

# SHRIMAN NĀRĀYANEYAM

## Dashaka 87

कुचेलनामा भवतः सतीर्थ्यतां गतः स सान्दीपनिमन्दिरे द्विजः ।  
त्वदेकरागेण धनादिनिस्पृहो दिनानि निन्ये प्रशमी गृहाश्रमी ॥ १ ॥

कुचेल-नामा	Kuchela named
भवतः सतीर्थ्यतां	with Thee (who was) a fellow disciple
गतः स	went to, he
सान्दीपनि-मन्दिरे	at sage Saandipani's hermitage
द्विजः	that Braahmana
त्वत्-एक-रागेण	with Thee steadily devoted
धन-आदि-निस्पृहः	in wealth etc., desireless
दिनानि निन्ये	days spent
प्रशमी गृहाश्रमी	(as a) calm minded householder

The Brahmin by the name Kuchela (Sudaamaa) was Thy fellow disciple in the hermitage of sage Saandipini. He was totally devoted to Thee. A house holder with a controlled mind and senses, he spent his days calmly without any worldly desires of wealth etc.

समानशीलाऽपि तदीयवल्लभा तथैव नो चित्तजयं समेयुषी ।  
कदाचिदूचे बत वृत्तिलब्धये रमापतिः किं न सखा निषेव्यते ॥ २ ॥

समान-शीला-अपि	(being) of same nature even
तदीय-वल्लभा	his wife
तथा-एव नो	in the same manner did not
चित्त-जयं समेयुषी	mind control achieve
कदाचित्-ऊचे बत	once said O!
वृत्ति-लब्धये	a livelihood to get
रमापतिः	the Consort of Laxmi
किं न सखा	why do not your friend
निषेव्यते	approach

His wife who equalled him in nature , had not achieved the same level of desirelessness as him. Once she asked him why should he not approach his friend Krishna, the Consort of Laxmi, for getting some means of livelihood.

इतीरितोऽयं प्रियया क्षुधार्तया जुगुप्समानोऽपि धने मदावहे ।  
तदा त्वदालोकनकौतुकाद्ययौ वहन् पटान्ते पृथुकानुपायनम् ॥ ३ ॥

इति-ईरितम्-अयं	thus told he
प्रियया क्षुधार्तया	by (his wife) troubled by hunger
जुगुप्समानः-अपि	with revulsion even
धने मद-आवहे	in wealth due to its arrogance bearing

तदा त्वत्-आलोकन-	then, Thee to meet
कौतुकात्-ययौ	eagerness (he) went
वहन् पट-अन्ते	carrying in one corner of his cloth
पृथुकान्-उपायनम्	beaten rice as offering

Kuchela set off for Thy place more out of eagerness to meet Thee than for acquiring a means of livelihood, as prodded by his wife, troubled by hunger. He had a repulsiveness towards wealth because of its proneness to generate pride and arrogance. He carried in a corner of his cloth some beaten rice as an offering to Thee.

गतोऽयमाश्चर्यमयीं भवत्पुरीं गृहेषु शैब्याभवनं समेयिवान् ।  
प्रविश्य वैकुण्ठमिवाप निर्वृतिं तवातिसम्भावनया तु किं पुनः ॥४॥

गतः-अयम्-	reaching he
आश्चर्यमयीम्	wonderous
भवत्-पुरीम्	Thy city
गृहेषु शैब्या-भवन	among the houses, Mitravrinda's house
समेयिवान्	entered
प्रविश्य	entering
वैकुण्ठम्-इव-	Vaikuntha only
आप निर्वृतिं	attained supreme peace

तव-अति-सम्भावनया	by Thy lavish hospitality
तु किम् पुनः	indeed what else more

Kuchela reached Thy wonderful city and among the many houses, entered the house of Mitravrindaa. As he did so he attained supreme peace as though he had entered Vaikuntha only, more so by Thy lavishing hospitality beyond description.

प्रपूजितं तं प्रियया च वीजितं करे गृहीत्वाऽकथयः पुराकृतम् ।  
यदिन्धनार्थं गुरुदारचोदितैरपर्तुवर्षं तदमर्षि कानने ॥५॥

प्रपूजितं तं	well honoured (by Thee) he
प्रियया च वीजितं	and by Thy consort fanned
करे गृहीत्वा-	by hand taking
अकथयः	(Thou) narrated
पुराकृतम्	the incidents
यत्-इन्धन-अर्थम्	like (when) for fire wood
गुरु-दार-चोदितैः-	on the teacher's wife's behest
अपर्तु-वर्षम्	in an unseasonal rain
तत्-अमर्षि कानने	which was borne in the forest

After a cordial reception by Thee as he was fanned by Thy consort, Thou held his hands and recalled the old incidents. Like when at the behest of the teacher's wife, Thou went together to gather fire wood and were caught in an unseasonal rain in the forest.

त्रपाजुषोऽस्मात् पृथुकं बलादथ प्रगृह्य मुष्टौ सकृदाशिते त्वया ।  
कृतं कृतं नन्वियतेति संभ्रमाद्रमा किलोपेत्य करं रुरोध ते ॥६॥

त्रपाजुषः-अस्मात्	who was feeling shy, from him
पृथुकम् बलात्-अथ	the flattened rice forcefully, then
प्रगृह्य	snatching
मुष्टौ सकृत्-	a fistful once
आशिते त्वया	being eaten by Thee
कृतं कृतं	enough enough
ननु-इयत-इति	indeed this much thus
संभ्रमात्-रमा	in consternation, Ramaa
किल-उपेत्य	indeed approached
करं रुरोध ते	and hand held back Thy

Kuchela was feeling very shy and so Thou forcefully snatched the flattened rice from him and ate a fistful. Just then in great consternation Ramaa approached Thee and held back Thy hand saying that that much was indeed enough.

भक्तेषु भक्तेन स मानितस्त्वया पुरीं वसन्नेकनिशां महासुखम् ।  
बतापरेद्युर्द्रविणं विना ययौ विचित्ररूपस्तव खल्वनुग्रहः ॥७॥

भक्तेषु भक्तेन	in the devotees, devoted (by Thee)
----------------	------------------------------------

स मानितः-	he was honoured
त्वया पुरीं वसन्-	by Thee, in the city staying
एक निशाम्	for one night
महा-सुखम्	very happily
बत-अपरेद्युः-	alas! Next day
द्रविणं विना ययौ	wealth without went away
विचित्र-रूपः-तव	of strange forms are Thy
खलु-अनुग्रहः	indeed blessings

He was greatly honoured by Thee the devoted of the devotees, and very happily stayed in Thy city for one night. The next day he went away alas without any wealth. Strange indeed are Thy forms of blessings.

यदि ह्ययाचिष्यमदास्यदच्युतो वदामि भार्या किमिति ब्रजन्नसौ ।  
त्वदुक्तिलीलास्मितमग्नधीः पुनः क्रमादपश्यन्मणिदीप्रमालयम् ॥८॥

यदि हि-अयाचिष्यम्-	if indeed I had asked
अदास्यत्-अच्युतः	would have given Krishna
वदामि भार्या किम्-इति	will tell my wife what, thus
ब्रजन्-असौ	walking he
त्वत्-उक्ति-लीला-स्मित-	Thy talks and playful smile

मग्न-धीः पुनः	with mind immersed in then
क्रमात्-अपश्यत्-	gradually saw
मणि-दीप्रम्-आलयम्	with gems resplendent house

Had I but asked for wealth Krishna would surely have given. What shall I tell my wife?' Thus telling himself he walked along immersed in the memories of Thy talks and Thy playful smile. By and by he reached a gem studded splendorous mansion.

किं मार्गविभ्रंश इति भ्रमन् क्षणं गृहं प्रविष्टः स ददर्श वल्लभाम् ।  
सखीपरीतां मणिहेमभूषितां बुबोध च त्वत्करुणां महाद्भुताम् ॥९॥

किं मार्ग-विभ्रंश	what is the way lost
इति भ्रमन् क्षणं	thus wondering for a moment
गृहं प्रविष्टः	the house entering
स ददर्श वल्लभाम्	he saw his wife
सखी-परीतां	by ladies in waiting surrounded
मणि-हेम-भूषितां	with gems and gold ornaments adorned
बुबोध च	realised also
त्वत्-करुणां	Thy compassion
महा-अद्भुताम्	most wonderful

What have I lost my way?' Thus wondering for a moment he entered the house. He saw his

wife adorned in ornaments of gems and gold and surrounded by ladies in waiting. He then realised Thy grace and compassion and the most wonderful results of the same.

स रत्नशालासु वसन्नपि स्वयं समुन्नमद्भक्तिभरोऽमृतं ययौ ।

त्वमेवमापूरितभक्तवाञ्छितो मरुत्पुराधीश हरस्व मे गदान् ॥ १० ॥

स रत्न-शालासु	he in the gem studded building
वसन्-अपि स्वयं	residing though, himself
समुन्नमद्-भक्ति-भरः-	incessantly growing devotion, full of it
अमृतं ययौ	liberation attained
त्वम्-एवम्-आपूरित-	Thou in this manner fulfilled
भक्त-वाञ्छितः	the devotees' desires
मरुत्पुराधीश	O Lord of Guruvaayur!
हरस्व मे गदान्	rid me of my ailments

Residing in the begemmed mansion he himself was full of devotion for Thee which incessantly grew of its own. In the end he attained liberation. Thou in such a manner fulfilled the desire of Thy devotee. O Lord of Guruvaayur! Be pleased to rid me of my ailments.

