

# SHRIMAN NĀRĀYANEYAM

## Dashaka 13

हिरण्याक्षं तावद्वरद भवदन्वेषणपरं  
चरन्तं सांवर्ते पयसि निजजङ्घापरिमिते ।  
भवद्भक्तो गत्वा कपटपटुधीनारदमुनिः  
शनैरुचे नन्दन् दनुजमपि निन्दंस्तव बलम् ॥ १ ॥

हिरण्याक्षम् तावत्-	to Hiranyaaksha, then
वरद	O Bestower of boons!
भवत्-अन्वेषणपरम्	who was searching for Thee (and)
चरन्तम् सांवर्ते पयसि	who was running around in the waters of deluge
निज-जङ्घा-परिमिते	which was reaching his thighs
भवत्-भक्तः गत्वा	Thy devotee approaching (Hiranyaaksha)
कपटपटुधीः-नारदमुनिः	Naarada muni who was a diplomatic missionary
शनैः-ऊचे	calmly spoke (to Hiranyaaksha)
नन्दन् दनुजम्-अपि	pleasing the Asura
निन्दन्-तव बलम्	and denigrating Thy prowess

O Bestower of Boons! Then Thy devotee, the sage Naarada who is skillfully diplomatic in furthering Thy purposes, approached Hiranyaaksha, who was running about searching for

Thee, in the cosmic waters which barely reached his knees. Naarada calmly spoke to him, praising him and undermining Thy prowess.

स मायावी विष्णुर्हरति भवदीयां वसुमतीं  
प्रभो कष्टं कष्टं किमिदमिति तेनाभिगदितः ।  
नदन् क्वासौ क्वासविति स मुनिना दर्शितपथो  
भवन्तं सम्प्रापद्धरणिधरमुद्यन्तमुदकात् ॥ २ ॥

सः मायावी विष्णुः-	"that deceitful Vishnu
हरति भवदीयां वसुमतीं	is stealing away your own earth
प्रभो	O Mighty One!
कष्टं कष्टं किम्-इदम्-इति	what a pity, how is it so", thus
तेन-अभिगदितः	by him (Naarada) was said
नदन् क्-असौ	roaring "Where is he
क्-असौ-इति	where is he", thus
स मुनिना	he (the Asura) by the Muni
दर्शित-पथः	was shown the way
भवन्तं सम्प्रापत्-	reached Thee
धरणि-धरम्-	(Thee who was) holding up the earth
उद्यन्तम्-उदकात्	coming up from the waters

When Naarada told the mighty Hiranyaaksh that the deceitful Vishnu was stealing away his own earth and how was it so , Hiranyaaksha with a roar asked where he was, where he was. Thus, following the direction given by the sage, he reached Thee, as Thou were rising up from the waters with the earth.

अहो आरण्योऽयं मृग इति हसन्तं बहुतरै-  
दुरुक्तैर्विध्यन्तं दितिसुतमवज्ञाय भगवन् ।  
महीं दृष्ट्वा दंष्ट्राशिरसि चकितां स्वेन महसा  
पयोधावाधाय प्रसभमुदयुङ्क्था मृधविधौ ॥ ३ ॥

अहो आरण्यः-अयं मृग	"O this is only a wild animal"
इति हसन्तं	thus ridiculing with
बहुतरैः-दुरुक्तैः-विध्यन्तं	and many abuses lashing out
दितिसुतम्-	the son of Diti (the Asura)
अवज्ञाय भगवन्	ignoring (Thee) O Lord
महीं दृष्ट्वा	seeing the earth
दंष्ट्राशिरसि	at the tip of the tusks
चकितां	(the earth) trembling
स्वेन महसा	by Thy power
पयोधौ-आधाय	(then) placing (the earth) in the ocean
प्रसभम्-	at once

उदयुङ्क्था	(Thou) did prepare
मृधविधौ	for a fight

O Lord! Thou ignored the ridiculing words of the Asura that this is only a wild animal and the many abuses hurled by him. Thou saw the earth trembling in fear at the tip of Thy tusk and so placed her firmly on the ocean by Thy power. Then Thou at once were ready for a fight.

गदापाणौ दैत्ये त्वमपि हि गृहीतोन्नतगदो  
नियुद्धेन क्रीडन् घटघटरवोद्घुष्टवियता ।  
रणालोकौत्सुक्यान्मिलति सुरसङ्घे द्रुतममुं  
निरुन्ध्याः सन्ध्यातः प्रथममिति धात्रा जगदिषे ॥४॥

गदापाणौ दैत्ये	the Asura armed with a mace
त्वम्-अपि हि	Thou also indeed
गृहीत-उन्नत-गदः	flourishing a mighty mace
नियुद्धेन क्रीडन्	by a dual (fight) as though sporting (the clashing of maces)
घट-घट-रव-उद्घुष्ट-वियता	resounding the sky with fierce sound
रण-आलोक-औत्सुक्यात्-	with the eagerness to see the fight
मिलति सुरसङ्घे	when the hoasts of gods assembled
द्रुतम्-अमुम् निरुन्ध्याः	quickly kill this (Asura)
सन्ध्यातः प्रथमम्-	before evening

इति धात्रा जगदिषे

thus Thou were requested by Brahmaa

As the Asura was armed with a mace, Thou too flourished a mighty mace and sportingly gave him battle. As the clang of the clashing maces resounded in the sky, the hoasts of gods assembled eagerly to see the dual. Brahmaa cried out requesting Thee to kill the Asura before nightfall.

गदोन्मर्दे तस्मिंस्तव खलु गदायां दितिभुवो

गदाघाताद्भूमौ झटिति पतितायामहह! भोः ।

मृदुस्मेरास्यस्त्वं दनुजकुलनिर्मूलनचणं

महाचक्रं स्मृत्वा करभुवि दधानो रुरुचिषे ॥५॥

गदोन्मर्दे तस्मिन्-	in that fight with the maces
तव खलु गदायां	(when) Thy mace indeed
दितिभुवः	(and) of the Asura's
गदा-घातात्-	by a blow of the mace
भूमौ झटिति पतितायाम्-	on the ground suddenly fell
अहह भोः	what a wonder O Lord!
मृदुस्मेर-आस्यः-त्वम्	with a gentle smile on Thy face, Thou
दनुजकुल-निर्मूलनचणम्	famous as the destroyer of the entire Asura race
महाचक्रम् स्मृत्वा	(that) great discus invoking (Sudarshana)
करभुवि दधानो	in the palms of Thy hands holding

रुरुचिषे	looked magnificent
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During that combat, the Asura's stroke suddenly knocked down Thy mace to the ground. With a smile on Thy face Thou invoked Thy discus (Sudarshana) which is well known for slaying of the race of the Asuras. Thou looked magnificent as the invoked discus placed itself in Thy hands.

ततः शूलं कालप्रतिमरुषि दैत्ये विसृजति  
 त्वयि छिन्दत्येनत् करकलितचक्रप्रहरणात् ।  
 समारुष्टो मुष्ट्या स खलु वितुदंस्त्वां समतनोत्  
 गलन्माये मायास्त्वयि किल जगन्मोहनकरीः ॥६॥

ततः शूलम्	then, a trident
कालप्रतिम्-अरुषि दैत्ये	angry like Rudra the Destroyer, when the Asura
विसृजति	threw (the trident)
त्वयि छिन्दति-	Thou broke
एनत्	this (trident)
कर-कलित-चक्र-प्रहरणात्	by the blow of the discus held in Thy hand
समारुष्टः	greatly enraged
मुष्ट्या स खलु	with (his) fist he indeed
वितुदन्-त्वाम्	hitting Thee
समतनोत् गलन्माये	did employ against Thee, who are beyond, the effects of Maya

मायाः त्वयि किल	Maaya on Thee indeed
जगत्-मोहनकरीः	(Maya) whose tricks can deceive the whole world

The Asura who was angry as the Destroyer Rudra, threw his trident at Thee, and Thou broke it with the discus in Thy hands. Greatly enraged he hit Thee with his fist and also employed tricks of Maya against Thee, which may deceive the whole world but does not effect Thee who are above all Maya.

भवच्चक्रज्योतिष्कणलवनिपातेन विधुते  
ततो मायाचक्रे विततघनरोषान्धमनसम् ।  
गरिष्ठाभिर्मुष्टिप्रहृतिभिरभिघ्नन्तमसुरं  
स्वपादाङ्गुष्ठेन श्रवणपदमूले निरवधीः ॥७॥

भवत्-चक्र-ज्योतिष्-कण-लव-निपातेन	being hit by a powerful spark of Thy divine discus
विधुते	were destroyed
ततः माया-चक्रे	then (when) the illusion created by the Asura
वितत-घन-रोष-अन्ध-मनसम्	whose mind was blinded by intense rage
गरिष्ठाभिः-मुष्टि-प्रहृतिभिः-	with strong blows of his fist
अभिघ्नन्तम्-असुरम्	the Asura who was hitting Thee
स्व-पाद-अङ्गुष्ठेन	with Thy big toe
श्रवण-पद-मूले	at the base of (his) ear
निरवधीः	Thou did strike

When the illusions created by the Asura were all dispersed being hit by a powerful spark of Thy divine discus, the Asura's mind was overcome by intense rage. He then attacked Thee with strong blows of his heavy fists, whereupon Thou struck him with a powerful blow with Thy big toe at the base of his ear.

महाकायः सोऽयं तव चरणपातप्रमथितो  
गलद्रक्तो वक्त्रादपतदृषिभिः श्लाघितहतिः ।  
तदा त्वामुद्दामप्रमदभरविद्योतिहृदया  
मुनीन्द्राः सान्द्राभिः स्तुतिभिरनुवन्नध्वरतनुम् ॥८॥

महाकायः सः-अयम्	that Asura of gigantic proportions
तव चरण-पात-प्रमथितः	by the blow of Thy foot crushed
गलत्-रक्तः वक्त्रात्-	with blood flowing out of his mouth
अपतत्-	fell
ऋषिभिः श्लाघित-हतिः	the sages praised his slaying
तदा त्वाम्-	then to Thee
उद्दाम-प्रमदभर-विद्योति-हृदया	with their hearts full and brimming with joy
मुनीन्द्राः	the great sages
सान्द्राभिः स्तुतिभिः-	with verses full of deep meaning
अनुवन्-	praised
अध्वर-तनुम्	O Thou! The Embodiment of Yajna



That gigantic Asura crushed by the powerful blow of Thy foot, fell down with blood flowing out of his mouth. The sages praised his slaying. O Thou! Who are the embodiment of Yajna! As they did so their hearts were full and brimming with joy. They sang hymns with deep meaning.

त्वचि छन्दो रोमस्वपि कुशगणश्चक्षुषि घृतं  
चतुर्होतारोऽङ्घ्रौ सुगपि वदने चोदर इडा ।  
ग्रहा जिह्वायां ते परपुरुष कर्णे च चमसा  
विभो सोमो वीर्यं वरद गलदेशेऽप्युपसदः ॥९॥

त्वचि छन्दः	in Thy skin are the Vedic Metres
रोमसु-अपि कुशगणः-	Thy hair are the Kush grass
चक्षुषि घृतम्	Thy eyes are ghee
चतुर्होतारः-अङ्घ्रौ	Thy feet are the four sacrificing priests
सुग्-अपि वदने	Thy face is 'sruk' (the ladel used for offering)
च-उदर इडा	and Thy stomach the 'ida' (the vessel used for keeping the ingredients for offering)
ग्रहा जिह्वायां ते	Thy tounge the soma pot
परपुरुष	O Infinite Lord!
कर्णे च चमसा	Thy ears are the chamasas (vessel used for keeping the sacrificial remnants)
विभो	O Lord!
सोमो वीर्यम्	Thy virility is Soma

वरद	O Bestower of Boons!
गलदेशे-अपि-उपसदः	in Thy neck are the sacrifices called 'Upasat' (the subsidiary rites)

O Infinite Lord! In Thy skin are the Vedic Mantras, Thy hair are the 'kush' grass, Thy eyes are the ghee, Thy feet are the four sacrificing priests, Thy face is 'sruk', (the ladel for sacrifice) and Thy stomach is the 'Ida' (the vessel which holds the sacrificial ingredients), Thy tongue is the soma pot. O Lord! Thy ears are the chamasas (the vessel which holds the sacrificial remnants) and Thy virility is soma. O Bestower of Boons! in Thy neck are the sacrifices called Upasat, (the subsidiary rites). Thou are the embodiment of the holy Yagna.

मुनीन्द्रैरित्यादिस्तवनमुखरैर्मोदितमना

महीयस्या मूर्त्या विमलतरकीर्त्या च विलसन् ।

स्वधिष्ण्यं सम्प्राप्तः सुखरसविहारी मधुरिपो

निरुन्ध्या रोगं मे सकलमपि वातालयपते ॥ १० ॥

मुनीन्द्रैः-इत्यादि-	by the various great sages
स्तवन-मुखरैः-मोदित-मना	who were intoning such hymns,
मोदित-मना	being delighted
महीयस्या मूर्त्या	with a spendid form and
विमलतर-कीर्त्या च	with unblemished glory
विलसन्	shining
स्वधिष्ण्यं सम्प्राप्तः	reaching Thy abode of Vaikunth
सुख-रस-विहारी	O Thee! Reveling in Thy own Bliss!

मधुरिपो	O Destroyer of Madhu!
निरुन्ध्या रोगम् मे	destroy ailments of mine
सकलम्-अपि	all of them
वातालयपते	O Lord of Guruvaayur!

O Lord of Guruvaayur! O Destroyer of Madhu! Delighted with the hymns of the sages Thou shone with Thy huge and adorable form and taintless glory and retired to Thy abode of Vaikunth, revelling in Thy innate Bliss. May Thou be pleased to eradicate all my ailments.

