

SHRIMAN NĀRĀYANEYAM

Dashaka 3

पठन्तो नामानि प्रमदभरसिन्धौ निपतिताः
स्मरन्तो रूपं ते वरद कथयन्तो गुणकथाः ।
चरन्तो ये भक्तास्त्वयि खलु रमन्ते परममू-
नहं धन्यान् मन्ये समधिगतसर्वाभिलषितान् ॥ १ ॥

पठन्तः	repeating
नामानि	(Thy) names
प्रमदभर सिन्धौ	in the ocean of Bliss
निपतिताः	submerged
स्मरन्तः	meditating on
रूपं ते	Thy form
वरद	O Bestower of boons!
कथयन्तः	narrating (to one another)
गुणकथाः	(Thy) deeds and excellences
चरन्तः	moving about freely
ये भक्ताः	those devotees (who)

त्वयि खलु रमन्ते परं	in Thee, indeed, immeresed in the Supreme Bliss
अमून् अहं	such (devotees) I
धन्यान् मन्ये	consider to be really blessed
समधिगत-सर्व- अभिलषितान्	(they who) have attained fulfilment of all desires (i.e. who have no other desire other than the Lord)

O Bestower of Boons! I consider those devotees of Thine most fortunate, who always chant Thy sacred names, and so revel in the ocean of Bliss. Contemplating on Thy divine form they are engaged in narrating Thy divine stories. Moving about freely, they are immersed in the joy of Thy thoughts. They, indeed, have fulfilled all their desires in life.

गदक्लिष्टं कष्टं तव चरणसेवारसभरेऽ-

प्यनासक्तं चित्तं भवति बत विष्णो कुरु दयाम् ।

भवत्पादाम्भोजस्मरणरसिको नामनिवहा-

नहं गायं गायं कुहचन विवत्स्यामि विजने ॥ २ ॥

गद क्लिष्टं	by diseases tormented
कष्टं	what a pity
तव चरण	Thy feet
सेवा-रस-भरे अपि	even for the intense joy of serving
अनासक्तं चित्तं भवति	my mind does not feel interested
बत	alas

विष्णो	O All-pervading Being!
कुरु दयां	be merciful (to me)
भवत्-पाद-अम्भोज-स्मरण-रसिकः	(I) becoming immersed in worshipping Thy lotus feet
नाम-निवहान्-अहं गायं गायं	I will keep singing Thy countless names
कुहचन विवत्स्यामि विजने	in some secluded place, (I) will dwell

O Lord Vishnu! tormented by this painful disease, what a pity, my mind is not inclined to revel in the joy of worshipping at Thy lotus feet. Be merciful to me, so that I may retire to a secluded beautiful place and enjoy the bliss of meditating on Thy lotus feet immersed in chanting Thy innumerable names.

कृपा ते जाता चेत्किमिव न हि लभ्यं तनुभृतां
मदीयक्लेशौघप्रशमनदशा नाम कियती ।
न के के लोकेऽस्मिन्ननिशमयि शोकाभिरहिता
भवद्भक्ता मुक्ताः सुखगतिमसक्ता विदधते ॥ ३ ॥

कृपा ते जाता चेत्-	if Thy grace is achieved
किम्-इव न हि लभ्यं	what is there that cannot be achieved?
तनुभृतां	by all embodied beings
मदीय क्लेश-औघ-प्रशमन-दशा	the task of eradicating my afflictions
नाम कियती	how insignificant it is
न के के लोके-अस्मिन्-	are there not several (devotees) in this world

अनिशम्-अयि शोक-अभिरहिताः	always, O Lord, who are free of sorrows
भवत् भक्ताः	Thy devotees
मुक्ताः	who are liberated
सुख-गतिम्-असक्ता	have pure bliss and are unattached
विदधते	and also moving about freely

O Lord! if Thy grace is present, is there anything in this world which man cannot attain? The curing of my disease is just a very insignificant matter for Thee. There are many devotees of Thine, in this world, who having been liberated from sufferings and are moving about freely without any attachment.

मुनिप्रौढा रूढा जगति खलु गूढात्मगतयो
भवत्पादाम्भोजस्मरणविरुजो नारदमुखाः ।
चरन्तीश स्वैरं सततपरिनिर्भातपरचि -
त्सदानन्दाद्वैतप्रसरपरिमग्नाः किमपरम् ॥४॥

मुनि प्रौढा	great sages
रूढाः जगति खलु	(who)are well known in the world, indeed
गूढात्मगतयः	move about freely unnoticed
भवत्-पाद-अम्भोज-स्मरणविरुजः	by constant contemplation of Thy lotus feet have become free from all sorrows
नारद-मुखाः	Naarada leading
चरन्ति-ईश स्वैरं	move about, O Lord, at will

सतत-परिनिर्भात-	being ever immersed
परचित्-आनन्द-अद्वैत-प्रसर- परिमग्नाः	in the unabating and indivisible flow of Bliss-Consciousness
किम् अपरम्	what more than this (is desirable in life?)

O Lord! Great sages like Naarada move about freely at will without being noticed. They are free of all sorrows because of their constant contemplation on Thy lotus feet. They have attained the eternal knowledge and are always immersed in Thy non-dual Self, which is of the nature of supreme Bliss-Consciousness. What more can one desire to attain in life?

भवद्वृत्तिः स्फीता भवतु मम सैव प्रशमये-
दशेषक्लेशौघं न खलु हृदि सन्देहकणिका ।
न चेद्वासस्योक्तिस्तव च वचनं नैगमवचो
भवेन्मिथ्या रथ्यापुरुषवचनप्रायमखिलम् ॥५॥

भवत् भक्तिः	devotion to Thee
स्फीता भवतु	may it reach perfection
मम	my (devotion to Thee)
स एव प्रशमयेत्	that alone will eradicate
अशेष-क्लेश-औघं	endless sorrows and sufferings
न खलु हृदि	not, indeed, in my heart
सन्देह कणिका	is there the slightest doubt

न चेत्	if it were not so
व्यासस्य-उक्ति	the words of Sage Vyaasa
तव च वचनं	Thy own words
नैगम-वचः	(and) the statements of the Vedas
भवेत्-मिथ्या	would become untrue
रथ्या-पुरुष-वचन-प्रायम्	like the street urchins' casual utterings
अखिलम्	all of them

O Lord! May my devotion to Thee grow intense, so that all my sufferings may automatically subside. I do not have the slightest doubt in my heart that devotion to Thee will bear this fruit. For if it were not so, the words of sage Vyaasa, Thy own words and the declarations of the Vedaas would prove to be untrue, like the casual mutterings of street urchins.

भवद्भक्तिस्तावत् प्रमुखमधुरा त्वत् गुणरसात्
किमप्यारूढा चेदखिलपरितापप्रशमनी ।
पुनश्चान्ते स्वान्ते विमलपरिबोधोदयमिल-
न्महानन्दाद्वैतं दिशति किमतः प्रार्थ्यमपरम् ॥६॥

भवत्-भक्तिः - तावत्	devotion to Thee, indeed
प्रमुख-मधुरा	in the beginning itself is sweet
त्वत्-गुण-रसात्	because of Thy excellent attributes
किम्-अपि-आरूढा चेत्-	even with a little progress

अखिल-परिताप-प्रशमनी	it destroys all sorrows completely
पुनः-च-अन्ते	and besides, at the end also
स्व-अन्ते	in the mind
विमल-परिबोध-उदय-मिलत्	arising from the pure knowledge of identity
महा-आनन्द-अद्वैतं	(with Brahman),the non-dual supreme bliss
दिशति	(It i.e. devotion) confers
किम्-अतः प्रार्थ्यम्-अपरम्	other than this what is there to seek

O Lord! devotion to Thee is sweet right from the beginning because of Thy glorious attributes. When such devotion becomes intense, it removes all sorrows of the devotee. At the final stage of devotion, the devotee experiences pure absolute Bliss coupled with knowledge of the Self. What more is there for one to seek?

विधूय क्लेशान्मे कुरु चरणयुग्मं धृत-रसं
भवत्क्षेत्रप्राप्तौ करमपि च ते पूजनविधौ ।
भवन्मूर्त्यालोके नयनमथ ते पादतुलसी-
परिघ्राणे घ्राणं श्रवणमपि ते चारुचरिते ॥७॥

विधूय क्लेशान्-मे	removing all my sufferings
कुरु	(please) conduct in such manner (that)
चरण-युग्मम्	(my) pair of feet
धृत-रसम्	(may) be delighted

भवत्-क्षेत्र-प्राप्तौ	in reaching Thy temple
करम्-अपि च	and my hands
ते पूजन-विधौ	in worshipping Thee with rituals
भवत्-मूर्ति-आलोके	thy(auspicious) form, in seeing
नयनम्-	(my) eyes
अथ ते पादतुलसी-परिघ्राणे	then, at Thy feet the offered tulsi fragrance, in smelling
घ्राणम्	(my) nose
श्रवणम्-अपि	and also my ears
ते चारु-चरिते	(in hearing) Thy charming deeds and excellences

O Lord! Be graceful to remove all my afflictions so that my two feet will take delight in reaching Thy temple, my hands in performing worship to Thee, my eyes in seeing Thy enchanting form, my nose in enjoying the fragrance of the Tulsi leaves offered at Thy feet and my ears in hearing the stories of Thy glories and great deeds.

प्रभूताधिव्याधिप्रसभचलिते मामकहृदि
त्वदीयं तद्रूपं परमसुखचिद्रूपमुदियात् ।
उदञ्चद्रोमाञ्चो गलितबहुहर्षाश्रुनिवहो
यथा विस्मर्यासं दुरुपशमपीडापरिभवान् ॥८॥

प्रभूत-आधि-व्याधि-प्रसभ-चलिते	troubled by the incessant mental and physical sufferings
मामक-हृदि	in my mind

त्वदीयं तत्-रूपं परम-सुख-चित्-रूपम्-	Thy that form which is of the nature of Supreme Bliss Consciousness
उदियात्	may it manifest itself
उदञ्चत-रोमाञ्चः	(with) exciting horripilations
गलित-बहु-हर्ष-अश्रु-निवहः	with tears of joy (of ecstasy) flowing profusely
यथा विस्मर्यासं	so that I may forget completely (without effort)
दुरुपशम-पीडा-परिभवान्	all (my) endless woes caused by incurable ailments

O Lord! In my mind, which is now very agitated due to mental and physical afflictions, may Thy beautiful form manifest, which is of the nature of Knowledge-Bliss absolute. This will excite me with supreme devotion causing horripilation all over the body and tears flowing in ecstasy and in such a thrill, my endless sorrows will melt into insignificance.

मरुद्गेहाधीश त्वयि खलु पराञ्चोऽपि सुखिनो
भवत्स्नेही सोऽहं सुबहु परितप्ये च किमिदम् ।
अकीर्तिस्ते मा भूद्वरद गदभारं प्रशमयन्
भवत् भक्तोत्तंसं झटिति कुरु मां कंसदमन ॥९॥

मरुत्-गेह-अधीश	O Lord of Guruvayur
त्वयि खलु पराञ्चः-अपि सुखिनः	in Thee, even those who are indifferent are (living) happily
भवत्-स्नेही सः-अहं	(whereas) a devotee of Thine like me
सुबहु परितप्ये च	(am) suffering too much
किम-इदम्	what is this! (how come)

अकीर्तिः-ते मा भूत्	let no disrepute come to Thee (because of this anomaly)
वरद	O Bestower of boons!
गदभारं प्रशमयन्	eradicate (my) afflictions
भवत्-भक्त-उत्तंसं	(make me) the best of Thy devotees
झटिति कुरु मां	quickly make me
कंसदमन	O Slayer of Kamsa!

O Lord of Guruvaayur! I find that even those who are indifferent to Thee are leading a happy life. O Bestower of boons! Even though I am an ardent devotee of Thine, I am undergoing various sufferings. Why is this so? O Lord! Will this not bring disrepute to Thee? Hence, O slayer of Kamsa! Kindly eradicate my diseases and soon make me one of your foremost devotees.

किमुक्तैर्भूयोभिस्तव हि करुणा यावदुदिया-
दहं तावद्देव प्रहितविविधार्तप्रलपितः ।
पुरः क्लृप्ते पादे वरद तव नेष्यामि दिवसा-
न्यथाशक्ति व्यक्तं नतिनुतिनिषेवा विरचयन् ॥१०॥

किम्-उक्तैः - भूयोभिः-	what is the use of mere talking again and again
तव हि करुणा	Thy compassion, indeed
यावत्-उदियात्-	till (it) arises (descends)
अहं तावत्-	till then I

देव	O Lord!
प्रहित-विविध-आर्त-प्रलपितः	(I will be) giving up lamentations of all kinds
पुरः क्लृप्ते पादे	At (Thy) feet which are in front of me
वरद तव	O Bestower of Boons! (at) Thy (feet)
नेष्यामि दिवसान्-	I shall spend my days
यथाशक्ति	to the best of my ability
व्यक्तं	obviously (certainly)
नति-नुति-निषेवा	prostrating, singing Thy praises and worshipping (Thee)
विरचयन्	performing (Thy worship)

O Lord! What is the use of my mere prattling? O Bestower of boons! I have resolved that till Thy Grace descends on me, giving up all my lamentations, I shall do prostration at Thy holy feet which are in front of me, sing Thy glories and do service to Thee as best as I can. Thus worship Thee.