

SHRIMAN NĀRĀYANEYAM

Dashaka 30

शक्रेण संयति हतोऽपि बलिर्महात्मा
शुक्रेण जीविततनुः क्रतुवर्धितोष्मा ।
विक्रान्तिमान् भयनिलीनसुरां त्रिलोकीं
चक्रे वशे स तव चक्रमुखादभीतः ॥१॥

शक्रेण संयति हतः-अपि	by Indra, in the battle even though killed
बलिः-महात्मा	Bali, the high souled
शुक्रेण जीवित-तनुः	by Shukraachaarya was revived whose body
क्रतु-वर्धित-उष्मा	and whose strength had increased by performing Vishwajit Yagna
विक्रान्तिमान्	valorous (Bali)
भय-निलीन-सुरां	the Devas having hidden due to fear
त्रिलोकीं	in the three worlds
चक्रे वशे स	he conquered (the three worlds)
तव चक्र-मुखात्-अभीतः	he who was, of the striking of Thy discus not afraid of

The high souled Bali was killed in the battle by Indra, but his body was revived by Shukraachaarya. By performing the Vishwajit Sacrifice he grew in prowess and being a descendent of Prahlada, he was not afraid of Thy discus. So Devas had to flee in fear of the victorious Bali who conquered the three worlds where the Devas had hid themselves.

पुत्रार्तिदर्शनवशाददितिर्विषण्णा
तं काश्यपं निजपतिं शरणं प्रपन्ना ।
त्वत्पूजनं तदुदितं हि पयोव्रताख्यं
सा द्वादशाहमचरत्वयि भक्तिपूर्णा ॥ २॥

पुत्र-आर्ति-दर्शन-वशात्-	the plight of her sons seeing
अदिति-विषण्णा	Aditi was tormented
तं काश्यपं निज-पतिं	to Kaashyapa, her husband, approached
शरणं प्रपन्ना	for help
त्वत्-पूजनं तत्-उदितं	Thy worship, as advised by him
हि पयोव्रत-आख्यं	indeed known as Payovrata
सा द्वादश-आहम्-अचरत्-	she, for twelve days performed
त्वयि भक्ति-पूर्णा	to Thee full of devotion

Aditi was very much tormented on seeing the plight of her sons the Devas. She approached her husband Kaashyapa for help. He advised her to observe the Payovrata worship unto Thee. She performed it for twelve days with full devotion to Thee.

तस्यावधौ त्वयि निलीनमतेरमुष्याः
श्यामश्चतुर्भुजवपुः स्वयमाविरासीः ।
नम्रां च तामिह भवत्तनयो भवेयं
गोप्यं मदीक्षणमिति प्रलपन्नयासीः ॥ ३॥

तस्य-अवधौ	at the end of the (worship)
त्वयि निलीन-मतेः-अमुष्याः	whose mind was fixed on Thee, in front of her
श्यामः-चतुर्भुज-वपुः	with a blue complexion and a four armed form
स्वयम्-आविरासीः	Thou Thyself manifested
नम्रां च ताम्-इह	as she was bowing to Thee, here, to her
भवत्-तनयः भवेयं	'I shall be born as your son
गोप्यं मत्-ईक्षणम्-इति	secret may my meeting be', thus
प्रलपन्	saying
अयासीः	Thou disappeared

At the end of the worship, Thou with four arms and blue complexion appeared in front of her whose mind was fixed on Thee. There , at that moment, when she was bowing to Thee, Thou told her that Thou would be born as her son. Thou also charged her to let the meeting be a secret and then Thou disappeared.

त्वं काश्यपे तपसि सन्निदधत्तदानीं
प्राप्तोऽसि गर्भमदितेः प्रणुतो विधात्रा ।
प्रासूत च प्रकटवैष्णवदिव्यरूपं
सा द्वादशीश्रवणपुण्यदिने भवन्तं ॥४॥

त्वं	Thou
काश्यपे तपसि	in Kaasyapa the sage

सन्निदधत्-	entered (in seed form)
तदानीं	at that time
प्राप्तः-असि	did enter
गर्भम्-अदितेः	in the womb of Aditi
प्रणुतः विधात्रा	(and Thou were) praised by Brahmaa
प्रासूत च	and (she Aditi) gave birth (to Thee) to
प्रकट-वैष्णव-दिव्य-रूपं	with evident marks of Vishnu, a divine form
सा	she
द्वादशी-श्रवण-पुण्य-दिने	on the confluence of Dvaadashi and Shraavana, the sacred days
भवन्तम्	Thee

Then placing Thyself in Kaashyapa's austerity bourn seed, Thou entered into Aditi's womb. Praised by Brahmaa Thou were delivered as a divine child with evident marks of Vishnu's glory, on the auspicious day of the confluence of Dvaadashi and Shraavana Nakshatra.

पुण्याश्रमं तमभिवर्षति पुष्पवर्षे-
 हर्षाकुले सुरगणे कृततूर्यघोषे ।
 बध्वाऽञ्जलिं जय जयेति नुतः पितृभ्यां
 त्वं तत्क्षणे पटुतमं वटुरूपमाधाः ॥५॥

पुण्य-आश्रमं तम्-	that holy hermitage
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अभिवर्षति पुष्प-वर्षैः-	(when It was) being showered with flowers
हर्ष-आकुले सुरगणे	by the Devas who were full of great joy
कृत-तूर्य-घोषे	and were sounding the trumpets
बध्वा-अञ्जलिं	with folded hands
जय जय इति	Hail,hail', thus
नुतः पितृभ्यां	saluted by Thy parents
त्वं तत्-क्षणे	Thou immediately
पटुतमं वटु-रूपम्-	a talented and handsome Brahmachaarin form
आधाः	(Thou) assumed

The Devas in great joy were showering flowers on that hermitage where Thou were born and were blowing trumpets. Thy Parents were praising Thee with folded hands, just then Thou took on the form of a talented handsome Brahmachaarin.

तावत्प्रजापतिमुखैरुपनीय मौञ्जी-
दण्डाजिनाक्षवल्यादिभिरर्च्यमानः ।
देदीप्यमानवपुरीश कृताग्निकार्य-
स्त्वं प्रास्थित्वा बलिगृहं प्रकृताश्वमेधम् ॥ ६ ॥

तावत्-	then
प्रजापतिमुखैः-	by Prajaapati Kaashyapa and others

उपनीय	being adorned with
मौञ्जी-दण्ड-अजिन-अक्ष-वलय-आदिभिः-	the sacred thread, staff, deer skin, a garland of beads etc.,
अर्च्यमानः	and being worshipped
देदीप्यमान-वपुः-	with a resplendent form
ईश	O Lord!
कृत-अग्नि-कार्यः-	having performed the rites with the sacred fire
त्वं	Thou
प्रास्थिता	departed for
बलि-गृहं	Bali's house
प्रकृत-अश्व-मेधम्	where, was being performed the Ashvamedha Yanjya

Kaashyapa Prajaapati and others adorned Thee with the sacred thread, staff, deer skin, and a garland of beads. O Lord! Being conferred upon, and worshipped, Thou performed the rites with the sacred fire and with Thy resplendent form departed for the house of Bali where the Ashvamedha Yanjya was being performed.

गात्रेण भाविमहिमोचितगौरवं प्रा-
ग्व्यावृण्वतेव धरणीं चलयन्नायासीः ।
छत्रं परोष्मतिरणार्थमिवादधानो
दण्डं च दानवजनेष्विव सन्निधातुम् ॥७॥

गात्रेण	with (Thy) body
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भावि-महिमा-उचित-गौरवं	subsequent (manifestation of the) might befitting the majesty
प्राक्-	beforehand (in advance)
व्यावृण्वता-इव	as if showing
धरणीं चलयन्-	shaking the earth
आयासीः	(Thou) went
छत्रं	the umbrella (holding)
पर-उष्मति-रण-अर्थम्-इव	as if to ward off the heat of aggressiveness of all opponents
आदधानः	holding
दण्डं च	the staff also
दानव-जनेषु-इव	on the Asura people as though
सन्निधातुम्	to apply

As Thou marched forth, Thy body's weight shook the earth, indicating the subsequent manifestation of the might befitting the majesty. Thou held an umbrella as if to ward off the heat of the aggressiveness of all opponents, and carried a staff as though to apply it on the Asura people.

तां नर्मदोत्तरतटे ह्यमेधशाला-

मासेदुषि त्वयि रुचा तव रुद्धनेत्रैः ।

भास्वान् किमेष दहनो नु सनत्कुमारो

योगी नु कोऽयमिति शुक्रमुखैश्शशङ्के ॥ ८ ॥

तां	that
नर्मदा-उत्तरतटे	on the northern bank of the Narmadaa (river)
हयमेध-शालाम्-	(that) venue of the Ashvamedha Yanjya
आसेदुषि त्वयि	when Thou reached
रुचा तव	by Thy brilliance
रुद्ध-नेत्रैः	with their eyes dazzeled
भास्वान् किम्-एष	Is this Sun?'
दहनः नु	or Agni?'
सनत्कुमारः योगी नु	or Yogi Sanatkumaara?'
कः-अयम्-इति	who is this?'
शुक्रमुखैः-	by Shukra and others
शशङ्के	it was doubted

Thou reached the venue of the Ashvamedha Yanjya on the northern bank of the Narmadaa river. By Thy brilliance the eyes of Shukra and others were dazzeled and they wondered if it was the Sun or Agni or the Sage Sanat Kumaara, who was he?

आनीतमाशु भृगुभिर्महसाऽभिभूतै-

स्त्वां रम्यरूपमसुरः पुलकावृताङ्गः ।

भक्त्या समेत्य सुकृती परिणिज्य पादौ

तत्तोयमन्वधृत मूर्धनि तीर्थतीर्थम् ॥९॥

आनीतम्-आशु	received (and admitted) quickly
भृगुभिः-	by Shukraachaarya and others
महसा-अभिभूतैः-	very much overwhelmed by Thy majestic and charming form
त्वां रम्यरूपम्-	Thee of charming appearance
असुरः पुलक-आवृत-अङ्गः	the Asura Bali with a thrilled body
भक्त्या समेत्य	with devotion approached
सुकृती	who had done noble deeds
परिणिज्य पादौ	washed Thy feet
तत्-तोयम्-अन्वधृत	and that water sprinkled
मूर्धनि	on his head
तीर्थ-तीर्थम्	the holiest of the holy (water)

Bhrigu and others who were overwhelmed by Thy majestic charm received Thee quickly. The thrilled Asura Bali, with devotion, approached Thee of charming appearance. Asura Bali, who had done noble deeds, washed Thy feet and sprinkled that holiest of the holy waters on his head.

प्रह्लादवंशजतया क्रतुभिर्द्विजेषु
विश्वासतो नु तदिदं दितिजोऽपि लेभे ।
यत्ते पदाम्बु गिरिशस्य शिरोभिलाल्यं
स त्वं विभो गुरुपुरालय पालयेथाः ॥ १० ॥

प्रह्लाद-वंशजतया	in the line of Prahlaad being born
ऋतुभिः-	having performed sacrifices
द्विजेषु विश्वासतः नु	or because of his faith in holy men
तत्-इदं	that this
दितजः-अपि लेभे	the son of Diti (the Asura Bali) also got
यत्-ते पद-अम्बु	that water from Thy feet
गिरिशस्य शिरः-अभिलाल्यं	which is meant to santify the head of Shiva
स त्वं विभो	That Thou O Lord!
गुरुपुर-आलय	who resides in Guruvaayur
पालयेथा	please protect me

The son of Diti, the Asura Bali, was very fortunate, by the glory of being born in the line of Prahlaad, or by having performed sacrifices, or by his faith in and service to holy men, to get this holy water from Thy feet. O Lord! This water is meant to sanctify Shiva's head. O Thou! Who resides in Guruvaayur! please protect me.

