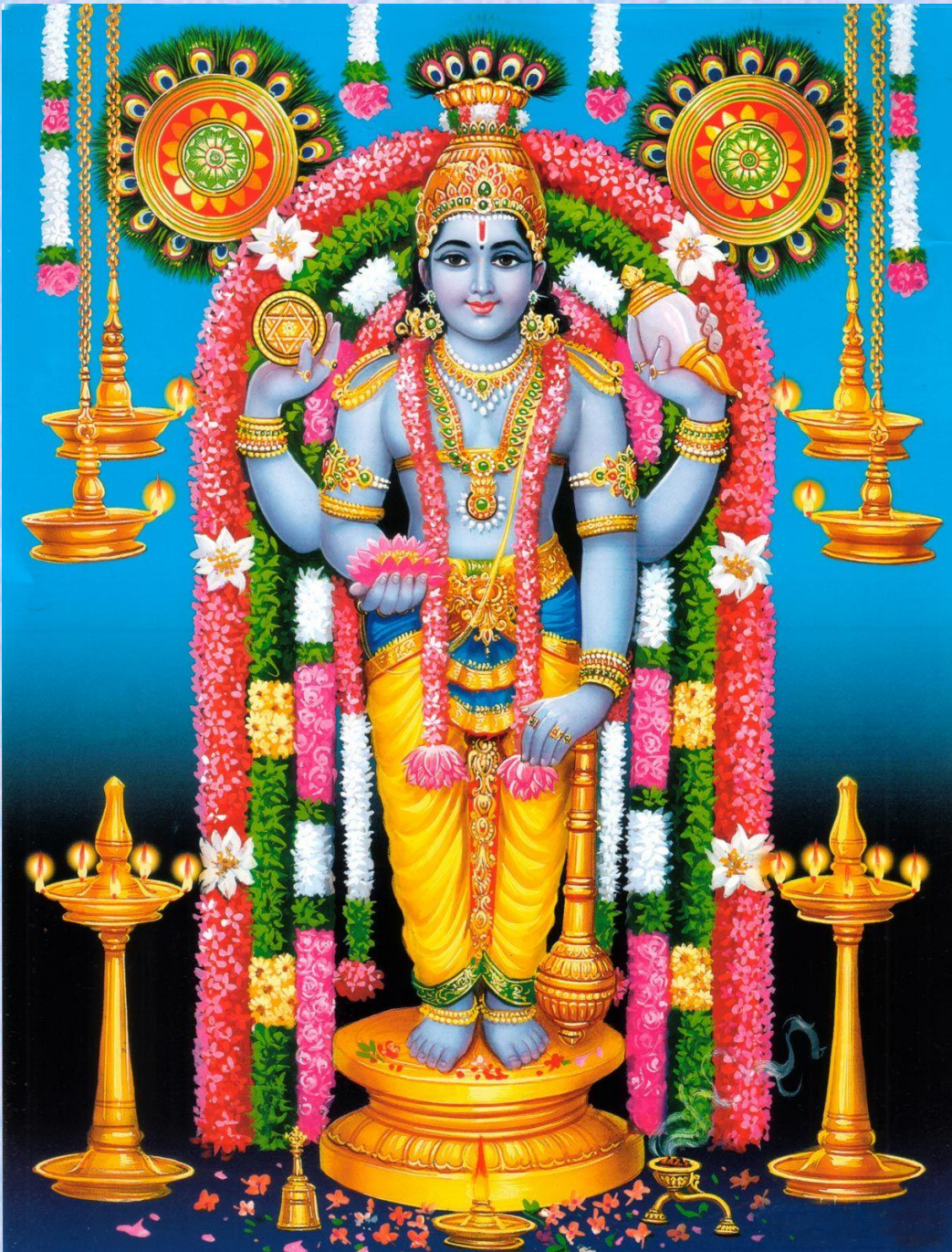


श्रीमन्नारायणीयम्  
दशकम् - २०  
(ऋषभयोगीश्वरचरितवर्णनम्)

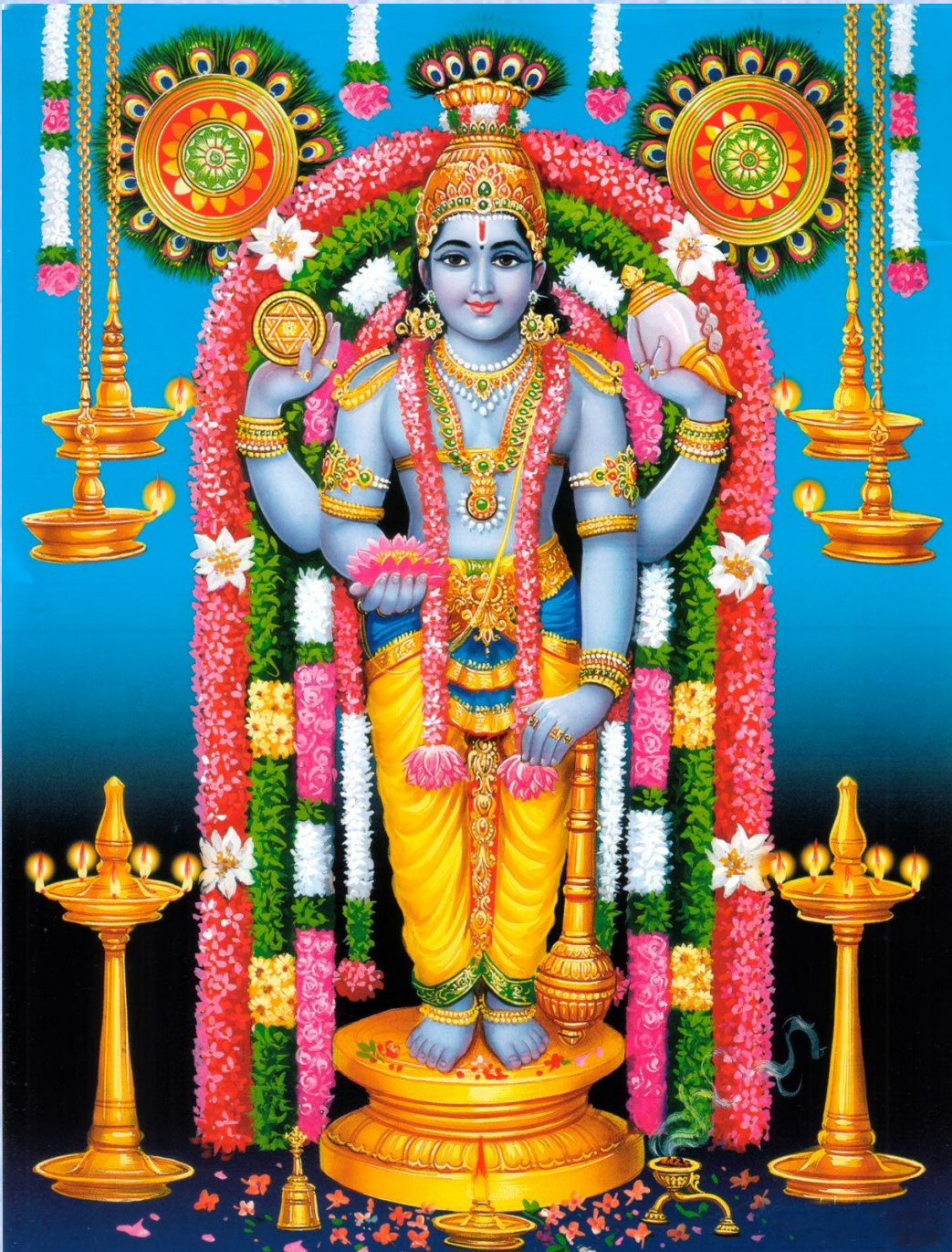
Shriman Narayaneeyam  
Dasakam 20  
(The Story of Rsabhayogisvara)



प्रियव्रतस्य प्रियपुत्रभूता-  
दाग्नीध्रराजादुदितो हि नाभिः ।  
त्वां दृष्टवानिष्टदमिष्टिमध्ये  
तवैव तुष्ट्यै कृतयज्ञकर्मा ॥ २० - १ ॥

priyavratasya priyaputrabhootaa  
daagniidhraraajaa-duditO hi naabhiH |  
tvaaM dRiShTavaa-niShTadamiShTi-madhye  
tavaiva tuShTyaiRitayajnakarmaa ||20 - 1 ||

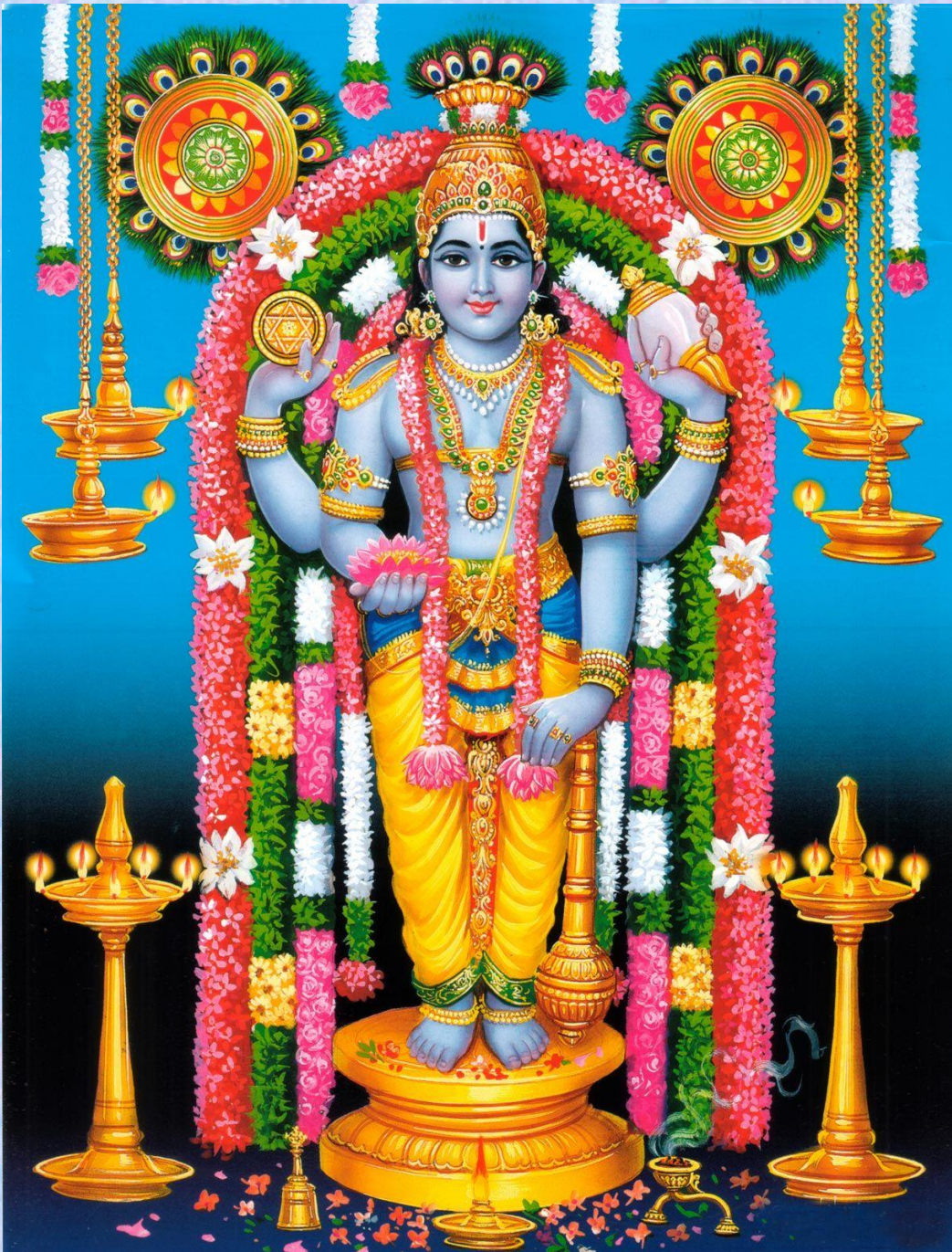
*Nabhi, who was the son of King Agnidhra, the dear son of Priyavrata, performed a yajna with the sole object of propitiating Thee. During that yajna he had a vision of Thee, the fulfiller of all desires.*



अभिष्टुतस्तत्र मुनीश्वरैस्त्वं  
राज्ञः स्वतुल्यं सुतमर्थ्यमानः ।  
स्वयं जनिष्येऽहमिति ब्रुवाण-  
स्तिरोदधा बर्हिषि विश्वमूर्ते ॥ २० - २ ॥

abhiShTutastatra muniishvaraistvaM  
raajnaH svatulyaM sutamarthyamaanaH |  
svayaM janiShyehamiti bruvaaNa-  
stirOdadhaa bahirShi vishvamuurte || 20 - 2 ||

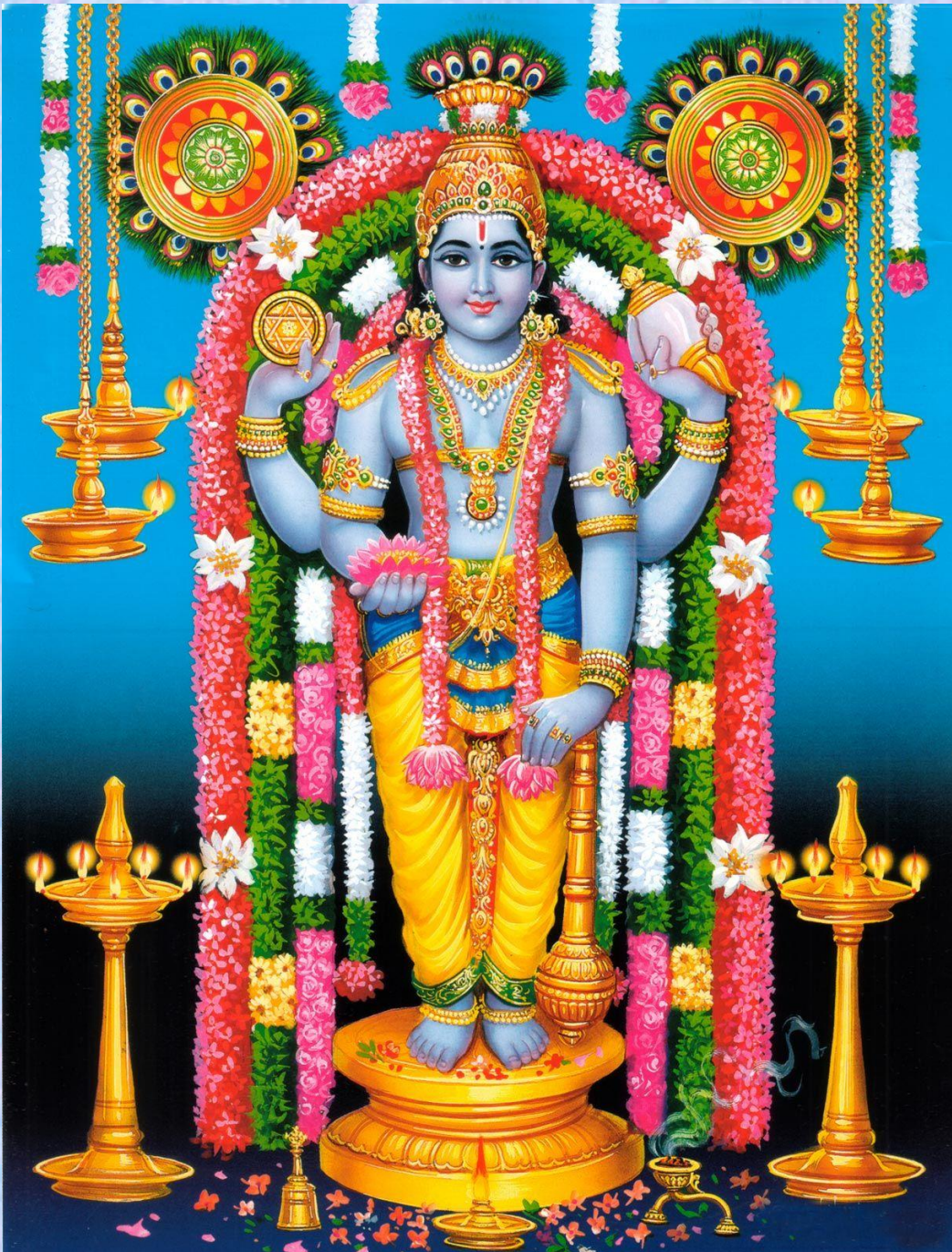
*O Lord who art the whole universe! The sages performing the yajna sang hymns of praise to Thee and prayed for a son like Thee for the king Nabhi. Thou didst then say "I shall Myself be born (as the son)" and didst disappear in the sacrificial fire.*



नाभिप्रियायामथ मेरुदेव्यां  
त्वमंशतोऽभूः ऋषभाभिधानः ।  
अलोकसामान्यगुणप्रभाव-  
प्रभाविताशेषजनप्रमोदः ॥ २० - ३ ॥

naabhipriyaayaamatha merudevyaaM  
tvamamshatObhuurRIShabhaabhidhaanaH |  
alOkasaamaanya-guNa-prabhaava  
prabhaavitaasheSha janapramOdaH || 20 - 3 ||

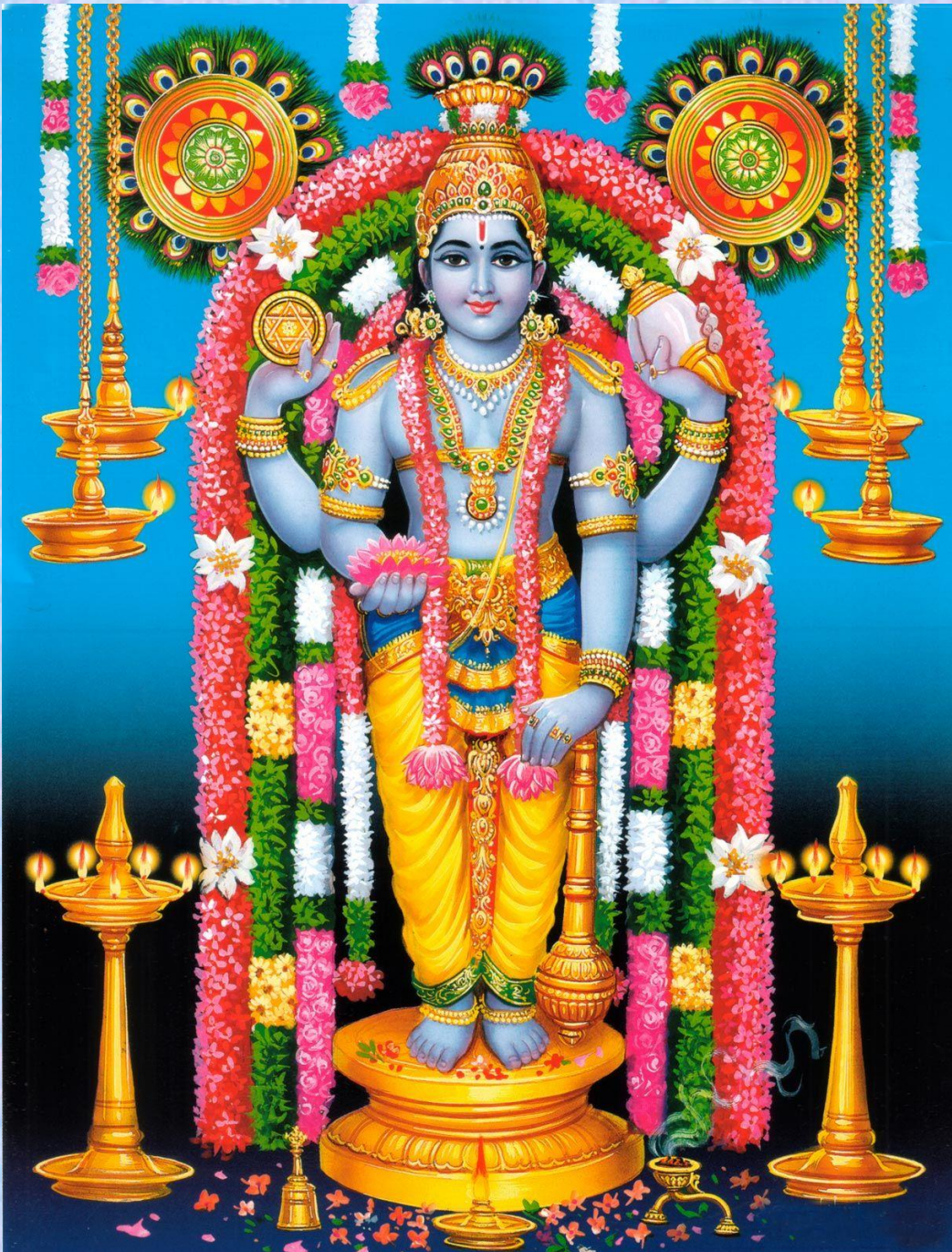
*Then Thou wert born as a part-incarnation to Merudevi, wife of Nabhi, under the name of Rsabha, delighting everyone with virtues and glory not commonly seen in the world.*



त्वयि त्रिलोकीभृति राज्यभारं  
निधाय नाभिः सह मेरुदेव्या ।  
तपोवनं प्राप्य भवन्निषेवी  
गतः किलानन्दपदं पदं ते ॥ २० - ४ ॥

tvayi trilOkiibhRiti raajyabhaaraM  
nidhaaya naabhiH saha merudevyaa |  
tapOvanaM praapya bhavanniShevii  
gataH kilaanandapadaM padaM te || 20 - 4 ||

*Entrusting the administration of the kingdom to Thee, the ruler of the three worlds, Nabhi left for the forest along with Merudevi. Worshipping Thee there, he attained Thy state which is supreme bliss itself.*



इन्द्रस्त्वदुत्कर्षकृतादमर्षा-

द्ववर्ष नास्मिन्नजनाभवर्षे ।

यदा तदा त्वं निजयोगशक्त्या

स्ववर्षमेनद्व्यदधाः सुवर्षम् ॥ २० - ५ ॥

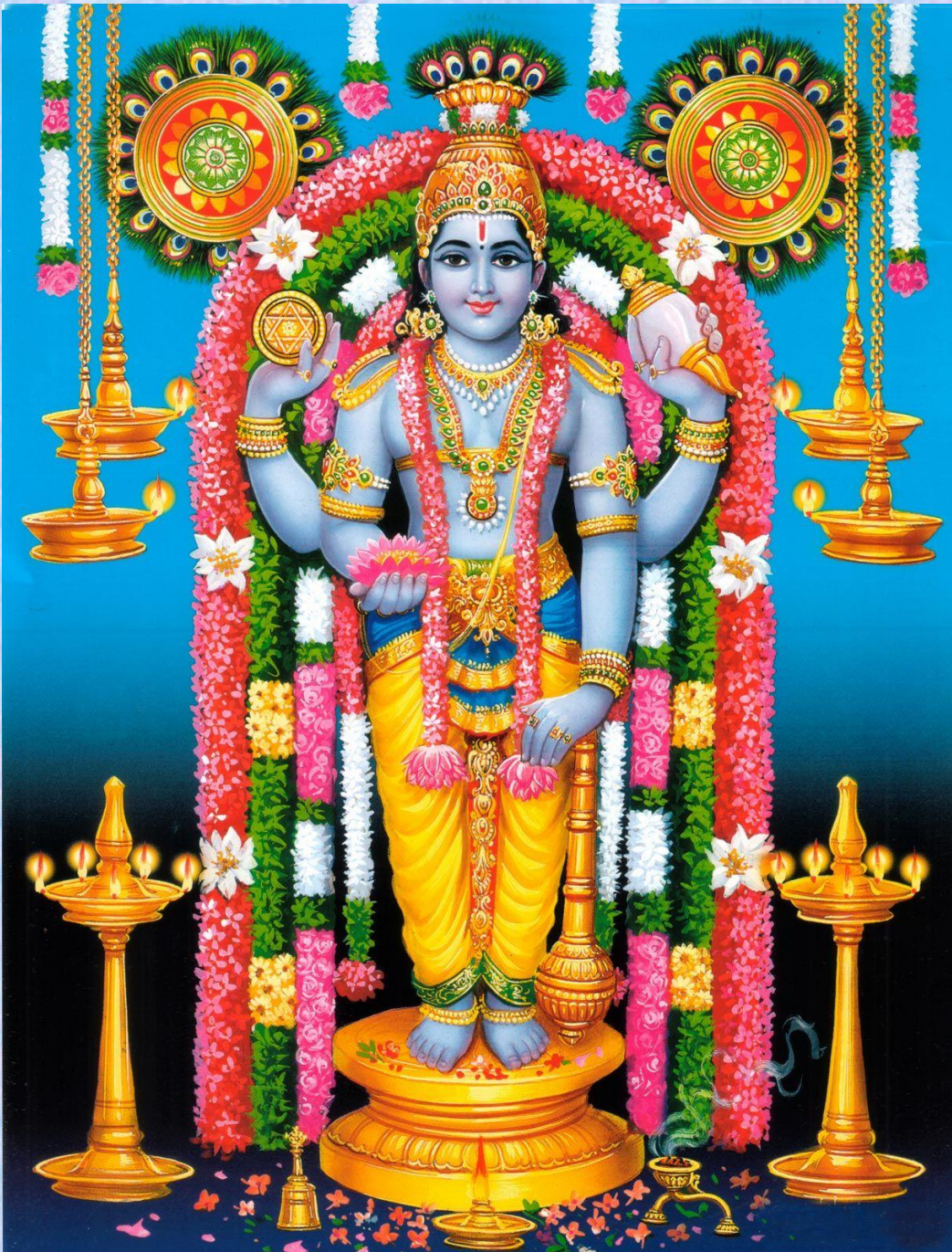
indrastvadutkarSha-kRitaadamarShaa

dvavarSha naasminnajanaabhavarShe |

yadaa tadaa tvaM nijayOgashaktyaa

svavarShamenad vyadadhaassuvarSham || 20 - 5 ||

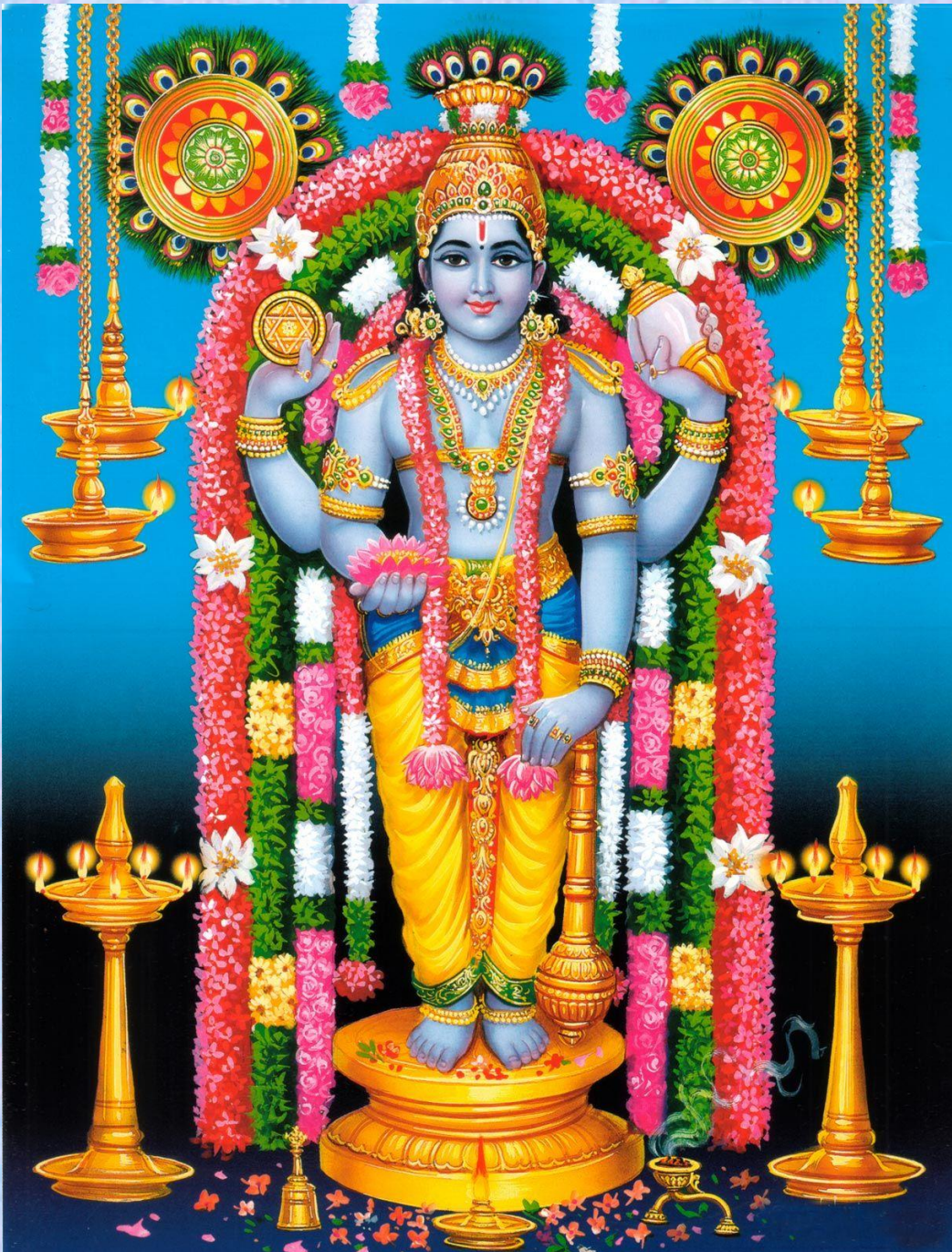
*When Indra, becoming jealous of Thy superiority, withheld rain from this Ajanabha (Thy kingdom), Thou didst use Thy yogic power and shower abundant rain on Thy kingdom.*



जितेन्द्रदत्तां कमनीं जयन्ती-  
मथोद्वहन्नात्मरताशयोऽपि ।  
अजीजनस्तत्र शतं तनूजा-  
नेषां क्षितीशो भरतोऽग्रजन्मा ॥ २० - ६ ॥

jitendra dattaaM kamaniM jayantii  
mathOdvahannaatmarataashayOpi |  
ajiijanastatra shataM tanuujaa-  
neShaaM kshitiishO bharatOgrajanmaa || 20 - 6 ||

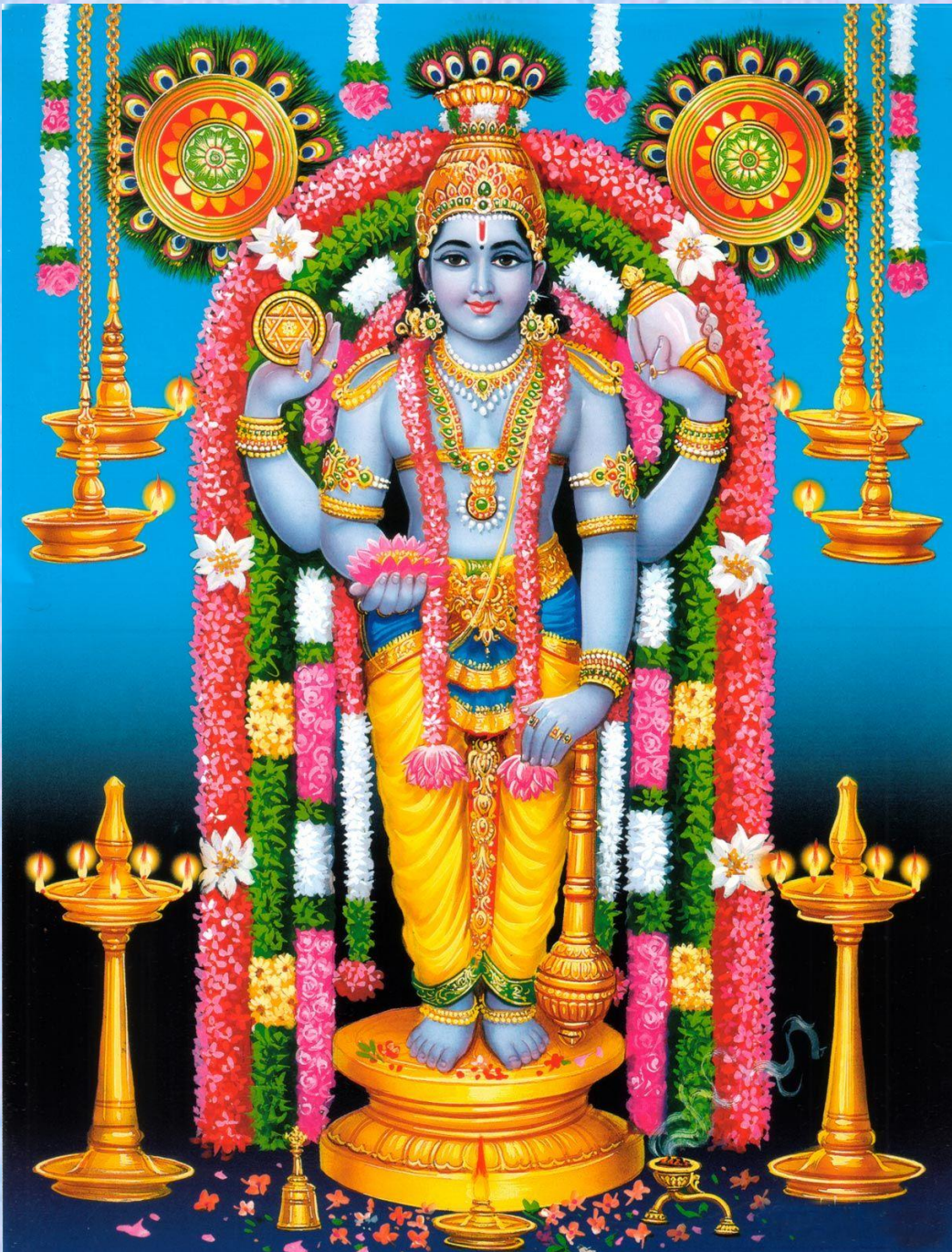
*Even though Thou wert ever absorbed in Brahman, Thou didst marry beautiful Jayanti given by Indra who had been defeated by Thee and didst beget 100 sons through her. The eldest of them was king Bharata.*



नवाभवन् योगिवरा नवान्ये  
त्वपालयन् भारतवर्षखण्डान् ।  
सैका त्वशीतिस्तव शेषपुत्र-  
स्तपोबलात् भूसुरभूयमीयुः ॥ २० - ७ ॥

navaabhavan yOgivaraa navaanye  
tvapaalayan bhaaratavarShakhaNDaan  
saikaa tvashiitistava sheShaputra-  
stapObalaat bhuusurabhuuyamiiyuH || 20 - 7 ||

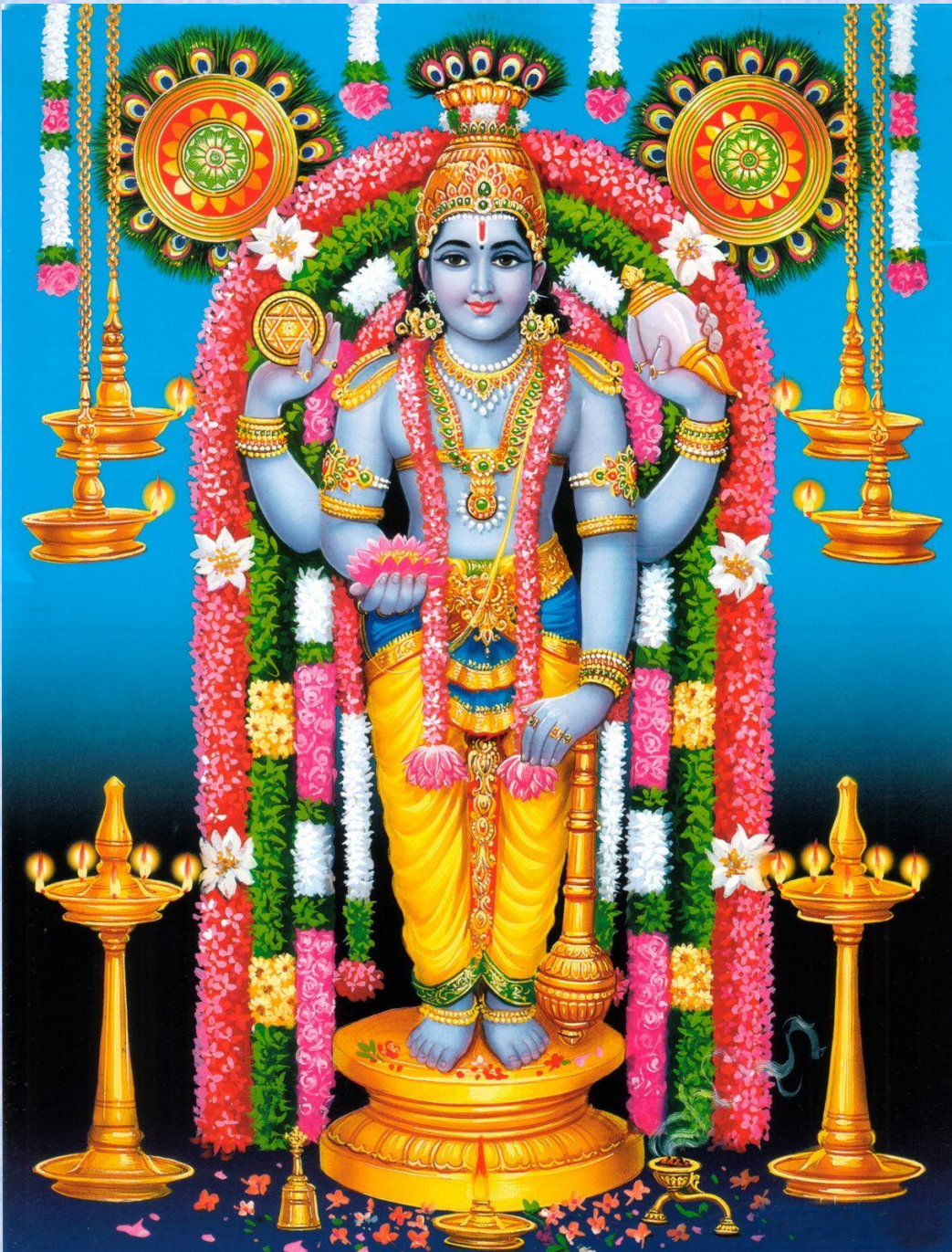
*Nine of them became great yogis and another nine ruled the various regions of Bharatavarsa. Thy remaining eightyone sons attained Brahmana-hood by the power of their austerities.*



उत्त्वा सुतेभ्योऽथ मुनीन्द्रमध्ये  
विरक्तिभक्त्यन्वितमुक्तिमार्गम् ।  
स्वयं गतः पारमहंस्यवृत्ति-  
मथा जडोन्मत्तपिशाचचर्याम् ॥ २० - ८ ॥

uktvaa sutebhyOtha muniindramadhye  
viraktibhaktyanvitamuktimaargam |  
svayaM gataH paaramahamsyavRitti-  
madhaa jaDONmatta pishaachacharyaam || 20 - 8 ||

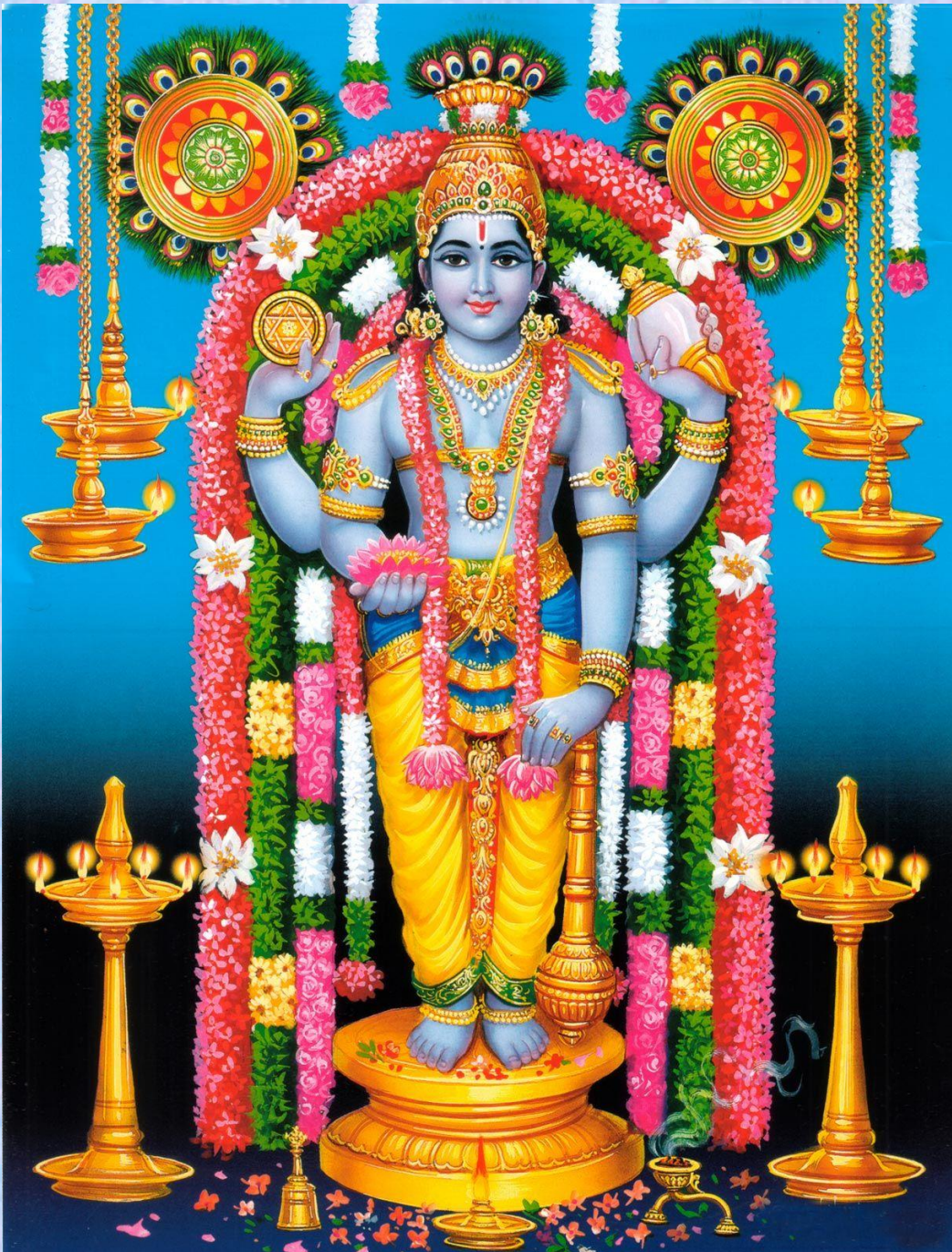
*Then after teaching the path of liberation consisting of renunciation and devotion to Thy sons in an assembly of great sages, Thou didst adopt the life of a total renunciate and move about behaving like an idiot, a madman or a ghost.*



परात्मभूतोऽपि परोपदेशं  
कुर्वन् भवान् सर्वनिरस्यमानः ।  
विकारहीनो विचचार कृत्स्नां  
महीमहीनात्मरसाभिलीनः ॥ २० - ९ ॥

paraatmabhootOpi parOpadeshaM  
kurvan bhavaan sarvanirasyamaanaH |  
vikaarahiinO vichachaara kRitsnaaM  
mahiimahiinaatmarasaabhiliinaH || 20 - 9 ||

*Though Thou didst realise Thy identity with Brahman, Thou didst continue to impart knowledge to others. Though treated with indifference by all, Thou wert free from attachment, aversion, etc. and didst wander 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 ॥ २० - १० ॥

सदा सर्वत्र गोविन्द नाम सङ्कीर्तनं गोविन्दा गोविन्दा ।  
नारायणा अखिल गुरो भगवन् नमस्ते ॥

shayuvrataM gOmRigakaakacharyaaM  
chiraM charannaapya paraM svaruupam |  
davaahRitaangaH kuTakaachale tvam  
taapaan mamaapaakuru vaatanaatha || 20 - 10 ||

Sada Sarvathra Govinda Naama Sankirtanam Govinda Govinda  
Narayana Akhila Guru Bhagavan Namaste

*Practising for a long time the way of life of the python, the cow, the deer  
and the crow and attaining identity with the Supreme Brahman, Thy body  
was consumed by a forest fire in the Coorg mountain. O Lord of  
Guruvayur! Deign to eradicate my afflictions.*