

SHRIMAN NĀRĀYANEYAM

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बन्धुस्नेहं विजह्यां तव हि करुणया त्वय्युपावेशितात्मा
सर्वं त्यक्त्वा चरेयं सकलमपि जगद्वीक्ष्य मायाविलासम् ।
नानात्वाद्भ्रान्तिजन्यात् सति खलु गुणदोषावबोधे विधिर्वा
व्यासेधो वा कथं तौ त्वयि निहितमतेर्वीतवैषम्यबुद्धेः ॥ १ ॥

बन्धु-स्नेहं विजह्यां	to (my) relatives affection (I will) give up
तव हि करुणया	by Thy grace alone
त्वयि-उपावेशित-आत्मा	in Thee merged my mind
सर्वं त्यक्त्वा चरेयं	abandoning everything will wander about
सकलम्-अपि जगत्-वीक्ष्य	the whole world looking upon as only
माया-विलासम्	Maayaa's expression
नानात्वात्-भ्रान्तिजन्यात्	multiplicity due to false comprehension
सति खलु गुण-दोष-	so being, indeed, good and bad
अवबोधे विधिः-वा	its understanding or the does-
व्यासेधः वा कथं तौ	and don'ts, how come they both
त्वयि निहित-मतेः-	into Thee (whose) absorbed is the mind

वीत-वैषम्य-बुद्धेः

and transcended the consciousness of differences

Thy grace alone will enable me to abandon my love and affection towards my relatives. With my mind merged in Thee, renouncing everything, I will wander about looking upon the whole world as an expression of Maayaa. The injunctions and prohibitions of the scriptures apply to the one who entertains the concepts of good or bad due to multiplicity caused by false comprehension. How can both of these apply to a person whose mind is absorbed in Thee and who has transcended the consciousness of differences.

क्षुत्तृष्णालोपमात्रे सततकृतधियो जन्तवः सन्त्यनन्ता-

स्तेभ्यो विज्ञानवत्त्वात् पुरुष इह वरस्तज्जनिर्दुर्लभैव ।

तत्राप्यात्मात्मनः स्यात्सुहृदपि च रिपुर्न्यस्तत्त्वयि न्यस्तचेता-

स्तापोच्छित्तेरुपायं स्मरति स हि सुहृत् स्वात्मवैरी ततोऽन्यः ॥ २ ॥

क्षुत्-तृष्णा-लोप-मात्रे	hunger and thirst appeasing merely
सतत-कृत-धियः	always absorbed whose minds
जन्तवः सन्ति-अनन्ताः-	(such) beings are there countless
तेभ्यः विज्ञानवत्त्वात्	among them, because discriminative mind
पुरुष इह वरः-	man, here, is superior
तत्-जनिः-दुर्लभ-एव	therefore, this birth is rare indeed
तत्र-अपि-आत्मा-आत्मनः	there again, one's self to his own self
स्यात्-सुहृत्-अपि च रिपुः-	may be friend and also an enemy
त्वयि न्यस्त-चेताः-	in Thee (whose) absorbed is mind

ताप-उच्छित्ते:-उपायं	is sorrows alliviating means
स्मरति स हि सुहृत्	(those who) think so, he alone is friend
स्व-आत्म-वैरी तत:-अन्यः	one self's enemy (is) the other one

There are countless beings who are always absorbed in satisfying their hunger and thirst. Among them, a man is superior for being endowed with a discriminative mind. Human birth indeed is rare. Among men also a person may be one's own friend or a foe. A person whose mind is absorbed in Thee, is always concerned in the means of alleviating sorrow, is ones own friend. All others are their own foes.

त्वत्कारुण्ये प्रवृत्ते क इव नहि गुरुलोकवृत्तेऽपि भूमन्
सर्वाक्रान्तापि भूमिर्नहि चलति ततस्सत्क्षमां शिक्षयेयम् ।
गृह्णीयामीश तत्तद्विषयपरिचयेऽप्यप्रसक्तिं समीरात्
व्याप्तत्वञ्चात्मनो मे गगनगुरुवशाद्भातु निर्लेपता च ॥ ३

त्वत्-कारुण्ये प्रवृत्ते	(when) Thy grace operates
क इव न हि गुरु:-	who, like, is not also a teaacher
लोक-वृत्ते-अपि	in this wordly existence also
भूमन्	O Lord of the Universe!
सर्वाक्रान्ता-अपि भूमि:-	oppressed by all also, the earth
न-हि चलति	it does not move
तत:-सत्क्षमां शिक्षयेयम्	from her true forbearance let me learn

गृह्णीयाम्-ईश	May I learn O God!
तत्-तत्-विषय-	(that) from this that objects'
परिचये-अपि-	contact also
अप्रसक्तिं समीरात्-	non-tainting from the air
व्याप्तत्वम्-च-आत्मनः मे	and all pervasiveness of myself
गगन-गुरु-वशात्-	from the sky as a teacher
भातु निर्लेपता च	be made clear to me and also the unaffectedness

O Lord of the Universe! When Thy grace operates there is nothing in this worldly existence which may not become a spiritual teacher. I will learn the lesson of true forbearance from the earth who does not move inspite of being oppressed by all. The air is always in contact with various objects but is not tainted by them so I will learn nonattachment from the air. The nature of my soul which is all pervasive and unaffected, will be clear to me from the sky as a teacher.

स्वच्छः स्यां पावनोऽहं मधुर उदकवद्वह्निवन्मा स्म गृह्णीं
सर्वान्नीनोऽपि दोषं तरुषु तमिव मां सर्वभूतेष्ववेयाम् ।
पुष्टिर्नष्टिः कलानां शशिन इव तनोर्नात्मनोऽस्तीति विद्यां
तोयादिव्यस्तमार्ताण्डवदपि च तनुष्वेकतां त्वत्प्रसादात् ॥४॥

स्वच्छः स्यां	clean may be
पावनः-अहं	pure I
मधुर उदक-वत्-	sweet like water

वह्नि-वत्-मा स्म गृह्णां	like fire may I not take on
सर्व-अग्नीनः-अपि दोषं	consuming all, their defects
तरुषु तम्-इव	in the trees, like it (fire)
मां सर्व-भूतेषु-अवेयाम्	me alone in all the beings recognising
पुष्टि-नष्टिः कलानां	waxing and waning of the parts
शशिनः-इव-तनोः-	of the moon, like, of the body
न-आत्मनः-	and not of the soul
अस्ति-इति विद्यां	it is, this knowledge
तोय-आदि-व्यस्त-	water etc., reflecting
मार्ताण्ड-वत्-अपि च	the sun like also
तनुषु-एकतां	in all bodies oneness
त्वत्-प्रसादात्	by Thy grace

May I be clean pure and sweet like the water. May I be not blemished by taking food of any type, just as fire though all consuming, is unaffected by the defects of any substance. Just as there is fire in every tree, let me recognize me in all beings. The growth and decay is of the body, like waxing and waning of the moon, and not of Aatman, the self. By Thy grace, may I realise, the oneness of all individual bodies, just like the reflected images of the sun in universal waters.

स्नेहाद्याधात्तपुत्रप्रणयमृतकपोतायितो मा स्म भूवं
 प्राप्तं प्राश्रन् सहेय क्षुधमपि शयुवत् सिन्धुवत्स्यामगाधः ।
 मा पसं योषिदादौ शिखिनि शलभवत् भृङ्गवत्सारभागी
 भूयासं किन्तु तद्वद्वनचयनवशान्माहमीश प्रणेशम् ॥५॥

स्नेहात्-व्याध-	because of affection, by the hunter
आत्त-पुत्र-प्रणय-	holding offspring attachment
मृत-कपोत-आयितः	was dead the pigeon with them
मा स्म भूवं	may I not be so
प्राप्तं प्राश्रन् सहेय	whenever is available, I eat, endure
क्षुधम्-अपि शयु-वत्	hunger also like a python
सिन्धु-वत्-स्याम्-अगाधः	an ocean like may I be serene/deep
मा पसं योषित्-आदौ	may (I) not fall prey to female lust
शिखिनि शलभ-वत्	like fire the moths
भृङ्ग-वत्-सार-भागी भूयासं	like honey bee may I be a knower of essence
किन्तु तत्-वत्-धन-चयन-	but like it, for accumulating wealth
वशात्-मा-अहम्-	by that may I not
ईश प्रणेशम्	O Lord! Perish

May I not be like the pigeon who for the love of its offsprings was killed by the hunter, along with them. Like the python may I eat whatever is available and also endure hunger when nothing is available. Let me be deep and serene like the ocean. Let me not fall a prey to the lust of women like a moth to fire. O Lord! let me seek the essence of things like the honey bee and unlike it let me not perish in accumulating wealth.

मा बद्ध्यासं तरुण्या गज इव वशया नार्जयेयं धनौघं
हर्तान्यस्तं हि माध्वीहर इव मृगवन्मा मुहं ग्राम्यगीतैः ।
नात्यासज्जेय भोज्ये झष इव बलिशे पिङ्गलावन्निराशः
सुप्यां भर्तव्ययोगात् कुरर इव विभो सामिषोऽन्यैर्न हन्यै ॥ ६ ॥

मा बद्ध्यासं तरुण्या	may I not be led to captivity by women
गज इव वशया	as an elephant is by a female
न-आर्जयेयं धन-औघं	let me not earn wealth in plenty
हर्ता-अन्यः-तं हि	(because) taken away by others it is
माध्वीहरः-इव	like the honey gatherers
मृग-वत्-मा मुहं	like a deer may I not be ensnared
ग्राम्य-गीतैः	by vulgar music
न-अति-आसज्जेय	not very much attached may I be
भोज्ये झष इव बलिशे	to food, like a fish to the bait
पिङ्गला-वत्-निराशः सुप्यां	like Pingalaa, without a care, may I sleep

भर्तव्य-योगात्	guarding needed for
कुरर इव विभो	like the Kurara bird, O Lord!
सामिषः-अन्यैः-न हन्यै	carrying meat, by others may I not be killed

Let me not be led to captivity by women as an elephant is by a female. Let me not earn wealth in plenty because it is taken away by others, like the honey gatherers. Let me not be attracted into a snare by sweet words, as a deer is by vulgar music. May I not be too attached to food like a fish is to a bait. Like Pingalaa may I sleep soundly without a care. O Lord! May I not be killed by others like the Kurara bird for having to guard the meat it was carrying.

वर्तेय त्यक्तमानः सुखमतिशिशुवन्निस्सहायश्चरेयं
कन्याया एकशेषो वलय इव विभो वर्जितान्योन्यघोषः ।
त्वच्चित्तो नावबुध्यै परमिषुकृदिव क्षमाभृदायानघोषं
गेहेष्वन्यप्रणीतेष्वहिरिव निवसान्युन्दुरोर्मन्दिरेषु ॥७॥

वर्तेय त्यक्तमानः	will live abandoning the sense of honour and dishonour
सुखम्-अति-शिशु-वत्-	very happily like a child
निस्सहायः-चरेयं	alone and unaccompanied, will move about
कन्यायाः-एक-शेषः	a maiden's one last solitary
वलय इव विभो	bangle like, O Lord!
वर्जितानि-उन्य-घोषः	debarred and without noises (from contacts with the worldly objects)
त्वत्-चित्तः	in Thee, my mind

न-अवबुध्यै परम्-	may not know anything beyond
इषु-कृत्-इव	like the arrow maker
क्षमाभृत-आयान-घोषं	by the king's approaching, announcement
गेहेषु-अन्य-प्रणीतेषु-	in the houses by others made
अहिः-इव निवसानि-	like the snake, may I live
उन्दुरोः-मन्दिरेषु	in the rat's hole (houses)

Devoid of sense of honour and dishonour, I will live very happily like a child, unaccompanied and all alone, like a solitary bangle on a maiden's wrist, I will move about restricting myself from all other noises of contacts and conflicts. May my mind be absorbed in Thee and not know anything beyond that, like the arrow maker who does not know the announcement of the king's coming. May I live in houses made by others, and so be not attached to any house, like the snake who lives in the holes made by rats.

त्वय्येव त्वत्कृतं त्वं क्षपयसि जगदित्यूर्णनाभात् प्रतीयां
 त्वच्चिन्ता त्वत्स्वरूपं कुरुत इति दृढं शिक्षये पेशकारात् ।
 विड्भस्मात्मा च देहो भवति गुरुवरो यो विवेकं विरक्तिं
 धत्ते सञ्चिन्त्यमानो मम तु बहुरुजापीडितोऽयं विशेषात् ॥८॥

त्वयि-एव त्वत्-कृतं	in Thee alone, created by Thee
त्वं क्षपयसि जगत्-	Thou do absorb the Universe
इति-ऊर्णनाभात् प्रतीयां	this, from the spider I learnt
त्वत्-चिन्ता त्वत्-स्वरूपं	Thy meditation, Thy form

कुरुत इति दृढं शिक्षये	confers, this firm lesson
पेशकारात्	(I got) from the beetle
विड्-भस्म-आत्मा	filth and ashes containing
च देहः-भवति गुरुवरः	and the body becomes a great teacher
यः विवेकं विरक्तिं धत्ते	which wisdom and detachment gives
सञ्चिन्त्यमानः	if pondered upon
मम तु बहु-रुजा-पीडितः-	my indeed very many diseases inflicted
अयं विशेषात्	this (body) specially (particularly)

The spider is a teacher in the sense, that, I learnt from it that the Universe created by Thee, is absorbed into Thee, by Thee alone. From the beetle I got the firm lesson that meditating on Thee confers Thy form. On careful thought I realised that though this body is a storehouse of filth and ashes, it is a great teacher, specially this body of mine. Because of it suffering from many diseases, I have been endowed with discrimination and renunciation.

ही ही मे देहमोहं त्यज पवनपुराधीश यत्प्रेमहेतो-
 गेहे वित्ते कलत्रादिषु च विवशितास्त्वत्पदं विस्मरन्ति ।
 सोऽयं वह्नेश्शुनो वा परमिह परतः साम्प्रतञ्चाक्षिकर्ण-
 त्वग्निह्वाद्या विकर्षन्त्यवशमत इतः कोऽपि न त्वत्पदाब्जे ॥९॥

ही ही देह मोहं त्यज	alas! May infatuation to my body rid me
पवनपुराधीश	O Lord of Guruvaayur!

यत्-प्रेम-हेतोः-	because of love for which
गेहे वित्ते कलत्र-आदिषु	in the house, wealth, wife etc.,
च विवशिताः-	helpless (due to attachment to them)
त्वत्-पदं विस्मरन्ति	Thy feet (we) forget
सः-अयं वह्नेः-शुनः वा	that this (body) for fire or dogs
परम्-इह परतः	(fit for) merely, in this world, in the end
साम्प्रतम्-च-	and even now
अक्षि-कर्ण-त्वक्-जिह्वा-आद्या	eyes ears skin tongue etc.
विकर्षन्ति-अवशम्-अतः-इतः-	drag along helpless here and there
कः-अपि न त्वत्-पदाब्जे	none also, not to Thy lotus feet

Alas! Rid me of my infatuation to my body. O Lord of Guruvaayur! Because of love for it one is helplessly attached to house, wealth, wife etc., and so we forget Thy lotus feet. In the end this body is fit only for fire or dogs. Even now, while living, it is dragged hither and thither by senses of sight hearing touch taste etc. There is none alas to take us to Thy lotus feet.

दुर्वारो देहमोहो यदि पुनरधुना तर्हि निश्शेषरोगान्
हृत्वा भक्तिं द्रढिष्ठां कुरु तव पदपङ्केरुहे पङ्कजाक्ष ।
नूनं नानाभवान्ते समधिगतममुं मुक्तिदं विप्रदेहं
क्षुद्रे हा हन्त मा मा क्षिप विषयरसे पाहि मां मारुतेश ॥ १० ॥

दुर्वारः देह-मोहः	difficult to remove, attachment to body
यदि पुनः-अधुना	if again it is now
तर्हि निश्शेष-रोगान् हृत्वा	then, all ailments removing
भक्तिं द्रढिष्ठां कुरु	devotion firm confer
तव पद-पङ्करुहे	in Thy lotus feet
पङ्कजाक्ष	O Lotus Eyed One!
नूनं नाना-भवान्ते	indeed at various lives' end
समधिगतम्-अमुं	attained this
मुक्तिदम् विप्रदेहं	liberation granting Brahmin body
क्षुब्धे हा हन्त	in lowly, O Alas!
मा मा क्षिप विषय-रसे	do not throw in sensuous pleasures
पाहि मां मारुतेश	Deign to save me O Lord of Guruvaayura!

O Lotus Eyed Lord! If obsession to body sense is unavoidable, do rid me of all my ailments and endow me with unshakable firm devotion to Thy lotus feet. This Braahmin body, which may take me to liberation, is achieved after many lives. O do not plunge it into lowly sensuous pleasures. O Lord of Guruvaayur! deign to save me.

