

# SHRIMAN NĀRĀYANEYAM

## Dashaka 92

वेदैस्सर्वाणि कर्माण्यफलपरतया वर्णितानीति बुध्वा  
तानि त्वय्यर्पितान्येव हि समनुचरन् यानि नैष्कर्म्यमीश ।  
मा भूद्वेदैर्निषिद्धे कुहचिदपि मनःकर्मवाचां प्रवृत्ति-  
दुर्वर्जं चेदवाप्तं तदपि खलु भवत्यर्पये चित्रकाशे ॥ १ ॥

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| वेदैः-सर्वाणि कर्माणि-  | by the Vedas all the rituals                        |
| अफल-परतया               | beyond their results                                |
| वर्णितानि-इति बुध्वा    | are described, so understanding                     |
| तानि त्वयि-अर्पितानि-एव | all of them, to Thee dedicating only                |
| हि समुचरन्              | (may I) perform them                                |
| यानि नैष्कर्म्यम्-ईश    | (so that I) may achieve freedom from action O Lord! |
| मा भूत्-                | may there not be                                    |
| वेदैः-निषिद्धे          | by the Vedas forbidden (actions)                    |
| कुहचित्-अपि             | at all any  |
| मनः-कर्म-वाचाम्         | by thought deed or speech                           |
| प्रवृत्तिः-दुर्वर्जम्-  | inclination, if unavoidable                         |

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| चेत्-अवाप्तम् | may they get              |
| तत्-अपि खलु   | that also indeed          |
| भवति-अर्पये   | I will dedicate to Thee   |
| चित्रकाशे     | O Light of Consciousness! |

Understanding that the rituals described in the Vedas are beyond their seeming results-oriented nature, I shall dedicate all such rituals that I perform, to Thee O Lord! And become free from the bondage of action. May I not, even by mistake, by thought deed or speech attempt to do what is forbidden by the Vedas. If any such action becomes unavoidable, that too I will dedicate to Thee alone, O The Glowing Light of Consciousness!

यस्त्वन्यः कर्मयोगस्तव भजनमयस्तत्र चाभीष्टमूर्तिं  
हृद्यां सत्त्वैकरूपां दृषदि हृदि मृदि क्वापि वा भावयित्वा ।  
पुष्पैर्गन्धैर्निवेद्यैरपि च विरचितैः शक्तितो भक्तिपूतै-  
नित्यं वर्यां सपर्यां विदधदयि विभो त्वत्प्रसादं भजेयम् ॥ २॥

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| यः-तु-अन्यः कर्मयोगः-   | that indeed the other (form of) ritualistic yoga |
| तव भजनमयः-तत्र च        | (which is) of Thy devotion, there also           |
| अभीष्ट-मूर्तिं          | Thy form dear to me                              |
| हृद्यां सत्त्व-एक-रूपां | in my heart, (the form) of pure Sattva           |
| दृषदि हृदि मृदि         | (in an image of) stone, in the heart, or of clay |
| क्वापि वा भावयित्वा     | or of any other material, invoking               |

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| पुष्पैः-गन्धैः-निवेद्यैः- | with flowers, incense and food offerings     |
| अपि च विरचितैः            | also making                                  |
| शक्तिः भक्तिपूतैः-        | according to my capacity, with pure devotion |
| नित्यं वर्यां सपर्यां     | everyday devoted worship                     |
| विदधत्-अयि विभो           | performing O Lord!                           |
| त्वत्-प्रसादं भजेयम्      | Thy grace will seek                          |

The other form of ritualistic Karma, (Aagama) where Thy devotion is propounded, following that, I will worship Thee everyday. The dear most pure Saatvic form of Thee I will invoke in my heart as an image of stone or clay or any other material and worship with offerings of flowers, incense and food, according to my capacity. O Lord! devotedly performing Thy worship, I will seek Thy grace.

स्त्रीशूद्रास्त्वत्कथादिश्रवणविरहिता आसतां ते दयार्हा-  
स्त्वत्पादासन्नयातान् द्विजकुलजनुषो हन्त शोचाम्यशान्तान् ।  
वृत्त्यर्थं ते यजन्तो बहुकथितमपि त्वामनाकर्णयन्तो  
दृष्ट्वा विद्याभिजात्यैः किमु न विदधते तादृशं मा कृथा माम् ॥ ३॥

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| स्त्री-शूद्राः-    | women and people of lower castes   |
| त्वत्-कथा-आदि-     | Thy deed's narration etc.,         |
| श्रवण-विरहिताः-    | of hearing deprived (unprivileged) |
| आसतां ते दयार्हाः- | may they be sympathised with       |

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| त्वत्-पाद-आसन्न-यातान्    | to Thy feet's proximity reaching                       |
| द्विजकुल-जनुषः हन्त       | (those of) higher caste people, alas                   |
| शोचामि-अशान्तान्          | I pity, (for) they are unpeaceful                      |
| वृत्त्यर्थं ते यजन्तः     | (because) for a livelihood (they) perform Yagyaas      |
| बहु-कथितम्-अपि            | inspite of being told many times                       |
| त्वाम्-अनाकर्णयन्तः       | (they) to Thee (Thy teachings) do not hear (adhere to) |
| दृप्ताः विद्या-अभिजात्यैः | arrogant (because of) learning and high birth          |
| किम् न विदधते             | what (misdeeds) do they not do                         |
| तादृशं                    | like that  |
| मा कृथा माम्              | (Thou) may not make me                                 |

Women and people of the lower social order are unprivileged to hear the narrations of Thy deeds and excellences and for chanting Thy names. They are indeed to be pitied. But I bemoan the unpeaceful lot of people of the higher castes, who in spite of having all the facilities of worshipping Thee, would not do so being arrogant of their learning and high birth. In Thy teachings they have been repeatedly instructed about Thee, they perform Yagyaas as a livelihood and for material ends, and there is no misdeed that they do not do. O Lord! I pray, do not make me one like them.

पापोऽयं कृष्णरामेत्यभिलपति निजं गूहितुं दुश्चरित्रं  
 निर्लज्जस्यास्य वाचा बहुतरकथनीयानि मे विघ्नितानि ।  
 भ्राता मे बन्ध्यशीलो भजति किल सदा विष्णुमित्थं बुधांस्ते  
 निन्दन्त्युच्चैर्हसन्ति त्वयि निहितमतींस्तादृशं मा कृथा माम् ॥४॥

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| पापः-अयं-कृष्ण-राम-      | wicked is this Krishna and Raama           |
| इति-अभिलपति              | thus keeps saying                          |
| निजं गूहितुं दुश्चरित्रं | his own, to conceal misconduct             |
| निर्लज्जस्य-अस्य वाचा    | by this shameless person's prattles        |
| बहुतर-कथनीयानि मे        | very many things that I wanted to say      |
| विघ्नितानि               | are hindered (could not be said)           |
| भ्राता मे वन्ध्यशीलः     | my brother is a hypocrite                  |
| भजति किल सदा विष्णुम्-   | and worships indeed always Vishnu          |
| इत्थं बुधान्-ते          | in this manner, the wise devoted to Thee   |
| निन्दन्ति-उच्चैः-हसन्ति  | of them, speak spitefully and laugh loudly |
| त्वयि निहित-मतीन्        | in Thee absorbed are whose minds           |
| तादृशं मा कृथा माम्      | like that (those people) do not make me    |

Those worldly undevoted people laugh loudly at the wise people who are devoted to Thee with their minds absorbed in Thee. They speak spitefully of them with statements like -'This is a wicked fellow and keeps saying Krishna and Raama to conceal his misconduct. Because of this person's shameless prattles, I could not say many important things. My brother is an hypocrite and feigns to worship Vishnu all the time.' O Lord! Do not make me like them.

श्वेतच्छायं कृते त्वां मुनिवरवपुषं प्रीणयन्ते तपोभि-  
 स्त्रेतायां सुक्सुवाद्यङ्कितमरुणतनुं यज्ञरूपं यजन्ते ।  
 सेवन्ते तन्त्रमार्गैर्विलसदरिगदं द्वापरे श्यामलाङ्गं  
 नीलं सङ्कीर्तनाद्यैरिह कलिसमये मानुषास्त्वां भजन्ते ॥५॥

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| श्वेत-च्छायं कृते        | white and lustrous in Krita Yuga                            |
| त्वां मुनिवरवपुषं        | Thou, in the form of a sage                                 |
| प्रीणयन्ते तपोभिः-       | propitiated by meditating men                               |
| त्रेतायां                | in the Treta Yuga   |
| सुक्-स्रुव-आदि-अङ्कितम्- | Sruka and Sruva etc., bearing marks                         |
| अरुण-तनुं                | with a red body   |
| यज्ञरूपं यजन्ते          | (Thou) in the form of Yagya, are offered sacrifices         |
| सेवन्ते तन्त्र-मार्गैः-  | worship as per Tantric rites                                |
| विलसत्-अरि-गदं           | adorning sword and mace                                     |
| द्वापरे श्यामल-अङ्गम्    | in the Dwaapara Yuga, (Thee as) the light blue bodied       |
| नीलं सङ्कीर्तन-आद्यैः-   | (Thee) with blue (complexion) by chanting (Thy names) etc., |
| इह कलि-समये              | here in the Kali Yuga                                       |
| मानुषाः-त्वां भजन्ते     | people, Thee worship  |

In the Krita Yuga people propitiate Thee with penance, in the form of a lustruous white sage. In the Treta Yuga, people offer sacrifices to Thee in the form as the Yagya itself, red in complexion marked with Sruka and Sruva (the Yaagyic accessories). According to the Taantric rites and rituals, in the Dwaapara Yuga, people worship Thee with a blue complexion resplendent with mace and discus etc. In this Kali Yuga Thou with a blue complexion are worshipped by people, with the chanting of Thy various names.

सोऽयं कालेयकालो जयति मुररिपो यत्र सङ्कीर्तनाद्यै-  
 निर्यत्नैरेव मार्गेरखिलद न चिरात्त्वत्प्रसादं भजन्ते ।  
 जातास्त्रेताकृतादावपि हि किल कलौ सम्भवं कामयन्ते  
 दैवात्तत्रैव जातान् विषयविषरसैर्मा विभो वञ्चयास्मान् ॥ ६ ॥

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| सः-अयं कालेय-कालः         | that this is the Kali Yuga Kaala          |
| जयति मुररिपो              | may it be victorious, O Slayer of Mura!   |
| यत्र सङ्कीर्तन-आद्यैः-    | where by chanting etc., only              |
| निर्यत्नैः-एव मार्गैः-    | without effort, alone, ways               |
| अखिलद न चिरात्-           | O Fulfiller of All Desires! Without delay |
| त्वत्-प्रसादं भजन्ते      | Thy grace is achieved                     |
| जाताः-त्रेता-कृत्-आदौ-अपि | (those) born in Treta Krita etc also      |
| हि किल कलौ                | indeed in Kali                            |
| सम्भवं कामयन्ते           | to be born, desire                        |
| दैवात्-तत्र-एव जातान्     | fortunately, therein only born (we)       |

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| विषय-विष-रसैः-        | by sensuous poisonous sense enjoyments |
| मा विभो वञ्चय-अस्मान् | Do not, O Lord! Deprive us             |

O Slayer of Mura! That this Kali Yuga may be victorious, wherein by chanting Thy various names and glories alone Thy grace is achieved effortlessly and in no time. O Fulfiller of All Desires! Those born in Treta Krita Dwaapara also desire to be born indeed in Kali Kaala. Fortunately, those of us who are born now, in Kali, may we not O Lord! be deprived of Thy grace, because of the pursuit of poisonous sensuous sense enjoyments.

भक्तास्तावत्कलौ स्युर्द्रमिलभुवि ततो भूरिशस्तत्र चोच्चैः  
कावेरीं ताम्रपर्णीमनु किल कृतमालां च पुण्यां प्रतीचीम् ।  
हा मामप्येतदन्तर्भवमपि च विभो किञ्चिदञ्चद्रसं त्व-  
य्याशापाशैर्निबध्य भ्रमय न भगवन् पूरय त्वन्निषेवाम् ॥७॥

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| भक्ताः-तावत्-कलौ      | devotees, then, in Kaliyuga               |
| स्युः-द्रमिल-भुवि     | will be in Dravid land                    |
| ततः-भूरिशः-           | from them most                            |
| तत्र च-उच्चैः         | and there are also, largely (in areas of) |
| कावेरीं ताम्रपर्णीम्- | (the rivers) Kaaveri, Taamraparni,        |
| अनु किल कृतमालां      | and then indeed Kritmaalaa                |
| च पुण्यां प्रतीचीम्   | towards the holy west                     |
| हा माम्-अपि-          | Oh! me also                               |



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| एतत्-अन्तर्भवम्-अपि        | in this area born only                  |
| च विभो                     | and O Lord!                             |
| किञ्चित्-अञ्चत्-रसं त्वयि- | somewhat devotion to Thee (having)      |
| आशा-पाशैः-निबध्य           | in the ropes of desire, binding         |
| भ्रमय न भगवन्              | delude, do not O God!                   |
| पूरय त्वत्-निषेवाम्        | make complete, towards Thee my devotion |

In the Kali Yuga devotees will abound, mostly in the Dravid land, i.e., South India. In the regions of the rivers Kaaveri, Taamraparni and the Kritamaalaa, the holy west, the devotees will be more. Oh Lord! I too am born in this region only, and have some devotion to Thee. O God! I pray, do not delude me by binding me with ropes of desire, and do make my devotion to Thee complete.

दृष्ट्वा धर्मद्रुहं तं कलिमपकरणं प्राङ्महीक्षित् परीक्षित्  
हन्तुं व्याकृष्टखड्गोऽपि न विनिहतवान् सारवेदी गुणांशात् ।  
त्वत्सेवाद्याशु सिद्ध्येदसदिह न तथा त्वत्परे चैष भीरु-  
र्यत्तु प्रागेव रोगादिभिरपहरते तत्र हा शिक्षयैनम् ॥८॥

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| दृष्ट्वा धर्मद्रुहं तं      | seeing the enemy of Dharma, him |
| कलिम्-अपकरणं                | Kaliyug the merciless Kali      |
| प्राक्-महीक्षित् परीक्षित्- | once the king Pareekshit        |
| हन्तुं व्याकृष्ट-खड्गः-अपि  | to kill, drew his sword also    |

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| न विनिहितवान्         | (but) did not kill (Kali)                                   |
| सारवेदी गुण-अंशात्    | the knower of the essence of Truth, (Kali) having some good |
| त्वत्-सेवा-आदि-       | worship of Thee etc.,                                       |
| आशु-सिद्ध्येत्-       | will bring results soon,                                    |
| असत्-इह न तथा         | evil here, will not in the same manner (bring results)      |
| त्वत्-परे च-एष भीरुः- | to Thy devotees and he (Kali) is afraid                     |
| यत्-तु प्राक्-एव      | because, before that only (firm devotion)                   |
| रोग-आदिभिः-अपहरते     | by disease etc., he takes away                              |
| तत्र हा               | here (for this) Oh!   |
| शिक्षय-एनम्           | do punish him   |

Once king Pareekshit saw the merciless Kali who is the enemy of Dharma (righteousness), and to kill him, he drew his sword also. But he did not kill Kali, because Kali is a knower of the essence of Truth, and also because it has some good features. In Kali, Thy worship bears results very soon where as evil deeds take time to bring fruits. Kali is also afraid of Thy devotees, so he tries to take them away by disease etc., even before their devotion becomes firm. For this O Lord! punish him.

गङ्गा गीता च गायत्र्यपि च तुलसिका गोपिकाचन्दनं तत्  
 सालग्रामाभिपूजा परपुरुष तथैकादशी नामवर्णाः ।  
 एतान्यष्टाप्ययत्नान्यपि कलिसमये त्वत्प्रसादप्रवृद्ध्या  
 क्षिप्रं मुक्तिप्रदानीत्यभिदधुः ऋषयस्तेषु मां सज्जयेथाः ॥९॥

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| गङ्गा गीता च                 | Gangaa (the river Ganges) Geetaa (the holy text)              |
| गायत्री-अपि च                | Gaayatri (Gaayatri Mantra) also                               |
| तुलसिका                      | Tulsikaa (the holy plant)                                     |
| गोपिका चन्दनं तत्            | and that Gopikaa chandana (sandal paste)                      |
| सालग्राम-अभिपूजा             | Saalagraam (Vishnu's icon) worship                            |
| परपुरुष                      | O Supreme Lord!   |
| तथा-एकादशी                   | and Ekaadashi (the fast on the eleventh day of the fortnight) |
| नामवर्णाः                    | (and) chanting of Thy names                                   |
| एतानि-अष्ट-अपि               | these eight also  |
| अयत्नानि-अयि                 | are effortless, O Thou!                                       |
| कलि-समये                     | in the time of Kali Yuga                                      |
| त्वत्-प्रसाद-प्रवृद्ध्या     | by Thy grace in abundance                                     |
| क्षिप्रं-मुक्ति-प्रदानी-इति- | quickly liberation gives, thus                                |
| अभिदधुः-ऋषयः-                | have clearly stated the sages                                 |
| तेषु मां सज्जयेथाः           | in these (eight), make me devoted completely                  |

O Supreme Lord! In this Kali Yuga, Gangaa, Geetaa, Gaayatri, Tulsika, Gopichandana, Saalagraama worship, Ekaadashi fast and chanting of Thy names, these eight, the sages say, are quick and effortless means of salvation as they secure Thy abounding grace. O

Thou! May I be intensely devoted to them all.

देवर्षीणां पितृणामपि न पुनः ऋणी किङ्करो वा स भूमन् ।  
योऽसौ सर्वात्मना त्वां शरणमुपगतस्सर्वकृत्यानि हित्वा ।  
तस्योत्पन्नं विकर्माप्यखिलमपनुदस्येव चित्तस्थितस्त्वं  
तन्मे पापोत्थतापान् पवनपुरपते रुन्धि भक्तिं प्रणीयाः ॥ १० ॥

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| देवर्षीणां                | of the gods (sages)               |
| पितृणाम्-अपि              | of the Pitris (Manes) also        |
| न पुनः ऋणी                | will not again be debtor          |
| किङ्करः वा स              | a servant or he                   |
| भूमन्                     | O Lord of the Universe!           |
| यः-असौ सर्वात्मना         | whoever wholeheartedly            |
| त्वां शरणम्-उपगतः-        | in Thee refuge has taken          |
| सर्व-कृत्यानि हित्वा      | abandoning all actions            |
| तस्य-उत्पन्नं विकर्म-अपि- | by him done misdeeds also         |
| अखिलम्-अपनुदसि-एव         | all of them are destroyed even    |
| चित्त-स्थितः-त्वं         | by Thee residing in his heart     |
| तत्-मे पाप-उत्थ-तापान्    | that by my sins' borne sufferings |
| पवनपुरपते                 | O Lord of Guruvaayur!             |

रुन्धि भक्तिं प्रणीया:

remove and generate devotion

O Lord of the Universe! Who so ever, whole heartedly takes refuge in Thee, abandoning all actions, is no longer a debtor to the gods or sages, Pitris (or Manes), or a servant to them. Even if he has done any misdeeds, they are destroyed by Thee who do reside in his heart. O Lord of Guruvaayur! my sufferings, born of my sins, do remove and generate devotion in me.

