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शुद्धा निष्कामधर्मेः प्रवरगुरुगिरा तत्स्वरूपं परं ते
शुद्धं देहेन्द्रियादिव्यपगतमखिलव्याप्तमावेदयन्ते ।
नानात्वस्थौल्यकाश्यादि तु गुणजवपुस्सङ्गतोऽध्यासितं ते
वह्नेर्दारुप्रभेदेष्विव महदणुतादीप्तताशान्ततादि ॥ १ ॥

शुद्धाः निष्काम-धर्मेः	purified minded people, by their desireless actions
प्रवर-गुरु-गिरा	by competent teacher's instructions
तत्-स्वरूपं परं ते	that aspect supreme of Thine
शुद्धं देह-इन्द्रिय-आदि-	immaculate, from body sense etc.,
व्यपगतम्-	transcending
अखिल-व्याप्तम्-आवेदयन्ते	and all pervading , come to understand
नानात्व-स्थौल्य-काश्य-आदि	multiplicity, big thin etc.,
तु गुणज-वपुः-सङ्गतः-	indeed are the Gunas in which the bodies are associated
अध्यासितं ते	are super imposed on Thee
वह्नेः-दारु-प्रभेदेषु-इव	in fire, due to the wood of different form, just as,
महत्-अणुता-दीप्तता-	bigness, smallness brightness

शान्तता-आदि	dimness etc.,
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People, whose minds are purified by performing desireless actions, come to understand from the instructions of competent teachers, Thy supreme aspect which is immaculate, bodiless, taintless, all pervading and transcendent. As for the qualities of multiplicity, stoutness, thinness etc., which are in association with the bodies constituted of the three gunas, are super imposed on Thee. It is like the expensiveness, small ness, dimness and brilliance of fire according to the nature of the fuel (wood) on which it manifests.

आचार्याख्याधरस्थारणिसमनुमिलच्छिष्यरूपोत्तरार-
 ण्यावेधोद्धासितेन स्फुटतरपरिबोधाग्निना दह्यमाने ।
 कर्मालीवासनातत्कृततनुभुवनभ्रान्तिकान्तारपूरे
 दाह्याभावेन विद्याशिखिनि च विरते त्वन्मयी खल्ववस्था ॥ २॥

आचार्य-आख्य-	teacher's teachings
अधरस्थ-अरणि-	are the lower fire stick
समनुमिलत्-शिष्य-रूप-	coming in a disciple form
उत्तर-अरणि-	is the upper fire stick
आवेधः-उद्धासितेन	striking (which) is lit (glows)
स्फुटतर-परिबोध-	perfectly clear knowledge
अग्निना दह्यमाने	fire, by which is burnt
कर्माली-वासना-	the many action's desires (tendencies)
तत्-कृत-तनु-	by which is generated, with the

भुवन-भ्रान्ति-	body identification misconception
कान्तार-पूरे	such a forest full (is burnt)
दाह्य-अभावेन	then with a lack of burning material
विद्या-शिखिनि च विरते	when the knowledge generated fire also subsides
त्वत्-मयी खलु-अवस्था	in Thee the total merger state alone (is there)

The fire of knowledge is ignited by the striking of two fire sticks, the lower one represents the teachings of the teacher, and the upper one the disciple (who comes seeking the knowledge). This fire illuminates perfectly clear knowledge and burns the forest full of many tendencies and desires which are an effect of past actions, and also the ignorance of identification with the body and the world. When such a forest is burnt up, the fire (of knowledge) for want of fuel also subsides (in Thee). Then the state of total merger in Thee alone remains.

एवं त्वत्प्राप्तितोऽन्यो नहि खलु निखिलक्लेशहानेरुपायो
नैकान्तात्यन्तिकास्ते कृषिवदगदषाङ्गुण्यषट्कर्मयोगाः ।
दुर्वैकल्यैरकल्या अपि निगमपथास्तत्फलान्यप्यवाप्ता
मत्तास्त्वां विस्मरन्तः प्रसजति पतने यान्त्यनन्तान् विषादान्॥ ३॥

एवं त्वत्-प्राप्तिः-अन्यः	thus Thy attainment, besides it (other than it)
न-हि खलु	most certainly not
निखिल-क्लेश-हानेः-उपायः	all sufferings' eradicating means
न-एकान्त-अत्यन्तिकाः-ते	nor complete removing or recurrence are they (capable of)

कृषि-वत्-	like cultivation (or like)
अगद-षाड्गुण्य-	medicines, the six gunas,
षड्कर्म-योगाः	the six actions of Yoga
दुर्वैकल्यैः-अकल्याः	with difficulties (which are) difficult to overcome, (impracticable)
अपि निगम-पथाः-	also are the Vedic paths
तत्-फलानि-अपि-अवाप्ता	their results even if achieved
मत्ताः-त्वां विस्मरन्तः	(becoming) arrogant, Thee, they forget
प्रसजति पतने	proceeding into downfall
यान्ति-अनन्तान् विषादान्	undergo endless sufferings

Other than the attainment of Thee, certainly, the other means of eradicating sufferings, which are resorted to, like cultivation, medicine, the six gunas, the six steps of Yoga etc., are ultimately ineffective in completely removing or the recurrence of all sufferings. The Vedic paths are difficult to pursue with their many inherent difficulties. Even if they are somehow pursued and their results obtained, by some, they in arrogance forget Thee, (who are the ultimate aim) and are led into downfall and undergo endless sufferings.

त्वल्लोकादन्यलोकः क्वन्तु भयरहितो यत् परार्धद्वयान्ते
 त्वद्भूतस्सत्यलोकेऽपि न सुखवसतिः पद्मभूः पद्मनाभ ।
 एवं भावे त्वधर्मार्जितबहुतमसां का कथा नारकाणां
 तन्मे त्वं छिन्धि बन्धं वरद् कृपणबन्धो कृपापूरसिन्धो ॥४॥

त्वत्-लोकात्-अन्य-लोकः	Thy loka (world) (Vaikuntha), other worlds
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क्व-नु भय-रहितः	where indeed is (which is) fearless
यत् परार्ध-द्वय-अन्ते	because at the end of two Paraardhaas
त्वत्-भीतः-	from Thee (as Time) is afraid
सत्य-लोके-अपि	in the Satyaloka also
न सुख-वसतिः पद्मभूः	not in peace lives Brahmaa
पद्मनाभ	O Padmanaabha!
एवं भावे-तु-	that being so
अधर्म-अर्जित-बहु-तमसां	by unrighteousness earned many sins
का कथा नारकाणाम्	what to say of human beings
तत्-मे त्वं	therefore mine, O Thou!
छिन्धि बन्धं	cut off bondage
वरद् कृपणबन्धो	O Bestower of Boons! O Friend of Lowly!
कृपापूरसिन्धो	O Ocean full of mercy!

O Lotus Naval One! Where is there another fearless world other than Thy world the Vaikunthaloka? Residing in Satyaloka also, at the end of two Paraardhaas, Brahmaa is afraid of Thee (as Time) and does not live in peace. That being so, what to say of human beings who keep accumulating sins by unrighteous means! O Bestower of Boons! O friend of the Lowly! O Ocean full of mercy! therefore, do cut off my bondage.

याथार्थ्यात्त्वन्मयस्यैव हि मम न विभो वस्तुतो बन्धमोक्षौ
मायाविद्यातनुभ्यां तव तु विरचितौ स्वप्नबोधोपमौ तौ ।
बद्धे जीवद्विमुक्तिं गतवति च भिदा तावती तावदेको
भुङ्क्ते देहद्रुमस्थो विषयफलरसान्नापरो निर्व्यथात्मा ॥५॥

याथार्थ्यात्-	in reality
त्वत्-मयस्य-एव	of Thy selfness only
हि मम न विभो	certainly , my is not O Lord!
वस्तुतः बन्ध मोक्षौ	in fact bondage or liberation
माया-विद्या-तनुभ्यां	(by Thy) Maayaa and knowledge aspects
तव तु विरचितौ	of Thine indeed are manifested
स्वप्न-बोध-उपमौ तौ	dream and awakening, like those two
बद्धे जीवत्-विमुक्तिं	in a bonded and liberated, while living
गतवति च भिदा	is achieved, the difference is
तावती तावत्-एको	this much, that, one
भुङ्क्ते देह-द्रुम-स्थः	eats, on a body tree perched
विषय-फल-रसात्	sense experience fruits
न-अपरः निर्व्यथ-आत्मा	not the other one, (and so), is a non suffering soul

O Lord! In reality, for me, who is merged in Thyselfness only, there is no bondage or

liberation. Thy two aspects of Maayaa and knowledge manifest, indeed, like dreaming and awakening. The difference between the two, the bonded and the one who has achieved liberation while living, is that, the former, perched on the tree of the body has to eat the fruits of the sense experiences, while the latter does not have to do so and so is a non suffering soul.

जीवन्मुक्तत्वमेवंविधमिति वचसा किं फलं दूरदूरे
तन्नामाशुद्धबुद्धेर्न च लघु मनसश्शोधनं भक्तितोऽन्यत् ।
तन्मे विष्णो कृषीष्ठास्त्वयि कृतसकलप्रार्पणं भक्तिभारं
येन स्यां मङ्क्षु किञ्चित् गुरुवचनमिलत्त्वत्प्रबोधस्त्वदात्मा ॥ ६ ॥

जीवन्-मुक्तत्वम्-	while living, liberation
एवं-विधम्-इति वचसा	like this, such words
किं फलं दूर दूरे	what is the use, far fetched
तत्-नाम-अशुद्ध-बुद्धेः-	that concept (is) to an impure mind
न च लघु मनसः-शोधनं	and there is not a bit of mind purification
भक्तिः-अन्यत्	other than devotion
तत्-मे विष्णो कृषीष्ठाः-	that (devotion) for me, O Vishnu! Bring about
त्वयि कृत-सकल-प्रार्पणं	in Thee all surrendering
भक्तिभारम्	devotion intense (may be)
येन स्याम् मङ्क्षु	by which I may soon
किञ्चित् गुरु-वचन-मिलत्-	along with some instructions from the Guru

त्वत्-प्रबोधः-त्वत्-आत्मा

Thy realisations and Thy oneness (may achieve).

Of what use are the words about the state of liberation in the embodied soul? This concept is far fetched for the impure minded. There is no way other than devotion for the mind to be even a bit purified. O Lord Vishnu! Do bring about that for me which by intense devotion, with surrendering of all fruits of action to Thee, and with Thy realisation by the teachings from a Guru, I may achieve oneness with Thee.

शब्द्ब्रह्मण्यपीह प्रयतितमनसस्त्वां न जानन्ति केचित्
कष्टं वन्ध्यश्रमास्ते चिरतरमिह गां बिभ्रते निष्प्रसूतिम् ।
यस्यां विश्वाभिरामास्सकलमलहरा दिव्यलीलावताराः
सञ्चित्सान्द्रं च रूपं तव न निगदितं तां न वाचं श्रियासम् ॥७॥

शब्द-ब्रह्मणि-अपि-इह	in Vedas and other scriptures, also here,
प्रयतित-मनसः-	totally devoted minds
त्वां न जानन्ति केचित्	Thee do not know, some (such people)
कष्टं वन्ध्य-श्रमाः- ते	alas, lost is their effort
चिरतरम्-इह गां	for long, here, a cow
बिभ्रते निष्प्रसूतिम्	(they) carry along, which has not calved
यस्यां विश्व-अभिरामाः-	in which (the Vedas), the world enchanting
सकल-मल-हराः	all impurities removing
दिव्य-लीला-अवताराः	divine sportive incarnations

सत्-चित्-सान्द्रं	and Pure Consciousness saturated
च रूपं तव	form of Thee
न निगदितं	is not spoken of
तां न वाचं भ्रियासम्	that scripture I will not study

In this world there are people who are totally engrossed in the study of Vedas and other scriptures and do not care to know Thee. It is a futile effort on their part just as owning a cow which has not calved. I will not study the scriptures wherein Thy form saturated with Pure Consciousness, and the world enchanting, all purifying and sportive incarnations are not spoken of.

यो यावान् यादृशो वा त्वमिति किमपि नैवावगच्छामि भूम्-
 नेवञ्चानन्यभावस्त्वदनुभजनमेवाद्विधे चैद्यवैरिन् ।
 त्वल्लिङ्गानां त्वदङ्घ्रिप्रियजनसदसां दर्शनस्पर्शनादि-
 भूयान्मे त्वत्प्रपूजानतिनुतिगुणकर्मानुकीर्त्यादरोऽपि ॥८॥

यः यावान्	that, of that sort
यादृशः वा त्वम्-	or of that type, are Thou
इति किम्-अपि न-एव-	this, what so ever, not at all
अवगच्छामि भूमन्-	do I understand, O Lord of the Universe!
न-एवम्-च-	not also is it that
अनन्य-भावः-	without another thought

त्वत्-अनुभजनम्-एव-	Thy worship alone
आद्रिये चैद्यवैरिन्	I shall perform, O Destroyer of Shishupaal!
त्वत्-लिङ्गानाम्	Thy images
त्वत्-अङ्घ्रि-	Thy feet
प्रिय-जन-सदसां	lovingly attached to, to their group
दर्शन्-स्पर्शन-आदि:-	meeting, saluting etc.,
भूयात्-मे	may it happen to me
त्वत्-प्रपूजा-नति-नुति	Thy worship singing Thy hymns, prostrating to Thee
गुण-कर्म-अनुकीर्ति:-	and recital of Thy excellences and deeds
आदर:-अपि	and loving Thee also

O Lord of the Universe! Thou art this, that or of that kind or of that sort, I do not at all understand any of this whatsoever. In spite of my little understanding, O Enemy of Chaidya (Shishupaal)! Thy worship alone I will always dutifully perform. May it thus happen to me that I get to see Thy images and touch the feet of the groups of people who are lovingly attached to Thy feet. May I also worship Thee, sing Thy hymns, prostrate to Thee, and lovingly recite Thy excellences and deeds.

यद्यल्लभ्येत तत्तत्तव समुपहतं देव दासोऽस्मि तेऽहं
 त्वद्देहोन्मार्जनाद्यं भवतु मम मुहुः कर्म निर्मायमेव ।
 सूर्याग्निब्राह्मणात्मादिषु लसितचतुर्बाहुमाराधये त्वां
 त्वत्प्रेमार्द्रत्वरूपो मम सततमभिष्यन्दतां भक्तियोगः ॥९॥

यत्-यत्-लभ्येत	what what ever I get
तत्-तत्-तव समुपहृतं	that that for Thee I offer
देव दासः-अस्मि ते-अहं	O God! Servant am of Thee I
त्वत्-गेह-उन्मार्जन-आद्यं	Thy temple cleaning etc.,
भवतु मम मुहुः	may be my always
कर्म निर्मायम्-एव	services without laxity
सूर्य-अग्नि-ब्राह्मण-	the sun, fire, Braahmin,
आत्मा-आदिषु	the soul, in all these
लसित-चतुर्बाहुम्-	resplendent the four armed form
आराधये त्वां	I worship Thee
त्वत्-प्रेम-आर्द्रत्व-रूपः	for Thy love melting, in that form,
मम सततम्-अभिष्यन्दतां	may continuously flow as a stream
भक्तियोगः	through devotion

O Lord! What ever comes to me, I offer to Thee. I am Thy servant. May I always be in Thy service without fail, like cleaning Thy temple etc. May I worship Thy resplendent four armed form in the sun, fire, Braahmin and Aatman. May my love melting heart, through devotion continuously flow into a torrential stream towards Thee.

ऐक्यं ते दानहोमव्रतनियमतपस्सांख्ययोगैर्दुरापं
 त्वत्सङ्गेनैव गोप्यः किल सुकृतितमा प्रापुरानन्दसान्द्रम् ।
 भक्तेष्वन्येषु भूयस्त्वपि बहुमनुषे भक्तिमेव त्वमासां
 तन्मे त्वद्भक्तिमेव द्रढय हर गदान् कृष्ण वातालयेश ॥ १० ॥

ऐक्यं ते	union with Thee
दान-होम-व्रत-नियम-तप:-	charity, sacrifice, vows, discipline, austerities
सांख्य-योगैः-दुरापं	and by methods of Saankhya Yoga, is difficult to get
त्वत्-सङ्गेन-एव	(by) to Thee attachment only
गोप्यः किल	the Gopikas indeed
सुकृतितमाः-प्रापुः-	the most meritorious ones, obtained
आनन्द-सान्द्रम्	bliss intense
भक्तेषु-अन्येषु	the devotees, among others
भूयःसु-अपि	many they may be, even then
बहु-मनुषे भक्तिम्-एव	highly esteemed devotion alone
त्वम्-आसां	Thou, of these (Gopikaas) consider
तत्-मे त्वत्-भक्तिम्-एव	that, to me, Thy devotion only
द्रढय हर गदान्	strengthen, remove my sufferings
कृष्ण वातालयेश	O Krishna! O Lord of Guruvaayur!

The state of supreme blissful union with Thee is difficult to be attained by charity, sacrifice, vows, disciplines, austerities or by following the methods of Saankhya Yoga. The most meritorious Gopikaas attained intense bliss only by attachment to Thee. There are many devotees of Thine, but the loving devotion of the Gopikaas, to Thee, is highly esteemed by Thee. May that devotion strengthen in me. O Lord Krishna! O Lord of Guruvaayur! remove my sufferings.

