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.

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 forepart of the hand of the consort of Laksmi. 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).)
May that disc of Lord Vishnu (Cakrapani) resplendent 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 edghe 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.)

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.)
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.)

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 Vishnu in His manifestation as Krsna Since He killed the demon Mura.

Kaumodaki is the divine mace of Lord Vishnu.

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

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.)
I adore 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.)

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.
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 gīrīrana denotes the celestials.

The word pāsmakṣa, 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.)

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 (Lakṣmi) 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 Lakṣmi. Hence She is referred to as born of the ocean.)
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.)

Vairocana, 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.)

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.)

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)

May the row of nails that emits beautiful halo of rays on the lotus feet of Lord Cakrāpani, 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.

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

(17)

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.
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.)

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.
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 Brahma, they were slain by Lord Visnu by placing them on His thighs and crushing them.)

(21)

पीतैन घोतते यज्ञूरपरिहितेनाम्भरुणायत्युदारं
जातालंकायोग चलमिव जलधेरा डावादिग्रिप्रभावः।
एतत्वातिस्वाभो ज्ञनमनतिघनादेनसो माननीयः
सातत्येनेव चेतो विषयमरठरतपातु पीतामुखस्य॥

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 विधाम्नो ज्ञनकलितया भाजतेऽह स यथाब्धे:
मध्यस्थो मन्दराद्रिस्मूर्जगपतिवं बोगस्यंसनंद्यः।
काठी सा काठनाभा मणिविशिष्टेऽरुपसन्धि: प्रदीपसा
कल्यां कल्याणदात्री सम मतिमनिश्च कम्परुपा 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)

उत्तमं कभुमधुरूपचितमभूशतं पत्नैर्दित्रितः
पूर्वं गीवाणपूप्चं कमलजनमधस्यास्पदं तत्त्वयोजम।
तस्मिने त्रिस्रीलास्तनीलस्तरलं धिव्यं: पूर्वते केलिभुद्वथा
नालीकाक्षयं नाभीतरसि कस्वतु नश्तित्तस्तक्षित्राय॥

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 bec, namely, Brahma, was produced from that (navel-pond)

(24)

पातालं वश्य नारे वल्यमपि दिशा पदप्रप्तः नगेन्द्रान्
विद्वा: केसरालीर्विदुरस्वपुलों कुंजांत्व मवर्मीलम्।
भूयात्यत्वयं भूमधुपक्षवं भूयां कामदं नो
नालीकं नाभीतदाकार्यस्यमुता तत्रावश्यस्यशीरः॥

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)
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)
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)
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.
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)

सस्तीर्ष कौश्तु भाष्म प्रकाशरकिलेप्येषु विज्ञानितकालादयं
श्रीवत्सो विना शुष्कप्रतिवनवनमाला राजदृश्यान्तम्।
वश: प्रेयास्कान्त मधुकरक्षितालावलं शालिपाणे:।
संसाराध्यकथ्मार्त्तुभन्निव यल्लेवं तत्तपधे॥

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 vairajyanti of blossomed wild flowers that are fresh. It shines between the arms.

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

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

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

(29)

कान्त यक्षों निलन्तं विद्धधित गलं कालिमा कालित्रारो।
इन्द्रोपये यथाश्र्यो मधुप इव तरोंमूलार्जी राजत यः।।
श्रीमान्तिः विश्वेयादिविश्वतिः कौश्तु भर्षिताने।।
श्रीवत्सः श्रीपते स श्रीय मह दयं तत्त उषः: श्रयं नम॥
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 Kausthubha 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 Kausthubha gem and Srivatsa mark adorn the breast of Lord Visnu, they are described as conferring prosperity in union)

(30)

सम्भूयांस्बोधिमध्यातपदसहजया यः श्रीयां संनियते
नीलेनारायणारः स्थलगण्तले हारारोपसेवे।
आशा: राव्य: प्रकाशः विद्धीप्रकाशः दध्वात्मातास्यत्वेऽजा विद्धीस्याकरो नो द्रुमगिरिव मणि: कोस्तुभः सोस्तु भूवै॥

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 वायावानुक्त्यात्सति मणिरूच्चा भास्मानास्माना
सारं सालक्षणमंस्ते वसति विद्धाती वासुभद्रस्तु भून्तन।
सारं सारं लाल्लितानास्मातं विद्धाती ब्रह्मकान्तिः च कान्ति
माला मालालितास्स्वदं किरभु सुखियोज्जयं सति जयं॥
May the victorious garland (of the Lord), that associates
us with happiness and that which is fondled by Lakshmi, 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 Vaijayanti, the garland.)

(32)

हरस्योरुप्रभाषित्र: प्रतिवनवमालांशुभम: प्रांशुरुपे:
-श्रीभिष्मणप्रजादानां शब्दितरूपां यम्भिशभाष्मिश्वभाषि।
बाहुल्यं नैव बहुजलपत्तिरुपविकितस्वाभियांगेतत्
वन्धार्तिवाधतं नै बहुविहितिकीर्वेन बन्धुरं बाहुस्वलम॥

We pray with folded palms the beautiful shoulder-joint of
the unconquered Lord. May it destroy our tormenting mani-
fold suffering in the form of the bondage. It shines with varie-
gated rays with the abundant lustre of the necklace, the
elongated rays of the garland of flowers (gathered) from dif-
ferent 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)

विश्वानादेशेनक्षात्तद्वृंगादक्षत्रिनिमण्डकाः
करीरेण दुर्गिनुप: स्वमाण्यश्वसं कर्माणिमहावितानम्।
शाह्वा बाण वृक्षाण्य फलकमरिगादि पदशास्त्री सहवं
विभ्रमण: शस्त्रजालानमनं दधतु हरेयङ्गो भोहहामिनम॥
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)

कण्ठाकप्त्योष्टत्: कनकमयासंतकुण्डलोष्टे रुद्रारे:
उद्यो: कौस्तुःस्यस्युरुसिरुपवित्रनिष्टवार्णौ विभाति ।
कण्ठीस्ये समायां: करवलयपद्धुर्बुष्टे भ्रकृतरुपे
वैकुण्ठिवेश्त्र कर्ते कस्तु मम मति: 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)

पद्मानन्दादता परिलस्तेयुक्तश्रीपीरीयायभाग:
काले कालेव कम्बुप्रवर्षशधरापूर्णे यः प्रदीपः ।
वनाकाशस्तरस्तितिस्तिरति नितरं कन्तातोपवशोभा
श्रीभमुदेशायलोभुपिरकष्टमोनाशनायस्वकस्य सः ॥

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 स्तेनातिरे काल्यनकिनतुरलं विशयोगाक्षमा या
वर्गेन्द्रोस्तत्तस्ते कृतक्षतिरिवाभान्तनकटकट:
लक्ष्मीकान्तस्य कान्ताकृतिरिविलसनमुग्धमुक्तावलिशी:
दत्ताति सन्ततिः ता नतिनुविनिरितांशब्धतादक्षता न: ||

The glorious row of teeth of the consort of Laksami 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)

ब्रह्मान्रहणायजिह्यं मतिर्मयि कुच्छे, देव सं भावे य तः
श्रंभो, श्रण त्रिलोकिनिनवसि किमस्ते: नारदाय: सुखं व: ||
इत्यं सेवावनम् पुरुस्मिनिनिरं वीक्ष्य विणो: प्रसश्नः
स्यायेन्द्रोस्तत्तस्य वर्जनसुधा हावदयेन्मानसं न: ||

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 excellant nectar of words flowing from the moon-face of the graceful (Lord) Visnu, who feels pleased, make our minds rejoice.

(38)

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)

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.)
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.

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.)
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.)

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, Tatpurusa, Vamadeva, Isana and Aghora.)
(44)

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)

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 attempting to seize it.)
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 Krshna (manifestation of Vishnu).)

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 Krshna and hence Lord Vishnu is addressed as the foe of Mura, namely, Murari.)
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.

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 Hiranyaksa 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 Hiranyakasipu, Prahlada’s father. Jamadagnya and well-known as the killer of the ksatriyas twenty-one times in order to avenge the harm done by Kirtiranya to Jamadagni.

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

May that lustre of eternal bliss, namely, the knowledge of the self, from which the speech has turned back together with the mind, which the Vedic statements beholding (only) the lakṣaṇa 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 ॐ वर्धिन्न अग्रम्यः मन्त्रा त्वा 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, lakṣaṇa and uyanjana. Abhidha means the literal power or sense of a word, denotation. It conveys the meaning which belongs to a word by convention. Lakṣaṇa 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)

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)

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, Tridhamaṇa refers to Vamanam manifestation of Lord Visnu.)