

SHRIMAN NĀRĀYANEYAM

Dashaka 97

त्रैगुण्याद्विन्नरूपं भवति हि भुवने हीनमध्योत्तमं यत्
ज्ञानं श्रद्धा च कर्ता वसतिरपि सुखं कर्म चाहारभेदाः ।
त्वत्क्षेत्रत्वन्निषेवादि तु यदिह पुनस्त्वत्परं तत्तु सर्वं
प्राहुर्नैगुण्यनिष्ठं तदनुभजनतो मङ्क्षु सिद्धो भवेयम् ॥ १ ॥

त्रैगुण्यात्-भिन्न-रूपं	because of the three gunas, different kinds
भवति हि भुवने	are indeed there, in this world
हीन-मध्य-उत्तमं यत्	low, middle and high, that
ज्ञानं श्रद्धा च कर्ता	knowledge, faith and doer
वसतिः-अपि सुखं	residence and happiness
कर्म च-आहार-भेदाः	work and food various
त्वत्-क्षेत्र-त्वत्-निषेवा-	Thy temple, Thy worship
आदि तु यत्-इह	etc., indeed whatever there is
पुनः-त्वत्-परं	again pertaining to Thee
तत्-तु सर्वं	all that indeed
प्राहुः-नैगुण्य-निष्ठं	is said to be beyond three gunas

तत्-अनुभजनतः	that resorting to
मङ्क्षु सिद्धः-भवेयम्	soon I will become perfect

All entities in this world, knowledge, faith, work, residence, happiness, food etc., being constituted of the three gunas, are of different kinds and different gradations, such as, low, mediocre or high. But entities and activities pertaining to Thee, Thy temples and Thy worship are beyond these three gunas. By resorting to these, I will soon become perfect (free).

त्वय्येव न्यस्तचित्तः सुखमयि विचरन् सर्वचेष्टास्त्वदर्थं
 त्वद्भक्तैः सेव्यमानानपि चरितचरानाश्रयन् पुण्यदेशान् ।
 दस्यौ विप्रे मृगादिष्वपि च सममतिर्मुच्यमानावमान-
 स्पर्धासूयादिदोषः सततमखिलभूतेषु संपूजये त्वाम् ॥ २ ॥

त्वयि-एव न्यस्त-चित्तः	in Thee alone (with) fixed mind
सुखम्-अयि विचरन्	happily, O Thou! Living
सर्व-चेष्टाः-त्वत्-अर्थं	all actions to Thee dedicated
त्वत्-भक्तैः सेव्यमानान्-अपि	by Thy devotees resorted to (now)
चरित-चरान्-आश्रयन्	or which were resorted to, going to
पुण्य-देशान्	(those) holy places
दस्यौ विप्रे	in a robber and Braahmin
मृगादिषु-अपि च सममतिः-	in animals also equal minded

मुच्यमान-अवमान-	shedding dishonour and honour
स्पर्धा-असूया-आदि-दोषः	enimty and jealousy etc., defects
सततम्-अखिल-भूतेषु	always, in all beings
संपूजये त्वाम्	will worship Thee

O Lord! With my mind fixed in Thee, I will live happily dedicating all my actions to Thee. I will go to the holy places, where Thy devotees go, or where they went in the past. I will maintain an equal minded behaviour towards a robber or a Braahmin and also towards animals. Shedding the defective mental attitude of dishonour, honour, enimity, jealousy etc., I will worship Thee in all beings.

त्वद्भावो यावदेषु स्फुरति न विशदं तावदेवं ह्युपास्ति
 कुर्वन्नैकात्म्यबोधे झटिति विकसति त्वन्मयोऽहं चरेयम् ।
 त्वद्धर्मस्यास्य तावत् किमपि न भगवन् प्रस्तुतस्य प्रणाश-
 स्तस्मात्सर्वात्मनैव प्रदिश मम विभो भक्तिमार्गं मनोज्ञम् ॥ ३ ॥

त्वत्-भावः यावत्-	Thy-ness, until
एषु स्फुरति न विशदं	in all these, does no manifest clearly
तावत्-एवं हि-उपास्ति	till then in this way only worship
कुर्वन्-ऐकात्म्य-बोधे	doing, oneness (in everything) knowledge
झटिति विकसति	suddenly dawns
त्वत्-मयः-अहं चरेयम्	with Thee identified I will move about

त्वत्-धर्मस्य-अस्य	Thy (Bhaagavat) Dharma, this
तावत्-किम्-अपि न	till then, in the least also, will not
भगवन्	O Lord!
प्रस्तुतस्य प्रणाशः-	having being started, lost
तस्मात्-सर्व-आत्मना-एव	therefore, in its all totality alone
प्रदिश मम विभो	give to me O Lord!
भक्ति-मार्गं मनोज्ञम्	the captivating path of devotion

In all the entities, until oneness with Thee does not clearly manifest, I will continue to worship in this way only. By which when the knowledge of oneness suddenly dawns, I will move about with total identification with Thee. O Lord! Once the practice of Bhaagvata Dharma is begun, it can not be totally lost. Therefore. O Lord! set me on the captivating path of devotion.

तं चैनं भक्तियोगं द्रढयितुमयि मे साध्यमारोग्यमायु-
 दिष्ट्या तत्रापि सेव्यं तव चरणमहो भेषजायेव दुग्धम् ।
 मार्कण्डेयो हि पूर्वं गणकनिगदितद्वादशाब्दायुरुच्चैः
 सेवित्वा वत्सरं त्वां तव भटनिवहैर्द्रावियामास मृत्युम् ॥४॥

तं च-एनं भक्ति-योगं	and that this Bhakti Yoga
द्रढयितुम्-अयि	to be firmly established, O Thou!
मे साध्यम्-	by me is to be persued

आरोग्यम्-आयुः-	good health and long life
दिष्ट्या तत्र-अपि	fortunately, there also
सेव्यं तव चरणम्-	service to Thy feet (alone is to be done)
अहो भेषजाय-एव दुग्धम्	wonderful! For medicine alone is milk
मार्कण्डेयः हि पूर्वं	Maarkandeya indeed, long ago
गणक-निगदित-	by the astrologer being told
द्वादश-आब्द-आयुः-	twelve years of age
उच्चैः सेवित्वा वत्सरं	intensely serving for one year
त्वां तव भट-निवहैः-	Thee, by Thy emissaries
द्रावयामास मृत्युम्	drove away was death

O Lord! In order to get firmly established in Bhakti Yoga, I need good health and long life. Fortunately, to achieve this also, service at Thy feet is to be done. Wonderful it is that the medicine is milk only. Long ago, Maarkandeya was told by an astrologer that his life span was of twelve years only. He worshipped intensely at Thy feet for one year and when death approached, it was driven away by Thy emissaries.

मार्कण्डेयश्चिरायुः स खलु पुनरपि त्वत्परः पुष्पभद्रा-
तीरे निन्ये तपस्यन्नतुलसुखरतिः षट् तु मन्वन्तराणि ।
देवेन्द्रः सप्तमस्तं सुरयुवतिमरुन्मन्मथैर्मोहयिष्यन्
योगोष्मप्लुष्यमाणैर्न तु पुनरशकत्त्वज्जनं निर्जयेत् कः ॥५॥

मार्कण्डेयः-चिर-आयुः	Maarkandeya, ever living
स खलु पुनः-अपि त्वत्-परः	he indeed again also towards Thee inclined
पुष्पभद्रा-तीरे तपस्यन्-	on the banks of Pushpabhadraa (river) meditating
अतुल-सुख-रतिः	imcomparable bliss enjoying
षट् तु मन्वन्तराणि	six indeed Manvantaras
देवेन्द्रः सप्तमः-तं	in the seventh (Manvantra), him (the Indra)
सुरयुवति-मरुत्-मन्मथैः-	with the help of celestial damsels, soft breeze and cupid
मोहयिष्यन्	trying to seduce (Maarkandeya)
योग-उष्म-प्लुष्यमाणैः	by the heat (generated by) the yoga, scorched, (by it)
न तु पुनः-अशकत्-	not indeed again succeed
त्वत्-जनं निर्जयेत् कः	Thy devotees who can overcome

Always inclined towards worshipping Thee, Maarkandeya was thus endowed with a blessing of living for ever. He continued to do penance on the banks of Pushpabhadraa river and revelled in incomparable bliss for six manvantras. In the seventh Manvantra, the Indra there, tried to seduce him with the help of celestial damsels, soft breeze and Cupid the god of love. They did not succeed, rather they were scorched by the heat generated by the sage's yoga. Who can overcome Thy devotee?

प्रीत्या नारायणाख्यस्त्वमथ नरसखः प्राप्तवानस्य पार्श्वं
तुष्ट्या तोष्ट्यमानः स तु विविधवरैर्लोभितो नानुमेने ।
द्रष्टुं मायां त्वदीयां किल पुनरवृणोद्धक्तितृप्तान्तरात्मा
मायादुःखानभिज्ञस्तदपि मृगयते नूनमाश्चर्यहेतोः ॥ ६ ॥

प्रीत्या नारायण-आख्यः-	being pleased, called Naaraayana
त्वम्-अथ नरसखः	Thou then with Nara as friend
प्राप्तवान्-अस्य पार्श्वं	reached to his nearness
तुष्ट्या तोष्ट्यमानः	highly joyous, (he sang) Thy praises
स तु विविधवरैः-	he also by various boons
लोभितः न अनुमेने	(being) tempted, did not care for them
द्रष्टुं मायां त्वदीयां किल	to see Maayaa of Thee, indeed
पुनः-अवृणोत्-	again, asked for
भक्ति-तृप्त-अन्तरात्मा	with devotion alone was satisfied his innermost self
माया-दुःख-अनभिज्ञः-	(caused by) Maayaa, sorrow not knowing
तदपि मृगयते	that also seeks
नूनम्-आश्चर्य-हेतोः	indeed out of curiosity

Thou as sage Naaraayana, along with Thy friend Nara went near Maarkandeya, and were

repeatedly praised by him with great joy. Thou offered to him various boons, but he did not care for them, being satisfied to his innermost self with devotion to Thee. Then he asked to see Thy Maayaa. Being ignorant of the sorrows caused by Maayaa, he chose this boon out of sheer curiosity.

याते त्वय्याशु वाताकुलजलदगलत्तोयपूर्णातिघूर्णत्-

सप्तार्णोराशिमग्रे जगति स तु जले सम्भ्रमन् वर्षकोटीः ।

दीनः प्रैक्षिष्ट दूरे वटदलशयनं कञ्चिदाश्चर्यबालं

त्वामेव श्यामलाङ्गं वदनसरसिजन्यस्तपादाङ्गुलीकम् ॥७॥

याते त्वयि-आशु	as Thou left, soon
वात-आकुल-	the winds were highly disturbed
जलद-गलत्-	(by them) the clouds broke loose
तोय-पूर्ण-अति-घूर्णत्-	full of water and full of turmoil
सप्त-अर्णो-राशि-मग्रे	the seven seas, in it submerged
जगति स तु जले	the whole world, he too in the waters
सम्भ्रमन् वर्ष-कोटीः	wandered for millions of years
दीनः प्रैक्षिष्ट दूरे	exhausted, he saw far away
वट-दल-शयनं	on a banyan leaf lying
कञ्चित्-आश्चर्य-बालं	some undescribable child
त्वाम्-एव श्यामल-अङ्गं	Thee alone of blue complexion body

वदन-सरसिज-न्यस्त-	in the lotus mouth placed
पाद्-अङ्गुलीकम्	the foot toe

As soon as Thou left, the clouds were tossed about by unruly winds and torrential rain waters made the waters of the seven seas overflow, submerging the whole world. Maarkandeya wandered in these waters for millions of years. Exhausted, he saw far away, a wonderous Infant, Thee alone, with the body with a blue hue, lying on a banyan leaf, with the toe placed in the lotus mouth.

दृष्ट्वा त्वां हृष्टरोमा त्वरितमुपगतः स्प्रष्टुकामो मुनीन्द्रः
 श्वासेनान्तर्निविष्टः पुनरिह सकलं दृष्टवान् विष्टपौघम् ।
 भूयोऽपि श्वासवातैर्बहिरनुपतितो वीक्षितस्त्वत्कटाक्षै-
 र्मोदादाक्षेष्टुकामस्त्वयि पिहिततनौ स्वाश्रमे प्राग्वदासीत् ॥८॥

दृष्ट्वा त्वाम्	seeing Thee
हृष्ट-रोमा	full of horripilation
त्वरितम्-उपगतः	hastily reaching
स्प्रष्टु-कामः मुनीन्द्रः	to touch, wanting, the sage
श्वासेन-अन्तः-निविष्टः	by breath was inside drawn
पुनः-इह	again in Thee
सकलं विष्टप-औघं	the whole world expanse saw
भूयः-अपि श्वास-वातैः-	again also by the breath wind

बहिः-अनुपतितः	outside thrown
वीक्षितः-त्वत्-कटाक्षैः-	looked at, by Thy sidelong glances
मोदात्-आक्षेष्टुकामः-	in great joy wanting to embrace
त्वयि पिहित-तनौ	when Thy form vanished
स्व-आश्रमे प्राक्-वत्-आसीत्	in his aashram, like before he was

Maarkandeya's body was full of horripilation and he rushed to touch Thee. He was drawn into Thee by Thy breath. There he saw the expanse of the whole world. Then thrown out by the breath, he was looked at by Thy sidelong glances. In great joy he approached Thee wanting to embrace Thee. Just then, Thy form disappeared and he found himself in his aashram as before.

गौर्या सार्धं तदग्रे पुरभिदथ गतस्त्वत्प्रियप्रेक्षणार्थी
 सिद्धानेवास्य दत्त्वा स्वयमयमजरामृत्युतादीन् गतोऽभूत् ।
 एवं त्वत्सेवयैव स्मररिपुरपि स प्रीयते येन तस्मा-
 न्मूर्तित्रय्यात्मकस्त्वं ननु सकलनियन्तेति सुव्यक्तमासीत् ॥९॥

गौर्या सार्धं	with Gauri
तत्-अग्रे पुरभित्-अथ	in front of him Shiva then
गतः-त्वत्-प्रिय-प्रेक्षण-अर्थी	went, Thy devotee to see wanting
सिद्धान्-एव-अस्य	acquired already by him (Maarkandeya)
दत्त्वा स्वयम्-अयम्-	giving, of his own, he

अजरा-मृत्युता-आदीन्	freedom from old age and death etc.,
गतः-अभूत्	went away
एवं त्वत्-सेवया-एव	thus by Thy service alone
स्मररिपुः-अपि	Shiva also
स प्रीयते	he is pleased
येन तस्मात्-	by which, from that
मूर्ति-त्रयि-आत्मकः-	the Trinity's own self
त्वं ननु सकल-नियन्ता-	Thou alone (are) all controlling
इति सुव्यक्तम्-आसीत्	thus very clearly became

Lord Shiva, along with Gauri went to Maarkandeya, desirous of seeing Thy devotee. He gave the boons of freedom from old age and death etc., without being asked for, which the sage had also acquired by his penance. In this manner, Lord Shiva was also pleased by the worship of Thee alone. This also clearly shows that Thou are Trinity itself Brahmaa Vishnu and Shiva , and also the inner controller of all.

त्र्यंशेस्मिन् सत्यलोके विधिहरिपुरभिन्मन्दिराण्यूर्ध्वमूर्ध्वं
तेभोऽप्यूर्ध्वं तु मायाविकृतिविरहितो भाति वैकुण्ठलोकः ।
तत्र त्वं कारणाम्भस्यपि पशुपकुले शुद्धसत्त्वैकरूपी
सच्चित्ब्रह्माद्वयात्मा पवनपुरपते पाहि मां सर्वरोगात् ॥ १० ॥

त्र्यंशे-अस्मिन् सत्यलोके	in three parts in this Satyaloka
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विधि-हर-पुरभिः-	Brahamaa Vishnu and Shiva
मन्दिराणि-ऊर्ध्वम्-ऊर्ध्वं	abodes one above the other
तेभ्यः-अपि-ऊर्ध्वं तु	of them above also
माया-विकृति-विरहितः	bereft of Maayaa and Prakriti
भाति वैकुण्ठलोकः	shines the realm of Vaikuntha
तत्र त्वं कारण-अम्भसि-	there Thou in Causal waters
अपि पशुपकुले	also in the cowherd's house
शुद्ध-सत्त्वैक-रूपी	pure Saatvic in form
सत्-चित्-ब्रह्म-	Sat-Chit-Brahma
अद्वय-आत्मा	non-dual self
पवनपुरपते	O Lord of Guruvaayur
पाहि मां सर्व-रोगात्	save me from all diseases

In the Satyaloka, in three parts, placed one above the other are located the abodes of Brahmaa Vishnu and Shiva. Above all these is the realm of Vaikuntha which is free from the effects of Maayaa and Prakriti, there, in the Causal Waters as also in the house of cowherds, Thou do shine in a pure Sattvic form as Sat Chit Brahma the non dual self. O Lord of Guruvaayur! do save me from all diseases.

