

SHRIMAN NĀRĀYANEYAM

Dashaka 20

प्रियव्रतस्य प्रियपुत्रभूता-
दाग्नीध्रराजादुदितो हि नाभिः ।
त्वां दृष्टवानिष्टदमिष्टिमध्ये
तवैव तुष्ट्यै कृतयज्ञकर्मा ॥ १ ॥

प्रियव्रतस्य	of Priyavrata
प्रियपुत्रभूतात्-आग्नीध्र-राजात्-	from the dear son king Aagnidhra
उदितः हि नाभिः	was born Naabhi, indeed,
त्वां दृष्टवान्-इष्टदम्-	(he) saw Thee the fulfiller of desire
इष्टि-मध्ये	during the Yanjya
तव-एव तुष्ट्यै	for propitiating Thee alone
कृत-यज्ञ-कर्मा	(who) had performed a Yanjya

King Priyavrata had a dear son named Asgnidhra king, of whom Naabhi was born. While Naabhi was performing a Yanjya, for propitiating Thee, he had a vision of Thee, the bestower of desired boons to devotees.

अभिष्टुतस्तत्र मुनीश्वरैस्त्वं
राज्ञः स्वतुल्यं सुतमर्थ्यमानः ।
स्वयं जनिष्येऽहमिति ब्रुवाण-

स्तिरोदधा बर्हिषि विश्वमूर्ते ॥ २ ॥

अभिष्टुतः-तत्र	being praised there (in the yanjya)
मुनीश्वरैः-त्वं	by the great sages Thou
राज्ञः स्वतुल्यं सुतम्-	for the king a son like Thee
अर्थ्यमानः	being prayed for
स्वयं जनिष्ये-अहम्-	I shall Myself be born
इति ब्रुवाणः-	saying thus
तिरोदधा बर्हिषि	(Thou) disappeared in the sacrificial fire
विश्वमूर्ते	O Lord! With the cosmos as Thy form

O Lord of the whole universe! The sages sang Thy praises and the king prayed to Thee for a son like Thyself. Thou then declared that Thou would Thyself be born as his son and then Thou disappeared in the sacrificial fire.

नाभिप्रियायामथ मेरुदेव्यां
त्वमंशतोऽभूः ऋषभाभिधानः ।
अलोकसामान्यगुणप्रभाव-
प्रभाविताशेषजनप्रमोदः ॥ ३ ॥

नाभि-प्रियायाम्-अथ	to Naabhi's dear wife, then
मेरुदेव्यां	named Merudevi

त्वम्-अंशतः-अभूः	Thou as a part incarnation were born
ऋषभ-अभिधानः	with the name Rishabha
अलोक-सामान्य-गुण-प्रभाव	endowed with sublime and rare virtues
प्रभावित-अशेष-जन-प्रमोदः	causing to countless people great delight (with Thy glory)

Then Thou were born as a part incarnation with the name Rishabha to Merudevi the wife of Naabhi. Thou delighted everyone with sublime virtues and glory not commonly seen in the world.

त्वयि त्रिलोकीभृति राज्यभारं
निधाय नाभिः सह मेरुदेव्या ।
तपोवनं प्राप्य भवन्निषेवी
गतः किलानन्दपदं पदं ते ॥४॥

त्वयि त्रिलोकीभृति	On Thee, the ruler of the three worlds
राज्य-भारं निधाय	transferring the responsibility of governance
नाभिः सह मेरुदेव्या	Naabhi along with Merudevi
तपोवनं प्राप्य	reaching the forest
भवत्-निषेवी	and worshipping Thee
गतः किल-आनन्दपदं	indeed attained the state of bliss
पदं ते	abode of Thine

Naabhi entrusted the administration of the kingdom to Thee, who are the ruler of the three worlds and went away to the forest with his wife Merudevi to lead an ascetic life. Worshipping Thee there, he attained to Thy state of Supreme Bliss.

इन्द्रस्त्वदुत्कर्षकृतादमर्षा-
द्ववर्ष नास्मिन्नजनाभवर्षे ।
यदा तदा त्वं निजयोगशक्त्या
स्ववर्षमेनद्व्यदधाः सुवर्षम् ॥५॥

इन्द्रः-त्वत्-उत्कर्षकृतात्-	Indra by Thy achievements
अमर्षात्	out of jealousy
ववर्ष न-अस्मिन्-	did not shower rain on this
अजनाभवर्षे	(land) Ajanaabh-varsha
यदा तदा त्वं	when (this happened) then Thou
निज-योग-शक्त्या	by Thy yogic power
स्व-वर्षम्-एनत्-	on Thy own kingdom brought
व्यदधाः सुवर्षम्	abundant rainfall

Owing to jealousy at the prosperity of the world generated by Thy (Rishabha's) greatness, Indra withheld rain from the continent Ajanaabha. Thereupon Thou by Thy yogic power brought enough rain on this Thy continent.

जितेन्द्रदत्तां कमनीं जयन्ती-
मथोद्वहन्नात्मरताशयोऽपि ।
अजीजनस्तत्र शतं तनूजा-
नेषां क्षितीशो भरतोऽग्रजन्मा ॥ ६ ॥

जितेन्द्र-दत्तां	given by Indra
कमनीं जयन्तीम्-	beautiful Jayanti
अथ-उद्वहन्-	then marrying
आत्मरत-आशयः-अपि	even though ever absorbed in Brahman
अजीजनः-तत्र शतं तनूजान्-	(he) begot hundred sons
एषां क्षितीशः भरतः-	among them, king Bharat
अग्र-जन्मा	was the eldest

Thus defeated, Indra bestowed beautiful Jayanti on Thee as Thy wife. Though Thou were ever absorbed in the Aatman, Thou begot in her one hundred sons, the eldest of whom was king Bharat.

नवाभवन् योगिवरा नवान्ये
त्वपालयन् भारतवर्षखण्डान् ।
सैका त्वशीतिस्तव शेषपुत्र-
स्तपोबलात् भूसुरभूयमीयुः ॥ ७ ॥

नव-अभवन् योगिवराः	nine of them became great yogis
-------------------	---------------------------------

नव-अन्ये-तु-	another nine indeed
अपालयन् भारतवर्षखण्डान्	ruled over the various regions of Bharatavarsha
सैका तु-अशीति:-	one and eighty however
तव शेष पुत्र:-	Thy remaining sons
तपोबलात्	by the power of their austerities
भूसुरभूयम्-ईयुः	attained Braahminhood

Nine of them became great yogis, and another nine ruled over the various regions of Bhaaaratavarsha. Thy remaining eightyone sons attained Braahminhood by the power of their austerities.

उक्त्वा सुतेभ्योऽथ मुनीन्द्रमध्ये
विरक्तिभक्त्यन्वितमुक्तिमार्गम् ।
स्वयं गतः पारमहंस्यवृत्ति-
मधा जडोन्मत्तपिशाचचर्याम् ॥८॥

उक्त्वा सुतेभ्यः-अथ	instructing the sons then
मुनीन्द्र-मध्ये	in the midst of great sages
विरक्ति-भक्ति-अन्वित-	comprising of renunciation and devotion
मुक्ति-मार्गम्	the path of liberation
स्वयं गतः	Thyself went (took to)

पारमहंस्यवृत्तिम्-	the way of the life of Paramahansas
अथाः	adopting
जड-उन्मत्त-पिशाच-चर्याम्	the behaviour of idiots lunatics and ghosts

Afterwards Thou instructed Thy sons along with the great ascetics in the path of salvation through renunciation and devotion. Then adopting the life of a total renunciate Thou moved about behaving like an idiot, a mad man or a ghost.

परात्मभूतोऽपि परोपदेशं
 कुर्वन् भवान् सर्वनिरस्यमानः ।
 विकारहीनो विचचार कृत्स्नां
 महीमहीनात्मरसाभिलीनः ॥ ९ ॥

परात्मभूतः-अपि	though one with the Supreme Aatman
पर-उपदेशं कुर्वन्	giving instructions to others
भवान् सर्व-निरस्य-मानः	Thou being insulted by others
विकार-हीनः	free from attachment (or aversion)
विचचार	wondered
कृत्स्नां महीम्-	all over the earth
अहीन-आत्मरस-अभिलीनः	completely absorbed in the bliss of the Supreme Self

Though Thou had attained complete identity with the Brahman, Thou continued to impart knowledge to others. Thou were free from attachment and aversion, though Thou were

treated with indifference. Thou wandered all over the earth completely absorbed in the bliss of the Supreme self.

शयुव्रतं गोमृगकाकचर्यां

चिरं चरन्नाप्य परं स्वरूपं ।

दवाहताङ्गः कुटकाचले त्वं

तापान् ममापाकुरु वातनाथ ॥ १ ० ॥

शयु-व्रतम्	the way of the life of the python
गो-मृग-काक-चर्याम्	and the ways of the cow, deer and crow
चिरं चरन्-	practising for a long time
आप्य परं स्वरूपं	attaining oneness with the Supreme Brahman
दवा-हृत-अङ्गः	with body perishing in the forest fire
कुटकाचले त्वं	in the Coorg mountains, Thou
तापान् मम-अपाकुरु	ailments of mine do destroy
वातनाथ	O Lord of Guruvaayur!

Observing the ways of the life of a python, a cow, a deer, and a crow, Thou wandered about for long, attaining identity with the Supreme Brahman. Thy body then perished in the forest fire in the Coorg mountains. O Lord of Guruvaayur! Deign to eradicate my afflictions.

