

श्रीमन्नारायणीयम्

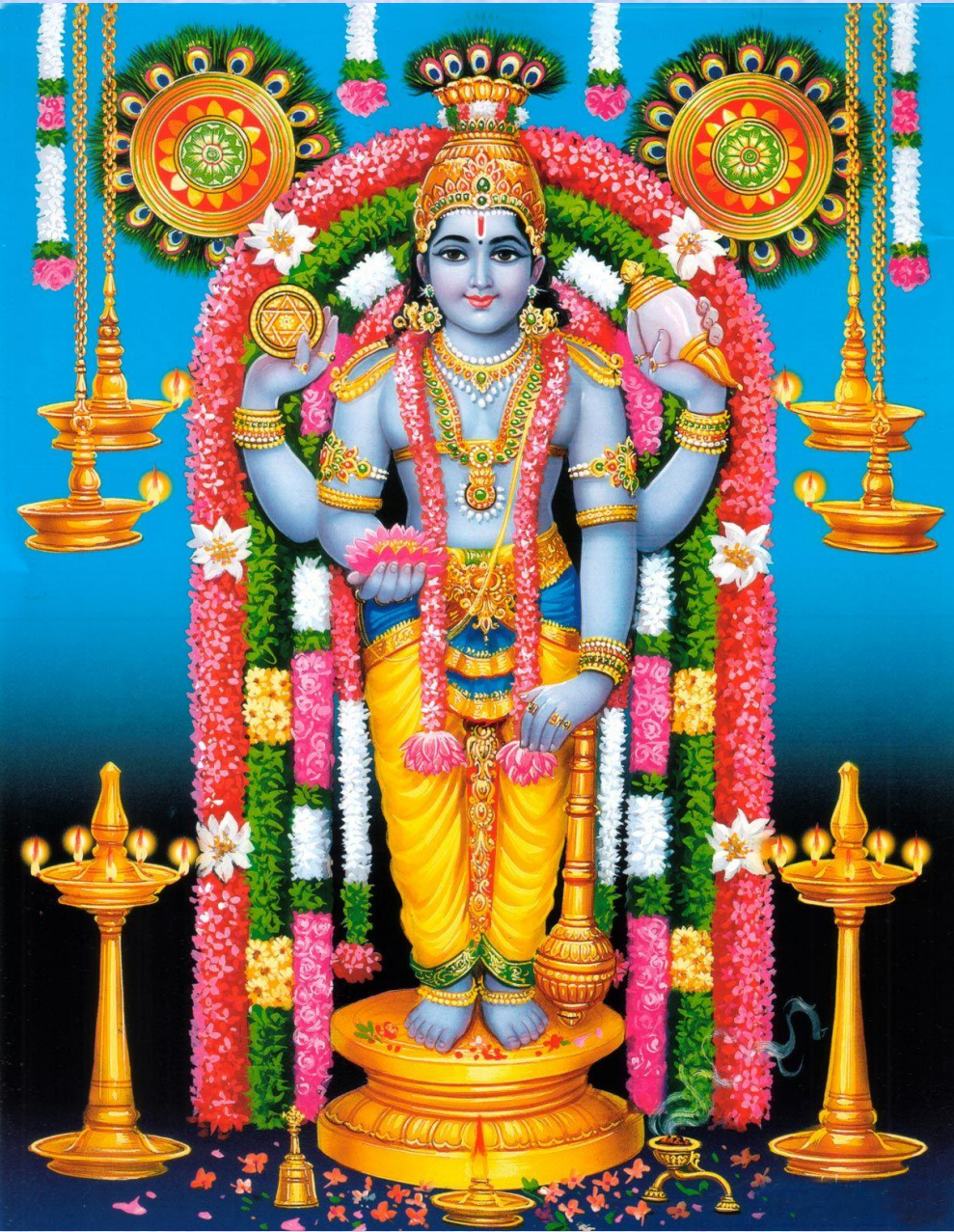
दशकम् – ९०

(॥ आगमादीनां परमतात्पर्यनिरूपणम् ॥)

Shriman Narayaneeyam

Dasakam 90

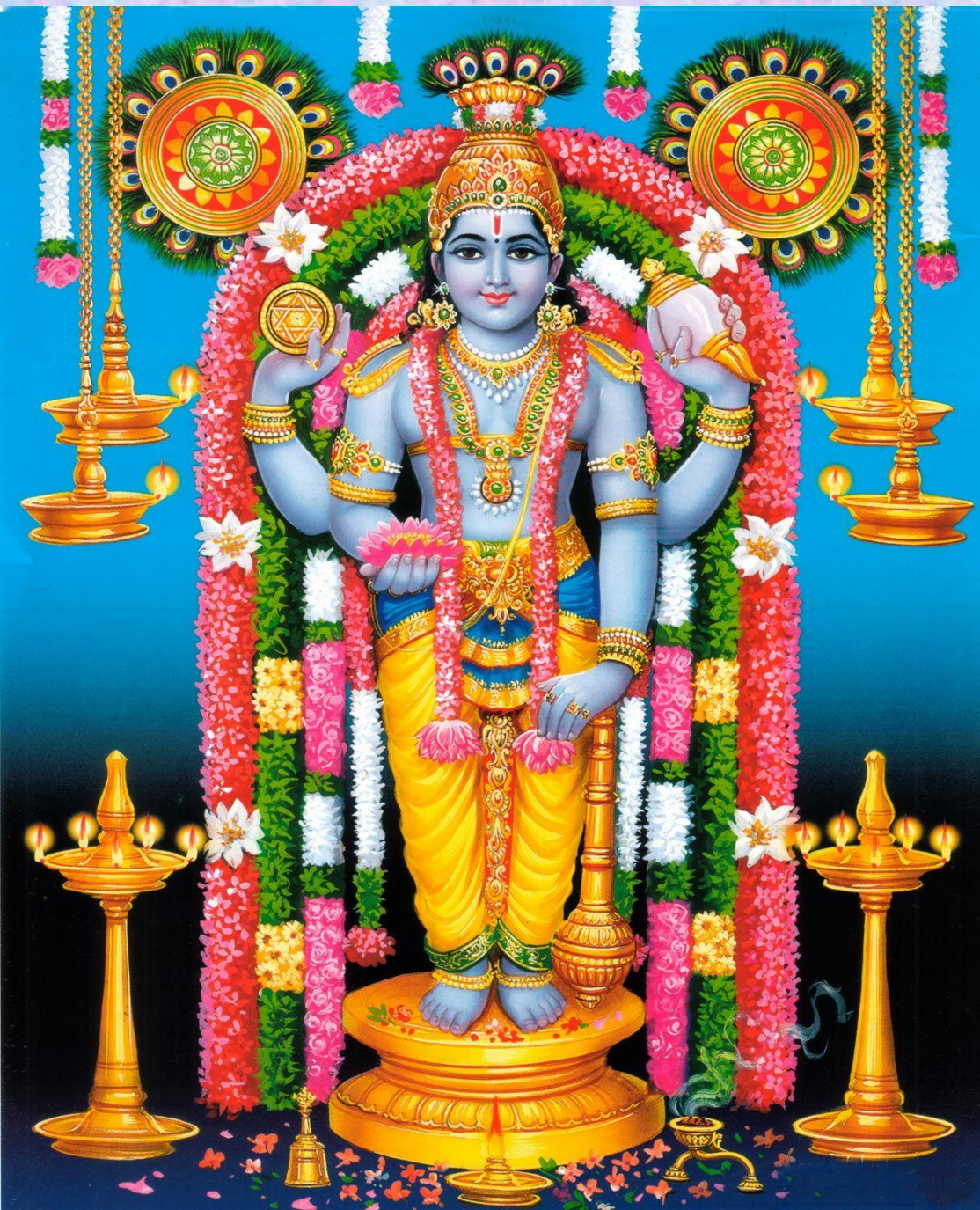
(The aim of all the scriptures)



वृकभृगुमुनिमोहिन्यम्बरीषादिवृत्ते-
ष्वयि तव हि महत्त्वं सर्वशर्वादियैत्रम् ।
स्थितमिह परमात्मन् निष्कलार्वागभिन्नं
किमपि यदवभातं तद्धि रूपं तवैव ॥ ९० - १ ॥

vRika bhRigu muni mOhinyambariiShaadi vRitteShu
ayi tava hi mahattvaM sarvasharvaadi jaitram |
sthitamiha paramaatman niShkalarvaagabhinnaM
kimapi tadavabhaataM taddhi ruupaM tavaiva || 90 - 1 ||

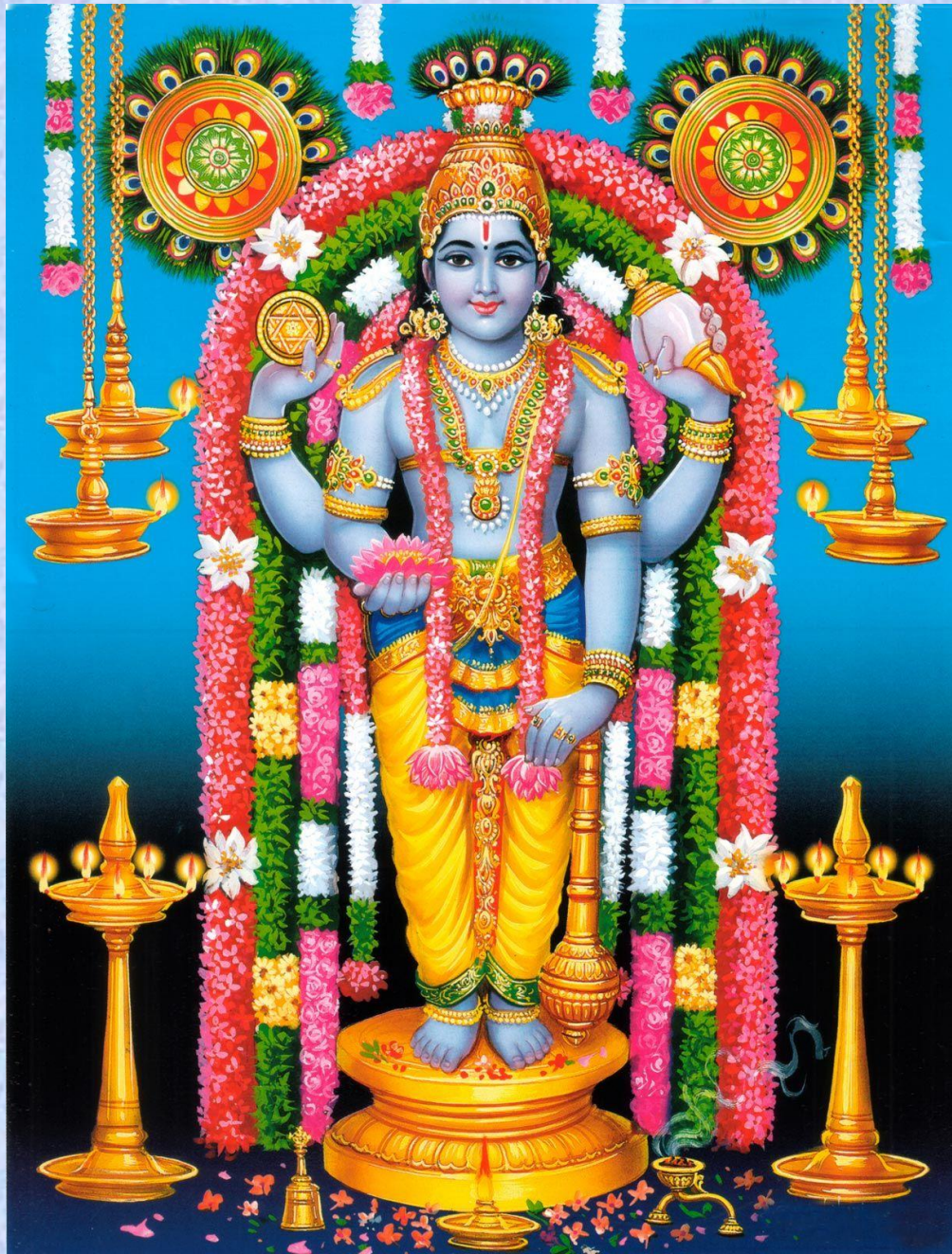
O Supreme Being! It is Thy glory, which establishes Thy superiority over Siva and all others, that is proved here by means of the episodes connected with Vrkasura, sage Bhrgu, the Mohini Avatara, King Ambarisa and others. Thou art non-different from the part-less Supreme Brahman as well as the Saguna forms like Brahma, Siva etc. Thou art that indefinable Being who dost shine as the essence of all.



मूर्तित्रयेश्वरसदाशिवपञ्चकं यत्
प्राहुः परात्मवपुरेव सदाशिवोऽस्मिन् ।
तत्रेश्वरस्तु स विकुण्ठपदस्त्वमेव
त्रित्वं पुनर्भजसि सत्यपदे त्रिभागे ॥ ९० - २ ॥

muurtitrayeshvara sadaashiva panchakaM yat
praahuH paraatmavapureva sadaashivOsmin |
tatreshvarastu sa vikuNThapadastvameva
tritvaM punarbhajasi satyapade tribhaage |90 - 2 ||

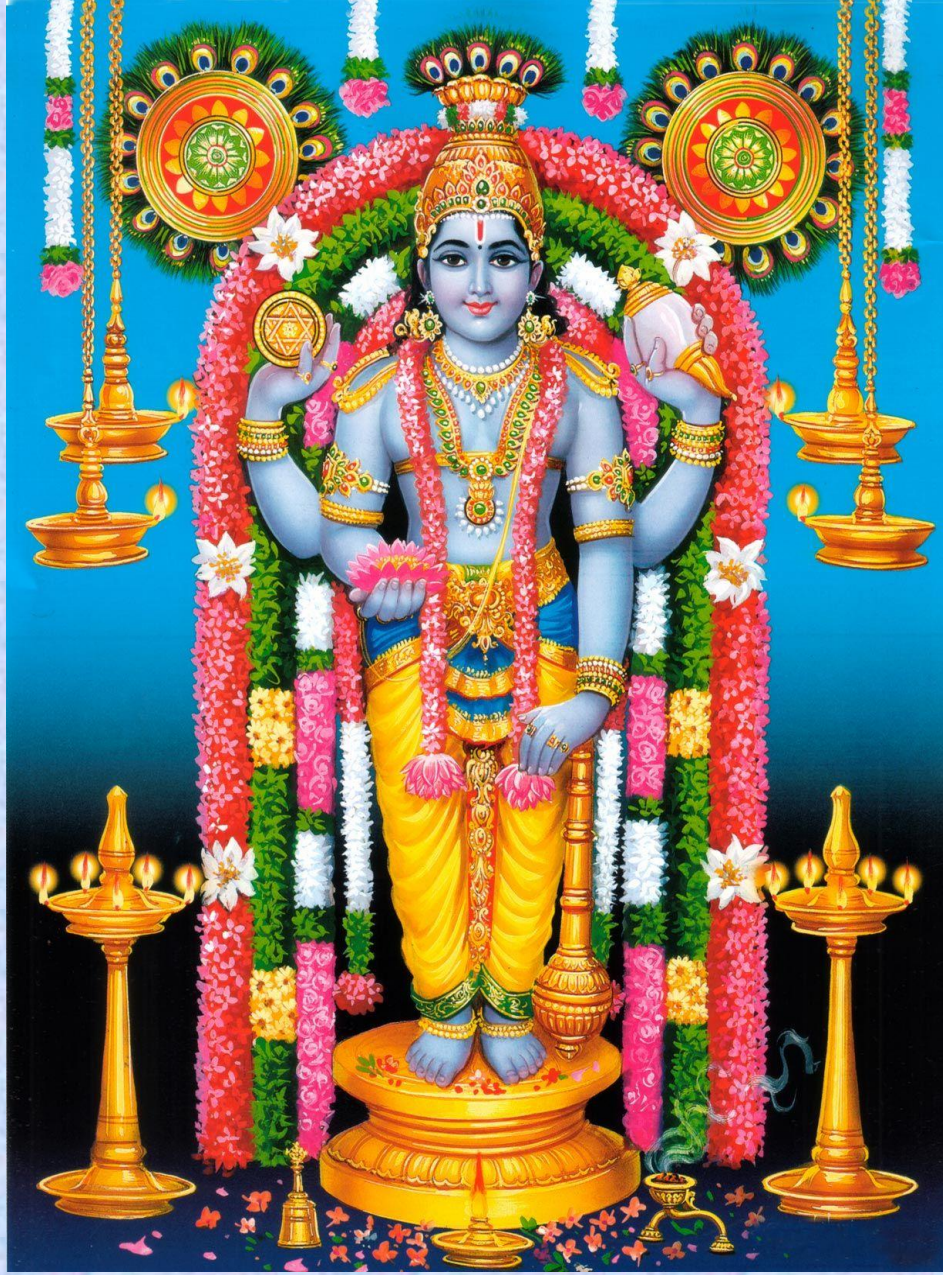
The Saivas speak of Siva as having five aspects – Brahma, Visnu, Rudra, Sadasiva and Isvara. All these are only Thee, the Supreme Being, the Lord of Vaikuntha. Thou alone dost manifest as Brahma, Visnu and Siva in the Satyaloka which has three parts.



तत्रापि सात्त्विकतनुं तव विष्णुमाहु-
र्धाता तु सत्त्वविरलो रजसैव पूर्णः ।
सत्त्वोत्कटत्वमपि चास्ति तमोविकार-
चेष्टादिकञ्च तव शङ्करनाम्नि मूर्तौ ॥ ९० - ३ ॥

tatraapi saattvikatanuM tava viShNumaahuH
dhaataa tu sattva viralO rajasaiva puurNaH |
sattvOtkatvatvamapi chaasti tamO vikaara
cheShTaadikaMcha thava sankara naamni moorthaa || 90 - 3 ||

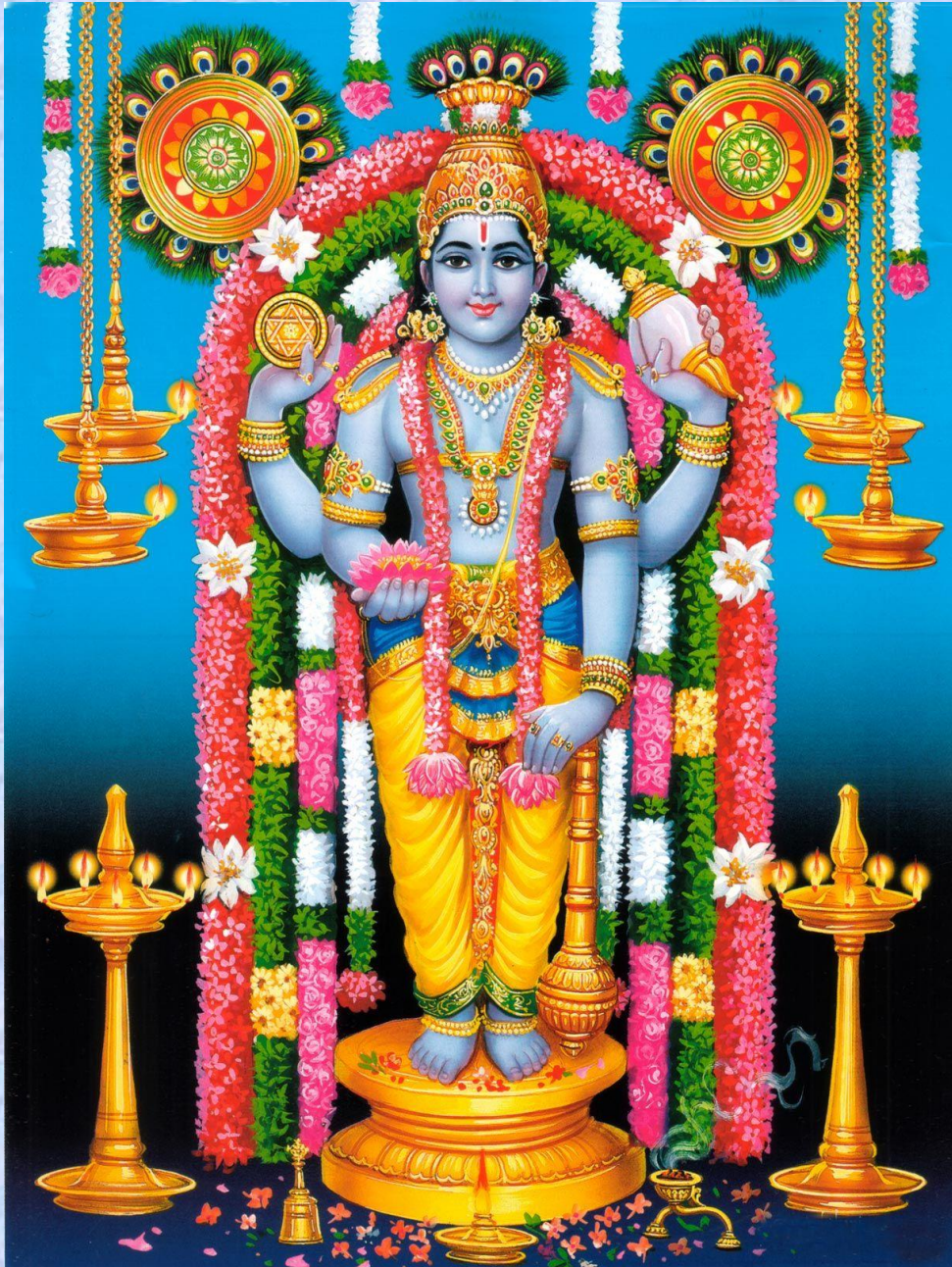
Among the Trimurtis, Thy Sattvic form is called Visnu. Brahma is full of Rajas, with only a little Sattva. In Thy form called Sankara there is an abundance of Sattva, but Tamoguna expresses itself in its activities.



तं च त्रिमूर्त्यतिगतं परपूरुषं त्वां
शर्वात्मनापि खलु सर्वमयत्वहेतोः ।
शंसन्त्युपासनविधौ तदपि स्वतस्तु
त्वद्रूपमित्यतिदृढं बहु नः प्रमाणम् ॥ ९० - ४ ॥

taM cha trimuurtyatigataM parapuuruShaM tvaaM
sharvaatmanaapi khalu sarva mayatva hetOH |
shamsantyyupaasana vidhau tadapi svatastu
tvadruupamityati dRiDhaM bahu naH pramaaNam || 90 - 4 ||

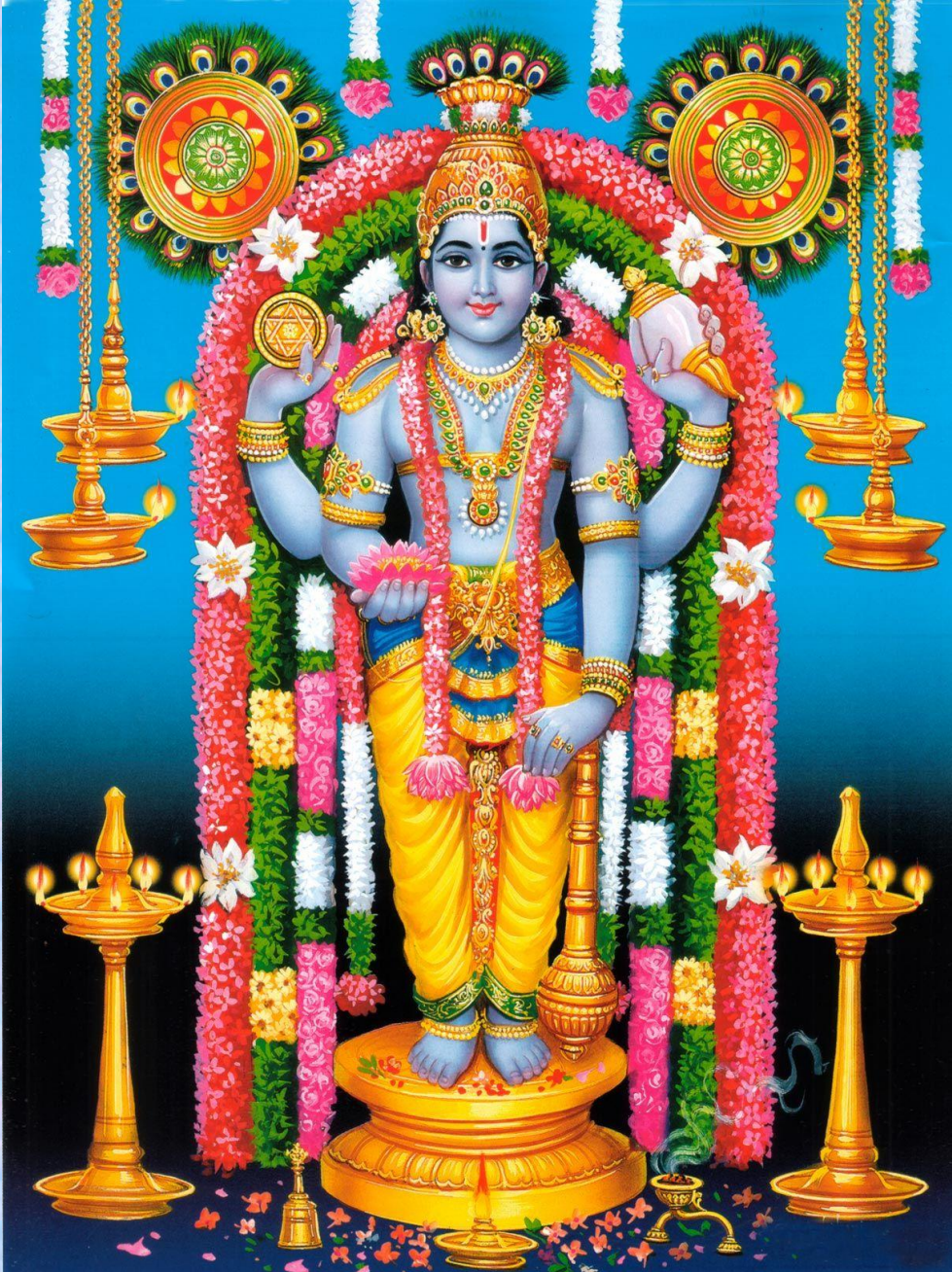
*Thou dost transcend the Trinity and art the Supreme Being. It is
Thee alone whom the Saivas worship as Sarva, since Thou art
the essence of all. We have many definite proofs to show that
Sarva is also Thy form alone.*



श्रीशङ्करोऽपि भगवान् सकलेषु ताव-
त्वामेव मानयति यो न हि पक्षपाती ।
त्वन्निष्ठमेव स हि नामसहस्रकादि
व्याख्यात् भवस्तुतिपरश्च गतिं गतोऽन्ते ॥ ९० - ५ ॥

shriishankarOpi bhagavaan sakaleShu taavat
tvaameva maanayati yO na hi pakshapaatii |
tvanniShThameva sa hi naamasahasrakaadi
vyaakhyadbhavatstuti parashcha gatiM gatOnte || 90 - 5 ||

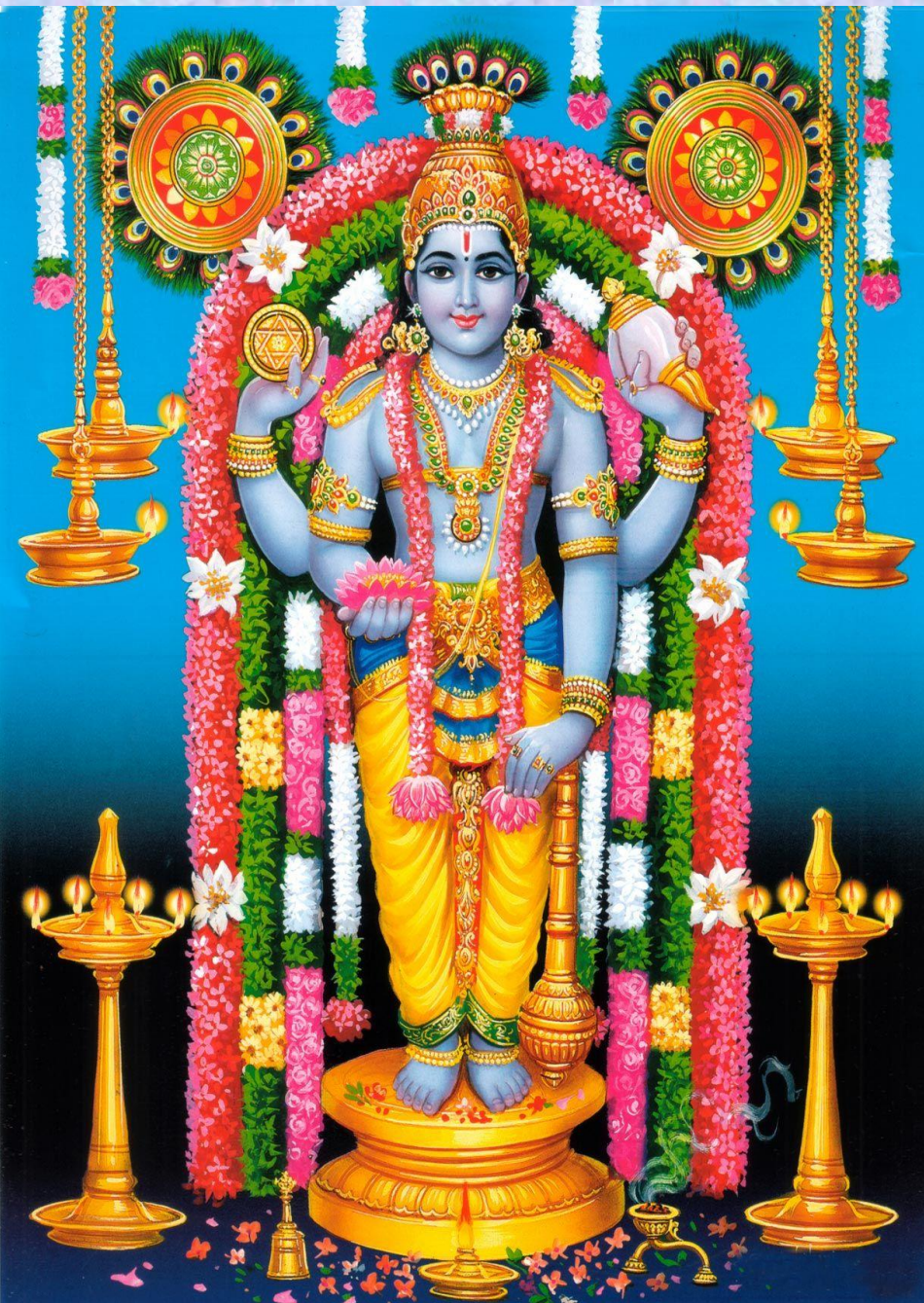
*Sri Bhagavatpada Sankara, who is not a sectarian, worshipped.
Thee particularly among all the Sakala forms. He wrote
commentaries only on the Visnu Sahasranaama and other works
devoted to Thee. At the end he dropped his body singing Thy
praise.*



मूर्तित्रयातिगमुवाच च मन्त्रशास्त्र-
स्यादौ कलायसुषमं सकलेश्वरं त्वाम् ।
ध्यानं च निष्कलमसौ प्रणवे खलूत्त्वा
त्वामेव तत्र सकलं निजगाद नान्यम् ॥ ९० - ६ ॥

muurti trayaatigamuvaacha cha mantrashaastrasyaadau
kalaayasushumaM sakaleshvarantvaam |
dhyanaM cha niShkalamasau praNave khaluuktvaa
tvaameva tatra sakalaM nijagaada naanyam || 90 - 6 ||

Sri Sankara has at the beginning of his work on Mantra Sastra, known as Prapançasara, paid homage to Thee as the Lord of all, as being like the blue lily and as transcending the Trinity. While dealing with Pranava, after describing meditation on Niskala, He has mentioned Thee as the object of Sakala meditation also and not by other deity.



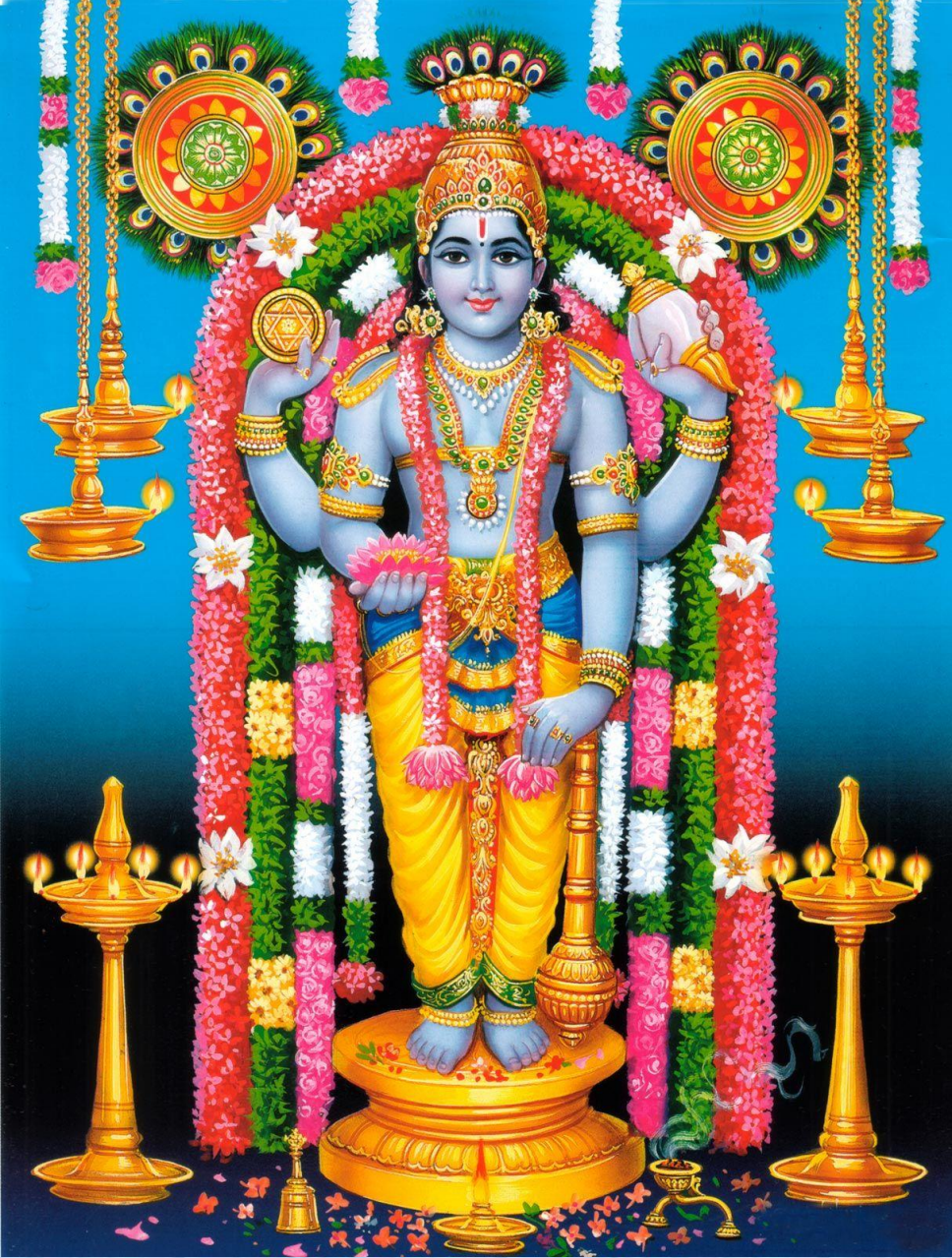
समस्तसारे च पुराणसङ्गहे
विसंशयं त्वन्महिमैव वर्ण्यते ।

त्रिमूर्तियुक्सत्यपदत्रिभागतः

परं पदं ते कथितं न शूलिनः ॥ ९० - ७ ॥

samastasaare cha puraaNasangrahe
visamshayaM tvanmahimaiva varNyate |
trimuurtiyuk satyapadatribhaagataH
paraM padaM te kathitaM na shuulinaH || 90 - 7 ||

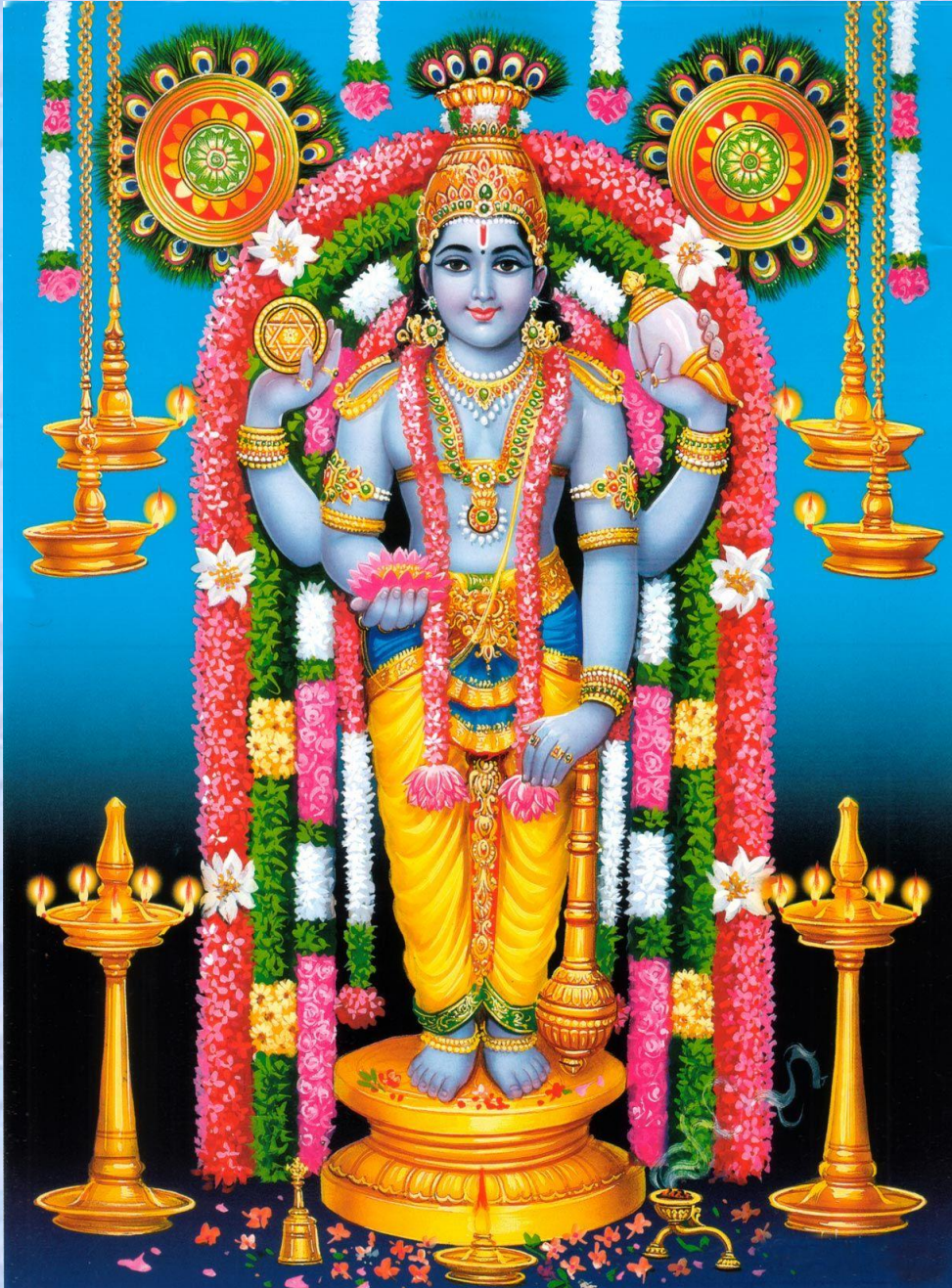
In the Purana Sangraha which gives the gist of all the Puranas, it is Thy glory that is described. Thy abode, Vaikuntha, is described as being beyond Satyaloka, the three parts of which are occupied by the Trinity. No such abode as mentioned for Siva,



यत् ब्राह्मकल्प इह भागवतद्वितीय-
स्कन्धोदितं वपुरनावृतमीश धात्रे ।
तस्यैव नाम हरिशर्वमुखं जगाद
श्रीमाधवः शिवपरोऽपि पुराणसारे ॥ ९० - ८ ॥

yad braahmakalpa iha bhaagavata dvitiya
skandhOditam vapuranaavRitamiisha dhaatre |
tasyaiva naama harisharva mukhaM jagaada
shriimaadhavaH shivaparOpi puraaNasaare || 90 - 8 ||

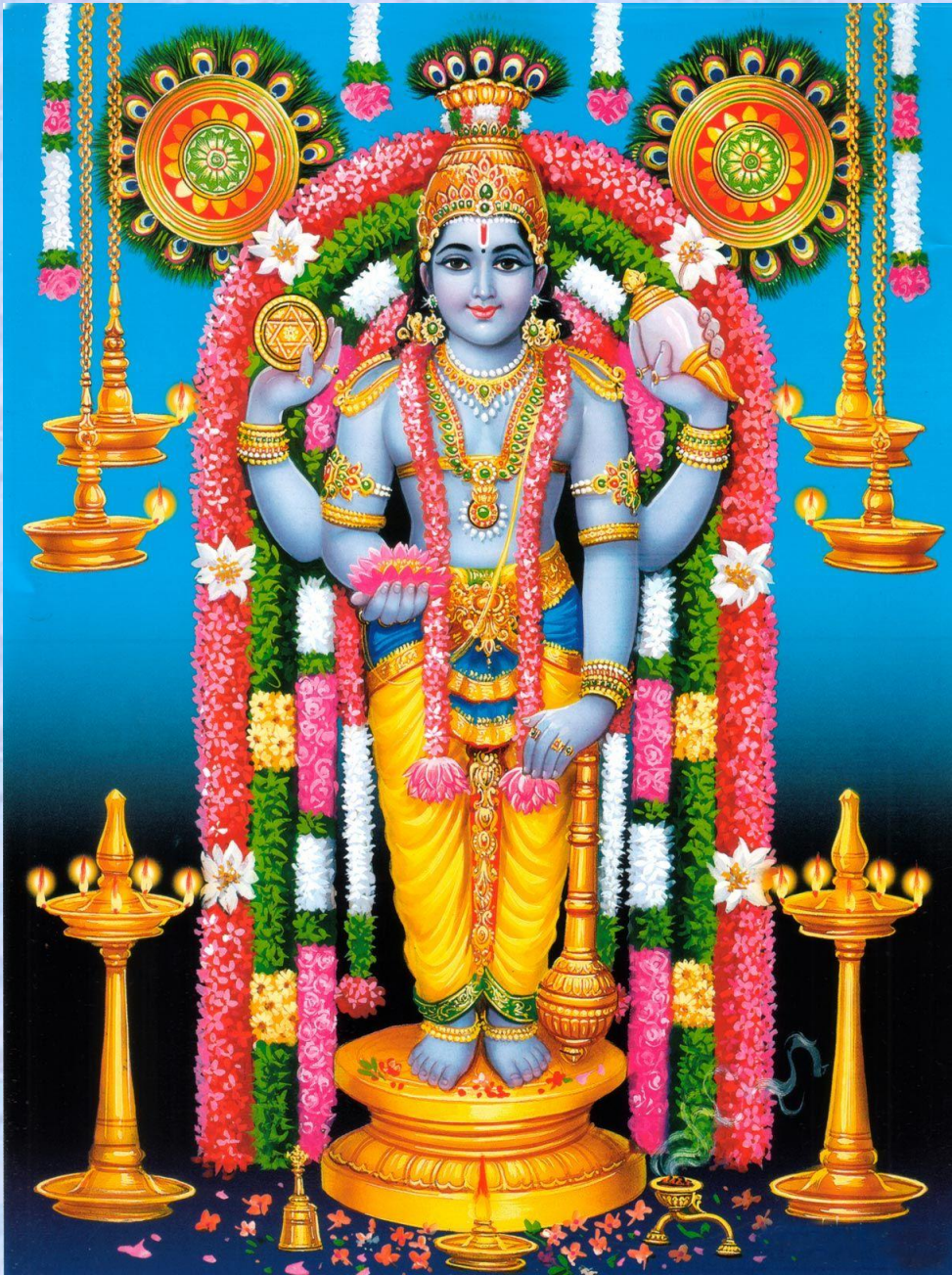
O Lord! Sri Vidyananya though a devotee of Siva has, in his Puranasara, given the names Hari Sarva, etc. only to that form of Thine which was revealed to Brahma in the Brahmakalpa and which is described in the second Skandha of the Bhagavata.



ये स्वप्रकृत्यनुगुणा गिरिशं भजन्ते
तेषां फलं हि दृढयैव तदीयभक्त्या ।
व्यासो हि तेन कृतवानधिकारिहेतोः
स्कन्दादिकेषु तव हानिवचोऽर्थवादैः ॥ ९० - ९ ॥

ye svaprakRityanugunaa girishaM bhajante
teShaaM phalaM hi dRiDhayaiva tadiiya bhaktyaa |
vyaasO hi tena kRitavaanadhikaarihetOH
skaandaadikeShu tava haanivachOrthavaadaiH || 90 - 9 ||

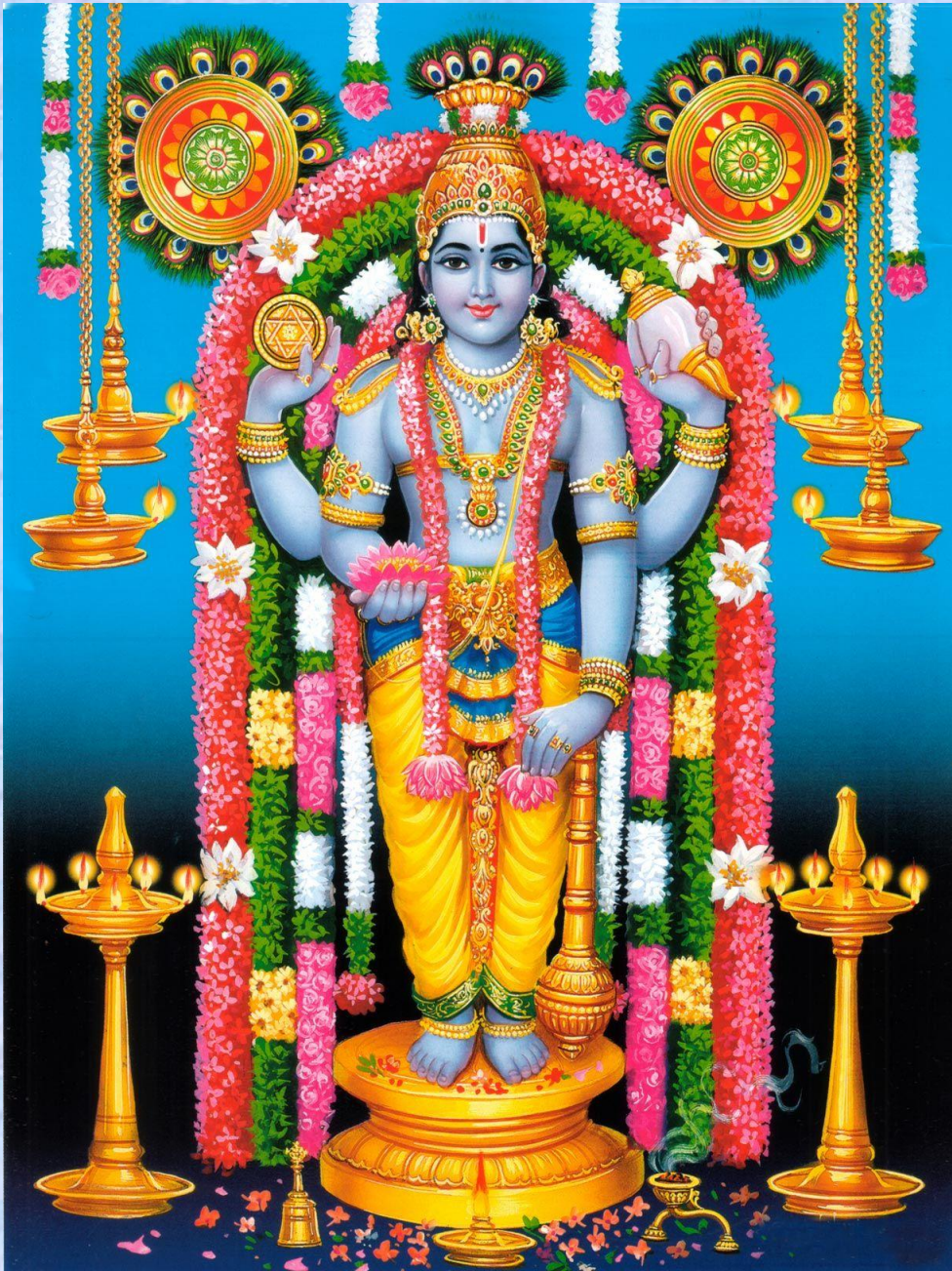
For those who, in accordance with their natural tendencies, worship Siva, results are obtained by firm devotion to him alone. It is for this reason that Vyasa has, in Puranas like Skanda, made statements by way of eulogy of Siva and deprecatory of Thee.



भूतार्थकीर्तिरनुवादविरुद्धवादौ
त्रेधार्थवादगतयः खलु रोचनार्थाः ।
स्कान्दादिकेषु बहवोऽत्र विरुद्धवादा-
स्त्वत्तामसत्वपरिभूत्युपशिक्षणाद्याः ॥ ९० – १० ॥

bhuutaartha kiirti ranuvaada viruddha vaadau
tredhaarthavaada gatayaH khalu rOchanaarthaH |
skaandaadikeShu bahavOtra viruddhavaadaaH
tvattaamasatva paribhuutyupashikshaNaadyaaH || 90 - 10 ||

Arthavadas are of three kinds – (1) Statements which are neither against any of the pramanas nor verifiable by experience and (2) Those which are in accordance with experience and (3) Those which are contrary to experience, They are all only intended to create more interest in the subject under consideration (and are not to be taken as literally true) The statements in Skanda and other Puranas which attribute Tamoguna or defeat to Thee or which say that some instruction was given to Thee by someone, fall in the third category, I.e. they are intended only to strengthen the devotion of persons to their chosen deity and not to deprecate Thee.



यत् किञ्चिदप्यविदुषाऽपि विभो मयोक्तं

तन्मन्त्रशास्त्रवचनाद्यभिदृष्टमेव ।

व्यासोक्तिसारमयभागवतोपगीत

क्लेशान् विधूय कुरु भक्तिभरं परात्मन् ॥ ९० – ११ ॥

सदा सर्वत्र गोविन्द नाम सङ्कीर्तनं गोविन्दा गोविन्दा ।
नारायणा अखिल गुरो भगवन् नमस्ते ॥

yatkinchidapyaviduShaapi vibhO mayOktaM
tanmantra shaastra vachanaadyabhidRiShTameva |
vyaasOktisaaramaya bhaagavatOpagiita
kleshaan vidhuuya kuru bhaktibharaM paraatman || 90 - 11 ||

Sada Sarvathra Govinda Naama Sankirtanam Govinda Govinda
Narayana Akhila Guru Bhagavan Namaste

O Lord! Ignorant as I am, whatever I have said is only from the Mantrasastra and other works. O Supreme Being who art sung about in the Bhagavata which is the essence of all of Vyasa's works! Deign to eradicate my ailments and endow me with firm devotion to Thee.