

SHRIMAN NĀRĀYANEYAM

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विष्णोर्वीर्याणि को वा कथयतु धरणेः कश्च रेणून्मिमीते
यस्यैवाङ्घ्रित्रयेण त्रिजगदभिमितं मोदते पूर्णसम्पत्
योसौ विश्वानि धत्ते प्रियमिह परमं धाम तस्याभियायां
त्वद्भक्ता यत्र माद्यन्त्यमृतरसमरन्दस्य यत्र प्रवाहः ॥ १ ॥

विष्णोः-वीर्याणि	the glories of Vishnu
कः वा कथयतु	who can recount
धरणेः कः-च रेणून्-मिमीते	and of the earth, who, the sand paticles, can count,
यस्य-एव-अङ्घ्रि-त्रयेण	by the three strides of whose feet alone
त्रि-जगत्-अभिमितं	the three worlds were measured
मोदते पूर्ण-सम्पत्	and is joyous all wealth and prosperities
यः-असौ विश्वानि धत्ते	who this world supports
प्रियम्-इह परमं धाम	this loving, to me, the supreme abode
तस्य-अभियायां	of His, may I attain
त्वत्-भक्ताः-यत्र माद्यन्ति-	Thy devotees where are blissful
अमृत-रस-मरन्दस्य	and the immortality juice honey

यत्र प्रवाहः	where flows
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Who can recount the glories of the All Pervading Lord Vishnu or count the sand particles of the universe? The three strides of His feet alone measured the three worlds, and the worlds are full of joy with wealth and prosperity because of the touch of His feet. He alone is the support of the worlds. His supreme abode is dear to me and may I attain it, where Thy devotees enjoy bliss and the honey juice of immortality flows free.

आद्यायाशेषकर्त्रे प्रतिनिमिषनवीनाय भर्त्रे विभूते-
भक्तात्मा विष्णवे यः प्रदिशति हविरादीनि यज्ञार्चनादौ ।
कृष्णाद्यं जन्म यो वा महदिह महतो वर्णयेत्सोऽयमेव
प्रीतः पूर्णो यशोभिस्त्वरितमभिसरेत् प्राप्यमन्ते पदं ते ॥ २ ॥

आद्याय-अशेष-कर्त्रे	for the Eternal, (the one) who created everything
प्रति-निमिष-नवीनाय	(one who is) every moment new
भर्त्रे विभूते:-	(one who is) Lord of all majesties
भक्तात्मा विष्णवे यः	a devotee, to Vishnu, who
प्रदिशति हविः-आदीनि	offers sacrifices etc.,
यज्ञ-अर्चन-आदौ	through Yangya worship etc.,
कृष्णाद्यं जन्म यः वा	Krishna and other (incarnations) birth, or who
महत्-इह महतः	great among the greatest here
वर्णयेत्-सः-अयम्-एव	describes, he such alone

प्रीतः पूर्णः	happy and full
यशोभिः-त्वरितम्-	of renown, quickly
अभिसरेत् प्राप्यम्-	attains, the to be attained
अन्ते पदं ते	in the end, abode of Thine

A devotee who offers sacrifices through Yangya worship etc., to Vishnu, the one who existed before the creation, one who created everything, one who is every moment new, who is Lord of all majesties, or a devotee who describes the incarnations of Lord, like that of Krishna, which is the greatest, he alone will be happy and full of renown, and at the end of his life will quickly attain the abode which is to be attained in the end - Thy abode.

हे स्तोतारः कवीन्द्रास्तमिह खलु यथा चेतयध्वे तथैव
व्यक्तं वेदस्य सारं प्रणुवत जननोपात्तलीलाकथाभिः ।
जानन्तश्चास्य नामान्यखिलसुखकराणीति सङ्कीर्तयध्वं
हे विष्णो कीर्तनाद्यैस्तव खलु महत्तत्त्वबोधं भजेयम् ॥ ३ ॥

हे स्तोतारः कवीन्द्राः-	O you poet laudators
तम्-इह खलु	Him, here indeed
यथा चेतयध्वे तथा-एव	in which ever way you understand, in that way only
व्यक्तं वेदस्य सारं प्रणुवत	the clear essence of the Vedas, praise
जनन-उपात्त-लीला-कथाभिः	incarnation including sportive deeds narrations
जानन्तः-च-अस्य	and understanding His

नामानि-अखिल-	names, limitless
सुख-कराणी-इति	happiness conferring, thus
सङ्कीर्तयध्वं	chant whole heartedly
हे विष्णो	O Lord Vishnu!
कीर्तन-आद्यैः-तव	by chanting etc of Thy (names etc.,)
खलु महतः-तत्त्व-बोधं	indeed, the Great, the knowledge of Truth
भजेयम्	will attain

O you poets, who sing the praise of the kings women etc., in whatever way you know, sing the praise of the Lord who is clear essence of all the Vedas, narrating His deeds in various incarnations. Understand that the chanting of His names confers limitless happiness, and so chant them whole heartedly. O Lord Vishnu! by chanting the names of Thee The Great, I will attain the knowledge of the Truth.

विष्णोः कर्माणि सम्पश्यत मनसि सदा यैः स धर्मानबध्नाद्
यानीन्द्रस्यैष भृत्यः प्रियसख इव च व्यातनोत् क्षेमकारी ।
वीक्षन्ते योगसिद्धाः परपदमनिशं यस्य सम्यक्प्रकाशं
विप्रेन्द्रा जागरूकाः कृतबहुनुतयो यच्च निर्भासयन्ते ॥४॥

विष्णोः कर्माणि	Mahaa Vishnu's deeds
सम्पश्यत मनसि	reflect on, in the mind
सदा यैः स	always, by which He

धर्मान्-अबध्नात्-	Dharma (righteousness) established
यानि-इन्द्रस्य-एष	which (deeds) for Indra, He
भृत्यः प्रियसख इव च	as a servant and as a friend
व्यातनोत् क्षेमकारी	carried out, welfare bringing,
वीक्षन्ते योगसिद्धाः	is experienced by Yogis and Siddhaas
परपदम्-अनिशं	the transcendent Supreme state, always
यस्य सम्यक्-प्रकाशं	whose, well illumined
विप्रेन्द्राः-जागरूकाः	great holy men, and scholars
कृत-बहु-नुतयः	composing many hymns
यत्-च निर्भासयन्ते	whom try to expound

One should always meditate on the great deeds of Lord Mahaa Vishnu, by which He established righteousness, and by which He helped Indra sometimes as a servant, and some times as a friend, bringing welfare to him and to the whole world. The Lord's supreme state and well illumined Pure Consciousness is experienced by Yogis and Siddhas. Whose greatness great holy men and scholars try to expound by composing many hymns of praise.

नो जातो जायमानोऽपि च समधिगतस्त्वन्महिम्नोऽवसानं
देव श्रेयांसि विद्वान् प्रतिमुहुरपि ते नाम शंसामि विष्णो ।
तं त्वां संस्तौमि नानाविधनुतिवचनैरस्य लोकत्रयस्या-
प्यूर्ध्वं विभ्राजमाने विरचितवसतिं तत्र वैकुण्ठलोके ॥५॥

नो जातः-जायमानः-अपि च	not,those born and also those being born now
समधिगतः-त्वत्-महिम्नः-	have understood Thy majesty (glory)
अवसानं	the limit (limitlessness)
देव श्रेयांसि विद्वान्	O Lord! Welfare promoting, knowing
प्रति-मुहुः-अपि	every moment also
ते नाम शंसामि विष्णो	Thy name I will chant O Vishnu!
तं त्वां संस्तौमि	That Thee, I will praise
नानाविध-नुति-वचनैः-	by various different hymns invoking
अस्य लोक-त्रयस्य-	of these three world's
अपि-ऊर्ध्वं विभ्राजमाने	also above shining
विरचित-वसतिं	created and residing in
तत्र वैकुण्ठलोके	that Vaikunthloka

Those born and those being born now, have not understood Thy limitless majesty and glory. O Lord! Knowing that the chanting of Thy names is welfare promoting, I will every moment chant Thy names. O Vishnu! I will praise Thee by various different hymns invoking Thee who do reside in the Vaikunthaloka which shines transcending the three worlds.

आपः सृष्ट्यादिजन्याः प्रथममयि विभो गर्भदेशे दधुस्त्वां
 यत्र त्वय्येव जीवा जलशयन हरे सङ्गता ऐक्यमापन् ।
 तस्याजस्य प्रभो ते विनिहितमभवत् पद्ममेकं हि नाभौ
 दिक्पत्रं यत् किलाहुः कनकधरणिभृत् कर्णिकं लोकरूपम् ॥ ६ ॥

आपः सृष्टि-आदि-जन्याः	water, in the creations beginning was created
प्रथमम्-अयि विभो	at first, O Lord of the Universe!
गर्भ-देशे दधुः-त्वां	inside themselves held Thee
यत्र त्वयि-एव जीवाः	where, in Thee alone, the jeevas
जलशयन हरे	O Lord Reclining in the Waters!
सङ्गताः-ऐक्यम्-आपन्	came together and merger getting
तस्य-अजस्य प्रभो ते	of that birthless Lord! Of Thee
विनिहितम्-अभवत्	placed remained
पद्मम्-एकं हि नाभौ	lotus one, indeed in (Thy) naval
दिक्-पत्रं यत् किल-आहुः	the quarters were petals of which, indeed is said
कनकधरणिभृत्	the golden mountain
कर्णिकं लोक-रूपम्	the pericarp constituting the worlds

O Lord of the Universe! At first, at the beginning of the creation water came into existence

and held Thee into themselves. O Lord Reclining on the Waters! All the jeevas then were merged and held in Thy being. On Thee the Birthless Lord! There rose one lone lotus from Thy naval with eight petals representing the eight quarters and the golden mountain (Mahaameru) as its pericarp representing all the worlds.

हे लोका विष्णुरेतद्भुवनमजनयत्तन्न जानीथ यूयं
युष्माकं ह्यन्तरस्थं किमपि तदपरं विद्यते विष्णुरूपम् ।
नीहारप्रख्यमायापरिवृतमनसो मोहिता नामरूपैः
प्राणप्रीत्येकतृप्ताश्चरथ मखपरा हन्त नेच्छा मुकुन्दे ॥७॥

हे लोका	O men!
विष्णुः-एतत्-भुवनम्-अजनयत्-	Vishnu this world created
तत्-न जानीथ यूयं	that do not know you all
युष्माकं हि-अन्तरस्थं	of you all inside resides
किमपि तत्-परं	another indescribable
विद्यते विष्णुरूपं	there remains Vishnu's form
नीहार-प्रख्य-माया-	mist like Maayaa
परिवृत-मनसः	covered minds
मोहिताः नाम-रूपैः	infatuated by names and shapes
प्राण-प्रीति-एक-तृप्ताः-	sense enjoyments alone satisfied with
चरथ मखपरा	you are living inclined towards sacrifices

हन्त न-इच्छा मुकुन्दे

alas! (you) do not covet Mukund

O men! You all do not know that Vishnu is the creator of this world. You also do not know that he resides in a subtle form within you. With your minds covered with the mist of Maayaa, you are infatuated by names and shapes, performing sacrifices with the aim of living a life deeming sense satisfaction the sole meaning of life. Alas! you do not covet Mukunda (Krishna).

मूर्ध्नामिक्ष्णां पदानां वहसि खलु सहस्राणि सम्पूर्य विश्वं
तत्प्रोत्क्रम्यापि तिष्ठन् परिमितविवरे भासि चित्तान्तरेऽपि ।
भूतं भव्यं च सर्वं परपुरुष भवान् किञ्च देहेन्द्रियादि-
ष्वाविष्टोऽप्युद्धतत्वादमृतसुखरसं चानुभुङ्क्षे त्वमेव ॥८॥

मूर्ध्नाम्-अक्ष्णां	of heads, of eyes
पदानां वहसि खलु	of feet, undertake indeed
सहस्राणि	thousands
सम्पूर्य विश्वं	filling the universe
तत्-प्रोत्क्रम्य-अपि	that transcending also
तिष्ठन् परिमित-विवरे	established in a limited cavity
भासि-चित्त-अन्तरे-अपि	(Thou) do shine inside the hearts also (of beings)
भूतं भव्यं च सर्वं	past future and everything
परपुरुष भवान्	O Supreme Being Thou!

किञ्च देह-इन्द्रिय-आदिषु-	what more, in body, senses etc.,
आविष्टः-अपि-	entering also
उद्धतत्वात्-	being beyond all that
अमृत-सुख-रसं	liberation bliss nectar
च-अनुभुङ्क्षे त्वम्-एव	do enjoy Thou alone

O Supreme Being! Thou do have thousands of heads eyes and feet which fill the whole world, yet transcending it all, Thou do reside in the limited cavity of the inner most heart of beings. Thou are everything in the past future and now. Besides, what more, though Thou have entered the body senses etc., Thou alone transcend all this and enjoy the bliss of the liberation nectar.

यत्तु त्रैलोक्यरूपं दधदपि च ततो निर्गतोऽनन्तशुद्ध-
ज्ञानात्मा वर्तसे त्वं तव खलु महिमा सोऽपि तावान् किमन्यत् ।
स्तोकस्ते भाग एवाखिलभुवनतया दृश्यते त्र्यंशकल्पं
भूयिष्ठं सान्द्रमोदात्मकमुपरि ततो भाति तस्मै नमस्ते ॥९॥

यत्-तु त्रैलोक्य-रूपं दधत्-	because of, the three world's form, taking on
अपि च ततः निर्गतः-	and also from that transcending
अनन्त-शुद्ध-ज्ञान-आत्मा	Eternal Pure Knowledge Consciousness
वर्तसे त्वं तव खलु	do remain Thou, Thy indeed
महिमा सः-अपि	greatness that also

तावान् किम्-अन्यत्	is so great, what more
स्तोकः-ते भागः	a small of Thy part
एव अखिल-भुवन-तया	alone is whole world encompassing
दृश्यते त्र्यंश-कल्पं	is seen, three parts, about
भूयिष्ठं सान्द्र-मोद-आत्मकम्-	the major, intense bliss bearing
उपरि ततः भाति	above all that shines
तस्मै नमः-ते	for That Thee salutation to Thee

O Infinite Being! Having taken on the form of the three worlds, Thou do transcend all that. Thou remain the Eternal Pure Knowledge Consciousness. What more, Thy greatness is so great that only a small part of it is seen as encompassing the whole world. The major three fourth part is intense bliss bearing, and shines above and beyond all. To That Thee salutations.

अव्यक्तं ते स्वरूपं दुरधिगमतमं तत्तु शुद्धैकसत्त्वं
व्यक्तं चाप्येतदेव स्फुटममृतरसाम्भोधिकल्लोलतुल्यम् ।
सर्वोत्कृष्टामभीष्टां तदिह गुणरसेनैव चित्तं हरन्तीं
मूर्तिं ते संश्रयेऽहं पवनपुरपते पाहि मां कृष्ण रोगात् ॥ १० ॥

अव्यक्तं ते स्वरूपं	non-manifested Thy nature (the Nirguna form)
दुरधिगमतमं	is very difficult to grasp
तत्-तु शुद्ध-एक-सत्त्वं	that also pure and Sattvic

व्यक्तं च-अपि-	graspable and also
एतत्-एव स्फुटम्-	this alone is clear (manifested form)
अमृत-रस-अम्भोधि-	liberation nectar's ocean
कल्लोल-तुल्यम्	waves like
सर्वोत्कृष्टम्-अभीष्टां तत्-इह	the most superior, most dear/lovable that here
गुण-रसेन-एव चित्तं हरन्तीं	by its qualities and attribute, attract the mind
मूर्तिं ते संश्रये-अहं	Thy idol (form) resort to I
पवनपुरपते पाहि मां	O Lord of Guruvaayur! Save me
कृष्ण रोगात्	O Krishna! From disease

Thy unmanifested formless Being (Nirguna) is very difficult to grasp, whereas Thy form of pure Satva (Saguna) can easily be grasped. This form is clear and is like a wave on the ocean of liberation nectar. It is the most superior dear and lovable, with its attributes and qualities attracting the mind. To That Thy idol form I resort to. O Lord of Guruvaayur! Shri Krishna! save me from all diseases.

