

SHRIMAN NĀRĀYANEYAM

Dashaka 23

प्राचेतसस्तु भगवन्नपरो हि दक्ष-
स्त्वत्सेवनं व्यधित सर्गविवृद्धिकामः ।
आविर्बभूविथ तदा लसदष्टबाहु-
स्तस्मै वरं ददित्य तां च वधूमसिक्रीम् ॥ १ ॥

प्राचेतः-तु	a son of Prachetas, indeed,
भगवन्-	O Lord!
अपरो हि दक्षः-	another Daksha (not Daksha Prajaapati)
त्वत्-सेवनं व्यधित	Thy worship performed
सर्ग-विवृद्धि-कामः	the species to multiply desirous
आविर्बभूविथ तदा	Thou appeared then
लसत्-अष्ट-बाहुः-	with eight resplendent arms
तस्मै वरं ददित्य	(and) gave the boon
तां च वधूम्-	and also that bride
असिक्रीम्	(named) Asikni

The son of one of the Prachetas, another Daksha, indeed, desirous of multiplying the progeny, worshipped Thee. Then Thou appeared with eight resplendent arms and gave him

a boon and also Asikni as wife.

तस्यात्मजास्त्वयुतमीश पुनस्सहस्रं
श्रीनारदस्य वचसा तव मार्गमापुः ।
नैकत्रवासमृषये स मुमोच शापं
भक्तोत्तमस्त्वृषिरनुग्रहमेव मेने ॥ २ ॥

तस्य-आत्मजा:-	his sons
तु-अयुतम्-	indeed ten thousand
ईश	O Lord!
पुनः-सहस्रं	again (also) one thousand
श्रीनारदस्य वचसा	by the advice of Shree Naarada
तव मार्गम्-आपुः	took to Thy path (of meditation etc)
न-ऐकत्र-वासम्-	(you) will not be residing in one place
ऋषये	to the sage (Naarada)
स मुमोच शापं	he (Daksha) gave the curse
भक्त-उत्तमः-तु-ऋषिः-	highest of (Thy) devotees, the sage
अनुग्रहम्-एव मेने	took it for a blessing.

His eleven thousand sons, on the advice of Shree Naarada took to the path of devotion to Thee, to attain liberation. Daksha was displeased with Naarada and so pronounced a curse on him that he would not have any fixed place of residence. Sage Naarada, the highest of

devotees, considered it only as blessing.

षष्ठ्या ततो दुहितृभिः सृजतः कुलौघान्
दौहित्रसूनुरथ तस्य स विश्वरूपः ।
त्वत्स्तोत्रवर्मितमजापयदिन्द्रमाजौ
देव त्वदीयमहिमा खलु सर्वजैत्रः ॥ ३ ॥

षष्ठ्या ततः दुहितृभिः	then by (his) sixty daughters
सृजतः कुल-औघान्	(he) was multiplying the species
दौहित्र-सूनुः-अथ तस्य	then one of his daughter's son's son
स विश्वरूपः	that (named) Vishwaroopa
त्वत्-स्तोत्र-वर्मितम्-	Thy protective hymn
अजापयत्-इन्द्रम्-	made Indra recite
आजौ	in a battle
देव	O Lord!
त्वदीय-महिमा	Thy glory
खलु सर्वजैत्रः	indeed is victorious over all

Then Daksha multiplyied the species through his sixty daughters. His daughter's son's son named Vishwaroopa made Indra win the battle against the Asuras. Indra was provided protection and victory by learning from Vishwaroopa the hymn addressed to Thee (Naaraayana Kavacha). O Lord! Thy glory can indeed conquer all.

प्राक्शूरसेनविषये किल चित्रकेतुः
 पुत्राग्रही नृपतिरङ्गिरसः प्रभावात् ।
 लब्ध्वैकपुत्रमथ तत्र हते सपत्नी-
 सङ्घैरमुह्यदवशस्तव माययासौ ॥४॥

प्राक्-	once upon a time
शूरसेन-विषये	in Shoorsena's kingdom
किल चित्रकेतुः	indeed, Chitraketu
पुत्र-आग्रही नृपतिः	desirous of a son, the king
अंगिरसः प्रभावात्	by sage Angirasa's blessings
लब्ध्वा-एक-पुत्रम्-	getting one son
अथ तत्र हते सपत्नीसङ्घैः-	then, there (the son) was killed by the other wives
अमुह्यत्-अवशः-	and overcome by grief, he fainted
तव मायया असौ	owing to the power of Thy Maayaa

Once upon a time, in the kingdom named Shoorsena the king Chitraketu was desirous of getting a son. By the blessings of sage Angirasa he got a son. The child was killed by his other wives out of jealousy. The king fainted with grief owing to the power of Thy Maayaa.

तं नारदस्तु सममङ्गिरसा दयालुः
 सम्प्राप्य तावदुपदर्श्य सुतस्य जीवम् ।
 कस्यास्मि पुत्र इति तस्य गिरा विमोहं
 त्यक्त्वा त्वदर्चनविधौ नृपतिं न्ययुङ्क्त ॥५॥

तं नारदः-तु	him, Naarada then
समम्-अङ्गिरसा	along with Angirasa
दयालुः	merciful (Naarada)
सम्प्राप्य	approaching
तावत्-उपदर्श्य	then showed
सुतस्य जीवम्	the son's soul
कस्य-अस्मि पुत्रः(?) इति	whose son am I, thus
तस्य गिरा	by his speech
विमोहं त्यक्त्वा	giving up delusion
त्वत्-अर्चन-विधौ	in the ways of Thy worship
नृपतिं न्ययुङ्क्त	gave instructions to the king

The merciful Naarada and sage Angirasa went to Chitraketu and showed him the soul of his dead son. The soul asked 'whose son am I?' These words dispelled the king's delusion. The sages then instructed him in the ways of Thy worship.

स्तोत्रं च मन्त्रमपि नारदतोऽथ लब्ध्वा

तोषाय शेषवपुषो ननु ते तपस्यन् ।

विद्याधराधिपतितां स हि सप्तरात्रे

लब्ध्वाप्यकुण्ठमतिरन्वभजद्भवन्तम् ॥ ६ ॥

स्तोत्रं च मन्त्रम्-अपि	hymns and Mantras
नारदतः-अथ लब्ध्वा	from Naarada then receiving
तोषाय शेष-वपुषः	for propitiation of (Thee) (who were) in the form of Aadishesha
ननु ते तपस्यन्	practising austerities to Thee alone
विद्याधर-अधिपतितां	the leadership of Vidyaadharas
स हि सप्त-रात्रे लब्ध्वा-	he obtained only in seven days
अपि-अकुण्ठमतिः-	still dissatisfied
अन्वभजत्-भवन्तम्	(he) continued to worship Thee

Then receiving hymns and Mantras from Naarada, he practised austerities for propitiating Thee who were in the form of Aadishesha. Within seven days he obtained the leadership of the Vidyaadharas. Still dissatisfied, he continued to worship Thee with the same fervour.

तस्मै मृणालधवलेन सहस्रशीर्ष्णा
रूपेण बद्धनुतिसिद्धगणावृतेन ।
प्रादुर्भवन्नचिरतो नुतिभिः प्रसन्नो
दत्त्वाऽऽत्मतत्त्वमनुगृह्य तिरोदधाथ ॥७॥

तस्मै	to him (Chitraketu)
मृणाल-धवलेन	as white as a lotus stalk
सहस्र-शीर्ष्णा	with a thousand heads

रूपेण	in (such a) form
बद्धनुति-सिद्धगण-आवृतेन	singing hymns of praises,by Sidhdhas, surrounded
प्रादुर्भवन्-अचिरतः	quickly manifested
नुतिभिः प्रसन्नः	with the hymns pleased
दत्त्वा-आत्म-तत्त्वम्-	imparting knowledge of self
अनुगृह्य	and blessing (him)
तिरोदधाथ	Thou disappeared

Presently Thou revealed Thyself to him in Thy form of Aadishesha, with a thousand hoods and white like a lotus stalk,surrounded by bands of Sidhdhaas singing hymns of praise. Pleased with the hymns, Thou blessed him and imparted to him the knowledge of the self and then Thou disappeared.

त्वद्भक्तमौलिरथ सोऽपि च लक्षलक्षं
वर्षाणि हर्षुलमना भुवनेषु कामम् ।
सङ्गापयन् गुणगणं तव सुन्दरीभिः
सङ्गातिरेकरहितो ललितं चचार ॥८॥

त्वत्-भक्त-मौलिः-अथ स-	the greatest of devotees ,he, then
अपि च	and also
लक्ष-लक्षं वर्षाणि	for many many years
हर्षुल-मना	happily (blissfully)

भुवनेषु	in all the worlds
कामम् सङ्गापयन्	made to be sung
गुणगणं तव	Thy glories
सुन्दरीभिः	by beautiful Vidyaadharis
सङ्ग-अतिरेक-रहितः	without much sensuous attachment
ललितं चचार	happily wandered about

This great devotee Chitraketu for many many years wandered about happily in all the worlds without much attachment. He led the troupe of beautiful Vidyaadharis and also caused Thy glories and excellences to be sung, to his hearts content.

अत्यन्तसङ्गविलयाय भवत्प्रणुन्नो
नूनं स रूप्यगिरिमाप्य महत्समाजे ।
निश्शङ्कमङ्कृतवल्लभमङ्गजारिं
तं शङ्करं परिहसन्नुमयाभिषेपे ॥ ९ ॥

अत्यन्त-सङ्ग-विलयाय	to rid (himself) of all sensuous hankarings
भवत्-प्रणुन्नः नूनं	prompted by Thee, it seems,
स रूप्यगिरिम्-आप्य	he, reaching the Silver mountain (Kailaash)
महत्-समाजे	in the assembly of sages
निश्शङ्कम्-	without any inhibition

अङ्क-कृत-वल्लभम्-	who had seated his consort on his lap
अङ्गजारिं तं शङ्करं	the destroyer of Kaamdeva, that Shankara
परिहसन्-	ridiculing (him)
उमया-अभिषेपे	was cursed by Umaa

To rid himself completely of all sensuous hankerings, prompted by Thee, he once went to Mount Kailaash. There he saw the destroyer of Kaamadeva , Shankara, sitting in the assembly of sages with his consort Umaa seated on his lap without any concern. Chitraketu mocked at him and in turn was cursed by Umaa.

निस्सम्भ्रमस्त्वयमयाचितशापमोक्षो

वृत्रासुरत्वमुपगम्य सुरेन्द्रयोधी ।

भक्त्यात्मतत्त्वकथनैः समरे विचित्रं

शत्रोरपि भ्रममपास्य गतः पदं ते ॥ १० ॥

निस्सम्भ्रमः-	unperturbed
तु-अयम्-	however, he (Chitraketu)
अयाचित-शाप-मोक्षः	did not ask for relief from the curse
वृत्रासुरत्वम्-उपगम्य	as vritraasura being born
सुरेन्द्र-योधी	against Indra fighting
भक्त्या-	by his devotion
आत्मतत्त्व-कथनैः	and by imparting knowledge of the self

समरे	in the battle,
विचित्रं	surprisingly,
शत्रोः-अपि भ्रमम्-	the delusion of the enemy also
अपास्य	removing
गतः पदं ते	reached Thy abode

Unperturbed, Chitraketu did not ask for relief from the curse, and was born as Vritraasura. By his devotion, while fighting in the battle against Indra, he imparted the knowledge of the self to Indra and he removed the delusion of even his enemy. Thereby he reached Thy abode. What a wonder!

त्वत्सेवनेन दितिरिन्द्रवधोद्यताऽपि
तान्प्रत्युतेन्द्रसुहृदो मरुतोऽभिलेभे ।
दुष्टाशयेऽपि शुभदैव भवन्निषेवा
तत्तादृशस्त्वमव मां पवनालयेश ॥ ११ ॥

त्वत्-सेवनेन	by worshipping Thee
दितिः-	Diti
इन्द्र-वध-उद्यता-अपि	though wanting to kill Indra
तान्-प्रत्युत-	them, instead,
इन्द्र-सुहृदः मरुतः-	Indra's friends Maruts
अभिलेभे	begot

दुष्ट-आशये-अपि	even for evil mindd persons
शुभदा-एव	Thy worship
भवत्-निषेवा	gives good only
तत्-तादृशः-त्वम्-	Thou who are thus
अव मां	protect me
पवन-आलय-ईश	O Lord of Guruvaayur!

Diti, the mother of the Asuras, worshipped Thee in order to have a son who would kill Indra, but instead gave birth to Maruts who became friends of Indra. By worshipping Thee, even an evil minded person receives good only. O Lord of Guruvaayur! Who are like that, deign to protect me.

