

# SHRIMAN NĀRĀYANEYAM

## Dashaka 90

वृकभृगुमुनिमोहिन्यम्बरीषादिवृत्ते-  
ष्वयि तव हि महत्त्वं सर्वशर्वादियैत्रम् ।  
स्थितमिह परमात्मन् निष्कलार्वागभिन्नं  
किमपि यदवभातं तद्धि रूपं तवैव ॥१॥

वृक-भृगुमुनि-	Vrikaasura, sage Bhrigu
मोहिनी-अम्बरीष-	(and Thy incarnation as) Mohini and Ambareesh
आदि-वृत्तेषु-अयि	etc., (in these) episodes, O Thou!
तव हि महत्त्वं	Thy majesty only
सर्व-शर्व-आदि-जैत्रम्	(above) all others, including Shiva, supersedes
स्थितम्-इह	proved here
परमात्मन्	O Supreme Being!
निष्कल-अर्वाक-अभिन्नं	Nishkala, Sakala and non-different
किम्-अपि यत्-	indescribable which
अवभातं तत् हि	shines that alone
रूपं तव-एव	Thy form (is) Thine alone

O Supreme Being! The episodes of Vrikaasura, Sage Bhrigu, Thy Mohini Avataar and the Ambareesh episode only proves, here, that Thy majesty and superiority supersedes over all other deities like Shiva and others. Thou are non-different from Thy Nishkala (partless) form and Thy Sakala (part) forms like Shiva, Brahmaa, and shine in an indescribable manner as the essence of all.

मूर्तित्रयेश्वरसदाशिवपञ्चकं यत्  
 प्राहुः परात्मवपुरेव सदाशिवोऽस्मिन् ।  
 तत्रेश्वरस्तु स विकुण्ठपदस्त्वमेव  
 त्रित्वं पुनर्भजसि सत्यपदे त्रिभागे ॥ २ ॥

मूर्ति-त्रय-ईश्वर-	the Trimurti Ishwara and
सदाशिव-पञ्चकं	Sadaashiva (are the) five aspects
यत् प्राहुः	which is said (by the Shaivaas)
परात्म-वपुः-एव	the Supreme Being alone (Thou)
सदाशिवः-अस्मिन्	as Sadaashiva, here,
तत्र-ईश्वरः-तु स	and there the Ishwara indeed he
विकुण्ठपदः-त्वम्-एव	(in) Vaikuntha residing Thou alone
त्रित्वं पुनः-भजसि	three forms again Thou assume
सत्यपदे त्रिभागे	in the Satyaloka in three parts

The Shaivaas speak of five aspects with Brahmaa Vishnu Shiva Ishwara and Sadaashiva. Here Sadaashiva is Thy own self the Supreme Being. Thou alone are Ishwara the Lord of Vaikuntha. The three forms of Trinity, Thou alone assume in the three parts of Satyaloka.

तत्रापि सात्त्विकतनुं तव विष्णुमाहु-  
 धाता तु सत्त्वविरलो रजसैव पूर्णः ।  
 सत्त्वोत्कटत्वमपि चास्ति तमोविकार-  
 चेष्टादिकञ्च तव शङ्करनाम्नि मूर्तौ ॥ ३ ॥

तत्र-अपि	there also
सात्त्विक-तनुं तव	the Saatvic form of Thee
विष्णुम्-आहुः-	Vishnu is called
धाता तु	Brahmaa indeed
सत्त्व-विरलः-	(with) Sattva sparce
रजसा-एव पूर्णः	and Rajas only is full
सत्त्व-उत्कटत्वम्-अपि	Sattva in full measure, though
च-अस्ति	and is
तमः-विकार-	by Tamasa's blemish
चेष्टा-आदिकम्-च	activities etc (are)
तव शङ्कर-नाम्नि	in Thy Shankara named
मूर्तौ	form

The form of Vishnu, among the Trimuti, is a manifestation of pure Sattva. Brahmaa is the manifestation of abundance of Rajas with a trace of Sattva. Whereas, Thy form known as Shankara has an abundance of Sattva but Tamas expresses itself in its activities.

तं च त्रिमूर्त्यतिगतं परपूरुषं त्वां  
 शर्वात्मनापि खलु सर्वमयत्वहेतोः ।  
 शंसन्त्युपासनविधौ तदपि स्वतस्तु  
 त्वद्रूपमित्यतिदृढं बहु नः प्रमाणम् ॥४॥

तं च त्रिमूर्ति-अतिगतं	and Him, the Trimurtis transcending
परपूरुषं त्वां	the Supreme Being Thee
शर्व-आत्मना-अपि	in Shiva's form also
खलु	indeed
सर्वमयत्व-हेतोः	encompassing the essence of all, because of (this)
शंसन्ति-उपासन-विधौ	describe in the worshipping codes/norms
तत्-अपि स्वतः-तु	that too in reality indeed
त्वत्-रूपम्-इति-	(are) Thy form, thus (there are)
अति-दृढं	many strong
बहु नः प्रमाणम्	our proofs

Thou do transcend the Trinity and are the Supreme Being. Thou are the essence of all and Shaivas worship Thee alone as Shiva with worshipping norms, as described. That too is Thy form alone. We have many proofs in support of this truth.

श्रीशङ्करोऽपि भगवान् सकलेषु ताव-

त्वामेव मानयति यो न हि पक्षपाती ।  
 त्वन्निष्ठमेव स हि नामसहस्रकादि  
 व्याख्यात् भवत्स्तुतिपरश्च गतिं गतोऽन्ते ॥५॥

श्री शङ्करः-अपि	The great Shakaraachaarya also
भगवान्	the Bhagavatapaada,
सकलेषु तावत्-	among all the Sakala forms, then,
त्वाम्-एव मानयति	to Thee alone gives honour
यः-न हि पक्षपाती	who does not favour anyone
त्वत्-निष्ठम्-एव	to Thee reffering to, alone
स हि नाम-सहस्रक-आदि	he indeed , on Sahasranaam etc.,
व्याख्यात्	commented on
भवत्-स्तुति-परः-च	and Thy praises singing, inclined to,
गतिं गतः-अन्ते	samaadhi sttained to, in the end

Bhagavatapaada Shree Shankaraachaarya also, among all the Sakala forms, honours Thy form alone. He who is not of the nature of favouring any one deity has commented on the Sahasranaama etc., reffering to Thee alone. In the end he attained samaadhi singing Thy praises.

मूर्तित्रयातिगमुवाच च मन्त्रशास्त्र-  
स्यादौ कलायसुषमं सकलेश्वरं त्वाम् ।  
ध्यानं च निष्कलमसौ प्रणवे खलूक्त्वा  
त्वामेव तत्र सकलं निजगाद नान्यम् ॥ ६ ॥

मूर्ति-त्रय-अतिगम्-	the Trinity transcending
उवाच च मन्त्र-शास्त्रस्य-आदौ	and (he) said, in the beginning of the Mantra Shastra
कलाय-सुषमम्	beautiful as the Kalaaya flower (blue lily)
सकल-ईश्वरं त्वाम्	the Lord of all, Thee
ध्यानं च निष्कलम्-	and meditation on Nish-kala (non-part)
असौ प्रणवे खलु-उक्त्वा	he (Shankara) in Pranava, indeed, describing
त्वाम्-एव तत्र सकलं	Thee alone there Sakal (in part)
निजगाद न-अन्यम्	propounded, not any other

In his famous work of Mantra Shastra, known as Prapanchasaara, Shri Shankara has described Thee as transcending the Trinity - Brahmaa, Vishnu and Mahesh. He has described Thee as a beautiful blue lily and the Lord of all. When he describes the meditation on Nishkala, while dealing with Pranava, he also propounds Thy Sakala form, and of no other deity, Thee as the object of meditation.

समस्तसारे च पुराणसङ्ग्रहे  
विसंशयं त्वन्महिमैव वर्ण्यते ।  
त्रिमूर्तियुक्सत्यपदत्रिभागतः  
परं पदं ते कथितं न शूलिनः ॥७॥

समस्त-सारे	and inclusive of all the gist
च पुराण-सङ्ग्रहे	in Puraana Sangraha
विसंशयं	unequivocally (withou doubt)
त्वत्-महिमा-एव वर्ण्यते	Thy supreme greatness alone is described
त्रिमूर्ति-युक्-	the Trinity containing
सत्यपद-त्रिभागतः परं	the Satyaloka in three parts, transcending,
पदं ते कथितं	Thy abode is described
न शूलिनः	not (the abode) of Shiva

In the text of Puraana Sangraha where there is the gist of all the Puraanas,Thy supreme greatness alone is unequivocally described. The Trimurti occupying the Satyaloka in three parts has been depicted. But Thy abode, Vaikuntha has been described as distinct and superior to and so transcending Satyaloka. No reference is made to the abode of Shiva.

यत् ब्राह्मकल्प इह भागवतद्वितीय-  
 स्कन्धोदितं वपुरनावृतमीश धात्रे ।  
 तस्यैव नाम हरिशर्वमुखं जगाद  
 श्रीमाधवः शिवपरोऽपि पुराणसारे ॥८॥

यत् ब्राह्मकल्प इह	that which in the Braahmakalpa, here,
भागवत-द्वितीय-स्कन्ध-उदितं	(and) in the second Skanda of Bhaagavata, narrated
वपुः-अनावृतम्-	that form, revealed
ईश धात्रे	O Lord! For Brahamaa
तस्य-एव नाम	that form's, alone, name
हरि-शर्व-मुखं	Hari, Shiva etc.,
जगाद श्रीमाधवः	has been said of, by Shri Maadhavaachaarya
शिव-परः-अपि	who was a devotee of Shiva himself
पुराण-सारे	in Puraanasaara

O Lord! Here, at the time of Braahmakalpa, Thou had revealed Thy form to Brahmaa, which is described in the second Skanda of the Bhaagavatam. Maadhavaachaarya, who was himself a votary of Shiva, has referred to that same form with the names Hari, Shiva etc., in Puraanasaara.



ये स्वप्रकृत्यनुगुणा गिरिशं भजन्ते  
तेषां फलं हि दृढयैव तदीयभक्त्या।  
व्यासो हि तेन कृतवानधिकारिहेतोः  
स्कन्दादिकेषु तव हानिवचोऽर्थवादैः ॥९॥

ये स्व-प्रकृति-अनुगुणा	those who by their natural inclination worship Shiva
गिरिशं भजन्ते	worship Shiva
तेषां फलं हि दृढया-एव	for them the results are by firmness only
तदीय-भक्त्या	in their devotion
व्यासः-हि तेन कृतवान्-	sage Vyaasa himself has asserted
अधिकार-हेतोः	as a benefit for such devotion
स्कन्द-आदिकेषु	in the Skanda and other scriptures
तव हानि-वचः-	(speaking for) belittling words
अर्थवादैः	by way of eulogy

People who by their natural inclination are devoted to worship Shiva, for them, the results (liberation) are achieved by their firmness in their devotion only. In the Skanda and other Scriptures, sage Vyaasa has asserted this, for the benefit of such devotees, with statements that belittle Thee which are to be taken as eulogy.

भूतार्थकीर्तिरनुवादविरुद्धवादौ  
 त्रेधार्थवादगतयः खलु रोचनार्थाः ।  
 स्कान्दादिकेषु बहवोऽत्र विरुद्धवादा-  
 स्त्वत्तामसत्वपरिभूत्युपशिक्षणाद्याः ॥ १० ॥

भूत-अर्थ-कीर्ति:-	existing facts exaggeration
अनुवाद-विरुद्ध-वादौ	in accordance with experience, and contrary to experience, these two methods,
त्रेधा-अर्थ-वाद-गतयः	(in all) these three are the modes (of Arthavaada)
खलु रोचन-अर्थाः	indeed (they are to make) interesting the subject meaning
स्कान्द्-आदिकेषु	in the Skaanda and other scriptures
बहवः-अत्र	many are here
विरुद्ध-वादाः-	contrary statements
त्वत्-तामसत्व-	(for example) Thy Taamasic (nature)
परिभूति-उपशिक्षण-आद्याः	(Thy) defeat, Thou being instructed by others etc.

Arthavaada has three methods- 1) statements where existing facts are exaggerated, 2) statements are in accordance with experience, 3) statements are contrary to experience. These are used to make the subject matter interesting. In the Skaanda Puraana and other scriptures there are many contrary statements, referring to Thy Taamasic nature, Thy defeat or Thou being instructed by others etc., which are in the category of the third method.

यत् किञ्चिदप्यविदुषाऽपि विभो मयोक्तं  
तन्मन्त्रशास्त्रवचनाद्यभिदृष्टमेव ।  
व्यासोक्तिसारमयभागवतोपगीत  
क्लेशान् विधूय कुरु भक्तिभरं परात्मन् ॥ ११ ॥

यत्-किञ्चित्-अपि-	what little even
अविदुषा-अपि	by (me) the ignorant, though
विभो मया-उक्तं	O Lord! By me is said
तत्-मन्त्रशास्त्र-वचनादि-	that expounded in Mantra Shaastra statements
अभिदृष्टम्-एव	is in accordance (to that) only
व्यास-उक्ति-सार-मय-	all Vyaasa's sayings' essence contained
भागवत-उपगीत	(in) Bhaagavata (where) are sung (Thy excellences)
क्लेशान् विधूय	(That Thou) my ailments eradicating
कुरु भक्तिभरं	endow firm devotion (to me)
परात्मन्	O Supreme Being!

O Supreme Being! Though I am an ignorant man, what little I have said, is in accordance to what is expounded in the Mantra Shaastra. Bhaagavata is the essence of all the sayings of sage Vyaasa and Thy excellences are sung there in. Deign to eradicate my ailments and endow firm devotion to me.

