

## ॥ विष्णुपादादिकेशान्तस्तोत्रम् ॥

### VISHNUPADADIKESHANTHA STOTRAM

This hymn describing the beauty from the feet to the braids of hair of Lord Vishnu in 51 verses is composed in sragdhara metre. Here the first five verses describe the insignia of the Lord: the conch, disc, bow, sword and mace. The verses (6) and (7) respectively describe the divine eagle and the divine serpent, the vehicle and the couch of the Lord. The verses (8) and (9) speak about the glory of the consort of Lord Vishnu. The actual description of the grace of the limbs of the Lord begins only from the verse (10), and is continued till the verse (47). The verse (49) describes the ten manifestations of the Lord.

(1)

लक्ष्मीभर्तुर्भुजाग्रे कृतावसति सितं यस्य रूपं विशालं  
नीलाद्रेस्तुङ्गशृङ्गस्थितमिव रजनीनाथबिम्बं विभाति।  
पायात्रः पाञ्चजन्यः स दितिसुतकुलत्रासनैः पूरयन्स्वै-  
र्निध्वानैर्नरदोघध्वनिपरिभवदैरम्बरं कम्बुराजः ॥

May the excellent conch Pancajanya protect us filling the sky with its sounds that brighten the kinsmen of the son of Diti and that ridicule the sounds of multitudes of clouds. It remains in the forefront of the hand of the consort of Lakshmi. It is white. It is large in its form. It shines like the disc of the Moon that is stationed on the lofty peak of the blue mountain.

(Pancajanya is the name of the conch of Lord Vishnu. Rajani means night; rajaninatha denotes the Moon. Sage Kasyapa had two wives - Aditi and Diti. The progeny of the former were known as the Adityas (the Suns) and of the latter as Daityas (the demons).)

(2)

आहुर्यस्य स्वरूपं क्षणमुखमखिलं सूरयः कालमेतं  
ध्वान्तस्यैकान्तमन्तं यदपि च परमं सर्वधाम्नां च धाम ।  
चक्रं तद्यत्रपाणेर्दितिजतनुगलद्रक्तधाराक्तधारं  
शङ्खो विश्ववन्द्यं वितरतु विपुलं शर्म घर्माशुशोभम् ॥

May that disc of Lord Vishnu (Cakrapani) resplendant like the Sun bless us always with profuse delight. The learned proclaimed that it is the embodiment of the entire time beginning with ksana (moment). It is the absolute end of ignorance. It is the highest among all the positions. Its edge is drenched with a flow of blood that drips from the body of the progeny of Diti. It is adored by the entire universe.

(Cakra is the disc of Lord Vishnu. Vishnu is known as Cakrapani as he holds the disc in his hand.

The highest position denotes the Vaikuntha.)

(3)

अव्यान्निर्घातघोरो हरिभुजपवनामर्शमाध्मातमूर्ते -  
रस्मान्विस्मेरनेत्र त्रिदशनुतिवचः साधुकारैः सुतारः ।  
सर्वं संहर्तुमिच्छोररिकुलभुवनं स्फारविस्फारनादः  
संयत्कल्पान्तसिन्धौ शरसलिलघटावार्मुचः कार्मुकस्य ॥

May the terrible thunderlike twang of the bow (of Lord Vishnu) protect us. It is extremely loud with the commending words of the extolling celestials who have an astonished look. The bow is the cloud that rains the columns of water, namely, the arrows, in the deluge, at the end of a kalpa (period), namely, the battle. The bow has an enlarged form on account of its contact with the wind, namely, the shoulder of Lord Hari. It desires to destroy the entire family of the enemy world.

(This verse prays to the Sarnga, the bow of Lord Vishnu for protection. It compares the bow to a collection of clouds.)

(4)

जीमूतश्यामभासा मुहुरपि भगवद्बाहुना मोहयन्ती  
युद्धेषूद्धूयमाना झटिति तडिदिवालक्ष्यते यस्य मूर्तिः ।  
सोऽसिस्त्रासाकुलाक्षत्रिदशवपुरिपुःशोणितास्वादहतो  
नित्यानन्दाय भूयान्मधुमथनमनोनन्दनो नन्दको नः ॥

May that sword Nandaka, that makes the mind of the destroyer of Madhu rejoice, be for our eternal happiness. It is of black colour like the cloud. Its stupefying form thrown upwards suddenly in the battle by the hand of the Lord appears as the lightning. It is proud by drinking the blood of the enemy of the celestials that have an agitated look on account of fear.

(Nandaka is the name of the sword of the Lord Vishnu in one of His manifestations killed the demon Madhu.)

(5)

कम्पाकारा मुरारेः करकमलतलेनानुरागाद्गृहीता  
सम्यगवृत्ता स्थिताग्रे सपदि न सहते दर्शनं या परेषाम् ।  
राजन्ती दैत्यजीवासवमदमुदिता लोहितालेपनाद्रा  
कामं दीप्तां शुकान्ता प्रदिशतु दयितेवास्य कौमोदकी नः ॥

May the Kaumodaki like His wife grant us our desires. It has a beautiful shape. It is held by the lotus-hand of the enemy of Maru out of affection. It is perfectly round. It does not brook to see others in its immediate presence. It rejoices being intoxicated by the life sap of the demons. It is wet with red unguent. It is lustrous like the Sun.

(Murari denotes Lord Visnu in His manifestation as Krsna Since He killed the demon Mura.

Kaumodaki is the divine mace of Lord Visnu.

The word "diptamsu" denotes the Sun. This word as well as other attributes here cloud as well be interpreted as qualifying the word "dayita". The word "diptamsukanta" then means having a bright dress.)

(6)

यो विश्वप्राणभूतस्तनुरपि च हरेर्यानि केतुस्वरूपो  
यं संचिन्त्यैव सद्यः स्वयमुरगवधूर्वागर्भाः पतन्ति ।  
चञ्चच्चण्डोरुतुण्डत्रुटितफणिवसारक्तपङ्काङ्कितास्यं  
वन्दे छन्दोमयं तं खगपतिममलस्वर्णपर्णं सुपर्णम् ॥

I salute that Suparna, the lord of the birds. He is of the form of the banner and the vehicle of Lord Hari. Although he is the embodiment of the life of the universe, he is frail. The foetus of the wives of the serpents abort themselves at once by the mere thinking about him. His face is marked with the thick blood and flesh of the serpents torn by the moving fierceful huge beak. He is the embodiment of the Vedas. He has the spotless golden wings.

(Suparna is an epithet of Garuda, the Eagle, the vehicle of Lord Vishnu. Vinata and Kadru were the wives of sage Kasyapa. Garuda was the progeny of the former and the serpents were the progeny of the latter.)

(7)

विष्णोर्विश्वेश्वरस्य प्रवरशयनकृत्सर्वलोकैकधर्ता  
सोऽनन्तः सर्वभूतः पृथुविमलयशाः सर्ववेदेष्वेद्यः ।  
पाता विश्वस्य शश्वत्सकलसुररिपुध्वंसनः पापहन्ता  
सर्वज्ञः सर्वसाक्षी सकलविषभयात् पातु भोगीश्वरो नः ॥

May Ananta, the lord of the serpents, protect us from the fear due to all poisons. He forms the excellent bed of Lord Vishnu, the Lord of the universe. He is the only supporter of all the world. He is in all the beings. He is extremely spotless and famous. He is to be known through all the Vedas. He is the protector of the universe. He is the destroyer of all the foes of the celestials. He is the annihilator of sins. He is omniscient. He is the witness of all the events.

(Ananta is the lord of the serpents. He is also known as Sesa. He forms the couch of Lord Vishnu on the milky ocean.)

(8)

वाग्भूगौर्यादिभेदैर्विदुरिह मुनयो यां यदियेश्च पुं सां  
कारुण्याद्रैः कटाक्षैः सकृदपि पतितैः संपदः स्युः समग्राः।  
कुन्देन्दुस्वच्छमन्दस्मितमधुरमुखाम्भोरुहां सुन्दराङ्गीं  
वन्दे वन्द्यामशेषैरपि मुरभिदुरोमन्दिरामिन्दिरां ताम् ॥

I dore the Goddess Indira (Lakshmi) who rests on the chest of the slayer of (the demon) Mura. The sages know Her possessing different forms such as Goddess of Speech. (Sarasvati), Goddess Earth and Gauri and the like. Men would get all the fortunes by the shower of Her compassionate tender glances even once. She has a sweet lotus face that bears a gentle smile as clear as the jasmine and the Moon. She possess a charming body. She is adorable by all.

(Mura was a demon killed by Lord Vishnu. Gauri is the consort of Lord Siva.)

(9)

या सूते सत्त्वजालं सकलमपि सदा संनिधानेन पुंसो  
धत्ते या सत्त्वयोगाद्यरमचरमिदं भूतये भूतजातम् ।  
धात्रीं स्थात्रीं जनित्रीं प्रकृतिमविकृतिं विश्ववर्तिं विधात्रीं  
विष्णोर्विश्वात्मनस्तां विपुलगुणमयीं प्राणनाथां प्रणौमि ॥

I adore the Mother Earth, the consort of Lord Vishnu, and the soul of the universe. She is the creator of all the beings. She bestows men everything by Her presence always. She confers fortune on the movable and immovable beings by means of her good disposition. She is the one that makes others established. She is the creator, the Nature. She does not undergo any change. She is the energy of the universe. She is the conferer of all things. She is the embodiment of manifold qualities.

(10)

येभ्योऽसूयद्विरुद्यैः सपदि पदमुरु त्यज्यते दैत्यवर्गैः  
येभ्यो धर्तुं च मूर्ध्ना स्पृहयति सततं सर्वगीर्वाणवर्गः ।  
नित्यं निर्मूलयेयुर्निचिततरममी भक्तिनिधनात्मनां नः  
पद्माक्षस्यद्विपद्मद्वयतलनिलयाः पांसवः पापपङ्कम् ॥

May the particles of dust that remain on the lotus feet of the lotus-eyed Lord (Vishnu) remove always the accumulated mire of sins of us who are steeped in devotion (to Him). The extremely jealous group of demons at once leave the highest place on account of (the fear of touching) them. The entire celestial group desires always to bear them on the head.

(The word girvana denotes the celestials.

The word pasmaksa, meaning lotus-eyed, is an epithet of Lord Vishnu.

The demons are naturally averse to touch the dust from the Lord's feet and leaves the highest position, namely, the Vaikuntha. The celestials yearn to carry the same on their heads.)

(11)

रेखा लेखादिवन्द्याश्चरणतलगताश्चक्रमत्स्यदिरूपाः  
स्निग्धाः सूक्ष्माः सुजाता मृदुललिततरक्षामसूत्रायमाणाः ।  
दद्युर्नो मङ्गलानि भ्रमरभरजुषा कोमलेनाब्धिजायाः  
कम्प्रेणाप्रेडयमानाः किसलयमृदुना पाणिना चक्रपाणेः ॥

May the lines of the forms of a wheel, fish and the like on (the soles of) the feet of (Lord) Cakrapani (Visnu) confer on us auspiciousness. They are adorable by the gods and others. They are smooth, subtle and well formed. They are made up of thin lines that are delicate and gracious. They are stroked by the daughter of the ocean (Laksmi) with Her charming and delicate hand as soft as a tender leaf attracting a multitude of bees.

(When the milky ocean was churned, different objects rose from it. One of them was Goddess Laksmi. Hence She is referred to as born of the ocean.)

(12)

यस्मादाक्रामतो ह्यां गरुडमणिशिलाकेतुदण्डायमाना -  
दाश्च्योतन्ती बभासे सुरसरिदमला वैजयन्तीव कान्ता ।  
भूमिष्ठो यस्तथान्यो भुवनगृहबृहत्स्तम्भशोभां दधौ नः  
पातामेतौ पयोजोदरललिततलौ पङ्कजाक्षस्य पादौ ॥

May these two feet of the lotus-eyed Lord, that have their soles gracious like the petals of a lotus, protect us. From (one of the feet), which spread as an emerald flagstaff in the sky, shone the charming flag in the form of the spotless celestial Ganges which flows from it. Then the other (foot), that rests on the earth, bore the beauty of a big pillar of the house, namely, the universe.

(This verse describes the beauty of the feet of Lord Vishnu who assumed the all-pervasive form to subdue the demon Bali. While one foot spread across the sky, the other rested on the earth. The former appeared as the emerald flagstaff from which the celestial Ganges originated appearing like the flag. The other foot stood as a pillar supporting the universe.)

(13)

आक्रमद्भ्यां त्रिलोकीमसुरसुरपती तत्क्षणादेव नीतौ  
याभ्यां वैरोचनीन्द्रौ युगपगपि विपत्संपदोरेकधाम ।  
ताभ्यां ताम्रोदराभ्यां मुहुर्हमजिदस्याञ्जिताभ्यामुभाभ्यां  
प्राज्यैश्वर्यप्रदाभ्यां प्रणतिमुपगतः पादपङ्केरुहाभ्याम् ॥

Vairocani, the lord of the demons and Indra, the lord of the celestials were led to calamity and prosperity respectively at the same time by (the feet of the Lord) that were spreading across the three worlds. (The two feet of the Lord) are graceful. They are red. They confer abundant prosperity (on the seekers). I have approached with obeisance those two lotus feet of the unconquered Lord.

(Vairocana, also known as Bali, was the son of Virocana, the son of Prahlada. As he was oppressing the world with his might, Lord Visnu manifested as a dwarf, as the son of Kasyapa and Aditi. As a dwarf He approached Bali and requested for three footsteps of space. When Bali readily consented, Lord Vishnu assumed His all-pervasive form, measured the heavens with one stride, the earth with the second and put the third step on the head of Bali and sent him to the nether world. Indra was restored as the ruler of the universe.)

(14)

योभ्यो वर्णश्चतुर्थं घ्नमत उदभूदादिसर्गे प्रजानां  
साहस्री चापि संख्या प्रकटमभिहिता सर्ववेदेषु येषाम् ।  
व्याप्ता विश्वंभरा यैरतिवितततनोर्विश्वमूर्तेर्विराजो  
विष्णोस्तेभ्यो महद्भयः सततमपि नमोऽस्त्वङ्घ्रि पङ्केरुहेभ्यः ॥

May my obeisance always be to those great lotus feet of (Lord) Visnu. At the time of the primary creation of the beings, the fourth order was born from them. Their number has explicitly been described as thousand in all the Vedas. The earth has been pervaded by them belonging to the very huge body of the omnipresent primary being.

(This verse refers to some concepts described in the Purusasukta hymn of the Vedas. The Vedas describe the primary being as possessing thousand heads, thousand eyes, thousand feet, etc. Those pursuing knowledge had their origin from His mouth. The warriors were born from the arms, the tradesmen from the thighs and others from the feet.)

(15)

विष्णोः पादद्वयाग्रे विमलनखमणिभ्राजिता राजते या  
राजीवस्येव रम्या हिमजलकणिकालङ्कृताग्रा दलाली ।  
अस्माकं विस्मयार्हाण्यखिलमुनिजनप्रार्थनीयानि सेयं  
दद्यादाद्यावद्या ततिरतिरुचिरा मङ्गलान्यङ्गुलीनाम् ॥

May the extremely shining rows of fingers (on the two feet of the Lord) confer on us good that would make us feel wonder-struck and that deserve to be coveted by all the ascet-



ics. They shine at the forepart of the two feet of (Lord) Vishnu. They are made beautiful by the spotless shining gems, namely, the nails. They are beautiful like the row of blue lotus petals whose edges are adorned by the drops of dew.

(16)

यस्यां दृष्ट्वा मलायां प्रतिकृतिममराः स्वां भवन्त्यानमन्तः  
सेन्द्राः सान्द्रीकृतेर्ष्यास्त्वपरसुरकुलाशङ्क्यातङ्कवन्तः ।  
सा सद्यः सातिरेकां सकलसुखकरीं संपदं साधयेन्न -  
श्चञ्चलार्चशुचक्रा चरणनलिनयोश्चक्रपाणेर्नखाली ॥

May the row of nails that emits beautiful halo of rays on the lotus feet of Lord Cakrapani, at once confer on us abundant riches which give all happiness. The celestials along with Indra who bow down become extremely jealous on seeing their own reflection in the spotless row of nails and feel sad suspecting a second family of celestials.

('Cakrapani' denotes Lord Visnu as having the disc, cakra in his hand.)

(17)

पादाम्भोजन्मसेवासमवनतसुरव्रातभास्वत्किरीट-  
प्रत्युप्तोद्यावचाश्मप्रवरकरगणैश्चित्रितं यद्विभाति ।  
नम्राङ्गानां हरेर्नो हरिदुपलमहाकूर्मसौन्दर्यहारि-  
च्छायं श्रेयः प्रदायि प्रपदयुगमिदं प्रापयेत्पापमन्तम् ॥

May the pair of the foreparts of the feet of lord Hari that confers good fortune on us put an end to the sins of us who are bowing down to Him. It shines with the variegated multitude of rays of various excellent gems that are studded in the crowns shining on (the heads of) hosts of celestials bending down to worship the lotus-feet. It has a lustre that robs the beauty of huge tortoise made of emerald.

(18)

श्रीमत्यौ चारुवृत्ते करपरिमलनानन्दहृष्टे रमायाः  
सोन्दर्याढ्येन्द्रनीलोपलरचितमहादण्डयोः कान्तिचौरे ।  
सूरीन्द्रैः स्तूयमाने सुरकुलसुखदे सूदितारातिसङ्गे  
जङ्गे नारायणीये मुहुरपि जयतामस्मदंहो हरन्त्यौ ॥

May the two shanks of Lord Narayana be ever victorious, taking away our sins. They are charming and well-shaped. They get delighted with the shampooing by the hands of Goddess Rama. They rob the radiance of huge pillars of sapphire that are rich in beauty. They are extolled by learned men. They confer happiness on the celestials and destroy the hosts of their enemies.

("Rama" denotes Lakshmi, the consort of Lord Vishnu.)

(19)

सम्यक् साह्यं विधातुं सममिव सततं जङ्गयोः खिन्नयोर्ये  
भारीभूतोरुदण्डद्वयभरणकृतोत्तम्भभावं भजेते ।  
चित्तादर्शं निधातुं महितमिव सतां ते समुद्रायमाने  
वृत्ताकारे विधत्तां हृदि मुदमजितस्यानिशं जानुनी नः ॥

May the two knees of the invincible Lord Visnu rejoice our hearts always. They come up as a support to bear the weight of the two thighs as if to help the shattered shanks. They have been set as if to be a mirror for the minds of the good people. They are being extolled by all. They are round in shape.

(20)

देवो भीतिं विधातुः सपदि विदधतौ कैटभाख्यं मधुं चा-  
प्यारोप्यारूढगर्वावधिजलधि ययोरादिदैत्यौ जघान ।  
वृत्तावन्योन्यतुल्यौ चतुरमुपचयं विभ्रतावभ्रनीलौ -  
वूरु चारु हरेस्तौ मुगमतिशयिनीं मानसे नो विधत्ताम् ॥

May the two charming thighs of Lord Hari confer abundant bliss on us. (lit. our mind). The Lord killed the two foremost demons, Kaitabha and Madhu (who made Brahma to feel afraid and who became haughty) after placing them (on his thighs) on the ocean. The two thighs of Lord Hari are round in shape, equal to one another, well-formed and bear the blue colour of the clouds.

(Madhu and Kaitabha, the two very powerful demons, were said to have sprung from the ears of Lord Visnu while He was asleep. When they threatened to devour Brahman, they were slain by Lord Visnu by placing them on His thighs and crushing them.)

(21)

पीतेन द्योतते यद्यतुरपरिहितेनाम्बरेणात्युदारं  
जातालङ्कारयोगं चलमिव जलधेर्बाडवाग्निप्रभाभिः ।  
एतत्पातित्यदान्नो जघनमतिघनादेनसो माननीयं  
सातत्येनैव चेतो विषयमवतरत्पातु पीताम्बरस्य ॥

May the adorable hip of Lord Visnu (one who wears the yellow garment) always become the object of our thought and protect us from the multitude of sins which pull us down. The hip shines beautifully as it is skilfully adorned by the yellow silk-garment. As a result of this decoration it resembles the water of the ocean made beautiful by the lustre of the submarine fire.

(22)

यस्या दाम्ना त्रिधाम्नो जघनकलितया भ्राजतेऽङ्गं यथाब्धेः  
मध्यस्थो मन्दराद्रिभूजगपतिमहाभोगसंनद्धमध्यः ।  
काञ्ची सा काञ्चनाभा मणिवरकिरणैरुल्लसद्भिः प्रदीप्ता  
कल्यां कल्याणदात्री मम मतिमनिशं कम्परूपा करोतु ॥

May the attractive girdle (of Lord Visnu) that confers good make my thought always auspicious. It has the golden lustre and shines with the splendid rays of excellent gems. The body of Lord Visnu shines with the strings of the girdle set on the hip resembling the Mandara mountain in the middle of the ocean with the lord of the serpents (Vasuki) around it.

(23)

उन्नम्रं कम्प्रमुद्यैरुपचितमभूद्यत्र पत्रैर्विचित्रैः

पूर्वं गीर्वाणपूज्यं कमलजमधपस्यास्पदं तत्पयोजम् ।

तस्मिन्नीलाशमनीलैस्तरलरुचिजलैः पूरिते केलिबुद्ध्या

नालीकाक्षस्य नाभीसरसि वसतु नश्चित्तहंसश्चिराय ॥

May the swan, namely, our mind, sportively dwell always in the navel-pond of the lotus-eyed Lord Visnu filled with the waters of vibrant rays which are blue resembling the sapphire. The lofty and beautiful lotus which rose up with variegated coloured leaves, which is adored by the gods and which is the abode of the bee, namely, Brahma, was produced from that (navel-pond)

(24)

पातालं यस्य नालं वलयमपि दिशां पत्रपङ्क्तिं नगेन्द्रान्

विद्वांसः केसरालीर्विदुरिह विपुलां कर्णिकां स्वर्णशैलम् ।

भूयाद्वायत्स्वर्यं भूमधुपकरभवनं भूमयं कामदं नो

नालीकं नाभिपद्माकरभवमुरु तन्नागशय्यस्य शौरेः ॥

May the lotus, which had its origin from that navel (lotus-pond) of Lord Sauri (Visnu) who reclines on the serpent, be the conferer of our earthly desires. It is wide and is the abode of the singing honey-bee, namely, Brahma. The learned know that the nether world is its stalk, the different quarters are its rows of petals, the mountains are its rows of filaments and its wide pericarp is the golden mountain (Meru).

(25)

आदौ कल्पस्य यस्मात्प्रभवति विततं विश्वमेतद्विकल्पैः  
कल्पान्ते यस्य चान्तः प्रविशति सकलं स्थावरं जङ्गमं च ।  
अत्यन्ताचिन्त्यमूर्तेश्चिरतरमजितस्यान्तरिक्षस्वरूपे  
तस्मिन्नस्माकमन्तः करणमतिमुदा क्रीडतात्त्रोडभागे ॥

May our minds sport blissfully with the abdomen of the invincible Lord Visnu of an inconceivable form. The abdomen is of the form of the sky. This vast universe with all its diversity had its origin from that abdomen at the beginning of the kalpa. All the mobile and immobile objects enter the same at the end of the kalpa (a long period - of many millennia of years).

(A kalpa is a day of Brahma made up of one thousand cycles of four yugas, being equivalent to 12000 human years).

(26)

कान्त्यम्भः पूरपूर्णे लसदसितवलीभङ्गभास्वत्तरङ्गे  
गम्भीराकारनाभीचतुरतरमहावर्तशोभिन्नुदारे  
क्रीडत्वानद्धहेमोदरनलिनमहाबाग्निप्रभाढये  
कामं दामोदरीयोदरसलिलनिधौ चित्तमत्स्यश्चिरं नः ॥

May our mind of the form of fish, sport to its heart's content in the lofty ocean in the form of the belly of Lord Damodara. It is full with shining waters. It shines with the bright waves in the form of the dark folds. It has the deep navel that is quite beautiful with the huge whirl-pools (in the form of the line of hair). It abounds with the lustre of the huge submarine fire in the form of the lotus set in the golden belly.

(The word 'Damodara' denotes Visnu (Krsna) as having a string around the waist (belly).)

(27)

नाभीनालीकमूलादधिकपरिमलोन्मोदितानामलीनां  
माला नीलेव यान्ती स्फुरतिरुचिमती वक्त्रपद्मोन्मुखी या ।  
रम्या सा रोमराजिर्महिरुचिमतो मध्यभागस्य विष्णोः  
चित्तस्था मा विरंसीच्चिरतरमुचितां साधयन्ती श्रियं नः ॥

May the beautiful and radiant line of hair on the middle part of the abdomen of Lord Visnu ceaselessly rejoice our hearts conferring on us forever the prosperity that we deserve. The bees dart upwards from the root of the navel-lotus towards the lotus face like a bright blue garland being delighted with the superior fragrance.

(28)

सस्तीर्ण कौस्तुभांशुप्रसरकिसलयैर्मुग्धभुक्ताफलाढ्यं  
श्रीवत्सोल्लासि फुल्लप्रतिनववनमालाङ्कि राजद्भुजान्तम् ।  
वक्षः श्रीवृक्षकान्तं मधुकरनिकरश्यामलं शाङ्गपाणेः  
संसाराध्वश्रमार्तैरुपवनमिव यत्सेवितं तत्प्रपद्ये ॥

I resort to the vaksasthala (breast) of Lord Sarnga pani that is resorted to as a garden by those who are afflicted by fatigue on the course of mundane existence. It shines with the tree in the form of Sri (Lakshmi). It is dark like a host of bees. It is permeated by the tender shoots spread by the rays of the bright gem, Kausthubha. It is full of fruits in the form of charming pearls. It shines with the srivatsa mark as well as the garland, vanamala or vajrayanti of blossomed wild flowers that are fresh. It shines between the arms.

(Sarnga is the name of the bow of Lord Visnu and Sarngapani denotes Lord Visnu as the holder of the sarnga-bow.

Srivatsa is the "curl of hair" on the breast of Lord Vishnu.

Kausthuba is one of the gems obtained from the milky ocean (Ksirabdh) when it was churned.)

(29)

कान्तं वक्षो नितान्तं विदधदिव गलं कालिमा कालशत्रोः  
इन्दोर्बिम्बं यथाङ्गो मधुप इव तरोर्मञ्जरीं राजत यः ।  
श्रीमान्नित्यं विधेयादविरलमिलितः कौस्तुभश्रीप्रतानैः  
श्रीवत्सः श्रीपतेः स श्रिय इव दयितो वत्स उद्यैः श्रियं नः॥

May the Srivatsa of Lord Vishnu, whose consort is Sri (Lakshmi) confer on us abundant prosperity like the Goddess of wealth on the dear child in union with the prosperity extended by the Kausthuba uninterrupted. It (Srivatsa) adds to the beauty of the vaksasthala (breast) which is extremely beautiful like the darkness to the throat of the enemy of Kala (i.e. Siva), the stain to the disc of the Moon and the bees to the bunch of flowers of a tree.

(Because the Kausthuba gem and Srivatsa mark adorn the breast of Lord Visnu, they are described as conferring prosperity in union.)

(30)

सम्भूयाम्भोधिमध्यात्सपदि सहजया यः श्रिया संनिधत्ते  
नीले नारायणोरःस्थलगनतले हारतारोपसेव्ये ।  
आशाः सर्वाः प्रकाशा विदधदपि दधद्यात्मभासान्यतेजां -  
स्याश्चर्यस्याकरो नो द्युमणिरिव मणिः कौस्तुभः सोऽस्तु भूत्यै ॥

May the Kausthubha gem, that is the abode of wonders and is like the Sun, be for our prosperity. Soon after rising up from the middle of the ocean together its (the gem's) sister, namely, Sri, it (the Kausthubha) adorns the terrestrial region in the form of the blue urah-sthala (breast) of Lord Narayana, being adorned by the stars in the form of the garlands, illuminating the different quarters with its own lustre, bearing the lustres of other things.

(About the origin of the Kausthubhagem, refer to the notes under verse (28).)

(31)

या वायावानुकूल्यात्सरति मणिरुचा भासमानासमाना  
साकं साकम्पमंसे वसति विदधती वासुभद्रं सुभद्रम् ।  
सारं सारङ्गसंघैर्मुखरितकुसुमा मेघकान्ता च कान्ता  
माला मालालितास्मान्न विरमतु सुखैर्योजयन्ती जयन्ती ॥

May the victorious garland (of the Lord), that associates us with happiness and that which is fondled by Laksmi, not rest. When it is wafted favourably in the wind it is illuminated by the matchless rays of the (Kaustubha) gem and it rests on the shoulder with a shake rendering (the chest of) the Lord beautiful. The edges of the flowers (are) beautiful with dark blue colour with the swarm of bees reverberating with their wings.

(The word mani stands for Kaustubha. The term "Vasubhadra" denotes Lord Visnu. The word jayanti in the last line obviously stands for Vijayanti, the garland.)

(32)

हारस्योरुप्रभाभिः प्रतिवनवनमालांशुभिः प्रांशुरूपैः  
श्रीभिश्चाप्यङ्गदानां शबलितरुचि यन्निष्कभाभिश्च भाति ।  
बाहुल्यैर्नैव बद्धाञ्जलिपुटमजितस्याभियाचामहे तद्-  
बन्धार्तिं बाधतां नो बहुविहतिकरीं बन्धुरं बाहुमूलम् ॥

We pray with folded palms the beautiful shoulder-joint of the unconquered Lord. May it destroy our tormenting manifold suffering in the form of the bondage. It shines with variegated rays with the abundant lustre of the necklace, the elongated rays of the garland of flowers (gathered) from different forests, the splendour of the armlets and the rays of the golden ornaments.

(The term ajita meaning unconquered is found in the Visnusahasranama stotra also as denoting Lord Visnu.)

(33)

विश्वत्राणैकदीक्षास्तदनगुणगुणक्षत्रनिर्माणदक्षाः  
कर्तारो दुर्निरूपाः स्फुटगुणयशसां कर्मणामद्भुतानाम् ।  
शाङ्गं बाणं कृपाणं फलकमरिगदे पद्मशङ्खौ सहस्रं  
बिभ्राणाः शस्त्रजालं मम दधतु हरेर्बाहवो मोहहानिम् ॥



May the hands of (Lord) Hari bestow the destruction of my infatuation. They have the sole aim of protecting the universe and in keeping with that (aim) they are capable of producing kings having such qualities. They are inexplicable doers of wonderful deeds which make explicit their merits and fame. They bear the manifold weapons such as the bow, arrow, sword, shield, disc, mace, lotus and conch.

(34)

कण्ठाकल्पोद्गतैर्यः कनकमयलसत्कुण्डलोत्थैरुदारैः  
उद्योतैः कौस्तुभस्याप्युरुभिरुपचितश्चित्रवर्णो विभाति ।  
कण्ठाश्लेषे रमायाः करवलयपदैर्मुद्रिते भद्ररूपे  
वैकुण्ठीयेऽत्र कण्ठे वसतु मम मतिः कुण्ठभावं विहाय ॥

May my mind discard the narrow-mindedness and dwell on the throat of Vaikuntha (Vishnu). it shines with the variegated colours of the rays emanating from the ornaments on the neck the shining glorious golden (ear) pendants and the Kaustubha gem. It bears the auspicious marks of the bracelets of (Goddess) Rama (Laksmi) as she embraces it.

(The term Vaikuntha found in the Visnusahasranama stotra is explained by Parasara Bhatta as follows: A person who connects or unites the earth with water, sky with wind, and wind with light is known as Vaikuntha.)

(35)

पद्मानन्दप्रदाता परिलसदरुणश्रीपरीताग्रभागः  
काले काले च कम्बुप्रवरशशधरापूरणे यः प्रवीणः ।  
वक्त्राकाशान्तरस्थस्तिरयति नितरां दन्ततारौघशोभां  
श्रीभर्तुर्दन्तवासोद्युमणिरघतमोनाशनायास्त्वसौ नः॥

May the Sun-like lip (cover of the teeth) of the consort of Sri destroy the darkness in the form of our sins. It causes the rejoice of Padma (Laksmi). Its frontal part shines with the

splendour of red colour. It is proficient in filling the excellent moon-like conch now and then. It conceals the flowing beauty of the stars, the teeth by remaining inside the sky in the form of the face.

(Here the lip of the Lord is identified with the Sun. The epithets in the first three lines as applicable to the Sun are: It gives happiness to the lotus. Its frontal part shines with the splendour of Aruna. It is proficient in filling the moon, the excellent conch now and then. It remains in the sky, the face of the Lord and conceals the beauty of the stars, the teeth.)

(36)

नित्यं स्नेहातिरेकान्निजकमितुरलं विप्रयोगाक्षमा या  
वक्त्रेन्दोरन्तराले कृतवसतिरिवाभाति नक्षत्रराजिः ।  
लक्ष्मीकान्तस्य कान्ताकृतिरतिविलसन्मुग्धमुक्तावलिश्रीः  
दन्ताली सन्ततं सा नतिनुतिनिरतान्नश्रतादक्षता नः ॥

The glorious row of teeth of the consort of Laksmi protect us who are always bent on making obeisance and worship. It appears as if the cluster of stars are always staying in the interior of the moon-face itself unable to be separated from its beloved on account of extreme affection. It has the glory of beautiful pearl-necklace extremely shining and having a charming form.

(37)

ब्रह्मन्ब्रह्मण्यजिह्वां मतिमपि कुरुषे, देव सं भावये त्वां  
शंभो, शक्र त्रिलोकिमवसि किममरैः, नारदाद्यः सुखं वः ।  
इत्थं सेवावनम्रं सुरमुनिनिकरं वीक्ष्य विष्णोः प्रसन्न-  
स्यास्येन्दोरास्रवन्ती वरवचनसुधा ह्लादयेन्मानसं नः ॥

On seeing the assembly of divine sages who bend before him with obeisance (the Lord) asks: "Oh! Brahma! Do you show an upright attitude towards the Vedas? Oh! Sambhu (Siva)! I honour you. Oh! Sakra (Indra)! do you protect the three worlds along with the gods? Oh! Narada and others! are you keeping

well?" Let these excellent nectar of words flowing from the moon-face of the graceful (Lord) Visnu, who feels pleased, make our minds rejoice.

(38)

कर्णस्थस्वर्णकम्रोज्ज्वलमकरमहाकुण्डलप्रोतदीप्यन् -  
माणिक्यश्रीप्रतानैः परिमिलितमलिश्यामलं कोमलं यत् ।  
प्रोद्यत्सूर्याशुराजन्मरकतमुकुराकारचोरं मुरारेः  
गाढामागामिनिं नो गमयतु विपदं गण्डयोर्मण्डलं तत् ॥

May the region of the cheeks of (Lord) Murari dispel the great calamities which may come to us. Being illumined by the radiance of the rubies set in the beautiful, shining, big, fish-shaped, golden ear-ornaments, the soft (region of the cheeks) having the black (complexion) as the bee robs the beauty of an emerald mirror illumined by the rays of the rising Sun.

(The term Murari denotes Krsna as the slayer of the demon Mura.)

(39)

वक्त्राम्भोजे लसन्तं मुहुरधरमणिं पक्वबिम्बाभिरामं  
दृष्ट्वा दष्टं शुकस्य स्फुटमवतरतस्तुण्डदण्डायते यः ।  
घोणः शोणीकृतात्मा श्रवणयुगलसत्कुण्डलोस्त्रैर्मुंरारेः  
प्राणाख्यस्थानिलस्य प्रसरणसरणिः प्राणदानाय नः स्यात् ॥

May the nose of (Lord) Murari be for conferring life on us. It is the path of flow of the wind called prana. It shines on the lotus face. After having seen the gem-like lower lip beautiful like a ripe bimba fruit, it becomes the beak of a parrot that swoops down to have a bite at it. The nose has been made red by the rays of the ear-pendant shining on the pair of ears of Murari.

(Notes: Mura was a demon killed by Krsna and Krsna is referred to as the enemy of Mura.)

(40)

दिक्कालौ वेदयन्तौ जगति मुहुरिमौ संचरन्तौ रवीन्दू  
त्रैलोक्यालोकदीपावभिदधति ययोरेव रूपं मुनीन्द्राः ।  
अस्मानब्जप्रभे ते प्रचुरतरकृपानिर्भरं प्रेक्षमाणे  
पातामाताम्रशुक्लासितरुचिरुचिरे पद्मनेत्रस्य नेत्रे ॥

The two eyes of the lotus-eyed Lord (Visnu) are shining with the rays of red, white and black (colours). They look at the people with extreme compassion. They have the splendour of the lotus. The sages declare that they are really of the form of the Sun and Moon, which two, moving in the world, make us know the direction and time and are the lamps which illumine the three worlds.

(41)

पातात् पातालपातात् पतगपतिगतेर्भूयुगं भुग्नमध्यं  
येनेषच्चालितेन स्वपदनियमिताः सासुरा देवसंघाः ।  
नृत्यलालाटरङ्गे रजनिकरतनोरर्धखण्डावदाते  
कालव्यालद्वयं वा विलसति समया बालिका मातरं नः ॥

May the pair of eye-brows, bent in the middle, belonging to the Lord who rides the king of birds protect us from falling into the nether world. The host of gods along with the demons are held in their places by a slight movement of (the pair of eye-brows). Are they the pair of black serpents, the child that sports near the mother on the shining forehead which is like a half of the moon?

(Notes: The word patagapati denotes Garuda, the vehicle-bird of Lord Visnu.)

(42)

लक्ष्माकारालकालिस्फुरदलिकशशाङ्गार्धसंदर्शमोलन् -  
नेत्राम्भोजप्रबोधोत्सुकनिभृततरालीनभृङ्गच्छदाभे ।  
लक्ष्मीनाथस्य लक्ष्मीकृतविबुधगणानङ्गबाणासनार्ध-  
च्छाये नो भूरिभूतिप्रसवकुशलते भूलते पालयेताम् ॥

May the creeper-like eye-brows of the consort of Laksmi which are skillful in yielding abundant prosperity and which resemble the half of the bow of the God of love aimed at the host of celestials protect us. They resemble the rows of bees which gently rest awaiting the blossoming of the lotus, namely, the eye which has closed at the sight of the half-moon, namely, the forehead that is shining with the bees on the tresses resembling a mark.

(Notes: The reading apanga in the third line has been changed to ananga as it makes better sense.)

(43)

रूक्षस्मारेक्षुचापच्युतशरनिकरक्षीणलक्ष्मीकटाक्ष-  
प्रोत्फुल्लत्पद्ममालाविलसितमहितस्फाटिकैशानलिङ्गम् ।  
भूयादूयो विभूत्यै मम भुवनपतेभ्रूलताद्वन्द्वमध्याद् -  
उत्थं तत्पुण्ड्रमूर्ध्वं जनिमरणतमःखण्डनं मण्डनं च ॥

May the vertical mark that rises from the middle of the pair of eye-brows of the Lord of the worlds be again and again for my prosperity and for the destruction of darkness in the form of birth and death. It is the glorious crystalline linga emblem of Isana adorned with the full-blown lotus-garland in the form of the delicate glances of (goddess) Laksmi resembling the arrows fallen from the sugarcane bow of angry Smara (God of love).

(Notes: The word Bhuvanapati denotes Lord Visnu. The word Isana denotes Lord Siva in one of His five forms, namely, Sadyojata, Tatpuruṣa, Vamadeva, Isana and Aghora.)

(44)

पीठीभूतालकान्ते कृतमुकुटमहादेवलिङ्गप्रतिष्ठे  
लालाटे नाट्यरङ्गे विकटतरतटे कैटभारेक्षिराय ।  
प्रोद्घाटयैवात्मतन्त्रीप्रकटपटकुटीं प्रस्फुरन्तीं स्फुटाङ्गं  
पट्वीयं भावनाख्यां चटुलमतिनटी नाटिकां नाटयेन्नः ॥

May our actress, namely, the clever mind, enact for long the drama known as meditation on the dramatic stage of the spacious forehead of the foe of Kaitabha. (That stage) has become the base of the linga form of Mahadeva and of the ends of locks of hair.

(Notes: Kaitabha and Madhu are the names of demons killed by Lord Visnu. These demons are said to have sprung up from the ear of Lord Visnu while he was asleep.)

(45)

मालालीवालिधाम्नः कुवलयकलिता श्रीपतेः कुन्तलाली  
कालिन्द्यारुह्य मूर्ध्नो गलति हरशिरः स्वर्धुनीस्पर्धया नु ।  
राहुर्वा याति वक्त्रं सकलशशिकलाभ्रान्तिलोलान्तरात्मा  
लोकैरालोक्यते या प्रदिशतु सकलैः साखिलं मङ्गलं नः ॥

May the tresses of hair of consort of Sri adorned by the blue water-lily resembling a garland of bees and a resting place of bees confer all auspiciousness on us. Is it the Kalindi that ascends and falls from the head (of Visnu) to compete with the Ganges (falling) from the head of Siva? Or is it looked at by the people as to whether it is the Rahu that reaches the face entertaining a doubt that it is the moon having all the digits?

(Notes: Kalindi denotes the river Yamuna. Svardhuni denotes the celestial Ganges. The face is conceived as the Moon and the tresses of hair fancied as Rahu at tempting to seize it.)

(46)

सुप्ताकाराः प्रसुप्ते भगवति विबुधैरप्यदृष्टस्वरूपा  
व्याप्तव्योमान्तरालास्तरलनणिरुचा ज्जिताः स्पष्टभासः ।  
देहच्छायोद्गमाभा रिपुवपुरगरुप्लोषरोषाग्निधूम्याः  
केशाः केशिद्विषो नो विदधतु विपुलक्लेशपाशप्रणाशम् ॥

May the locks of hair of the enemy of Kesi confer on us the destruction of the bondage of excessive torment. They appear to be sleeping when the Lord is asleep. Their true form is not seen even by the gods. They are volumes of thick smoke of the fire from the burning of incense, namely, the bodies of the enemies, the rising splendour from the reflection of the body, having a splendour clearly visible being made beautiful by the rays of sparkling gems which fill the inter-space in the sky.

(Notes: Kesi was a demon killed by Krsna (manifestation of Visnu).)

(47)

यत्र प्रत्युत्तरत्नप्रवरपरिलसद्भूरिरोचिष्प्रतान-  
स्फूर्त्या मूर्तिर्मुरारेर्द्युमणिशतचितव्योमवद्गुर्निरीक्ष्या ।  
कुर्वत्पारेपयोधिज्वलदकृशशिखाभास्वदौर्वाग्निशङ्कां  
शङ्खन्नः शर्म दिश्यात्कलिकलुषतमः पाटनं तत्किरीटम् ॥

May that crown which tears off the darkness in the form of the sin of Kali, always produce pleasure. The image of the foe of Mura is imperceivable like the sky set with hundreds of Suns, in the shooting display of multitudes of rays shining with excellent gems. It causes the doubt whether it is the submarine fire that shines with its stout flame of the fire on the other side of the milky ocean.

(Notes: Mura was a demon killed by Krsna and hence Lord Visnu is addressed as the foe of Mura, namely, Murari.)

(48)

भ्रान्त्वा भ्रान्त्वा यदन्तस्त्रिभुवनगुरुरप्यब्दकोटीरनेकाः  
गन्तुं नान्तं समर्थो भ्रमर इव पुनर्नाभिनालीकनालात् ।  
उन्मज्जन्नूर्जित श्रीस्त्रिभुवनमपरं निममे तत्सदृशं  
देहाम्भोभिः स देयान्निरवधिरमृतं दैत्यविद्वेषिणो नः ॥

May that navel of the foe of the demons confer on us unending ambrosia. Therein, the preceptor of the three worlds (Brahma), after having wandered again and again for many crores of years was not able to reach the end of the navel-lotus-stalk, just like a bee rose up and created another (universe of) three worlds together with the water with renewed splendour.

(49)

मत्स्यः कूर्मो वराहो नरहरिणपतिर्वाहनो जामदग्न्यः  
काकुत्स्थः कंसघाती मनसिजविजयी यश्च कल्की भविष्यन् ।  
विष्णोरंशावतारा भुवनहितकरा धर्मसंस्थापनार्थाः  
पायासुर्मा त एते गुरुतरकरुणाभारखिन्नाशया ये ॥

May the partial manifestations of Visnu such as the Fish, the Tortoise, the Man-lion, the Dwarf, Jamadagnya, kakutstha, the Killer of Kamsa, the Conqueror of God of love and the Kalki that is of the future, which are beneficial for the world and are for establishing dharma and are the abodes overburdened by the weight of extreme compassion, protect me.

(Notes: The term Kakutstha denotes Rama as one belonging to the scion of Kakutstha. The term Manasijavijayi refers to Buddha who renounced the pleasures. All the partial manifestations of Lord Visnu are for upholding dharma by destroying the evil forces and protecting the world and people.

The Fish manifestation was made during the reign of the seventh Manu when the whole earth was swept away by a flood and all living beings perished except the pious Manu. Manifesting as the Tortoise, Lord Visnu supported the earth. Lord Visnu manifested as Boar, killed the demon Hiranyaksha and rescued the earth



which was rolled and taken away by him, to the nether world. The Man-lion manifestation was made to protect His devotee Prahlada from the haughty demon Hironyakesipu, Prahlada's father. Jamadagnya and well-known as the killer of the ksatriyas twenty-one times in order to avenge the harm done by Karitavirya to Jamadagni.

Kalki is the tenth manifestation of Lord Visnu that would be taken by Him to destroy the wicked and liberate the world.)

(50)

यस्माद्वाचो निवृत्ता सममपि मनसा लक्षणामीक्षमाणाः  
स्वार्थालाभात्परार्थव्यपगमकथनश्लाघिनो त्रेवादाः ।  
नित्यानन्दं स्वसंविन्निरवधिविमलस्वान्तसंक्रान्तबिम्ब-  
च्छायापत्यापि नित्यं सुखयति यमिनो यत्तदव्यान्महो नः॥

May that lustre of eternal bliss, namely, the know-ledge of the self, from which the speech has turned back together with the mind, which the Vedic statements beholding (only) the laksana eulogise the narration of the return from the unintended one when the desired aim is not obtained and which makes the ascetics always feel happy even by getting the reflection of the image of the unlimited and stainless thing within, protect us.

(Notes: The verse begins with the idea conveyed by the popular Upanishadic statement यतो वाचो निवर्तन्ते अप्राप्य मनसा सह in almost identical words. The whole verse is expressive of the Advaitic concept of the identity of the individual soul and Supreme Brahman the former as a reflection of the latter.

Every word has three powers - abhidha, laksana and uyanjana. Abhidha means the literal power or sense of a word, denotation. It conveys the meaning which belongs to a word by convention. Laksana means an indirect implication or secondary signification of a word when the direct meaning does not convey any sense. The third power of a word, namely, uyanjana is that which a word suggests.)

(51)

आ पादादा घ शीर्ष्णो वपुरिदमनघं वैष्णवं यः स्वचित्ते  
धत्ते नित्यं निरस्ताखिलकलिकलुषे संततान्तः प्रमोदम् ।  
जुह्वञ्जिह्वाकृशानौ हरिचरितहविः स्तोत्रमन्त्रानुपाठै-  
स्तत्पादाम्भोरुहाभ्यां सततमपि नमस्कुर्महे निर्मलाभ्याम् ॥

One who constantly holds in his thought this spotless body of Visnu from foot to head gets removed of all the sins of the Kali, (and gains) eternal inner rejoice. We always pay respectful obeisance to the pair of stainless lotus feet, accompanied by the repetitions of hymns and sacred mystic syllables, offering oblations with the legends of Hari in the sacrificial fire, namely the tongue.

(Notes: Although this hymn concludes with the verse (51) in most of the editions, the edition of the Samata Publication, Madras, has an additional verse which I give below.)

(52)

मोदात्पादादिकेशस्तुतिमितिरचितां कीर्तयित्वा त्रिधाम्नः  
पादाब्जद्वन्द्वसेवासमयनतमतिर्मस्तकेनानमेद्यः ।  
उन्मुच्यैवात्मनैनोनिचयकवचकम्पञ्चतामेत्य भानो -  
बिम्बान्तर्गोचरं स प्रविशति परमानन्दमात्मस्वरूपम् ॥

After having sung this hymn on Visnu from foot to head set with rejoice, whoever pays obeisance by bowing down with his head with devotional mind at the time of doing service to the pair of lotus feet, getting released from the shackles of the multitudes of sins and attaining death enters the disc of the Sun, that is of the form of supreme Bliss, namely, the supreme Self.

(Notes: The word, Tridhaman refers to Vamana manifestation of Lord Visnu.)

