

# SHRIMAN NĀRĀYANEYAM

## Dashaka 11

क्रमेण सर्गे परिवर्धमाने  
कदापि दिव्याः सनकादयस्ते ।  
भवद्विलोकाय विकुण्ठलोकं  
प्रपेदिरे मारुतमन्दिरे श ॥ १ ॥

|                       |  |
|-----------------------|--|
| क्रमेण सर्गे          | gradually, as creation                 |
| परिवर्धमाने           | was progressing                        |
| कदापि                 | once                                   |
| दिव्याः सनकादयः ते    | those divine (sages) Sanaka and others |
| भवत्-विलोकाय          | to see Thee                            |
| विकुण्ठलोकं प्रपेदिरे | reached Vaikunthloka                   |
| मारुतमन्दिरे श        | O Lord of Guruvaayur                   |

O Lord of Guruvaayur! as creation progressed, the divine sages Sanaka and the others wanting to pay their respects to Thee went to Vaikuntha loka.

मनोज्ञनैश्रेयसकाननाद्यै-  
रनेकवापीमणिमन्दिरैश्च ।  
अनोपमं तं भवतो निकेतं

मुनीश्वराः प्रापुरतीतकक्ष्याः ॥ २ ॥

|                        |  |
|------------------------|--|
| मनोज्ञ-                | the enchanting   |
| नैश्रेयस-कानन-आद्यैः - | Naishreyasha Kaanana (the garden by that name) and other |
| अनेक-वापी              | with many lakes  |
| मणिमन्दिरैः - च        | and gems studded mansions                                |
| अनोपमं तं              | that incomparable  |
| भवतः निकेतं            | Thy abode  |
| मुनीश्वराः प्रापुः -   | the sages reached  |
| अतीत-कक्ष्याः          | having crossed the (six) ramparts                        |

Crossing the six ramparts, the sages reached Thy unmatched abode with the Naishreyasha garden, many lakes and many mansions studded with gems.

भवद्दिदृक्षून्भवनं विविक्षून्

द्वाःस्थौ जयस्तान् विजयोऽप्यरुन्धाम् ।

तेषां च चित्ते पदमाप कोपः

सर्वं भवत्प्रेरणयैव भूमन् ॥ ३ ॥

|                  |                                |
|------------------|--------------------------------|
| भवत्-दिदृक्षून्- | desirous of seeing Thee        |
| भवनं विविक्षून्  | and about to enter (Thy) abode |
| द्वाःस्थौ        | two gatekeepers                |

|                        |                                 |
|------------------------|---------------------------------|
| जयः - तान्             | Jaya, them (the sages)          |
| विजयः -अपि-अरुन्धाम्   | also Vijaya, stopped            |
| तेषां च चित्ते         | and in their (sages') minds     |
| पदम्-आप कोपः           | entered anger                   |
| सर्वं भवत्-प्रेरणया-एव | all this by Thy prompting alone |
| भूमन्                  | O Infinite One!                 |

The sages were about to enter Thy abode to see Thee, when two gatekeepers, Jaya and Vijaya stopped them. This made the sages angry. All this happened by Thy prompting only.

वैकुण्ठलोकानुचितप्रचेष्टौ

कष्टौ युवां दैत्यगतिं भजेतम् ।

इति प्रशप्तौ भवदाश्रयौ तौ

हरिस्मृतिर्नोऽस्त्विति नेमतुस्तान् ॥ ४॥

|                             |   |
|-----------------------------|---|
| वैकुण्ठलोक-अनुचित-प्रचेष्टौ | for Vaikunthloka, is not fit, whose conduct |
| कष्टौ युवां                 | wicked ones you two                         |
| दैत्य-गतिं भजेतम्           | state of Asuraas will attain                |
| इति प्रशप्तौ                | thus cursed                                 |
| भवत्-आश्रयौ तौ              | Thy servants they                           |
| हरिः -स्मृतिः -नः -अस्तु-   | may we remember Hari (God)                  |

इति नेमतुः-तान्

thus beseeching prostrated before them

The two gatekeepers were cursed by the sages that as their conduct was not bifitting for them to be in Vaikunthloka, they may be embodied as Asuraas. Jaya and Vijaya, Thy sevants, beseeched the sages that their devotion to Thee may not falter. So saying, they prostrated to the sages.

तदेतदाज्ञाय भवानवाप्तः

सहैव लक्ष्म्या बहिरम्बुजाक्ष ।

खगेश्वरांसार्पितचारुबाहु-

रानन्दयंस्तानभिराममूर्त्या ॥५॥

|                     |                             |
|---------------------|-----------------------------|
| तत्-एतत्-आज्ञाय     | that this knowing           |
| भवान्-अवाप्तः       | Thou coming (out)           |
| सह-एव लक्ष्म्या     | along with Laxmi            |
| बहिः -अम्बुजाक्ष    | out, O Lotus eyed Lord!     |
| खगेश्वर-अंस-        | on Garuda's shoulder        |
| अर्पित-चारु-बाहुः - | placing Thy charming arm    |
| आनन्दयन्-तान्-      | delighting them (the sages) |
| अभिराम-मूर्त्या     | by Thy beautiful form       |

O Lotus-eyed Lord! Knowing all what had happened, Thou came out along with Laxmi, with Thy charming arm resting on Garuda. The sages were delighted to see Thy beautiful form.

प्रसाद्य गीर्भिः स्तुवतो मुनीन्द्रा-  
ननन्यनाथावथ पार्षदौ तौ ।  
संरम्भयोगेन भवैस्त्रिभिर्मा-  
मुपेतमित्यात्तकृपं न्यगादीः ॥ ६ ॥

|                           |   |
|---------------------------|---|
| प्रसाद्य गीर्भिः          | with pleasing words                                 |
| स्तुवतः मुनीन्द्रान्-     | to the sages as they were praising Thee,            |
| अनन्य-नाथौ-               | who did not have any other refuge (other than Thee) |
| अथ पार्षदौ तौ             | to those two attendants                             |
| संरम्भयोगेन भवैः-त्रिभिः- | by the path of confrontation, in three lives        |
| माम्-उपेतम्-              | attain me   |
| इति-आत्त-कृपम्            | thus overcome by compassion                         |
| न्यगादीः                  | Thou said   |

As the sages were praising Thee with pleasing words, Thou told the two attendants, who had no refuge but Thee, to confront three lives as Asuras on earth. Overcome by compassion, then Thou granted them Thy attainment.

त्वदीयभृत्यावथ काश्यपात्तौ  
सुरारिवीराबुदितौ दितौ द्वौ ।  
सन्ध्यासमुत्पादनकष्टचेष्टौ  
यमौ च लोकस्य यमाविवान्यौ ॥ ७ ॥

|                     |  |
|---------------------|--|
| त्वदीय-भृत्यौ-      | Thy two attendents                                   |
| अथ काश्यपात्-तौ     | then from sage Kashyapa, they both                   |
| सुरारि-वीरौ-        | as the gods' powerful enemies                        |
| उदितौ दितौ द्वौ     | were born of Diti the two                            |
| सन्ध्या-समुत्पादन-  | being begotten at evening                            |
| कष्ट-चेष्टौ         | having cruel nature                                  |
| यमौ च               | and the twins (became)                               |
| लोकस्य यमौ-इव-अन्यौ | for the worlds, like other two Yamas (the death god) |

Thereafter,Thy two attendents took birth as great Asuras through Diti and her husband sage Kashyapa. They being begotted in the evening twilight, the twins became cruel in nature as if they were the gods of death for the world.

हिरण्यपूर्वः कशिपुः किलैकः

परो हिरण्याक्ष इति प्रतीतः ।

उभौ भवन्नाथमशेषलोकं

रुषा न्यरुन्धां निजवासनान्धौ ॥८॥

|                              |  |
|------------------------------|--|
| हिरण्य-पूर्वः कशिपुः किल-एकः | (the name) Hiranya preceeding Kashipu, i.e. Hiranyakashipu was one |
| परः हिरण्याक्ष इति प्रतीतः   | the other Hiranyaaksha thus was known                              |
| उभौ                          | both   |

|                      |  |
|----------------------|--|
| भवत्-नाथम्-अशेष-लोकं | the whole world which has Thee as the master |
| रुषा                 | in anger                                     |
| न्यरुन्धां           | (they) tormented                             |
| निज-वासना-अन्धौ      | by their own vaasanaas being blinded         |

One son was known by the name of Hiranyakashipu and the other was known as Hiranyaaksha. They tormented the whole world, which has Thee as the master, in anger and blinded by their inherent evil tendencies.

तयोर्हिरण्याक्षमहासुरेन्द्रो  
रणाय धावन्ननवाप्तवैरी ।  
भवत्प्रियां क्ष्मां सलिले निमज्ज्य  
चचार गर्वाद्धिनदन् गदावान् ॥ ९ ॥

|                          |                                    |
|--------------------------|------------------------------------|
| तयोः -                   | of them                            |
| हिरण्याक्ष-महासुरेन्द्रः | Hiranyaaksha the great Asura       |
| रणाय धावन्-              | a fight seeking                    |
| अनवाप्त-वैरी             | not getting any opponent           |
| भवत्-प्रियां क्ष्मां     | Thy dear earth                     |
| सलिले निमज्ज्य           | immersing in water                 |
| चचार गर्वात्-विनदन्      | roamed about, roaring in arrogance |

|         |                 |
|---------|-----------------|
| गदावान् | carrying a mace |
|---------|-----------------|

Of the two of them, Hiranyaaksha, the great Asura, seeking a fight and not getting an opponent, immersed Thy dear earth into the water. He then roamed about roaring arrogantly, carrying a mace.

ततो जलेशात् सदृशं भवन्तं  
निशम्य बभ्राम गवेषयंस्त्वाम् ।  
भक्तैकदृश्यः स कृपानिधे त्वं  
निरुन्धि रोगान् मरुदालयेश ॥ १० ।

|                 |   |
|-----------------|---|
| ततः             | then  |
| जलेशात्         | from the Lord of Waters (Varuna)              |
| सदृशं भवन्तं    | as his equal Thee (are)                       |
| निशम्य          | hearing (thus)                                |
| बभ्राम          | (he) roamed about                             |
| गवेषयन् त्वाम्  | searching for Thee                            |
| भक्तैक-दृश्यः   | (O Thou) who can be seen only by Thy devotees |
| स कृपानिधे त्वं | That Abode of Compassion, Thou                |
| निरुन्धि रोगान् | eradicate my ailments                         |
| मरुदालयेश       | O Lord of Guruvaayur!                         |



Then coming to know from the god of the waters, Varuna, that Thou are the only match for him, Hiranyaaksha roamed about searching for Thee. O Thou, who can be attained only by Thy devotees, Thou the abode of Compassion, kindly eradicate my ailments, O Lord of GURUVAAYUR!.

