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Dashaka 95

आदौ हैरण्यगर्भीं तनुमविकलजीवात्मिकामास्थितस्त्वं
जीवत्वं प्राप्य मायागुणगणखचितो वर्तसे विश्वयोने ।
तत्रोद्बृद्धेन सत्त्वेन तु गुणयुगलं भक्तिभावं गतेन
छित्वा सत्त्वं च हित्वा पुनरनुपहितो वर्तिताहे त्वमेव ॥ १ ॥

आदौ हैरण्यगर्भीं तनुम्-	in the beginning as Hiranyagarbha form
अविकल-जीवात्मिकाम्-	undivided (collective) state of all jivas
आस्थितः-त्वं	manifested Thou
जीवत्वं प्राप्य	becoming (separate) jivas
माया-गुण-गण-खचितः	with Maayaa and its various Gunas associated
वर्तसे विश्वयोने	(Thou do) manifest, O Thou Origin of All!
तत्र-उद्बृद्धेन सत्त्वेन	there, by well developed Sattva Guna
तु गुण-युगलं	indeed the other two (Rajas and Tamas)
भक्ति-भावं गतेन	when devotion attitude is got
छित्वा सत्त्वं च हित्वा	destroying (the other two) and Sattva also leaving behind
पुनः-अनुपहितः	again unobstructed

वर्तिताहे त्वम्-एव	shall remain Thyself only
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O Thou! The Origin of All! In the beginning Thou were in an undivided state of all jivas in the Hiranyagarbha form. Then Thou do manifest Thyself in multiplicity of jivas, and become associated with Maayaa and its various Gunas. With the well developed and dominant Sattva, devotional attitude is reached, by which the other two gunas Rajas and Tamas are destroyed. By and by when Sattva also is abandoned I (the jiva) shall, again, unobstructed, realise myself as Thyself only.

सत्त्वोन्मेषात् कदाचित् खलु विषयरसे दोषबोधेऽपि भूमन्
भूयोऽप्येषु प्रवृत्तिस्सतमसि रजसि प्रोद्धते दुर्निवारा ।
चित्तं तावद्गुणाश्च ग्रथितमिह मिथस्तानि सर्वाणि रोद्धुं
तुर्ये त्वय्येकभक्तिश्शरणमिति भवान् हंसरूपी न्यगादीत् ॥ २ ॥

सत्त्व-उन्मेषात्	when Sattva upsurges (predominates)
कदाचित् खलु	sometimes indeed
विषय-रसे	in sense enjoyments
दोष-बोधे-अपि	harmfulness is realised even
भूमन्	O Infinite Being!
भूयः-अपि-एषु	again also in these (beings)
प्रवृत्तिः-सतमसि रजसि	preponderous in Tamas and Rajas
प्रोद्धते दुर्निवारा	attraction is difficult to overcome
चित्तं तावत्-गुणाः-च	then the mind and the gunas

ग्रथितम्-इह मिथः-	interlocked here mutually
तानि सर्वाणि रोद्धुं	all these to control
तुर्ये त्वयि-एक-भक्तिः-	in the Turiya Thee alone devotion
शरणम्-इति	is the refuge, thus
भवान् हंस-रूपी न्यगादीत्	Thou, in the form of a swan instructed

O Infinite Being! When the Sattva Guna predominates, the harmfulness of sense enjoyments is realised. Whereas when the Rajas and Tamas are predominant, to abstain from worldly enjoyments becomes difficult, because the mind and the gunas are mutually interlinked. To control all these, devotion in Thy Tureeya state alone is the only refuge. Thus, in the form of a swan Thou instructed.

सन्ति श्रेयांसि भूयांस्यपि रुचिभिदया कर्मिणां निर्मितानि
क्षुद्रानन्दाश्च सान्ता बहुविधगतयः कृष्ण तेभ्यो भवेयुः ।
त्वं चाचख्याथ सख्ये ननु महिततमां श्रेयसां भक्तिमेकां
त्वद्भक्त्यानन्दतुल्यः खलु विषयजुषां सम्मदः केन वा स्यात् ॥ ३ ॥

सन्ति श्रेयांसि भूयांसि-अपि	there are for welfare many (paths) also
रुचि-भिदया कर्मिणां	suited to taste of people
निर्मितानि क्षुद्र-आनन्दाः-	and are created trivial joy giving
च सान्ता बहु-विध-गतयः	and are ephemerals and many kinds of results
कृष्ण तेभ्यः भवेयुः	O Krishna! From them can be had

त्वं च-आचख्यथा सख्ये	and Thou did say to Thy friend
ननु महिततमां	indeed super glorious
श्रेयसां भक्तिम्-एकां	and welfare bringing devotion alone
त्वत्-भक्ति-आनन्द-तुल्यः	Thy devotion's bliss in comparison
खलु विषय-जुषां सम्मदः	for people engrossed in worldly pleasures
केन वा स्यत्	by what can there be

There are many paths of welfare laid down to suit varying tastes of people as means of fulfilment. O Krishna! They lead to goals that yeild only temporary and trivial pleasures. Thou did describe to Thy friend, Uddhava, devotion as the most glorious path for attainment of supreme spiritual welfare of man. Where does the joy that people get by worldly persuits, stand in comparison to the bliss of devotion to Thee!

त्वत्भक्त्या तुष्टबुद्धेः सुखमिह चरतो विच्युताशस्य चाशाः
 सर्वाः स्युः सौख्यमय्यः सलिलकुहरगस्येव तोयैकमय्यः ।
 सोऽयं खल्विन्द्रलोकं कमलजभवनं योगसिद्धीश्च हृद्याः
 नाकाङ्क्षत्येतदास्तां स्वयमनुपतिते मोक्षसौख्येऽप्यनीहः ॥ ४ ॥

त्वत्-भक्त्या तुष्ट-बुद्धेः	in Thy devotion (whose) satisfied is the mind
सुखम्-इह चरतः	happily in this world moving about
विच्युत-आशस्य	whose all desires have dropped
च-आशाः सर्वाः स्युः	and for whom all directions become

सौख्यमय्यः	full of joy
सलिल-कुहरगस्य-एव	in the waters' depths going (creatures) (living)
तोय-एकमय्यः	water is everywhere
सः-अयं खलु-	that this (person) indeed,
इन्द्रलोकं कमलज-भवनं	Indraloka or Brahmaa's residence
योग-सिद्धीः-च हृद्याः	or Yogic powers attractive
न-आकाङ्क्षति-	does not covet for
एतत्-आस्तां	may this be so
स्वयम्-अनुपतिते	by itself coming (to him)
मोक्ष-सौख्ये-अपि-अनीहः	the liberation bliss also is not desired for

A person whose mind is satisfied in Thy devotion, moves about happily in this world. One who has dropped all desires, for him, every place is full of joy, just like an aquatic creature living in deep waters, finds water everywhere. Such a person does not covet Indraloka or Brahmaa's residence or the attractive Yogic powers. This may be so. The bliss of liberation coming of its own to him is also without his seeking.

त्वद्भक्तो बाध्यमानोऽपि च विषयरसैरिन्द्रियाशान्तिहेतो-

र्भक्त्यैवाक्रम्यमाणैः पुनरपि खलु तैर्दुर्बलैर्नाभिजय्यः ।

सप्तार्चिर्दीपितार्चिर्दहति किल यथा भूरिदारुप्रपञ्चं

त्वद्भक्त्योघे तथैव प्रदहति दुरितं दुर्मदः केन्द्रियाणाम् ॥५॥

त्वत्-भक्तः	and Thy devotee
बाध्यमानः-अपि च	ensnared, though
विषय-रसैः-इन्द्रिय-	by sense pleasures, (because of) the senses
अशान्ति-हेतोः-	not in control because of
भक्त्या-एव-आक्रम्यमाणैः	by devotion alone (when) they are confronted
पुनः-अपि खलु	again also indeed
तैः-दुर्बलैः-न-अभिजय्यः	by them, the weak senses are not conquered
सप्तार्चिः-दीपितार्चिः-दहति	the fire well lit burns down
किल यथा भूरि-दारु-प्रपञ्चम्	indeed, just as, a great heap of wood
त्वत्-भक्ति-ओघे तथा-एव	in Thy devotion's stream in the same manner
प्रदहति दुरितं	burns up sins (and sinful tendencies)
दुर्मदः क्व-इन्द्रियाणाम्	the false power, of senses, where (does it stand)

If Thy devotee is sometimes ensnared by sense pleasure, because of his senses not being in his control fully, they by nature weak, cannot stand the onslaught of devotion and so Thy devotee cannot be conquered by the senses. Just as a well lit blazing fire burns down stacks and heaps of wood, in the same way Thy devotion burns away stacks of sins and sinful tendencies. When this happens, the false power of the senses do not stand any chance.

चित्तार्द्रिभावमुच्चैर्वपुषि च पुलकं हर्षवाष्पं च हित्वा
चित्तं शुद्धयेत्कथं वा किमु बहुतपसा विद्यया वीतभक्तेः ।
त्वद्गाथास्वादसिद्धाञ्जनसततमरीमृज्यमानोऽयमात्मा
चक्षुर्वत्तत्त्वसूक्ष्मं भजति न तु तथाऽभ्यस्तया तर्ककोट्या॥ ६॥

चित्त-आर्द्रि-भावम्-	the mind's melting in love
उच्चैः-वपुषि च पुलकं	standing on end on the body, the hair
हर्ष-वाष्पं च हित्वा	and joyous tears flooding, without these
चित्तं शुद्धयेत्-कथं वा	the mind becomes pure, in what manner
किमु बहु-तपसा	what is the use of many austerities
विद्यया वीत-भक्तेः	or of learning, devoid of devotion
त्वत्-गाथा-आस्वाद-	Thy narrations imbibing
सिद्ध-अञ्जन-सतत-	is sure corrylium for constant
मरीमृज्यमानः-अयम्-आत्मा	purification of this soul
चक्षुः-वत्-तत्त्व-सूक्ष्मं	like the eyes (which reveal the objects), the subtle truth
भजति न तु तथा-	is revealed, not so indeed
अभ्यस्तया तर्ककोट्या	by the study of highly sophisticated arguments

Unless the heart melts with love, the hair of the whole body stand on end or tears of joy flow, how can the mind be purified. Of what use are austerities or learning devoid of devotion. Just as, by constant use of corrylium the eyes can see the objects, the mind

intutes Thy subtle truth by constant imbibing of Thy narrations and so purifying the soul. It is not so indeed by the study of highly sophisticated arguments.

ध्यानं ते शीलयेयं समतनुसुखबद्धासनो नासिकाग्र-
न्यस्ताक्षः पूरकाद्यैर्जितपवनपथश्चित्तपद्मं त्ववाञ्चम्।
ऊर्ध्वाग्रं भावयित्वा रविविधुशिखिनः संविचिन्त्योपरिष्ठात्
तत्रस्थं भावये त्वां सजलजलधरश्यामलं कोमलाङ्गम् ॥७॥

ध्यानं ते शीलयेयं	meditation on Thee (I) will practice
सम-तनु-सुख-बद्ध-आसनः	with body erect and sitting in sukhaasana
नासिका-अग्र-न्यस्त-आक्षः	on the nose tip gazing eyes
पूरक-आद्यैः-जित-पवन-पथः-	with Pooraka etc., controlling the vital breath energies
चित्त-पद्मं तु-अवाञ्चम्	the heart lotus indeed facing downwards
ऊर्ध्व-अग्रं भावयित्वा	fully blown and upward imagining
रवि-विधु-शिखिनः	in sun moon and fire
संविचिन्त्य-उपरिष्ठात्	imagining above it
तत्रस्थं भावये त्वां	there placed will meditate on Thee
सजल-जलधर-श्यामलं	like water bearing cloud dark blue
कोमलाङ्गम्	Thy delicate form

To practice meditation, I will sit erect in a comfortable pose (sukhaasana) and gaze on the tip of the nose. Controlling my vital breath energies by doing Pooraka etc., praanaayaam

(breath control) I will imagine the downward lotus in the heart as facing upward. I will imagine the sun, moon and fire above it and Thee in a delicate dark blue form as the water bearing clouds, seated on the top.

आनीलक्ष्णकेशं ज्वलितमकरसत्कुण्डलं मन्दहास-
स्यन्दार्द्रं कौस्तुभश्रीपरिगतवनमालोरुहाराभिरामम् ।
श्रीवत्साङ्कं सुबाहुं मृदुलसदुदरं काञ्चनच्छायचेलं
चारुस्निग्धोरुमम्भोरुहललितपदं भावयेऽहं भवन्तम् ॥८॥

आनील-क्ष्ण-केशं	blue and lustruous hair
ज्वलित-मकर-सत्कुण्डलं	shining fish shaped beautiful earrings
मन्द-हास-स्यन्द-आर्द्रं	gentle smile with compassion flowing
कौस्तुभ-श्री-परिगत-	the lustruous beauty of Kaustubha covering
वनमाल-उरु-हार-अभिरामम्	the garlands and big necklaces attractive
श्रीवत्स-अङ्कं सुबाहुं	the Shreevatsa mark, beautiful arms
मृदु-लसत्-उदरं	soft and charming abdomen
काञ्चन-च्छाय-चेलं	golden hued garment
चारु-स्निग्ध-उरुम्-	comely well shaped thighs
अम्भोरुह-ललित पदं	like the lotus tender feet
भावये-अहं भवन्तं	I shall meditate on Thee

I meditate on Thy blue form which has lustruous hair, shining fish shaped earrings, a gentle

smile with compassion flowing, lustre of Kaustubha spreading over the garlands and the big pearl necklaces, the Shreevatsa mark, a soft and charming abdomen, golden hued garment, comely well shaped thighs and lotus like tender feet.

सर्वाङ्गेष्वङ्ग रङ्गत्कुतुकमिति मुहुर्धारयन्नीश चित्तं
तत्राप्येकत्र युञ्जे वदनसरसिजे सुन्दरे मन्दहासे
तत्रालीनं तु चेतः परमसुखचिदद्वैतरूपे वितन्व-
न्नन्यन्नो चिन्तयेयं मुहुरिति समुपारूढयोगो भवेयम् ॥९॥

सर्व-अङ्गेषु-अङ्ग	on all Thy limbs, O Beloved!
रङ्गत्-कुतुकम्-इति	with growing eagerness, thus
मुहुः-धारयन्-ईश चित्तं	again and again concentrating, O Lord! My mind
तत्र-अपि-एकत्र युञ्जे	there also on one place will fix (the mind)
वदन-सरसिजे	on Thy face lotus like
सुन्दरे मन्दहासे	beautiful with a gentle smile
तत्र-आलीनं तु चेतः	there absorbed indeed, the mind
परम-सुख-चित्-	Eternal Bliss Consciousness
अद्वैत-रूपे वितन्वन्-	non-dual form immersing
अन्यत्-नो चिन्तयेयं	anything else will not think
मुहुः-इति	again and again thus
समुपारूढ-योगो भवेयम्	I shall remain steady in the advanced state of communion

O Beloved Lord! Again and again I will concentrate with growing eagerness on all Thy limbs. Then I will fix my mind on Thy lotus like face with a gentle smile. The fully absorbed mind in the Eternal Bliss Conciousness in a non-dual form will not think of anything else. Thus I shall remain steady in the advanced state of communion, by repeated effort.

इत्थं त्वद्ध्यानयोगे सति पुनरणिमाद्यष्टसंसिद्धयस्ताः
दूरश्रुत्यादयोऽपि ह्यहमहमिकया सम्पतेयुर्मुरारे ।
त्वत्सम्प्राप्तौ विलम्बावहमखिलमिदं नाद्रिये कामयेऽहं
त्वामेवानन्दपूर्णं पवनपुरपते पाहि मां सर्वतापात् ॥१०॥

इत्थं त्वत्	in this manner, in Thy
ध्यान-योगे सति पुनः-	meditation having mastered, again
अणिमा-आदि-	Animaa etc.,
अष्ट-संसिद्धयः-ताः	the eight bodied Sidhdhis, they
दूर-श्रुति-आदयः-अपि	from far, hearing etc., also
हि-अहम्-अहमिकया	indeed, competing with one another
सम्पतेयुः-मुरारे	will come, O Slayer of Mura!
त्वत्-सम्प्राप्तौ	to Thee having reached
विलम्ब-आवहम्-	delay causing
अखिलम्-इदं न-आद्रिये	all this is, will not accept
कामये-अहं त्वाम्-एव-	I long for Thee alone

आनन्दपूर्ण पवनपुरपते	the Plentitude of Bliss! O Lord of Guruvaayur!
पाहि मां सर्व-तापात्	save me from all miseries

O Slayer of Mura! As I master meditation on Thee, the eight bodied Sidhdhis - Anima etc., will indeed come to me jostling one another. Realising that they only cause delay in one's attainment of Thee, I shall not accept them. I long for Thee alone, the Plentitude of Bliss. O Lord of Guruvaayur! save me from all miseries.

