

SHRIMAN NĀRĀYANEYAM

Dashaka 89

रमाजाने जाने यदिह तव भक्तेषु विभवो
न सद्यस्सम्पद्यस्तदिह मदकृत्वादशमिनाम् ।
प्रशान्तिं कृत्वैव प्रदिशसि ततः काममखिलं
प्रशान्तेषु क्षिप्रं न खलु भवदीये च्युतिकथा ॥ १ ॥

रमाजाने	O Consort of Laxmi (Ramaa)
जाने यत्-इह	I know that here
तव भक्तेषु विभवः	to Thy devotees prosperity
न सद्यः-सम्पद्यः-	does not quickly come
तत्-इह	that (prosperity) here
मद-कृत्वात्-	(because is) pride generating
अशमिनाम्	of the passionate
प्रशान्तिं कृत्वा-एव	dispassionate making (them) only
प्रदिशसि ततः	(Thou) give then
कामम्-अखिलम्	desires all
प्रशान्तेषु क्षिप्रं	to the dispassionate quickly

न खलु	not indeed
भवदीये च्युति-कथा	to Thy devotee downfall does not come

O Consort of Ramaa! (Laxmi) Thy devotees are not easily blessed in this world. I know it to be so because prosperity generates pride in the passionate people. After making them dispassionate Thou do fulfill all their desires. Those who are already dispassionate, to them Thy blessings come quickly. There is no question of Thy devotee's downfall.

सद्यः प्रसादरुषितान् विधिशङ्करादीन्
केचिद्विभो निजगुणानुगुणं भजन्तः ।
भ्रष्टा भवन्ति बत कष्टमदीर्घदृष्ट्या
स्पष्टं वृकासुर उदाहरणं किलास्मिन् ॥ २ ॥

सद्यः प्रसाद-रुषितान्	quickly pleased and angered
विधि-शङ्कर-आदीन्	Brahmaa Shiva and others
केचित्-विभो	some people O Lord!
निज-गुण-अनुगुणम्	in their own nature's accordance
भजन्तः	worshipping
भ्रष्टाः-भवन्ति	disgrace attain to
बत कष्टम्-	alas unfortunate (is this)
अदीर्घ-दृष्ट्या	due to shortsightedness
स्पष्टं वृकासुर	(It is) clear (by) Vrikaasura

उदाहरणं किल-अस्मिन्

example indeed in this (case)

O Lord! Brahamaa, Shiva and others who are pleased and angered quickly, are worshipped by people in accordance with their own nature. Alas! They are led to disgrace by their shortsightedness. This is indeed clear by the example of Vrikaasura.

शकुनिजः स तु नारदमेकदा
त्वरिततोषमपृच्छदधीश्वरम् ।
स च दिदेश गिरीशमुपासितुं
न तु भवन्तमबन्धुमसाधुषु ॥ ३ ॥

शकुनिजः स	the son of Shakuni, he (Vrikaasura)
तु नारदम्-एकदा	indeed to Naarada once
त्वरित-तोषम्-अपृच्छत्-	soon pleased asked (about)
अधीश्वरम्	the Diety
स च दिदेश	and he indicated
गिरीशम्-उपासितुं	Shiva to worship
न तु भवन्तम्-	(and) not indeed Thee
अबन्धुम्-असाधुषु	(who are) non supportive towards evil people

Vrikaasura, the son of Shakuni once asked Naarada as to which Diety was the easiest to please. Naarada instructed him to worship Shiva and not Thee who are not supportive towards evil minded people.

तपस्तत्त्वा घोरं स खलु कुपितः सप्तमदिने
शिरः छित्वा सद्यः पुरहरमुपस्थाप्य पुरतः ।
अतिक्षुद्रं रौद्रं शिरसि करदानेन निधनं
जगन्नाथाद्वत्रे भवति विमुखानां क्व शुभधीः ॥४॥

तपः-तत्त्वा घोरं	penance practicing very severe
स खलु कुपितः	he indeed in great anger
सप्तम-दिने	on the seventh day
शिरः छित्वा	(his) head cutting off
सद्यः पुरहरम्-	immediately Shiva
उपस्थाप्य पुरतः	making to appear in front
अतिक्षुद्रं रौद्रं	very mean and cruel
शिरसि कर-दानेन	on head placing (his) hand
निधनं	death
जगन्नाथात्-वत्रे	from the Lord of the universe (Shiva) sought (as a boon)
भवति विमुखानां	from Thee (those who are) indifferent
क्व शुभधीः	where is good sense

He indeed practiced severe penance and on the seventh day greatly angered, threatened to cut off his head and thus made Shiva appear before him immediately. From the Lord of the universe, Shiva, he sought a very mean and cruel boon that on who-so-ever's head he

placed his hand would die immediately. How can good sense prevail upon people who are indifferent to Thee?

मोक्तारं बन्धमुक्तो हरिणपतिरिव प्राद्रवत्सोऽथ रुद्रं
दैत्यात् भीत्या स्म देवो दिशि दिशि बलते पृष्ठतो दत्तदृष्टिः ।
तूष्णीके सर्वलोके तव पदमधिरोक्ष्यन्तमुद्वीक्ष्य शर्वं
दूरादेवाग्रतस्त्वं पटुवटुवपुषा तस्थिषे दानवाय ॥५॥

मोक्तारं	the one who releases
बन्ध-मुक्तः	from bondage released
हरिणपतिः-इव	a lion as if
प्राद्रवत्-स-अथ रुद्रं	rushed he then towards Shiva
दैत्यात् भीत्या स्म	by the Asura afraid being
देवः दिशि दिशि	the Lord in all directions
बलते	ran about
पृष्ठतः-दत्त-दृष्टिः	towards the back looking
तूष्णीके सर्व-लोके	as kept quiet all the world
तव पदम्-अधिरोक्ष्यन्तम्-	Thy abode climbing up to
उद्वीक्ष्य शर्वं	seeing Shiva
दूरात्-एव-अग्रतः-त्वं	from far only, in front Thou

पटु-वटु-वपुषा	(in) a clever Brahamachari's guise
तस्थिषे दानवाय	stood (waiting) for the Asura

Like a lion who rushes towards the rescuer, Vrikaasura rushed towards Shiva. Lord Shiva ran about in all directions in panic of the Asura, and kept looking backwards. Everyone in the whole world kept quiet. Then from far Thou saw Shiva as he was about to reach Thy abode. Then, in the guise of a clever Brahmachari Thou stood waiting for the Asura.

भद्रं ते शाकुनेय भ्रमसि किमधुना त्वं पिशाचस्य वाचा
सन्देहश्चेन्मदुक्तौ तव किमु न करोष्यङ्गुलीमङ्गमौलौ ।
इत्थं त्वद्वाक्यमूढः शिरसि कृतकरः सोऽपतच्छिन्नपातं
भ्रंशो ह्येवं परोपासितुरपि च गतिः शूलिनोऽपि त्वमेव ॥ ६ ॥

भद्रं ते शाकुनेय	hail to you O son of Shakuni!
भ्रमसि किं अधुना त्वं	(why are) running about now you
पिशाचस्य वाचा	on a ghost's words
सन्देहः-चेत्-मत्-उक्तौ	doubt if there is in my words
तव किमु न करोषि-	on your, why not do you do
अङ्गुलीम्-अङ्ग-मौलौ	the finger, O dear One, on the head
इत्थं त्वत्-वाक्य-मूढः	thus by Thy words fooled
शिरसि कृत-करः	on head placing hand
सः-अपतत्-छिन्न-पातं	he fell (like) an uprooted tree

भ्रंशः- हि-एवं	distruction indeed such
पर-उपासितुःअपि	other (dities) worshipping indeed
च गतिः	and are a last resort
शूलिनः-अपि त्वम्-एव	to Shankara also Thou alone

Hail to you O son of Shakuni! Why are you needlessly running about, placing your faith in this ghost? If you doubt my words, O dear One! Test for yourself by placing your fingers on your own head.' Befooled by these words of Thine, he placed his hand on his head and immediately fell down dead as an uprooted tree. Such is the fate of the people who worship other deities. What more, Thou are the ultimate refuge of even Shiva.

भृगुं किल सरस्वतीनिकटवासिनस्तापसा-
स्त्रिमूर्तिषु समादिशन्नधिकसत्त्वतां वेदितुम् ।
अयं पुनरनादरादुदितरुद्धरोषे विधौ
हरेऽपि च जिहिंसिषौ गिरिजया धृते त्वामगात् ॥७॥

भृगुं किल	Bhrigu indeed
सरस्वती-निकट-वासिनः-	living near (the river) Saraswati
तापसाः-	the ascetics
त्रि-मूर्तिषु	among the Trinity
समादिशन्-	instructed (Bhrigu)
अधिक-सत्त्वतां वेदितुं	to know who is more inclined towards Saatvic gunas

अयं पुनः-अनादरात्-	this (Bhrigu) again with non-respect
उदित-रुद्ध-रोषे	(which) arose, and was controlled, the anger
विधौ	in Brahmaa (when)
हरे-अपि च	and in Shiva also
जिहिंसिषौ	eager to kill (Bhrigu)
गिरिजया धृते	by Paarvati restricted
त्वाम्-अगात्	to Thee went

Once the ascetics residing on the banks of the river Saraswati assigned sage Bhrigu to test who among the Trinity was more inclined towards Saatvic guna. Bhrigu went to Brahmaa who was enraged, but he controlled his anger, when Bhrigu showed his disrespect. Next he went to Shiva and behaved with him in the same manner. Shiva was eager to kill him but was restricted by Paarvati. Then Bhrigu went to Thee.

सुप्तं रमाङ्कभुवि पङ्कजलोचनं त्वां
विप्रे विनिघ्नति पदेन मुदोत्थितस्त्वम् ।
सर्वं क्षमस्व मुनिवर्य भवेत् सदा मे
त्वत्पादचिन्हमिह भूषणमित्यवादीः ॥८॥

सुप्तं रमा-अङ्क-भुवि	sleeping on Laxmi's lap
पङ्कजलोचनं त्वां	lotus eyed Thee
विप्रे विनिघ्नति पदेन	when the sage hit by foot

मुदा-उत्थितः-त्वम्	happily getting up Thou
सर्वं क्षमस्व मुनिवर्य	everything forgive O great sage
भवेत् सदा मे	will be always my
त्वत्-पाद-चिन्हम्-इह	your foot mark here
भूषणम्-इति-अवादीः	decoration, thus Thou said

When Bhrigu went to Thee, O Lotus eyed! Thou were sleeping on Laxmi's lap. He hit Thee on the chest with his foot. Thou got up in good humour and asked for pardon for everything and told him that the mark of his foot would always remain as a decoration on his chest.

निश्चित्य ते च सुदृढं त्वयि बद्धभावाः
सारस्वता मुनिवरा दधिरे विमोक्षम् ।
त्वामेवमच्युत पुनश्च्युतिदोषहीनं
सत्त्वोच्चयैकतनुमेव वयं भजामः ॥९॥

निश्चित्य ते च	and having decided they
सुदृढं त्वयि	firmly in Thee
बद्धभावाः	anchoring devotion
सारस्वताः-मुनिवराः-	residing near the river Saraswati, the great sages
दधिरे विमोक्षम्	attained liberation
त्वाम्-एवम्-अच्युत	to Thee, thus, O Changeless One!

पुनः-अच्युति-दोष-हीनं	again from the decay defect free
सत्त्व-उच्चय-एक-तनुम्-	of Saatvic and majestic one form
एव वयं भजामः	alone I worship

The great ascetics residing near the Saraswati river decided that Thou were the most Saatvic of the Trinity. They firmly anchored their devotion into Thee and attained union with Thee. O Changeless One! Who are free from the shortcoming of decay, Thy exalted Saatvic form we worship.

जगत्सृष्ट्यादौ त्वां निगमनिवहैर्वन्दिभिरिव
स्तुतं विष्णो सच्चित्परमरसनिर्द्वैतवपुषम् ।
परात्मानं भूमन् पशुपवनिताभाग्यनिवहं
परितापश्रान्त्यै पवनपुरवासिन् परिभजे ॥ १ ० ॥

जगत्-सृष्टि-आदौ	the universe's creation in the beginning of
त्वां निगम-निवहैः-	to Thee by the Vedas altogether
वन्दिभिः-इव	as by the minstrels as (in a king's court)
स्तुतं विष्णो	praised O Vishnu!
सत्-चित्-परम-रस-	Pure Consciousness Highest Bliss
निर्द्वैत-वपुषम्	undual embodiment
परात्मानं भूमन्	the Supreme Being O Infinite One!
पशुप-वनिता-भाग्य-निवहं	the cowherd women's merits' embodiment

परिताप-श्रान्त्यै	the sorrows to be removed
पवनपुरवासिन्	O Resident of Guruvaayur!
परिभजे	I intensely worship

O Vishnu! In the beginning of the creation of the universe, Thy praises were sung by the Vedas just as the mistrels in the king's court. O Infinite One! Thou are the Pure Consciousness Highest Bliss undual embodiment. Thou are also the personification of all the merits of the cowherd women put together. O Resident of Guruvaayur! I intensely worship Thee for the removal of all my sorrows.

