

SHRIMAN NĀRĀYANEYAM

Dashaka 24

हिरण्याक्षे पोत्रिप्रवरवपुषा देव भवता
हते शोकक्रोधग्लपितधृतिरेतस्य सहजः ।
हिरण्यप्रारम्भः कशिपुरमरारातिसदसि
प्रतिज्ञमातेने तव किल वधार्थं मधुरिपो ॥ १ ॥

हिरण्याक्षे (हते)	(when) Hiranyaaksha (was killed)
पोत्रि-प्रवर-वपुषा	by (Thee) in the form of the exalted Boar
देव भवता	O Lord! By Thee
हते	was killed (then)
शोक-क्रोध-ग्लपित-धृतिः-	(his brother) who had lost mental balance due to grief and anger
एतस्य सहजः	his brother
हिरण्य-प्रारम्भः कशिपुः-	Kashipu' whose name started with 'Hiranya'
अमर-अराति-सदसि	in the assembly of the enemy of the Devas (ie Asuras)
प्रतिज्ञाम्-आतेने	an oath took
तव किल वधार्थं	for killing Thee, it is said
मधुरिपो	O Lord! Slayer of Madhu

O Lord! Slayer of Madhu! When Hiranyaaksha was killed by Thee, incarnate as the Divine Boar, his brother named Hiranyakashipu was smitten with sorrow and anger. In the assembly of the Asuras he swore to kill Thee.

विधातारं घोरं स खलु तपसित्वा नचिरतः

पुरः साक्षात्कुर्वन् सुरनरमृगाद्यैरनिधनम् ।

वरं लब्ध्वा दृप्तो जगदिह भवन्नायकमिदं

परिक्षुन्दन्निन्द्रादहरत् दिवं त्वामगणयन् ॥ २ ॥

विधातारं घोरं	to Brahmaa, with intensity
स खलु तपसित्वा	he, indeed, performed austerities
न-चिरतः पुरः साक्षात्-कुर्वन्	soon, caused him to appear
सुर-नर-मृग-आद्यैः-	by god, man, beast etc
अनिधनं वरं लब्ध्वा	of not being killed, the boon getting
दृप्तः	(became) arrogant
जगत्-इह	here, in this world
भवन्-नायकम्-इदं	which has Thee for its Lord
परिक्षुन्दन्-	tormenting
इन्द्रात्-अहरत् दिवं	from Indra, snatched the heavens
त्वाम्-अगणयन्	disregarding Thee

He quickly compelled Brahmaa to appear before him by performing severe austerities and made him give a boon that he would not be killed by god, man or beast etc. As a result of the boon he became arrogant and tormented the whole world which has Thee as its Lord. Disregarding Thee, he even snatched the heavens from Indra.

निहन्तुं त्वां भूयस्तव पदमवाप्तस्य च रिपो-
 बहिर्दृष्टेरन्तर्दधिथ हृदये सूक्ष्मवपुषा ।
 नदन्नुच्चैस्तत्राप्यखिलभुवनान्ते च मृगयन्
 भिया यातं मत्वा स खलु जितकाशी निववृते ॥ ३॥

निहन्तुं त्वां भूय:-	to kill Thee then
तव पदम्-अवाप्तस्य	who had reached Thy abode
च रिपो:-बहिर्दृष्टे:-	and from (this) enemy's physical eyes
अन्तर्दधिथ	(Thou) disappeared
हृदये सूक्ष्म-वपुषा	into the heart, in a subtle form
नन्दन्-उच्चैः-तत्र-अपि-	roaring loudly, even there (in Vaikuntha)
अखिल-भुवन्-अन्ते च	and in all the other worlds as well
मृगयन्	searching
भिया यातं मत्वा	(Thou had) gone away for fear, thinking
स खलु जितकाशी	he ,indeed, thought that he had won
निववृते	returned

To kill Thee, he even went to Thy abode Vaikuntha. Thou disappeared from his gross vision and entered into his heart in a subtle form. Roaring aloud he searched for Thee in all the three worlds, and not finding Thee, he thought that Thou had fled in fear. Considering himself the winner he returned home.

ततोऽस्य प्रह्लादः समजनि सुतो गर्भवसतौ
मुनेर्वीणापाणेरधिगतभवद्भक्तिमहिमा ।
स वै जात्या दैत्यः शिशुरपि समेत्य त्वयि रतिं
गतस्त्वद्भक्तानां वरद परमोदाहरणताम् ॥४॥

ततः-अस्य	then, to him
प्रह्लादः समजनि सुतः	Prahlaad was born as a son
गर्भवसतौ	while still in the womb
मुनेः-वीणा-पाणेः-	from the sage Naarada
अधिगत-	learning
भवत्-भक्ति-महिमा	the glory of devotion to Thee
स वै जात्या दैत्यः	though he was by birth an Asura
शिशुः-अपि	and a child also
समेत्य त्वयि रतिं	attaining, love towards Thee, intense love
गतः त्वत् भक्तानाम्	(he) became, among Thy devotees
वरद	O Bestower of Boons!

परम-उदाहरणताम् (गतः)

the most outstanding example

To him was born a son named Prahlada. Even when he was in the womb, he had learnt the glory of devotion to Thee from sage Naarada. Though by birth he was an Asura, and just a child, O Bestower of Boons! He had intense love for Thee, and became the most outstanding example for all Thy devotees.

सुरारीणां हास्यं तव चरणदास्यं निजसुते

स दृष्ट्वा दुष्टात्मा गुरुभिरशिक्षिच्चिरममुम् ।

गुरुप्रोक्तं चासाविदमिदमभद्राय दृढमि-

त्यपाकुर्वन् सर्वं तव चरणभक्त्यैव ववृधे ॥ ५ ॥

सुरारीणां हास्यं	the ridicule of the Asuras
तव चरण-दास्यं	(and) devotion to Thy feet
निज-सुते स दृष्ट्वा	of his son, he seeing
दुष्टात्मा	the evil minded (Hiranyakashipu)
गुरुभिः-अशिक्षित्-	by the teachers made (him) learn
चिरम्-अमुम्	him for a long time
गुरु-प्रोक्तं च-असौ-	and (but) he, all that was said by the teachers
इदम्-इदम्-अभद्राय दृढम्-इति	all this will certainly cause evil, thus
अपाकुर्वन् सर्वं	rejecting all
तव चरण भक्त्या-एव	by devotion to Thy feet alone

ववृधे	grew up
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The evil minded Hiranyakashipu had Prahlaad brain washed by competent instructors for long, because he saw signs of devotion to Thee and also the ridicule of the Asuras in his son. He however rejected all their teachings as leading only to evil and grew up with his devotional zeal.

अधीतेषु श्रेष्ठं किमिति परिपृष्टेऽथ तनये
भवद्भक्तिं वर्यामभिगदति पर्याकुलधृतिः ।
गुरुभ्यो रोषित्वा सहजमतिरस्येत्यभिविदन्
वधोपायानस्मिन् व्यतनुत भवत्पादशरणे ॥ ६ ॥

अधीतेषु श्रेष्ठं किम्-	among what (you have) learned, what is the best?'
इति परिपृष्टे-	thus when asked
अथ तनये	then the son,
भवत्-भक्तिं वर्याम्-	devotion to Thee as the greatest
अभिगदति	replied
पर्याकुल-धृतिः	(He, hiranyakashipu) agitation minded
गुरुभ्यः रोषित्वा	(and) got angry with the teachers
सहज-मतिः-अस्य-	(this) is his natural inclination'
इति-अभिविदन्	thus understanding
वधोपायान्-	means of killing

अस्मिन् व्यतनुत	him (Prahlaad) planned
भवत्-पाद-शरणे	at Thy feet, who had taken refuge

On being asked about what was the best that he had learned, he answered that devotion to Thee was the greatest. Agitated at this, Hiranyakashipu was very angry with the teachers, but they told him that this was his son's natural inclination. At this he started planning ways to kill Prahlaad who was Thy great devotee, having taken refuge at Thy feet.

स शूलैराविद्धः सुबहु मथितो दिग्गजगणै-
 र्महासर्पैर्दष्टोऽप्यनशनगराहारविधुतः ।
 गिरीन्द्रवक्षितोऽप्यहह! परमात्मन्नयि विभो
 त्वयि न्यस्तात्मत्वात् किमपि न निपीडामभजत ॥७॥

सः	he (Prahlaad),
शूलैः-आविद्धः सुबहु	pierced by tridents, many times
मथितः दिग्गज-गणैः-	trampled upon by herds of huge elephants
महा-सर्पैः-दष्टः-	bitten by huge snakes
अपि-अनशन-	and also going without food (starving)
गर-आहार-विधुतः	tormented by poisoned food
गिरीन्द्र-अवक्षितः-	thrown down from high mountains
अपि-अहह	even then, what a wonder
परमात्मन्-अयि विभो	O All Pervading Supreme Being!

त्वयि न्यस्त-आत्मत्वात्	unto Thee having surrendered himself
किम्-अपि न निपीडाम्-	did not any kind of suffering
अभजत्	feel

O All Pervading Supreme Being! What a wonder! Though he was pierced with tridents many times, trampled again and again by herds of huge elephants, bitten by great serpents, starved, poisoned and thrown down from the mountain peaks, he did not feel any suffering as his mind was completely fixed on Thee.

ततः शङ्काविष्टः स पुनरतिदुष्टोऽस्य जनको
गुरुकृत्या तद्गेहे किल वरुणपाशैस्तमरुणत् ।
गुरोश्चासान्निध्ये स पुनरनुगान् दैत्यतनयान्
भवद्भुक्तेस्तत्त्वं परममपि विज्ञानमशिषत् ॥८॥

ततः शङ्का-आविष्टः सः पुनः-	then being frightened, he again
अति-दुष्टः-अस्य जनकः	very cruel, his father,
गुरु-उकृत्या	following the advice of the teacher
तत्-गेहे किल	in his (teacher's) house, it appears
वरुण-पाशैः-	with ropes
तम्-अरुणत्	tied him up
गुरोः-च-असान्निध्ये	and when the teacher was not present
सः पुनः-	he (Prahlaada) again

अनुगान् दैत्य-तनयान्	(with the) Asura boys who were with him
भवत्-भक्तेः-तत्त्वम्	the real nature of devotion to Thee
परमम्-अपि विज्ञानम्-	and also the Supreme knowledge
अशिषत्	taught

The very cruel father was frightened at this. At the advice of the teacher, Prahlada was tied up with ropes at the teacher's house. But whenever the teacher was away, Prahlada began to teach the Asura boys, who were with him, the doctrine of love for, and knowledge of Thee.

पिता शृण्वन् बालप्रकरमखिलं त्वत्स्तुतिपरं

रुषान्धः प्राहैनं कुलहतक कस्ते बलमिति ।

बलं मे वैकुण्ठस्तव च जगतां चापि स बलं

स एव त्रैलोक्यं सकलमिति धीरोऽयमगदीत् ॥९॥

पिता शृण्वन्	(the) father on hearing
बाल-प्रकरम्-अखिलं	(that) all the groups of boys
त्वत्-स्तुति-परं	are intent on singing Thy praise
रुषान्धः	blinded by rage
प्राह-एनं	asked him
कुलहतक कः-ते बलम्-इति	O traitor of our race, who is your strength (support)?
बलं मे वैकुण्ठः-	My strength is Vishnu,

तव च	and your's,
जगतां च-अपि स बलं	of the whole universe also He is th strength,
स एव त्रैलोक्यं सकलम्-	He alone is the three worlds as a whole',
इति धीरः-अयम्-अगदीत्	thus, that courageous and wise boy replied

Hearing that all the boys were now singing Thy praise, Hiranyakashipu became blind with rage. He shouted at Prahlada that the traitor that he was, who was his strength? That courageous boy replied that Lord Vishnu was his strength, in as much as He was also his (father's) strength and of the whole universe. Also that the three worlds were his manifestation indeed.

अरे क्वासौ क्वासौ सकलजगदात्मा हरिरिति
 प्रभिन्ते स्म स्तंभं चलितकरवालो दितिसुतः ।
 अतः पश्चाद्विष्णो न हि वदितुमीशोऽस्मि सहसा
 कृपात्मन् विश्वात्मन् पवनपुरवासिन् मृडय माम् ॥ १० ॥

अरे क्-असौ क्-असौ	Oh where is he? Where is he?'
सकल-जगत-आत्मा हरिः-	the soul of all the worlds', that Hari
इति	thus (saying)
प्रभिन्ते स्म स्तंभं	struck at a pillar
चलित-करवालः	brandishing his sword
दिति-सुतः	the son of Diti (Hiranyakashipu)

अतः पश्चात्-	thereafter (what happened)
विष्णो	O Vishnu!
न हि वदितुम्-ईशः-अस्मि सहसा	O Lord! I am not able to say immediately
कृपात्मन्	O All merciful!
विश्वात्मन्	O Supreme Aatman!
पवनपुरवासिन्	O Resider of Guruvaayur!
मृडय माम्	deign to make me whole

O where is he? Where is he? The soul of all the worlds who is known as Hari? The son of Diti asking struck the pillar brandishing the sword. O Vishnu! O Lord! What happened then I am unable to describe immediately. O All Merciful! O All pervading One! O resident of Guruvaayur! Deign to make me whole.

