

SHRIMAN NĀRĀYANEYAM

Dashaka 15

मतिरिह गुणसक्ता बन्धकृत्तेष्वसक्ता
त्वमृतकृदुपरुन्धे भक्तियोगस्तु सक्तिम् ।
महदनुगमलभ्या भक्तिरेवात्र साध्या
कपिलतनुरिति त्वं देवहूत्यै न्यगादीः ॥ १ ॥

मतिः इह	the intellect, here (in this world)
गुण-सक्ता	which is attached to the Gunas (and so to the sense objects)
बन्धकृत्-	is the cause of bondage
तेषु-असक्ता तु-	if it (the intellect) is not attached to them (the sense objects)
अमृत-कृत्-	(then) it is the cause of liberation
उपरुन्धे	(but) prevents
भक्तियोगः-तु	the path of devotion, indeed
सक्तिम्	(whereas) attachment
महत्-अनुगम-लभ्या भक्तिः-	devotion which arises from following holy men
एव-अत्र साध्या	alone should be sought here
कपिल-तनुः-इति त्वं	Thou incarnate as Kapil, thus

देवहूत्यै न्यगादीः	instructed Devahooti
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In this world when the intellect gets attached to the sense objects, which are the product of the three Gunas, it becomes the cause of bondage. Otherwise, it leads to liberation. The path of devotion indeed prevents attachment. Devotion which arises from following holy men alone should be sought after. Thou incarnate as Kapila thus instructed Devahooti.

प्रकृतिमहदहङ्काराश्च मात्राश्च भूता-
न्यपि हृदपि दशाक्षी पूरुषः पञ्चविंशः ।
इति विदितविभागो मुच्यतेऽसौ प्रकृत्या
कपिलतनुरिति त्वं देवहूत्यै न्यगादीः ॥ २ ॥

प्रकृति-महत्-अहङ्काराः-च	Prakriti, Mahat, Ahankaar and
मात्राः-च	the five Tanmaatras
भूतानि-अपि	and also the five elements
हृत्-अपि	and the mind
दश-आक्षी	the ten Indriyaas
पूरुषः पञ्चविंश	the Purusha as the twenty fifth
इति विदित-विभागः	knowing these divisions
मुच्यते-असौ प्रकृत्या	he is released from Prakriti
कपिल-तनुः-इति त्वं	incarnate as Kapil, Thou
देवहूत्यै न्यगादीः	instructed Devahooti

Prakriti, (Primordial Nature), Mahat-tatva (the great Spirit), Ahankaara (I sense), the five Tanmaatras (sound, smell, touch, form, taste), the five Bhootas (subtle elements- space, air, fire, water, earth), Antahkarana (mind and its various modes), the ten Indriyas (Organs, five of knowledge-hearing, seeing, touch, taste smell, and five of action- speech, hands, legs, anus, genitals), and Purush (Atman), these are the twentyfive categories. When the Purusha realizes the distinctiveness of these categories, he is liberated from the bondage of Prakriti. Thus Thou incarnate as Kapila, instructed Devahooti.

प्रकृतिगतगुणौघैर्नाज्यते पूरुषोऽयं
यदि तु सजति तस्यां तत् गुणास्तं भजेरन् ।
मदनुभजनतत्त्वालोचनैः साऽप्यपेयात्
कपिलतनुरिति त्वं देवहूत्यै न्यगादीः ॥ ३ ॥

प्रकृति-गत-गुण-औघैः-	by the many attributes of Prakriti
न-आज्यते पूरुषः-अयं	this Purusha is not tainted
यदि तु सजति तस्यां	but if he becomes attached to Prakriti
तत् गुणाः-तं भजेरन्	the attributes of Prakriti attach themselves to him
मत्-अनुभजन-	by constant worship to me
तत्-तु-आलोचनैः	and by enquiring into My real nature
सा-अपि-अपेयात्	that Prakriti also will leave (her hold)
कपिलतनुः-इति त्वं	a human descent as Kapil Thou
देवहूत्यै न्यगादीः	instructed Devahooti

The Purusha, by itself, is free from the attributes of Prakriti, but if he identifies himself with

Pakriti, then the attributes of Prakriti attach themselves to him. Prakriti will leave its hold on Purusha if he constantly worships Me and enquires into My real nature. Thou incarnate as Kapila thus instructed Devahooti.

विमलमतिरुपात्तैरासनाद्यैर्मदङ्गं
गरुडसमधिरूढं दिव्यभूषायुधाङ्कम् ।
रुचितुलिततमालं शीलयेतानुवेलं
कपिलतनुरिति त्वं देवहूत्यै न्यगादीः ॥४॥

विमल-मति:-	one who has purified his mind
उपात्तै:-आसन-आद्यै:-	by control of the senses by meditative postures
मत्-अङ्गम् गरुड-समधिरूढम्	should, (meditate on) My form mounted on Garuda
दिव्य-भूषा-आयुध-अङ्कम्	adorned with divine ornaments and divine weapons
रुचि-तुलित-तमालम्	resembling a Tamaala tree in lustre
शीलयेत-अनुवेलं	should meditate on constantly
कपिल-तनुः इति त्वं	a human descent as Kapila, Thou
देवहूत्यै न्यगादीः	instructed Devahooti

Having purified the mind by control of the senses and by meditative postures, one should constantly meditate on My form, adorned with divine ornaments and weapons, seated on Garuda and blue and lustrous like the Tamaala tree. Thus ,Thou instructed Devahooti incarnate as Kapila.

मम गुणगणलीलाकर्णनैः कीर्तनाद्यै-
मयि सुरसरिदोषप्रख्यचित्तानुवृत्तिः ।
भवति परमभक्तिः सा हि मृत्योर्विजेत्री
कपिलतनुरिति त्वं देवहूत्यै न्यगादीः ॥५॥

मम-गुण-गण-लीला-आकर्णनैः	by listening to My many excellences and sportive activities
कीर्तन-आद्यैः	(and) by chanting My name etc.
मयि	in Me,
सुर-सरित्-ओघ-प्रख्य-चित्त-अनुवृत्तिः	in which the mind flows in a continuous stream like that of Ganga
भवति परम-भक्तिः	is born that supreme devotion
सा हि	that (devotion) alone
मृत्योः-विजेत्री	is the conqueror of the cycle of birth and death
कपिल-तनुः-इति त्वं	a human descent as Kapil Thou
देवहूत्यै न्यगादीः	instructed Devahooti

By regularly listening to My excellences and My sportive deeds and by chanting My name, the supreme devotion is born. This devotion in which the mind flows in an uninterrupted stream towards Me, like the Ganga flows towards the sea, alone can conquer the cycle of birth and death. Thus, Thou incarnate as Kapil, instructed Devahooti.

अहह बहुलहिंसासञ्चितार्थैः कुटुम्बं
 प्रतिदिनमनुपुष्णन् स्त्रीजितो बाललाली ।
 विशति हि गृहसक्तो यातनां मय्यभक्तः
 कपिलतनुरितित्वं देवहूत्यै न्यगादीः ॥६॥

अहह	Alas!
बहुल-हिंसा-सञ्चित-अर्थैः	with wealth earned by many cruel and unfair means
कुटुम्बं	ones family
प्रतिदिनम्-अनुपुष्णन्	everyday feeding
स्त्रीजितः	controled over by wife
बाललाली	fondly loving the children
विशति हि	attains indeed
गृहसक्तः	intensely attached to his house
यातनां	sufferings (of hell)
मयि-अभक्तः	one who is not devoted to Me
कपिल्-तनुः-इति त्वं	a human descent as Kapil, Thou
देवहूत्यै न्यगादीः	instructed Devahooti

Alas! Men acquire wealth by unfair and cruel means for the support of their own families

and are in subservience to women's charms and love of children. Being devoid of devotion to Me, intensely attached to the worldly possessions, they are led to the sufferings of hell. Thus, Thou instructed Devahooti, as Kapil incarnate.

युवतिजठरखिन्नो जातबोधोऽप्यकाण्डे
 प्रसवगलितबोधः पीडयोल्लङ्घ्य बाल्यम् ।
 पुनरपि बत मुह्यत्येव तारुण्यकाले
 कपिलतनुरिति त्वं देवहूत्यै न्यगादीः ॥७॥

युवति-जठर-खिन्नः	suffering in the womb of a young woman (mother)
जात-बोधः-अपि-अकाण्डे	even though suddenly getting the knowledge of Reality
प्रसव-गलित-बोधः	losing that knowledge immediately on birth
पीडया-उल्लङ्घ्य बाल्यं	spending childhood afflicted with ailments
पुनः-अपि बत मुह्यति-एव	again is infatuated alas!
तारुण्य-काले	during youth
कपिल-तनुः-इति त्वं	a human descent as Kapil, Thou
देवहूत्यै न्यगादीः	instructed Devahooti

Repeatedly entering the womb for rebirth, the Jiva though retains the memory of the Supreme Reality, he loses it during the travails of birth. After going through various sufferings of childhood, he enters the stage of youth, when he once again is overcome by the infatuation of sense life. Thus, Thou incarnate as Kapil, instructed Devahooti.

पितृसुरगणयाजी धार्मिको यो गृहस्थः
स च निपतति काले दक्षिणाध्वोपगामी ।
मयि निहितमकामं कर्म तूदक्पथार्थं
कपिल्तनुरिति त्वं देवहूत्यै न्यगादीः ॥८॥

पितृ-सुर-गण-याजी	one who performs sacrifices to ancestors and gods
धार्मिकः यः गृहस्थः	a householder who performs righteous deeds
स च निपतति काले	and he comes back (to this earth) in due course
दक्षिण-अध्व-उपगामी	going (led by) the Southern path
मयि निहितम्-	dedicated to Me
अकामं कर्म तु-	(doing) desireless actions, however
उदक्-पथार्थं	is led by the Northern path
कपिल्-तनुः-इति त्वं	a human descent as Kapila, Thou ,thus
देवहूत्यै न्यगादीः	instructed Devahooti

A virtuous householder who makes sacrificial offerings to forefathers (Pitris) and gods (Devas), goes by the Southern path after death, and is born again when he has enjoyed the fruits of his meritorious deeds. Those who live by performing desireless actions as offerings to Me, go by the Northern path, after death. Thus Thou instructed Devahooti, incarnate as Kapila.

इति सुविदितवेद्यां देव हे देवहूतिं
कृतनुतिमनुगृह्य त्वं गतो योगिसङ्घैः ।
विमलमतिरथाऽसौ भक्तियोगेन मुक्ता
त्वमपि जनहितार्थं वर्तसे प्राग्दीच्याम् ॥ ९ ॥

इति सुविदित-वेद्यां	thus who had known well what is to be known
देव हे	O Lord!
देवहूतिं कृतनुतिम्-	to Devahooti who was praising Thee
अनुगृह्य त्वं गतः	having blessed, Thou departed
योगि-सङ्घैः	along with a group of Yogis
विमल-मतिः-अथ-असौ	she (Devahooti) who had become pure in mind
भक्ति-योगेन मुक्ता	was liberated by the path of devotion
त्वम्-अपि जन-हित-अर्थम्	Thou also for the good of the people
वर्तसे	do stay
प्राक्-उदीच्याम्	in the North East

O Lord! Having thus known all that was to be known, Thou blessed Devahooti, who was singing Thy praise. She had attained the purity of mind and was liberated by following the path of devotion. Thou also left with a group of ascetics and Thou do stay even now, in the North East for the good of the people.

परम किमु बहूक्त्या त्वत्पदाम्भोजभक्तिं
सकलभयविनेत्रीं सर्वकामोपनेत्रीम् ।
वदसि खलु दृढं त्वं तद्विधूयामयान् मे
गुरुपवनपुरेश त्वय्युपाधत्स्व भक्तिम् ॥१०॥

परम	O Supreme Lord!
किमु बहूक्त्या	what more to say
त्वत्-पद्-अम्भोज-भक्तिं	devotion to Thy lotus feet
सकल-भय-विनेत्रीम्	removes all fears
सर्व-काम-उपनेत्रीम्	and fulfills all desires
वदसि खलु दृढं त्वं	Thou (Thyself) do firmly declare indeed
तत्-विधूय-आमयान् मे	therefore eradicating my ailments
गुरुपवनपुरेश	O Lord of Guruvaayur!
त्वयि-उपाधत्स्व भक्तिम्	endow me with devotion to Thee

O Supreme Lord! What more do I say? Thou have firmly declared that devotion to Thy lotus feet removes all fears and fulfills all desires. O Lord of Guruvaayur! Therefore, eradicating all my ailments, endow me with devotion to Thee.

