

# SHRIMAN NĀRĀYANEYAM

## Dashaka 91

श्रीकृष्ण त्वत्पदोपासनमभयतमं बद्धमिथ्यार्थदृष्टे-  
मर्त्यस्यार्तस्य मन्ये व्यपसरति भयं येन सर्वात्मनैव ।  
यत्तावत् त्वत्प्रणीतानिह भजनविधीनास्थितो मोहमार्गे  
धावन्नप्यावृताक्षः स्खलति न कुहचिद्देवदेवाखिलात्मन् ॥१॥

श्री कृष्ण	O Lord Krishna!
त्वत्-पद-उपासनम्-	Thy feets worship
अभयतमम्	most fearless
बद्ध-मिथ्या-अर्थ-दृष्टे:-	(for those) bound by false material things looking for
मर्त्यस्य-आर्तस्य मन्ये	the mortals, who are thus suffering, I believe
व्यपसरति भयं	expels fear
येन सर्वात्मना-एव	by which in every way only
यत्-तावत्	that (devotion) then
त्वत्-प्रणीतान्-इह	by Thy thaught, here (in this world)
भजन-विधीन्-आस्थितः	in the methods of worship steady
मोह-मार्गे धावन्-	(even if) on the path of delusion, running,

अपि-आवृत-आक्षः	even (with) eyes closed
स्खलति न कुहचित्-	slips not at all
देव-देव-अखिलात्मन्	O Lord of Lords! O Soul of All Beings!

O Lord Krishna! I believe that the worship of Thy feet is the most fear expelling and the only refuge for those mortals who are suffering because of being deeply bound by the false material notions and wrong acceptance of ephemeral values as true. By devotion to Thee all fear is expelled, in every way, the methods of which are taught by Thee (in Bhagvad Geeta etc.). O Lord of Lords! O Soul of all Beings! A person who is steady in Thy devotion will not slip or falter even a wee bit even if he runs on the path of delusion with his eyes closed.

भूमन् कायेन वाचा मुहुरपि मनसा त्वद्वलप्रेरितात्मा  
यद्यत् कुर्वे समस्तं तदिह परतरे त्वय्यसावर्पयामि ।  
जात्यापीह श्वपाकस्त्वयि निहितमनःकर्मवागिन्द्रियार्थ-  
प्राणो विश्वं पुनीते न तु विमुखमनास्त्वत्पदाद्विप्रवर्यः ॥ २॥

भूमन्	O Supreme Being!
कायेन वाचा	by body and speech
मुहुः-अपि मनसा	again also by mind
त्वत्-बल-प्रेरित-आत्मा	with Thy power prompted my soul
यत्-यत् कुर्वे	what what( it)does
समस्तं तत्-इह	all that, here

परतरे त्वयि-	O All Pervading Being! To Thee
असौ-अर्पयामि	this (me) offers (at Thy service)
जात्या-अपि-इह श्वपाकः-	by caste even, if here, (in this world) one is lowly
त्वयि निहित-मनः-कर्म-	in Thee (has) resigned his mind, actions
वाक्-इन्द्रियार्थ-प्राणः	speech senses and vital energies
विश्वं पुनीते न तु	(he) sacnctifies the worlds, not indeed
विमुख-मनाः-	indifferent minded
त्वत्-पदात्-विप्रवर्यः	from Thy feet, even a great Braahmin

O Supreme Being! All the actions of my body speech and mind which are prompted by Thy power, I offer and dedicate to Thee, the Supreme Spirit who are here in the form of Lord Guruvaayur. A person may be of lowly caste, but if he has resigned his mind speech senses and vital energies at Thy feet, he sanctifies the worlds. It is not so even if a person is a Braahmin and is indifferent minded towards Thee.

भीतिर्नाम द्वितीयाद्भवति ननु मनःकल्पितं च द्वितीयं  
तेनैक्याभ्यासशीलो हृदयमिह यथाशक्ति बुद्ध्या निरुन्ध्याम् ।  
मायाविद्धे तु तस्मिन् पुनरपि न तथा भाति मायाधिनाथं  
तं त्वां भक्त्या महत्या सततमनुभजनीश भीतिं विजह्याम् ॥ ३ ॥

भीतिः-नाम	fear indeed
द्वितीयात्-भवति ननु	from a second (entity) arises definitely

मनः- कल्पितम् च द्वितीयं	and mind's projection is this second
तेन-ऐक्य-अभ्यास-शीलः	therefore, on oneness practicing
हृदयम्-इह यथा-शक्ति	my mind here, with effort
बुद्ध्या निरुन्ध्याम्	and intelligence will control
माया-विद्धे तु	by Maaya's infliction indeed
तस्मिन् पुनः-अपि	in the intellect again also
न तथा भाति	does not shine (as before)
माया-अधिनाथं तं त्वाम्	Maaya's Master, therefore, Thee
भक्त्या महत्या	with great Bhakti
सततम्-अनुभजन्-ईश	constantly worshipping O Lord!
भीतिं विजह्याम्	fear (I) will overcome

The feeling of fear arises from the consciousness of a second entity-different from oneself. This consciousness of a second entity is a projection of the mind. I will try to control my mind with effort and discriminative intelligence. But when this discriminative intelligence is overpowered and inflicted by Maaya, the consciousness of oneness does not reveal itself again. Therefore, O Lord! by constantly worshipping Thee with great Bhakti, I will overcome all fear.

भक्तेरुत्पत्तिवृद्धी तव चरणजुषां सङ्गमेनैव पुंसा-  
मासाद्ये पुण्यभाजां श्रिय इव जगति श्रीमतां सङ्गमेन ।  
तत्सङ्गो देव भूयान्मम खलु सततं तन्मुखादुन्मिषद्भि-  
स्त्वन्माहात्म्यप्रकारैर्भवति च सुदृढा भक्तिरुद्धूतपापा ॥४॥

भक्तेः-उत्पत्ति-वृद्धी	Bhakti's generation and growth
तव चरण-जुषां	Thy feet worshipping (people)
सङ्गमेन-एव-पुंसाम्-	in association alone with such people
आसाद्ये पुण्य-भाजां	is possible (to attain) for people with meritorious deeds
श्रिय इव जगति	wealth, just as, in this world
श्रीमतां सङ्गमेन	is (attainable) with wealthy people's association
तत्-सङ्गः देव	that type of association, O Lord!
भूयात्-मम	may it come to me
खलु सततं	indeed always
तत्-मुखात्-उन्मिषद्भिः-	from this mouth's coming out
त्वत्-माहात्म्य-प्रकारैः-	Thy glories when narrated
भवति च सुदृढा	it (devotion) becomes more firm
भक्तिः-उद्धूत-पापा	Bhakti which effaces all sins

Bhakti, devotion, is generated in people with meritorious deeds and it grows by association with people who are always worshipping at Thy feet. Just as in this world, wealth and prosperity are generated by association with prosperous people. O Lord! May I always have such association, because intense and firm devotion, which effaces all sins, arises as a result of listening to Thy glories and narrations of Thy sportive activities which are sung by such devotees.

श्रेयोमार्गेषु भक्तावधिकबहुमतिर्जन्मकर्माणि भूयो  
 गायन् क्षेमाणि नामान्यपि तदुभयतः प्रद्रुतं प्रद्रुतात्मा ।  
 उद्यद्भासः कदाचित् कुहचिदपि रुदन् क्वापि गर्जन् प्रगाय-  
 न्नुन्मादीव प्रनृत्यन्नयि कुरु करुणां लोकबाह्यश्चरेयम् ॥५॥

श्रेयः-मार्गेषु	among the many paths of Moksha
भक्तौ-अधिक-बहुमतिः-	in devotion there is much preference
जन्म-कर्माणि भूयः	(Thy) birth and Thy deeds, again and again
गायन् क्षेमाणि नामानि-अपि	singing, and Thy blessings conferring names also
तत्-उभयतः	by these both
प्रद्रुतं प्रद्रुतात्मा	speedily (my) mind melting (in devotion)
उद्यत्-हासः कदाचित्	springing into laughter suddenly
कुहचित्-अपि रुदन्	sometimes even crying
क्वापि गर्जन्	at times also roaring
प्रगायन्-उन्मादी-इव	and singing around as a mad man,

प्रनृत्यन्-	and dancing about
अयि कुरु करुणां	O Thou! Bestow Thy compassion
लोक-बाह्यः-चरेयम्	(so that) I may move out of the world

Among the many paths of liberation, the path of devotion is the most preferred. Treading this path I shall fervently sing Thy glories and Thy deeds in Thy various incarnations, and also chant Thy grace conferring names. I may burst into laughter or cry suddenly, or at times roar or sing and dance about like a mad man. O Thou! bestow Thy compassion so that going on the path of Bhakti I may move about at will and not have to follow the world and its social norms.

भूतान्येतानि भूतात्मकमपि सकलं पक्षिमत्स्यान् मृगादीन्  
मर्त्यान् मित्राणि शत्रून्पि यमितमतिस्त्वन्मयान्यानमानि ।  
त्वत्सेवायां हि सिद्ध्येन्मम तव कृपया भक्तिदार्ढ्यं विराग-  
स्त्वत्तत्त्वस्यावबोधोऽपि च भुवनपते यत्तद्भेदं विनैव ॥६॥

भूतानि-एतानि	the( five) elements, these
भूतात्मकम्-अपि सकलं	everything comprising of these five elements also
पक्षि-मत्स्यान्	birds, fishes
मृगादीन् मर्त्यान्	animals etc., and mortals
मित्राणि शत्रून्-अपि	friends and enemies also
यमित-मतिः-	with a balanced mind
त्वत्-मयानि-आनमानि	(knowing to be ) Thy forms, saluting

त्वत्-सेवायां हि	in Thy service (worship) only
सिद्ध्येत्-मम	will be achieved by me
तव कृपया	with Thy grace
भक्ति-दाढ्यं	in devotion firmness
विरागः-त्वत्-तत्त्वस्य-	dispassion, and Thy true nature's
अवबोधः-अपि	knowledge also
च भुवनपते	and O Lord of the Universe!
यत्नभेदं विना-एव	without separate effort for each

I shall salute the five elements, everything comprising of the elements, fishes, birds, animals and other mortals, friends and enemies with the knowledge that they are all Thy forms alone. Thus with my mind balanced with Bhakti I will always be in Thy service and worship Thee. With Thy grace then I will achieve firm devotion, dispassion and the knowledge of the Truth in Reality, simultaneously and will not have to make an effort to achieve each one separately. (Just as swallowing a morsel of food gives the satisfaction of enjoyment, strength and appeasing of hunger).

नो मुह्यन् क्षुत्तृडाद्यैर्भवसरणिभवैस्त्वन्निलीनाशयत्वा-  
 च्छिन्तासातत्यशाली निमिषलवमपि त्वत्पदादप्रकम्पः ।  
 इष्टानिष्टेषु तुष्टिव्यसनविरहितो मायिकत्वावबोधा-  
 ज्योत्स्नाभिस्त्वन्नखेन्दोरधिकशिशिरितेनात्मना सञ्चरेयम् ॥७॥

नो मुह्यन्	not misled
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क्षुत्-तृडा-आद्यैः-	by hunger thirst etc.,
भव-सरणि-भवैः-	the universe's string of manifestations
त्वत्-निलीन-आशयत्वात्-	(because of) in Thee engrossed my mind
चिन्ता-सातत्यशाली	ever meditating
निमिषलवम्-अपि	for a fraction of a second also
त्वत्-पदात्-अप्रकम्पः	from Thy feet not deviating
इष्ट-अनिष्टेषु	from good or bad
तुष्टि-व्यसन-विरहितः	gratification and aversion indifferent
मायिकत्व-अवबोधात्	(these are) effects of Maayaa, with this knowledge
ज्योत्स्नाभिः-	in the cool rays
त्वत्-नख-इन्दोः-	of Thy toe nail's moon's
अधिक-शिशिरितेन-	very well cooled
आत्मना सञ्चरेयम्	mind, I shall move about

The strings of sufferings created by the universe like hunger and thirst will not effect me because my mind will be engrossed in Thee. I shall constantly meditate on Thy feet, and will not deviate even for a fraction of a second from them. With the knowledge that good and bad and gratification and aversion are an effect of Maayaa I will be indifferent to them. I shall move about peacefully with my mind being cooled in the cool light of the moon of Thy toe-nails.

भूतेष्वेषु त्वदैक्यस्मृतिसमधिगतौ नाधिकारोऽधुना चे-  
 त्वत्प्रेम त्वत्कमैत्री जडमतिषु कृपा द्विदुःसु भूयादुपेक्षा ।  
 अर्चायां वा समर्चाकुतुकमुरुतरश्रद्धया वर्धतां मे  
 त्वत्संसेवी तथापि द्रुतमुपलभते भक्तलोकोत्तमत्वम् ॥८॥

भूतेषु-एषु त्वत्-ऐक्य-	in all these beings, Thy oneness
स्मृति-समधिगतौ	(this) memory in achieving
न-अधिकारः-अधुना चेत्-	my right, if not, at present is there
त्वत्-प्रेम त्वत्क-मैत्री	for Thee love, for Thy people friendship
जडमतिषु कृपा	towards ignorant people kindness
द्विदुःसु भूयात्-उपेक्षा	towards enemies may there be indifference
अर्चायां वा	or towards Thy images
समर्चा-कुतुकम्-उरुतर-	the eagerness to worship may greatly
श्रद्धया वर्धतां मे	with faith increase in me
त्वत्-संसेवी तथापि	Thy worshipper, in this manner also
द्रुतम्-उपलभते	soon attains
भक्त-लोक-उत्तमत्वम्	in the world of devotees high status

It may be that I do not deserve now the experience of the knowledge of Thy oneness with all beings. May I have love for Thee and friendliness for Thy people, kindness for the ignorant, indifference towards the enemies. Or may I have the eagerness to worship Thy

images with full faith. People who worship Thee in such a manner, also, without delay attain the highest pinnacle of divine love.

आवृत्य त्वत्स्वरूपं क्षितिजलमरुदाद्यात्मना विक्षिपन्ती  
जीवान् भूयिष्ठकर्मावलिविवशगतीन् दुःखजाले क्षिपन्ती ।  
त्वन्माया माभिभून्मामयि भुवनपते कल्पते तत्प्रशान्त्यै  
त्वत्पादे भक्तिरेवेत्यवददयि विभो सिद्धयोगी प्रबुद्धः ॥९॥

आवृत्य त्वत्-स्वरूपं	hiding Thy real nature
क्षिति-जल-मरुत्-आदि-	earth,water,air,etc.
आत्मना विक्षिपन्ती	itself (in these forms) projecting
जीवान् भूयिष्ठ-कर्मावलि-	on the embodied souls, their string of actions
विवश-गतीन्	helplessly, (their resulted) reactions
दुःख-जाले क्षिपन्ती	in the sufferings' net throwing
त्वत्-माया	Thy Maayaa
मा-अभिभूत्-माम्-	may it not overpower me
अयि भुवनपते	O Thou Lord of the Universe!
कल्पते तत्-प्रशान्त्यै	is considered to overcome it
त्वत्-पादे भक्तिः-एव-	in Thy feet devotion alone
इति-अवदत्-	thus said

अयि विभो	O All Pervading Being!
सिद्ध-योगी प्रबुद्धः	the enlightened Yogi named Prabuddha

Thy Maayaa by projecting itself as earth water air and other elements conceals Thy real nature. More over, it throws the embodied souls helplessly into a network of worldly sufferings based on the reactions created by their good or bad actions. O Lord of Universe! May that Maayaa not overpower me. O All pervading Being! the enlightened Yogi Prabuddha has said that this Thy Maayaa can be overcome only by devotion at Thy feet.

दुःखान्यालोक्य जन्तुष्वलमुदितविवेकोऽहमाचार्यवर्या-  
लब्ध्वा त्वद्रूपतत्त्वं गुणचरितकथाद्युद्धवद्धक्तिभूमा ।  
मायामेनां तरित्वा परमसुखमये त्वत्पदे मोदिताहे  
तस्यायं पूर्वरङ्गः पवनपुरपते नाशयाशेषरोगान् ॥ १० ॥

दुःखानि-आलोक्य जन्तुषु-	sufferings seeing in all beings
अलम्-उदित-विवेकः-	indeed obtaining discrimination
अहम्-आचार्यवर्यात्-	I from the great spiritual master
लब्ध्वा त्वत्-रूप-तत्त्वं	receiving Thy nature's reality and (being instructed)
गुण-चरित-कथा-आदि-	in Thy excellences glories and deeds
उद्धवत्-भक्ति-भूमा	and with arising of devotion supreme
मायाम्-एनां-तरित्वा	this Maayaa crossing over
परम-सुखमये-त्वत्पदे	supreme bliss conferring, Thy feet

मोदिताहे	may give me delight
तस्य-अयं-पूर्वः-अङ्गः	(to achieve this) for it this is the first step
पवनपुरपते	O Lord of Guruvaayur!
नाशय-अशेष-रोगान्	remove my numerous ailments

As I have been able to see the miseries of the creatures, in this world, by obtaining an insight due to a discriminative mind, may I be blessed with the instructions from a great spiritual master. From his instructions, may I receive the knowledge of Thy real nature, by the narrations of Thy excellences, glories and deeds will arise supreme devotion, by which crossing over Maayaa, at Thy feet that supreme bliss will be conferred on me which will give me great delight. To achieve this, this is the first step. O Lord! of Guruvaayur! remove my numerous ailments.

