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जातस्य ध्रुवकुल एव तुङ्गकीर्ते-
रङ्गस्य व्यजनि सुतः स वेननामा ।
यद्दोषव्यथितमतिः स राजवर्य-
स्त्वत्पादे निहितमना वनं गतोऽभूत् ॥ १ ॥

जातस्य ध्रुवकुले-एव	who was born in the line of Dhruva itself
तुङ्ग-कीर्तेः-अङ्गस्य	to Anga of great fame
व्यजनि सुतः स वेन-नामा	was born the son named Vena
यत्-दोष-व्यथित-मतिः	saddened by whose evil deeds
सः राजवर्यः-	that noble king
त्वत्-पादे निहित-मना	with his mind fixed on Thy feet
वनं गतः-अभूत्	took to the forest

In the line of Dhruva was the very famous king Anga whose son was Vena. Distressed at the evil nature of his son, the noble king took to the forest with his mind fixed on Thy lotus feet alone.

पापोऽपि क्षितितलपालनाय वेनः
पौराद्यैरुपनिहितः कठोरवीर्यः ।
सर्वेभ्यो निजबलमेव सम्प्रशंसन्

भूचक्रे तव यजनान्ययं न्यरौत्सीत् ॥ २॥

पापः-अपि	though evil minded
क्षिति-तल-पालनाय	for the governance of the country
वेनः पौराद्यैः-उपनिहितः	by the leading citizens, Vena was made the king
कठोर-वीर्यः	being of very great prowess
सर्वेभ्यः निज-बलम्-एव	to all his might alone
सम्प्रशंसन्	boasting about
भूचक्रे	all over the earth
तव यजनानि-	sacrifices to Thee
अयं न्यरौत्सीत्	prohibited

Though evil minded, Vena who was of great prowess was made the king by the leading citizens for the governance of the country. He always boasted of his strength and prohibited the practice of all forms of Thy worship and sacrifices.

सम्प्राप्ते हितकथनाय तापसौघे
मत्तोऽन्यो भुवनपतिर्न कश्चनेति ।
त्वन्निन्दावचनपरो मुनीश्वरैस्तैः
शापाग्नौ शलभदशामनायि वेनः ॥ ३॥

सम्प्राप्ते	approaching him
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हितकथनाय	to advise him in regard to right conduct
तापस-औघे	when a group of sages
मत्तः-अन्यः भुवनपतिः-न कश्चन्-इति	other than me there is no lord of the earth saying thus
त्वत्-निन्दा-वचन-परः	indulging in defaming Thee
मुनीश्वरैः-तैः	by those great sages
शाप-अग्नौ	in the fire of their curse
शलभ-दशाम्-अनायि	was destroyed like a moth
वेनः	Vena

When a group of sages approached him to advise him as to the right conduct, he indulged in abusing Thee declaring that there was no other ruler on the earth other than himself. The enraged sages cursed him. In the flame of the curse Vena was destroyed like a moth.

तन्नाशात् खलजनभीरुकैर्मुनीन्द्रै-
 स्तन्मात्रा चिरपरिरक्षिते तदङ्गे ।
 त्यक्ताघे परिमथितादथोरुदण्डा-
 द्दोर्दण्डे परिमथिते त्वमाविरासीः ॥४॥

तत्-नाशात्	because of his death
खलजन-भीरुकैः- मुनीन्द्रैः-	afraid of the wicked people, the great sages
तत्-मात्रा चिरपरिरक्षिते तत्-अङ्गे	from his body preserved by his mother for a long time

त्यक्त-अघे	removed sins
परिमथितात्-अथ-उरुदण्डात्-	by churning his thighs
दोर्दण्डे परिमथिते	then (when) the hands (were) being churned
त्वम्-आविरासीत्	Thou manifested Thyself

After his distruction, the sages feared that the absence of a ruler would lead to the tyranny of wicked people. So they took the body of Vena from his mother who had preserved it for a long time and churned the thighs. Thus his body became sinless. Then when his arms were churned, from there Thou appeared (in the form of Prithu).

विख्यातः पृथुरिति तापसोपदिष्टैः

सूताद्यैः परिणुतभाविभूरिवीर्यः ।

वेनात्यर्था कबलितसम्पदं धरित्री-

माक्रान्तां निजधनुषा समामकार्षीः ॥५॥

विख्यातः पृथु-इति	famous as Prithu
तापस-उपदिष्टैः	thus being advised by the great sages
सूत-आद्यैः	the minstrels and others
परिणुत-भावि-भूरि-वीर्यः	sang in praise of Thy future achievements
वेन-आत्यर्था	tormented by Vena
कबलित-सम्पदं धरित्रीम्-	the earth who had withdrawn her resources into her interior
आक्रान्ताम् निज-धनुषा	was attacked by Thy arrow

समाम्-अकार्षी

(and was) made even

This was the famous incarnation of Thee as Prithu, the sages declared thus. The minstrels and others sang in praise of Thy future achievements. The Earth who had withdrawn all her resources into her interior because of the oppression of Vena, was attacked by Thy bow and arrow, and was made to yield back the resources.

भूयस्तां निजकुलमुख्यवत्सयुक्त्यै-

देवाद्यैः समुचितचारुभाजनेषु ।

अन्नादीन्यभिलषितानि यानि तानि

स्वच्छन्दं सुरभितनूमदूदुहस्त्वम् ॥ ६ ॥

भूयः-तां	then the earth
निज-कुल-मुख्य-वत्स-युक्तैः-	with the leader of each group as the calf
देव-आद्यैः	by the gods and others
समुचित-चारु-भाजनेषु	in appropriate special vessels
अन्नादीनि-अभिलषितानि	food and other things as desired
यानि तानि	this and that
स्वच्छन्दं	unhesitatingly
सुरभि-तनूम्	(the earth) in the form of Surabhi (the celestial cow)
अदूदुहः त्वम्	Thou milked

Thou then made the gods and other species of beings to freely milk the Earth who had

become like the celestial cow Surabhi. The leaders of the different groups of gods and others acted as calves milking their desired requirements in appropriate special vessels.

आत्मानं यजति मखैस्त्वयि त्रिधाम-

न्नारब्धे शततमवाजिमेधयागे ।

स्पर्धालुः शतमख एत्य नीचवेषो

हृत्वाऽश्वं तव तनयात् पराजितोऽभूत् ॥७॥

आत्मानं यजति मखैः-त्वयि	as Thou were sacrificing to Thyself by Yanjyas
त्रिधामन्-	O Lord of the three worlds!
आरब्धे शततम-वाजि-मेध-यागे	(and) at the starting of the hundredth Ashwamedha Yanjya
स्पर्धालुः शतमखः	jealous Indra
एत्य नीचवेषः	came as a barbarian
हृत्वा-अश्वं	stealing away the horse
तव तनयात्	by Thy son
पराजितः-अभूत्	was defeated

O Lord of the three worlds! As Thou (as Prithu) were performing sacrifices to Thyself, and were to begin the hundredth Ashwamedha Yanjya, Indra became jealous. In the guise of a lowly person he stole the Yanjya horse. He was then defeated by Thy son (Vijitashwana).

देवेन्द्रं मुहुरिति वाजिनं हरन्तं

वहनौ तं मुनिवरमण्डले जुहूषौ ।

रुन्धाने कमलभवे क्रतोः समाप्तौ

साक्षात्त्वं मधुरिपुमैक्षथाः स्वयं स्वम् ॥८॥

देवेन्द्रं मुहुः-इति	Indra again and again thus
वाजिनं हरन्तं	who was stealing the horse
वहनौ तं	in the fire, him
मुनिवर-मण्डले जुहूषौ	when the sages were about to offer as oblation
रुन्धाने कमलभवे	prevented by Brahma
क्रतोः समाप्तौ	at the end of the Yanjya
साक्षात्-त्वं	Thou in front of Thee (Prithu)
मधुरिपुम्-ऐक्षथाः	saw Madhuripu (Maha Vishnu)
स्वयं स्वम्	Thyself Thou

Indra who was again and again trying to steal the sacrificial horse, was about to be offered into the fire by the sacrificing sages, but they were restrained to do so by Brahmaa. When the sacrifice was completed Thou as Prithu saw Thyself manifested in Thy real form as Vishnu, the slayer of the demon Madhu.

तद्वत्तं वरमुपलभ्य भक्तिमेकां
गङ्गान्ते विहितपदः कदापि देव ।
सत्रस्थं मुनिनिवहं हितानि शंस-
न्नैक्षिष्ठाः सनकमुखान् मुनीन् पुरस्तात् ॥९॥

तत्-दत्तं वरम्-उपलभ्य	getting a boon given by Him
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भक्तिम्-एकां	firm devotion
गङ्गा-अन्ते विहित-पदः कदापि	on the banks of Gangaa having established residence, once
देव	O Lord!
सत्रस्थं मुनि-निवहं	to the group of sages who were doing Yanjya
हितानि शंसन्-	preaching spiritual welfare
ऐक्षिष्ठाः	(Thou as Prithu) saw
सनक-मुखान् मुनीन् पुरस्तात्	the sages Sanaka and others in front

O Lord! After getting firm devotion alone as a boon from Him (Vishnu), Thou established Thy residence on the banks of Gangaa. Once as Thou were expounding Dharma to the sages who had assembled there for Yanjya, Thou saw the Sanaka and other sages before Thee.

विज्ञानं सनकमुखोदितं दधानः

स्वात्मानं स्वयमगमो वनान्तसेवी ।

तत्तादृक्पृथुवपुरीश सत्वरं मे

रोगौघं प्रशमय वातगेहवासिन् ॥ १० ॥

विज्ञानं	the (ultimate) knowledge
सनक-मुख-उदितं	imparted by Sanaka and the other sages
दधानः	receiving
स्व-आत्मानं स्वयम्-अगमः	Thou attained Thy own self

वन-अन्त-सेवी	living in the forest
तत्-तादृक्-पृथु-वपुः-ईश	O Lord! Of such nature embodied as Prithu!
सत्वरं मे	hastily my
रोगौघं	all ailments
प्रशमय	eradicate
वातगेहवासिन्	O Lord of Guruvaayur!

Receiving the ultimate knowledge imparted by Sanaka and other sages, and living in the forest, Thou realised Thy own self. O Lord of Guruvaayur! Who embodied Thyself as Prithu! Be pleased to quickly cure me of all my ailments.

