

SHRIMAN NĀRĀYANEYAM

Dashaka 4

कल्यतां मम कुरुष्व तावतीं कल्यते भवदुपासनं यया ।
स्पष्टमष्टविधयोगचर्यया पुष्टयाशु तव तुष्टिमाप्नुयाम् ॥ १ ॥

कल्यतां	health
मम	for me
कुरुष्व	kindly bestow
तावतीं	(at least) that much
कल्यते	(by which) I can perform
भवत्-उपासनं	worship of Thee
यया	by which
स्पष्टम्-	definitely
अष्ट-विध-योग-चर्यया	by practicing the eight limbed yoga (Ashtanga Yoga)
पुष्टय-आशु	(I will) be nourished soon
तव तुष्टिम्	(with) Thy grace
आप्नुयाम्	I will attain it

O Lord! Bestow on me just that much of health necessary to worship Thee. Then I shall practice the eight-limbed yoga (Ashtanga Yoga) and earn Thy grace.

ब्रह्मचर्यदृढतादिभिर्यमैराप्लवादिनियमैश्च पाविताः ।

कुर्महे दृढममी सुखासनं पङ्कजाद्यमपि वा भवत्पराः ॥२॥

ब्रह्मचर्य-दृढता-आदिभिः-यमैः-	through the observances of disciplines of self control like strict continence etc.
आप्लव-आदि-नियमैः-च	and daily bath like rules of right conduct
पाविताः	purified thus
कुर्महे	(I) we shall practice
दृढम्-अमी	firmly, these
सुखासनम्	the sukhasana
पङ्कज-आद्यम्-अपि वा	or the lotus poses etc.
भवत्-पराः	for meditation on Thee

O Lord! I (we all (the devotees) will strictly follow the discipline of Yama (self control) by practice of Brahmcharya etc. and also the discipline of Niyama (rules of right conduct) through routines of daily bath etc. and attain purity of body and mind. I (we) will then practice steady postures (Asanaa) like Sukhaasanaa and Padmaasanaa etc. for meditating on Thee.

तारमन्तरनुचिन्त्य सन्ततं प्राणवायुमभियम्य निर्मलाः ।

इन्द्रियाणि विषयादथापहृत्यास्महे भवदुपासनोन्मुखाः ॥३॥

तारम्-अन्तरम्-अनुचिन्त्य	Pranava (Om) in the mind repeating
सन्ततं	continuously
प्राण-वायुम्-अभियम्य	the breath thus regulating
निर्मलाः	and being purified
इन्द्रियाणि विषयात्-	sense organs from the sense objects
अथ-अपहृत्य	then withdrawing
आस्महे	(I) we will be
भवत् उपासन-उन्मुखाः	for meditating on Thee, prepared

O Lord! by regulating my breath through Pranayama and having purified myself I will continuously chant the Pranava (Om) mantra mentally. Thus, withdrawing my senses from the sense objects, and being purified, I will prepare myself for meditation on Thee.

अस्फुटे वपुषि ते प्रयत्नतो धारयेम धिषणां मुहुर्मुहुः ।

तेन भक्तिरसमन्तरार्द्रतामुद्वहेम भवदङ्घ्रिचिन्तका ॥४॥

अस्फुटे वपुषि ते	on the hazily perceived form of Thine
प्रयत्नतः	with great effort
धारयेम	(I) we shall fix
धिषणां	the mind
मुहुः मुहुः	again and again

तेन	by (doing) this
भक्तिरसम्-अन्तः - आर्द्रताम्-	melting of the heart through the bliss of devotion
उद्वहेम	shall attain
भवत्-अङ्घ्रिचिन्तकाः	(I) (we who) meditate on Thy holy feet

O Lord! I will then start meditating on Thee. Initially with great effort I shall try to fix my mind on Thy form, which will be vague in the beginning. Practicing thus again and again I shall attain bliss of devotion and tenderness of heart.

विस्फुटावयवभेदसुन्दरं त्वद्वपुः सुचिरशीलनावशात् ।

अश्रमं मनसि चिन्तयामहे ध्यानयोगनिरतास्त्वदाश्रयाः ॥५॥

विस्फुट-अवयव-भेद-सुन्दरं	with distinctly clear limbs and very beautiful
त्वत्-वपुः	Thy form
सुचिर-शीलनावशात्	by long practice
अश्रमं मनसि	without any effort in the mind
चिन्तयामहे	(I) we shall contemplate
ध्यान-योग-निरताः-	intent on meditation
त्वत्-आश्रयाः	(I) we who have taken refuge in Thee

O Lord! I, Thy devotee, by long practice will be able to visualize in my mind Thy beautiful form with all limbs clear and vivid. So I will devote myself to meditation, without any effort, always surrendering to Thee.

ध्यायतां सकलमूर्तिमीदृशीमुन्मिषन्मधुरताहृतात्मनाम् ।
सान्द्रमोदरसरूपमान्तरं ब्रह्म रूपमयि तेऽवभासते ॥६॥

ध्यायतां	to those who meditate (on)
सकल-मूर्तिम्-ईदृशीम्-	such a formful aspect (the Saguna form)
उन्मिषन्-मधुरता-हृत्-आत्मनाम्	(and so) experiencing sweetness whose minds are captivated
सान्द्र-मोद-रस-रूपम्-	(of that) form which is concentrated inward joy and bliss
अन्तरम्	introvert (not based on contacts with external objects)
ब्रह्म रूपम्-अयि ते-	O Lord! Thy (Nirguna) aspect as Brahman
अवभासते	(then) shines

O Lord! By thus performing dhyana on Thee and getting captivated by the sweetness of Thy formful aspect (Saguna), I shall enjoy the concentrated bliss of Thy impersonal aspect (Nirguna), which shines as the Brahman.

तत्समास्वदनरूपिणीं स्थितिं त्वत्समाधिमयि विश्वनायक ।
आश्रिताः पुनरतः परिच्युतावारभेमहि च धारणादिकम् ॥७॥

तत्-समास्वदन-रूपिणीम् स्थितिं	the state of immediate experience of Brahman
त्वत्-समाधिम्-	(thus established in) Smaadhi in Thee
अयि विश्वनायक	O Lord of the Universe!
आश्रिताः	having attained (that Smaadhi)

पुनः-अतः	again from there
परिच्युतौ	(when ever my mind) slips down from it
आरभेमहि च	then I shall resort (again)
धारणा-आदिकम्	(from) the practice of Dhaarna etc.

O Lord of the Universe! When I have attained that state of experiencing Thee as the Brahman, i.e. Nirvikalpa Samaadhi, if I slip down from that state, I shall again start the meditation process from Dhaarana onwards.

इत्थमभ्यसननिर्भरोल्लसत्त्वत्परात्मसुखकल्पितोत्सवाः ।
मुक्तभक्तकुलमौलितां गताः सञ्चरेम शुकनारदादिवत् ॥८॥

इत्थम्-अभ्यसन्-	in this manner practicing
अनिर्भर-उल्लसन्-	self-supportively (freely) enjoying
त्वत्-परात्म-सुख-	Thy Supreme bliss
कल्पित्-उत्सवाः	resulting from the experience (of Brahman) and reveling in it
मुक्त-भक्त-कुल	amongst the clan of the liberated devotees,
मौलितां गताः	attaining supremacy
सञ्चरेम	(will) move about freely (free of attachments)
शुक-नारद-आदि-वत्	like Shuka, Naarada and others

Thus having attained the joy of experiencing Thy Supreme Blissful state, O Lord! May I be

the foremost of the liberated devotees and move about freely like Sri Shuka, Naarada and others.

त्वत्समाधिविजये तु यः पुनर्मङ्क्षु मोक्षरसिकः क्रमेण वा ।

योगवश्यमनिलं षडाश्रयैरुन्नयत्यज सुषुम्नया शनैः ॥९॥

त्वत्-समाधि-विजये	on attaining Samaadhi in Thee
तु यः पुनः-	indeed, he again
मङ्क्षु मोक्ष-रसिकः	(whether) desires immediate liberation
क्रमेण वा	or gradual (liberation) (he)
योगवश्यम्-	by power of yoga
अनिलं	(controls) breath (vital energy)
षड्-आश्रयैः-	through the six centres
उन्नयति-	raises up (vital energy)
अज	O Birthless One!
सुषुम्नया	along with the Sushumnaa Naadi
शनैः	slowly

O Birthless Lord! After one achieves Thee in Samaadhi, he can opt for immediate liberation or gradual liberation. Accordingly through the power of yoga he raises up his vital breath through the six centres along the Sushumnaa Naadi.

लिङ्गदेहमपि सन्त्यजन्नथो लीयते त्वयि परे निराग्रहः ।
ऊर्ध्वलोककुतुकी तु मूर्धतः सार्धमेव करणैर्निरीयते ॥ १० ॥

लिङ्ग-देहम्-अपि	even the subtle body
सन्त्यजन्-अथः	giving up, then
लीयते	merges
त्वयि परे	in Thee, the Supreme Brahman
निराग्रहः	the one who is desireless
ऊर्ध्व-लोक-कुतुकी तु	but the one who desires to go to higher spiritual worlds
मूर्धतः	through the orifice in the head (Brahmarandhra)
सार्धम्-एव करणैः-	along with the subtle body
निरीयते	goes out

One who is desireless of visiting the other heavenly worlds, gives up (through his Agyaa chakra) his gross body as well as the subtle bodies and merges in Thee. The one who desires to visit the heavenly regions before attaining liberation, goes out through the orifice in the crown of the head (the Brahmarandhra).

अग्निवासरवलर्क्षपक्षगैरुत्तरायणजुषा च दैवतैः ।
प्रापितो रविपदं भवत्परो मोदवान् ध्रुवपदान्तमीयते ॥ ११ ॥

अग्नि-वासर-वलर्क्ष-पक्षगैः	Agni (fire), Vaasara (daytime), Valaraksh paksha (the bright fortnight-Shukla Paksha)
-	

उत्तरायणजुषा	and the Uttaraayanaa
दैवतैः	presided over by the respective deities
प्रापितो रविपदं	(then) being led to the plane of the Sun
भवत्-परः	he who is devoted to Thee
मोदवान्	while enjoying (the facilities of the various higher realms)
ध्रुवपदान्तम् ईयते	is next led to the sphere of Dhruvaloka

O Lord! Thy devotee who follows the Krama Mukti path is led by the presiding deities of fire, day time, the bright fortnight, and Uttaraayana to the plane of the sun and enjoying in each of these spheres reaches the realm of Dhruva.

आस्थितोऽथ महारालये यदा शेषवक्त्रदहनोष्मणार्द्यते ।

ईयते भवदुपाश्रयस्तदा वेधसः पदमतः पुरैव वा ॥ १२ ॥

आस्थितः अथ महारालये	residing there (in Dhruvaloka), then in Maharloka,
यदा शेषवक्त्र-दहन- ऊष्मणा-	when, by the heat emanating from the mouth of Aadishesha (at the approach of the cosmic dissolution)
आर्द्यते	(he) is tormented
ईयते	(he) reaches
भवत्-उपाश्रयः -	taking refuge in Thee alone
तदा	then

वेधसः पदम्-	the world of Brahmaa (Brahmaloka)
अतः पुरा-एव वा	or even before that (before the fire)

Reaching the abode of Dhruva, he proceeds to Maharloka. When, at the approach of cosmic dissolution, fire emanates from the mouth of Aadishesh, and when he is tormented by the fire, he takes refuge in Thee and goes to the world of Brahma. He may choose to go to the world of Brahma even before the fire starts.

तत्र वा तव पदेऽथवा वसन् प्राकृतप्रलय एति मुक्तताम् ।
स्वेच्छया खलु पुरा विमुच्यते संविभिद्य जगदण्डमोजसा ॥ १३ ॥

तत्र वा	either there (in Brahmaloka)
तव पदे-अथवा	or in Thy world (Vaikuntha)
वसन्	residing
प्राकृतप्रलये	at the time of Prakrita pralaya
एति मुक्तताम्	he attains liberation
स्वेच्छया खलु पुरा	(or) at his will even earlier, indeed
विमुच्यते	he becomes liberated
संविभिद्य	piercing through
जगत्-अण्डम्	the Brahmaanda (the cosmic sphere)
ओजसा	by his yogic power

Residing there in Brahmaloaka or in Thy abode, Vaikuntha, he is liberated at the time of Maha Pralaya. Or, if he so desires, he is liberated even earlier by piercing through the Brahmaanda and releasing himself by his yogic power.

तस्य च क्षितिपयोमहोऽनिलद्योमहत्प्रकृतिसप्तकावृतीः ।

तत्तदात्मकतया विशन् सुखी याति ते पदमनावृतं विभो ॥१४॥

तस्य च	and of that (Brahmaanda)
क्षिति-पयो-महः-अनिल-द्यो-महत्-प्रकृति-	the spheres namely - earth, water, fire air, space, cosmic intelligence, and the primordial nature
सप्तक-आवृतीः	the seven barriers (of the cosmic sphere)
तत्-तत्-आत्मकतया विशन्	transcending by realising his identity with each one of them
सुखी	enjoying bliss
याति	reaches
ते पदम्-अनावृतं	The unobstructed state (beyond all barriers)
विभो	O All Pervading Lord!

O All Pervading Lord! Thy devotee enters each of the seven sheaths of the cosmic sphere,i.e. earth, water, fire, air, space, the cosmic intelligence, and primordial nature. He enjoys the bliss thereof and transcends them to reach Thy unobstructed state -the merger in Thee, The Supreme Brahman.

अर्चिरादिगतिमीदृशीं व्रजन् विच्युतिं न भजते जगत्पते ।

सञ्चिदात्मक भवत् गुणोदयानुच्चरन्तमनिलेश पाहि माम् ॥१५॥

अर्चिः - आदि-गतिम्-	the path of light etc
ईदृशीं	of this kind
व्रजन्	passing through which
विच्युतिं	downfall (return to Sansaara)
न भजते	(the yogi) does not suffer
जगत्पते	O Lord of the Universe!
सच्चिदात्मक	O Embodiment of pure existence consciousness
भवत्-गुण-उदयान्	the glory of Thy excellences
उच्चरन्तम्	(me who am) always singing
अनिलेश	O Lord of Guruvaayur
पाहि माम्	protect me

O Lord of the Universe! The devotee who thus goes through the luminous path does not fall any more to the netherworlds. O Lord of Guruvaayur! The embodiment of pure consciousness absolute, please protect me, Thy devotee, who is ever singing Thy glories.