum athinida chernnu yettanum thanumai chernnu,
Ullasam poondu mevidina thiruudal kandavu kan kondu orunnal.

For eating the rice prepared by the famous Brahmin ladies,
With great desire, one day you went very far off in the forest,
And slowly the cowherd boys , cows as well as your brother ,
Joined and had I been able to see that with my eyes one day.

63.Konjikka kondu kunji pasuparodu kalichum mudhaa vallaveenaam,
Vanjichum chitha padmam madhura murali kondu aage viswam jayichum,
Kunji kai kondu kunnin kuda thirumudiyil choodi ninnoru nin mei,
Nenjil thonnenam aapal ganam anavadhiyai vannu veezhumbozh yellam.

Always playing with the cowherd boys since they fondled you ,
Deceiving the Gopis , winning over the mind of entire world by the music of your flute,
You with your tiny hands lifted the hill and stood holding it over your head,
And this should come before my mind when I am faced with groups of dangers.

64.Varnikkavalla Vishno, thava guna ganam oronnu , seshannu polum,
Kannil kanunnavarkku yenthithu vishayadhiyaam yengilum prarthaye jnan,
Vinnil koodum janangalkku adhipan avasanai vannu kai koopi veenor,
Unni trukkalorikkal manasi mama Darikkai varenam krupaabdhe.

Oh Vishnu , even Adhishesha cannot adequately describe your good qualities,
And this may appear to those who see this as an ordinary matter ,

But oh sea of mercy , I should be able to see at least once, your tiny holy feet,
Which is worshipped and saluted by the king of those who stand in the sky.

65.Nandan chennangu mungeedunna vazhi varunan thande lokathu chennan,
Anneram nandajan than Varuna puriyil ulpukku kondingu ponnai,
Bandhukkalkku okkeyum than anubhavamuralibindhu nadandham appol,
Yenthaam avannam yennakilum athinumaham pathramalle Mukunda.

When Nanda went and dipped in water, through that way he went to land Of Varuna,
And at the time son of Nanda went to the town of Varuna and brought him back,
And he blessed all his relatives by the experience of hearing the sound of wisdom ,
And Oh Mukunda , am I also not eligible to that type of blessing one of these days.

66.Indindarangal muralunnathum indiresan,
Mandham thudangiya kuzhal dwaniyum vanathe ,
Onnichu chennu tharunakshikalodu chonnar ,
Vrundavanathil varuvaan avar dhootharovaan.

The humming sound of bees and the music,
Of Flute slowly started by Lord of Lakshmi ,
Went together in to the forest and requested,
The young eyed ladies to come to Brindavan,
It appears that they are both his messengers.

67. Thoo vennilavu viravil theliyunna neram ,
Poovinnullam parimalam choriyunna neram,
Kar vanna kuzhaleduthu vilicha neram,
Neel kannimaar uzharivannathu kaamnano jnan.

When pure white light of the moon becomes clear,
When the scent inside is sprayed by the flowers,
And when the black one called them using the flute ,
Would I be able to see the long eyed ones coming speedily?

68.Anga bangi kandu kandu anangan maal pinanju mevum,
Angana janathode mnam kalarnna madhavan ,
Ranga nadhan yenuper pugazhnna nadhan innu yenikku,
SAnga nasam yennu chonna mangalam tharename .

Those ladies who seeing the prettiness of your body,
Became weak due to passionate love , Oh Madhava ,
Who has become famous as Ranganadha , please ,
Give me auspiciousness by killing my desire for domestic things.

69.Chenthamara poo malarmala moulow,
Chenthamarakannan aninju nannai ,
Vrundavanathil kuzhal oothum akkoppu ,
Onnakilum chethasi kandithavu.

Krishna wore garland of red lotus flowers
Well on the head and was singing ,
Using his flute in Brindavan,
If Only I could see it once in my mind.

70.Vrundavathil yezhunelli vilasamode ,
Mandara mala kuzhal peeligal pondu nannai,

Pennungalodum ida chernnu nilavu thorum,
Kannan kalicha kali ambodu kaanmano jnan.

Would I be able to see the play of Lord Krishna ,
Who came in Brindavan with grace of passion,
Wore garland of mandara flowers, flute and peacock feathers,
And played mixing along with ladies on full moon days.

71.Gopa sthreegal maranju poya thiru mei kandittu kouthuhalaal,
Marathum mula melum asya kamalam than melum asleshitham,
Srima chevadi moovadikku bhuvanam venedum ojassode ,
Chetassingal udhippathinnu sukrutham poraanju iranneedineen.

Since I am not lucky enough to see that feet which was hugged,
By Gopa maidens on their chests , breasts and lotus like faces ,
Which measured all the three worlds .and I remained ,
Without having done sufficient good deeds , so that I could see them in my mind.

72.Vattapor konga mottum thadavi muraharan melle vatta kalikkai,
Mattolum vanimaar than idayil marathakam poale chernnu vilangi,
Vaata varathe thalam thari vala kadakam noopurathodinangi ,
Pushtanandhena nilkkum muzhu mathi yathil ammaru geethangal pongi.

The killer of Mura , caressing the round ready to battle breasts of those ,
Ladies talking prettily , shone like an emerald and got ready for the round game(rasa leela),
And to see to it that they do not get tired on that night of full moon with ebbing joy,
The anklets , armlets and bangles raised music along with suitable beats.

73. Peeli kaar mudi chanjathum thirumukham melle viyarkunnathum,
Chala kan mizhi kondu kaminikale kamicha naipunyavum ,
Neela kar mukhil varnavum thiruvudal kulloru sourabhyavum,
Bala kaminimar mayangi nathumen kan kondu kandaavu jnan.

If Only, I have been able to see with my eyes , the bending ,
Of the black hair adorned with peacock feathers,
The slight sweating of his divine face , the expertise ,
With which he loved his darlings with his very pretty eyes ,
His colour resembling the blue clouds , the scent of his divine body,
And the fainting of his young lovely girls.

74.Yekanthe deva yathraavidhiyil adhikamam ambika kananathil,
Pookunnor yadavanmaar , athil oru ahivaran nandane chennu thinnan,
Vegam truckkalu konde gathiyaruliyavan , pandu vidhyadharan pol,
Sokam neekeeda vannam manasi Madhu ripo , mangalam dehi mahyam.

During the visit of Yadavas to Ambika forest , at the time the ritual visits alone ,
During the procession of God , One great serpent swallowed Nanda Gopa,
And immediately you killed him and it seems , he was a Vidhyadhara ,
Oh enemy of Madhu , remove the sorrow from my mind and grant me auspiciousness.

75.Angana janatheyum pidichu kondu mandinoru,
Sankha choodane kadichavande mouli rathnavum,
Thangalakki mellave halayudhannu nalgeenoru,
Pankajaksha nin krupaykku pathramakkuka yenneyum.

Oh lotus eyed one who killed Sankhachooda ,

Who abducted and ran along with the ladies ,
And took away the gem from his head and gave it to Balarama,
Please make me also the receiver of your grace.

76.Arishtan yennoru dushtanalulla,
Arishtam annattinu thattiyappol,
Garishtanam nee kola cheytha sesham,
Varishtamayulla padam labhichan.

When due to a very bad fellow called Arishta,
The country suffered hardships ,
You who are very strong, killed him,
And that bad one got a very high position.

77.Chale kkaannaya neela kuthira viruthanaam kesi nasam varuthaan,
Neelakar varna , ninnodu arisamodu muthirnonnu nerittu paanjaan,
Bala kkai vayilakkeettu arim ara nimisham kondu konnan triloke ,
Maalake theerthu maayaviyam asurane konnathum kai thozhunnen.

When the expert Kesi in the form the blue horse came directly to destroy you ,
Oh god who is blue like a cloud, with anger he directly jumped at you,
And you using you put , your hands of a child , in his mouth and killed the enemy in a half a minute ,
And put an end to the troubles of the world by putting an end to that magical asura, I salute you.

78.Nalekku naale Madhrapuriyinnu kaanaam,
Nalika nethra thava mathula nigraham may,
Kelennu Narada muni Sthuthi cheytha nee than,
Palichu kolga parameswara Padmanabha.

Oh Lotus eyed one who was praised and told by sage Narada ,
That you would see city of Mathura , very soon,
And you would kill your maternal uncle there ,.
Oh Great God , Oh Padmanabha please protect me.

79.Akrooran mikkathum mel varuvathu vazhiyinullil orthorthu vannan,
Vyagram kai vittu trukkal podiyil avasanai , hantha veenurundaan ,
Nilkkunnu pai karukunnathum azhakodu kanda adbuthanmar Bhavanmaar ,
Agre than orthathellam, avan anubhavichana , aho BHagyasali.

Akroora mainly thought and thought of things likely to come on his way,
Alas, He left his worries and with tiresomeness rolled in the dust round the divine feet,
He saw both of you as wonderful kids who were watching the milking of the cow,
And that lucky person experienced all that he thought of earlier.

80.Akroorakku ottumi krooratha ruchirathayallennu gopi janaam,
Okke koodumbozh undai murakal Upanishad geetham yellam athathre ,
Akkalindhi jaltahil pranaya vivasanai thanneyum seshaneyum,
Bhakthanambodu kanichadhamadhura puriyil, chennathum kai thozhunnen.

The Gopis told that , this cruelty is not at all suitable to Akroora,
And all those complaints together it seems became the song of Upanishads,
And then he showed to Akroora himself and Adhishesha , being lovelorn ,
In that water of Yamuna and they reached Mathura and I salute them.

81,Vasthrangal kanasham alakki alakki nankum,
Salkarmamanda rajakannu nimesha mathram,

Trikai kondadi koduthu, avanulla papam,
Chikkennu pokki yezhunelliyathum thozhunnen.

To the washer man , who does the good service,
Of washing and washing and removing the dirt of cloths,
You gave a beating within a second and thus speedily ,
Removed all his sins and proceeded , and I salute you.

82.Changathimaar palarumai orumichu nallor,
Angadi pukku thervooda nadakkum appol,
Mangathe vasthra kusumadhikal angum ingum,
Sammanamaanda bhagwanitha kai thozhunnen.

Along with several of his friends , he entered ,
A good market place and when he was walking in the street,
Without any hesitation that God took several presents ,
Of cloths and flowers and to him salute.

83. Angam kunnoru dasim alivodaval kodutha angaraga prasadaal,
Angam nerakkiyappol avalum azhagu kandu angaja branthi poondaal,
Mangathe Manmatha kuthinnu punar oru naal chennittu anekam,
Mangalyam kai valartheedunna bhuvanapathe, Krishna thubhyam namosthu.

Becoming happy due to the self decorating gifts by ,one hunch backed servant maid
When you made her body straight , seeing your beauty , she became madly in love with you,
And without hesitation you went again to her , another day and after engaging in love making,
And gave her several auspicious blessings, Oh king of the world , I salute you Krishna.

84. Yachichavarkku avaravarkku samastha papam,
Mochichu thalkshana m athe parayendathullu,
Poojichu vecha kula villum odichu melle,
Modhichu ponnumaruveedinathum thozhunnen.

To all those who requested you , you saved them,
From all their sins immediately , I need to tell only this,
And later you broke the bow which has been worshipped,
And happily returned to reside it there itself and for that I salute you.

85.Chollerum kola kopmbanaam Kuvalayapedathodu yethunnathum,
Mallanmaarodu neridunnathum , udan kaivalyamekunnathum,
Melle mathulane pidichu sahasaa , kai kondur kollunnathum,
Kalyanam janani nalkinathum yen Govinda , kai koopinen.

You went very near the very notorious murderous elephant Kuvalayapeeda,
Fought with the wrestlers and gave them salvation immediately ,
Slowly caught hold of your uncle and killed him with your own hand,
And then gave happiness to your mother, Oh Govinda, I salute you.

86.Manikkumbol manassum mathiyum athisayam kondur varnnikum appol,
Vanikkum poi adutheedaruthu batha jagan mohanathe mahathwam,
AAnakombum darichu yettanum anjujanumai chennathum ranga dese ,
Dhyanikkumbol udutheeduga manasi sadaa Vasudeva praseedha.

When I respect you , my mind and brain becomes filled with wonder,
And when I try to describe you , Even Goddess Saraswathi is not able ,
To tell about your greatness Oh prettiest one in the world,

And I meditate on how your elder brother and you ,
Wearing the tusk of elephant and went to the field of war
And Oh Vasudeva , please always be present in my mind.

87.Thanne thanne oronnu kandu janakanum ammakum yndai Vibho,
Kannan kevalanennu thathra pitharou , bhakthya pugazhtheedinaar,
Soundaryadhikal vasa bhoomi thiru mai poranju uzhanedum ,
Akannan kar mukhil varnane , manasi ponnu aavirbhavikkenname .

After seeing personally various things , your father and mother , oh Lord,
They understood that Krishna is a chosen one and praised you with devotion,
And that Krishna , if all the prettiness of your body gets worried , because ,
Your pretty body is not sufficient for them to live , Oh God with colour of black cloud,
Then please come and rise up in my mind.

88.Vaikunneram guru sthreevachanam upakarnya thanum kuchelan,
Maazhkaathe bhagyavaan angu avar iruvarumai indhanathinnu poyaar,
Peyyum pemariyellam mudiyil virugumai yethu kaiyum pidichittu,
Ayyo kashtam prabathatholam adaviyile ninnathum kai thozhunnen.

In the evening you heard the wishes of the wife of the Guru, you and Kuchela,
Without any hesitation together went to collect firewood from the forest,
And your heads along with the fire wood were drenched by the torrential rain ,
And alas you both stood till it became morning . I salute you .

89.Mumbe thaan guru dakshinakku guruvodu anveshanam cheytha pothu,
Ambodhou sahasaa maricha makanekaanmaan kothicheedinaar,
Gambheeryathodepancha janya ninadham kettu anthakan sambramichu,

Ambodekina balane guruvinaï kanichu nee pahi maam.

When you enquired with your guru for the fee that you should give ,
He wanted with great eagerness to see his son who died by falling in water ,
Hearing the sound of the regal sound of Panchajanya , the God of death,
Was scared and You then showed the lad whom he lovingly gave , to your Guru, Please protect me.

90.Yekanthe samsayam may thava pada kamalam kondu bhoolokamippol,
Vaikundam thanithennayathu pozhuthu mahalokar Vaikunda vaasin ,
Vaikundam nokki vazhunnavar avani thalam thanne vandhikkumappol,
Kai koopenda yennu yenikko mura madhana vibho, Hantha sandhipinekko.

I have got a secret doubt , for when, the earth due to the contact of your feet,
Has become Vaikunda itself . all the people of this world, Oh Lord who lives in Vaikunda,
Who are living with a hope to see Vaikunda , should actually salute the earth itself,
And so oh Lord who killed Mura , should I salute you or Sandheepini.

91.Preethyaa kanthan niyogichazhal kalavathinnai , udhavan vannithappol,
Athyaa vegaal viyogathuyirkal madhukarathodasesham paranjaar,
Thathwam chithe daricha pozhuthu virahajam dukhamellam jayichaar,
Yetheedum bhakthi kondu udhavarum avide ya gopikalkkai namichaan.

Due to being sent by their Lord to remove their love sickness , at that time Udhava came,
And they who have been telling the sorrow caused by parting to the bees.
When they understood the philosophy told by Udhava , won over the sorrow of parting ,
And seeing their great devotion , Udhava at that place saluted the Gopis.

92.Akroorane kandu adha Hasthi pooryaam,

kroora Duryodhana vruthamellam,
Akrooramaam paandavar vruthavum ,
Thanagre darikkum haraye namosthu.

By sending Akroora to Hasathinapura
You understood the cruel news of Duryodhana,
And the non cruel news about Pandavas,
And understood the situation and salutations to that Lord Vishnu.

93.Mushkerum yavanande mumbil Muchukundan thanne yortheettudan ,
Vekkam parthu adhamaagadhan varavilum vegam nadicheedinnaan,
Durgam theerthadhaREvathi ramananodonnichu mevum Vibho,
Trukkal kandu namaskarippathinnu orikkale varichiddunnen.

Remembering Muchukunda in front of the proud Kalayavana,
Seeing the speed with which Jarasandha , the king of Magadha came,
Acting as if there is a problem you constructed a fort and ,Oh lord,
You started living there along with husband of Revathi ,
Now itself I choose to see your divine feet and salute it.

94.VEl likku thanne Sisupalan orikkal vannan,
Nalika nethranum aduthu yezhunnelli ninnan,
Kolahalathode agajaapuriyinnu pombol,
Aalolanethra , garuda dwajanodu ananjaal.

Sisupala once came to the wedding itself,
And the lotus eyed one also went and stood near ,
And with great luxury , when they were going to the town of Parvathi ,

Thel ady with the moving eyes joined with Him who has Garuda in his flag.

95.Pradhyumnadhikal yethrayundu bhavathaa, paschad avarkku yethravaan,
Puthranmaar Anirudhathikalum yellarkkum namikkunnu jnan,
Prathyekam guna karma morthu parvaanamalla Banasuran,
Hastha chedanamonnu Hasthinapuri niryana mithyadhikal.

For all those Pradhyumnas who are there as yours,
And anirudhas who are there who are sons of them, I salute to all of them,
I am not able remember and tell the particular good deeds done by you,
For there are many like cutting of hands of Banasura and the killing at Hasthinapura.

96.SAmmodham poondu velppan abhiruchi perutha SAthyabhamaykkal yenno,
Kanmano Jambhavane pranaya nidhiye nee, dur yasassu onnu theerthu ,
Kan mayathe pugazhtheedaruthu thava para brahmame mandamandam,
Pen mankyangale yenmarrkkum oru anubhavamai theernna ninne thozhunnen.

When you were gladly interested in marrying SAthyabhama , did you not,
See Jambhavaan , removed your notoriety and married that treasure of love.
Oh Divine Brahman , your sleight of hand cannot be praised that easily,
I salute you who had become an experience to those eight gems.

97.Mai kannimaar pathinaaru sahasram onnichu,
Ulkandayaa thadanubhouma grahe labhichaan,
Akkousalangal ariyaanju muneendranum poi,
Chakram thirinju BHavangalil yennu kelppu.

Sixteen thousand kaja eyed pretty damsels together ,

Who were worried , were got by you from Narakasura(son of earth) 's house ,
And not knowing your tricks , the king of sages(Narada) ,
It seems wandered ,and searched in several houses and suffered.

98.Darvathyaam bhavane sutheshu pathinaarayiram moorthiyai,
Sri Bharathavine ninne nirmala gunaan vevere kai koopinen,
Saapthnyam thadavum mahendraneyudan , jithwa harichangu aho,
Samarthyathodu sathyabhamayudane poongavu kalpadrumam.

In the houses of Dwaraka you took sixteen thousand forms,
Oh husband of Lakshmi and I salute each of these sixteen thousand forms,
After winning over great Devendra who feigned enmity ,you who defeated,
With great cleverness got the Kalpaka vruksha for the garden of Sathyabhama.

99.Yenthavu viprasaapaal nrugan avasathayaa pandu pande kidannan,
Ondhayittu anthu dese nibruthamathu balaal, balakanmaar paranjaar,
SAnthapam theerthu aduthangu avan anavadhi cheythoru dhanangalellam,
Bandhukkal kullil aakeetu avanu gathi koduthoru thubhyam namasthe.

Due to the curse of a Brahmin, a king called Nruga was for a long time ,
Lying as a chameleon secretly in a well and this was told to you by children,
You put an end to his sorrow by giving away , that the blessings he got earlier by giving several charities,
all his relatives and gave him salvation And my salutations to you.

100.Vaa vaa yennu vilichu kelipuranai leelakku kalindhiye,
Bhavaalonnu pakarnnumathatha kalarnnu yenthethu pokunnitho,
Kopala kari kondu nere kuzhiye thondi dinaan bhavan,
Thapa aakarshanamennthu yengal ureeletanandha neelambara.

He called Yamuna to come for playing in a playful mood,
And since she was going elsewhere and his mood changed ,
And with anger, he lead her to a ditch made by his plough,
And oh God dressed in blue cloths, draw away my sorrow and bless me.

101.Thanne snehamiyanavakku nimisham , dweshichavarkkum balal,
Thannepoale chamanjavarkku murali kaivalyamalle Vibho,
Thanne than ariyanju khinnamathiyai ninnodu irannidinor ,
Yenna kana vasam krupalaya , Jaya Sri Vama gehalaya.

To those who loved you , to those who hated you as well,
Those who put on your form without your consent (poundra Vasudeva) , you gave salvation,
And oh temple of mercy please see my weakness in being,
Not knowing myself and being of weak intellect , Victory to the Vamapureeswara.

102.Trukkayyal maranam varenam athinai pandeyiriukkunnavan,
Chol kollum vividhan mudhaa musali than ambadiyil chenna naal,
Mai kannar palarodumai Madhu madham poorichu mevunnavan,.
Trukkayyal maranam labhichu para loke poi sukhicheedinaan.

When the famous Vividha (who was a monkey)who wanted to be killed by Balarama,
Went to his place when Balarama was happily spending time,
With several damsels and under the influence of liquor,
He got salvation and lived happily in the other world as he was killed by you.

103.Puthranmar , pathnimar yennivarodu sukhome , nithyavum dwaravathyaam,
Prathwee bhajyaam grahasthasrama vidhi upadesichu kondu achyuthan than,

Nithyathma nithya dhaanadhikal niyatham orukkunnathum than male poy,
Astthane chernnu darmaadhikal viravil vicharippathum kai thozhunnen.

Achyutha lived in Dwaraka along with his sons, wives , daily ,
Serving the earth, teaching the dharma of a householder,
And that divine soul daily did daily charities and he himself,
Called the courtiers and enquired about dharmic actions, I salute him.

104.Kooki kozhi vananthare virakumai , ninnannu raave thadhaa,
Kooki kokilavanimaar kuchathate mevidum annalilum ,
Kookum kozhikal thammilulla sukrtham soure paranjeeduvaan ,
Akunnilla characharangalilum undu athyantha gathyantharam.

When you were standing in the forest along with firewood , birds of death crowed,
And on the days when you were lying on their breasts the pretty ladies they made moaning sound,
Oh God born in Soora senas's clan, I am not able to tell about the blessing of these crowing,
For between the moving and non moving beings there is a lot of difference.

105.Karagrahathil narapaalar paranja vakkum ,
Sri Naradokthiyum athil karaneya madou,
Srimanoduddhavarodu yengane yennathekum,
Premathuram thirumukham thava kaanmano jnan.

After hearing the words of the kings , released from the custody of Jarasandha ,
As well as the words of sage Narada ,your enquiring ,
About what should be done first , with Udhava,
With a face drenching love , which when shall I see.

106.Indraprasthathil indra Priya suthane ninachullor outhsukhya vegaal,
Vannittu abhemanaleMagadha pathiyeyum konnu nadum jayichaan,
Dhanyathma raja sooyam narapathi batha sadichathum Darmajan,
THannonnai chaidhyanappol Madhu madana, BHavanodathum kai thozhunnen.

Due to the worry about the darling son of Indra(Arjuna) in Indraprastha ,
You got the king of Magadha(jarsandha) killed by BHeema and won his country,
And the very good king Yudhishtira could complete the Rajasooya sacrifice,
And OH killer of Madhu , you alone then killed king of Chedhi(shisupala) and I salute you sir.

107.SAlwan vannu achane konnor arivu kuranjathonnangeekarichittu,
Yellam poi chennu vannedunna gathiyavanum nalkinaan yeka bhavam,
Kalyanangalkku moolam thava pada kamalam seva cheythavathellam ,
Nirlajjam keerthanam cheyvathu kimapi chevi kolga vamalayesa.

After recognizing the knowledge that Salwa killed your father (mayavasudeva),
You gave him the fate that will come at the end to all , as well as oneness with you,
And the root of all auspiciousness is service to your lotus like feet,
As well as singing praise about you without shame, and so please hear this Oh Lord of Vamapura.

108.Sri Raman Theertha yathraavidhiyil asurane konnu punyapradesan,
Sri Kasi, Kanchiu, Kaverikal, Madhu mahendradhiKanyakumari,
Sriraman SEthu bandhichu avidamoru Danushkoti yenningane thaana,
Oronne seva cheythangumala mathi mudha vannathum, kai thozhunnen.

During the penance of pilgrimage , Balarama killed an asura ,
Visited holy places like Benares, Kanchipuram , mahendram, Kanyakumari,
Dhanushkodi where Sri Rama has built a bridge across the sea ,

Did service in those places and returned with a happy and clear mind, I salute him.

109.Nirmaayam thaana kuchelan dwijavarana avidam vittu verittu vettan,
Unmanillanjan alanjaan punaroru divasam dwarakaam kandu chonnan,
SAmmodham poondirunna avilari thirumul kazhcha vechaan prabathe ,
Brahmandhena ponna dhanadane vibhavam konduvakkam jayichaan.

Kuchela, the great Brahmi who was very sincere left that place on marrying elsewhere,
Wandered here and there without money for food, and one day came to Dwaraka , saw Krishna,
Spend his time happily there and in the morning kept "Beaten rice" as divine offering,
And returned back with great happiness , and then by his wealth defeated even Khubera.

110.Akkalathu udan athya apoorvam ulavaya arkko aparagam thadhaa ,
Chol kollunna Samantha panchakamahatheerthinnu yethum vibho,
Agrebabdhujanangal okke yavide koodi sukhichu ottu naal ,
Achande yajanam kazhichu puriyil porum hare paahi maam.

At that time there occurred a very rare solar eclipse ,
And you went to the famous sacred water called "Samantha Panchakam",
And there even before all your relatives gathered and enjoyed for several days,
And you conducted your father's yaga there, and please protect me.

111.Than kayyennu parichakamasannu ashubam cheythoru pai thangale,
Samnthoshathodu kaankayaal kuthukamundu ammakku athum kondunee,
Thangal bhakthi mathaam varishtan asuran vazhunna lokathu poi,
Kodanu amma anugrahichathu mudhaa, moordhnaa labhicheedinaan.

Due to the fact that your mother would be happy to see ,

Those babies snatched and killed by the dirty hands of Kamsa,
You went to the world where the asura (Mahabali) , who was your great devotee , lived,
And brought and gave them to your mother and got a happy blessing from her.

112.Parthannu athma sahodareem azhakuthai sadhyam varuthunnathum,
Kathum thiyyathayachu dushtaneyum achakram dahikkunnathum,
Bhakthan asrutha devanum mithilanum moksham kodukkunnathum ,
Preethyaa nin charithangal nithyavum aho chithe labhikkenname.

The act of giving your very dear sister to Arjuna in a proper manner,
The act of killing a bad man by sending the raging fire of the Sudarsana wheel,
The act of giving salvation to devotees called Srutha deva and king of Mithila(Bahulaswa),
And such similar stories about you should be available to me.

113.Pruthwee devande patham thanayanudan aho maranjaan Arjunan thaan,
Agni chaadedum mennayathupozhuthu avanum thanum antharmale poi,
Preethyaa Vaikunda lokathu yezhunnaruli yadhaa poorvam aagathya balan,
Prathyekam parthane kkonduezhakinodu koduppicha thubhyam namosthu.

Alas the tenth son of a Brahmiin immediately died and,
When it was known that Arjuna would jump in to the fire, You and he together ,
Went in to space , with love went to Vaikunda, making the child to the previous form,
Made Arjuna specially and with courtesy give back the child , My salutations to you.

(Till now the author was summarizing the Dasama Skandha of Bhagwatha, From now on it is prayers,
advice and philosophy of the author.)

114. Yerepporum prabhukkalkku ushasi thuyil unarthum chilar kkenna poale,
Yoge sri nidhrayennum pralayamavadhiyaam kalam AAnanda moorthe ,

Yekanthe poi sthuthikkumsruthikalavide yennulla divyaksharangal kku,
Oronne sannamippankrupa tharika Vibho, Vama Gehadhinadha.

Like waking up at early morning for a few very rich lords,
Oh personification of joy, at the time of your divine sleep at the time of deluge,
Oh Lord, Oh Lord of Vama pura , permit me to offer my salutations,
To each of those divine letters , which are used to praise you in that solitude.

115.Yennayirathineyiratti nallar ,
Nannayirunnoru vibhoothi kandaal,
Kannayiram poondavannum kothikkum,
Pennayirunnavathi, Padmanabha.

Seeing the prosperous and pleasant way,
That the sixteen thousand ladies live ,
Even the thousand eyed Indra would be anxious ,
To become a lady like them, Oh Padmanabha.

116.Chaale kavadam azhagodu thurannu kondi,
Maale pangavum aninju thelinju nannoi,
Kelee kalasa samaye kulir thennal yethu,
Naleeka nethran ala sakshiyumai ninnan.

After opening the door very prettily ,
Applying sandal paste on his body and with great clarity,
At the end of the love play , with the cold breeze blowing on him,
That lotus eyed one stood there with the damsel with the drowsy eyes.

117.Sri Neelakandapada pamsulava prasaadaal,
Sri Krishna leela kali vannam oronnu chonnnen,
Sriman Mukunda, jaya Vamapuradhinadha,
Sripada bhakthi yaruleeduga nalu thorum.

By the blessings of the dust of the feet of Neelakanda(Author's Guru) ,
I went on narrating the plays of Lord Krishna somehow,
Oh Mukunda , Victory to Lord of Vamapura ,
Please grant me devotion to your divine feet.

118,Kramathil aakkedunna Soolapani,
Sramathinaal itham athee vichithram,
Sramichu Bhasha sravanamrutham may ,
Ramichu kolga, Achyutha pada moole.

Soolapani put in lot of efforts,
To systematized and edited it ,
Put in lot of efforts to make it great ,
My "honey to the ears " written in local language ,
And please become happy at the feet of Achyutha.

119.Pallikku urappu maramenna kanakke nin mei,
Pillaykkurappu janani vachasarayam may,
Ullil karappu kalavan thiru ullamode ,
Pallikuruppu unara venam anatha sayin..

Like the log of wood is the strength for the temple,
You are strength for the body of a baby,

And I depend on the word's of mother ,
And for removing the dirt of the mind,
With happiness please wake up , Oh Lord Vishnu.

120.Yellil kalarnnuiyalum yenna kanakke yathmaavu
Yellarkkum onnu, athariyathe mayanginen jnan,
Nulli kalanju sakala, mam kanmasham nee ,
Ullil thelinju unara vendum udhara keerthe.

Like the oil which is mixed with Gingelly ,
The soul is one for all and I am befuddled without knowing that,
And please snip away all this dirt from me,
And appear in my heart , oh generous one.

121.Mannil pirannu athilulla manushyanaayaal,
Unnithamai kazhiyum aadhiyil ulla kalam,
Ponnathamai athum ithu karutheettu sesham,
Thanne thiranj u ariga yannathu asadhyamathre.

If you are born in this earth and are a human being,
The initial period would be spent in childishness,
And then with idiocy , after thinking about this and that,
It is impossible to search and find oneself.

122,Noonam thwal preethi nana vidha mahitha kadha nama sankeerthanam than,
Ananthya sradhayallarkku athum ithu vidhamai undu Vedantha vaakhyam,
Jnanum thwal pada sandarsanam oru vidham ingu aaswadhippan irippon,
AAnanda prapthi aanakkarulinaBhagavanallayo nee krupabdhe.

Definitely hearing your great stories and singing your names,
Is meant for people with endless attention and so are the sentences of philosophy,
And I am one of those waiting to see and enjoy, your feet ,
Oh ocean of mercy grant me attainment of joy , for have you not given joy to even an elephant.

123.Kanum karuthu mala poale yamande dhoothan,
Kannum mizhichu alari yodi varunna neram,
Kannan kalicha kali keerthanamonnu ketta ,
Ponnan malachu marukunnathu kanmano jnan.

When the mountain like emissary of god of death with black eyes,
Is rushing towards me with staring eyes,
If he hears one of these songs extolling , the plays of Krishna
Will I be able to see that idiot falling and crying.

124.Onnichirunnu magal makkal uda pirannor,
Innichirikkum avar yennu ariyathe mohaal,
Mandhichu manasam oru andatha poondirippor,
Yenne kricharulga neeKrupa Vasudeva.

Without knowing that I am to be a person without ,
Daughter , son or siblings or others,
Due to attachment I was trying to be together ,
As My mind was dark and full of ignorance,
And Oh Vasudeva please show mercy on me.

125.Onam varunnu , Vishu varunnu , piranna nalundu,

Anandam ingane oronnil aho janaanaam,
Kanunnu nithyavum anithyamithennu chemme ,
Venam kuranjoru vicharam akakurunnil.

Onam is coming, Vishu is coming , there is birthday,
Like this happiness is seen daily in many people,
But you should know that what appears stable is temporary,
And this thought should be there in the mind.

126.Nale thudanganam ithennu ninachirunnal,
Nalakku nale ini ellarodukkamennum.,
Nalika nethra, charanambuja seva cheivan,
Naalakil appozhe thudanganam aprakaram.

If you think that you can start tomorrow,
It could be tomorrow after tomorrow and ,
There is no end to this postponement ,
Oh lotus eyed one in case of serving your lotus like feet ,
If one can do it , he should Start it immediately.

127.Mannasayalum , madanasayyaalum ,
Ponnasayalum marukunnu lokam,
Ninnasa kandilo oruvarkkum ayyo,
Kanna same nalguga manasam may.

Due to desire for land , desire for women,
And desire for gold, the world suffers,
Alas I could not find desire to you in any one,

Oh Krishna give peace in my mind.

128.Swapathinaalum adha kama vasalum ororo,
Nayathamai anukarippathu karmame thaan,
Thapinja manjariyodotha kalebharam nee ,
Bhavichu kolga azhakil nanda kumarakasya.

Possessed by sleep and by passion is Karma ,
The body is like a bunch of flower of a living tree ,
And you imagine that you are as pretty as the son of Nanda.

129.SAthram kanoridathu , chathu karayum kolahalam kuthrachil,
Vidwanmar oridathu Madhya pakulam thachum kayarthum kwachith,
Mugdha sthree yoridathu muthikau inunnu yengi karachanytha,
Srothradhikku amrutho thalicha vishamo , viswam vichithram vibho.

An inn is seen in one place , in another place weeping and crying due to death is heard,
Learned men in one place , in another place drunkards shout and beat ,
A pretty lady in one place and in another place old ladies sit and cry,
For the ears and other organs is it nectar or poison, Oh Lord , the world is peculiar.

130.Kamathuram manasamengilum sri-
Namarutham navil anachu kollu,
Sri Madhavande charanambujathil,
Premadhikam nalil muzhakkumallo.

Though your mind is filled with passion,
Hug the nectar of his name to your tongue,

Would not the love for the lotus feet

Of Madhava keep on increasing?

131.Naave , ninakku valiyoru upadesamunde ,
Naaval urappathinnu , jnan thuniyunnu kel nee,
Narayanande thiru namam urakkeyaambol,
Nanichu pokaruthe thava vendathullu .

Oh tongue , there is a big advice for you,
Please hear as I am trying to tell it by my tongue,
When you loudly shout the name of Narayana,
Only thing is that you should not become shy.

132.Yenidrusaam vadanavum panavum ninachittu,
Ananda moorthiye marakkaika mana kurunne ,
Pranan thalarnnu thamakadhikalai chamanjaal,
Venunnathonnum yeluthal Ila namukkarinjal.

Thinking about the face of ladies with doe like eyes,
And money , Oh mind do not forget the God who s lord of joy,
When the prana breath becomes weak and thamaka breath starts ,
All that we need to do , is not easy to perform.

133.Konikkal ninnu karayunna kidangal poale ,
Thonikkal ninnu valayum vazhi pokkar poale ,
Kanikshanam pozhuthu polum upekshiyaathe ,
Kanithamen thozhil krupaam kuru vaasudeva.

Like the children who are crying near the gate ,
Like the stranger confused near the boat jetty,
Without even leaving out quarter of a second,
Please see after my job, Please be merciful Vasudeva.

134. Vamberunna asurarkku dambu kalavaan imberum ambadiyil,
Paimpal venna pakarnna kumbhamudane sambhidhyamevum vibho,
Ambhojathinnu sambramarthiyarulum nin padam ambeedinor,
Yen papathinu kambam yekuka nilimbarathi sampekshanam.

To destroy the pride of the powerful asuras in the pleasant place of cowherds,
Oh Lord who broke the pots in which cow's milk and butter were kept,
To me who has surrendered to your feet which made the lotus flower worried,
Oh God who even beat the devas , make my sins infirm.

135. Nirmayam nija dharmam aasthayode cheythakunna salkarmmavum,
Pen mayathil agappedathe maruveedennakil nannai varum,
Karmaa karmavikarmma marmamarivaan aalalla namamrutham,
Nammalavathu seva cheythu sukhame truckkalodetheeduvaan.

Good things will come , If one does his one's own Dharma with devotion without deceit,
And does the possible good deeds without becoming slave to illusion of woman,
We are not ones to enquire about secrets of doing Karma , not doing Karma or doing it in a wrong way,
And so we have do the service that we could to reach the divine feet.

136. Vithum marannu vishayangal oronnu nokki,
Chathum pirannum uzhalaika manakurunne ,
Viswam niranju vilayadina thamburane,

Chithe kalarnnu anubhavippathinorthu kol nee .

Oh mind , forgetting your root , looking after various affairs,
Do not suffer in this cycle of birth and death ,
And think of that lord who occupies the entire universe
And who plays there and experience him.

137.Okkaa dhanasa maname , manujannu thannaal,
Neekkavathalla bhavithavyamodunguvolam,
Aakkam kuranju anubhavangal pakarnnu kaanaam,
Veerkkunna veerpppevide nerthu varum kramena.

Man himself cannot remove the attachment to money from the mind,
And till the end what is bound to happen cannot be avoided,
And experiences gets weakened progressively ,
And the breath slowly gets thickened and slow.

138. Bhoshkkum paranju bhavanangalil angananaam,
Poi koodum apparichu rappakal ullathellam ,
Neer pola pole maruvunna kalebaranthe ,
Veerppundathum niyathamalla ninaykkado nee.

They will join in the houses of ladies telling lies,
And wander there day and night without ,
Understanding that the breath that we have ,
Is like a bubble, which is not permanent .

139.Kanyakubjathil allaikayo jananam,atho, Dasiye kamiyanajo,

Thwannamathinnum ippol kali yuga mathu kondulla veeryam kuranjo ,
Yenno nalaksharam thaam muzhuvan aruthathil, kutham enn timer pinanjo,
Thwannamam janam arinjittu anudhinam uracheykennatho Vasudeva.

Is it because I was not born in Kanyakubja or is it that I did not love a prostitute ,
Or is it that in this kali age and the power of your name has reduced
Or did I did any mistake in telling the four letter word “Narayana”,
Or Hey Vasudeva , after knowing your name should I chant it daily.

(Ajamil was born in Kanyakubja, lived with a prostitute and got salvation by
Just calling “Narayana”(the name of his son) before his death. The poet asks,
Whether this type of treatment is not applicable to him..)

140.Aarkengilum porumee nama mathram,
Keerthikku janmathil orikkalennum ,
SAsthrangal chollum druda nischayam kel,
Bhoshkennu vannedola nanda soono o.

To any one the chanting of the name ,
Once in the life is sufficient ,
The shastras with certainty tell,
And son of Nanda, this should not turn in to a lie.

141.Pulladhiyulla sareeram oronnu ,
Yellathilulm pukku paranju ponnen,
Nalloru janmam nara janmamippol ,
Vallathe yakkidola , thamburane.

I came away passing through ,
Several bodies including that of grass,
And now I have taken the good birth of human being,
And Oh lord , please do not make it bad.

142.Nelladhiyulla padarthamoronnu,
Illathu millanju uzhalunnithellam,
Nalloru namamrutham aswadhichaal,
Yellam varum vallathum onnu vendaa.

I was suffering due to the fact,
That things like the rice are not there in the house ,
But if I enjoy the nectar like name of the lord,
Everything would come and I may not need anything.

143,Nannayathum theeyathum orthu cheythaal,
Nannai varum nithyamavannu noonam,
Thwanama sankeethanam aswadhichal,
Onnai varum jeeva para prapancham.

If one differentiates between good and bad,
All days would become very good to him,
And if we enjoy singing of the divine name ,
We would merge ourselves in the divine world around life.

144,Ninakku noorayiram aasayunedennu,
Irikkkkilum , kelkka mana kurunne ,
Thanikku than ponnavaar chonnathellam,

Ninakku nannayathu nithyamai.

Oh mind though you have hundred thousand ,
Desires , please listen to me,
Think that all that is told by those ,
Who are capable of everything,
Have become good for ever.

145.Thanner daham muzhuthum thadiyan arike vannanthakan thanurathum,
Kanneer kaaraiyi aduthu ullavarkal thozhimuraykkake onnichu paarthum,
Thanne thane marannittu athi vivasatha poondum aarthanai veerthumakkoppu,
Yenne kondakki vechidola varadha , vibho , Vama gehadhi vasin.

The thirst for water greatly increasing with the stout god of death coming and shouting,
Seeing together all those nearby shedding tears and wailing loudly,
And my forgetting myself , with great sorrow and be with labored breath,
This state should not come to me Oh Lord, Oh God of Vama pura.

146.Venunneela onnum oronniva yanu divas am thanne thane ninachen ,
Venunnumuthamundathinnu guru krupaa purame bandhuvullu,
Pranan povaan aduthulloru samayamathennakillum mevarunal,
Kanenam gopa naari kare thaliril nadakkunnor Ananda brungam.

Daily I was thinking myself that I do not need anything,
And decided that I only want the relation of the mercy of the Guru,
And on the day whenever it is , when time is nearing for the soul to go,
I want to see the joyful bee walking on the hands of gopa ladies.

147. Yenne thudangiya udaya asthamayangal thorum,
Bindennu urangiyum unarnnum uduthum undum,
Nandhichunanda thanayande padambujathil,
Chennavu navathinu kouthugam menthithavu.

When did the sudden sleep, waking up , dressing and eating ,
During every day with sun rise and setting of sun start?
What is the reason for my joyful wish that,
“If only my tongue has gone to the feet of Krishna?”

148. Kannan kalikkum kali koppu kaanmaan,
Yenno kothikkunnu dhayamburase ,
Twannama sankeerthanam yenni yenni,
Thonnuraduthu parivathsaram may.

Oh sea of mercy , I was for a long time longing,
To see the toys with which Lord Krishna played,
Counting and counting the singing of your names,
Ninety years have almost passed by.

149. Nandhichu kolga thava vannathu kondu nithyam,
Nindhikka venda gathi bhedam oronnu kandaal ,
Vandichu kolga sakalathma easwarantham,
Mandhichu pokaruthu ajasram aka kurunne.

Becoming happy when things daily comes as expected ,
And do not berate if differences come to your expectation,
And salute that God who is within every soul,

And Oh mind do not become inactive at any time.

150.Naave , nee cholgil allanjuakhilam aphalamennathra loka prasidham,
Naaval onnucharichal avanamruthaharan pinneyum prasidham,
Naave , nanam varunnu manasi thelivananju ingane yenni yenni,
Chavaano nama sankeerthanamajitha vibho , dehi dehi prasadam.

Oh tongue , it is known all over the world, that if you tell or not tell , it is useless
If you tell it by your tongue, it is again well known that he would get happiness,
Oh tongue , I feel ashamed to see that he does not come in my mind,
Oh lord who cannot be defeated, is it my fate to die telling your names, please give me happiness.

151.Radha sthangelil olicharulunna moorthe ,
Bhedasrayam mama vidutharul mohamellam,
Bhodasrayam thava kalebaram orthu kolvaan,
Yethal prabho bahu virodhakamai varunnu.

Oh Lord who hides in Radha's breasts and blesses,
Please bless me by removing all my dependence ,
And make me completely devoid of desire,
As to know that wisdom depends on your form,
Oh Lord , this comes as something greatly against.

152.Naalathil thadayunnathum , nadanade nilkunna vayukkal poi,
Olathil kurugunnathum chila pizhachodum mano vruthiyum,
Neelathil kayarum pidichu yamanum neerode bandhukkalum,
Nalathe thozhil yiprakaram arulaayken pothi Narayana.

The block in the throat , the aforesaid decreasing of gases
Which already existed, Some wrong acts of the mind ,
The god of death holding a long rope , relatives with tears,
Salutations oh Narayana , please bless that all these do not happen to me tomorrow.

153.Navillathe janikkayo nata nateyullor ilakkaikayo,
Namathe padiyaikayo , narakam yennorthaal kulirpaakayo,
Navil durghatmakayo, nara kulathil janmam allaikayo,
Namocharanam yenthu bandham arivullorum thyajicheeduvaan.

Is it because of being born without a tongue?
Is it because even earlier being lazy there was less movement?
Is it because names were not understood?
Is it because the thought of hell leads to joy?
Is it because there is difficulty in the tongue?
Is it because birth did not take place as human being?
Why is it that even learned people do not chant god's names?

154.Namocharanam onnu kondu gadhi vannu pandu DAsi pathe,
Namocharanam onnu kondu muniyai , Valmiki pandu thulom,
Namocharanam onnu thanne mathiyennu othunnu Vedanthavum,
Namocharanamennmennathu yengal aruleedananda payo nidhe.

The prostitutes husband (ajamila) got salvation by chanting of God's names,
In olden times Valmiki became a sage by chanting of God's names,
The Vedanthas said that the chanting of God's name only is required,
Oh ocean of joy , give me the boon of chanting of names and bless me.

155.Namamrutham navil irikkumappol,
Somamrutham vismruthamai varunnu ,
Namamrutham parthu nirachu kandaal ,
Namamrutham kanamrutham mruthaanaam.

When the nectar of your name is there on the tongue,
I am forgetting about the nectar extracted from Soma,
If the nectar of your name is filled up in the mind,
That nectar is the nectar to wake up the dead.

156.Naninnu onnu irunniri vikalpam yennathu irippu ,
Naam ini yethoru vijathiyil vanna jnanyam,
Naan innu thanne ariyenamarinju kolvan,
Thirippu thirunamavum yennu veppu.

The tongue has developed a doubt ,
As to which caste it belongs?
It wanted it to be understood today ,
Itself, whether its nervousness is due to that.

157.Kannil koothaduvaa undoru vaka cheviyil pattu paadaan kalippan,
Kannanthi konduvere sathatham ivarode ninnuporaduvaaanum,
Kanna nin meniyakunnathu karuthi mudhaa namam otheeduvaanum,
Kanunna illupaayam thava karunayozhinjonnu mindivarakshaa.

There are things that dance before our eyes, there are things to make songs in our ear,
And always there are others which with pushed out eyes prepares to fight them,
But Krishna , with happiness to think about your form and to chant your names,

I am not able to see any other way except your mercy, oh lotus eyed one.

158. Dehathin mel tharakkunnathu kimapi parikilla mullum mahathmaa,
Dehathinmel chorinjeedunna thoridam , othukkavathalle ninakko ,
Soham bhaavathinnu ootham pala vazhi thelivai katti mathullavarkkum,
Moham theerkkum sadananditha paramashiva brahmame , they namosthu.

A great man will not remove the thorn that is struck in the body,
If there is itching in a part of the body , can you not cure it ?
Showing various proofs , for “I am that”, to all other people ,
Is the divine Brahman which is ever joyful , to you my salutations.

159. Ha Krishna , ha Krishna, krupambu rase,
Hey Krishna , Hey Krishna srushwa Vishno,
Hee Krishna, hee Krishna, mahathyupekshaa ,
Maa krishna maa Krishna, parithyajasmin.

Hey Krishna, Hey Krishna, Hey ocean of mercy,
Hey Krishna, Hey Krishna, Please hear me Lord Vishnu,
Hey Krishna, hey Krishna , great indifference ,
Hey Krishna, Hey Krishna do not neglect us.

160. Dehathil sukham kadicha masakaadhya jnanamadhau thadhaa ,
Dehathinnu visappu dham ariyaika yenundu randamathu,
Dehathe kakshanikkilum vihathayillennangu moonnamathu ,
Soham bhava drudanubhoothi yarulittan Ananda payo nidhe.

The first wisdom got by learning is like the pleasant bite of a mosquito on the body,

The second state is when you do not feel hunger or thirst of the body,
The third state is when you do not feel destruction , even if the body is cut in to pieces,
Oh ocean of joy , please make the knowledge “I am that” firm in me.

161. Dehathil choriyum sahikkatthu , athi krooram visappu ottume,
Mohathil kalarunna jnan athu vrudhaa mohippathenthinnuvaan,
Snehathode Yasodha pulgina kisoran than azinjekadhaa ,
Snehippovathu porumennu manasa namangal otheedinen.

The itch in the body is unbearable , and greatly unbearable is the hunger,
Why am I getting mixed in all these even after knowing they are illusions?
The young boy who was hugged with love by Yasodha has come down,
Is loving me and thinking this is sufficient , I chant his names in my mind.

162.Chollenam namam yennullathu palarum arinjum paranjum kazhinjaal,
Cholleedunnorkanakke kurayumathu maha papamennum prasidham,
Cholletendhennumathullavarparihasichaal namukkalla dukham,
Chollerum Vyasanumparthanum Radha thuragammechu mevum ninakkum.

Though many people know and tell that we should chant the names of God,
It is well known that not chanting names is a sin and number of people chanting is coming down,
When others make fun of you telling there is no use of this chanting, the sorrow is not for us,
The great sorrow is for Arjuna, the famous Vyasa and you who s driving the horses and chariot.

163.Aarkkanum vazhi poaleyundu madi kootathe manassengilo ,
Keerthikkam athinee aneka vidhamai theerthoru sankeerthanam,
Parthalokke vrudhaa prayathna rahitham keerthippathinnu agram,
Perthum melithunasthiyai varum athin mumbe marikkenam.

Suppose some has a methodical mind , which is not lazy ,
They can praise in various ways and sing the names of God,
Suppose at a time I feel I that it is a waste to sing and there is no desire to sing,
And there is no effort put to do it , I would better die before I decide not to pray.

164.Naavum Narayanethya aksharam oru dhanam thammil yeki bhavichaal ,
Chavum nerathu novaan kazhivara yamanum dhoore ninnedumallo ,
Nave nalaksharam nee yorupozhuthumupekshikkalo deiva yogaal,
Yivannam vannathellam amrutham anubhavicheedu Narayanethi.

When the tongue and the word Narayana one day becomes together ,
At the time of death there would not be pain and even Yama would stand far away ,
And so oh tongue do not ever forsake the four letter Narayana and if by the grace of god,
It happens that way , because of Narayana everything you experience will be nectar.

165.Megha shyamalamaam angavum makutavum , poovum, chevithoodayum,
Rakachandranu samanamaam vadanavum mar malayum mudhrayum ,
AAkum vannam aneka bhoosshanayutham ninmei kuri kondu jnan,
Pokunnen Bhagawan Janardhana , bhaval karunya padheyavaan.

Body which is black like cloud , crown , flowers , ear studs ,
A face equal to the full moon , garlands on chest, the Sri vathsa mole ,
And decorated properly with many ornaments is yourself ,
And Oh God Janardhana , I am going in search of you , with your mercy as food packet to the way.

166.Sri padam vaazhka vamalaya nilaya, bhaval sripadamboruhathe ,
Sri namam kondu nithyam niravadhiparamananda moorthi nishave,

Sri moorthim kandu kandathmanee sathatham urappicha deham thyajicheettu,
Moorthikku ikyam yekeeduga Guru karunaa vaaridhe, Varijaaksha.

Oh god of Vamapura, long live your auspicious feet , your lotus like feet ,
Is worshipped by me daily by chanting of your divine names, Oh God with a form of divine joy,
After seeing and seeing your form I make it firm within my mind,
Please merge this body which I am giving away within you, Oh sea of mercy , oh lotus eyed god.

167.Bhooshaa varnaadhiyaal yi bhuvanamakhilavum hantha mohichu raga-
Dweshha poornam vighoornam shiva shiva parayaavalla mayaa vilasam,
Bhasha karnammrutham may sukruthamithu sadaa navu kondi aswadhichaal
Nuzhaa karma valee vallikalil udan avan pinne munnethu poale.

By your well decorated and coloured form , you made the entire earth get attracted to you,
Oh God , Oh God, the world is also surrounded by desire and great anger ,
And if my “Bhasha Karnamrutham” is always enjoyed by the tongue
Then like olden times no one need not creep under the load of the tendrils of Karma forever.”

168.Unni kidangal kaliyaloru kalu vechaal ,
Kannin peruthathinaho kuthukam pithroonaam,
Yenne kanakke nadayullavarkithellam ,
Yennal krutham kimapi kouthukamai varenam.

When little babies sportingly take a dance step,
To the fathers it would lead to great joy ,
Like that to those people who came before me,
All this should at least give a little joy.

169. Peethambara prollasitha Akhilesam,
Hemangadhjol bhasithas bahu dandam,
Somambuja sri Vadhanara vindham,
Vamalayastham Bhaja Vasudevam.

He who is shining wearing an yellow silk,
With golden armlets decorating his wrist,
Whose face is like the moon as well as lotus,
Is The Lord of Vamapura And I salute that Vasudeva.

