

# SHRIMAN NĀRĀYANEYAM

## Dashaka 19

पृथोस्तु नप्ता पृथुधर्मकर्मठः  
प्राचीनबर्हिर्युवतौ शतद्रुतौ ।  
प्रचेतसो नाम सुचेतसः सुता-  
नजीजनत्त्वत्करुणाङ्कुरानिव ॥ १ ॥

पृथोः-तु नप्ता	Prithu's great grand son
पृथु-धर्म-कर्मठः	intensely performing righteous deeds
प्राचीनबर्हिः-	named Praacheenbarhi
युवतौ शतद्रुतौ	through young Shatadruti
प्रचेतसः नाम	by the name of Prachetas
सुचेतसः सुतान्-	pure minded sons (ten)
अजीजनत्-	gave birth to
त्वत्-करुणा-अङ्कुरान्-इव	like sprouts of Thy compassion embodied

Prithu's great grand son Praacheenbarhis, who was reputed for his undertakings for the good of the world had the young lady Shatadruti for his wife. From her, as though sprouts of Thy compassion ,ten noble minded sons were born to him known by the group name of Prachetas.

पितुः सिसृक्षानिरतस्य शासनाद्-  
भवत्तपस्याभिरता दशापि ते  
पयोनिधिं पश्चिममेत्य तत्तटे  
सरोवरं सन्ददृशुर्मनोहरम् ॥ २ ॥

पितुः सिसृक्षा-निरतस्य	the father who was intent on creation
शासनात्-	by his direction
भवत्-तपस्या-अभिरता दश-अपि ते	those ten engrossed upon meditating on Thee
पयोनिधिं पश्चिमम्-एत्य	going to the western sea
तत्-तटे सरोवरं सन्ददृशुः-	on its shore saw a lake
मनोहरं	beautiful

Commanded by their father to multiply the species, these ten brothers, being firm believers in the importance of Thy worship, went to the western sea to meditate. On the shore of that sea they saw a beautiful lake.

तदा भवत्तीर्थमिदं समागतो  
भवो भवत्सेवकदर्शनादृतः ।  
प्रकाशमासाद्य पुरः प्रचेतसा-  
मुपादिशत् भक्ततमस्तव स्तवम् ॥ ३ ॥

तदा भवत्-तीर्थम्-इदम्	then this Thy holy lake
समागतः भवः	frequented by Shiva

भवत्-सेवक-दर्शन-आदृतः	eager to see Thy devotees
प्रकाशम्-आसाद्य	manifested himself
पुरः प्रचेतसाम्-	before the Prachetas
उपादिशत्	and taught
भक्ततमः-	(himself) a great devotee to (Thee)
तव स्तवं	Thy great hymn

Then, Thy greatest devotee, Lord Shiva who is always eager to see Thy devotees, came to this holy lake of Thine and appearing before the Prachetaas, taught them a great hymn in praise of Thee.

स्तवं जपन्तस्तममी जलान्तरे  
भवन्तमासेविषतायुतं समाः ।  
भवत्सुखास्वादरसादमीष्वियान्  
बभूव कालो ध्रुववन्न शीघ्रता ॥४॥

स्तवं जपन्तः-तम्-अमी	that hymn singing, these (Prachetaas)
जल-अन्तरे	in the water
भवन्तम्-आसेविषत-	on Thee meditated
अयुतं समाः	for ten thousand years
भवत्-सुख-आस्वाद-रसात्-	because of the joy they were experiencing in meditating on Thee

अमीषु-	for them
इयान् बभूव कालः	such a long time passed
ध्रुववत्-न शीघ्रता	like Dhruva it did not happen quickly

These devotees chanting the hymn, spent ten thousand years in water, in Thy worship and meditation on Thee. For the attainment of the bliss of Thy realisation, they had to spend this long period in austerities unlike Dhruva who got it very quickly.

तपोभिरेषामतिमात्रवर्धिभिः

स यज्ञहिंसानिरतोऽपि पावितः ।

पिताऽपि तेषां गृह्यातनारद-

प्रदर्शितात्मा भवदात्मतां ययौ ॥५॥

तपोभिः-एषाम्-	by their penance
अति-मात्र-वर्धिभिः	which was increasing in intensity
स यज्ञ-हिंसा-निरतः-अपि	he, though engaged in killing animals for the sacrifices
पावितः	became purified
पिता-अपि तेषां	(he) their father
गृह्यात-नारद-	(to whose) house Naarada went
प्रदर्शित-आत्मा	(from Naarada) obtaining the knowledge of Aatman
भवत्-आत्मतां ययौ	attained to Thee

By the increasing strength of their penance, their father Praacheenbarhis also became purified who had slain many animals in the sacrificial fires. Naarada who had gone to his house, gave him the knowledge of Aatman by which he attained a form like Thine.

कृपाबलेनैव पुरः प्रचेतसां

प्रकाशमागाः पतगेन्द्रवाहनः ।

विराजि चक्रादिवरायुधांशुभि-

र्भुजाभिरष्टाभिरुदञ्चितद्युतिः ॥ ६ ॥

कृपा-बलेन-एव	by Thy compassion alone
पुरः प्रचेतसां	before the Prachetas
प्रकाशम्-आगाः	Thou manifested Thyself
पतगेन्द्र-वाहनः	having Gaduda as vehicle
विराजि चक्र-आदि-वर-आयुध-अंशुभिः-	lustrous by the resplendent discus and other divine weapons
भुजाभिः-अष्टाभिः-	glorious with eight arms
उदञ्चित-द्युतिः	spreading lustre

By virtue of Thy compassion alone, Thou appeared before the Prachetas. Thou were seated on Thy vehicle Gaduda, having eight arms, holding the resplendent discus and other divine weapons and spreading lustre all around.

प्रचेतसां तावदयाचतामपि

त्वमेव कारुण्यभराद्वरानदाः ।

भवद्विचिन्ताऽपि शिवाय देहिनां

भवत्वसौ रुद्रनुतिश्च कामदा ॥ ७ ॥

प्रचेतसां तावत्-	to the Prachetas, then
अयाचताम्-अपि	though unsought for
त्वम्-एव कारुण्य-भरात्-	Thou Thyself out of infinite compassion
वरान्-अदाः	gave boons
भवत्-विचिन्ता-अपि	even the thought of Thee
शिवाय देहिनां भवतु-	may be for the benefit of the humans
असौ रुद्रनुतिः-च	this Rudra hymn also
कामदा (भवतु)	may be a fulfiller of desires

Out of Thy infinite compassion, Thou gave the Prachetas boons,even without their asking. May even Thy thought be for the benefit of the humans and confer welfare on them, and may the Rudra hymn be the fulfiller of all desires.

अवाप्य कान्तां तनयां महीरुहां  
तया रमध्वं दशलक्षवत्सरीम् ।  
सुतोऽस्तु दक्षो ननु तत्क्षणाच्च मां  
प्रयास्यथेति न्यगदो मुदैव तान् ॥८॥

अवाप्य कान्तां	getting as wife
तनयां महीरुहां	the daughter of the trees
तया रमध्वं	with her enjoy

दशलक्ष-वत्सरीम्	for ten lakhs of years
सुतः-अस्तु दक्षः	may you have a son named Daksha
ननु तत्-क्षणात्-	immediately then
च मां प्रयास्यथ-इति	attain me also, thus
न्यगदः	saying so
मुदा-एव तान्	pleasingly to them

Being highly pleased with the Prachetas Thou blessed them that they would get the daughter of the trees as their wife. They would lead a happy life with her for ten lakh of years. Also that they would have a son named Daksha and soon thereafter they would attain Thee.

ततश्च ते भूतलरोधिनस्तरून्  
क्रुधा दहन्तो द्रुहिणेन वारिताः ।  
द्रुमैश्च दत्तां तनयामवाप्य तां  
त्वदुक्तकालं सुखिनोऽभिरेमिरे ॥९॥

ततः-च ते	then they (the trees)
भू-तल-रोधिनः-तरून्	which were covering the whole surface of the earth, the trees,
क्रुधा दहन्तः	burning (the trees) in anger
द्रुहिणेन वारिताः	were stopped by Brahmaa
द्रुमैः-च दत्तां तनयाम्-	the trees gave their daughter

अवाप्य तां	(they) getting her
त्वत्-उक्त-कालं	for the duration mentioned by Thee
सुखिनः-अभिरेमिरे	they lived happily

Then the Prachetas who were angered by the dense growth of the trees which were covering the surface of the whole earth and causing obstruction, started to burn them. They were dissuaded by Brahmaa to do so. Obliginglly the trees gave them their daughter in marriage and they lived with her happily for the time specified by Thee.

अवाप्य दक्षं च सुतं कृताध्वराः

प्रचेतसो नारदलब्धया धिया ।

अवापुरानन्दपदं तथाविध-

स्त्वमीश वातालयनाथ पाहि माम् ॥ १० ॥

अवाप्य दक्षं च सुतं	and getting the son named Daksha
कृत-अध्वराः	(and) having performed Brahma Satra
प्रचेतसः	the Prachetas
नारद-लब्धया धिया	with the knowledge received from Naarada
अवापुः-आनन्द-पदं	attained the state of bliss
तथा-विधः-त्वम्-	Thou who are thus
ईश	O Lord!
वातालयनाथ	Lord of Guruvaayur!



पाहि माम्

protect me.

After begetting the son Daksha and performing several sacrificial rites and having received the highest knowledge from Naarada they attained liberation. O Lord! O Lord of Guruvaayur! Who are of such merciful nature, grant protection to me.

