

श्रीमन्नारायणीयम्

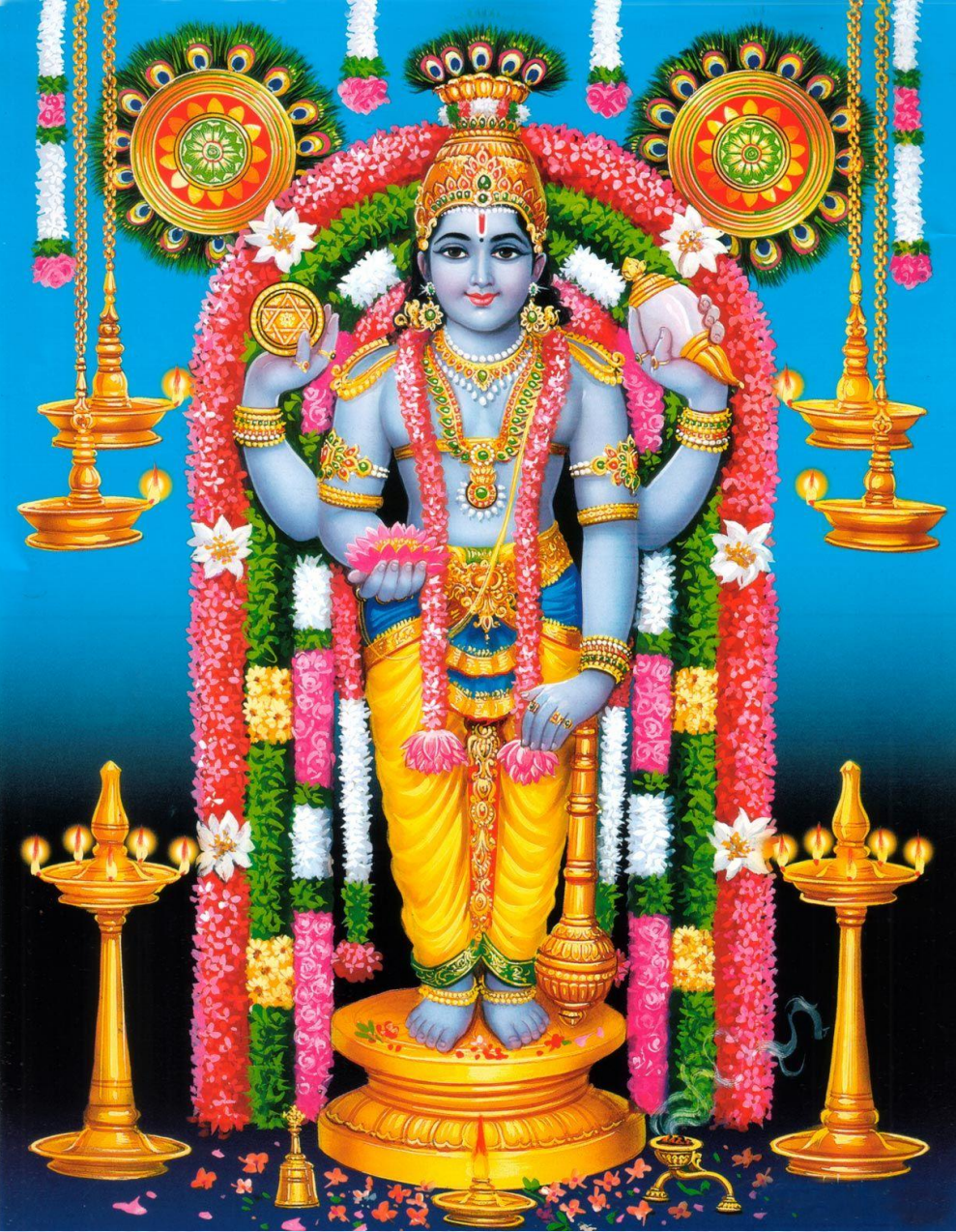
दशकम् – ९१

(॥ भक्तिस्वरूपवर्णनम् ॥)

Shriman Narayaneeyam

Dasakam 91

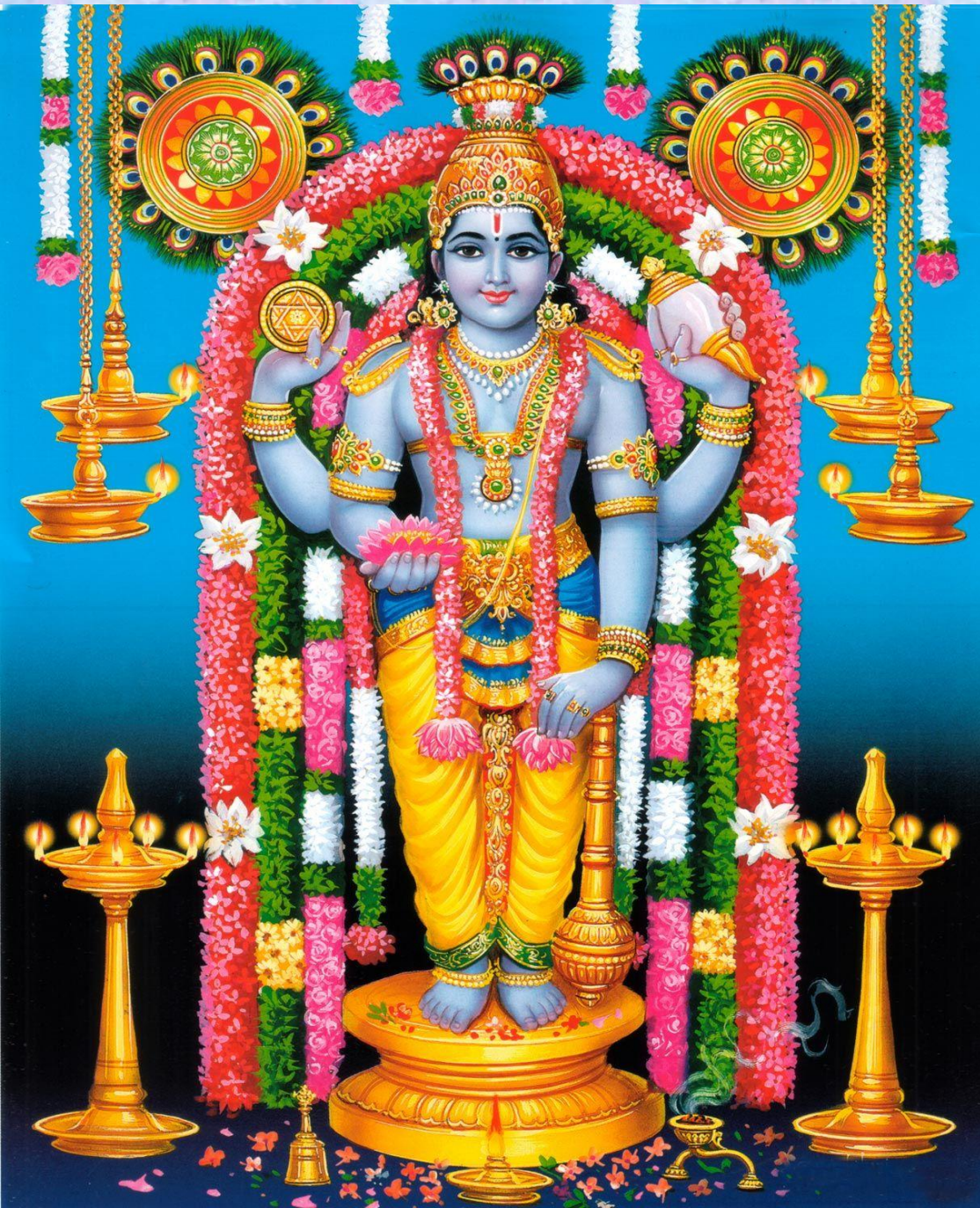
(The Path of Devotion)



श्रीकृष्ण त्वत्पदोपासनमभयतमं बद्धमिथ्यार्थदृष्टे-
र्मर्त्यस्यार्तस्य मन्ये व्यपसरति भयं येन सर्वात्मनैव ।
यत्तावत् त्वत्प्रणीतानिह भजनविधीनास्थितो मोहमार्गे
धावन्नप्यावृताक्षः स्वलति न कुहचिद्देवदेवाखिलात्मन् ॥ ९१ - १ ॥

shriikRiShNa tvatpadOpaasanamabhayatamaM baddhamithyaaartha dRiShTeH
martasyaartasya manye vyapasarati bhayaM yena sarvaatmanaiva |
yattaavattvatpraNiitaaniha bhajanavidhiinaasthitO mOhamaarge
dhaavannapyaavRitaakshaH skhalati na kuhachiddevadevaakhilaatman|| 91 - 1 ||

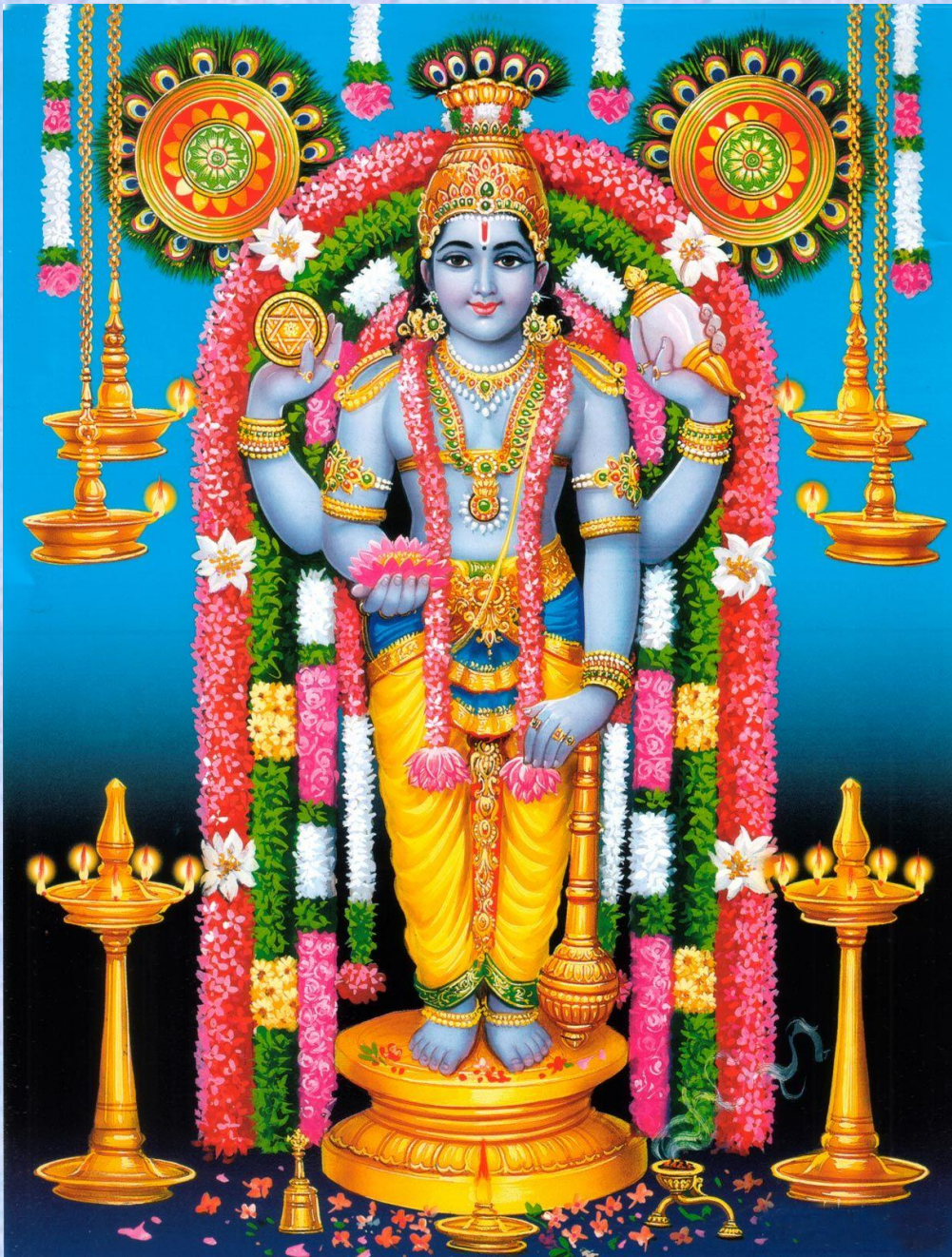
O Lord of Lords, Soul of all beings, Lord Krsna! For a human being who has deep-rooted identification with his own body (and hence the notions of 'I' and 'mine') and who as a result, experiences sorrow, worship of Thy lotus feet is the best way out. By devotion to Thee, all fear will disappear completely. One who practices the methods of worship taught by Thee (in the Bhagavata, Gita, etc) will not slip even if he runs along the world's path of delusion with eyes closed.



भूमन् कायेन वाचा मुहुरपि मनसा त्वद्वलप्रेरितात्मा
यद्यत् कुर्वे समस्तं तदिह परतरे त्वय्यसावर्पयामि ।
जात्यापीह श्वपाकस्त्वयि निहितमनःकर्मवागिन्द्रियार्थ-
प्राणो विश्वं पुनीते न तु विमुखमनास्त्वत्पदाद्विप्रवर्यः ॥ ९१ - २ ॥

bhuuman kaayena vaachaa muhurapi manasaa tvadbapreritaatmaa
yadyatkurve samastaM tadiha paratare tvayyasaavarpayaaami |
jaatyaapiiha shvapaakastvayi nihita manaH karmavaagindriyaartha
praaNO vishvaM puniite na tu vimukhamanaastvatpadaadvipravaryaH |91 - 2 ||

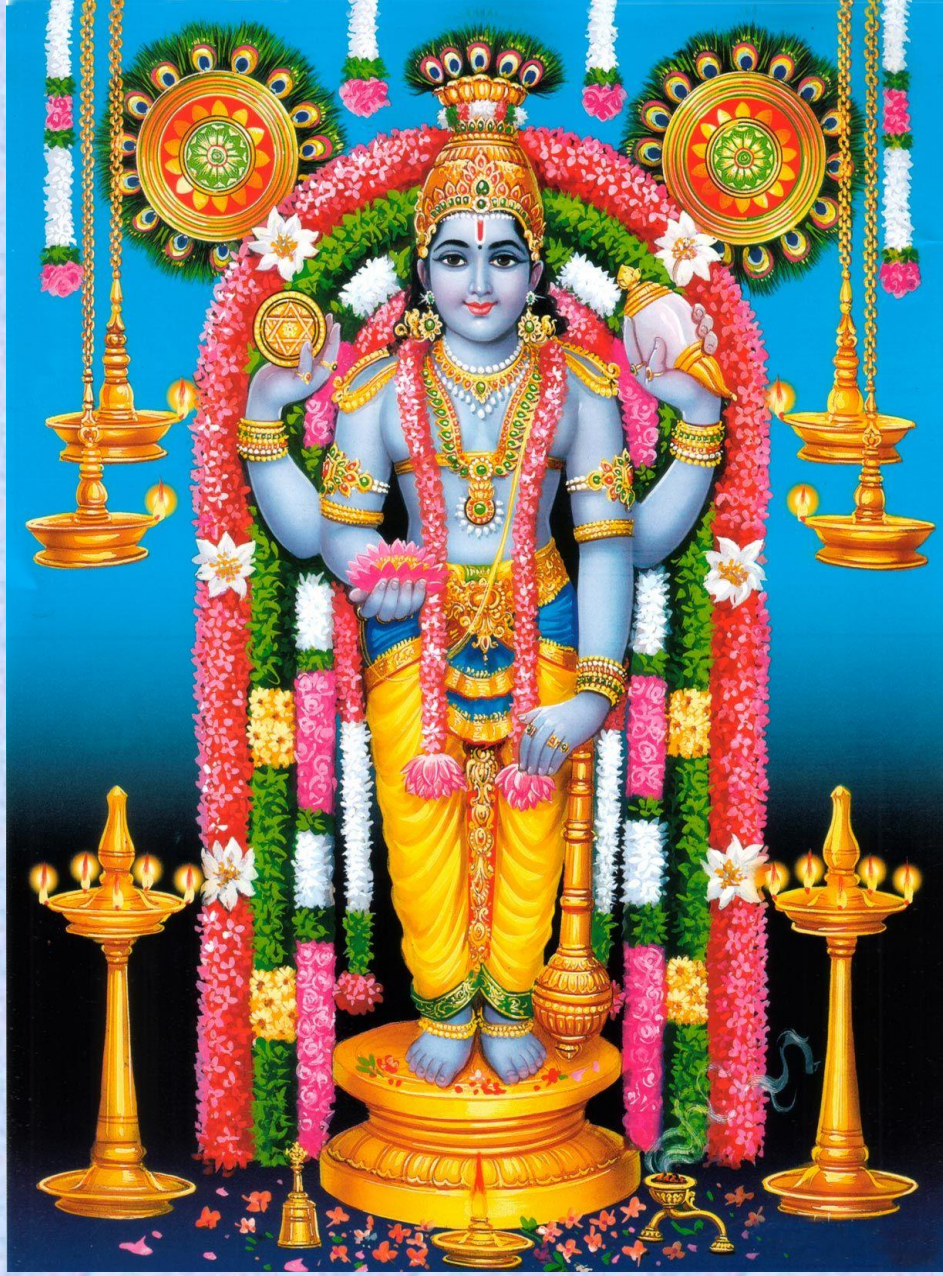
O Supreme Being! Whatever I do with body, speech and mind, prompted by Thy power (in the form of Vasanas), all that I dedicate to Thee, The Supreme Being, who art before me here (Lord of Guruvayur!). In this world, even a person of low birth sanctifies the whole universe if his mind, actions etc are all dedicated to Thee, but not a person whose mind is turned away from Thee, even if he be of noble birth.



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 ॥ ९१ - ३ ॥

bhiitirnaama dvitiiyaadbhavati nanu manaH kalpitaM cha dvitiiyaM
tenaikyaabhyaasa shiilO hRidayamiha yathaashakti buddhya nirundhyaam |
maayaa viddhetu tasmin punarapi na tathaa bhaati maayaadhinaathaM
tattvaaM bhaktyaa mahatyaa satatamanubhajanniisha bhiitiM vijahyaam || 91 - 3 ||

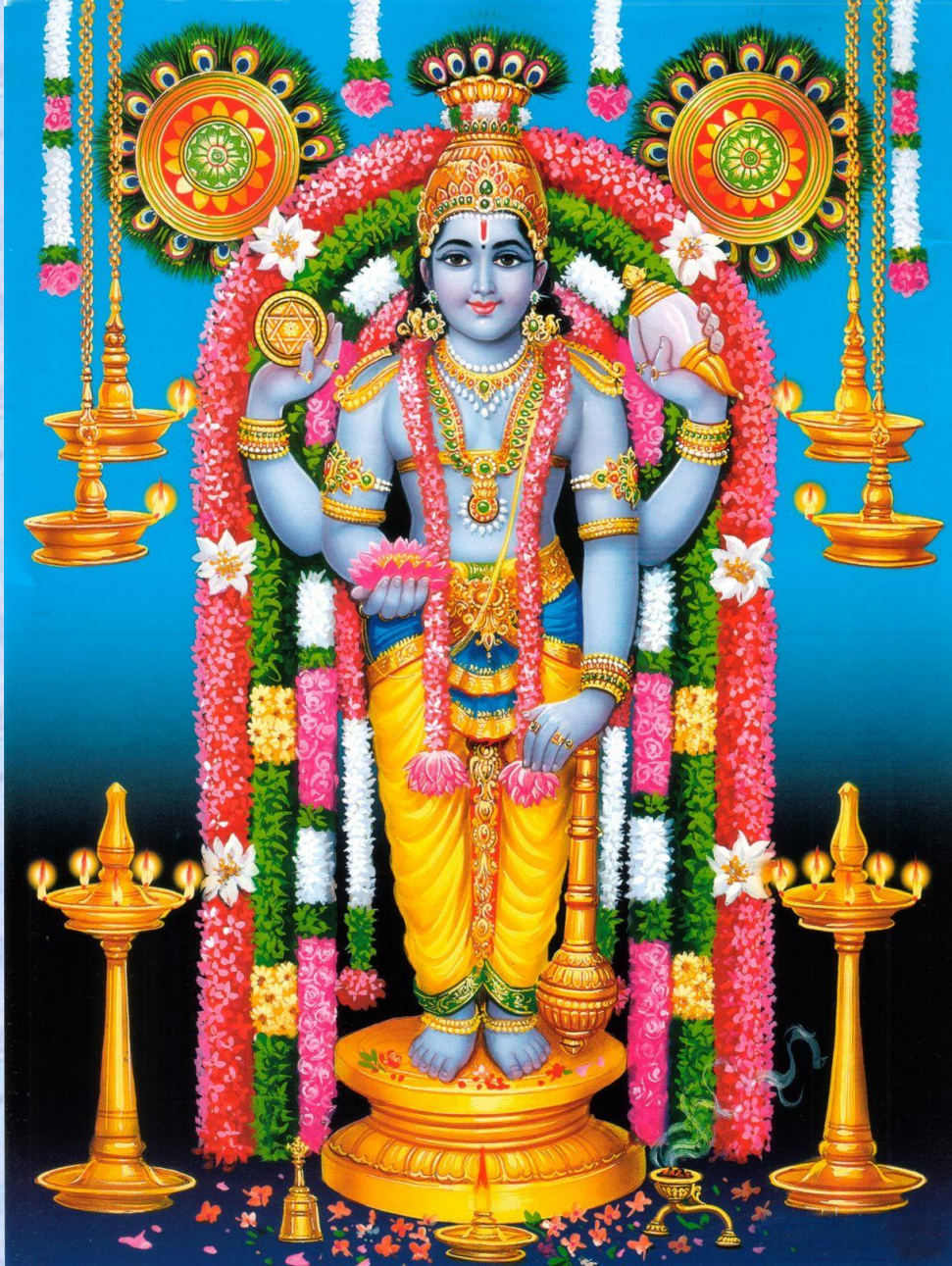
Fear comes from the consciousness of a second, different from oneself. Such consciousness is only a creation of the mind. Therefore, with the help of my discriminating intellect I shall constantly practice the consciousness of oneness and fix my mind on such consciousness. But when that mind, overpowered by Maya, moves away from that consciousness of oneness, I shall, by worshipping Thee, the controller of Maya, with intense devotion, get rid of all fear.



भक्तेरुत्पत्तिवृद्धी तव चरणजुषां सङ्गमेनैव पुंसा-
मासाद्ये पुण्यभाजां श्रिय इव जगति श्रीमतां सङ्गमेन ।
तत्सङ्गो देव भूयान्मम खलु सततं तन्मुखादुन्मिषद्भि-
स्त्वन्माहात्म्यप्रकारैर्भवति च सुदृढा भक्तिरुद्धूतपापा ॥ ९१ - ४ ॥

bhakterutpatti vRiddhii tava charaNajuShaaM sangamenaiva pumsaam
aasaadye puNya bhaajaaM shriya iva jagati shriimataaM sangamena |
tatsangO deva bhuyaan mama khalu satataM tanmukhaadunmiShadbhiH
tvanmaahaatmya prakaarairbhavati cha sudRiDhaa bhaktiruddhuuta paapaa || 91 - 4 ||

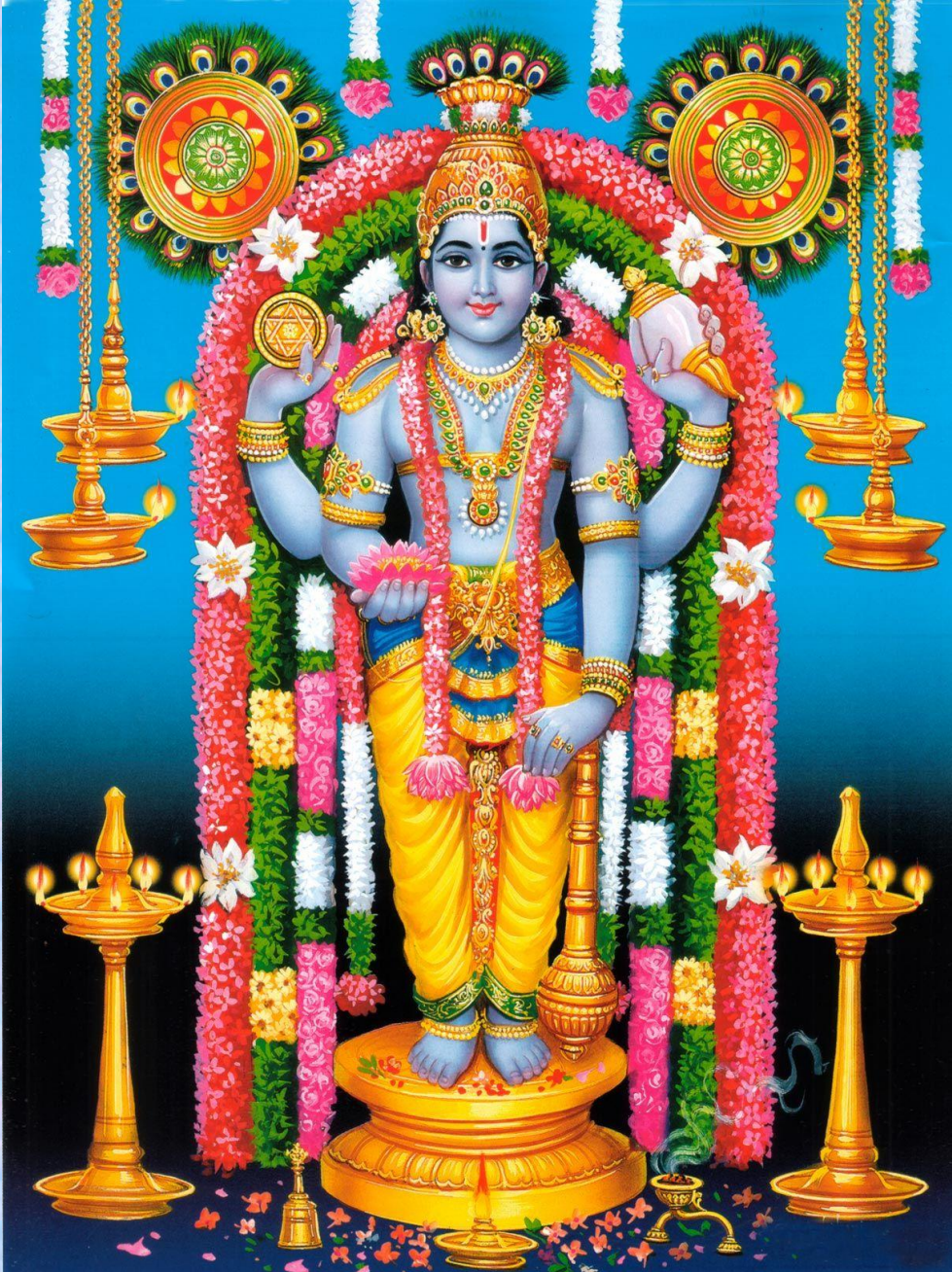
Just as wealth is obtained in this world by association with wealthy persons, devotion arises and grows, for people who have performed good deeds, by association with Thy devotees alone. O Lord! May I always have such association! That firm devotion which effaces all sins arises as a result of listening to Thy glories 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 ॥ ९१ - ५ ॥

shreyO maargeShu bhaktaavadhika bahumatirjanmakarmaaNi bhuuyO
gaayan kshemaaNi naamaanyapi tadubhayataH pradrutaM pradrutaatmaa |
udyaddhaasaH kadaachitkuhachidapi rudan kvaapi garjan pragaayan
unmaadiiva pranRityannayi kuru karuNaaM lOkabaahyashchareyam || 91 - 5 ||

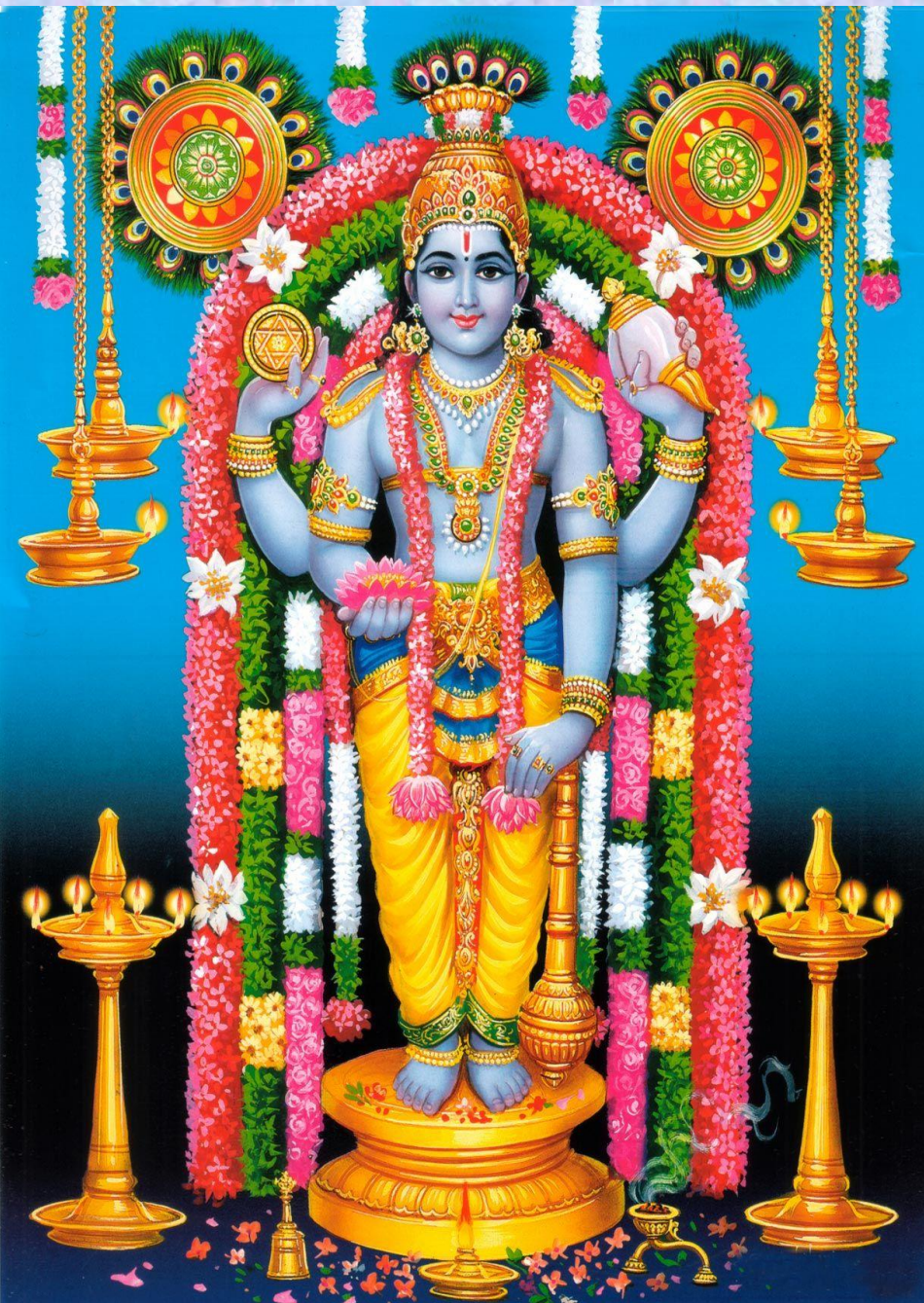
*Preferring the path of devotion among the various paths for liberation,
singing continuously Thy names and the narrations of Thy incarnations
and deeds which confer good, I shall move about with my mind
thoroughly melting with devotion, sometimes laughing loudly,
sometimes crying, sometimes roaring, sometimes singing loudly,
dancing like a mad man and without any regard for the normal
conventions of the world. O Lord! Have compassion on me!*



भूतान्येतानि भूतात्मकमपि सकलं पक्षिमत्स्यान् मृगादीन्
मर्त्यान् मित्राणि शत्रून्पि यमितमतिस्त्वन्मयान्यानमानि ।
त्वत्सेवायां हि सिद्धयेन्मम तव कृपया भक्तिदार्ढ्यं विराग-
स्त्वत्तत्त्वस्यावबोधोऽपि च भुवनपते यत्नभेदं विनैव ॥ ९१ - ६ ॥

bhuutaanyetaani bhuutaatmakamapi sakalaM pakshimatsyaan mRigaadiin
martyaan mitraaNi shatruunapi yamitamatiH tvanmayaanyaanaamaani |
tvatsevaayaaM hi siddhyenmama tava kRipayaa bhaktidaarDhyaM viraagaH
tvattattvasyaavabOdhOpi cha bhuvanapate yatnabhedaM vinaiva || 91 - 6 ||

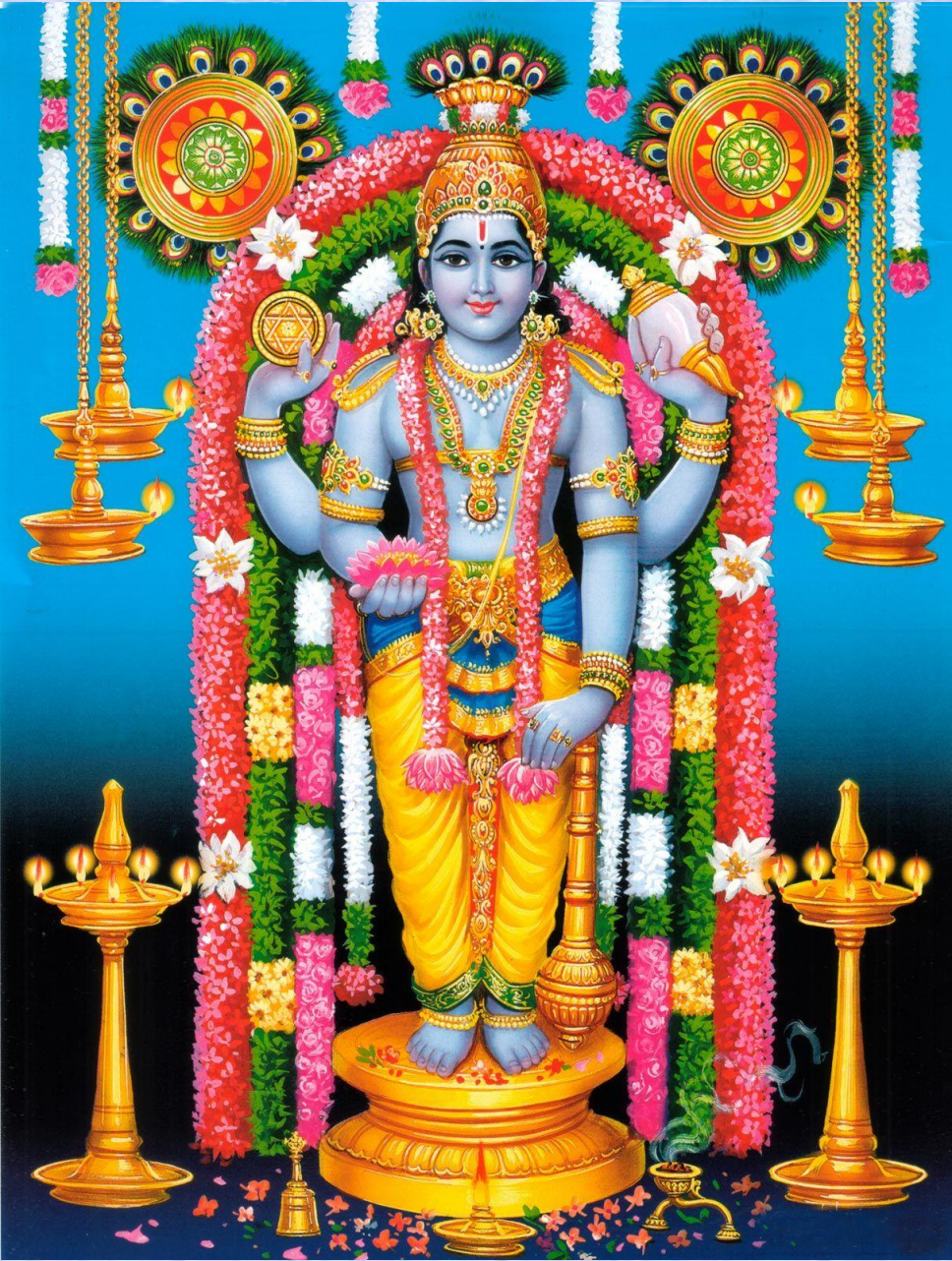
*I shall salute with one-pointed mind, the five elements, the birds,
fish, animals, human beings, friends, enemies and everything
composed of the five elements, looking upon them all as Thy forms
alone, O Lord of the universe! By the worship of Thee alone I shall,
by Thy grace, attain firmness of devotion, detachment and the
knowledge that the whole universe is Thyself alone, without having
to make separate efforts to get each of these three results (just as
with each morsel of food one gets appeasement of hunger,
enjoyment and strength, all at the same time).*



नो मुह्यन् क्षुत्तृडाद्यैर्भवसरणिभवैस्त्वन्निलीनाशयत्वा-
च्चिन्तासातत्यशाली निमिषलवमपि त्वत्पदादप्रकम्पः ।
इष्टानिष्टेषु तुष्टिव्यसनविरहितो मायिकत्वावबोधा-
ज्योत्स्नाभिस्त्वन्नखेन्दोरधिकशिशिरितेनात्मना सञ्चरेयम् ॥ ९१ - ७ ॥

nO muhyan kshuttRiDaadyairbhavasaraNi bhavaistvanniliinaashayatvaat
chintaasaatatyashaalii nimiShalavamapi tvatpadaadaparakampaH |
iShTaaniShTeShutuShTi vyasana virahitO maayikatvaavabOdhaat
jyOtsnaabhistvannakhendOradhika shishiritenaatmanaa sanchareyam || 91 - 7 ||

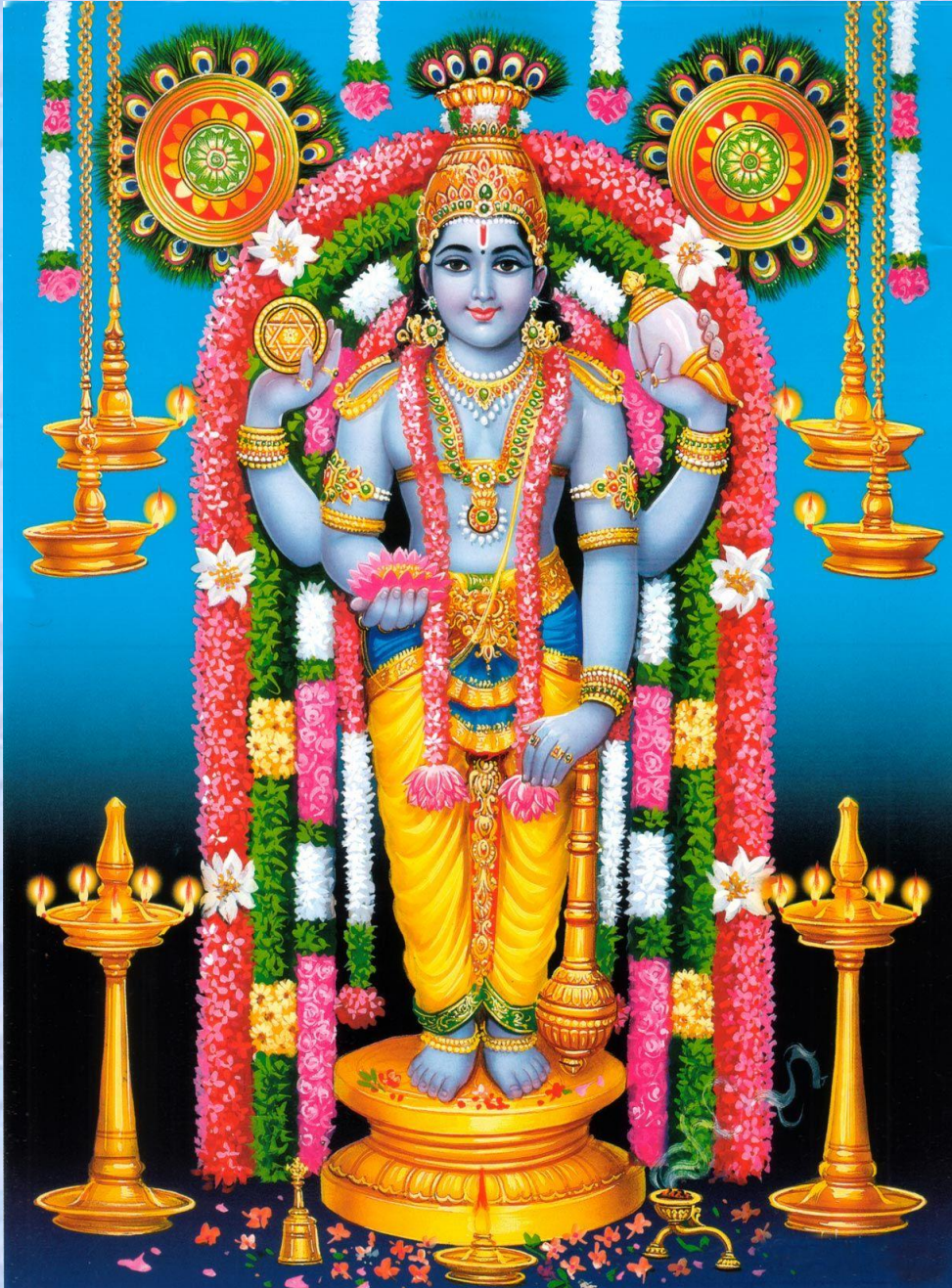
I shall not be overpowered by hunger, thirst, etc which are caused by Samsara, since my mind is always absorbed in Thee. Always meditating on Thy lotus feet, my mind not moving away from them even for a moment, I shall be free from joy and sorrow whether things are favourable or unfavourable, realizing that they are all merely effects of Maya and not so real. I shall move about with my mind well cooled by the light of the moon of Thy toe-nails.



भूतेष्वेषु त्वदैक्यस्मृतिसमधिगतौ नाधिकारोऽधुना चे-
त्त्वप्रेम त्वत्कमैत्री जडमतिषु कृपा द्विद्भु भूयादुपेक्षा ।
अर्चायां वा समर्चाकुतुकमुरुतरश्रद्धया वर्धतां मे
त्वत्संसेवी तथापि द्रुतमुपलभते भक्तलोकोत्तमत्वम् ॥ ९१ - ८ ॥

bhuuteShveShu tvadaikya smRiti samadhigatau naadhikaarOdhunaa chet
tvatprema tvatkamaitrii jaDamatiShu kRipaa dviTsu bhuuyaadupekshaa |
archaayaaM vaa samarchaa kutukamurutarashraddhayaa vardhataaM me
tvatsamsevii tathaapi drutamupalabhate bhaktalOkOttamatvam || 91 - 8 ||

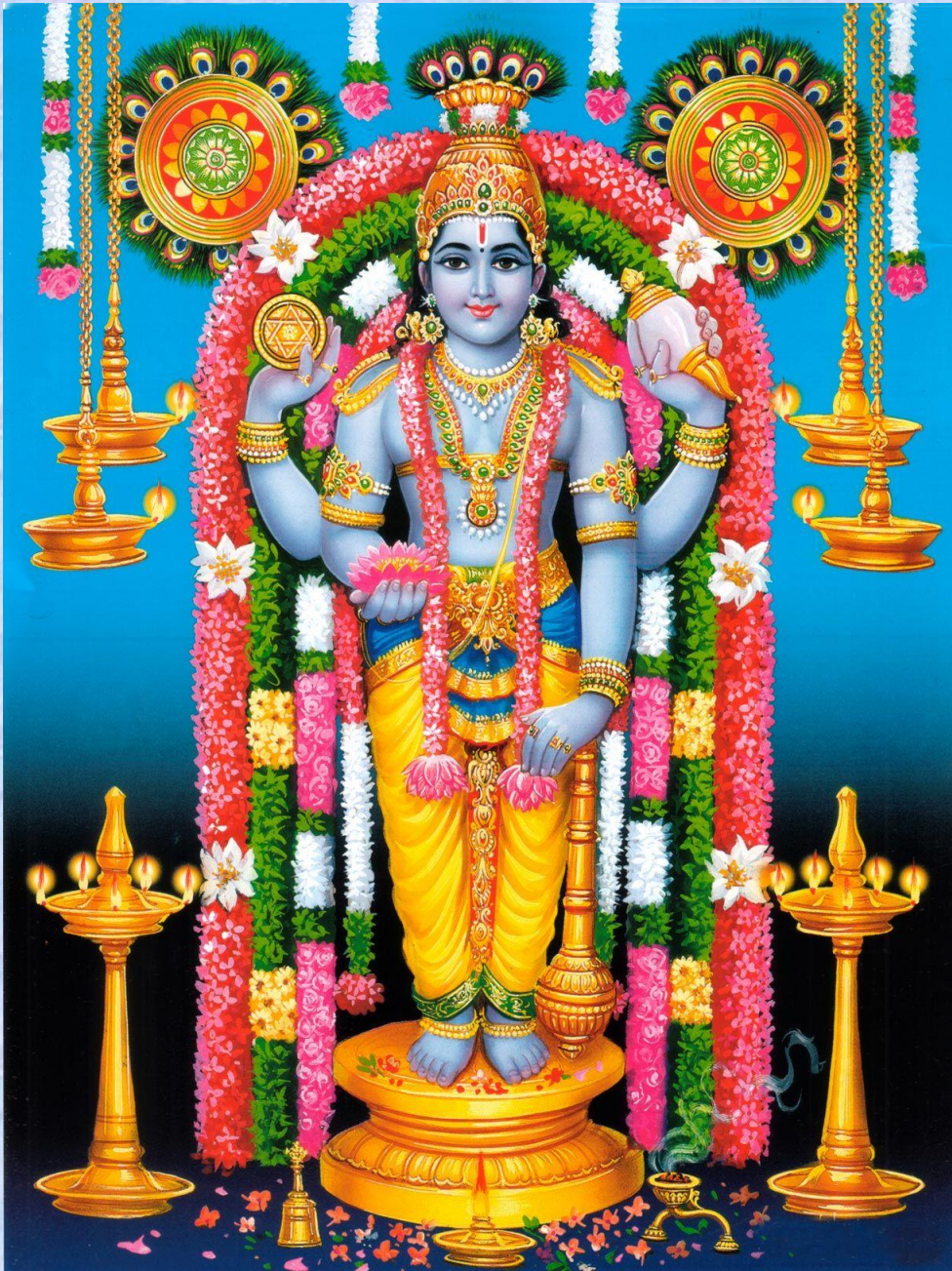
If I am not now fit for the attainment of the consciousness of non-difference between Thee and all these beings, let me have love for Thee, friendliness towards Thy devotees, kindness towards the ignorant and freedom from enmity towards enemies. Or, may eagerness to worship Thee in an image grow in me. He who worships Thee in this manner also quickly becomes the foremost among devotees.



आवृत्य त्वत्स्वरूपं क्षितिजलमरुदाद्यात्मना विक्षिपन्ती
जीवान् भूयिष्ठकर्मावलिविवशगतीन् दुःखजाले क्षिपन्ती ।
त्वन्माया माभिभून्मामयि भुवनपते कल्पते तत्प्रशान्त्यै
त्वत्पादे भक्तिरेवेत्यवददयि विभो सिद्धयोगी प्रबुद्धः ॥ ९१ - ९ ॥

aavRitya tvatsvaruupaM kshiti jala marudaadyaatmanaa vikshipantii
jiiivaan bhuuyiShThakarmaavali vivasha gatiin duHkhajaale kshipantii |
tvanmaayaa maabhibhuunmaamayi bhuvanapate kalpate tatprashaantyai
tvatpaade bhaktirevetyavadadayi vibhO siddhayOgii prabuddhaH || 91 - 9 ||

May Thy Maya, which conceals Thy real nature and projects this world made up of the five elements namely, earth, water, air etc and which pushes all embodied souls into sufferings resulting from their actions in innumerable past lives, not overpower me! O All-pervading Lord of the universe! Devotion to Thy lotus feet can alone overcome that Maya. So did the great Yogi Prabuddha tell Videha.



दुःखान्यालोक्य जन्तुष्वलमुदितविवेकोऽहमाचार्यवर्या-
ल्लब्ध्वा त्वद्रूपतत्त्वं गुणचरितकथाद्युद्धवद्धक्तिभूमा ।
मायामेनां तरित्वा परमसुखमये त्वत्पदे मोदिताहे
तस्यायं पूर्वरङ्गः पवनपुरपते नाशयाशेषरोगान् ॥ ९१ - १० ॥

सदा सर्वत्र गोविन्द नाम सङ्कीर्तनं गोविन्दा गोविन्दा ।
नारायणा अखिल गुरो भगवन् नमस्ते ॥

duHkhaanyaalOkya jantuShvalamudita vivekOhamaachaaryavaryaat
labdhvaa tvadruupatatvaM guNa charita kathaadyudbhavadbhakti bhuumaa |
maayaamenaam taritvaa paramasukhamaye tvatpade mOditaaha
tasyaayaM puurvarangaH pavanapurapate naashayaasheSharOgaan || 91 - 10 ||

Sada Sarvathra Govinda Naama Sankirtanam Govinda Govinda
Narayana Akhila Guru Bhagavan Namaste

Acquiring sufficient discrimination by seeing the sufferings of all beings, I shall get knowledge about Thy true nature from a great Guru. I shall cross over this Maya with intense devotion resulting from my listening to the accounts of Thy glories and deeds. May I thus enjoy bliss at Thy lotus feet! For that, all this is the preliminary step. O Lord of Guruvayur, deign to remove all my afflictions!