

# SHRIMAN NĀRĀYANEYAM

## Dashaka 2

सूर्यस्पर्धिकिरीटमूर्ध्वतिलकप्रोद्धासिफालान्तरं  
कारुण्याकुलनेत्रमार्द्रहसितोल्लासं सुनासापुटम्।  
गण्डोद्यन्मकराभकुण्डलयुगं कण्ठोज्ज्वलत्कौस्तुभं  
त्वद्रूपं वनमाल्यहारपटलश्रीवत्सदीप्रं भजे॥ १ ॥

सूर्य-स्पर्धि-किरीटम्-	with a crown which rivals the Sun (in brilliance)
ऊर्ध्वतिलक-प्रोद्धासि- फालान्तरम्	by the upright mark (tilak of sandal paste) whose forehead is made more resplendent,
कारुण्य-आकुलनेत्रम्-	whose eyes are brimming with mercy
मार्द्र-हसित-उल्लासम्	(whose face) is lit up with a benevolent smile
सुनासापुटम्	with a shapely nose
गण्डोद्यन्-मकर-आभ- कुण्डल-युगम्	with cheeks shining due to the brilliance of a pair of fish shaped ear pendants
कण्ठोज्ज्वलत्-कौस्तुभम्	with the Kaustubh jewel shining on the neck
त्वत्-रूपम्	Thy form
वनमाल्य-हार-पटल- श्रीवत्सदीप्रम्	(and Thy bosom) resplendent with garlands of flowers (and tulsi) necklaces ( of pearls and gems) and the mark of Srivatsa

भजे	I meditate upon
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O Lord! I meditate upon Thy form: wearing a crown that rivals the sun in brilliance, the forehead adorned with the upright sandal paste mark (tilak), the all merciful eyes, the sweet smile, shapely nose, with cheeks reflecting the fish shaped pendants adorning Thy ears, the neck shining due to the lustre of Kaustubha gem, Thy chest bedecked with the Vanamaala, necklaces of gold and precious stones and the auspicious mark of Sreevatsa.

केयूराङ्गदकङ्कणोत्तममहारत्नाङ्गुलीयाङ्कित-

श्रीमद्बाहुचतुष्कसङ्गतगदाशङ्खारिपङ्केरुहाम् ।

काञ्चित् काञ्चनकाञ्चिलाञ्छितलसत्पीताम्बरालम्बिनी-

मालम्बे विमलाम्बुजद्युतिपदां मूर्तिं तवार्तिच्छिदम् ॥ २॥

केयूराङ्गद-कङ्कणोत्तम-महारत्न- आङ्गुलीय-अङ्कित-	(ornaments such as) Keyur (epaulets) Angada (armlets) Kankana (bracelets) and finger rings, studded with gems
श्रीमद्बाहु-चतुष्कसङ्गत-गदा-शङ्ख- अरि-पङ्केरुहां	adorning the sacred four arms, holding the mace, the conch, the discus and the lotus
काञ्चित्	Indescribable (form)
काञ्चन-काञ्चि-लाञ्छित-लसत्- पीताम्बर-आलम्बिनीम्-	wearing a yellow resplendent silk cloth, fastened by a golden waist band
आलम्बे	I take refuge in (Thy form)
विमल-अम्बुज-द्युति-पदां	with pure lotuses like lustruous feet
मूर्तिं तव-	Thy form

आर्तिच्छिदं

which removes the woes (of devotees)

O Lord! Thy four sacred arms are adorned with ornaments namely, Keyur (epaulets) Angada (armlets) Kankana (bracelets) and finger rings studded with gems. The arms holding in each hand the Gadaa (mace), Shankha (conch), Chakra (discus), Padma (lotus); and Thy waist adorned with the yellow silk fastened by a golden waist-band. Lord, Thy feet are like beautiful pure lotuses. I seek refuge in this, Thy enchanting form, which is the remover of all sorrows.

यत्त्रैलोक्यमहीयसोऽपि महितं सम्मोहनं मोहनात्

कान्तं कान्तिनिधानतोऽपि मधुरं माधुर्यधुर्यादपि ।

सौन्दर्योत्तरतोऽपि सुन्दरतरं त्वद्रूपमाश्चर्यतोऽ-

प्याश्चर्यं भुवने न कस्य कुतुकं पुष्पाति विष्णो विभो ॥ ३ ॥

यत्-त्रैलोक्य-महीयसः - अपि महितं	that which is superior to (what is considered to be) the greatest in all the three worlds
सम्मोहनं मोहनात्	more charming than the most charming
कान्तं कान्ति-निधानतः - अपि	more brilliant than the most brilliant even
मधुरम् माधुर्य-धुर्यात्-अपि	sweeter than the sweetest even
सौन्दर्य-उत्तरतः - अपि सुन्दरतरं	more beautiful than even the most beautiful
त्वत्-रूपम्-	Thy form,
आश्चर्यतः - अपि-आश्चर्यं	(which is) the wonder of wonders
भुवने	in this world

न कस्य कुतुकं पुष्पाति	(is there any one) whose entrancement (to Thee) is not aroused
विष्णो विभो	O All Pervading Lord Vishnu!

O all pervading Lord Vishnu! Will there be any one in this world who will not be enchanted by this splendid form of Thine; which is superior to what is considered the most glorious in all the three worlds; which is charming than the most charming entities; which is more attractive than the most attractive; whose sweetness excels the sweetest; whose beauty rivals the most beautiful and is a wonder of all wonders.

तत्तादृङ्मधुरात्मकं तव वपुः सम्प्राप्य सम्पन्मयी  
 सा देवी परमोत्सुका चिरतरं नास्ते स्वभक्तेष्वपि ।  
 तेनास्या बत कष्टमच्युत विभो त्वद्रूपमानोज्ञक -  
 प्रेमस्थैर्यमयादचापलबलाच्चापल्यवार्तोदभूत् ॥४॥

तत्-तादृक्-मधुर-आत्मकं	(of) that such incomparable beauty
तव वपुः	Thy form
सम्प्राप्य	having got (in marriage)
सम्पन्मयी	the embodiment of prosperity and auspiciousness
सा देवी	that Devi (Laxmi)
परम-उत्सुका	(who) became very much attached (to Thee)
चिरतरं न-आस्ते	does not stay for long
स्व-भक्तेषु-अपि	even with her own devotees

तेन-अस्या	because of that, her
बत कष्टम्-	but alas
अच्युत विभो	O changeless One,O Lord!
त्वत्-रूप-मानोज्ञक-प्रेम-स्थैर्यमयात्-	because of the unwavered love for the enchanting beauty of Thy form
अचापल-बलात्-	because of the power of (her) firm (love for Thee)
चापल्य-वार्ता-	as fickle (goddess), the reputation
उदभूत्	has risen

O changeless One! what a pity. Thy consort Laxmi Devi, the Goddess of prosperity and auspiciousness, having attained Thee in marriage, became so attached to Thy enchanting form, and was so much in love with Thee, that she was not inclined to be with even her own devotees. Alas, O Lord! due to her attachment to Thee, she acquired the reputation of being fickle minded towards her own devotees.

लक्ष्मीस्तावकरामणीयकहृतैवेयं परेष्वस्थिरे-  
त्यस्मिन्नन्यदपि प्रमाणमधुना वक्ष्यामि लक्ष्मीपते ।  
ये त्वद्ध्यानगुणानुकीर्तनरसासक्ता हि भक्ता जना-  
स्तेष्वेषा वसति स्थिरैव दयितप्रस्तावदत्तादरा ॥५॥

लक्ष्मी: -	Laxmi
तावक-रामणीयकहृता-एव-इयं	being thus captivated by Thy beauty only, she
परेषु-अस्थिर-इति-	is unstable with others

अस्मिन्-अन्यत्-अपि प्रमाणम्-अधुना	in this respect, another proof also ,now,
वक्ष्यामि	I will state
लक्ष्मीपते	O Consort of Laxmi!
ये त्वत्-ध्यान-गुण-अनुकीर्तन-रस-आस्ता	those who meditate and are always engrossed in singing Thy glory
हि भक्ता जनाः -	certainly (with) such devotees
तेषु-एषा वसति स्थिरैव	with them she stays always
दयित-प्रस्ताव-दत्त-आदरा	(being) listening attentively to the praises of her beloved Lord

O Lord! Consort of Laxmi! In support of my statement that Laxmi being attached to Thy enchantment is fickle with others, I will now give another proof. She stays permanently with those devotees (of Thine) who always meditate and blissfully sing Thy glory. She remains there because she is keen to listen attentively to the praises of her beloved Lord.

एवंभूतमनोज्ञतानवसुधानिष्यन्दसन्दोहनं  
त्वद्रूपं परचिद्रसायनमयं चेतोहरं शृण्वताम् ।  
सद्यः प्रेरयते मतिं मदयते रोमाञ्चयत्यङ्गकं  
व्यासिञ्चत्यपि शीतवाष्पविसरैरानन्दमूर्च्छोद्भवैः ॥ ६ ॥

एवं-भूत-मनोज्ञता-	(Thy form) of such celestial beauty which is fascinating
नव-सुधा-	(from which) pure nectar
निष्यन्द-सन्दोहनं	is constantly showering
त्वत् रूपं	Thy form

पर-चित्-रसायनमयं	which is combination of supreme consciousness and bliss
चेतोहरं	which captivates the mind
शृण्वताम्	of those who (devotedly) hear (the recitals of accounts of Thy deeds)
सद्यः प्रेरयते	(and) immediately stimulates
मतिं मदयते	(and) fills the mind with joy
रोमाञ्चयति-अङ्गकं	excites horripilation in all the limbs
व्यासिञ्चति-अपि	bathes also (their bodies)
शीत वाष्प-विसरैः -	with the flood of cool tears
आनन्द-मूर्च्छा-उद्भवैः	produced from ecstasy of joy

O Lord! Thy captivating form which continuously showers pure nectar, which is itself the Supreme Bliss-Consciousness holds the minds of those who hear Thy glories. Their minds are immediately stimulated and filled with joy. They experience horripilation all over their body and are bathed in the cool tears produced from ecstasy of joy.

एवंभूततया हि भक्त्यभिहितो योगस्स योगद्वयात्  
कर्मज्ञानमयात् भृशोत्तमतरो योगीश्वरैर्गीयते ।  
सौन्दर्यैकरसात्मके त्वयि खलु प्रेमप्रकर्षात्मिका  
भक्तिर्निश्चयमेव विश्वपुरुषैर्लभ्या रमावल्लभ ॥७॥

एवं भूततया हि	it is because of these reasons only
भक्ति-अभिहितः योगः -स	that the yoga known as Bhakti (devotion), that

योगद्वयात् कर्म-ज्ञानमयात्	(in comparison to) the two yogas of Karma and Gyaana
भृशोत्तमतरः	is indeed superior
योगीश्वरैः - गीयते	so has been extolled by great sages
सौन्दर्यैक-रस-आत्मके त्वयि खलु	indeed in Thee, who are pure beauty incarnate,
प्रेमप्रकर्ष-आत्मिका भक्तिः -	devotion which emanates from intense love
निश्चमम्-एव	effortlessly
विश्वपुरुषैः -	by all human beings
लभ्या	is attainable
रमावल्लभ्	O Consort of Laxmi!

O consort of Goddess Lakshmi! Thy enchanting form automatically captures the minds of the devotees. Hence Bhakti yoga is considered a far easier path compared to the other two paths of Karma yoga and Gyaana yoga. It has thus been extolled by the great sages. All human beings can effortlessly attain Thee through Bhakti, which is intense love to Thee.

निष्कामं नियतस्वधर्मचरणं यत् कर्मयोगाभिधं  
तद्दूरेत्यफलं यदौपनिषदज्ञानोपलभ्यं पुनः ।  
तत्त्वव्यक्ततया सुदुर्गमतरं चित्तस्य तस्माद्विभो  
त्वत्प्रेमात्मकभक्तिरेव सततं स्वादीयसी श्रेयसी ॥८॥

निष्कामं	without selfish desire
नियत-स्वधर्म-चरणं	which consists in the performance of one's duties



यत् कर्मयोग-अभिधं	that which is called Karma yoga
तत्-दूरेत्य-फलं	that becomes fruitful only in a distant future
यत्-उपनिषद्-ज्ञान-उपलभ्यं पुनः	(again) that which consists in attaining knowledge of Brahman as described in the Upanishads
तत्-तु-अव्यक्ततया	that indeed being abstract
सुदुर्गमतरं चित्तस्य	is very difficult for the mind to pursue
तस्मात्-विभो	hence, O All pervading Lord
त्वत्-प्रेमात्मक-भक्तिः-एव	the Bhakti yoga which consists only in love for Thee
सततं	(is) always
स्वादीयसी	the sweetest
श्रेयसी	(and) most beneficial

O All pervading Lord! The path of Karma yoga which consists of performing one's duties without expectation of fruits, needs to be practiced for a long time to get results. The path of Gyaana yoga which consists of knowing the Brahman, as explained in the Upanishads, is very difficult for the mind to pursue because of its abstract nature. Therefore, O Lord! Bhakti yoga which is of the nature of pure love to Thee is the sweetest and the noblest and hence most beneficial.

अत्यायासकराणि कर्मपटलान्याचर्य निर्यन्मला  
बोधे भक्तिपथेऽथवाऽप्युचिततामायान्ति किं तावता ।  
क्लिष्ट्वा तर्कपथे परं तव वपुर्ब्रह्माख्यमन्ये पुन-  
श्चित्तार्द्रत्वमृते विचिन्त्य बहुभिस्सिद्ध्यन्ति जन्मान्तरैः ॥९॥

अति-आयास-कराणि	demanding great effort
कर्मपटलानि-	the disciplines of Karma (yoga)
आचर्य	by performing
निर्यन्मला	become purified (in mind)
बोधे	(required) for following the path of Gyaana (yoga)
भक्तिपथे-अथवा-अपि-	and also for the path of Bhakti (yoga)
उचितताम्-आयान्ति	(one) gains fitness
किं तावता	what is the use (after spending so much effort)
क्लिष्ट्वा तर्कपथे	of straining in the path of logical reasoning (Gyaana yoga)
परं तव वपुः - ब्रह्म-आख्यम्-	(because) Thy unmanifested aspect known as Supreme Brahman
अन्ये पुनः -	others, however
चित्त-आर्द्रत्वम्-ऋते	without melting of the heart (in love)
विचिन्त्य	pondering over (trying to fathom)
बहुभिः -	(take) a lot of (time)
सिद्ध्यन्ति	attain
जन्मान्तरैः	after many lives

O Lord! Some people follow the path of Karma Yoga, and perform the various disciplines for

long and attain mental purity. This only entitles them to become fit for the practice of Gyaana or Bhakti yoga. Some others strive hard pondering over the attributeless Supreme Brahman, based on logic and reason. They, without melting their hearts in love for Thee, take a long time to reach their goal of perfection.

त्वद्धक्तिस्तु कथारसामृतझरीनिर्मज्जनेन स्वयं  
सिद्ध्यन्ती विमलप्रबोधपदवीमक्लेशतस्तन्वती ।  
सद्यस्सिद्धिकरी जयत्ययि विभो सैवास्तु मे त्वत्पद-  
प्रेमप्रौढिरसार्द्रता द्रुततरं वातालयाधीश्वर ॥ १० ॥

त्वत्-भक्तिः - तु	devotion to Thee, indeed
कथारस-अमृतझरी-	in the flow of nectar showering from Thy stories
निर्मज्जनेन	by submerging in its bliss
स्वयं सिद्ध्यन्ती	is self attainable, directly
विमल-प्रबोध-पदवीम्-	the state of pure knowledge and enlightenment
अक्लेशतः -	without any effort
तन्वती	bestows (because it gives)
सद्यः - सिद्धिकरी	instant achievement
जयति-	(and) is superior (to the other two paths)
अयि विभो	O Thou Universal Lord!
सा-एव-अस्तु मे	may I have that (Bhakti)

त्वत्-पद-प्रेम-प्रौढि-रस-आर्द्रता	the state of melting of the heart from the bliss of intense love for Thy feet
द्वुततरं	very soon
वातालयाधीश्वर	O Lord of Guruvaayur!

O all pervading Lord! Devotion to Thee is easily attainable just by submerging oneself in the nectarine flood of Thy stories. This can be done without much effort and it instantly leads to pure Knowledge - Bliss. O Lord of Guruvaayur! May I soon experience that state of melting of the heart in intense love for Thy lotus feet.