

SHRIMAN NĀRĀYANEYAM

Dashaka 31

प्रीत्या दैत्यस्तव तनुमहःप्रेक्षणात् सर्वथाऽपि
त्वामाराध्यन्नजित रचयन्नञ्जलिं सञ्जगाद ।
मत्तः किं ते समभिलषितं विप्रसूनो वद त्वं
वित्तं भक्तं भवनमवनीं वाऽपि सर्वं प्रदास्ये ॥ १ ॥

प्रीत्या	pleased
दैत्यः-तव	the Asura, Thy
तनुम्-अहः-	majestic form, oh!
प्रेक्षणात्	on seeing
सर्वथा-अपि	in every way
त्वाम्-आराध्यन्	honouring Thee
अजित	O Invincible One!
रचयन्-अञ्जलिं	with folded palms
सञ्जगाद्	said
मत्तः	'from me
किं ते समभिलषितं	what by you is desired

विप्रसूनो वद त्वं	O Braahmin boy! you say
वित्तं भक्तं भवनम्-अवनीम्	wealth, food, house, land,
वा-अपि सर्वं	or even all of them
प्रदास्ये	I shall give'

Impressed on seeing Thy glorious majestic sight, the Asura Bali honoured and worshipped Thee in every way. He said with folded palms 'What do you desire from me? O Braahmin boy, you say, is it wealth, food, house or land or everything. I shall give you all.'

तामीक्षणां बलिगिरमुपाकर्ण्य कारुण्यपूर्णोऽ-
 प्यस्योत्सेकं शमयितुमना दैत्यवंशं प्रशंसन् ।
 भूमिं पादत्रयपरिमितां प्रार्थयामासिथ त्वं
 सर्वं देहीति तु निगदिते कस्य हास्यं न वा स्यात् ॥ २ ॥

ताम्-अक्षीणां बलि-गिरम्-	that bold voice of Bali
उपाकर्ण्य	on hearing
कारुण्य-पूर्णः-अपि	though full of compassion
अस्य-उत्सेकं	his (Bali's) pride
शमयितुमना	desirous of curbing
दैत्य-वंशं प्रशंसन्	the lineage of the Asuras praising
भूमिं पाद-त्रय-परिमितां	earth, by three steps (of thy feet) measureable

प्रार्थयामासिथ त्वं	asked for Thou
सर्वं देहि-इति	give everything' thus
तु निगदिते	indeed having said
कस्य हास्यं	whose sneer (redicule)
न वा स्यात्	would not be invited

On hearing those bold words of Bali, though filled with compassion Thou were desirous of curbing his pride. Speaking highly of the generosity of the Asura clan, Thou asked for earth measureable by Thy three steps. To ask for all, would have invited sneer from everyone.

विश्वेशं मां त्रिपदमिह किं याचसे बालिशस्त्वं
सर्वा भूमिं वृणु किममुनेत्यालपत्त्वां स दृप्यन् ।
यस्माद्वर्पात् त्रिपदपरिपूर्यक्षमः क्षेपवादान्
बन्धं चासावगमदतदर्होऽपि गाढोपशान्त्यै ॥ ३॥

विश्वेशं मां	(who is) the lord of the three worlds, to me
त्रिपदम्-इह किं याचसे	for (mere) three paces of earth, how do you ask
बालिशः-त्वं	simpleton you
सर्वा भूमिं वृणु	the whole earth ask for
किम्-अमुना-	of what use is this
इति-आलपत्-त्वां	thus telling Thee

स दृप्यन्	he (said) proudly
यस्मात्-दर्पात्	because of which pride
त्रिपद-परिपूर्ति-अक्षमः	three paces even fully failing (to give)
क्षेपवादान्	and inviting ridicule
बन्धं च-	and bondage
असौ-अगमत्-	this (Bali) was subjected to (received)
अतदर्हः-अपि	(though) not deserving even
गाढोपशान्त्यै	for (acquiring) complete detachment

To me, who is the lord of all the three worlds how do you ask for mere three paces of earth? You simpleton! Of what use is this? Ask for the whole earth.' Thus he proudly told Thee. Because of this pride he failed to give fully even three paces of earth and invited ridicule and bondage. Bali did not deserve it but he was subjected to all this for acquiring complete detachment.

पादत्रय्या यदि न मुदितो विष्टपैर्नापि तुष्ये-
दित्युक्तेऽस्मिन् वरद भवते दातुकामेऽथ तोयम् ।
दैत्याचार्यस्तव खलु परीक्षार्थिनः प्रेरणात्तं
मा मा देयं हरिरयमिति व्यक्तमेवाबभाषे ॥४॥

पादत्रय्या	with three steps
यदि न मुदितः	if (one) is not satisfied

विष्टपैः-न-अपि	even by the three worlds will not
तुष्येत्-	be satisfied
इति-उक्ते-अस्मिन्	thus having said to him
वरद	O Bestower of Boons!
भवते दातुकामे-अथ	then, to Thee as (he) was wanting to give
तोयम्	water
दैत्य-आचार्यः-	the Asuras' Guru (Shukraacharya)
तव खलु परीक्षार्थिनः	indeed by Thy desire to test (Bali)
प्रेरणात्-	(and by) Thy prompting
तं मा मा देयं	to him, do not do not give
हरिः-अयम्-इति	Hari this is, thus
व्यक्तम्-एव-आब्रभाषे	openly (clearly) told (him)

O Bestower of Boons! When Thou told him that he who is not satisfied with three steps of land will not be satisfied even by the three worlds, Bali was about to pour the pre-gift oblation water to Thee. To test Bali's integrity, and so by Thy prompting the Guru of Asuras, Shukraachaarya, told him clearly to refrain from giving the gift since Thou were Hari.

याचत्येवं यदि स भगवान् पूर्णकामोऽस्मि सोऽहं
दास्याम्येव स्थिरमिति वदन् काव्यशप्तोऽपि दैत्यः ।
विन्ध्यावल्या निजदयितया दत्तपाद्याय तुभ्यं
चित्रं चित्रं सकलमपि स प्रार्पयत्तोयपूर्वम् ॥५॥

याचति-एवं यदि	begging thus if He is
स भगवान्	That Lord
पूर्णकामः-अस्मि	the one whose desires are fulfilled
सः-अहं	that I am
दास्यामि-एव स्थिरम्-इति वदन्	(I) shall give, certainly, thus saying
काव्य-शप्तः-अपि दैत्यः	though cursed by Kaavya (Shukraachaarya)
विन्ध्यावल्या	by Vindhyaavalya
निज-दयितया	by his wife
दत्त-पाद्याय तुभ्यं	to Thee whom the water for washing the feet had already been given
चित्रं चित्रं	how wonderful
सकलम्-अपि स	everything also he (Bali)
प्रार्पयत्-तोय-पूर्वम्	offered even before the water

Bali firmly said that he would consider himself blessed if the Lord himself comes begging to

him thus, and so he would certainly make the gift. For such a disobedience Kaavya, (Shukraachaarya) cursed him. Then, to Thee whose feet had already been washed by the waters poured by Bali's wife Vindhyaavali, he proceeded to offer everything with the pouring of the water. How wonderful!

निस्सन्देहं दितिकुलपतौ त्वय्यशेषार्पणं तद्-
व्यातन्वाने मुमुचुः-ऋषयः सामराः पुष्पवर्षम् ।
दिव्यं रूपं तव च तदिदं पश्यतां विश्वभाजा-
मुच्चैरुच्चैरवृधदधीकृत्य विश्वाण्डभाण्डम् ॥ ६ ॥

निस्सन्देहं	without any doubt or hesitation
दितिकुलपतौ	(when) by the Asura king
त्वयि-अशेष-अर्पणं	to Thee everything was offered
तत् व्यातन्वाने	and that was given
मुमुचुः ऋषयः	showered sages
सामराः	along with the Devas
पुष्पवर्षम्	a rain of flowers
दिव्यं रूपं तव च	and that divine form of thine (as Vaamana)
तत्-इदं पश्यतां	that which was seen
विश्वभाजाम्-	by the inhabitants of the three worlds
उच्चैः-उच्चैः-अवृधत्-	higher and higher increased (grew)

अवधीकृत्य	extending to the dimension
विश्व-अण्ड-भाण्डम्	of the world's cosmic sphere

When the Asura king Bali, without any doubt and hesitation offered and gave to Thee everything, the sages and the Devas shed a rain of flowers. As all the inhabitants of the three worlds looked on, that divine form of Thine as Vaamana, increased higher and higher extending to the dimension of the cosmic sphere.

त्वत्पादाग्रं निजपदगतं पुण्डरीकोद्भवोऽसौ
कुण्डीतोयैरसिचदपुनाद्यज्जलं विश्वलोकान् ।
हर्षोत्कर्षात् सुबहु ननृते खेचरैरुत्सवेऽस्मिन्
भेरीं निघ्नन् भुवनमचरज्जाम्बवान् भक्तिशाली ॥७॥

त्वत्-पाद्-अग्रं	the tip of Thy foot
निज-पद-गतं	(when) it reached its own realm (of Satyaloka)
पुण्डरीकोद्भवः-असौ	that Brahmaa
कुण्डी-तोयैः-असिचत्	with the water from his kamandalu (jug) washed (the foot)
अपुनात्-यत्-जलं	purified (in the form of Ganga) that water
विश्वलोकान्	all the worlds
हर्षोत्कर्षात्	in ecstasy
सुबहु ननृते	very much danced
खेचरैः-	the Gandharvas and Vidyaadharas

उत्सवे-अस्मिन्	on this auspicious occasion
भेरीं निघ्नन्	the drum beating
भुवनम्-अचरत्-	the world went about
जाम्बवान् भक्तिशाली	Jaambavaan the great devotee

As the tip of Thy feet reached its own realm, the Satyalok, Brahmaa washed the foot with the water from his kamandalu-jug. That water, which became Aakaash Ganga, purified all the worlds. The Gandharvaas danced and danced in ecstasy. On this auspicious occasion the great devotee Jaambavaan went around the world beating the drum.

तावदैत्यास्त्वनुमतिमृते भर्तुरारब्धयुद्धा

देवोपेतैर्भवदनुचरैस्सङ्गता भङ्गमापन् ।

कालात्माऽयं वसति पुरतो यद्वशात् प्राग्जिताः स्मः

किं वो युद्धैरिति बलिगिरा तेऽथ पातालमापुः ॥८॥

तावत्-	then
दैत्याः-तु-	the Asuras
अनुमतिम्-ऋते भर्तुः-	without the permission of the master (Bali)
आरब्ध-युद्धाः	having started to fight
देव-	O Lord!
उपेतैर्भवत्-अनुचरैः-	Thy emissaries who had approached (come there)
सङ्गताः	and opposed

भङ्गम्-आपन्	and got defeated (the Asuras)
कालात्मा-अयं वसति पुरतः	This is Time incarnate who is standing in front
यत्-वशात् प्राक्-जिताः स्मः	by whoes favour we had won before (formerly)
किं वः युद्धैः-	what is the use of our fight?'
इति बलि-गिरा	thus by Bali's words
ते-अथ पातालम्-आपुः	they then took to the Paataal

O Lord! The Asuras started to fight with the Devas without their master Bali's permission. They were defeated by Thy emissaries who had come there and were fighting on the Deva's side. Bali told them that the Lord in the form of Time was standing before them by whose grace they had won earlier, and was now against them. So it was no use to fight. At this the Asuras went away to Paataala.

पाशैर्बद्धं पतगपतिना दैत्यमुच्चैरवादी-

स्तार्त्तीयिकं दिश मम पदं किं न विश्वेश्वरोऽसि ।

पादं मूर्ध्नि प्रणय भगवन्नित्यकम्पं वदन्तं

प्रह्लादस्तं स्वयमुपगतो मानयन्नस्तवीत्वाम् ॥९॥

पाशैः-बद्धं	tied with ropes
पतगपतिना	by Garuda
दैत्यम्-उच्चैः-अवादीः-	to the Asura (Thou) loudly said
तार्त्तीयिकं दिश मम पदं	the third (place) show my step (to be put)

किं न विश्वेश्वरः-असि	are you not the lord of all the worlds
पादं मूर्ध्नि प्रणय भगवन्-	the foot (step) on (my) head, place,O Lord!
इति-अकम्पं वदन्तं	thus (as) he said without any trembling
प्रह्लादः-तं स्वयम्-उपगतः	Prahlaad himself came near him
मानयन्-अस्तवीत-त्वाम्	praised Thee and sang Thy Praises

Garuda, Thy attendant had tied Bali with ropes by this time. Thou asked him loudly, 'Show me the place for my third step. Are you not the lord of the three worlds?' Without any hesitation Bali requested Thee to place Thy foot on his head to measure the third step. Prahlaad himself appeared by Bali's side, praised him and sang hymns of praises to Thee.

दर्पोच्छित्त्यै विहितमखिलं दैत्य सिद्धोऽसि पुण्यै-
लोकस्तेऽस्तु त्रिदिवविजयी वासवत्वं च पश्चात् ।
मत्सायुज्यं भज च पुनरित्यन्वगृह्णा बलिं तं
विप्रैस्सन्तानितमखवरः पाहि वातालयेश ॥ १० ॥

दर्प-उच्छित्त्यै	to remove your pride completely
विहितम्-अखिलं	all this was done
दैत्य सिद्धः-असि पुण्यैः-	O Asura! you are blessed by your many good deeds
लोकः-ते-अस्तु	may you rule the (sutala) world
त्रिदिव-विजयी	(which may be) superior even to heaven (Swarga)
वासव-त्वं	(the position of) indra, you (enjoy)

च पश्चात्	and afterwards (in the next Manvantra)
मत्-सायुज्यं भज च पुनः-	with Me union enjoy also (attain to) then
इति-अन्वगृह्णाः बलिं तं	thus blessing that Bali
विप्रैः-सन्तानित-मखवरः	(Thou) who had the priests complete the great Yanjya
पाहि वातालयेश	O Lord of Guruvaayur! Protect me

"O Asura! In order to curb your pride completely, all this was done. You are blessed by your many good deeds. You will rule your region Sutala, which will be superior even to heaven. Later, in the next Manvantra you will become Indra and ultimately you will attain union with me." Blessing Bali thus, Thou had the priests complete the great Vishwajit Yanjya. O Lord of Guruvaayur! protect me.

