

Sloka No. 35 (Ref. nArAyaNIyaM : 1 - 1):

**sAndr-Anand-Avabodh-Atmakam-anupamitaM kAla-desh-AvadhibyAM
nirmuktaM nityamuktaM nigama-shata-sahasreNa nirbhAsyamAnaM /
aspaShTaM dR^iShTa-mAtre punar-uru-puruShArth-AtmakAM
brahma-tattvaM
tat-tAvad-bhAti sAkShAd-guru-pavana-pure hanta bhAgyaM janAnAM
//**

Tr. In the temple of Guruvayoor there shines in truth and in reality what appears at first to be a mere image but on contemplation reveals itself to be the condensed essence of Consciousness-Bliss - the veritable Brahman Supreme - who is the ultimate end of all human endeavours, to whom there is none comparable, who is ever beyond the limitations of time and space, who is eternally free, and whose nature the numerous texts of the Vedas seek to reveal. Fortunate indeed, is mankind (that such a manifestation of Divinity exists in its midst as the image of Krishna)!

Sloka No. 36 (Ref. nArAyaNIyaM : 1 - 2):

**evaM durlabhya-vastuny-api sulabhatayA hasta-labdhe yad-anyat
tanvA vAcA dhiyA vA bhajati bata janaH kShudrat-aiva sphuTeyaM /
ete tAvad-vayaM tu sthiratara-manasA vishva-pID-Apahatyai
nishsheSh-AtmAnam-enaM guru-pavana-purAdhIsham-ev-AshrayAmaH
//**

Tr. But alas! What a pity that in spite of the easy availability of this rarest of blessings right on hand, human beings, prompted by their base nature, overlook it and pursue worldly objects with all the powers of their body, mind or intellect! But we, devotees, however, shall, with unswerving devotion, serve the Lord of Guruvayoor, Sri Krishna, the soul of all beings, for the total eradication of all the (physical and spiritual) woes of the world.

Sloka No. 20 (Ref. nArAyaNIyaM : 1 - 3):

**sattvaM yat-tat-parAbhyAm-aparikalanato nirmalaM tena tAvat
bhUtair-bhUtendriyais-te vapuriti bahushaH shrUyate vyAsa-vAkyaM
/
tat**

svacchatvAd-yad-acchAdita-parasukha-cid-garbha-nirbhAsa-rUpaM
tasmin dhanya ramante shruti-mati-madhure sugrahe vigrahe te //

Tr. Sage Vyasa has repeatedly declared that Thy form along with its accessories is constituted of pure sattva, without any admixture of the others (rajas and tamas). Because of this absolute purity, Thy form gives an unobstructed revelation of its underlying essence of Consciousness-Bliss. Enlightened men delight to contemplate on this, Thy Divine formful manifestation, which is easy to grasp and which is all sweetness to those who think or hear about it.

Sloka No. 21 (Ref. nArAyaNIyaM : 1 - 5):

nirvyAporo'pi niShkAraNam-aja bhajase yat-kriyaM-IkShANakhyAM
tenaivodeti InA prakR^itir-asatikalpA'pi kalpA''di-kAle /
tasyaH samshuddham-amshaM kamapi tam-atirodhAyakaM sattva-rUpaM
sa tvaM dhR^itvA dadhAsi sva-mahima-vibhavAkunTha vaikunTha
rUpaM //

Tr. Oh Birthless One! Even Though You are without any activity by nature, You do activate spontaneously by just a glance, the prakR^iti, at the beginning of every new cycle of creation - the prakR^iti that is latently abiding in You, without anyway affecting You, as if it were a non-existent entity. Oh Lord of VaikunTha, assuming the pure sattva aspect of the PrakR^iti, which because of its purity does not in the least hide your glories and majesties, You have manifested Yourself as this divine form.

Sloka No. 34 (Ref. nArAyaNIyaM : 1 - 7):

kaShTA te sR^iShTi-ceShTA bahutara-bhava-khedAvahA jlva-bhAjAm-
ity-evaM pUrvam-Alocitam-ajita mayA naivam-ady-AbhijAne /
no cej-jlvAH kathaM vA madhura-taram-idaM
tvad-vapush-cid-rasardraM
netraiH shrotraishca pltvA parama-rasa-sudh-Ambhodhi-pUre
rameran //

Tr. Oh Supreme Being! Once I thought that Thy creative activity is a tragic sport, as it inflicts various forms of suffering on embodied beings involved in the cycle of births and deaths, but now I do not think so. For, if there were no creation and therefore no embodied beings, who would have been there to revel

in the ocean of unparalleled joy derived from the experience of seeing this Form of Thine replete with Consciousness and of hearing descriptions of Thy glory?

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Sloka No. 12 (Ref. nArAyaNIyaM : 2 - 1):
sUrya-spardhi kirITam-Urdhva-tilaka-prodbhAsi-phAIAntaraM
kAruNyAkula netram-Ardra-hasitol-IAsaM sunAsApuTaM /
gaNDOdyan-makarAbha-kuNDala-yugaM kaNToj-jvalat-kaustubhaM
tvadrUpaM vanamAlya-hAra-patala-shrlvatsa-dlpraM bhaje //

I adore the form of the Lord with head crowned with a diadem that rivals the brilliance of the sun; with forehead whose beauty is enhanced by the upright sandal paste mark; with eyes wetted by mercy; with face lit up by a benevolent smile; with nose well-proportioned and attractive; with ears adorned with fish-marked pendants that add lustre to the cheeks by their reflection; with neck wearing the luminous jewel Kaustubha; and with chest resplendent with a variety of decorations like the wreath of flowers from the wilderness, lines of pearl necklaces and the auspicious mark called Srivatsa.

Sloka No. 13 (Ref. nArAyaNIyaM : 2 - 2):

keyUrAngada-kankaNottama-mahA-ratn-Angully-Ankita-
shrlmad-bAhu-catuShka-sangata-gadA-shankAri-pankeruhAM /
kAncit-kAncana-kAnci-IAnchita-lasat-pltAmbar-AlankR^itAM
Alambe vimal-Ambuja-dyuti-padAM mUrtiM tav-ARticchidaM //

Tr. I take refuge in Thy ineffable form glowing as it does with ornaments like keyUra (bracelet on the upper arm), angada (armlet) and kankana (bangle) and finger-rings of precious jewels; with four sacred arms holding in them the mace, the conch, discus and the lotus; with waist wrapped in yellow silk fastened by a golden waist band; and with feet that resemble exquisite lotuses and remove the woes of the devotees.

Sloka No. 14 (Ref. nArAyaNIyaM : 2 - 3):

**yat-trailokya-mahlyaso'pi mahitaM sammohanaM mohanAt
kAntaM kAnti-nidhAnato'pi madhuraM mAdhurya-dhuryAd-api /
soundary-ottarato'pi sundara-taraM tvad-rUpam-Ashcaryato-
'py-AshcaryaM bhuvane na kasya kutukaM puShNAti viShNo vibho //**

Oh All-pervading Being! Who is there in all the universe that will not be entranced by this Thy surprisingly wonderful Form, which is superior in excellences to all objects considered great in the three worlds; which is more charming than the most charming of entities; whose splendour outshines every form of brilliance; and whose sweetness and beauty would put to shame all other objects that are noted for such qualities.

Sloka No.6 (Ref. nArAyaNIyaM : 2 - 10):

**tvad-bhaktistu kathA-rasAmR^ita jharI nirmajjanena svayaM
siddhyantI vimala-prabodha-padavIM akleshatas-tanvatI /
sadyas-siddhikarI jayaty-ayi vibho saivAstu me tvat-pada-
prema-prouDhi-rasArdratA drutataraM vAtAlayAdhIshvara //**

Tr. For, Devotion to Thee stands (as a unique path) in that it bestows purity and enlightenment directly and immediately, without any pains, by submerging one in the flood of delight generated by hearing and remembering Thy deeds and excellences. Oh Lord of Guruvayoor! May I soon attain that tenderness of heart produced by intense love for Thy feet!

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Sloka No. 7 (Ref. nArAyaNIyaM : 91 - 1):

**shri-kr^iShNa tvat-padopAsanam-abhaya-tamaM
baddha-mithyArtha-dR^iShTeH
martyasy-Artasya manye vyapasarati bhayaM yena sarvAtmanaiva /
yat-tAvat-tvat-praNItAn-ihA bhajana-vidhIn-Asthito moha-mArge
dhAvan-napy-AvR^itAkShaH skhalati na kuhacid-deva dev-AkhiAtman
//**

Tr. Oh Lord Krishna ! Service to Thee is what I consider to be

the best option for Man afflicted with miseries caused by the wrong acceptance of ephemeral values as true and enduring. Only that way, the Lord removes our fear of the cycle of births and deaths, completely and for ever. Oh Lord of Lords ! Oh Soul of all beings! A person who steadily follows the path of devotion promulgated by Thee, will be able to dash forth through the world's delusive paths, even with closed eyes, without slipping anywhere!

Sloka No. 22 (Ref. nArAyaNIyaM : 91 - 2):

bhUman kAyena vAcA muhurapi manasA tvad-bala-preritAtmA
yadyat kurve samastaM tadiha paratare tvay-yasA-varpayAmi /
jAtyAplha shvapAkas-tvayi nihita-manaH-karma-vAg-indriyArtha-
prANo vishvaM punlte na tu vimukha-manAs-tvat-padAd-vipravaryaH
//

Tr. Oh All-Pervading Being! Whatever I do with the body, speech and mind prompted by thy Power (expressing as tendencies from within), all that I offer at the feet of Thee, the Supreme Spirit. Even if a person be of low birth, if he has resigned his mind, power of action, speech, senses and vital energies at Thy feet, he sanctifies the worlds. But not so even if he is a Brahmana by birth, if his mind is turned away from Thee.

Sloka No. 18 (Ref. nArAyaNIyaM : 91 - 3):

bhltir-nAma dvitlyAd-bhavati nanu manH kalpitaM ca dvitlyam
tenaikya-bhyAsa-shllo hR^idayam-ihya yathAshakti buddhya
nirundhyaM /
mAyAviddhe tu tasmin punarapi na tathA bhAti mAyAdhi-nAthaM
tat-tvAM bhaktyA mahatyA satatam-anubhajan-nIsha bhltiM vijahyAM
//

Tr. Fear arises from the consciousness of a second (thing) different from oneself. This consciousness of (such) a second is indeed an imaginary super-imposition of the mind. Therefore I am trying my best through discrimination to discipline the mind in the consciousness of oneness. But when this power of discrimination is overpowered by Thy mAya, no amount of effort is of any avail in getting established in Unitary Consciousness. Therefore Oh Lord, I am trying to overcome the fear of samsAra by constant and devoted worship of Thee, the Master of mAya.

Sloka No. 4 (Ref. nArAyaNIyaM : 91 - 4):

**bhakter-utpatti-vR^iddhl tava caraNa-juShAM sangamen-aiva pumsAM
AsAdye puNya-bhAjAM shriya iva jagati shrImatAM sangamena /
tat-sango deva bhUyan-mama khalu satataM tan-mukhAd-unmiShadbhiH**

**tvan-mAhAtmya-prakArair-bhavati ca sudR^iDA bhaktir-uddhUta-pApA
//**

**Tr.: It is by association with Thy devotees that bhakti
germinates and develops in men who have auspicious deeds to
their credit, just as in this world it is the relationship with
prosperous men in various ways that leads to the prosperity of
people. Therefore Oh Lord, may I always have contact with holy
men, and through their outpourings of narratives and hymns
dealing with Thy excellences, may I, with all my sins effaced,
become established in firm and whole-hearted devotion.**

Sloka No.5 (Ref. nArAyaNIyaM : 91 - 5):

**shreyo mArgeShu bhaktA-vadhika-bahu-matir-janma-karmANi bhUyo
gAyan kShemANi nAmAny-api tad-ubhayataH pradrutaM pradrutAtmA /
udyad-hAsaH kadAcit-kuhacid-api rudan kvApi garjan pragAyan
unmAdIva pranR^ityann-ayi kuru karuNAM loka-bAhyash-careyaM //**

**Tr.: Oh! Lord, Deign to bestow on me that state of mind,
whereby, preferring the path of devotion as the best among the
various paths for spiritual attainment, I fervently chant again
and again Thy names and accounts of Thy achievements in Thy
incarnations, so sanctifying and spiritually elevating, until
with my mind melting with loving emotion, I shall sometimes
laugh, sometimes cry, sometimes shout, sometimes sing aloud and
sometimes dance in ecstasy, and move about like a mad man who
has lost his link with society and its conventions.**

Sloka No. 23 (Ref. nArAyaNIyaM : 91 - 6):

**bhUtAny-etAni bhUtAtmakam-api sakalAn pakshi-matsyAn mR^igAdIn
martyAn mitrANi shatrUn-api yamita-matis-tvan-mayAny-AnamAni /
tvat-sevAyAM hi siddhyen-mama tava kR^ipayA bhakti-dArDyaM
virAgas-
tvat-tattvasy-Avabodho'pi ca bhuvanapate yatna-bhedaM vinaiva //**

Tr. Having disciplined my mind to see Thy presence in

everything, I shall salute all beings - the five elements and all the products of their combinations as also these living beings like birds, fish, animals and men, including friends and enemies. Thus following the path of devotion, I shall, through They Grace, attain to deep-rooted God-love, dispassion and knowledge of They truth-nature simultaneously.

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Sloka No.2. (Ref. nAryaNliyaM: 92 - 9)

gangA gltA ca gAyatry-api ca tulasika gopikA-candanaM tat
sAlagrAmAbhi-pUjA para-puruSha tathaikAdashi-nAma-varNAH /
etAny-aShTAPy-ayatnAny-ayi kali-samaye tvat-prasAda-prasiddhyA
kShipram-mukti-pradAnlty-abhidadhur-R^iShayas-teShu
mAM sajjayethAH //

Tr.: Oh Supreme Lord! there are just eight items, namely, Ganga, Gita, Gayatri, Tulasi leaves, sandal paste, the worship of sAlagrAmAM, (the fast on the day of) Ekadasi, and Divine names. These eight, declare the sages, are the easy and quick means of salvation, in this age of kali-yuga, as they secure Thy abounding grace. May I be intensely devoted to them all!

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Sloka No. 10 (Ref. nArAyaNliyaM : 94 - 4):

tval-lokAd-anya-lokaH kvanu bhaya-rahito yat-parArdha-dvayAnte
tvad-bhltas-satyaloke'pi na sukha-vasatiH padmabhUH padma-nAbha
/
evaM bhAvepy-adharmArjita-bahu-tamasAm kA kathA nArKANAM
tan-me tvAM cchindhi bandhaM varada kr^ipaNa-bandho
kr^ipA-pUra-sindho //

Tr. There is no sphere other than Thy transcendent state of Vaikuntha that is free from the fear of death and downfall. Even satya-loka (the world of the highest level of divine existences, where the creator Brahma lives), Oh Lotus-navelled One, is not found to be a secure and happy place by the Lotus-born Brahma at the end of two parArdhas (that being the life-span of a Brahma).

What then to speak of those who, in consequence of their unrighteous deeds, have incurred numerous sins and reside in hells. Therefore Oh Giver of boons! Friend of the Lowly! Ocean of Mercy! Deign to cut off all my attachments to worldly life.

Sloka No. 30 (Ref. nArAyaNIyaM : 94 - 6):

jlvan-muktatvam-evam-vidham-iti vacasA kiM phalaM dUra-dUre
tannAmAshuddha-buddher-na ca laghu manasaH shodhanaM
bhaktito'nyat /
tan-me viShNo kR^iShIshTAs-tvayi kR^ita-sakala-prArpaNaM
bhakti-bhAraM
yena syaM mankShu kimcid-guru-vacana-milat
trvat-prabodhas-tvadAtmA //

Tr. Of what good are mere words defining the condition of one liberated in the embodied state itself, that is, even when alive? It is only a name as far as a person of impure mind (is concerned). Other than bhakti there is no easy way of attaining to purity of mind (needed for attaining to that state). Oh Vishnu! May Thou therefore deign to bestow on me intense devotion characterized by absolute surrender of all deeds to Thee. With the purity of mind gained thereby and the instructions of the guru I shall soon attain to true enlightenment and union with Thee.

Sloka No. 31 (Ref. nArAyaNIyaM : 94 - 7):

shabda-brahmaNy-ap-lha prayatita-manasas-tvAM na jAnanti kecit
kaShTaM vandhya-shramAste cirataram-iha gAM bibhrate
niShprasUtiM /
yasyAM vishvAbhirAmAH sakala-malaharA divya-IIIAvatArAH
saccit-sAndraM ca rUpaM tava na nigaditaM tA na vAcaM bhriyAsaM
//

Tr. There are some with mind wholly absorbed in Sabda-brahman (or study and exposition of the Vedas and other scriptures). But they have no knowledge of Thee (in spite of all their learning). Alas! Their efforts are therefore sterile, and they are like owners of cows that never calve. May I not therefore indulge in the study, exposition or composition of works alien to the description of Thy blissful form and Thy sportive Incarnations, which are universally inspiring and destructive of all mental impurities.

Sloka No. 32 (Ref. nArAyaNIyaM : 94 - 8):

**yo yAvAn yAdR^isho vA tvamiti kimapi naiv-AvagacchAmi bhUman-
nevam-cAnanya-bhAvas-tvad-anu-bhajanam-ev-Adriye caidya-vairin /
tval-lingAnAM tvad-anghri-priya-jana-sadasAM**

darshana-sparshanAdir-

bhUyAn-me tvat-prapUjA-nati-nuti-guNa-karm-Anuklrty-Adaro'pi //

**Tr.: Oh All-pervading Being! Oh Destroyer of Sishupala! I am not
able to comprehend Thy greatness or Thy nature even in the
least. But despite my imperfect understanding of Thee, I shall
continue to serve Thee wholeheartedly, depending on Thee as my
sole support. May I be always blessed with opportunities of
seeing Holy Images and contacting congregations of Thy devotees,
and be endowed with devotion to the worship, salutation and
praise of Thee as also the recital of the deeds and excellences
of Thy Divine Self.**

Sloka No. 8 (Ref. nArAyaNIyaM : 94 - 9):

yadyal-labhyeta tat-tat-tava samupahR^itaM deva dAso'smi te'haM

**tvad-geh-onmArjan-AdyaM bhavatu mama muhuH karma-nirmAya-meva /
sUryAgni-brAhmaN-AtmAdiShu lasita-catur-bAhum-ArAdhaye tvAM
tvat-prem-Ardratva-rUpo mama satatam-abhiShyandatAM bhakti-yogaH
//**

**Tr. Oh Lord! Whatever comes into my possession, I offer it unto
Thee. I am Thy servant. Let me repeatedly do with utmost
sincerity and interest such devotional duties as cleaning Thy
temple, Thy altar! Let me perform the worship of Thy four-handed
form conceived as manifesting in the solar orb, in fire, in holy
men and in the Atman!. Let my mind be ever in communion with
Thee through devotion, which consists in the melting of heart
into a continuous stream of love ever flowing towards Thee!**

Sloka No.3: (Ref. nAryaNIyaM: 94 - 10)

**aikyaM te dAna-homa-vrata-niyama-tapas-sAnkhya-yogair-durApaM
tvat-sangenaiva gopyaH kila sukR^iti-tamAH prApurAnanda-sAndraM
/**

bhakteSh-vanyeShu bhUas-svapi bahumanuShe bhaktim-eva tv am-AsAM

**tan-me tvad-bhaktim-eva dR^iDaya hara gadAn kR^iShNa vAtAlayesha
//**

Tr.: That state of supremely blissful union with Thee, which is difficult to obtain through (disciplines like) charity, (ritual) sacrifices, observance of vows, self-control, austerities, knowledge (sAnkhya), and yoga, was attained by the blessed gopikas (cowherdesses) of Brindavan, through just personal attachment to Thee as their own beloved. Numerous are Thy other devotees, but it is this loving personal devotion of the gopikas that has received Thy highest appreciation. Therefore Oh Krishna, Oh Lord of Guruvayoor, May Thou strengthen my devotion to Thee and destroy my ailments.

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Sloka No. 24 (Ref. nArAyaNIyaM : 96 - 8):

**nirviNnaH karma-mArge khalu viShama-tame tvat-kathAdau ca gADhaM
jAta-shraddho'pi kAmAn-ayi bhuvana-pate naiva shaknomi hAtuM /
tad-bhUyo nishcayena tvayi nihita-manA doSha-buddhyA bhajans-tAn
puShNlyAM bhaktimeva tvayi hR^idaya-gate manGkShu nanGkShyanti
sangAH //**

Tr. Oh Lord of all the worlds! Even after developing revulsion to the extremely difficult life of adherence to Vedic ritualism and cultivating deep faith in the discipline of listening to Thy deeds and excellences, I am not able to abandon all the desires of my heart. I shall therefore try to overcome these by resorting to them with a discriminative mind that is fully aware of the harmfulness and is firmly fixed on Thee. I shall strengthen my devotion to Thee; for when You reside in the heart, worldly attachments perish in no time.

Sloka No. 25 (Ref. nArAyaNIyaM : 96 - 9):

**kashcid-kleshArjitArtha-kShaya-vimala-matir-nudyamAno janoughaiH
prAgevaM prAha vipro na khalu mama janaH kAla-karma-grahA vA /
ceto me dukha-hetus-tadiha guNagaNaM bhAvayat-sarva-kArI-
tyuktva shAnto gatastvAM mama ca kuru vibho tAdR^ishIM
citta-shAntiM //**

Tr. (with added notes): Once a Brahmin, who had acquired great wealth through hard work, happened to lose it all. His

experience (generated in him discrimination and renunciation, and) attaining purity of mind thereby, (he took to the life of an avadhUta (or all-renouncing naked ascetic). Persecuted by the populace (for his strange ways of life) he said: 'The cause of my sufferings is neither these people, nor time nor karma, nor planets. My own mind is the cause of my misery. (Itself a product of the Gunas of prakriti), it causes all actions to be done and superimposes these and other products of the gunas (on the Atman)'. Thinking thus, he remained at peace. Oh Lord! Deign to give me also that kind of mental poise!

Sloka No. 26 (Ref. nArAyaNIyaM : 96 - 10):

elaH prAg-urvashIM praty-ati-vivasha-manAH sevamAnash-ciraM tAM
gADhaM nirvidya bhUyo yuvati-sukham-idaM kShudram-eveti gAyan /
tvad-bhaktiM prApya pUrNaH sukha-taram-acarat tadvad-uddhUya
sangaM
bhaktottamsaM kriyA mAM pavana-purapate hanta me rundhi rogAn //

Tr. King Pururavas, the son of Ila, was deeply involved in a love affair with Urvashi, a heavenly damsel. After spending a long time in her company, he developed a mood of extreme renunciation and came to the realization that the so-called sex-enjoyment is most trivial and wretched. Attaining to devotion for Thee, and through that to life's fulfillment, he moved about happily, singing Thy glory. Likewise, Oh Lord of Guruvayoor, uprooting all my sensuous tendencies, make me the best of Thy devotees, and free me from all my ailments!

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Sloka No. 9 (Ref. nArAyaNIyaM : 97 - 3):

tvad-bhAvo yAvadeShu sphurati na vishadaM tAvadevam hyupAstiM
kurvan-naikAtmya-bodhe jhaTiti vikasati tvan-mayo'haM careyaM /
tvad-dharmasy-Asya tAvat-kimapi na bhagavan prastutasya prNAshaH

tasmAt-sarvAtmanaiva pradisha mama vibho bhakti-mArgaM manojnaM
//

Tr. As long as the experience that 'Thou art the All' does not arise, I shall continue to perform your worship thus. Soon shall I attain to this experience of the unity of all existence. Thereafter I shall move about with a complete identification

with Thee. Oh Lord! For one traversing the path of Thy (Bhagavata) dharma there cannot be any downfall or destruction. Therefore bestow on me the capacity to follow the path of bhakti, the most fulfilling of all spiritual paths.

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Sloka No. 15 (Ref. nArAyaNIyaM : 98 - 1):

yasmin-netad-vibhAtaM yata idam-abhavad-yena cedaM ya eta-
dyo'smAduttIrNa-rUpaH khalu sakalam-idaM bhAsitaM yasya bhAsA /
yo vAcAM dUra-dUre punar-api manasa yasya devA munIndrA
no vidyus-tattva-rUpaM kimu punar-apare kr^iShNa tasmai namaste
//

Tr. Oh Krishna, to Him my salutations, who is the substratum on which this world of manifestation appears; who is the root cause of it; into whom it dissolves; who manifests as all the world but none-the-less transcends them all and forms the Light of Consciousness by which, and to which, they are revealed; who is far beyond the scope of exact descriptions by words and conception of mind; whose true nature neither the devas nor the sages have known, not to speak of others; to Him, Krishna, my salutations.

Sloka No. 19 (Ref. nArAyaNIyaM : 98 - 5):

shabda-brahmeti karmety-aNuriti bhagavan kAla ityAlapanti
tvAmekaM vishvahetuM sakala-mayatayA sarvathA kalpyamAnaM /
vedAntair-yattu gltaM puruSha-para-cidAtmAbhidhaM tattv tattvaM
prekshA-mAtreNa mUla-prakR^iti-vikR^iti-kR^it kR^iShNa tasmai
namaste //

Tr. Oh Lord! Being the One that has become the many and therefore conceivable in any form, You, the Cause of all the universe, are being identified by different names, such as, the Primeval Sound, Karma, Atom, Time, and Atman. Oh Krishna, salutations to that Supreme Truth also described in the Vedantic scriptures as Purusha (Indwelling Spirit), Para (Supreme Being), Pure Consciousness and so on, who by a mere glance have set the mUla-prakR^iti in motion to diversify itself into its various evolutes that form the manifested universe.

Sloka No. 28 (Ref. nArAyaNIyaM : 98 - 6):

**satven-AsattayA vA na khalu sad-asatvena nirvAcya-rUpA
dhatte yA sAv-avidyA guNa-phaNi-mativad-vishvadR^ishyAva-bhAsaM
/ vidyAtvaM saiva yAtA
shruti-vacan-lavair-yatkR^ipA-syanda-lAbhe
samsAr-AraNya-sadyaH struTana-parashutAM eti tasmai namaste //**

Tr. Ignorance (avidyA) which cannot be described either as existing or non-existing or as a combination of the two, apparently manifests, just like the snake seen on the rope, this whole world of objectivity (along with the sense of identification of the 'self' with aspects of it like the body, mind, etc.). But when the current of Thy Grace sets in, this avidyA itself gets transformed into vidyA (Knowledge) which, with the help of a few drops of the vedic declaration, becomes a veritable axe for clearing the forest of samsAra.

Sloka No. 29(Ref. nArAyaNIyaM : 98 - 7):

**bhUShAsu svarNavad-vA jagati ghaTa-sharA-vAdike mR^ittikAvat
tattve samcintyamAne sphurati tad-adhunApy-advitlyaM vapuste /
svapna-draShTuH prabodhe timira-laya-vidhau jlrNa-rajjoshca
yadvat
vidyA-lAbhe tathaiva sphuTamapi vikaset kR^iShNa tasmai namaste
//**

Tr. By reflecting on the true nature of things, it is recognised that even when this world of multiplicity is perceived, it is only Thy non-dual Self (as their material cause) that is apprehended, just as gold is seen when ornaments are perceived, and clay, when mud-pots are seen. When knowledge dawns, what happens is that this fact becomes crystal clear (through the total sublation of the objective world into Thyself, their substratum) just as the true nature of dream objects becomes evident on awakening, and of the worn-out rope, on the disposal of darkness. To that Self, Oh Krishna, my salutations!

Sloka No. 16 (Ref. nArAyaNIyaM : 98 - 8):

**yad-bhltyodeti sUryo dahati ca dahano vAti vAyus-tathAnye
yad-bhlAH padmajAdyAH puna-rucita-balln-Aharante'nu kAlaM /
yen-aiv-AropitAH prang nija-padam-api te cyAvitArash-ca pashcAt
tasmai vishvaM niyantre vayam-api bhavate kR^iShNa kurmaH**

praNAmaM //

Tr. Fearing whom the sun rises, fire burns and wind blows; for fear of whom Brahma and other deities perform their cosmic functions as obligatory punctual offerings; by whom all these deities are installed in their places at the beginning and removed afterwards - to Thee Oh Lord, who thus regulates the whole universe, my salutations.

Sloka No. 17 (Ref. nArAyaNIyaM : 98 - 9):

**trailokyaM bhAvayantaM triguNamayam-idaM
tryakSharasy-aika-vAcyaM
trIshAnAm-aikya-rUpaM tribhir-api nigamair-glyamAna-svarUpaM /
tisrovasthA-vidantaM triyuga-jani-juShaM trikram-AkrAnta-vishvaM**

**traikAlye bheda-hInaM tribhir-aham-anishaM yoga-bhedair-bhaje
tvAM //**

Tr. You manifest the three worlds through the three guNas. You are the One who is implied by the three letters of the praNava. You are the one Being who manifests as the three Deities, Brahma, Vishnu and Siva. It is your Nature that is sung and glorified in the three Vedas. You are the Pure Consciousness that witnesses the three states of waking, dream and sleep. You incarnate yourself in the three yugas of treta, dvapara and kali. You measured the whole universe with your three strides. You are changeless in the three parts of Time, namely, past, present and future. I worship You always with the three forms of yoga - karma, bhakti and jnana.

Sloka No. 33 (Ref. nArAyaNIyaM : 98 - 10):

satyaM shuddhaM vibuddhaM jayati tava vapur-nitya-muktaM nirIhaM

**nirdvandvaM nirvikAraM nikhila-guNa-gaNa-vyanjan-AdhAra-bhUtaM /
nirmUlaM nirmaIM tan-niravadhi-mahim-ollAsi nirIInam-antar-
nissangAnAM munInAM nirupama-paramAnanda-sAndra-prakAshaM //**

Tr. There shines Thy Being - eternal, immaculate, ever awake,

ever free, desireless, transcending the pairs of dualities,
changeless, conserving and manifesting all values, causeless,
free from the taint of ignorance, inconceivably great, latent in
noble hearts free from attachments, dense with the luminosity
(of Consciousness) and inimitable supreme bliss.

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Sloka No. 27 (Ref. nArAyaNIyaM : 99 - 5):

no jAto jAyamAno'pi ca samadhigatas-tvan-mahimno'vasAnaM
deva shreyAmsi vidvAn pratimuhur-api te nAma shamsAmi viShNo /
taM tvAM samstaumi nAnA-vidha-nuti-vacanAir-asya loka-trayasyA-
pyUrdhvaM vibhrAjamAne viracita-vasatiM tatra vaikuNTha-loke //

Tr. Oh Lord Vishnu! No one either born till now or yet to be
born, could possibly know Thy greatness in its fullness. What is
possible at all to do - and that I am trying - is to chant Thy
name again and again, knowing that it promotes one's spiritual
evolution. With numerous hymns of praise I am therefore invoking
Thee, who resides in the glorious sphere of Vaikuntha that
transcends all the three material worlds.

Sloka No. 11 (Ref. nArAyaNIyaM : 99 - 10):

avyaktaM te svarUpaM duradhigama-tamaM tattv shuddhaika-satvaM
vyaktaM cApy-etad-eva sphuTam-amR^ita-rasAmbhodhi-kallola-tulyaM
/
sarv-otkR^iShTAm-abhIShTAM tad-ihaguNa-rasen-aiva cittaM

harantIM
mUrTiM te samshraye'haM pavanapura-pate pAhi mAM kR^iShNa rogAt
//

Tr. Thy nature as Absolute Being is not manifest to the senses or the intellect. It is therefore difficult to grasp or attain. But Thy Being manifest in shuddha-satva (spiritual purity) as Krishna is like the wavy surface of the ocean of Blissful Spirit, definite, clear and easy to grasp. Therefore I resort to the worship of this form of Thine which is superior to anything manifested and which is lovable and enchanting by its sweet beauty and other blessed attributes. Oh Krishna, Resident of Guruvayoor! Deign to free me from my ailments.

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Sloka No. 1 (Ref. nArAyaNIyaM : 100 - 10)

yogIndrANAM tvad-angeSh-vadhika-su-madhuraM mukti-bhAjAM nivAso
bhaktAnAm kAma-varSha-dyu-taru-kisalayaM nAtha te pAda-mUIaM /
nityaM citta-sthitaM me pavana-pura-pate kR^iShNa-kArUNya-sindho
hR^itvA nissheSha-tApAn pradishatu paramAnanda-sandoha-lakshmiM
//

Tr. Oh Lord! To the great yogins, Thy feet are the most beloved of all Thy limbs. They form the abode for the emancipated ones. For the devotees they are like the celestial tree which yields them all their wants. Oh Lord of Guruvayoor! Oh Krishna! Oh Ocean of Mercy! May those feet of Thine ever rest in my heart, destroy all my sufferings and bestow on me the treasure of Supreme Bliss!

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