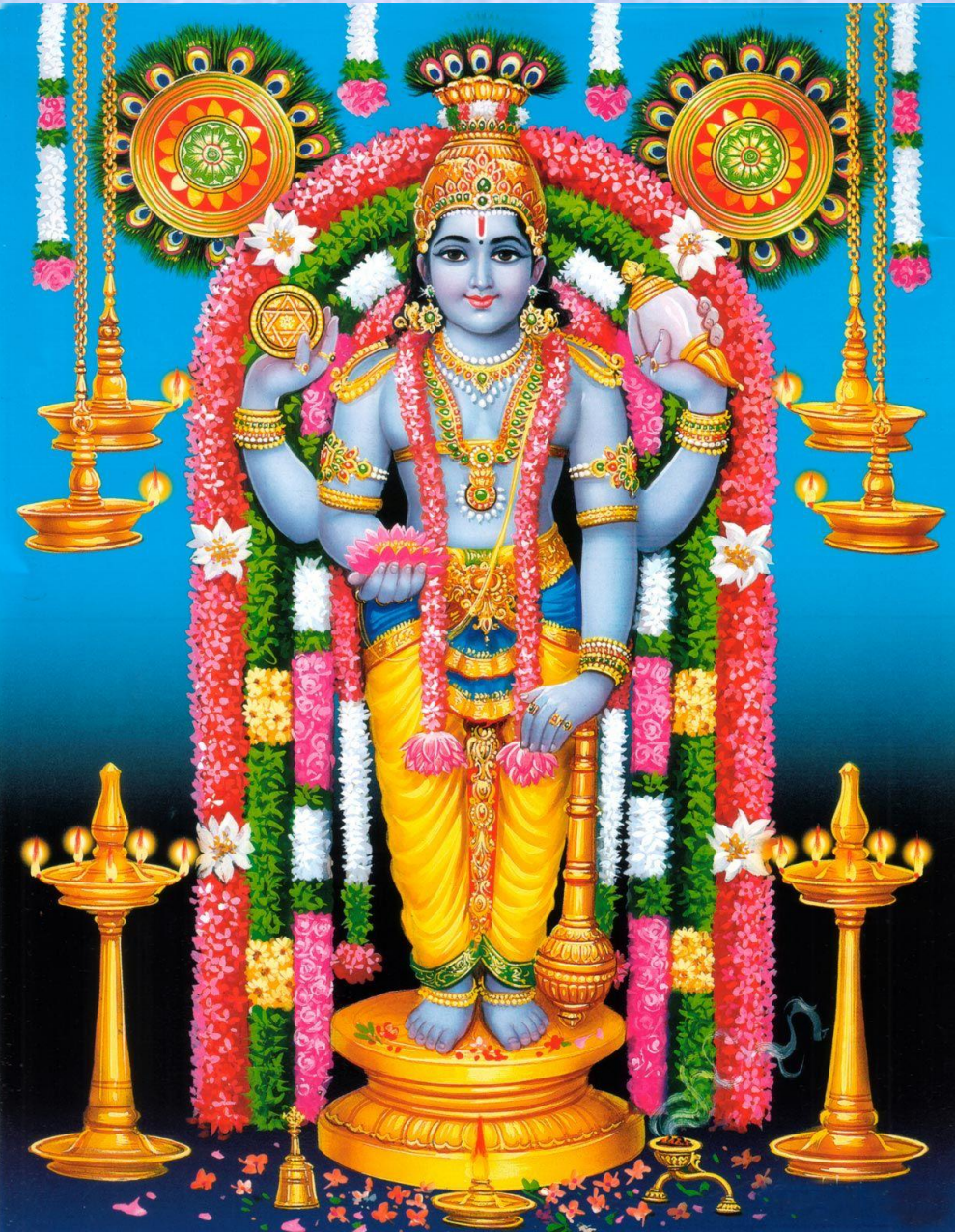


श्रीमन्नारायणीयम्
दशकम् – ९७
(॥ उत्तमभक्तिप्रार्थना ॥)

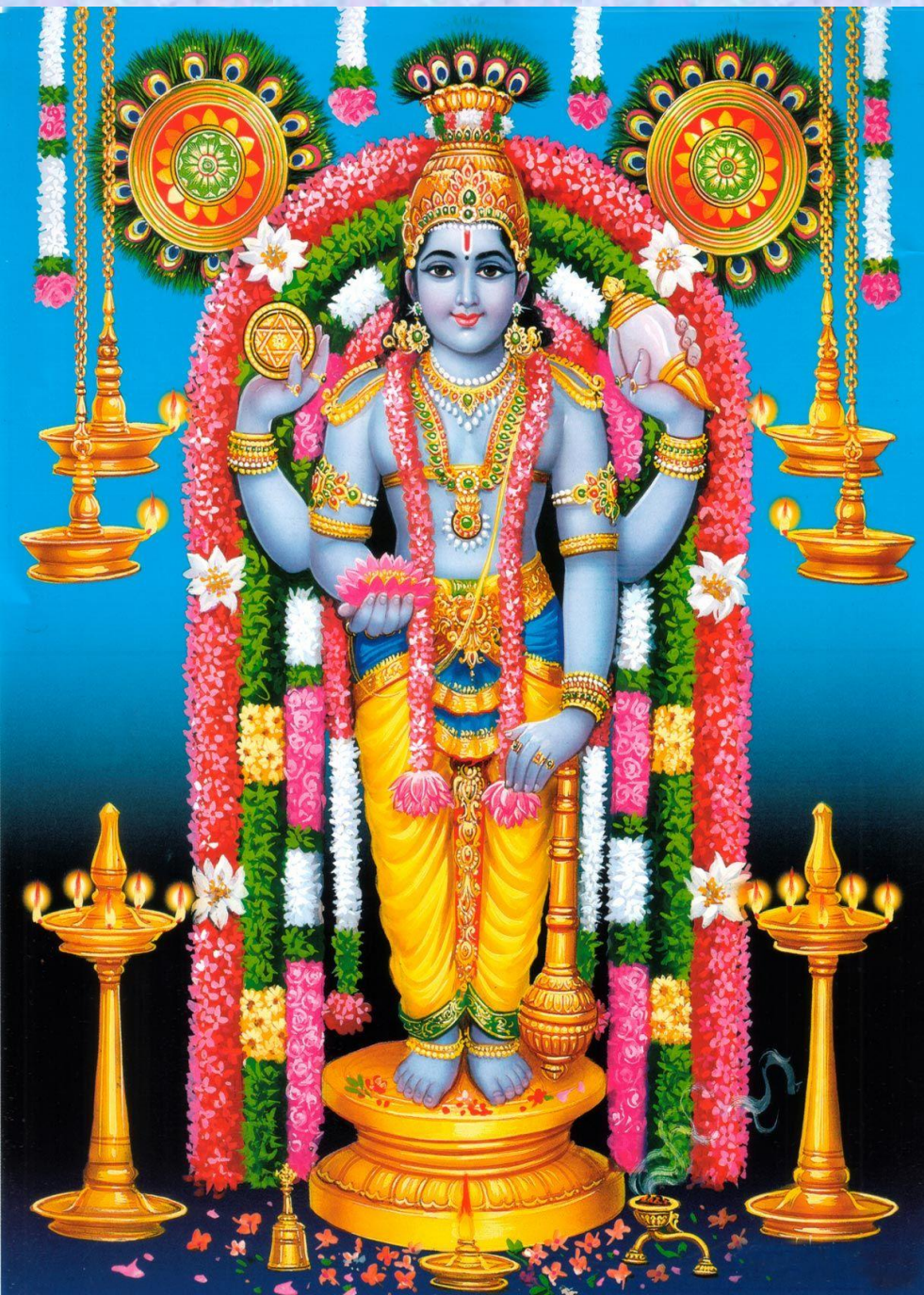
Shriman Narayaneeyam
Dasakam 97
(Prayer for Supreme Devotion)



त्रैगुण्याद्भिन्नरूपं भवति हि भुवने हीनमध्योत्तमं यत्
ज्ञानं श्रद्धा च कर्ता वसतिरपि सुखं कर्म चाहारभेदाः ।
त्वत्क्षेत्रत्वन्निषेवादि तु यदिह पुनस्त्वत्परं तत्तु सर्वं
प्राहुर्नैगुण्यनिष्ठं तदनुभजनतो मङ्घु सिद्धो भवेयम् ॥ ९७ - १ ॥

traiguNyaadbhinnaruupaM bhavati hi bhuvane hiina madhyOttamaM yad
jnaanaM shraddhaa cha kartaa vasatirapi cha sukhaM karma chaahaarabhedaaH |
tvatkshetra tvanniShevaadi tu yadiha punastvatparaM tattusarvaM
praahurnairguNyaniShThaM tadanubhajanatO mankshusiddhO bhaveyam || 97 - 1 ||

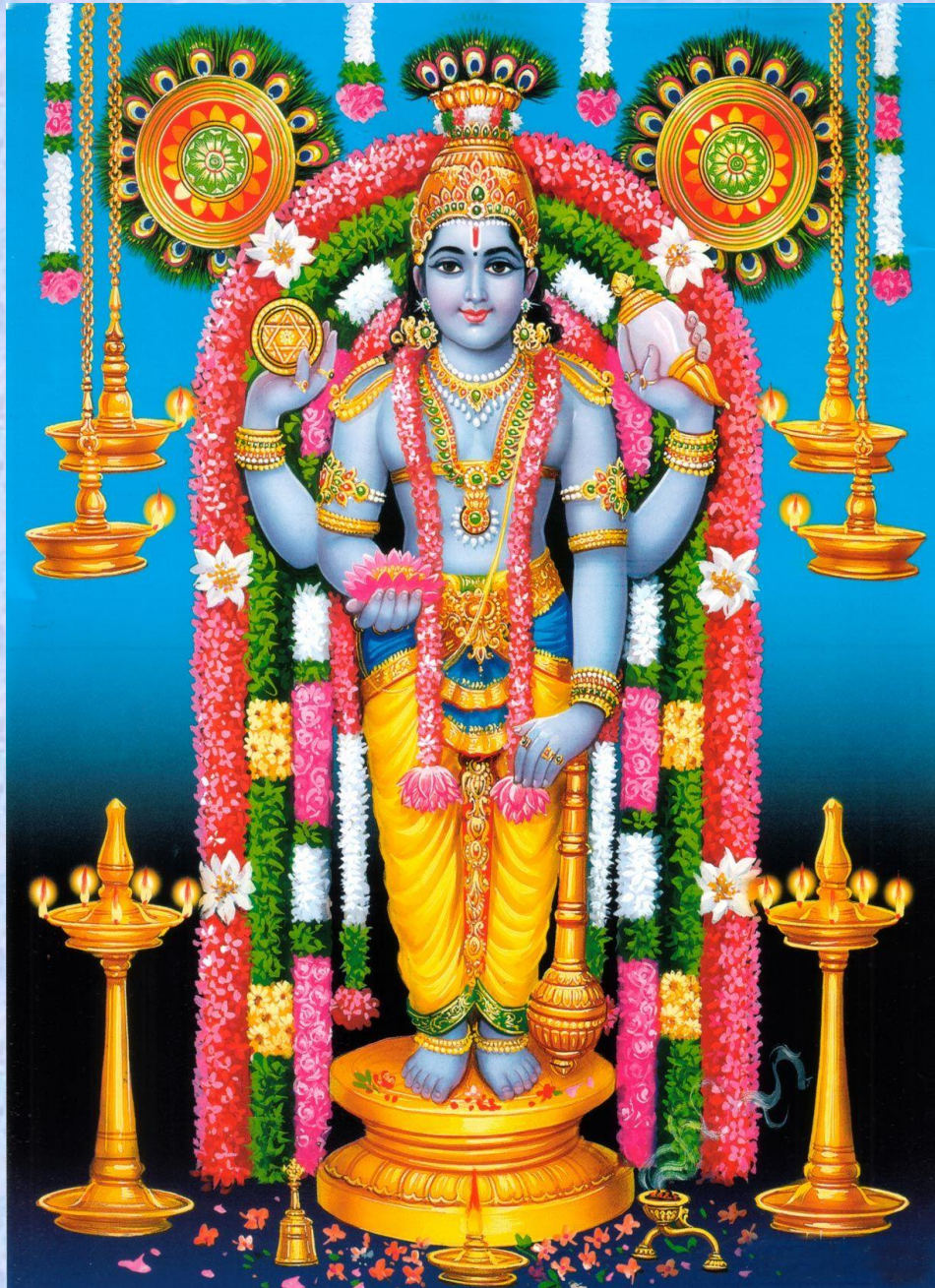
Knowledge, faith, the doer, the place of residence, happiness, action, various foods etc. being all constituted of the three gunas (Sattva, Rajas and Tamas) are of different kinds and of different gradations, such as low, middling or high. But Thy temples, Thy worship and everything concerned with Thee in this world is beyond the three gunas (and they do not therefore fall into different gradations). By resorting to all things connected with Thee, I shall soon attain perfection.



त्वय्येव न्यस्तचित्तः सुखमयि विचरन् सर्वचेष्टास्त्वदर्थं
त्वद्भक्तैः सेव्यमानानपि चरितचरानाश्रयन् पुण्यदेशान् ।
दस्यौ विप्रे मृगादिष्वपि च सममतिर्मुच्यमानावमान-
स्पर्धासूयादिदोषः सततमखिलभूतेषु संपूजये त्वाम् ॥ ९७ - २ ॥

tvayyevanyastachittaH sukhamayi vicharan sarvacheShTaastvadarthaM
tvadbhaktaiH sevyamaanaanapi charitacharaanaashrayan puNyadeshaan |
dasyau vipre mRigaadiShvapi cha samamatirmuchyamaanaavamaana
spardhaasuuyaadi dOShaH satatamakhilabhuuteShu sampuujaye tvaam |97 - 2 ||

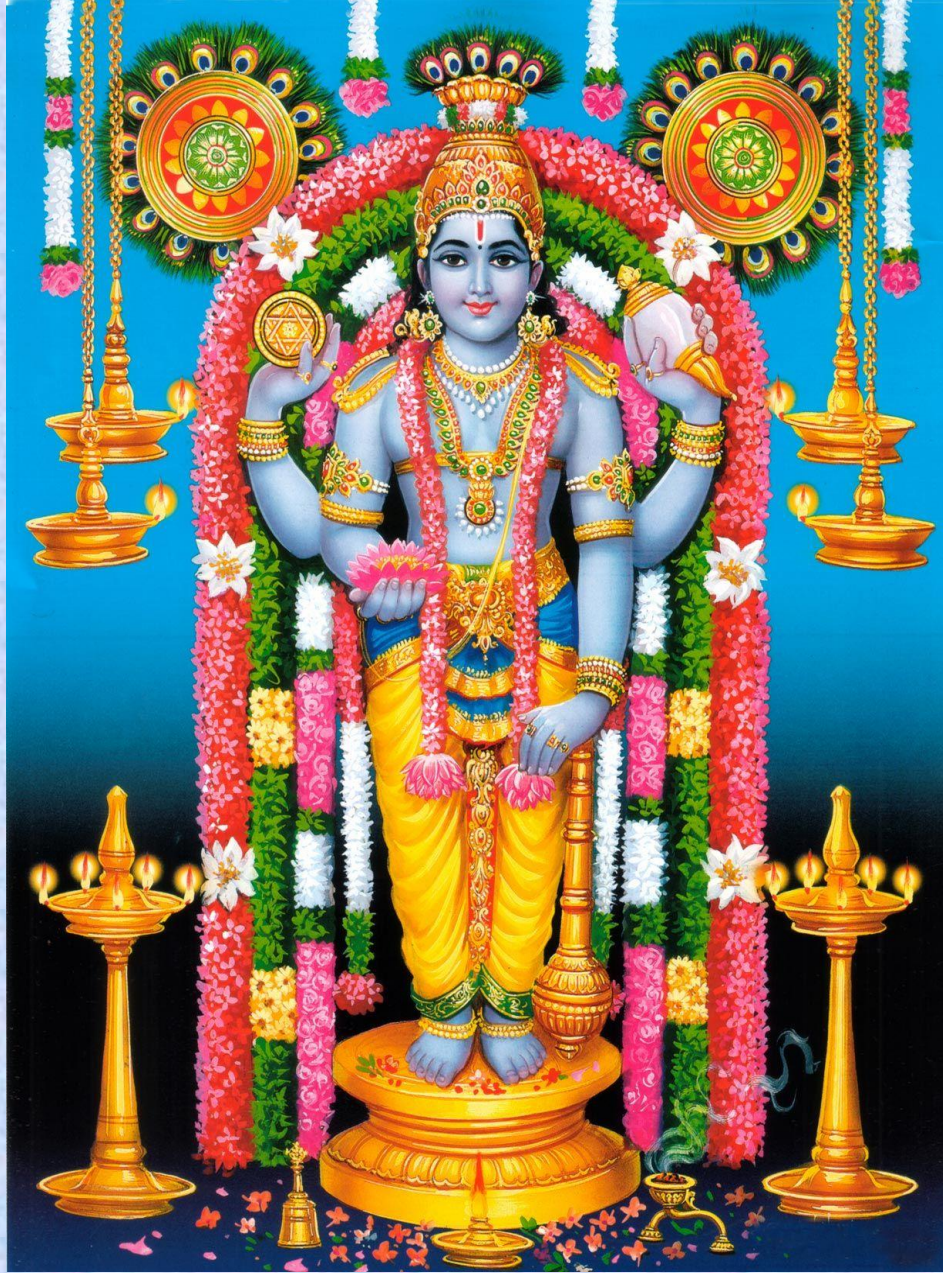
O Lord! Living happily with the mind fixed on Thee alone and doing all actions for Thy sake alone, going to those places of pilgrimage which are at present resorted to by Thy devotees and those which were resorted to by them in the past, looking upon a robber, a Brahmana, animals and all other beings equally, free from ideas of honour, dishonour, etc and from defects such as enmity, jealousy etc, I shall always worship Thee alone in all beings.



त्वद्भावो यावदेषु स्फुरति न विशदं तावदेवं ह्युपास्तिं
कुर्वन्नैकात्म्यबोधे झटिति विकसति त्वन्मयोऽहं चरेयम् ।
त्वद्धर्मस्यास्य तावत् किमपि न भगवन् प्रस्तुतस्य प्रणाश-
स्तस्मात्सर्वात्मनैव प्रदिश मम विभो भक्तिमार्गं मनोज्ञम् ॥ ९७ - ३ ॥

tvadbhaavO yaavadeShu sphurati na vishadaM taavadevaM hyupaastiM
kurvannaikaatmyabOdhe jhaTiti vikasati tvanmayOhaM chareyam |
tvaddharmasyaasya taavat kimapi na bhagavan prastutasya praNaashaH
tasmaatsarvaatmanaiva pradisha mama vibhO bhaktimaargaM manOjnam || 97 - 3 ||

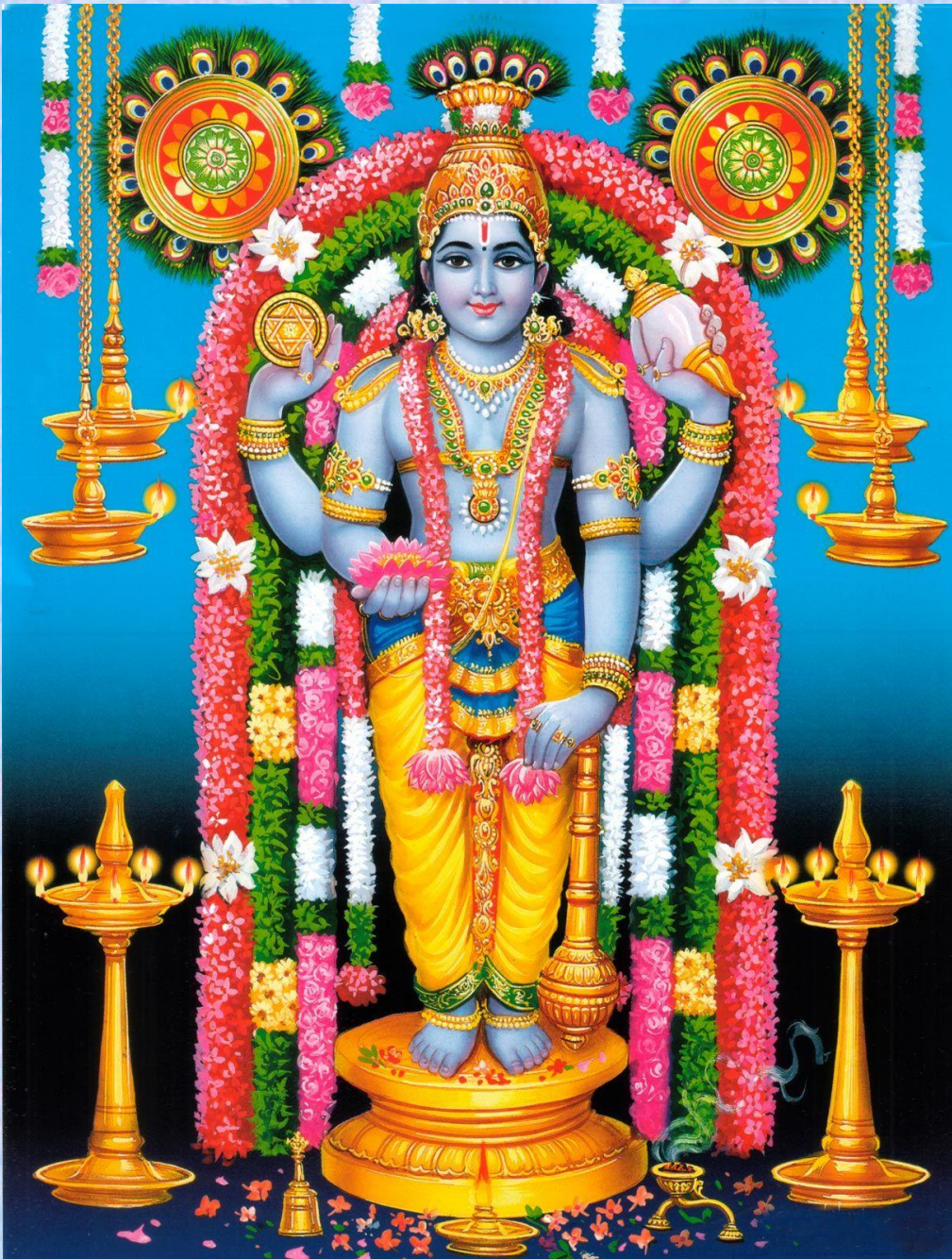
I shall perform worship and meditation in the manner stated above, as long as the habit of seeing Thee in every being does not become clearly ingrained in me. With the knowledge that there is the same Atma in every being dawns on me suddenly. I shall then live in total identification with Thee. O Lord! Once the practice of the Bhagavata dharma is begun, it can never be totally lost. Therefore, O Lord, set me on the captivating path of devotion fully.



तं चैनं भक्तियोगं द्रढयितुमयि मे साध्यमारोग्यमायु-
र्दिष्ट्या तत्रापि सेव्यं तव चरणमहो भेषजायेव दुग्धम् ।
मार्कण्डेयो हि पूर्वं गणकनिगदितद्वादशाब्दायुरुच्चैः
सेवित्वा वत्सरं त्वां तव भटनिवहैर्द्रावयामास मृत्युम् ॥ ९७ - ४ ॥

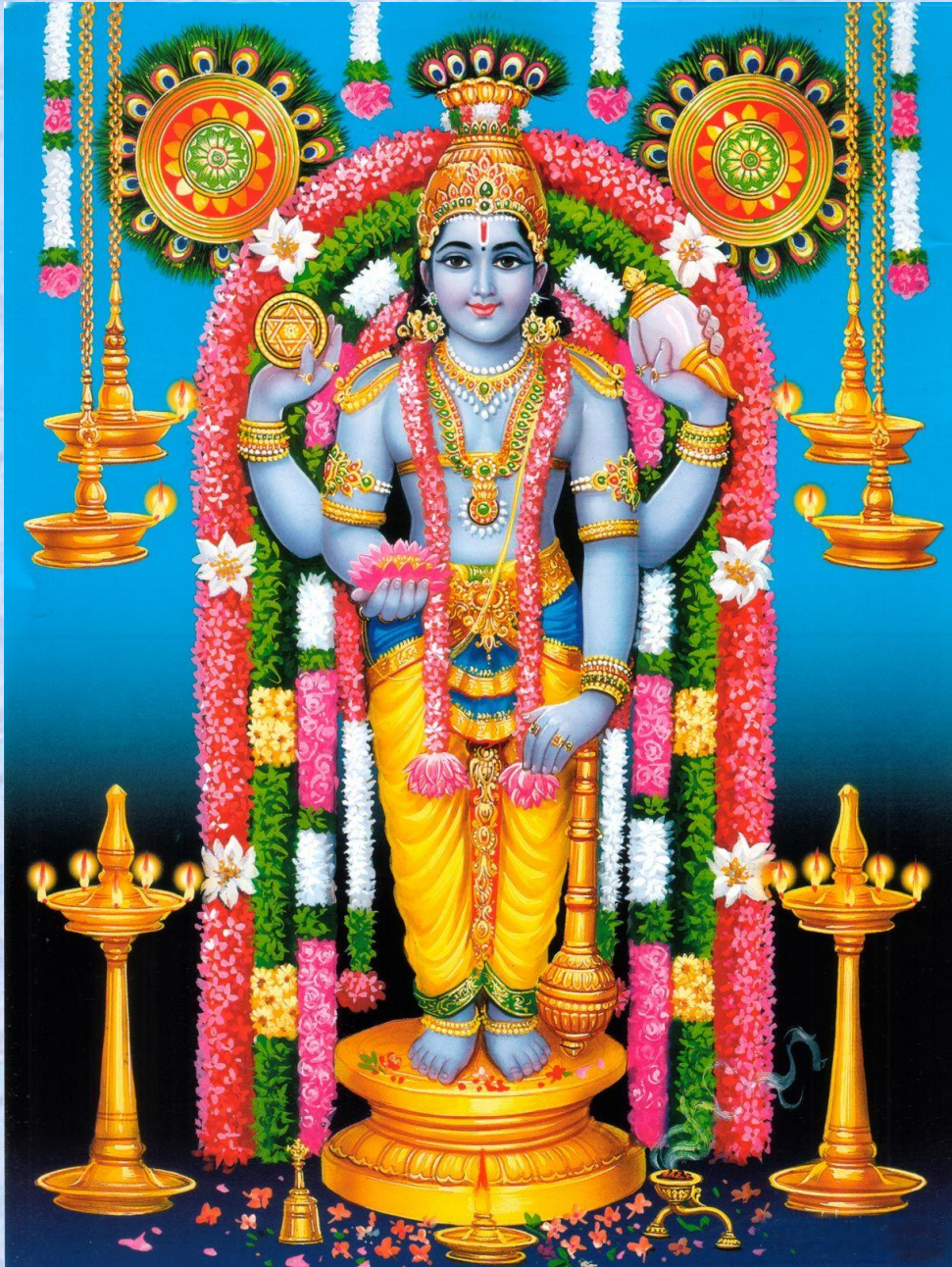
taM chainaM bhaktiyOgaM draDhayitumayi me saadhyamaarOgyamaayuH
diShTyaa tatraapi sevyam tava charaNamahO bheShajaayeva dugdham |
markaNDeYO hi puurvaM gaNakanigadita dvaadashaabdaayuruchchaiH
sevitvaa vatsaraM tvaaM tava bhaTanivahairdraavayaamaasa mRityum || 97 - 4 ||

O Lord! In order that my devotion may become firm I need good health and long life. For these also, fortunately, the means is only worship of Thy feet. It is like being asked to drink milk as the medicine for a disease (since the means – worship is also very pleasant). Long ago, Markandeya, whose life was predicted by astrologers to be only 12 years, was able to drive away death with the help of Thy messengers, by worshipping Thee intensely for one year.



श्रीमन्नारायणीयम्
दशकम् – ९७ (contd.)
(॥ मार्कण्डेयोपाख्यानम् ॥)

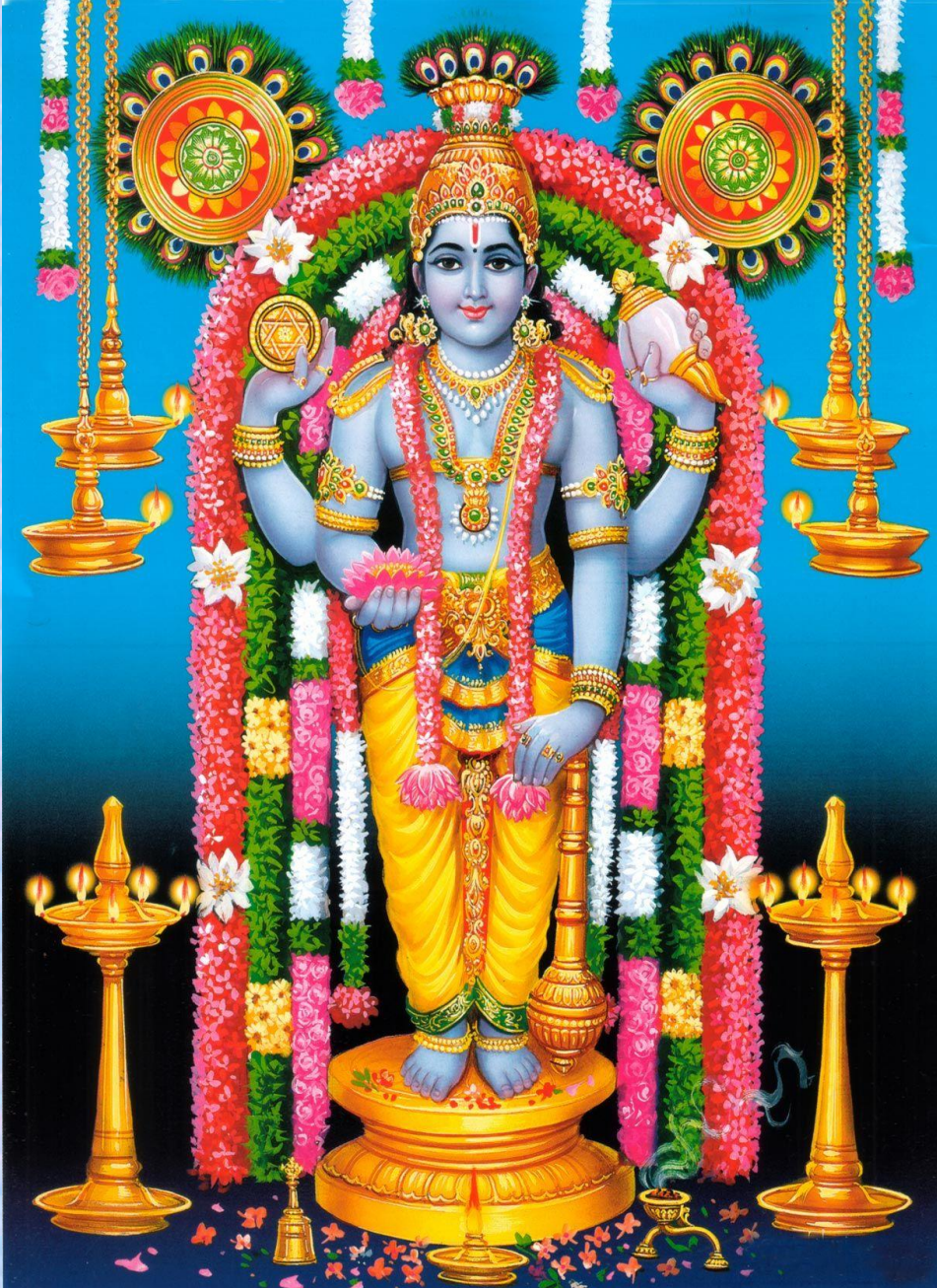
Shriman Narayaneeyam
Dasakam 97 (contd.)
(The Story of Markandeya)



मार्कण्डेयश्चिरायुः स खलु पुनरपि त्वत्परः पुष्पभद्रा-
तीरे निन्ये तपस्यन्नतुलसुखरतिः षट् तु मन्वन्तराणि ।
देवेन्द्रः सप्तमस्तं सुरयुवतिमरुन्मन्मथैर्मोहयिष्यन्
योगोष्मप्लुष्यमाणैर्न तु पुनरशकत्त्वज्जनं निर्जयेत् कः ॥ ९७ - ५ ॥

markaNDeyashchiraayuH sa khalu punarapi tvatparaH puShpabhadraa
tiire ninye tapasyannatula sukharatiH ShaT tu manvantaraaNi |
devendraH saptamastaM surayuvati marunmanmathaiH mOhayiShyan
yOgOShmapluShyamaaNairna tu punarashakattvajjanaM nirjayet kaH || 97 - 5 ||

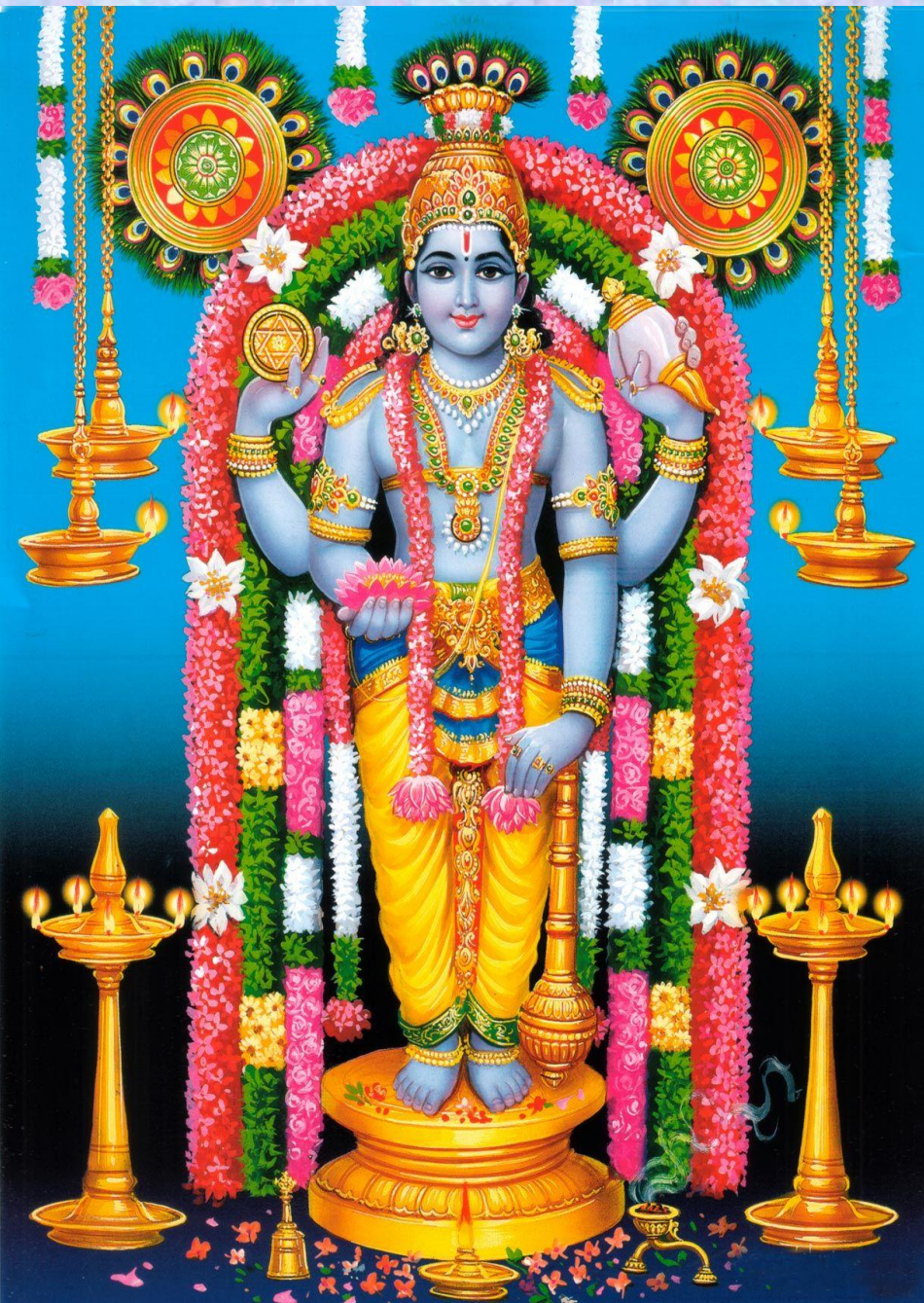
Markandeya who was thus endowed with long life and was ever devoted to the incomparable joy of Thy worship fixed his mind on Thee and did penance on the banks of the Puspabhadra river for six manvantaras. During the seventh (Vaivasvata) manvantara, Indra (of that manvantara) tried to seduce him with the help of celestial damsels, the gentle mountain breeze and the god of love. But they could not succeed as they were scorched by the heat of his yoga. Who can ever overcome Thy devotees?



प्रीत्या नारायणाख्यस्त्वमथ नरसखः प्राप्तवानस्य पार्श्वं
तुष्ट्या तोष्टूयमानः स तु विविधवरैर्लोभितो नानुमेने ।
द्रष्टुं मायां त्वदीयां किल पुनरवृणोद्भक्तितृप्तान्तरात्मा
मायादुःखानभिज्ञस्तदपि मृगयते नूनमाश्चर्यहेतोःमे ॥ ९७ - ६ ॥

priityaa naaraayaNaakhya stvamatha narasakhaH praaptavaanasya paarshvaM
tuShTyaa tOShTuuyamaanaH sa tu vividhavarairlObhitO naanumene |
draShTuM maayaaM tvadiiyaaM kila punaravRiNOd bhaktitRiptaantaraatmaa
maayaa duHkhaanabhijnastadapimRigayate nuunamaashcharyahetOH || 97 - 6 ||

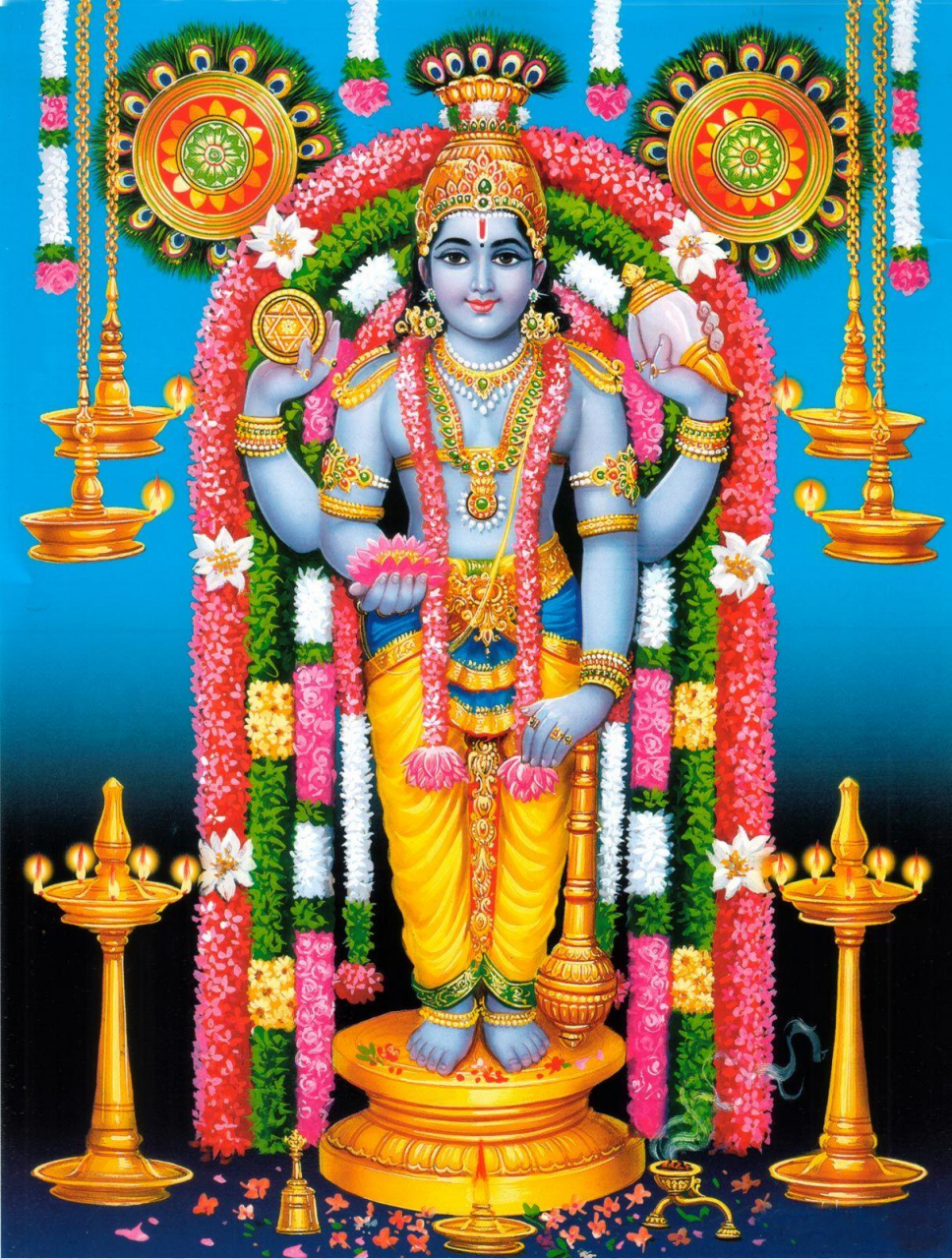
Then Thou as Narayana, with Thy companion Nara, being pleased, didst appear before him. He, in great joy, sang Thy praises, but did not desire any of the various boons offered to him, as his mind was fully content with devotion to Thee. He only wanted to see Thy Maya. Havng never experienced the sorrows caused by Maya, he perhaps wanted to see it for the wonder of it.



याते त्वय्याशु वाताकुलजलदगलत्तोयपूर्णातिघूर्णत्-
सप्तार्णोराशिमग्रे जगति स तु जले सम्भ्रमन् वर्षकोटीः ।
दीनः प्रैक्षिष्ट दूरे वटदलशयनं कञ्चिदाश्चर्यबालं
त्वामेव श्यामलाङ्गं वदनसरसिजन्यस्तपादाङ्गुलीकम् ॥ ९७ - ७ ॥

yaate tvayyaashu vaataakula jaladagalat tOyapuurNaatighuurNat
saptaarNOraashimagne jagati sa tu jale sambhraman varShakOTiiH |
diinaH praikshiShTa duure vaTadalashayanaM kanchidaashcharya baalaM
tvaameva shyaamalaangaM vadanasarasijanyasta paadaanguliikam || 97 - 7 ||

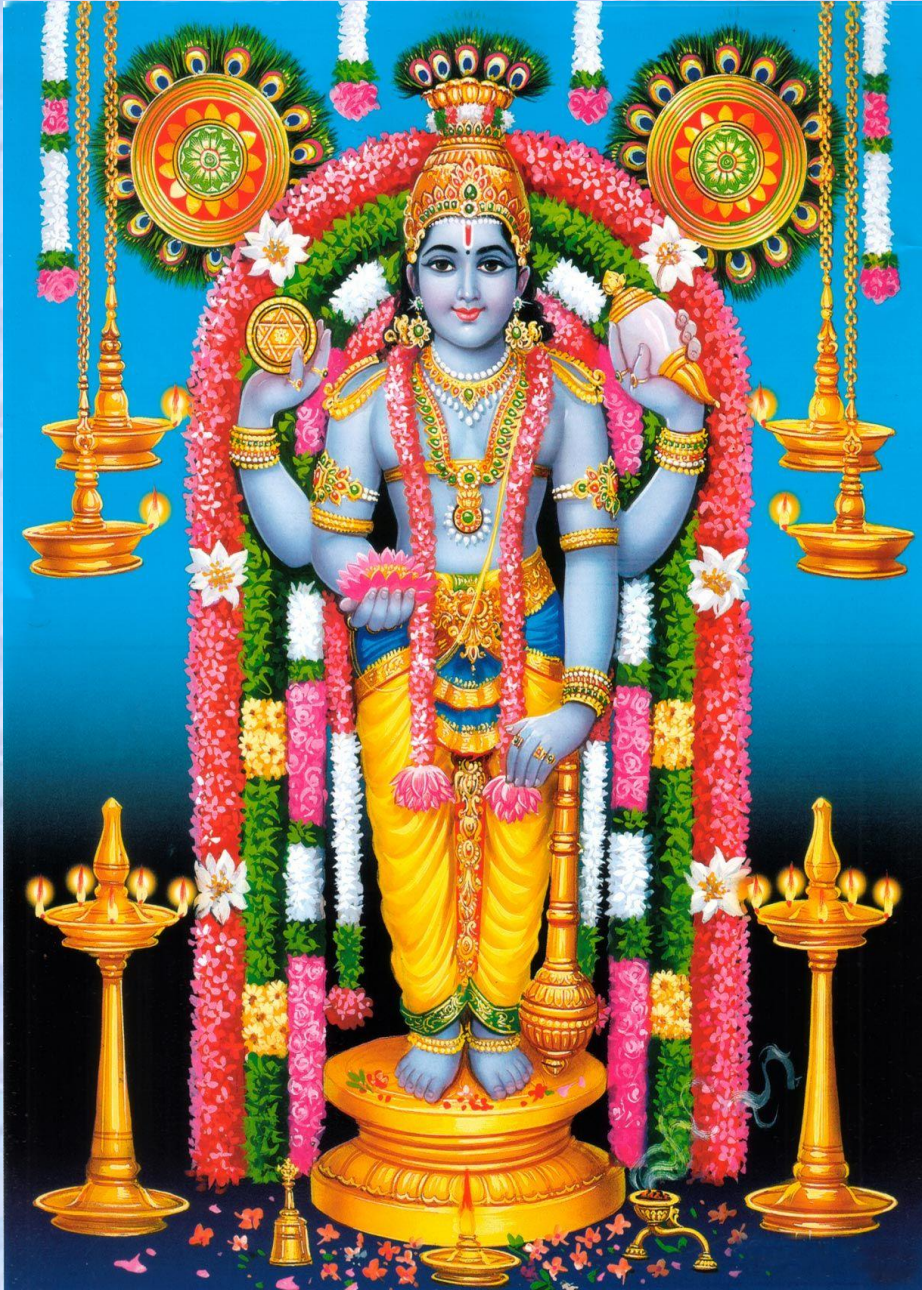
When Thou hadst left and when the world was soon submerged in the seven oceans which were overflowing with the rain waters falling from the clouds which were tossed about by the wind, Markandeya moved about here and there in the waters for millions of years. When he was exhausted, he saw, far away, Thee in the form of an indescribably wonderful child, of blue complexion, lying on a banyan leaf with Thy toe placed in Thy lotus-mouth.



दृष्ट्वा त्वां हृष्टरोमा त्वरितमुपगतः स्प्रष्टुकामो मुनीन्द्रः
श्वासेनान्तर्निविष्टः पुनरिह सकलं दृष्टवान् विष्टपौघम् ।
भूयोऽपि श्वासवातैर्बहिरनुपतितो वीक्षितस्त्वत्कटाक्षै-
र्मोदादाश्लेषुकामस्त्वयि पिहिततनौ स्वाश्रमे प्राग्वदासीत् ॥ ९७ - ८ ॥

dRiShTvaa tvaaM hRiShTarOmaa tvaritamabhigataH spraShTukaamO muniindraH
shvaasenaantarniviShTaH punariha sakalaM dRiShTavaan viShTapaugham |
bhuuyOpi shvaasavaatairbahiranupatitO viikshitastvatkaTaakshaiH
mOdaadaashleShTukaamastvayi pihitanau svaashrame praagvadaasiit || 97 - 8 ||

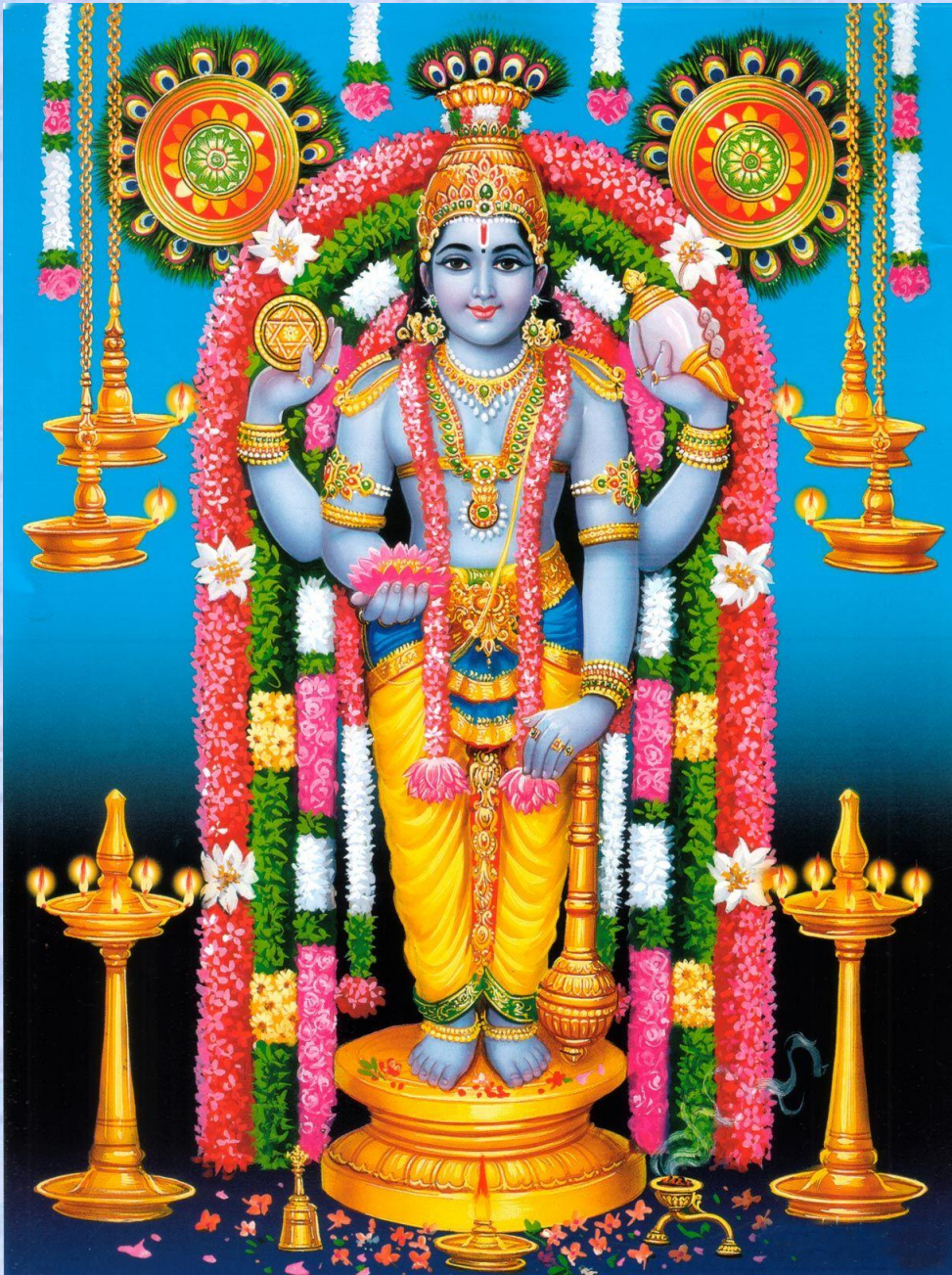
On seeing Thee, Markandeya, with horriilation all over his body, rushed towards Thee desiring to touch Thee and was drawn into Thy body by Thy breath. There he saw all the worlds. Then, on being pushed out by Thy breath, when Thy side-long glance fell on him, he, in great joy, desired to embrace Thee. Then Thou didst suddenly disappear and he found himself sitting in his Asrama as before.



गौर्या सार्धं तदग्रे पुरभिदथ गतस्त्वत्प्रियप्रेक्षणार्थी
सिद्धानेवास्य दत्त्वा स्वयमयमजरामृत्युतादीन् गतोऽभूत् ।
एवं त्वत्सेवयैव स्मररिपुरपि स प्रीयते येन तस्मा-
न्मूर्तित्रय्यात्मकस्त्वं ननु सकलनियन्तेति सुव्यक्तमासीत् ॥ ९७ - ९ ॥

gauryaa saardhaM tadagre purabhidatha gatastvatpriya prekshaNaarthii
siddhaanevaasya dattvaa svayamayamajaraamRityutaadiin gatObhuut |
evaM tvatsevayaiva smararipurapi sa priiyate yena tasmaat
muurti trayyaatmakastvaM nanu sakala niyanteti suvyaktamaasiit || 97 - 9 ||

Then Lord Siva, desiring to see Thy dear devotee, appeared before Markandeya along with Goddess Parvati and gave him, without being asked, the boons of freedom from old age, freedom from death etc., which Markandeya had already won by his penance. In this manner, even Lord Siva is pleased by the worship of Thee alone. From this it is very clear that Thou art Thyself Brahma, Visnu and Siva and the inner controller of all.



त्र्यंशोस्मिन् सत्यलोके विधिहरिपुरभिन्मन्दिराण्यूर्ध्वमूर्ध्वं
तेभोऽप्यूर्ध्वं तु मायाविकृतिविरहितो भाति वैकुण्ठलोकः ।
तत्र त्वं कारणाम्भस्यपि पशुपकुले शुद्धसत्त्वैकरूपी
सच्चिब्रह्माद्वयात्मा पवनपुरपते पाहि मां सर्वरोगात् ॥ ९७ – १० ॥

करारविन्देन पदारविन्दं मुखारविन्दे विनिवेशयन्तम् ।
वटस्य पत्रस्य पुटे शयानं बालं मुकुन्दं मनसा स्मरामि ॥

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

tryamshesmin satyalOke vidhihari purabhinmandiraaNyuurdhva muurdhvaM
tebhyOpyuurdhvaM tu maayaa vikRiti virahitO bhaati vaikuNThalOkaH |
tatra tvam kaaraNaambhasyapi pashupakule shuddha sattvaikaruupii
sachchidbrahmaadvayaatmaa pavanapurapate paahi maaM sarvarOgaat || 97 - 10 ||

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

In that Satyaloka with three parts, the abodes of Brahma, Visnu and Siva are one above the other. Vakuntha which is totally free from the effects of Maya shines above all these three. Thou dost shine in that Vaikuntha and also as the non-dual Brahman who is Existence-Consciousness. O Lord of Guruvayur! Save me from all ailments!