

SHRIMAN NĀRĀYANEYAM

Dashaka 96

त्वं हि ब्रह्मैव साक्षात् परमुरुमहिमन्नक्षराणामकार-
स्तारो मन्त्रेषु राज्ञां मनुरसि मुनिषु त्वं भृगुर्नारदोऽपि ।
प्रह्लादो दानवानां पशुषु च सुरभिः पक्षिणां वैनतेयो
नागानामस्यनन्तस्सुरसरिदपि च स्रोतसां विश्वमूर्ते ॥ १ ॥

त्वं हि ब्रह्म-	Thou alone are Brahmaa
एव साक्षात् परम्-	indeed perceptible Supreme
उरु-महिमन्	O Thou of Infinite Glory!
अक्षराणाम्-अकारः	among letters (Thou are) 'A'
तारः मन्त्रेषु	Om among Mantras
राज्ञां मनुः-असि	among kings are Manu
मुनिषु त्वं भृगुः-	among sages Thou are Bhrigu
नारदः-अपि	and also Naarada
प्रह्लादः दानावानां	Prahlaad (Thou) are among Asuras
पशुषु च सुरभिः	among animals are Surabhi (the celestial cow)
पक्षिणां वैनतेयः	among birds are Garuda

नागानाम्-असि-अनन्तः-	among serpents are Ananta
सुरसरित्-अपि च स्रोतसां	and among rivers are also Gangaa
विश्वमूर्ते	the world personified Thou!

O Thou of infinite Glory! Of whom the world is a personification! Thou alone are Brahmaa perceptible. Among letters Thou are 'A'. Among Mantraas Thou are Om. Among kings Thou are Manu and among sages are Bhrgu and also Naarada. Among Asuras Thou are Prahlada. Thou are the Surabhi celestial cow among the animals and Garuda among the birds. Among serpents Thou are Ananta. Among the rivers Thou are the heavenly Gangaa.

ब्रह्मण्यानां बलिस्त्वं क्रतुषु च जपयज्ञोऽसि वीरेषु पार्थो
भक्तानामुद्धवस्त्वं बलमसि बलिनां धाम तेजस्विनां त्वम् ।
नास्त्यन्तस्त्वद्विभूतेर्विकसदतिशयं वस्तु सर्वं त्वमेव
त्वं जीवस्त्वं प्रधानं यदिह भवदृते तन्न किञ्चित् प्रपञ्चे ॥ २ ॥

ब्रह्मण्यानां बलिः-त्वं	of the ones devoted to the holy, Thou are Bali
क्रतुषु च जप-यज्ञः-असि	and among sacrifices, are Japayoga
वीरेषु पार्थः	among heroes are Arjun
भक्तानाम्-उद्धवः-त्वं	among devotees Thou are Uddhava
बलम्-असि बलिनां	strength Thou are of the strong
धाम तेजस्विनां त्वम्	grandeur of the majestic are Thou
न-अस्ति-अन्तः-	there is no end

त्वत्-विभूते:-	to Thy manifested glories
विकसत्-अतिशयं	outstanding and brilliant
वस्तु सर्वं त्वम्-एव	all things are Thou alone
त्वं जीव:-त्वं प्रधानं	Thou are jiva and Thou are Prakriti
यत्-इह भवत्-ऋते	what so ever is here, without Thee
तत्-न किञ्चित् प्रपञ्चे	that is not at all in this Universe

Among persons devoted to the holy men, Thou are Bali, among sacrifices Japayoga, among heroes Arjuna, among devotees Thou are Uddhava. Thou are the strength of the strong and grandeur of the majestic. There is no end to Thy manifested glories. All things brilliant and outstanding are Thee alone. Thou are jiva and Prakriti. There is nothing in this cosmos which is bereft of Thee.

धर्मं वर्णाश्रमाणां श्रुतिपथविहितं त्वत्परत्वेन भक्त्या
 कुर्वन्तोऽन्तर्विरागे विकसति शनैः सन्त्यजन्तो लभन्ते ।
 सत्तास्फूर्तिप्रियत्वात्मकमखिलपदार्थेषु भिन्नेष्वभिन्नं
 निर्मूलं विश्वमूलं परममहमिति त्वद्विबोधं विशुद्धम् ॥ ३॥

धर्म-वर्ण-आश्रमाणां	of the (4) castes and the (4) ashramas
श्रुति-पथ-विहितं	(duties) in the Vedic paths laid down
त्वत्-परत्वेन भक्त्या	toward Thee with devotion
कुर्वन्तः-अन्तः-विरागे	performing, within detachment

विकसति शनैः	matures gradually
सन्त्यजन्तः लभन्ते	(then) giving up these, gets
सत्ता-स्फूर्ति-प्रियत्व-	Existence, Consciousness, Bliss
आत्मकम्-अखिल-	consisting, in endless
पदार्थेषु भिन्नेषु-	objects different
अभिन्नं निर्मूलं विश्वमूलं	(in reality), not different, uncaused, the cause of the universe
परमम्-अहम्-इति	supreme I am thus
त्वत्-विबोधं-विशुद्धं (लभन्ते)	Reality knowledge clear (achieve)

People in the four casts and the four aashramas, who perform their duties, as laid down in the Vedas, according to their station in life, with devotion and dedication to Thee, to them non-attachment sprouts and matures gradually. When they are fully non-attached, they give up these duties and attain the true knowledge of Thee. Which is the experience that they are That Supreme Being of the nature of Existence Consciousness and Bliss, the one indivisible in the divided entities and the cause of all but not caused by anything.

ज्ञानं कर्मापि भक्तिश्चित्तयमिह भवत्प्रापकं तत्र ताव-
 त्रिर्विण्णानामशेषे विषय इह भवेत् ज्ञानयोगेऽधिकारः ।
 सक्तानां कर्मयोगस्त्वयि हि विनिहितो ये तु नात्यन्तसक्ताः
 नाप्यत्यन्तं विरक्तास्त्वयि च धृतरसा भक्तियोगो ह्यमीषाम् ॥४॥

ज्ञानं कर्म-अपि भक्तिः-	knowledge, action and devotion
त्रितयम्-इह	these three here

भवत्-प्रापकं	towards achieving Thee, lead
तत्र-तावत्-	here then
निर्विण्णानाम्-अशेषे	altogether detached towards all
विषय इह भवेत्	objects, here will be
ज्ञान-योगे-अधिकारः	path of knowledge suitable
सक्तानां कर्म-योगः-	for attached people path of action
त्वयि हि विनिहितः	in Thee alone dedicated
ये तु न-अत्यन्त-सक्ताः	those who are not very attached
न-अपि-अत्यन्तं विरक्ताः-	not also very detached
त्वयि च धृतरसाः	and in Thee hold devotion
भक्तियोगः हि-अमीषाम्	path of devotion alone is for such (people)

The three paths which lead to Thy attainment, in this world are, knowledge (Gyaana), action (Karma) and devotion (Bhakti). Those who are fully dispassionate towards everything in life, are competent for Gyaana marg. People who are subject to worldly attachments may take the path of Karma and dedicate all their doings to Thee. To those who are neither intensely attached nor intensely dispassionate and also experience joy in thinking of Thee, the path of Bhaakti is prescribed.

ज्ञानं त्वद्भक्ततां वा लघु सुकृतवशान्मर्त्यलोके लभन्ते
तस्मात्तत्रैव जन्म स्पृहयति भगवन् नाकगो नारको वा ।
आविष्टं मां तु दैवाद्भवजलनिधिपोतायिते मर्त्यदेहे
त्वं कृत्वा कर्णधारं गुरुमनुगुणवातायितस्तारयेथाः ॥५॥

ज्ञानं त्वत्-भक्ततां वा	knowledge or devotion to Thee
लघु सुकृत-वशात्	easily as a result of good deeds
मर्त्य-लोके लभन्ते	in this world of mortals, (people) get
तस्मात्-तत्र-एव	therefore there only
जन्म स्पृहयति	birth desires
भगवन्	O God!
नाकगो नारको वा	the one in heaven or the one in hell
आविष्टं मां तु	to me who has entered indeed
दैवात्-	by good fortune
भव-जल-निधि-पोतायिते	like a boat to cross the world ocean
मर्त्य-देहे	the body of a human
त्वं कृत्वा कर्णधारं गुरुम्-	Thou making the pilot a Guru
अनुगुण-वातायितः-	(Thou) favourable wind becoming

तारयेथाः	take me across
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In this mortal world, as a result of good deeds, one easily gets knowledge or devotion to Thee. O God! Therefore, those in heaven, or those in hell, desire to be born here only. By good fortune, I have this human body which is like a boat for crossing the ocean of Sansaara, (the world). Making my Guru the pilot of this boat, and Thyself becoming the favourable wind, deign to take me across.

अव्यक्तं मार्गयन्तः श्रुतिभिरपि नयैः केवलज्ञानलुब्धाः
क्लिश्यन्तेऽतीव सिद्धिं बहुतरजनुषामन्त एवाप्नुवन्ति ।
दूरस्थः कर्मयोगोऽपि च परमफले नन्वयं भक्तियोग-
स्त्वामूलादेव हृद्यस्त्वरितमयि भवत्प्रापको वर्धतां मे ॥ ६ ॥

अव्यक्तं मार्गयन्तः	the non-manifest (Brahman) seeking
श्रुतिभिः-अपि नयैः	through Vedas and also Nyaaya Shaastras etc.,
केवल-ज्ञान-लुब्धाः	only to (the path of) knowledge (who are) attracted
क्लिश्यन्ते-अतीव	labour hard
सिद्धिं बहुतर-जनुषाम्-	ultimate goal, many lives'
अन्ते-एव-आप्नुवन्ति	at the end only achieve
दूरस्थः कर्म-योगः-	and far fetched is Karma Yoga
अपि च परमफले	also from ultimate goal
ननु-अयं भक्ति-योगः-	certainly this Bhakti Yoga

तु-आमूलात्-एव हृद्यः-	indeed from the beginning alone is attractive
त्वरितमयि भवत्-प्रापकः-	and very quickly to Thee leads
वर्धतां मे	that (Bhakti Yoga) may grow in me

People who are attracted to the path of knowledge (Gyaana Yoga) seeking the non-manifest Brahman, by studying the Vedic revelations and Nyaaya Shaastra's logic, labour hard, and attain the ultimate goal at the end of many life times. Karma Yoga is far fetched from the ultimate goal. Certainly the path of devotion is sweet from the very beginning and quickly leads a devotee to Thee. May this Bhakti grow more and more in me.

ज्ञानायैवातियत्नं मुनिरपवदते ब्रह्मतत्त्वं तु शृण्वन्
गाढं त्वत्पादभक्तिं शरणमयति यस्तस्य मुक्तिः कराग्रे ।
त्वद्ध्येनेऽपिह तुल्या पुनरसुकरता चित्तचाञ्चल्यहेतो-
रभ्यासादाशु शक्यं तदपि वशयितुं त्वत्कृपाचारुताभ्याम् ॥७॥

ज्ञानाय-एव-अति-यत्नं	for knowledge alone great effort
मुनिः-अपवदते	sage Vyaas decries
ब्रह्मतत्त्वं तु शृण्वन्	to Brhama Tatva listening to
गाढं त्वत्-पाद-भक्तिं	intense in Thy feet devotion (and)
शरणम्-अयति यः-	refuge with firmness who (takes)
तस्य मुक्तिः कराग्रे	his liberation is at hand
त्वत्-ध्येने-अपि-इह	in Thy meditation also, here,

तुल्या पुनः-असुकरता	comparitively again is difficulty
चित्त-चाञ्चल्य-हेतोः	mind's wavering due to
अभ्यासात्-आशु	by practice soon
शक्यं तत्-अपि	possible that also
वशयितुं	to master
त्वत्-कृपा-चारुताभ्याम्	by Thy grace and Thy enchanting form

Sage Vyaasa decries excessive effort for seeking knowledge alone. Whoever, after learning from the scriptures or from a Guru the truth of Brahma, one who takes refuge with firmness in devotion at Thy feet, to him liberation is at hand. Meditation on Thee is no less difficult , because of the wavering nature of the mind, but can be mastered soon with practice, with Thy grace and with the attractiveness of Thy enchanting form.

निर्विण्णः कर्ममार्गे खलु विषमतमे त्वत्कथादौ च गाढं
जातश्रद्धोऽपि कामानयि भुवनपते नैव शक्नोमि हातुम् ।
तद्भूयो निश्चयेन त्वयि निहितमना दोषबुद्ध्या भजंस्तान्
पुष्णीयां भक्तिमेव त्वयि हृदयगते मङ्क्षु नङ्क्ष्यन्ति सङ्गाः ॥८॥

निर्विण्णः कर्ममार्गे	disinterested in the path of Vedic rituals
खलु विषमतमे	indeed most difficult
त्वत्-कथा-आदौ च	and in Thy stories, narrations etc.,
गाढं जात-श्रद्धः-अपि	firmly placing faith also

कामान्-अयि भुवनपते	the desires, O Lord of the Universe
न-एव शक्नोमि हातुं	not altogether am able to abandon
तत्-भूयः निश्चयेन	there again with determination
त्वयि निहितमना	in Thee fixing my mind
दोष-बुद्ध्या भजन्-तान्	knowing their harmfulness, indulging in them
पुष्णीयां भक्तिम्-एव	(I will) strengthen devotion only
त्वयि हृदयगते	(when) Thou do abide in the heart
मङ्क्षु नङ्क्ष्यन्ति सङ्गाः	soon are destroyed attachments

O Lord of the Universe! Becoming disinterested in the difficult path of Vedic rituals, I will firmly place my faith in the narrations of Thy stories etc. Even then, if I am not able to give up desires, I will indulge in them with the awareness of their harmfulness and again with determination fixing my mind in Thee, will strengthen my devotion. When Thou do abide in the heart, attachments are soon destroyed.

कश्चित् क्लेशार्जितार्थक्षयविमलमतिर्नुद्यमानो जनौघैः

प्रागेवं प्राह विप्रो न खलु मम जनः कालकर्मग्रहा वा।

चेतो मे दुःखहेतुस्तदिह गुणगणं भावयत्सर्वकारी-

त्युक्त्वा शान्तो गतस्त्वां मम च कुरु विभो तादृशी चित्तशान्तिम् ॥९॥

कश्चित् क्लेश-अर्जित-	some one, with hard work earned
अर्थ-क्षय-विमल-मतिः-	money, losing it, the pure minded

नुद्यमानः जनौघैः	being pestered by the populace
प्राक्-एवं प्राह विप्रः	once, like this said the Brahmin,
न खलु मम जनः	not indeed to me, people
काल-कर्म-ग्रहा वा	time, action or planets (are)
चेतः मे दुःख-हेतुः-	my mind (is) cause of my sorrow
तत्-इह गुणगणं	this here the gunas
भावयत्-सर्वकारी-	super imposing, does everything
इति-उक्त्वा	thus saying
शान्तः गतः-त्वां	peacefully attained Thee
मम च कुरु विभो	to me also do O Lord!
तादृशीं चित्तशान्तिम्	that kind of peace of mind

A Brahmin, who had earned wealth with hard toil once, happened to lose it all. He had acquired discrimination and purity of mind, but was persecuted by the populace. He said that the people, or time, or Karmaa or planets were not the cause of his sorrow. His own mind was the cause, it being a product of the gunas. It super imposes the gunas on the ever free aatman and attributes to it the doership. With this knowledge he peacefully attained to Thee. O Lord! may I have that kind of peace of mind.

ऐलः प्रागुर्वशीं प्रत्यतिविवशमनाः सेवमानश्चिरं तां
गाढं निर्विद्य भूयो युवतिसुखमिदं क्षुद्रमेवेति गायन् ।
त्वद्भक्तिं प्राप्य पूर्णः सुखतरमचरत्तद्वदुद्धृतसङ्गं

भक्तोत्तंसं क्रिया मां पवनपुरपते हन्त मे रुन्धि रोगान् ॥१०॥

ऐलः प्राक्-उर्वशीं	King Pururavas (son of Ilaa) long ago, (towards) Urvashi
प्रति-अति-विवशमनाः	towards greatly infatuated
सेवमानः-चिरं तां	enjoying her company for long
गाढं निर्विद्य भूयः	intensely non attached becoming
युवति-सुखम्-इदं	this sex enjoyment
क्षुद्रम्-एव-इति गायन्	is trivial indeed , thus asserting
त्वत्-भक्तिं प्राप्य	Thy devotion attained
पूर्णः सुखतरम्-अचरत्-	and fulfilled happily moved about
तत्-वत्-उद्धूत-सङ्गं	like him, free from all attachments and desires
भक्तोत्तंसं क्रिया मां	a devotee of high order make me
पवनपुरपते	O Lord of Guruvaayur!
हन्त मे रुन्धि रोगान्	alas! Remove all my diseases

King Pururavas (son of Ilaa), long ago was deeply infatuated by Urvashi and enjoyed her company for long. Then he developed total renunciation and asserted that sex enjoyment is trivial and wretched. He became fully devoted to Thee and was free of all attachments and feeling fulfilled he moved about freely as one liberated. O Lord of Guruvaayur! uprooting all my desires, make me the best of Thy devotees and free me of all my diseases.

