

# SHRIMAN NĀRĀYANEYAM

॥ ॐ नमो भगवते वासुदेवाय ॥

॥ ॐ श्रीकृष्णाय परब्रह्मणे नमः ॥

## Dashaka 1

सान्द्रानन्दावबोधात्मकमनुपमितं कालदेशावधिभ्यां  
निर्मुक्तं नित्यमुक्तं निगमशतसहस्रेण निर्भास्यमानम् ।  
अस्पष्टं दृष्टमात्रे पुनरुरुपुरुषार्थात्मकं ब्रह्म तत्त्वं  
तत्तावद्भाति साक्षाद् गुरुपवनपुरे हन्त भाग्यं जनानाम् ॥ १ ॥

सान्द्र-आनन्द-अवबोधात्मकं	Which is of the nature of intense Bliss and Supreme Consciousness
अनुपमितं	without comparison
काल-देश-अवधिभ्यां निर्मुक्तं	totally free from the limitations of time and space
नित्यमुक्तं	ever free (from the control of Maya-the unmanifest Prakriti)
निगम-शतसहस्रेण	(whose nature) innumerable scriptural texts
निर्भास्यमानं	try to reveal
अस्पष्टं	(and yet) is not easy to grasp (in the beginning)
दृष्टमात्रे पुनः	but then immediately on realisation
उरु-पुरुषार्थात्मकं	becomes the highest purushartha (i.e. moksha, liberation)

ब्रह्म तत्त्वं	Brahman, the Reality
तत् तावत्	that very (Reality), then
भाति साक्षात् गुरुपवनपुरे	shines right in front (in concrete form) at Guruvayur
हन्त भाग्यं जनानाम्	Oh! What good fortune for the people

The Supreme Reality-The Brahma Tatwa ,which is dense concentrated Bliss, which is of the nature of the Pure Consciousness, which is without parallel or comparison, and is totally free of time and space limitations, and is always free (of Maya) which hundreds and thousands of the Upanishadic statements seek to explain, and yet, is not clear. This Brahma Tatwa which is not easy to grasp in the beginning, but the realisation of which, is the highest purusharth (i.e. liberation), that (very Reality) shines right in front (in concrete form), (as an Image of Shri Krishna) in the Guruvaayur temple. Oh (wonderful indeed) is the good fortune of the people (who seek Thy Grace).

एवंदुर्लभ्यवस्तुन्यपि सुलभतया हस्तलब्धे यदन्यत्  
तन्वा वाचा धिया वा भजति बत जनः क्षुद्रतैव स्फुटेयम् ।  
एते तावद्वयं तु स्थिरतरमनसा विश्वपीडापहत्यै  
निश्शेषात्मानमेनं गुरुपवनपुराधीशमेवाश्रयामः ॥ २ ॥

एवं	thus
दुर्लभ्य-वस्तुनि अपि	very rare things too (are)
सुलभतया	so easily
हस्त-लब्धे	is accesible (to all)
यत्-अन्यत्	yet , other things (worldly pleasures)

तन्वा वाचा धिया वा	(with their) body speech and mind
भजति बत जनः	alas people pursue
क्षुद्रता-एव स्फुट-इयं	this is clearly pitiable
एते तावत्-वयं तु	but we here (Thy devotees) however
स्थिर-तर-मनसा	with mind fully resolved
विश्व-पीडा-अपहत्यै	for the total eradication of all (our) sufferings
निश्शेष-आत्मानम्-एनं	Lord, who is the soul of all beings in the universe
गुरुपवनपुराधीशम्-	to that Lord of Guruvaayur
एव-आश्रयामः	alone we surrender

In this manner, such rare things are so easily accessible to all. Alas, people, pursue other wordly things with their body speech and mind. This, is pitiable indeed. However, we Thy devotees, surrender , to Thee, O Lord of Guruvaayur who is the embodiment of the entire soul of all beings of the universe, with fully resolved minds for the eradication of all wordly sufferings.

सत्त्वं यत्तत् पराभ्यामपरिकलनतो निर्मलं तेन तावत्  
भूतैर्भूतेन्द्रियैस्ते वपुरिति बहुशः श्रूयते व्यासवाक्यम्।  
तत् स्वच्छत्वाद्यदाच्छादितपरसुखचिद्गर्भनिर्भासरूपं  
तस्मिन् धन्या रमन्ते श्रुतिमतिमधुरे सुग्रहे विग्रहे ते ॥ ३ ॥

सत्त्वं यत्- तत्	that pure Satwa guna which
------------------	----------------------------

पराभ्याम्-	compared with the other two (Rajas and Tamas)
अपरिकलनतः	being not mixed (and so)
निर्मलं	absolutely pure
तेन तावत् भूतैः -	from it (shuddha satva) was born
भूतेन्द्रियैः - ते वपुः -	Thy form constituted of the subtle elements and organs of sense and action
इति बहुशः श्रूयते	thus is repeatedly heard
व्यासवाक्यं	from the words of (sage) Vyasa
तत् स्वच्छत्वात्-	that (form) because of its purity
यत्-आच्छादित-परसुखचित्-गर्भ- निर्भासरूपं	which, because of unobstructed supreme bliss and consciousness within, is supremely resplendent (Brahman)
तस्मिन् धन्या रमन्ते	in that form the fortunate ones (who have good deeds to their credit) revel
श्रुति-मति-मधुरे	which is delightful to the ears and the mind
सुग्रहे विग्रहे ते	(devotees can) easily attain (grasp) in Thy image.

That Satva Guna, which compared to the other two Gunas (Rajas and Tamas) is absolutely pure and not tainted by them. From such pure Satva guna, Thy form was born, constituted of subtle elements and organs of senses and actions. It is thus stated by sage Vyaasa, again and again, in many scriptures. Thy form, because of such purity, totally reveals the Supreme Bliss and Consciousness within (which is the resplendent Brahman) without any obstruction. In that form, the fortunate ones (who have good deeds to their credit) revel. That form is delightful to the mind and ears, which the devotees can easily grasp in Thy image.

निष्कम्पे नित्यपूर्णे निरवधिपरमानन्दपीयूषरूपे  
निर्लीनानेकमुक्तावलिसुभगतमे निर्मलब्रह्मसिन्धौ ।  
कल्लोलोल्लासतुल्यं खलु विमलतरं सत्त्वमाहुस्तदात्मा  
कस्मान्नो निष्कलस्त्वं सकल इति वचस्त्वत्कलास्वेव भूमन् ॥ ४ ॥

निष्कम्पे	(in the) vibrationless (changeless)
नित्य-पूर्णे	(and in the) ever full
निरवधि-परमानन्द- पीयूष-रूपे	unlimited nectarine Bliss personified
निर्लीन-अनेक- मुक्तावलि-सुभगतमे	(in which) many liberated ones having merged and hence is extremely resplendent (or resplendent because of many pearls in the ocean)
निर्मल-ब्रह्म-सिन्धौ	in the pure ocean of Brahman
कल्लोल-उल्लास-तुल्यं	like waves rising
खलु विमलतरं सत्त्वम्- आहुः -	(so) indeed (Thy form) of extremely pure Shuddha Satwa it is said (to have risen from Brahman)
तत्-आत्मा	that form of Thine
कस्मात्-न निष्कलः - त्वं	why not it be called Nishkala (or without any kalaa or Purn-avataara) Thou
सकल इति वचः -	because Sakala (Ansha-avataara), the term
त्वत्-कलासु-एव	is for Thy (other) part incarnations only
भूमन्	Oh Infinite One!

Oh Infinite Lord! Thou are the pure Brahman like the mighty ocean, changeless, ever full, and of the nature of unlimited nectarine bliss. Like many pearls in the ocean, innumerable liberated souls are absorbed in Thy Brahmic bliss and hence it is extremely resplendent. Just like the waves rise in the ocean, it is said that Thy Shuddha Satwa form has risen from the Brahman. Since the term Ansha-avataar (Sakalaa) is meant only for Thy other part incarnations. Hence why cannot Thou be called as Poorna-avataar (Nishkalaa)?

निर्व्यापारोऽपि निष्कारणमज भजसे यत्क्रियामीक्षणाख्यां  
तेनैवोदेति लीना प्रकृतिरसतिकल्पाऽपि कल्पादिकाले।  
तस्याः संशुद्धमंशं कमपि तमतिरोधायकं सत्त्वरूपं  
स त्वं धृत्वा दधासि स्वमहिमविभवाकुण्ठ वैकुण्ठ रूपं॥५॥

निर्व्यापारः - अपि	though not bound by any activities
निष्कारणम्-	without any motive
अज भजसे	Oh Birthless One! Thou do resort to
यत्-क्रियाम्-ईक्षणा-आख्यां	that activity known as 'eekshanaa' (the will to create)
तेन-एव-उदेति लीना प्रकृतिः-	because of that only came to manifest the latent 'Prakriti'
असति-कल्पा-अपि कल्पादि-काले	(which abides in Thee) as if non existent in the beginning of a new cycle of creation
तस्याः संशुद्धम्-अंशं	of that (Prakriti) an absolutely pure part
कमपि तम्-अतिरोधायकं सत्त्वरूपं	which does not obstruct (Thy glory of) the Saatvic form
स त्वं धृत्वा दधासि	that Thou did take and assume
स्व-महिम-विभव-अकुण्ठ वैकुण्ठ	O Lord of Vaikuntha! a majestic form which does not obstruct Thy glories

रूपं

Oh Birthless Lord! Even though Thou are not bound by any activities, and Thou are without any motive, Thou do resort to that activity known as 'eekshanaa' - the will to create. Because of that only 'Prakriti' manifests itself. Prakriti, which is latent in Thee, as if non-existent in the beginning of a new cycle of creation. Then, from the pure Saatvik portion of 'Prakriti' (Maya) which does not in any way obstruct Thy Brahmic effulgence, Oh Lord of Vaikunth, Thou manifest Thyself, in full glory, with a Divine form.

तत्ते प्रत्यग्रधाराधरललितकलायावलीकेलिकारं  
लावण्यस्यैकसारं सुकृतिजनदृशां पूर्णपुण्यावतारम्।  
लक्ष्मीनिश्शङ्कलीलानिलयनममृतस्यन्दसन्दोहमन्तः  
सिञ्चत् सञ्चिन्तकानां वपुरनुकलये मारुतागारनाथ ॥ ६ ॥

तत् ते	that Thy (form)
प्रत्यग्र-धारा-धर-	excels in beauty of fresh rain bearing clouds
ललित-कलाय-अवली-केलिकारं	and even a bunch of beautiful blue lotuses
लावण्यस्य-ऐकसारं	(Thou are) an embodiment of beauty
सुकृति-जन-दृशां	in the eyes of the virtuous
पूर्ण-पुण्य-अवतारं	(as a) complete incarnation for all the good deeds (they have done)
लक्ष्मी-निश्शङ्क-लीला-निलयनम्-	(Thou art) the abode where Goddess Laxmi delights without any inhibition
अमृत-स्यन्द-सन्दोहम्-	(that form) becomes the source for torrential flow of nectarine Bliss
अन्तः सिञ्चत्	soaking the hearts

सञ्चिन्तकानां	of people who meditate
वपुः - अनुकलये	(that) form (I) continuously meditate upon
मारुतागारनाथ	O Lord of Guruvaayur!

Thy form excels in the beauty of the fresh rain bearing clouds, and of a beautiful bunch of blue lotuses. Thy form is an embodiment of beauty, in the eyes of the people who have done meritorious deeds, and is a complete incarnation of all their good deeds. Thou are the abode where Goddess Laxmi delights without inhibition. Thou are the source of a torrential flow of nectarine Bliss, soaking the hearts of people who meditate. On that form of Thine I continuously meditate, O Lord of Guruvayur!

कष्टा ते सृष्टिचेष्टा बहुतरभवखेदावहा जीवभाजा-  
मित्येवं पूर्वमालोचितमजित मया नैवमद्याभिजाने।  
नोचेज्जीवाः कथं वा मधुरतरमिदं त्वद्वपुश्चिद्रसार्द्रं  
नेत्रैः श्रोत्रैश्च पीत्वा परमरससुधाम्भोधिपूरे रमेरन्॥७॥

कष्टा	cruel
ते सृष्टि-चेष्टा	(is) Thy activity of creation
बहुतर-भव-खेद-आवहा	(because) various kinds of sorrows it brings along
जीवभाजाम्-	to all living beings
इति-एवं	so thus
पूर्वम्-आलोचितम्-	earlier was thought
अजित	O Invincible One!



मया	by me
न-एवम्-अद्य-अभिजाने	(but) now I do not think so
नो-चेत्-जीवाः कथं वा	otherwise how could human beings
मधुरतरम्-इदं	this very delightful
त्वत्-वपुः -	form of Thine
चित्-रस-आर्द्रं	(which is) supreme bliss conciousness saturated
नेत्रैः श्रोत्रैः - च पीत्वा	by the eyes and ears drinking
परम-रस-सुधा-अम्भोधिपूरे	in full measure, in the ocean of nectarine Bliss
रमेरन्	revel

O Invincible Lord! Thy activity of creation is indeed a tragic sport, as it causes a lot of sufferings to the living beings. This is what I used to think, but now I do not think so. For if there were no creation, how could human beings enjoy the beauty and sweetness of Thy form which is so delightful to hear and ecstatic to behold, and thus revel in the ocean of Supreme-Bliss-Conciousness.

नम्राणां सन्निधत्ते सततमपि पुरस्तैरनभ्यर्थितान -  
 प्यर्थान् कामानजस्रं वितरति परमानन्दसान्द्रां गतिं च।  
 इत्थं निश्शेषलभ्यो निरवधिकफलः पारिजातो हरे त्वं  
 क्षुद्रं तं शक्रवाटीद्रुममभिलषति व्यर्थमर्थिव्रजोऽयम्॥८॥

नम्राणां	(to) those who worship Thee
----------	-----------------------------

सन्निधत्ते	Thou appear
सततम्-अपि	always also
पुरः - तैः - अनभ्यर्थितान्-अपि-	in front of them, even without being asked also
अर्थान् कामान्-अजस्रं वितरति	wealth and innumerable desires give away
परमानन्द-सान्द्रां गतिं च	and the state of Supreme Bliss
इत्थं	thus
निःशेषलभ्यः	(Thou are) accessible to all
निरवधिकफलः	(and are) the bestower of limitless blessings
पारिजातः हरे त्वं	O Lord Vishnu! (Thou are) the Paarijaata tree
क्षुद्रं तं शक्रवाटीद्रुमम्-अभिलषति	(but they) wish for that insignificant tree in Indra's garden
व्यर्थम्-अर्थिब्रजः - अयं	in vain, these hoards of desire prompted men

O Lord Vishnu! for the devotees who surrender to Thee, Thou always confer, unasked for, not only wealth and other desires, but also liberation. Thus being accessible to every one and bestower of unlimited boons, Thou are the unique Paarijaata tree [parijaata: a heavenly flower]. Alas, the desire prompted hoards of people, in vain, long for trivial blessings from the Kalpaka tree of the garden of Indra. [Kalpaka: a wish fulfilling tree]

कारुण्यात्काममन्यं ददति खलु परे स्वात्मदस्त्वं विशेषा-  
 दैश्वर्यादीशतेऽन्ये जगति परजने स्वात्मनोऽपीश्वरस्त्वम्।  
 त्वय्युच्चैरारमन्ति प्रतिपदमधुरे चेतनाः स्फीतभाग्या-  
 स्त्वं चात्माराम एवेत्यतुलगुणगणाधार शौरे नमस्ते॥ ९॥

कारुण्यात्-कामम्-अन्यं	out of compassion, other desired things
ददति खलु परे	are given indeed by other gods
स्व आत्मदः - त्वं	(whereas) Thou offer Thyself (give liberation)
विशेषात्-	out of special compassion
ऐश्वर्यात्-ईशते-अन्ये	by their powers, other gods rule
जगति परजने	in the world over others
स्व-आत्मनः - अपि-ईश्वरः - त्वं	Thou art the ruler of Thyself (and others too)
त्वयि-उच्चैः - आरमन्ति	in Thee deeply revel
प्रतिपदमधुरे	O Lord! Who dost confer Bliss every moment
चेतनाः स्फीतभाग्याः -	(to those) enlightened souls who are very fortunate
त्वं च आत्मारामः एव-	and Thou revel in Thyself alone
इति-अतुलगुणगणाधार	thus O Abode of Immense and incomparable attributes!
शौरे	O Shauri!
नमः ते	prostrations to Thee

O Lord Shri Krishna! while other gods out of compassion, fulfill the desires of their devotees, Thou out of Thy unique compassion, offer Thyself (liberation) to Thy devotees. While other gods rule over the world with the powers invested in them, Thou are the very inner controller of all and rule over all beings and other gods as well as Thyself. Hence all fortunate jeevas [souls] take immense delight in the inexhaustible bliss that Thou are. As

for Thee, Thou are ever satisfied in Thyself and are the abode of incomparable attributes. O Lord! prostrations to Thee.

ऐश्वर्यं शङ्करादीश्वरविनियमनं विश्वतेजोहराणां  
तेजस्संहारि वीर्यं विमलमपि यशो निस्पृहैश्चोपगीतम्।  
अङ्गासङ्गा सदा श्रीरखिलविदसि न क्वापि ते सङ्गवार्ता  
तद्वातागारवासिन् मुरहर भगवच्छब्दमुख्याश्रयोऽसि॥ १ ० ॥

ऐश्वर्यं	Thy lordliness
शङ्करादि-ईश्वर-विनियमनं	is the control over all gods beginning with Shankara
विश्व-तेजोहराणां	(amongst) the most powerful in the whole world
तेजः - संहारि वीर्यं	(Thy) prowess can contain (them)
विमलम्-अपि यशः	Thy pure fame indeed
निस्पृहैः - च-उपगीतं	is sung even by the desireless sages
अङ्गासङ्गा सदा श्रीः -	Goddess Laxmi always resides in Thy bosom
अखिल-विदसि	Thou are omniscient
न क्वापि ते सङ्गवार्ता	there is not even the slightest trace of attachment in Thee
तत्-वातागारवासिन्	therefore, O Lord residing in Guruvaayur!
मुरहर	O Slayer of demon Mura!
भगवत्-शब्दमुख्य-	the term Bhagvan mainly

आश्रयः - असि	finds support in Thee
--------------	-----------------------

O Lord of Guruvaayur! Thy lordliness consists in being the controller of all gods from Lord Shankara onwards. Thy prowess overcomes that of those who excel the whole world in prowess. Thy pure fame is sung by even the most desireless sages. Laxmi Devi always resides in Thy bosom. Thou are omniscient and there is not the slightest trace of attachment in Thee. Therefore, the term 'Bhagavan' is applicable to Thee alone.