

Three Minutes - 19 Sinners can be winners too

srlman nAma procya
nArAyaNAkhyam
ke na prApur vAnchithaM
pApino api
hA naH pUrvaM vAk pravR^itta
na tasmim
tena prAptaM garbha vAsAdi
duHkham

(kulashekhara AzhvAr,
mukunda mAIA -26)

ke = who,
api = even
pApino = sinners
procya = (by) saying it out aloud
srlman = the blessed
nAma = name
nArAyaNa-akhyam = called nArAyaNa
na prabhur = did not get fulfilled
vAncitham = their own desires
[but]
hA = oh!
naH = We
pUrvam = (in) earlier (lives and)
pravR^itta = deeds (karma)
vAk = (used the) speech
na tasmim = not in that way.
tena = Hence
duHkham = (the) misery
vAsAdi = (of) residing
garbha = (in the) womb
prAptam = (is what we have) achieved

mukundamAIA, composed by
kulashekhara AzhvAr is one of the
most celebrated hymns of deep
devotional outcry (bhakthi
paravasam) offered as a garland
(mAIA) of verses to Lord kR^iShNa.

These prayer songs are simply
elegant and open up the heart of
King kulashekhara, a fervent
devotee of shrI VaiShNava tradition
(sampradAyam). The total number
of verses (shloka-s) vary from 40 to
53, depending on the source.

Even those who have committed the
most cruel sins are pardoned and
blessed with their desires, just by
shouting out the name of Lord
shrIman nArAyaNa. If so, why are
we still suffering by living in the
womb and going through the birth
/death cycles? It could have been a
result of not chanting that power
speech in our earlier lives. What a
pity!

Here, AzhvAr brings out the glory of
pronouncing the Lord's name
(Bhagavat nAma sankIrtanam). He
specifically stresses the benefit of
reciting the eight lettered mantra
(aShtAkShara mantra) and the
losses in not doing so. King
kulashekhara reiterates what other
traditional holy scripts have
been emphasizing all along.

shrImad bhAgavatam describes the
story of AjAmiLan. Though he was
not pious throughout most of his life,
in the last minute, on his deathbed,
while shouting out at his son, he
indirectly referred the Lord's name
and so received the blessings. Other
AzhvArs also claimed such
magnanimous effects of this mantra.
"nAn kaNdu koNdEn nArAyaNA
ennum nAmam" (I figured out the
name of nArAyaNan), "moitta
valvinaiyuL mUnRu ezuttu uDaiya

pErAl" (within all this sad karma, with the three worded mantra) etc. svAmi deshikan says even if one blabbers (jalpanta) Lord's name, it is good enough; the Lord knows your intent. Along these lines, kulashekhara AzhvAr says, all you have to do is to make an attempt.

Large streams flow from
little fountain
Tall oaks grow from
little acorns

What we learn from here

- 1. No need to be sad about the past.** Anyone can be a better person starting from today. Lord loves every single thing no matter they are good or bad.
- 2. Understanding about oneself is half the solution.** If accidentally pronouncing Lord's name can bring such a return, imagine what would happen if one puts the mind into the Lord.
- 3. 3Rs - Repent, Reform, Rejoice.** Understand the mistakes, take a vow not to repeat them; enjoy each day thinking about the Lord; Also, be grateful to what He has already blessed on you.
- 4. Chanting purifies the mind and induces calmness.** Their influence is beyond spiritual life. Start chanting simple names of the Lord - rAma, kR^iShNa, govinda, nArAyaNa etc. There is no need to chant complex mantras. He will guide you.