

# SHRIMAN NĀRĀYANEYAM

## Dashaka 28

गरलं तरलानलं पुरस्ता-  
ज्जलधेरुद्विजगाल कालकूटम् ।  
अमरस्तुतिवादमोदनिघ्नो  
गिरिशस्तन्निपपौ भवत्प्रियार्थम् ॥ १ ॥

गरलं	poison
तरल-अनलं	as molten fire
पुरस्तात्-	first and foremost
जलधेः-	from the ocean
उद्विजगाल	emerged
कालकूटम्	(which was ) the Kaalkoota poison
अमर-स्तुतिवाद्-मोदनिघ्नः	pleased by the praises sung by the Devas
गिरिशः-	Shiva
तत्-निपपौ	drank that
भवत्-प्रियार्थम्	to please Thee

First and foremost there emerged from the ocean the Kaalakoota poison which was like molten fire. The gods propitiated Shiva by singing hymns of praise to him. He then drank

the poison to please Thee.

विमथत्सु सुरासुरेषु जाता  
सुरभिस्तामृषिषु न्यधास्त्रिधामन् ।  
हयरत्नमभूदथेभरत्नं  
द्युतरुश्चाप्सरसः सुरेषु तानि ॥ २ ॥

विमथत्सु सुर-असुरेषु	as were churning, the Devas and Asuras
जाता सुरभिः-	was born (came out) Kaamadhenu (the divine cow)
ताम्-ऋषिषु न्यधाः-	to the rishis (Thou) gave her
त्रिधामन्	O Lord of the three worlds!
हय-रत्नम्-अभूत्-	the jewel of a horse (Uchchaishrava) emerged
अथ-इभ-रत्नम्	then the great elephant (Airaavata)
द्यु-तरुः-	the celestial tree (Kalpaka)
च-अप्सरसः	and Apsaras (celestial nymphs)
सुरेषु तानि	to the Devas (Thou gave) them

As the Devas and Asuras were churning, the divine cow Kaamadhenu came out. Thou gave it to the sages. O Lord of the three worlds! Then emerged the jewel of a horse (Uchchaishrava), then the great elephant (Airaavata), then the celestial tree (Kalpaka) and the Apsaras (divine damsels) appeared. Thou gave them to the gods.

जगदीश भवत्परा तदानीं  
कमनीया कमला बभूव देवी ।  
अमलामवलोक्य यां विलोलः  
सकलोऽपि स्पृहयाम्बभूव लोकः ॥ ३ ॥

जगदीश	O Lord of the Worlds!
भवत्परा	devoted to Thee
तदानीं	then
कमनीया	enchanting
कमला बभूव देवी	Lakshmi Devi emerged
अमलाम्-अवलोक्य यां	by seeing her pure form
विलोलः सकलः-अपि	fascinated everyone was
स्पृहयाम्-बभूव लोकः	and agitated with desire became the whole world

O Lord of the worlds! Devoted to Thee, then the enchanting Lakshmi Devi emerged. Seeing her pure and perfect form everyone was fascinated and the world got agitated with desire.

त्वयि दत्तहृदे तदैव देव्यै  
त्रिदशेन्द्रो मणिपीठिकां व्यतारीत् ।  
सकलोपहृताभिषेचनीयैः  
ऋषयस्तां श्रुतिगीर्भिरभ्यषिञ्चन् ॥ ४ ॥

त्वयि दत्तहृदये	having set her heart on Thee
तदा-एव देव्यै	then alone, by the goddess
त्रिदशेन्द्रः	Indra
मणिपीठिकां	a bejewelled throne
व्यतारीत्	gave
सकल-उपहृत-अभिषेचनीयैः	with the objects of consecration which were brought by all
ऋषयः-	the Rishis
तां श्रुति-गीर्भिः-अभ्यषिञ्चन्	consecrated her, also with Vedic hymns

The goddess who had set her heart on Thee was given a bejewelled throne by Indra. With the objects which everyone had brought, the sages consecrated her, while they sang Vedic hymns.

अभिषेकजलानुपातिमुग्ध-

त्वदपाङ्गैरवभूषिताङ्गवल्लीम् ।

मणिकुण्डलपीतचेलहार-

प्रमुखैस्ताममरादयोऽन्वभूषन् ॥५॥

अभिषेक-जल-अनुपाति-	with the holy waters pouring
मुग्ध-त्वत्-अपाङ्गैः-	followed by Thy enamoured side glances
अवभूषिता-अङ्ग-वल्लीम्	her creeper like body was adorned

मणि-कुण्डल-पीत-चेल-हार-प्रमुखैः-	(and with) gem studded earrings, yellow silk robe and necklaces
ताम्-अमर-आदयः-अन्वभूषन्	the gods adorned her further

As the holy waters were pouring on her, her creeper like body was adorned by Thy enamoured side glances. The gods further bedecked her with gem studded earrings, yellow silk robe and necklaces etc.

वरणस्रजमात्तभृङ्गनादां  
दधती सा कुचकुम्भमन्दयाना ।  
पदशिञ्जितमञ्जुनूपुरा त्वां  
कलितव्रीलविलासमाससाद ॥ ६ ॥

वरण-स्रजम्-	the wedding garland
आत्त-भृङ्ग-नादाम्	having humming bees on it
दधती सा	holding she (Lakshmi Devi)
कुच-कुम्भ-मन्द-याना	with a gait slowed by the weight of the pot like breasts
पद-शिञ्जित-मञ्जु-नूपुरा	with beautiful anklets making a pleasant sound
त्वाम्	(towards) Thee
कलित-व्रील-विलासम्-	displaying a little coyness
आससाद	approached

Lakshmi Devi holding a wedding garland having humming bees on it, approached Thee with a gait slowed down by the weight of her heavy breasts. As she walked, the beautiful

anklets adorning her shapely feet spread a delightful sound and a touch of coyness on her face enhanced her beauty.

गिरिशद्गुहिणादिसर्वदेवान्

गुणभाजोऽप्यविमुक्तदोषलेशान् ।

अवमृश्य सदैव सर्वरम्ये

निहिता त्वय्यनयाऽपि दिव्यमाला ॥७॥

गिरिश-द्गुहिण-आदि-सर्व-देवान्	Shiva Brahmaa and other gods
गुण-भाजः-अपि-	though endowed with virtues
अविमुक्त-दोष-लेशान्	were not free from slight discrepancies
अवमृश्य सदा-एव	finding that always
सर्व-रम्ये	(Thou) perfect in everyway
निहिता त्वयि-	put on Thee
अनया-अपि	by her also
दिव्य-माला	the divine garland

She realised that all other gods as Shiva Brahmaa and others though endowed with virtues, were not free from all defects. Thou who are perfect in every way, she put the divine garland on Thee.

उरसा तरसा ममानिथैनां  
 भुवनानां जननीमनन्यभावाम् ।  
 त्वदुरोविलसत्तदीक्षणश्री-  
 परिवृष्ट्या परिपुष्टमास विश्वम् ॥८॥

उरसा तरसा	by Thy bosom, quickly
ममानिथ-ऐनाम्	(taking her) and honoring her
भुवनानां जननीम्	the mother of the worlds
अनन्य भावाम्	who is devoted to no other than Thee
त्वत्-उरो-विलसत्-	on Thy bosom sporting
त्वत्-ईक्षण-श्री-परिवृष्ट्या	by the showering of her auspicious glances
परिपुष्टम्-आस विश्वम्	prosperity was every where

Lakshmi Devi, the mother of the universe, was immediately taken by Thee on Thy bosom giving her due respect and honor as she was solely devoted to Thee. Shining on Thy bosom she showered compassionate glances all around which brought prosperity to the whole world.

अतिमोहनविभ्रमा तदानीं  
 मदयन्ती खलु वारुणी निरागात् ।  
 तमसः पदवीमदास्त्वमेना-  
 मतिसम्माननया महासुरेभ्यः ॥९॥

अति-मोहन-विभ्रमा	highly exciting and deluding
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तदानीं	then
मदयन्ती खलु	intoxicating indeed
वारुणी निरागात्	liquor emerged
तमसः पदवीम्-	the source of all sins and vice
अदाः- त्वम्-एनाम्-	Thou gave her
अति-सम्माननया	with great honor
महा-असुरेभ्यः	to the great Asuras

Then the highly exciting, deluding and intoxicating liquor gushed forth. This, the source of sins and vices, Thou ceremoniously gave to the great Asuras.

तरुणाम्बुदसुन्दरस्तदा त्वं

ननु धन्वन्तरिरुत्थितोऽम्बुराशेः ।

अमृतं कलशे वहन् कराभ्या-

मखिलार्तिं हर मारुतालयेश ॥ १ ० ॥

तरुण-अम्बुद-सुन्दरः-	beautiful like fresh rain clouds
तदा त्वं ननु	Then Thou indeed
धन्वन्तरिः-उत्थितः-	in the form of Dhanwantari emerged
अम्बुराशेः	from the ocean
अमृतं कलशे वहन्	nectar carrying in a pot



कराभ्याम्-	with (Thy) two hands
अखिल-आर्तिम् हर	be pleased to remove all my ailments
मारुतालयेश	O Lord of Guruvaayur!

From the ocean, then, Thou emerged beautiful like a fresh rain cloud in the form of Dhanwantari holding in Thy two hands the pot of nectar. O Lord of Guruvaayur! Deign to remove all my ailments.

