

SHRIMAN NĀRĀYANEYAM

Dashaka 27

दुर्वासास्सुरवनिताप्तदिव्यमाल्यं
शक्राय स्वयमुपदाय तत्र भूयः ।
नागेन्द्रप्रतिमृदिते शशाप शक्रं
का क्षान्तिस्त्वदितरदेवतांशजानाम् ॥ १ ॥

दुर्वासा:-	the sage Durvaasaa
सुर-वनिता-आप्त-दिव्य-माल्यं	from heavenly nymphs had obtained a divine garland
शुक्राय स्वयम्-उपदाय तत्र भूयः	to Indra, having personally given it there then
नागेन्द्र-प्रतिमृदिते	by Indra's elephant it being trampled
शशाप शक्रं	cursed Indra
का क्षान्ति:-	what forbearance (is there)
त्वत्-इतर-	other than Thee
देवता-अंशजानाम्	who are born of (other than Thee) Devas

The sage Durvaasaa once gave a celestial garland to Indra, which he had got from heavenly nymphs. When he saw the garland being crushed by Indra's elephant, he cursed Indra. Where can forbearance be seen except in those born of and blessed by Thee.

शापेन प्रथितजरेऽथ निजरिन्द्रे
 देवेष्वप्यसुरजितेषु निष्प्रभेषु ।
 शर्वाद्याः कमलजमेत्य सर्वदेवा
 निर्वाणप्रभव समं भवन्तमापुः ॥ २ ॥

शापेन प्रथित-जरे-अथ	due to the curse Indra became aged, then
निर्जर-इन्द्रे	Indra, who was ageless
देवेषु-अपि-असुर-जितेषु	when the Devas also were defeated by the Asuras
निष्प्रभेषु	(and so) had lost their glory
शर्व-आद्याः	beginning with Shiva
कमलजम्-एत्य	approaching Brahmaa
सर्व-देवाः	all the gods
निर्वाण-प्रभव	O Bestower of Salvation!
समं	with (Shiva)
भवन्तम्-आपुः	came to Thee

O Bestower of Liberation! Indra known as the unaging one, became aged as a result of Durvaasaa's curse. His followers, the Devas lost all their glory and were defeated by the Asuraas. The gods along with Shiva and others went to Brahmaa and they all took refuge in Thee.

ब्रह्माद्यैः स्तुतमहिमा चिरं तदानीं
प्रादुष्पन् वरद पुरः परेण धाम्ना ।
हे देवा दितिजकुलैर्विधाय सन्धिं
पीयूषं परिमथतेति पर्यशास्त्वम् ॥ ३ ॥

ब्रह्मा-आद्यैः	by Brahmaa and other gods
स्तुत-महिमा चिरं	being sung Thy excellences for long
तदानीं	at that time
प्रादुष्पन्	appearing
वरद	O Bestower of Boons!
पुरः	in front (of them)
परेण धाम्ना	with supreme glory (commanded)
हे देवा	O Gods!
दितिज-कुलैः-	with the Asuras,
विधाय सन्धिं	making peace,
पीयूषं परिमथत-	nectar churn out
इति पर्यशाः-त्वम्	thus commanded Thee

Brahmaa and the other gods sung Thy excellences for long. O Bestower of Boons! Thou

then manifested Thyself before them in great glory and commanded them to make peace with the Asuras and then prepare to churn the milk ocean for nectar.

सन्धानं कृतवति दानवैः सुरौघे
मन्थानं नयति मदेन मन्दराद्रिम् ।
भ्रष्टेऽस्मिन् बदरमिवोद्वहन् खगेन्द्रे
सद्यस्त्वं विनिहितवान् पयःपयोधौ ॥४॥

सन्धानं कृतवति	having made peace
दानवैः सुरौघे	with the Asuras by the gods
मन्थानं नयति	when carrying the churning rod
मदेन मन्दर-अद्रिम्	with great pride, the Mandara mountain
भ्रष्टे-अस्मिन्	(when) it fell down
बदरम्-इव-उद्वहन्	as a berry picking it up
खगेन्द्रे सद्यः-त्वम्	On Garuda immediately Thou
विनिहितवान्	placed it
पयःपयोधौ	in the milk ocean

Devas made peace with the Asuras and with great pride carried the Mandara mountain for use as a churning rod. The mountain fell from their hands on the way. Then Thou seated on Garuda, picked it up as if it were a tiny berry and installed it in the milk ocean.

आधाय द्रुतमथ वासुकिं वरत्रां
पाथोधौ विनिहितसर्वबीजजाले ।
प्रारब्धे मथनविधौ सुरासुरैस्तै-
व्याजात्त्वं भुजगमुखेऽकरोस्सुरादीन् ॥५॥

आधाय द्रुतम्-अथ	placing quickly then
वासुकिं वरत्रां	Vaasuki (snake) (as the) churning rope
पाथोधौ	in that milk ocean
विनिहित-सर्व-बीज-जाले	(in which) had been put all kinds of seeds and herbs
प्रारब्धे मथन-विधौ	having started the process of churning
सुर-असुरैः-तैः-	by those gods and Asuras
व्याजात्-त्वं	Thou by a trick
भुजग-मुखे-अकरोः-	on the side of the serpent's mouth (Thou) put
सुरादीन्	the Asuras

Then quickly placing Vasuki snake as the churning rope, the Devas and Asuras started the process of churning the milk ocean in which all kinds of herbs and seeds had been put. Thou then cleverly made the Asuras hold the head end of the snake.

क्षुब्धाद्रौ क्षुभितजलोदरे तदानीं
दुग्धाब्धौ गुरुतरभारतो निमग्नौ ।
देवेषु व्यथिततमेषु तत्प्रियैषी

प्राणैषीः कमठतनुं कठोरपृष्ठाम् ॥ ६ ॥

क्षुब्ध-आद्रौ	(when) the mountain (used as) a churning rod
क्षुभित-जल-उदरे	in the waters fully stirred
तदानीं	then
दुग्ध-अब्धौ	of the milk ocean
गुरुतर-भारतः	because of its (mountain's) heavy weight
निमग्रे	sank
देवेषु व्यथिततमेषु	the Devas becoming very worried
तत्-प्रियैषी	their (the Deva's) wellwisher (Thou)
प्राणैषीः	assumed
कमठ-तनुं	a tortoise form
कठोर-पृष्ठाम्	with a hard back

When the Mandara mountain as a churning rod had fully stirred the waters of the milk ocean to its depth, it sank due to its own weight. The Devas became very worried. Thee who are their well wisher, assumed the form of a tortoise with a hard back.

वज्रातिस्थिरतरकपरिण विष्णो

विस्तारात्परिगतलक्षयोजनेन ।

अम्भोधेः कुहरगतेन वर्ष्मणा त्वं

निर्मग्नं क्षितिधरनाथमुन्निनेथ ॥ ७ ॥

वज्र-अति-स्थिर-कर्परेण	with the back more hard than the thunderbolt
विष्णो	O All Pervading being!
विस्तारात्-	and in extent (width)
परिगत-लक्ष-योजनेन	exceeding a lakh of Yojanas
अम्भोधेः कुहर-गतेन	(the rod) which had sunk deep into the ocean
वर्ष्मणा त्वं	with such a body Thou
निर्म्ग्नं क्षितिधरनाथम्-	the great mountain which had sunk (into the sea)
उन्निनेथ	(Thou) lifted up

O All pervading Being! by diving deep into the ocean Thou lifted up the sinking mountain on Thy back which was harder than a thunderbolt and more than a lakh of Yojanas in width.

उन्मग्रे झटिति तदा धराधरेन्द्रे

निर्मेथुर्दृढमिह सम्मदेन सर्वे ।

आविश्य द्वितयगणेऽपि सर्पराजे

वैवश्यं परिशमयन्नवीवृधस्तान् ॥८॥

उन्मग्रे	(the mountain) having come up
झटिति तदा	quickly then
धराधरेन्द्रे	the mountain,
निर्मेथुः-दृढम्-इह	they churned with great force, here

सम्मदेन सर्वे	(and) with enthusiasm all of them (the Asuras and the Devas)
आविश्य	(Thou) entering
द्वितयगणे-	into both the parties
अपि सर्पराजे	and also the serpent Vasuki
वैवश्यं	their fatigue
परिशमयन्	removing
अवीवृधः तान्	enveloped them

When the mountain was lifted up, they, the Devas and Asuras all churned with great force and enthusiasm. Thou entering into both the parties and also into the snake Vasuki, removed their fatigue and enveloped them.

उद्धामभ्रमणजवोन्नमद्गिरीन्द्र-

न्यस्तैकस्थिरतरहस्तपङ्कजं त्वाम् ।

अभ्रान्ते विधिरिशादयः प्रमोदा-

दुद्धान्ता नुनुरुपात्तपुष्पवर्षाः ॥९॥

उद्धाम-भ्रमण-जव-	by the powerful speed of the whirling
उन्नमत्-गिरीन्द्र-	the mountain having come up
न्यस्त-एक-स्थिरतर-हस्त-पङ्कजम्	placed one strong lotus hand firmly
त्वाम्	Thou

अभ्रान्ते	in the heavens
विधि-गिरिश-आदयः	Brahmaa Shiva and other gods
प्रमोदात्-उद्भ्रान्ता	overwhelmed with joy
नुनुवुः-	praised Thee
उपात्त-पुष्प-वर्षाः	and shed showers of flowers

When the Mandara mountain rose up because of the powerful speed of the whirling, Thou placed Thy one lotus hand firmly on it, to keep it in position. Brahmaa Shiva and other gods were overwhelmed with joy and praised Thee as they shed showers of flowers.

दैत्यौघे भुजगमुखानिलेन तप्ते
तेनैव त्रिदशकुलेऽपि किञ्चिदार्ते ।
कारुण्यात्तव किल देव वारिवाहाः
प्रावर्षन्नमरगणान्न दैत्यसङ्घान् ॥ १० ॥

दैत्यौघे	(when) the group of Asuras
भुजग-मुख-अनिलेन	by the fire from the mouth of the serpent (the poisonous breath)
तप्ते	were scorched (tormented)
तेन-एव	by that even
त्रिदशकुले-अपि	the Devas also
किञ्चित्-आर्ते	were troubled a little

कारुण्यात्-तव	by Thy compassion
किल देव	Indeed O Lord!
वारिवाहः प्रावर्षन्-	The clouds were made to rain
अमरगणान्-	on the Devas
न दैत्य-सङ्घान्	not on the Asuras

The group of Asuras were scorched by the fire emitting from the mouth of the serpent. The Devas were also to some extent troubled. O Lord! By Thy compassion the clouds were made to rain on the Devas to cool them, but not on the Asuras.

उद्धाम्यद्बहुतिमिनक्रचक्रवाले
तत्राब्धौ चिरमथितेऽपि निर्विकारे ।
एकस्त्वं करयुगकृष्टसर्पराजः
संराजन् पवनपुरेश पाहि रोगात् ॥ ११ ॥

उद्धाम्यत्	ejecting up
बहु-तिमि-नक्र-चक्रवाले	many fish crocodiles and other aquatic creatures
तत्र-अब्धौ	there (when) the ocean
चिर-मथिते-अपि	inspite being churned for long
निर्विकारे	remained unchanged
एकः-त्वं	Thou alone

कर-युग-कृष्ट-सर्पराजः	with (Thy) two hands pulled the (two ends) of the serpent king
संराजन्	shining brightly
पवनपुरेश	O Lord of Guruvaayur!
पाहि रोगात्	relieve (me of my) diseases

Inspite of being churned for long, the ocean remained unchanged, though many fish crocodile and other aquatic creatures were thrown up. Thou alone, then, shining brilliantly, with Thy two hands pulled the two ends of the serpent. O Lord of Guruvaayur! Relieve me of my diseases.

