SHRIMAN NĀRĀYANEEYAM

Dashaka 12

स्वायम्भुवो मनुरथो जनसर्गशीलो
दृष्ट्वा महीमसमये सलिले निमग्नाम् ।
स्रष्टारमाप शरणं भवदङ्घ्रिसेवा-
तुष्टाशयं मुनिजनै: सह सत्यलोके ॥१॥

स्वायम्भुव: मनु:	Swaayambhuva Manu
अथ: जनसर्गशील:	then, who was engaged in creation
दृष्ट्वा महीम्-	seeing the earth,
असमये सलिले निमग्नाम्	at a wrong time, being immersed in water
स्रष्टारम्-आप शरणं	in the creator, Brahmaa, sought refuge
भवत्-अङ्घ्रि-सेवा	in the service of Thy lotus feet
तुष्ट-आशयं	whose heart delighted
मुनिजनै: सह	along with the other sages
सत्यलोके	in Satyaaloka

Then Swaayambhuva Manu who was engaged in the work of creation, saw the earth emerged in water, untimely (when there was no Pralaya). He went to Satyaloka, in supplication to Brahmaa, the creator, whose heart delighted in the service of Thy lotus feet, along with the other sages.

कष्टं प्रजा: सृजति मय्यवनिर्निमग्ना
स्थानं सरोजभव कल्पय तत् प्रजानाम् ।
इत्येवमेष कथितो मनुना स्वयंभू: -
रम्भोरुहाक्ष तव पादयुगं व्यचिन्तीत् ॥ २ ॥

कष्टं	alas!
प्रजा: सृजति मयि-	while I am creating beings
अवनि: -निमग्ना	the earth is immersed
स्थानं	place
सरोजभव	O Lotus Born! (Brahmaa)
कल्पय तत्-प्रजानाम्	provide therefore for the beings
इति-एवम्-एष	thus he (Brahmaa)
कथित: मनुना स्वयंभू: -	being told by Manu Swaayambhu
अम्भोरुहाक्ष	O Lotus eyed Lord!
तव पादयुगं	Thy two feet

व्यचिन्तीत्	(he) contemplated on

Swaayambhuva Manu told the lotus born Brahmaa that it was a pity that the earth was submerged as he was creating beings. He asked for a place to be created for the beings. Hearing this Brahmaa started to contemplate on Thy two lotus feet, for a solution to the problem.

हा हा विभो जलमहं न्यपिबं पुरस्ता-
दद्यापि मज्जति मही किमहं करोमि ।
इत्थं त्वदङ्घ्रियुगलं शरणं यतोऽस्य
नासापुटात् समभव: शिशुकोलरूपी ।३॥

हा हा विभो	Oh! Oh! Lord!
जलम्-अहं न्यपिबं	I drank the waters
पुरस्तात्-	previously also
अद्य-अपि मज्जति मही	(yet) the earth is submerging
किम्-अहं करोमि	what shall I do
इत्थं	saying so
त्वत्-अङ्घ्रि-युगलं	at Thy pair of feet
शरणं यत: -	who had taken refuge
अस्य नासापुटात्	from his (Brahmaa's) nostrils

समभव:	Thou emerged
शिशु-कोल-रूपी	in a child boar's form

Brahmaa took rafuge at Thy pair of lotus feet saying that he had earlier also drunk the waters and that the earth was still submerging and he did not know what to do. From Brahmaa's nostrils, who was saying thus, Thou emerged in the form of a child boar.

अङ्गुष्ठमात्रवपुरुत्पतित: पुरस्तात्
भोयोऽथ कुम्भिसदृश: समजृम्भथास्त्वम् ।
अभ्रे तथाविधमुदीक्ष्य भवन्तमुच्चै -
र्विस्मेरतां विधिरगात् सह सूनुभि: स्वै: ॥४॥

अङ्गुष्ठ-मात्र-वपु:-	with a body of the size of a thumb
उत्पतित:	emerged
पुरस्तात्	at first
भूय: -अथ	gradually then
कुम्भि-सदृश:	an elephant in size
समजृम्भथा: - त्वम्	did Thou grow
अभ्रे	in the sky
तथा-विधम्-उदीक्ष्य	in that form seeing
भवन्तम्-उच्चै:	Thou so big

विस्मेरतां विधि: -अगात्	wonder struck Brahmaa was
सह सूनुभि: स्वै:	with his own sons

At first Thy size was of a thumb, then it gradually grew to the size of an elephant. Brahmaa and his sons were wonder struck seeing Thy huge form in the sky.

कोऽसावचिन्त्यमहिमा किटिरुत्थितो मे
नासापुटात् किमु भवेदजितस्य माया ।
इत्थं विचिन्तयति धातरि शैलमात्र:
सद्यो भवन् किल जगर्जिथ घोरघोरम् ॥५॥

क: -असौ-	who is this
अचिन्त्य-महिमा	of unconcievable glory
किटि: -उत्थित:-	this boar which has emerged
मे नासापुटात्	from my nostrils
किमु भवेत्-	or is it
अजितस्य माया	the Invincible Lord's Maaya
इत्थं विचिन्तयति	thus (as Brahmaa was) contemplating
धातरि	Brahmaa,
शैलमात्र:	the size of a mountain

सद्य: भवन्	soon becoming (Thou)
किल जगर्जिथ	indeed roared
घोरघोरं	in a terrific manner

Brahmaa was wondering as to who the glorious boar was which had come out from his nostrils. As he was trying to reflect if it was the work of the Invincible Lord's Maayaa, Thee in the form of the boar became the size of a mountain and roared fiercely.

तं ते निनादमुपकर्ण्य जनस्तप:स्था:
सत्यस्थिताश्च मुनयो नुनुवुर्भवन्तम् ।
तत्स्तोत्रहर्षुलमना: परिणद्य भूय-
स्तोयाशयं विपुलमूर्तिरवातरस्त्वम् ॥६॥

तं ते निनादम्-	that Thine roar
उपकर्ण्य	hearing
जन:-तप:-स्था:	the inhabitants of the Jana and Tapa lokas
सत्य-स्थिता: -च	and those in the Satyaloka
मुनय:	sages
नुनुवु: -भवन्तम्	praised Thee
तत्-स्तोत्र-हर्षुल-मना:	by their praises pleased
परिणद्य भूय:	roaring again

तोयाशयं	in the ocean
विपुल-मूर्ति: -	assuming a huge form
अवातर: -त्वम्	Thou jumped

Hearing that fierce roar of Thine, the resident sages of the Jana, Tapa and Satya loka praised Thee. Pleased by their praises, Thou assumed a huge form and roaring again jumped into the ocean.

ऊर्ध्वप्रसारिपरिधूम्रविधूतरोमा
प्रोत्क्षिप्तवालधिरवाङ्मुखघोरघोण: ।
तूर्णप्रदीर्णजलद: परिघूर्णदक्ष्णा
स्तोतृन् मुनीन् शिशिरयन्नवतेरिथ त्वम् ॥७॥

ऊर्ध्व-प्रसारि-	(with) standing erect
परिधूम्र-विधूत-रोमा	dark red coloured shivering hair
प्रोत्क्षिप्त-वालधि:	lifted up tail
अवाङ्-मुख-घोर-घोण:	pointing downwards the fierce snout
तूर्ण-प्रदीर्ण-जलद:	with ease breaking through the clouds
परिघूर्णत्-अक्ष्णा	rolling eyes
स्तोतृन् मुनीन्	the praising sages
शिशिरयन्-	delighting

अवतेरिथ त्वम्	jumped down Thou

With Thy twitching and erect reddish hair, tail lifted up and the fierce snout pointing down and the eyes rolling, delighting the sages who were praising Thee, Thou easily broke through the clouds and jumped.

अन्तर्जलं तदनुसंकुलनक्रचक्रं
भ्राम्यत्तिमिङ्गिलकुलं कलुषोर्मिमालम् ।
आविश्य भीषणरवेण रसातलस्था -
नाकम्पयन् वसुमतीमगवेषयस्त्वम् ॥८॥

अन्तर्जलं	the waters' insides
तदनु-	then
संकुल-नक्र-चक्रं	with moving about crocodiles
भ्राम्यत्-तिमिङ्गिल-कुलं	with whirling around whales
कलुष-उर्मि-मालम्	with turbulent waters
आविश्य	entering
भीषण-रवेण	with a fierce roar
रसातलस्थान्-	the inhabitants of the nether worlds
आकम्पयन्	shaking
वसुमतीम्-	the earth

अगवेषय: -	searched for
त्वम्	Thou

Thou entered the insides of the waters where the crocodiles were moving about, whales were whirling around and which was full of turbulent waves. The inhabitants of the nether worlds shook with fear as with a fierce roar Thou searched for the earth.

दृष्ट्वाऽथ दैत्यहतकेन रसातलान्ते
संवेशितां झटिति कूटकिटिर्विभो त्वम् ।
आपातुकानविगणय्य सुरारिखेटान्
दंष्ट्राङ्कुरेण वसुधामदधा: सलीलम् ॥९॥

दृष्ट्वा-अथ	seeing then (the earth)
दैत्य-हतकेन	by the wicked Asura
रसातल-अन्ते	at the bottom of the Rasaatala
संवेशितां	concealed
झटिति	in no time
कूट-किटि: -	(Thou who had by Maaya) assumed the form of a boar
विभो त्वम्	O Lord! Thou,
आपातुकान्-	the rushing (Asuras)
अविगण्य्य	negelecting

सुरारि-खेटान्	the wretched Asuraas
दंष्ट्र-अङ्कुरेण	with the tusk's tip
वसुधाम्-अदधा:	the earth lifted up
सलीलम्	as if in sport

O Lord! Then seeing the earth concealed at the bottom of the Rasaatal, by the wretched Asura, Thou hastily lifted it up with the tip of the tusk of the boar, a form which Thou had asummed by Maaya. Treating the Asura with disdain who was rushing at Thee. All this was a mere sport for Thee.

अभ्युद्धरन्नथ धरां दशनाग्रलग्न
मुस्ताङ्कुराङ्कित इवाधिकपीवरात्मा ।
उद्धूतघोरसलिलाज्जलधेरुदञ्चन्
क्रीडावराहवपुरीश्वर पाहि रोगात् ॥१०॥

अभ्युद्धरन्-अथ	lifting up, then
धरां	the earth
दशन-अग्र-लग्नं	in the tooth front stuck
मुस्त-अङ्कुर-अङ्कित इव	a blade of grass as if
अधिक-पीवर-आत्मा	with a gigantic body
उद्धूत-घोर-सलिलात्-जलधे:-	from the fiercely shaken up waters of the ocean,

उदञ्चन्	emerging
क्रीडा-वराह-वपु: -ईश्वर	sportingly (taking the form) of a boar body, O Lord!
पाहि रोगात्	save me from disease

Thou who had sportingly assumed the body of a boar, lifted the earth from the frightening turbulent waters of the ocean. On Thy gigantic body, the earth looked like a blade of grass stuck on the tip Thy tusk. O Lord! Save me from the disease.