

SHRIMAN NĀRĀYANEYAM

Dashaka 25

स्तम्भे घट्टयतो हिरण्यकशिपोः कर्णौ समाचूर्णय-
न्नाघूर्णज्जगदण्डकुण्डकुहरो घोरस्तवाभूद्रवः ।
श्रुत्वा यं किल दैत्यराजहृदये पूर्वं कदाप्यश्रुतं
कम्पः कश्चन संपपात चलितोऽप्यम्भोजभूर्विष्टरात् ॥ १ ॥

स्तम्भे घट्टयतः	(as he) was striking at the pillar
हिरण्यकशिपोः	of Hiranyakashipu
कर्णौ समाचूर्णयन्-	splitting the ears
आघूर्णत्-जगत्-अण्ड-कुण्ड-कुहरः	making everything inside the vessel of Brahmaanda tremble
घोरः-तव-अभूत्-रवः	(so) frightning was Thy roar
श्रुत्वा यं किल	hearing which indeed
दैत्यराज हृदये	in the heart of the Asura king
पूर्वं कदापि-अश्रुतं	(the roar) which had never been heard before
कम्पः कश्चन संपपात	an indescribable trembling arose
चलितः-अपि-अम्भोजभूः-	shaken even was Brahmaa
विष्टरात्	on his throne (in Satyaloka)

As Hiranyakashipu struck at the pillar, he heard a terrific sound which split his ears. Thy roar was so fierce that it made everything inside the vessel of Brahmaanda tremble. Hearing this sound which was never heard before, the Asura king felt an awesome and incredible shiver within. Even the lotus born Brahmaa was shaken from his throne.

दैत्ये दिक्षु विसृष्टचक्षुषि महासंरम्भिणि स्तम्भतः

सम्भूतं न मृगात्मकं न मनुजाकारं वपुस्ते विभो ।

किं किं भीषणमेतद्भुतमिति व्युद्धान्तचित्तेऽसुरे

विस्फूर्जद्धवलोग्ररोमविकसद्वर्ष्मा समाजृम्भथाः ॥ २ ॥

दैत्ये दिक्षु विसृष्ट-चक्षुषि	as the Asura with his eyes rolling all around
महासंरम्भिणि	in great excitement
स्तम्भतः सम्भूतं	emerging from the pillar
न मृगात्मकं	(a form) neither of beast
न मनुजाकारं	nor of a human being
वपुः-ते विभो	Thy form O Lord! (seeing)
किं किं भीषणम्-एतत्-	What o what this terrifying
अद्भुतम्-इति	and wonderous (being) is, thus
व्युद्धान्त-चित्ते-असुरे	when the Asura was in an agitated state of mind
विस्फूर्जत्-	expanding with
धवल-उग्र-रोम-	white sharp hair

विकसत्-वर्ष्मा	shining body
समाजृम्भथाः	Thou grew up into

As the Asura cast his eyes all around in great confused excitement, from the pillar emerged, O Lord! Thy form which was neither of a beast nor of a human being. While the Asura in an agitated state of mind wondered as to what this terrific wonderful being might be, Thou expanded into a form with a shining body on which sharp hair was bristling.

तप्तस्वर्णसवर्णघूर्णदतिरूक्षाक्षं सटाकेसर-
 प्रोत्कम्पप्रनिकुम्बितांबरमहो जीयात्तवेदं वपुः ।
 व्यात्तव्याप्तमहादरीसखमुखं खड्गोग्रवल्गन्महा-
 जिह्वानिर्गमदृश्यमानसुमहादंष्ट्रायुगोडुामरम् ॥ ३ ॥

तप्त-स्वर्ण-सवर्ण-	of molten gold in colour
घूर्णत्-	rolling
अति-रूक्ष-आक्षं	and very fierce eyes
सटाकेसर प्रोत्कम्प-	the mane trembling
प्रनिकुम्बित्-अम्बरम्-	covering the skies
अहो जीयत्-	O Hail! To it
तव-इदं वपुः	Thy this form
व्यात्त-व्याप्त-महादरी-सख-मुखं	(with an) open wide cave like mouth
खड्ग-उग्र-वल्गन्-महा-जिह्वा-निर्गम	like the pointed end of a sword, huge and lolling out tongue

अदृश्यमान-सुमहा-दंष्ट्रायुग-उड्डामरम्

revealing a pair of huge molars extremely frightening

O Hail unto that form of Thine with fierce rolling eyes shining like molten gold, with quivering mane overcasting the skies, with a wide open cave like mouth, with a sword like huge tongue lolling out, revealing a pair of huge extremely fierce molars.

उत्सर्पत्-वलिभङ्ग-भीषण-हनु ह्रस्व-स्थवीय-तर-

ग्रीवं पीवर-दोश्शत-उद्गत-नख-क्रूरांशु-दूरोल्बणम् ।

व्योम-उल्लङ्घि घनाघन-उपम-घन-प्रध्वान-निर्धावित-

स्पर्धालु-प्रकरं नमामि भवत-स्तन्नारसिंहं वपुः ॥४॥

उत्सर्पत्-वलिभङ्ग-	the folds of the skin drawn upwards
भीषण-हनु	rendering the look of the chin fierce
ह्रस्व-स्थवीयः-तर-ग्रीवं	short and very stout neck
पीवर-दोश्शत-उद्गत-नख-	of the stout hundred hands' nails, emitting
क्रूरांशु-दूरोल्बणं	most terrifying sharp rays
व्योम-उल्लङ्घि	the skies outreaching
घनाघन-उपम-घन-प्रध्वान-	the fierce roar like the thunder of a thick cloud
निर्धावित-स्पर्धालु-प्रकरं	driving away the host of rivals
नमामि	I salute
भवतः-तत्-नारसिंहं वपुः	that form of Thine as Narasihma

I salute Thy Man-Lion form with chin rendered forbidding due to the folds of the skin drawn upwards (while roaring), with a short stout neck, with a hundred powerful arms projecting ferocious lustrous claws, with a terrific burst of roaring voice, resounding the skies and driving away the hosts of rivals in fright.

नूनं विष्णुरयं निहन्म्यमुमिति भ्राम्यद्गदाभीषणं
 दैत्येन्द्रं समुपाद्रवन्तमधृथा दोभ्यां पृथुभ्याममुम् ।
 वीरो निर्गलितोऽथ खड्गफलकौ गृह्णन्विचित्रश्रमान्
 व्यावृण्वन् पुनरापपात भुवनग्रासोद्यतं त्वामहो ॥५॥

नूनं विष्णुः-अयं	He must indeed be Vishnu!
निहन्मि-अमुम्-इति	I will kill him saying so
भ्राम्यत्-गदा-भीषणं	whirling a formidable mace
दैत्येन्द्रं समुपाद्रवन्तम्-	the Asura king running towards Thee
अधृथा दोभ्यां पृथुभ्यां-अमुम्	(Thou) caught hold of him with two stout arms
वीरः निर्गलितः-अथ	that clever (Asura) slipped out and then
खड्ग-फलकौ गृह्णन्-	holding a sword and shield
विचित्र-श्रमान् व्यावृण्वन्	all kinds of astonishing feats displaying
पुनः-आपपात	again rushed
भुवन-ग्रास-उद्यतं त्वाम्-	in a mood to swallow the whole universe, towards Thee
अहो	o what wonder

The Asura king rushed towards Thee, whirling a formidable mace and saying that this must be Vishnu and that he would kill him. He was caught hold of by Thy two stout arms. The mighty Asura slipped out from Thy clutches. Then grabbing a sword and shield, he displayed astonishing feats of swordsmanship and rushed towards Thee, who were in a mood to swallow all the worlds. O what a wonder!

भ्राम्यन्तं दितिजाधमं पुनरपि प्रोद्गृह्य दोभ्यां जवात्
द्वारेऽथोरुयुगे निपात्य नखरान् व्युत्वाय वक्षोभुवि ।
निर्भिन्दन्नधिगर्भनिर्भरगलद्रक्ताम्बु बद्धोत्सवं
पायं पायमुदैरयो बहु जगत्संहारिसिंहारवान् ॥६॥

भ्राम्यन्तम् दितिज-अधमम्	the wicked Asura who was circling around
पुनः-अपि	once again
प्रोद्गृह्य दोभ्यां जवात्	catching with two hands quickly
द्वारे-अथ-उरुयुगे निपात्य	at the doorway, then, on the two thighs throwing
नखरान् व्युत्वाय वक्षोभुवि	thrusting (Thy) nails on his chest and tearing
निर्भिन्दन्-	and tearing
अधि-गर्भ-निर्भर-गलत्-रक्त-अम्बु	gushing out from within the blood fluid
बद्धोत्सवं पायं पायम्-	drinking and drinking with glee
उदैरयः बहु	many times emitted
जगत्-संहारि-सिंह-आरवान्	the universe destroying lion roars

Catching hold of the wicked Asura quickly with two hands, who was circling around, Thou

threw him flat on Thy lap in the doorway, deeply embedded Thy nails in his chest and tore it open. Thou then with great glee drank again and again the blood that gushed out of the Asura's body, fiercely roaring with lion roars which were powerful enough to shatter the whole universe.

त्यक्त्वा तं हतमाशु रक्तलहरीसिक्तोन्नमद्वर्ष्मणि
 प्रत्युत्पत्य समस्तदैत्यपटलीं चाखाद्यमाने त्वयि ।
 भ्राम्यद्भूमि विकम्पिताम्बुधिकुलं व्यालोलशैलोत्करं
 प्रोत्सर्पत्खचरं चराचरमहो दुःस्थामवस्थां दधौ ॥७॥

त्यक्त्वा तं हतम्-	leaving him who had been killed
आशु	quickly
रक्त-लहरी-सिक्त-उन्नमत्-वर्ष्मणि	bathed in blood with (Thy) gigantic body
प्रत्युत्पत्य	leaping (and)
समस्त-दैत्य-पटलीम्	the entire host of Asuras
च-आखाद्यमाने त्वयि	when being eaten by thee
भ्राम्यद्-भूमि	all the worlds whirled
विकम्पित-अम्बुधिकुलम्	the oceans got turbulent
व्यालोल-शैल-उत्करम्	all the mountain ranges shook
प्रोत्सर्पत्-खचरम्	scatterd the stars and heavenly bodies
चराचरम्-	(as well) all the animate and inanimate

अहो	O what a wonder!
दुःस्थाम्-अवस्थां दधौ	unbearable (chaotic state) overtook (prevailed)

Abandoning the dead Asura, Thou sprang up hastily with Thy gigantic body bathed in blood and started eating up the entire host of Asuras. O What a wonder! All the worlds whirled, the oceans got turbulent, the mountains trembled, the stars and celestial luminaries and all animate and inanimate things got scattered. A state of total and unbearable chaos took over.

तावन्मांसवपाकरालवपुषं घोरान्त्रमालाधरं
 त्वां मध्येसभमिद्धकोपमुषितं दुर्वारगुर्वारवम् ।
 अभ्येतुं न शशाक कोपि भुवने दूरे स्थिता भीरवः
 सर्वे शर्वविरिञ्चवासवमुखाः प्रत्येकमस्तोषत ॥८॥

तावत्-	then
मांस-वपा-कराल-वपुषम्	(with Thy) body terrific being smeared with flesh and fat
घोर-अन्त्र-माला-धरम्	a frightening garland of intestines wearing
त्वां मध्ये-सभम्-	Thee in the midst of the assembly
इद्ध-कोपम्-उषितम्	sitting in great anger
दुर्वार-गुर्वा-रवम्	(emitting) unbearable fierce roars
अभ्येतुम् न शशाक	could not approach (Thee)
कः-अपि भुवने	anyone in the world

दूरे स्थिता भीरवः सर्वे	standing far away everyone was afraid
शर्व-विरिञ्च-वसवमुखाः	Shiva, Brahmaan Indra, and others
प्रत्येकम्-अस्तोषत	each one praised (and tried to pacify) Thee

Thou sat in the assemblage roaring again and again in great wrath with Thy body forbiddingly terrific being smeared with flesh and fat and garlanded by the intestines (of Hiranyakashipu). Overwhelmed with awe no one dared to approach Thee, and stood far away. Even Shiva, Brahmaa, Indra and others kept at a distance, singing Thy praises individually (and tried to pacify Thee).

भूयोऽप्यक्षतरोषधाम्नि भवति ब्रह्माज्ञया बालके
 प्रह्लादे पदयोर्नमत्यपभये कारुण्यभाराकुलः ।
 शान्तस्त्वं करमस्य मूर्ध्नि समधाः स्तोत्रैरथोद्गायत-
 स्तस्याकामधियोऽपि तेनिथ वरं लोकाय चानुग्रहम् ॥९॥

भूयः-अपि-	even then
अक्षत-रोष-धाम्नि	still in an abode of unabated rage
भवति	(when) Thou were
ब्रह्मा-आज्ञया	by Brahmaa's instruction
बालके प्रह्लादे पदयोः-नमति	when the boy Prahlaada prostrated at Thy feet
अपभये	without any fear
कारुण्य-भार-आकुलः	overwhelmed with extreme compassion

शान्तः-त्वं	calmed Thou
करम-अस्य मूर्ध्नि समधाः	Thy hand on his head, placed
स्तोत्रैः-अथ-उद्गायतः-तस्य	who was loudly singing Thy praise, then, to him
अकामम्-धियः-अपि	though he did not have any desire
तेनिथ वरं	(Thou) gave a boon
लोकाय च-अनुग्रहम्	(which was) also for the good of the world

Even then, when Thou were still in a state of unabated rage, by Brahmaa's instruction the boy Prahlada free of fear prostrated at Thy feet. Thou calmed down being overcome by love and compassion and placed Thy hand on Prahlada's head. He burst into a hymn in praise of Thee and unasked for received a boon from Thee which was for the benefit of the whole world.

एवं नाटितरौद्रचेष्टित विभो श्रीतापनीयाभिध-
श्रुत्यन्तस्फुटगीतसर्वमहिमन्नत्यन्तशुद्धाकृते ।
तत्तादृङ्निखिलोत्तरं पुनरहो कस्त्वां परो लङ्घयेत्
प्रह्लादप्रिय हे मरुत्पुरपते सर्वमयात्पाहि माम् ॥ १० ॥

एवं	in this way
नाटित-रौद्र-चेष्टित	Thou enacted a drama of ferocity
विभो	O All Pervading Lord!
श्रीतापनीय-अभिध-श्रुति-अन्तस्फुट-	as described in the Shruti named Shri Taapaneeya

गीत-सर्व-महिम्न-	and all the hymns singing Thy excellences
अत्यन्त-शुद्ध-आकृते	O Thee! Who are absolutely pure (free from anger)
तत्-तादृक्-निखिल-उत्तरम्	Thee who are superceding everything else
पुनः-अहो	again, O Lord!
कः-त्वां परः लङ्घयेत्	Who can overcome (outshine) Thee
प्रह्लादप्रिये	O Beloved of Prahlada!
हे मरुत्पुरपते	O Lord of Guruvayur!
सर्व-आमयात्-पाहि माम्	be pleased to cure me of all my ailments

In this way Thou enacted a drama of ferocity. O All Pervading Lord! As described in the Shruti named Taapaneeya, as per the hymns of Thy excellences sung therein, Thou are absolutely pure and free from anger. Thou who are thus, superceding everything else, O Lord! who can overcome Thee? O Thou who are fond of Prahlada! O Lord of Guruvayur! be pleased to cure me of all my ailments.

