

## DASAKAM 91

## GREATNESS OF BHAKTI AND BHAGAVATA DHARMA

This Dasakam corresponds to chapters 2 and 3 of Book XI of Srimad Bhagavata Mahapurānam. The details contained in these chapters, mainly the attributes of *Bhakti* (devotion) and the qualities of a devotee, highlighting the virtues and duties which delight the Lord, otherwise known as “*Bhagavata Dharma*”, are brought out by way of a dialogue between King Nimi and the Rishabha-yogiswaras, as narrated by sage Narada to Vasudeva (refer D88S11). Starting with this Dasakam and ending with the fourth sloka of Dasakam 97 (a total of 64 slokas), the author summarises Book XI of Srimad Bhagavatam, at the same time giving the devotees of *Narayaneeyam*, a digest of the whole *Bhakti-Jnana* teaching of *Bhagavatam*, in a nutshell.

Looking back to Dasakam 20 dealing with the story of King Nabhi and his son Rishabha, it will be recalled that Rishabha was a partial incarnation of the Lord who incarnated on the earth for popularising the path of *renunciation*, finally leading to *liberation*. Rishabha had a hundred sons, the eldest being Bharata, a great devotee of Lord Narayana, after whom this land has come to be known as “*Bharata-varsha*”. All the hundred sons were well-versed in the Vedas. Nine of them became great sages known as *Rishabha-yogiswaras*. (Refer D20S7) Their names are, Kavi, Hari, Antariksha, Prabuddha, Pippalayana, Avirhotra, Drumila, Chamas and Karabhajana. These sages beheld the Universe, gross as well as subtle, as identical with the Lord, without any distinction from themselves and wandered about naked, free from all constraints. Once they went, of their own accord, to attend a sacrifice conducted by King Nimi, an enlightened soul. It is said that seeing those sages, effulgent like the Sun and devoted to the Lord, the sacrificer Nimi, the sacred flames and the Brahmanas, who were performing the rites, all rose to welcome them.

Knowing them to be great devotees of Lord Narayana, King Nimi felt very much delighted to see them. After being seated and duly worshipped according to seniority, they answered the questions put to them by the king in all humility. The contents of this dasakam are the expositions of the Rishabha-yogiswaras on various topics raised by the king, and cover the essence of the principles of *Bhagavatam* (Bhagavata-dharma), in other words, the way of life of a true devotee of the Lord.

D91S1

श्रीकृष्ण त्वत्पदोपासनं अभयतमं बद्धमिथ्यार्थदृष्टेः  
मर्त्यस्यार्तस्य मन्ये व्यपसरति भयं येन सर्वात्मनैव ।  
यत्तावत् त्वत्प्रणीतानिह भजनविधीनास्थितो मोहमार्गं  
धावन्नप्यावृताक्षः स्वलति न कुहचित् देवदेवाखिलात्मन् ॥१॥

*Śrīkṛṣṇa Tvat-padōpāsanaṃ-abhayatamaṃ Baddha-mithyārtha-dṛṣṭēḥ  
Martyasyārtasya Manyē Vyapasarati Bhayaṃ Yēna Sarvātmanaiva.  
Yat-tāvat Tvat-praṇītān-iha Bhajana-vidhīn Āsthītō Mōha-mārgē  
Dhāvannapyāvṛtākṣaḥ Skhalati Na Kuhacit Dēva-dēvākhilātman..1..*

**अन्वयः-** हे श्रीकृष्ण ! बद्ध-मिथ्यार्थ-दृष्टेः आर्तस्य मर्त्यस्य त्वत्पदोपासनं अभयतमं मन्ये । येन भयं सर्वात्मना एव व्यपसरति । हे देवदेव ! हे अखिलात्मन् ! यत् इह त्वत्प्रणीतान् भजनविधीन् आस्थितः मोह-मार्गे आवृताक्षः धावन् अपि कुहचित् न स्वलति तावत् । १॥

Meaning

हे श्रीकृष्ण ! (अहं) मन्ये	“O Sri Krishna! I learn (from my own experience) that
मर्त्यस्य आर्तस्य	for a man afflicted (by the three-fold miseries), and
बद्ध-मिथ्यार्थ-दृष्टेः	whose mind is firmly bound by the illusion of the body,
त्वत्पदोपासनं अभयतमं	service at Your feet (alone) is the ultimate refuge,
येन भयं सर्वात्मना एव	by which, fear (including that of Samsara) totally
व्यपसरति ।	gets eliminated.
देवदेव ! अखिलात्मन् !	O Lord of Lords, and One of Cosmic form !
यत्, आस्थितः इह	On this account, (if) a person, established in these
भजनविधीन् त्वत्प्रणीतान्	paths of worship laid down by You,
धावन् मोहमार्गे	runs along the path of delusion
अपि आवृताक्षः तावत्	even with his eyes blind-folded, certainly,
न स्वलति कुहचित् ।	(he) does not slip anywhere !”

Commentary D91S1

The ten characteristics or qualifying attributes (the *Dasa-lakshanas*) of an epic or *Puranam* have been described in *Bhagavatam* itself in II-10/1-9 and XII-7/8-22. As they are already described in detail under D8S1, only the names are being mentioned here: 1. *Sarga*, 2. *Visarga*, 3. *Sthithi*, 4. *Poshana*, 5. *Manvantara*, 6. *Oothi*, 7. *Isa-kathas*, 8. *Nirodha*, 9. *Mukti* 10. *Asraya*. Men of true knowledge declare that the first nine topics are discussed in detail in *Bhagavatam*, in order to present a clear conception of the tenth, namely, *Asraya*, i.e, the refuge of all, the All-supporting Brahman. *Narayaneeyam* being an epitome of *Bhagavatam*, the author, Bhattatiri, too, proceeds on the same lines. Hence, after having gone through the first eight of the Lord’s sports, the author now starts explaining the ninth and penultimate topic, namely, “*Mukti*” or salvation.

What is *Mukti* or *salvation*? Is it another world like Heaven? Never so. It means “getting freed or getting liberated”. Liberation from what? From the sorrows and delusions arising out of the illusory world of “me” and “mine” which belongs to this unreal and ephemeral (transient) mind-body complex. In simple words,

-----मायामेनां तरित्वा परमसुखमये त्वत्पदे मोहिताहे तस्यायं पूर्वरङ्गः पवनपुरपते नाशयाशेषरोगान् -----

freedom from the ignorance binding us, which makes us mistake the perishable body for one's own self, the 'I-sense' and 'my-sense' arising therefrom and the resultant desires and sorrows ! This is what the author means by the expression, “बद्धमिथ्यार्थदृष्टेः”.

Let us see how the notion of reality of the universe and looking upon the body as the Self did arise. It can be explained as follows: Just as darkness within a house depends on that house for its existence and is pertaining to that house alone, *Avidya*, depends for its existence on Brahman or Pure Consciousness. The physical manifestations of the universe are not real but only an imagination due to ignorance which, as said earlier, supports itself on Brahman. How can ignorance support itself on Brahman which is *Pure Consciousness* and *Absolute Knowledge*? Does it not sound strange? As ignorance and knowledge are opposed to each other, this is tantamount to saying that darkness exists together with light on the sun!

This topic needs a bit of explanation.

The veil of *Maya* or illusion which is dependent on *Pure Consciousness Absolute* (Suddha-brahman), and known by different names like “*Avidya*” (nescience) or “*Ajnanam*” (ignorance), has tremendous power much beyond anybody's imagination and logical thinking and hence is indescribable (*Anirvachaniya*). As it is destroyed by knowledge, it is called “*Avidya*” and as it envelops and conceals the real form of Brahman, it is known as “*Ajnanam*”. The “*Chaitanyam*”, the Pure Consciousness which supports *Maya* is of generic character. This Consciousness is not inimical to *Maya*, but bestows life and the attribute of vigorous activity on *Maya*.

But the *Chaitanyam* or intelligence associated with what is called “*Vritti*” or modification of the mind is in opposition with ignorance. For example, let us take the case of wood and fire. We all know that fire is one of the five elements which is present in all objects, including wood. But this fire is not opposed to the wood that is present in all trees, and does not burn the wood. But if a real fire comes into contact with wood, it can burn the wood, and so, they are opposed to each other. Similarly, the fire present in the two pieces of wood used for kindling fire, (or let us say, the match box or even a spark lighter) is of *Samanya* or common form. It is not inimical to darkness. But the fire kindled from this equipment and lighted on a candle, assumes a special form (modification or *vritti*) and dispels that darkness, and hence, is inimical to darkness. This clearly brings out that the relationship between self-effulgent Brahman and ignorance-embodied *Maya* is not the same as between the Sun and darkness. But the knowledge (*chaitanyam*) associated with *Vritti* (modification of the mind) is in opposition to *Maya*. Thus, because of *Maya*, we get the conviction about the reality of the universe as consisting of diverse manifestations. This feeling of reality on illusory things is known as *Adhyasa*, wrong supposition. It is defined as “अतस्मिंस्तद्बुद्धिः (अतस्मिन्-तत्-बुद्धिः)” i.e., 'seeing something as what it is not'-- like seeing a rope as a snake. Here it is looking upon the body-mind complex as the self.

“Therefore, a person whose mind is firmly bound to worldly matters, which are far from being real, and because of eternal ignorance appear as true and enduring, (बद्धमिथ्यार्थदृष्टिः), is afflicted by sorrow and desire, and wants relief from those afflictions, O Lord, it is my firm belief based on my own experience that worship of Your Lotus Feet is the only means, and the ultimate haven of refuge.”

The author has come to the conclusion, based on his own experience, that *succour or liberation from the miseries afflicting man while he is alive and from the misfortunes which throw him again and again into the endless birth-death cycles called “Samsara” can be obtained only by worshipping the feet of the Lord, the only place, the only refuge from the fear-complex.* In the expression “त्वत्पदोपासनं अभयतमं”, the use of the superlative “अभयतमं” is noteworthy. The types of woes and also the inadequacy of known and unknown methods for gaining succour have been described earlier in many places.

In the Vedanta school of philosophy, as represented by Sankaracharya, only Brahman is considered to be absolutely real, all else being only relatively real. The entire Universe is considered to be the manifestation of the real Brahman and an illusion of the mind created by Maya, as perceived by a person who sees a rope in semi-darkness and mistakes it for a snake. This mistake, it is said, is due to ignorance caused by our deeply embedded impressions (*Vasanas*) from past experiences. In other words, we superimpose this Universe on Brahman.

The Vedas, scriptures, mythology and tradition say that Supreme knowledge is the only way to gain salvation. However, devotion is a superior form (altered state) of this Supreme Knowledge. One who follows the path of devotion does not confront any unforeseen problems as in the case of the path of knowledge and the devotee gets a smooth passage towards his goal. The superiority of the path of devotion over other paths has been highlighted throughout this work by the author. *On account of the greatness of Bhakti, the mind gets freed of all fears.* The fear complex arising out of *Samsara*, (birth-death cycles), is totally eradicated along with the impressions of actions. The Lord declares in the Gita, “मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते। Bg 8/16 (One who has attained Me, O son of Kunti, is never reborn.) Further, in the path of devotion, there will be no deficiencies due to physical disability or effects of wrong perception as detailed in the Karma-kanda of the Vedas. As stated in the फलश्रुति: (narration of fruits of prayer) of Vishnu Sahasranama like, “न वासुदेवभक्तानां अशुभं विद्यते क्वचित्। जन्ममृत्यु-जराव्याधिभयं नैवोपजायते।।” (Nothing untoward ever befalls devotees of Lord Vaasudeva; even fears about rebirth, death, old age, sickness do not arise) ---- this is how we reassure ourselves while chanting the thousand names of the Lord. Failure in following a prescribed procedure can lead to mistakes in the path of knowledge. This also is absent in the path of devotion. One who worships the Lord according to the procedures advised by Him (starting with the words ‘यत्तावत् त्वत्प्रणीतानिह’ etc., as said in the second half of this sloka), to Arjuna and -----मायामेनां तरित्वा परमसुखमये त्वत्पदे मोहिताहे तस्यायं पूर्वरङ्गः पवनपुरपते नाशयाशेषरोगान् -----

Uddhava<sup>1</sup>, and the different methods of prayer spread all over the world through sages like Suka and Narada; *adopting these methods of worship at the Lord's lotus feet in whatever humble way possible, offering Him a leaf, a flower, a fruit, or even water,<sup>2</sup> a man will never ever slip and fall down, even if he runs around with his eyes closed in the path of delusion.* Even if he has given up all rituals to be performed as prescribed by the Vedas or the Smritis, he will not encounter any obstacles or falter. The Lord advises the same. 'सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज। अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः॥' Bg. 18/66. (Giving up all Dharmas (duties), seek refuge in Me and Me alone, I shall liberate you from all your sins, grieve not!). "नेहाभिक्रम-नाशोऽस्ति प्रत्यवायो न विद्यते। स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्॥": Bg.2/40. (In this path of devotion combined with selfless action, no effort is lost because of incompleteness and no adverse effect is produced due to failures. Even a little observance of this discipline saves one from the terrible fear of birth and death.)

By highlighting this aspect towards the concluding part of the epic, the poet strengthens his conviction regarding the importance of devotion, as was set out in D2S8, in the introductory part, like "त्वत्प्रेमात्मकभक्तिरेव सततं स्वादीयसी श्रेयसी।" (Bhakti alone, consisting of love for You is always the sweetest and noblest of paths). Following the rule, "उपक्रमोपसंहारादिन्यायः", (Upakrama-upasamharadi-

<sup>1</sup> The advice regarding the path of devotion, Bhakti-yoga given to Uddhava is contained in Chapters 19 and 20 of Book X1 of Bhagavatam. A few slokas are reproduced below, if not all:

श्रद्धामृतकथायां मे शश्वन्मदनकीर्तनम्। परिनिष्ठा च पूजायां स्तुतिभिः स्तवनं मम॥  
 आदरः परिचर्यायां सर्वाङ्गैरभिवन्दनम्। मद्भक्तपूजाभ्यधिका सर्वभूतेषु मन्मतिः॥  
 मदर्थेष्वङ्गचेष्टा च वचसा मद्गुणोरणम्। मद्यर्पणं च मनसः सर्वकामविवर्जनम्॥  
 मदर्थेऽर्थपरित्यागो भोगस्य च सुखस्य च। इष्टं दत्तं हुतं जप्तं मदर्थं यद् व्रतं तपः॥ (Bhag. XI-19/20-23).

(Keeness to hear my nectar-like stories, repeated exposition of My stories when they have been (duly) heard, intense devotion to My worship, and glorifying Me with songs of praise, enthusiasm in doing service to Me (in the form of sweeping My temple, and so on), saluting Me with all the eight limbs [Sa-ashtanga namaskaram, with eight limbs touching the floor, namely, the head (1), chest (1), hands (2), knees (2) and feet (2) ], offering much more devoted worship to My devotees and looking upon all living beings as Myself, directing (all) the movements of one's body to pursuits intended to propitiate Me (for eg., plucking basil leaves and flowers etc., for My worship, to utter My praises alone with one's speech, resigning the mind to Me, and giving up all (one's) desires; spurning for My sake, (in order to be able to carry on My adoration uninterruptedly) wealth as well as the means of enjoyment (luxuries) and self-gratification, (all of which generally interfere with devotion) and undertaking sacrificial performances, practising charity, offering oblations into the sacred fire, muttering prayers, observing fasts and other sacred vows and (other) austerities (in the form of undergoing hardships sanctioned by the Sastras) done for My sake, all these are the stepping-stones to devotion.).. Meanings: Courtesy- Bhagavatam, Gita Press.

<sup>2</sup>"पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति। तदहं भक्त्युपहृतं अश्रमि प्रयतात्मनः" : Bhag:-X-81/4 & Bg. 9/26.(Whoever offers to me with love, a leaf, a flower, a fruit or even water, I accept and heartily enjoy that offering of love, by that man, of purified intellect.)—This sloka appearing in Bhagavatam as well as Bhagavad Gita were told by the Lord to Sudama and Arjuna respectively.) See D96S4 and D96S5. Meanings: Courtesy- Bhagavatam Gita Press.

-----मायामेनां तरित्वा परमसुखमये त्वत्पदे मोहिताहे तस्यायं पूर्वरङ्गः पवनपुरपते नाशयाशेषरोगान् -----

nyaya) the same sentiment, in this case, devotion, which was the ruling sentiment at the commencement of the work, is being made to cover the concluding part also.

This sloka is an epitome of three slokas in Bhagavatam told by Kavi, <sup>3</sup> one of the nine yogis to Videha (Nimi) as in Bhag. XI, Ch.2, Slokas 33 to 35.

From the second sloka of the dasakam, the author proceeds to elucidate what are known as “*Bhagavata-dharmas*”, the true characteristics of a devotee, his disposition and norms of conduct, how he behaves and what he speaks, and the distinctive traits which make him the favourite of the Lord, as described in the Bhagavatam by the Yogiswaras.

Bhagavata-dharma No.1: “WHATEVER YOU DO, DO IT AS AN OFFERING TO ME.”

D91S2

भूमन् कायेन वाचा मुहुरपि मनसा त्वद्वल-प्रेरितात्मा  
यद्यत् कुर्वे समस्तं तदिह परतरे त्वय्यसावर्पयामि ।  
जात्यापीह श्वपाकस्त्वयि निहितमनः कर्मवागिन्द्रियार्थ-  
प्राणो विश्वं पुनीते न तु विमुखमनाः त्वत्पदाद्विप्रवर्यः ॥२॥

*Bhūman Kāyēna Vācā Muhurapi Manasā Tvadbala-prēritātmā  
Yadyat Kurvē Samastam Tadiha Paratarē Tvayyasāvarpayāmi.  
Jātyāpīha Śvapākastvayi Nihitamanaḥ Karma-vāg-indriyārtha-  
Prāṇō Viśvaṃ Punītē Na Tu Vimukha-manāḥ Tvat-padād-vipravaryaḥ..2..*

**अन्वयः-** हे भूमन्! (अहं) त्वद्वल-प्रेरितात्मा इह कायेन वाचा मनसा अपि मुहुः यत् यत् कुर्वे तत्-समस्तं परतरे त्वयि अर्पयामि । इह जात्या श्वपाकः अपि त्वयि निहित-मनः-कर्म-वागिन्द्रियार्थ-प्राणः विश्वं पुनीते । त्वत्पदात् विमुख-मनाः तु विप्रवर्यः(अपि) न(पुनीते) ॥२॥

Meaning:

<sup>3</sup> The words of Yogiswara Kavi are reproduced below:

मन्येऽकुतश्चिद्भयमच्युतस्य पादाम्बुजोपासनमत्र नित्यम् । उद्विग्नबुद्धेरसदात्मभावात् विश्वात्मना यत्र निवर्तते भीः ।

ये वै भगवता प्रोक्ता उपाया ह्यात्मलब्धये । अञ्जः पुंसामविदुषां विद्धि भागवतान् हि तान् ॥

यानास्थाय नरो राजन् न प्रमाद्येत कर्हिचित् । धावन् निमील्य वा नेत्रे न स्वलेन्न पतेदिह ॥ Bhag: XI-2/33-35.

(I believe that for a man who is always agitated by mistaking this worthless body etc., for one's own self, that worship at the Lord's lotus feet is the safest course, in that, through that worship, all fear completely disappears.(33) All those courses of conduct which are actually taught by the Lord Himself for His own Realisation without much exertion, even by the ignorant, surely know them as conducive to His pleasure.(34) O King, resorting to those courses, a man would never go astray; if he follows them running (in a desultory way) or with closed eyes (ignorantly), he would not falter or take a wrong step.) Meaning: Courtesy. Gita Press. These are also covered in Dasakam 96 under slokas 4 and 5.

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हे भूमन्!	“O All-pervading One!
(अहं) त्वद्वल-प्रेरितात्मा	I, whose mind is prompted by Your power
अर्पयामि मुहुः	consign, again,
त्वयि परतरे समस्तं तत्,	to You, the Supreme Consciousness, all of that,
यत् यत् कुर्वे इह	whatever I do here,
कायेन वाचा अपि मनसा।	physically, orally or even mentally.
अपि श्वपाकः जात्या	Even if (one) is of low birth,
निहितमनःकर्म- वाग्निन्द्रियार्थ-प्राणः त्वयि	(if) one’s mind, actions, speech, organs, all sensual enjoyments and even vital energies are fixed on You,
पुनीते इह विश्वं।	(one) sanctifies this Universe !
तु विमुखमनाः	But (one) whose mind is turned away
त्वत्पदात्	from Your feet,
विप्रवर्यः (अपि) न ।	even if (he is) the foremost of Brahmanas, does not.”

### Commentary D91S2

“My Lord! All actions of living beings are performed as directed by You, who, as the Indweller, are stationed in all minds. This truth has been expounded by You in Your advice to Arjuna in Bhagavad Gita, ‘ईश्वरः सर्वभूतानां हृद्देशेऽजुन तिष्ठति। भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया।’: Bg. 18/61: (O Arjuna! God abides in the hearts of all creatures, causing them to revolve, all by His mysterious power Maya, as if they were objects mounted on a machine.) The same is described by Duryodhana giving an explanation for his actions, केनापि देवेन हृदि स्थितेन यथा नियुक्तोऽस्मि तथा करोमि।’: MB (Pandava Gita) & Pd.VI. 176 (I act as I am prompted by some God seated in my heart!)”.

**Iswara** is described as the silent witness or the Indweller in all. He is said to reside in the hearts of all beings. He makes them, who are arrogant and proud of their bodies, do prescribed or proscribed (forbidden) actions, dictated by the impressions unconsciously left on their minds (Vasanas) by the past good or bad actions. “In the same way, Lord! many Vedic rituals or scriptural actions are being done by me mentally, orally or physically by Your prompting. I offer all of them to You, ritualistically, attended by hymns.’ This is the glorious or divine duty one should do. The Lord has advised the same to Arjuna: ‘यत् करोषि यत् अश्रासि यत् जुहोषि ददासि यत्। यत् तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणम्।।’: Bg 9/27 (Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give as charity, whatever austerity you perform, do that as an offering to me.) This Bhagavata-dharma or principle does not suffer from any defects like constraints of eligibility to practise it and the greatness of this Dharma is unseen elsewhere. **The mere physical presence of even a Chandala, (the lowliest among human**

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*beings), who has not gone through any spiritual purificatory rites, if his mind is resigned to You along with all his actions performed mentally, orally or physically, irrespective of whether it is prescribed or prohibited, is enough to sanctify the whole Universe. This being so, it is needless to mention regarding his capability to purify his soul! On the contrary, even a high-born Brahmana, who has gone through all Samskaras or purificatory rites from conception to date, if his mind is not directed to You, does not even qualify to cleanse his own mind. Where, therefore, is the question of his sanctifying the Universe?*

*From this, it must be clear that the prescribed course of conduct (Bhagavata-dharma) is extremely easy to be practised by one and all without any difference of caste, creed or religion. Any shortcoming in its performance does not cause any sin and does not differentiate whether the performer has a right to perform that prescribed rite or not. Its (Bhagavata-dharma's) results and greatness are superior to anything else in the world.*

‘प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति?’: Bg.3/33. (All living creatures follow their natural dispositions. Of what use is external restraint?) The mind is firmly attached to sensual objects according to the vasanas (the impressions of the past actions). Therefore, how can we develop such a resignation of mind that all actions can be consigned to God? This needs to be answered. In fact, the sense objects are not real and are imagined by the mind in its fancy. *Therefore the mind should be kept under control so that we can offer all actions to God.*

This principle is brought out in the rest of the dasakam.

The first half of this sloka is what Yogiswara Kavi tells King Nimi (Bhag.XI-2/36) and the second half is taken from Prahlada's eulogy of the Lord (Bhag. VII-9/10)<sup>4</sup>.

**Bhagavata-dharma No. 2 : SEE EVERYTHING AS THE MANIFESTATION OF THE LORD. BY THIS, ONE CAN OVERCOME FEAR.**

<sup>4</sup> कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्याऽऽत्मना वानुसृतस्वभावात्। करोति यद्यत् सकलं परस्मै नारायणायेति समर्पयेत्तत्॥ Bhag: XI-2/36 (Whatever he does with his body, tongue, mind or senses, reason or intellect or by the force of his inherited nature, he should consecrate all as offering to the Supreme Lord Narayana). (36). विप्राद् द्विषड्गुणयुतादरविन्दनाभ-पादारविन्दविमुखाच्छपचं वरिष्ठम्। मन्ये तदर्पित-मनोवचनेहितार्थ-प्राणं पुनाति स कुलं न तु भूरिमानः॥ Bhag:VII-9/10. I account a pariah (a chandala) who has dedicated his mind, speech, actions, wealth, and life itself to Him—far worthier than a Brahmana that has turned away his face from (the worship of) the lotus feet of Lord Vishnu (who has a lotus sprung from His navel), though endowed with the twelve attributes such as wealth, pedigree, comeliness of form, asceticism, learning, keenness of the senses, splendour, glory, bodily strength, self-endeavour, intelligence and Yoga, (For), the former redeems his whole race, but not the Brahmana, who, is full of inordinate pride (and therefore, is unable to redeem his own soul, much less his race!) (10) Meaning: Courtesy—Gita Press.

-----मायामेनां तरित्वा परमसुखमये त्वत्पदे मोहिताहे तस्यायं पूर्वरङ्गः पवनपुरपते नाशयाशेषरोगान् -----



D91S3

भीतिर्नाम द्वितीयाद्भवति ननु मनः कल्पितञ्च द्वितीयं  
तेनैक्याभ्यासशीलो हृदयमिह यथाशक्ति बुद्ध्या निरुन्ध्याम्।  
मायाविद्धेतु तस्मिन् पुनरपि न तथा भाति मायाधिनाथं  
तं त्वां भक्त्या महत्या सततमनुभजन्नीश भीतिं विजह्याम् ॥३॥

*Bhītirnāma Dvīṭīyād-bhavati Nanu Manaḥ Kalpitañca Dvīṭīyaṃ  
Tēnaikyābhyaśaśīlō Hṛdayam-ihā Yathā-śakti Buddhya Nirundhyām.  
Māyāvīddhētu Tasmin Punarapi Na Tathā Bhāti Māyādhināthaṃ  
Taṃ Tvāṃ Bhaktyā Mahatyā Satatam-anubhajannīśa Bhītiṃ Vijahyām..3..*

**अन्वयः**:-भीतिः नाम द्वितीयात् ननु भवति । द्वितीयं च मनः कल्पितम् । तेन इह ऐक्याभ्यास-  
शीलः हृदयं यथाशक्ति बुद्ध्या निरुन्ध्याम् । तु तस्मिन् मायाविद्धे पुनः अपि तथा न भाति ।  
(अतः) हे ईश ! मायाधिनाथं तं त्वां भक्त्या महत्या सततं अनुभजन् भीतिं विजह्यां ॥३॥

Meaning:

भीतिः नाम भवति	“(The sentiment) called “fear” is born
ननु द्वितीयात् ।	out of a thing other than oneself.
द्वितीयं च मनःकल्पितम् ।	(But) the ‘other’ one is, indeed, a fancy of the mind.
तेन इह ऐक्याभ्यासशीलः	Therefore, in this matter, developing the discipline regarding the oneness of the cause and the effect,
निरुन्ध्याम् हृदयं यथाशक्ति	I shall restrain my mind according to ability,
बुद्ध्या ।	using the power of discrimination.
तु तस्मिन् मायाविद्धे पुनः	If that (mind) gets overpowered by illusion again
अपि (निरुद्धे) न भाति तथा ।	even when restrained, (it will) not remain so.
(अतः) हे ईश !	Therefore, O Lord!
सततं अनुभजन् त्वां तं	constantly worshipping You, of such nature,
मायाधिनाथं महत्या भक्त्या	the Sole Controller of Maya, with great devotion,
विजह्यां भीतिं ।	(I) shall overcome fear.”

Commentary D91 S3

“Fear is a complex which arises from an object external to oneself. For a person who has the clear perception that everything is Brahman and there is nothing other than Brahman, ‘ एकमेव अद्वितीयं ब्रह्म ’: Ch. Up. 6.2.1 (Brahman is only one, without a second), can have no fear. This is so, as there is no other object which can generate fear. He knows that himself, as well as the other objects he sees in the world, are all Brahman!”

But if we say that the Universe is distinct from Atman or Brahman, and hence, fear is bound to be there, then, the reply is that, though it cannot be proved demonstrably, the Universe itself does not really exist. How can it be said that the Universe we see right in front of our eyes is non-existent? *Vedantins* say that though it can be seen, in reality, it does not exist, and it is only an imagination of our minds and it is as illusory as seeing a snake in the place of a rope, out of mistaken understanding. It is with the same meaning that sage Vasishtha advises Rama in the words (Yoga Vasishtha), “आदौ मनस्तदनुबन्ध-विमोक्षदृष्टिः पश्चात् प्रपञ्चरचना भुवनाभिधाना” : Pd-13/21. (First, arises the mind, then, the notion of bondage and release from it, and then, the universe consisting of many worlds). How can this illusory knowledge be got rid of? If the mind is controlled, this wrong and illusory knowledge will pass off. And how can the mind be controlled? Only by disciplining it by constantly practising the thought of oneness of the Universe with Brahman.

The relationship of Brahman and the universe is very similar to that of clay and the pots made out of clay. A clay pot, whatever be its size or shape, has originated from clay alone, and so also, the universe, from Brahman. It is called a pot because of its newly acquired shape or form. A pot that is created from clay exists only in clay for, if we remove the clay, the pot cannot exist. Also, when it breaks, it again becomes clay from which it was made. That is to say, an effect arising from a cause, exists in the cause and ultimately merges back, again to become one with the cause. So clay is the cause of the pot, and the pot, the effect of clay. The analogy of the clay and pot is brought out in Chandogya Upanishad as “वाचारम्भणं विकारो नामधेयं मृत्तिका इति एव सत्यं ”: Ch. Up. 6.1.4 (Modifications, being only names, have for their support, words only; it is clay alone, that is real). There is no distinction between the two. It is only a matter of calling the same material by two different names, referred to as “वाचारम्भणं” or “नामरूपं” (effect of words or a variation in name). Similarly, the cause of the entire universe is Brahman. Brahman is the cause and the universe is the effect. In the same way, if the Universe is looked at perspectively, we can realise that the cause, that is Brahman and the effect, that is the universe are one and the same. This idea is also indicated in the Taittiriya Upanishad which says, “यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत् प्रयन्त्याभिसंविशन्ति।” : T. Up. 3/1 (from which these creatures are born, through which when they are born, they live, and into which they return and enter). Hence, the cause for the visible Universe is nothing but Brahman (“वाचारम्भणं” or “नामरूपं” of Brahman), and the Universe is only the effect of the cause, that is, Brahman. Therefore, there is no difference between them. By exercising this thought of oneness between them, the mind can be controlled, in order to get rid of the fear complex.

In the case of the snake and rope, there is a clear reflection of the properties of the rope seen in the snake. They have mirrored themselves in the illusory snake. As long as the illusory snake lasts, one will not be able to see the rope of reality because of superimposition of the snake on the rope. Seen at closer quarters and

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in bright light, the illusion of snake vanishes and the reality of the rope dawns. When the person realises that what he saw was only a rope and not a snake, the earlier impression is contradicted and destroyed, and the illusion of the snake no longer exists. Similarly, when one attains the knowledge of Brahman, does his knowledge of the Universe get affected? No. Not only that, he continues to get a clear perception of the Universe as before, that it is really in existence. Here, the clear perception of the existence of the Universe is not contradicted as in the case of the snake and the rope. But what is contradicted is the belief that the Universe he sees is real. This is expounded by Vidyanaraya Swami in Panchadasa as: 'नाप्रतीतिस्तयोर्बाधः किंतु मिथ्यार्थनिश्चयः। नो चेत्सुषुप्तिमूर्च्छादौ मुच्येतायत्नतो जनः।।' Pd. VI/13 (The negation of the illusion of the universe and Jiva does not mean that they cease to be perceptible to the senses, but it means the conviction of their illusory character. Otherwise, people will automatically be liberated in deep sleep or when they faint). Here, the word बाधः (sublation) does not refer to the destruction of the illusion of the existence of the universe, but the dawn of awareness that the perceptible universe is illusory. During deep sleep or in a state of unconsciousness, one does not have a perception of the universe. Does it mean that one has attained Supreme Knowledge? If it means so, people must get liberated easily during those states. It does not happen so. Therefore, a realised soul also will continue to have the perception of the universe, just as one has the perception of a mirage while walking in the hot sun. ***But the only difference between him and the ignorant person is that he is conscious of the fact that what he is seeing is only illusory, while the ignorant person believes it to be real.***

The analogy of the snake-rope phenomenon is not very appropriate in this context because the impression of the snake on the rope is 'प्रातिभासिकः', only in appearance, and not real. The illusion of the universe is 'व्यावहारिकः', real for all practical purposes. Despite whatever knowledge and wisdom one acquires, the perception of a second and separate entity i.e., the Universe will continue to last as long as the physical body continues to live.

The result of constant contemplation by the mind of the oneness of the Self and the Universe gets overpowered by *Maya* which acts as an impediment. *In that state, it could happen that the concept of the illusory nature of the Universe does not stay rooted in the mind and the knowledge of oneness with the Self ceases to operate. For this, the powerful Maya has to be overcome.* What is the way for this? The Lord Himself advised Arjuna in Bhagavad Gita, "देवी ह्येषा गुणमयी मम माया दुरत्यया। मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते।।": Bg.7/14. (For this most wonderful *Maya* (veil) of Mine, consisting of three *gunas* (modes of nature), is extremely difficult to break through; those, however, who take refuge in Me alone, are able to cross it.)

“Therefore, O Lord! I will continuously worship You, the One who directs that *Maya* into action, with unstinted devotion. By such worship, the illusive *Maya*, my mind of reflective nature born out of *Maya* and the belief of duality of the Universe which is the product of imagination, all will get affected. ***Then the fear that is generated by the knowledge of the existence of the second object will be eliminated. Lord! I will overcome fear in this manner.***” This is the superiority of the path of devotion to the path of knowledge.”

This sloka epitomises what Yogiswara Kavi <sup>5</sup> has said (Bhag.XI-2/37-38)..

As aforesaid, *Bhakti* or devotion to the Lord alone is the easiest path to overcome fear. The next sloka explains how one can generate this devotion and then further augment it.

**Bhagavata-dharma No. 3: COMPANY OF GOOD PEOPLE ENHANCES DEVOTION AND BRINGS ONE NEARER TO GOD.**

D91S4	भक्तेरुत्पत्तिवृद्धी तव चरणजुषां सङ्गमेनैव पुंसां आसाद्ये पुण्यभाजां श्रिय इव जगति श्रीमतां सङ्गमेन । तत्सङ्गो देव भूयान्मम खलु सततं तन्मुखादुन्मिषद्भिः त्वन्माहात्म्यप्रकारैर्भवति च सुदृढा भक्तिरुद्धूतपापा ॥४॥
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*Bhaktērutpatti-vṛddhī Tava Carāṇa-juṣāṃ Saṅgamēnaiva Puṃsāṃ  
Āsādyē Puṇya-bhājāṃ Śriya Iva Jagati Śrīmatāṃ Saṅgamēna.  
Tatsaṅgō Dēva Bhūyānmama Khalu Satataṃ Tanmukhād-unmiṣadbhiḥ  
Tvanmāhātmya-prakārairbhavati Ca Sudṛḍhā Bhaktiruddhūtapāpā..4..*

**अन्वयः**--जगति श्रीमतां सङ्गमेन श्रियः इव तव चरण-जुषां पुण्य-भाजां पुंसां सङ्गमेन एव भक्तेः उत्पत्ति-वृद्धी आसाद्ये। हे देव! मम तत्सङ्गः भूयात् खलु। तन्मुखात्, सततं उन्मिषद्भिः त्वन्माहात्म्य-प्रकारैः उद्धूत-पापा भक्तिः भवति सुदृढा च (भूयात्) ॥४॥

<sup>5</sup> भयं द्वितीयाभिनवेशतः स्यादीशादपेतस्य विपर्ययोऽस्मृतिः ।

तन्माययातो बुध आभजेत्तं भक्त्यैक्येशं गुरुदेवतात्मा ॥ Bhag.XI-2/37

अविद्यमानोऽप्यवभाति हि द्वयोः ध्यातुर्धिया स्वप्नमनोरथौ यथा ।

तत् कर्मसङ्कल्पविकल्पकं मनो बुधो निरुन्ध्यादभयं ततः स्यात् ॥ Bhag.XI-2/38

(He who has turned away from the Lord loses the memory (of his real self), thanks to *Maya*, and falls a prey to the erroneous belief that the body is one's own self. He is then seized with fear engendered by identification with the body (which is other than the self). Therefore, a discerning person should worship Him with unswerving devotion, looking upon his preceptor as the Deity as well as his own self.(37). Though duality has no (real) existence, it does appear like a dream or mental image to the mind of one who dwells upon it. Therefore, a wise man should control that mind from which proceed ideations and doubts. Fearlessness will follow from it.) Meanings: Courtesy: Gita Press.

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Meaning:

जगति	“In this world,
उत्पत्तिवृद्धी भक्तेः आसाद्ये	generation and growth of devotion are attainable
एव सङ्गमेन पुण्यभाजां पुंसां	only by association with virtuous people
चरण-जुषां तव	who are devoted to Your feet,
इव श्रियः सङ्गमेन श्रीमतां ।	like prosperity by association with rich people.
हे देव ! तत्सङ्गः	O Lord! May that association
खलु (भूयात्) मम ।	certainly (happen) to me.
भक्तिः उद्धृतपापा भूयात्	May that devotion, which destroys all sins, become
सुदृढा च सततं भवति	firmly fixed for ever on You
त्वन्माहात्म्य-प्रकारैः	on account of the special qualities of Your greatness
उन्मिषद्भिः तन्मुखात् ।	emerging from their (the virtuous peoples’) mouths!”

Commentary D91S4

“O Lord! In this world, having association with the rich alone assures one to acquire wealth and multiply it. Similarly, constant association with those devotees, who are fortunate enough to take refuge and offer service at Your lotus feet with unstinted devotion, alone will generate devotion and nourish it to augment its intensity.”

While relating his life story to sage Veda Vyasa, Sage Narada quotes the Lord Himself as telling him how he (Narada) acquired adequate merit to have vision of the Lord, and was elevated to become His own attendant, thus: ‘सत्सेवया दीर्घया ते जाता मयि दृढा मतिः। हित्वावद्यमिमं लोकं गन्ता मज्जनतामसि॥ मतिर्मयि निबद्धेयं न विपद्येत कर्हिचित्। प्रजासर्गनिरोधेऽपि स्मृतिश्च मदनुग्रहात्॥’ Bhag: I-6/24-25. (On account of the services rendered by you to the saints even for a short time, your mind has been irrevocably fixed on Me. Hence, while casting off this reprehensible body, you will attain to the position of My own attendant. The thought you have thus fixed on Me shall never cease. By My grace, you will continue to remember Me, even when the whole creation has perished.)

Highlighting the greatness of *Satsanga* (communion with virtuous people), Lord Kapila (who was no other than the birthless Lord Narayana, descended of His own free will on this earth to teach humanity the truth of the Self (refer back to D14 and D15 for details) advises His mother Devahuti thus: ‘सतां प्रसङ्गान्मम वीर्यसंविदो भवन्ति हृत्कर्णरसायनाः कथाः। तज्जोषणादाश्वपवर्गवर्त्मनि श्रद्धारतिर्भक्तिरनु-क्रमिष्यति॥’ Bhag: III-25/25 (Through the company of good people, one comes to hear of My exploits, leading to the correct and full understanding of My glory, pleasing to the heart and the ears. By listening to such stories, one will certainly develop more and more love and devotion to Me, the realisation of whom is preceded by destruction of all ignorance). Lord Kapila also defines “Sajjana” (virtuous people) as follows:

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“तितिक्षवः कारुणिकाः सुहृदः सर्वदेहिनाम्। अजातशत्रवः शान्ताः साधवः साधुभूषणाः॥ Bhag:III-25/21. (*‘Sadhus’, ‘Sajjanas’ or virtuous people are those who are tolerant of the pairs of opposites like happiness and sorrow, are kind in disposition, showing forbearance, are compassionate and composed; wanting to do good to all living beings, inimical to none and follow the injunctions of the Sastras. Their virtue itself serves as an ornament to them.*) Again,

“मय्यनन्येन भावेन भक्तिं कुर्वन्ति ये दृढाम्।  
 मत्कृते त्यक्तकर्माणः त्यक्तस्वजनबान्धवाः॥ २२॥  
 मदाश्रयाः कथा मृष्टाः शृण्वन्ति कथयन्ति च।  
 तपन्ति विविधास्तापाः नैतानमद्गतचेतसः॥ २३॥  
 त एते साधवः साध्वी सर्वसङ्गविवर्जिताः।  
 सङ्गस्तेष्वथ ते प्रार्थ्यः सङ्गदोषहरा हि ते॥२४॥ Bhag. III-25/22 to 24.

(*Virtuous are those who do service to me with unstinted devotion, who dedicate all their actions to please me and renounce all the results thereof, who don’t harbour selfish ideas like “my people” and “my relatives”, who continuously listen to and relate my stories, who are unaffected by sorrows, who constantly remember me, and who renounce all attachments. Attachment to such holy men must be sought for by you, for they counteract the pernicious effects of attachment.*) Lord! May You be kind enough to give me the association of such virtuous people in whose company, ‘तच्चिन्तनं तत्स्मरणं अन्योन्यं तत्प्रभाषणं एतदेकपरत्वं च’: Pd: 7/6 &13/83, by thinking constantly about You, recalling Your exploits and listening to expositions of Your greatness and glory, all my sins will get destroyed like darkness before the rising sun, making my devotion more firm and intense, thereby opening the door for salvation”

Rishabha-deva also advises, “महत्सेवा द्वारं आहुः विमुक्तेः”: Bhag:V-5/2. (The wise speak of service rendered to exalted souls as an open gate to Liberation.)

This sloka has no particular reference in Book XI of Bhagavatam.

The next sloka describes the characteristics of a true devotee.

**Bhagavata-dharma NO. 4: CHOOSE THE PATH OF DEVOTION—THE EASIEST PATH TO LIBERATION.**

D91S5 श्रेयोमार्गेषु भक्तावधिकबहुमतिर्जन्मकर्माणि भूयो  
 गायन् क्षेमाणि नामान्यपि तदुभयतः प्रद्रुतं प्रद्रुतात्मा।  
 उद्यद्भासः कदाचित् कुहचिदपि रुदन् कापि गर्जन् प्रगायन्  
 उन्मादीव प्रनृत्यन्नयि कुरु करुणां लोकबाह्यश्चरेयम्॥५॥

*Śrēyōmārgēṣu Bhaktāvdhikabahumatirjanmakarmāṇi Bhūyō  
Gāyan Kṣēmāṇi Nāmānyapi Tadubhayataḥ Pradrutaṃ Pradrutātma.  
Udyaddhāsaḥ Kadācit Kuhacidapi Rudan Kvāpi Garjan Pragāyan  
Unmādiṅva Pranṛtyannayi Kuru Karuṇāṃ Lōkabāhyaścarēyam..5..*

**अन्वयः**--(अहं) श्रेयोमार्गेषु भक्तौ अधिक-बहुमतिः क्षेमाणि जन्म-कर्माणि नामानि भूयः गायन् तदुभयतः प्रद्रुतं प्रद्रुतात्मा कदाचित् उद्यद्वासः कुहचित् अपि रुदन् क्वापि गर्जन् प्रगायन् उन्मादी इव प्रनृत्यन् लोक-बाह्यः चरेयम् । अयि ! करुणां कुरु ॥५॥

**Meaning:**

अधिकबहुमतिः भक्तौ	“With preference for the path of devotion
श्रेयोमार्गेषु गायन्	among the paths leading to Moksha, singing
भूयः जन्मकर्माणि	repeatedly about Your incarnations and deeds
क्षेमाणि अपि नामानि	which bestow happiness as also the (divine) names (acquired through those exploits) ,
तदुभयतः	and due to both, (stories of exploits and names),
प्रद्रुतं प्रद्रुतात्मा (भूत्वा)	soon gaining mellowness of mind,
अहं चरेयं लोकबाह्यः इव	may I wander like one who is beyond the social conventional norms of this world (an outcast),
कदाचित् उद्यद्वासः	sometimes laughing aloud,
कुहचित् रुदन् क्वापि गर्जन्	sometimes crying, at times roaring,
प्रगायन्	(at other times) singing loudly (and)
प्रनृत्यन् उन्मादी इव !	keeping on dancing like an intoxicated person !
अयि ! कुरु करुणां ।	O Lord ! Show compassion on me!”

**Commentary D91S5**

“O Lord! Among the three paths to salvation, namely, Karma, Jnana and Bhakti, I shall follow with ardent faith and belief, the path of Bhakti which is the most simple to practise, and the most pleasant and enjoyable. Following this path with great enthusiasm, I shall keep repeatedly singing in praise of Your distinguished divine incarnations, Your exploits during those incarnations, the fruits of which bestow on the whole world happiness and well-being, and the multitude of holy names which You have acquired on account of those exploits, and which have progressively added to Your glory. Repetition of Your holy names, known as ‘*Nama-sankeertanam*’ is the easiest and simplest way of worship in Kali-yuga, and can be performed without undergoing the rigours of any prescribed rules or ritualistic constraints. Moreover, while extolling the greatness of *Kali-yuga*, Sage Veda Vyasa, who is Your own incarnation, has declared, as given in *Vishnu Puranam*, ' ध्यायन् कृते यजन् यज्ञैः त्रेतायां द्वापरेऽर्चयन् । यदाप्रोति तदाप्रोति कलौ संकीर्त्य केशवम् ॥ V.P.VI-2/17 (*Nama-sankeertanam*, repetition

-----मायामेनां तरित्वा परमसुखमये त्वत्पदे मोहिताहे तस्यायं पूर्वरङ्गः पवनपुरपते नाशयाशेषरोगान् -----

of Your names in this *Kali-yuga* yields the same results as meditation in *Krita-yuga*, *Yajnas* or sacrifices in *Treta-yuga* and *Pujas* or offering of flowers and the like in *Dwapara-yuga*). Again, it is stated in *Manusmriti*, ‘जप्येनैव तु संसिध्येत् ब्राह्मणो नात्र संशयः। कुर्यादन्यत्र वा कुर्यात् मैत्रो ब्राह्मण उच्यते।।’<sup>6</sup>: M.S. (Whether a person does the other prescribed rites or not, by doing ‘*Japa*’ or repeating the names of the Lord, he attains salvation). Thinking of the greatness of devotion, this is what the Lord had told Yudhistira, ‘जपस्तु सर्व-धर्मेभ्यः परमो धर्म उच्यते। अहिंसया च भूतानां जपयज्ञः प्रवर्तते।।’<sup>7</sup>: Mb. (*Japa* is the most excellent among all disciplines for, it involves no injury to any creature). The Lord Himself has declared in *Gita*: “यज्ञानां जपयज्ञोऽस्मि” (Among all acts of worship, I am of the *Japa* form). Thus the superiority of chanting the Lord’s names has been extolled by one and all, including the Lord Himself.

Thus, attaining mellowness of mind by singing repeatedly in praise of the Lord’s exploits, and chanting the multitude of His names; giving up all sense of shame, thinking of even the Lord’s conceding defeat<sup>6</sup> at the hands of His devotee, may I laugh aloud clapping my hands at the greatness of devotion; may I cry aloud profusely shedding tears, thinking of the unsteadiness of my mind at the Lord’s lotus feet; or may I shed tears of joy on my gaining enlightenment; or may I sometimes, with excessive joy, roar like a lion or sing merrily, and at other times, dance in ecstasy even discarding my clothes like a madcap or wandering about like an outcast! O Lord! Show mercy on me to attain this state!

As Sankaracharya has said about *Karma Sannyasa*, ‘निस्त्रैगुण्ये पथि विचरतां को विधिः को निषेधः?’ (For those who roam about in the path beyond the reach of all the three *Gunas*, what restrictions of do’s and don’ts can there be?), may I be blessed to attain that state which is beyond the influence of *Maya* and the three *Gunas* lest I be bound by the constraints of do’s and don’ts!”

This sloka is epitome of the slokas Bhag..XI-2/39- 40<sup>7</sup>

When one attains the zenith of devotion, one will find the entire world filled with Brahman and with that, one will gain ultimate knowledge and dispassion.

<sup>6</sup> As the Lord Himself has told Yudhishtira as stated in *Mahabharatam* “जितोऽस्मि यावता तेऽहं दुर्जयो योऽकृतात्मभिः” (I, who cannot be conquered by those who have no mastery over their *Indriyas*, have been conquered by your devotion.)

<sup>7</sup> To quote what *Yogiswara Kavi* has declared to king *Nimi* in *Bhagavatam*, ” शृण्वन् सुभद्राणि रथाङ्गपाणेर्जन्मानि कर्माणि च यानि लोके। गीतानि नामानि तदर्थकानि गायन् विलज्जो विचरेदसङ्गः।। एवंव्रतः स्वप्रियनामकीर्त्या जातानुरागो द्रुतचित्त उच्चैः। हसत्यथो रोदिति रौति गायत्युन्मादववृत्त्यति लोकबाह्यः।। Bhag XI-2/39-40 {(Therefore, hearing of the most auspicious descents and deeds of *Sri Hari* (the wielder of the *Discus*) and singing His names denoting His descents and actions, well-known in this world; without any fear of being mocked at, one should roam about, free from attachment. (39) The man who, having adopted such a course of conduct, develops love for Him by singing the names of his beloved Lord, his heart melting in devotion, loudly laughs and weeps, screams, sings or dances like one possessed, transgressing conventions.)}: Meanings: Courtesy- *Gita Press*.

-----मायामेनां तरित्वा परमसुखमये त्वत्पदे मोहिताहे तस्यायं पूर्वरङ्गः पवनपुरपते नाशयाशेषरोगान् -----



**Bhagavata-dharma No. 5: PERCEIVE THE PRESENCE OF GOD IN ALL LIVING BEINGS, FRIENDS AND FOES ALIKE.**

**D91S6.** भूतान्येतानि भूतात्मकमपि सकलं पक्षिमत्स्यान् मृगादीन्  
मर्त्यान् मित्राणि शत्रून्पि यमितमतिः त्वन्मयान्यानमानि ।  
त्वत्सेवायां हि सिध्येन्मम तव कृपया भक्तिदाढ्यं विरागः  
त्वत्तत्त्वस्यावबोधोऽपि च भुवनपते यत्नभेदं विनैव ॥६॥

*Bhūtānyētāni Bhūtātmakamapi Sakalam Pakṣimatsyān Mṛgādīn  
Martyān Mitrāṇi Śatrūnapi Yamitamatiḥ Tvanmayānyānamāni.  
Tvatsēvāyāṃ Hi Sidhyēnmama Tava Kṛpayā Bhaktidāḍhyam Virāgaḥ  
Tvattattvasyāvabōdhō'pi Ca Bhuvanapatē Yatnabhēdam Vinaiva..6..*

**अन्वयः**:-एतानि भूतानि भूतात्मकं सकलं अपि पक्षिमत्स्यान् मृगादीन् मर्त्यान् मित्राणि शत्रून्  
अपि त्वन्मयानि यमित-मतिः आनमानि । हे भुवनपते ! हि त्वत्सेवायां तव कृपया भक्ति-  
दाढ्यं विरागः त्वत्-तत्त्वस्य अवबोधः अपि च यत्न-भेदं विना एव मम सिध्येत् ॥६॥

Meaning.

आनमानि एतानि भूतानि	“I shall salute these five elements, and
अपि सकलं भूतात्मकं	even everything composed of (those) elements,
पक्षि-मत्स्यान् मृगादीन् मर्त्यान्	birds, fishes, animals etc., and human beings,
मित्राणि अपि शत्रून् यमितमतिः	friends and even enemies, with restraint of mind
त्वन्मयानि ।	(considering them) as Your forms alone.
हे, भुवनपते !	O Lord of the Universe!
हि तव कृपया मम सिध्येत्	On this account, by Your grace, may I attain
भक्ति-दाढ्यं त्वत्सेवायां	firmness of devotion in worshipping You,
विरागः अपि च अवबोधः	sense of detachment and also knowledge
त्वत्तत्त्वस्य विना यत्नभेदं एव ।	of Your true nature, without any separate effort.”

Commentary D91S6.

“Lord! You have defined a wise person as one who looks at a Brahmana endowed with spiritual knowledge and humility, a cow, an elephant, a dog, and the lowliest of beings, all alike. (‘विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि । शुनि चैव श्वपाके च पण्डिताः समदर्शिनः॥’) Bg: 5/18. In the same way, I shall offer my salutations to the five elements, namely, earth, water, fire, air and ether and all animate and inanimate objects that have sprung from them. I shall salute birds that fly in air, fish that swim in water, animals that tread the earth and all other living beings in the same way as I salute a man who walks erect and is endowed with far superior intelligence compared to the animals that do not walk erect. Even among these

men, I shall not differentiate between friends (benevolent), enemies (malevolent), and the neutrals. I shall look only at the divinity in all of them. Thus, following the path of devotion, I shall, through Your grace, attain deep-rooted God-love, dispassion and knowledge of Your true nature simultaneously.” Such identity of perception motivated by devotion to the Lord and recognition of the presence of divinity in all living beings is something great and can be achieved only by sustained austerity over many births. Such being the case, a doubt arises as to how one can develop such an attitude in a short time, within the span of one’s lifetime, just by prayer alone? This question is answered by the Lord Himself, in Gita thus: “यत्करोषि यदश्रासि यज्जुहोषि ददासि यत्। यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम्।।” : Bg. IX-27. (Whatever you do, whatever you eat, whatever you offer as sacrifice, whatever you give as charity, whatever austerity you perform, Arjuna, do that as offering to Me). Thus, one should recite the Lord’s names (as said in sloka 5) and develop a mind capable of seeing the Lord in all beings, and attain a state in which one can offer all actions and results thereof to the Lord. When one worships the Lord after attaining that state, divine grace will be easily obtainable. That grace is enough to intensify the devotion, and with that unshakable devotion, one can easily get detachment from all matters, both mundane and the other-worldly. That will lead to the realisation of the true nature of Godhead.

In this sloka the poet has epitomised slokas 41 and 42 <sup>8</sup> of Book XI, chapter 2.

After attaining devotion, knowledge and detachment, the poet is hopeful of becoming one among the foremost devotees, the characteristics of whom are described in the next sloka.

**Bhagavata-dharma No.6: MERGE YOUR MIND WITH THE LORD AND REPEL HAPPINESS AND SORROW AS THEY ARE THE EFFECTS OF MAYA.**

D91S7 नो मुह्यन् क्षुत्तृडाद्यैः भवसरणिभवैः त्वन्निलीनाशयत्वात्  
चिन्तासातत्यशाली निमिषलवमपि त्वत्पदादप्रकम्पः।  
इष्टानिष्टेषु तुष्टिव्यसनविरहितो मायिकत्वावबोधात्  
ज्योत्स्नाभिस्त्वन्नखेन्दोः अधिकशिशिरितेनात्मना सञ्चरेयम्।।७।।

<sup>8</sup> The equivalent portion is covered in Bhagavatam, as related by Yogiswara Kavi:

खं वायुमग्निं सलिलं महीं च ज्योतीषि सत्त्वानि दिशो द्रुमादीन्। सरित्समुद्रांश्च हरेः शरीरं यत्किञ्च भूतं प्रणमेत् अनन्यः ॥ भक्तिः परेशानुभवो विरक्तिः अन्यत्र चैष त्रिक एककालः। प्रपद्यमानस्य यथाश्रतः स्युः तुष्टिः पुष्टिः क्षुदपायोऽनुघासम्॥ Bhag: XI-2/41-42 (With exclusive devotion, he bows to the sky, air, fire, water, earth, heavenly bodies, living beings, cardinal points, trees and the like, rivers and seas and all created beings, considering them as body of the Lord.(41). As one who eats (food) feels satisfied, gets nourishment and relief from hunger with every morsel, (similarly) in him who has resigned himself to the Lord, devotion, realisation of the Supreme Lord and aversion to the other objects - all the three appear at once.): Meanings : Courtesy—Gita Press.

-----मायामेनां तरित्वा परमसुखमये त्वत्पदे मोहिताहे तस्यायं पूर्वरङ्गः पवनपुरपते नाशयाशेषरोगान् -----

*Nō Muhyān Kṣuttrdādyaiḥ Bhava-saraṇi-bhavaiḥ Tvannilīnāsayatvāt  
Cintā-sātatya-śālī Nimīṣa-lavam-api Tvatpadād-aprakamṣaḥ.  
Iṣṭāniṣṭēṣu Tuṣṭi-vyasana-virahitō Māyikatvāvabōdhāt  
Jyōtsnābhīstvanakhēndōḥ Adhikaśīśiritēnātmanā Sañcarēyam..7..*

**अन्वयः**--त्वन्निलीनाशयत्वात् (अहं) भव-सरणि-भवैः क्षुत्तडाद्यैः नो मुह्यन् चिन्ता-सातत्य-शाली निमिष-लवं अपि त्वत्पदात् अप्रकम्पः इष्टानिष्टेषु मायिकत्व-अवबोधात् तुष्टि-व्यसन-विरहितः त्वन्नखेन्दोः ज्योत्स्नाभिः अधिक-शिशिरितेन आत्मना सञ्चरेयम् ।।७।।

Meaning:

त्वन्निलीन-आशयत्वात्	“By virtue of my mind having merged in You,
नो मुह्यन् क्षुत्तडाद्यैः	not being overpowered by hunger, thirst, etc.,
भव-सरणि-भवैः	which are born of worldly life,
अप्रकम्पः अपि निमिषलवं	and never deviating even for a fraction of a moment
त्वत्पदात्	from Your (lotus) feet,
चिन्तासातत्यशाली	being immersed in continuous thought (about You),
(अहं) सञ्चरेयम्	may I keep wandering about,
तुष्टि-व्यसन-विरहितः	free from feelings of happiness and sorrow
इष्ट-अनिष्टेषु	in favourable and unfavourable things (respectively),
मायिकत्व-अवबोधात्	realising them to be the effects of Maya,
आत्मना अधिक-शिशिरितेन	and with a mind rendered exceedingly cool
ज्योत्स्नाभिः त्वन्नखेन्दोः ।	by the rays of the moons of Your toe-nails!”

Commentary D91S7.

“O Lord! May I be one whose mind is merged in You! Let me not be enslaved by afflictions like hunger, thirst, fear, desire and the like, which are the products of the beginningless Samsara, this transmigratory existence! This alone will enable me to focus my mind on Your lotus feet, immersed in meditation, and stay without deviating from them even for a fraction of a moment! **The hard realisation that the feeling of joy derived from prosperity, and of sorrow derived from adversity, are but illusions born out of ignorance, helps to repel the sentiments of happiness and sorrow from the mind and maintain a state of equanimity.** Along with this calm state of mind, may I be blessed to continue my journey of life, unhindered, with a mind cooled by the lovely pure white rays emanating from the moons of Your toe-nails!”

(It is customary for the poets to compare the toe-nails of the Lord to bright crescents!)

-----मायामेनां तरित्वा परमसुखमये त्वत्पदे मोहिताहे तस्यायं पूर्वरङ्गः पवनपुरपते नाशयाशेषरोगान् -----

This epitomises four slokas of Hari.<sup>9</sup>, second of the nine Yogis. The slokas are Bhag.XI-2/48-49, 53-54.

The path of life, described above is, of course, meant for devotees of the highest order. The poet pleads to the Lord in the next sloka that in case he has not attained this lofty state, he may be allowed to practise devotion of the lower or even of the lowest type.

**Bhagavata-dharma No.7: WORSHIP OF THE LORD ALONE CAN BRING EQUANIMITY OF THOUGHT.**

D91S8 भूतेष्वेषु त्वदैक्यस्मृति-समधिगतौ नाधिकारोऽधुना चेत्  
त्वत्प्रेम त्वत्कमैत्री जडमतिषु कृपा द्विट्सु भूयादुपेक्षा ।  
अर्चायां वा समर्चाकुतुकमुरुतर-श्रद्धया वर्धतां मे  
त्वत्संसेवी तथापि द्रुतमुपलभते भक्तलोकोत्तमत्वम् ॥८॥

*Bhutēṣvēṣu Tvadaikya-smṛti-Samadhi-gatau Nādhikārō'dhunā Cēt  
Tvatprēma Tvatka-maitrī Jaḍamatiṣu Kṛpā Dviṭsu Bhūyād-upēkṣā.  
Arcāyāṃ Vā Samarcā-kutukam-urutara-Śraddhayā Vardhatāṃ Mē  
Tvatsamṣēvī Tathāpi Drutam-upalabhatē Bhakta-lōkōttamatvam..8.*

अन्वयः--एषु भूतेषु त्वदैक्य-स्मृति-समधिगतौ अधिकारः अधुना न चेत् त्वत्प्रेम त्वत्कमैत्री जडमतिषु कृपा द्विट्सु उपेक्षा भूयात् । वा अर्चायां समर्चाकुतुकं उरुतर-श्रद्धया मे वर्धतां । तथा अपि त्वत्संसेवी भक्त-लोकोत्तमत्वं द्रुतं उपलभते ॥८॥

<sup>9</sup> गृहीत्वापीन्द्रियैरर्थान् यो न द्वेष्टि न हृष्यति । विष्णोर्मायामिदं पश्यन् स वै भागवतोत्तमः ॥४८॥

देहेन्द्रियप्राण-मनोधियां वो जन्माप्ययक्षुद्भयतर्षकृच्छ्रेः । संसारधर्मैरविमुह्यमानः स्मृत्याहरेर्भागवतप्रधानः ॥५९॥

त्रिभुवनविभवे- ऽप्यकुण्ठस्मृतिरजितात्मसुरादिभिर्विमृग्यात् । न चलति भगवत्पदारविन्दात् लवनिमिषार्धमपि यः स वैष्णवाग्र्यः ॥५३॥ भगवत उरुविक्रमाङ्घ्रिशिखानखमणिचन्द्रिकया निरस्ततापे । हृदि कथमुपसीदतां पुनः स प्रभवति चन्द्र इवोदितेऽर्कतापः ॥५४॥

(He who sees the universe as (a creation of) Vishnu's Maya and, even though contacting the objects with his senses, neither experiences delight nor repulsion is, indeed, a devotee of the highest order. (48) He is the foremost devotee of the Lord, who by virtue of his (constant) remembrance of Sri Hari is never overwhelmed by mundane properties, namely, birth and death, hunger (and thirst), fatigue, fear and ardent longing, which (really) belong to the body, vital air, senses, mind and intellect (and never to the Self). (49). He is the foremost of the votaries of Lord Vishnu, whose memory of the Lord is ever fresh, and who, even for the sovereignty of all the three worlds (heaven, earth and the intermediate region) and even (Contd. in next page.) (contd. from previous page.) for half the time taken by the twinkling of an eye does not turn from (the adoration of) the Lord's lotus feet, which are sought after by the gods and others whose mind is fixed on the invincible Lord. (53). Just as with the rising of the moon the heat of the sun disappears, so the fever in the devotee's heart, (once) banished by the cool lustre shed by the gem-like nails of the Lord's feet taking long strides (while dancing with the devotee as during the Rasa dance) can never appear again. (54) Meanings: Courtesy: Gita Press.

-----मायामेनां तरित्वा परमसुखमये त्वत्पदे मोहिताहे तस्यायं पूर्वरङ्गः पवनपुरपते नाशयाशेषरोगान् -----

Meaning:

अधिकारः	“ (If) fitness
त्वदैक्यस्मृति-समधिगतौ	to attain the consciousness of oneness with You
एषु भूतेषु न चेत् अधुना	in these living beings is lacking (in me) at this time,
भूयात् त्वत्प्रेम	may there arise loving devotion to You,
त्वत्कमैत्री	friendship of Your devotees,
कृपा जडमतिषु	kindness towards the ignorant,
उपेक्षा द्विद्वेषु ।	and indifference towards enemies.
वा समर्चाकुतुकं अर्चायां	Or, may the desire to offer worship to (Your) image
उरुतर-श्रद्धया वर्धतां मे ।	with enhanced dedication grow within me.
तथा अपि त्वत्संसेवी द्रुतं	At least that way, one who worships You, quickly,
उपलभते भक्तलोकोत्तमत्वम् ।	attains excellence among Your devotees.”

Commentary D91S8.

As said in the previous sloka, “O Lord! the highest form of devotion is the inquiry into Godhead, fully realising that it is You and none other than You, who are the only refuge for the whole world, who have the never-diminishing supremacy and sovereignty over the whole Universe, and are the prime force in every form of life beginning from the most eminent Brahma down to the lowliest of creatures! It is said, ‘ विष्णुवाद्युत्तमदेहेषु प्रविष्टो देवता भवेत् । मर्त्याद्यधम-देहेषु स्थितो भजति मर्त्यताम् ॥ ’ : Pd.X-2 (The same Jivatman becomes a Devata or deity, when it enters the bodies of Lord Vishnu and other superior beings, and assumes human nature when it enters the inferior bodies like those of human beings). This concept is appreciated only when Bhakti attains its peak.

The supreme devotee is described in Bhagavatam as follows: “सर्वभूतेषु यः पश्येत् भगवद्भावमात्मनः । भूतानि भगवत्यात्मन्येष भागवतोत्तमः ॥” Bhag. XI-2/45. {He is the foremost of the Lord’s devotees, who sees himself established in all creatures as in the Lord (Himself), and sees (all) creatures established in his own self as in the divine Soul}. The same concept is brought out in Gita as “विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि । शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥: Bg. 5/18 (The wise look at a Brahmana endowed with spiritual knowledge and humility, a cow, an elephant, a dog, and the lowliest of human beings, all alike.) This highest form of Bhakti is extremely difficult to attain.

The poet pleads to the Lord here that in case he is not fit for this type of devotion, he may be blessed with the lower type of devotion in which he will have love towards the Lord and His devotees, sympathy towards foolish men who have gone astray, and will have no hatred towards enemies. This stage of devotion is the intermediate stage. It is defined as “ईश्वरे तदधीनेषु बालिशेषु द्विषत्सु

-----मायामेनां तरित्वा परमसुखमये त्वत्पदे मोहिताहे तस्यायं पूर्वरङ्गः पवनपुरपते नाशयाशेषरोगान् -----

च। प्रेममैत्रीकृपोपेक्षा यः करोति स मध्यमः॥”ः Bhag:XI-2/46. (The votary who cherishes love for the Lord, is friendly to the other devotees of the Lord, compassionate to the ignorant, and indifferent to his enemies, is a second-grade votary). This class of devotee is graded second because he discriminates among these classes, whereas the one described in the previous sloka (Bhag:XI-2/45) makes no discrimination!”

The poet further pleads, “O Lord, if I am not qualified even for this intermediate stage, be pleased to bestow on me at least the lowest form of devotion.” In this form of devotion, as the devotee’s love for the Lord or His devotees has not become sufficiently firm, he has the desire to offer worship, with deep faith and belief, to images, static or mobile, ritualistically installed in temples in accordance with rules laid down in the scriptures. This lowest form of devotion is defined in Bhagavatam, thus: ‘अर्चयामेव हरये पूजां यः श्रद्धयेहते। न तद्भक्तेषु चान्येषु स भक्तः प्राकृतः स्मृतः॥’ः Bhag.XI-2/47 (He who worships the Lord with faith in an image only and does not serve His devotees and other beings, is an ordinary devotee.) It is, indeed, gratifying to note that even a person starting off as a devotee of the third category will very soon attain, by the Lord’s grace, the level of an excellent devotee, that is, a “भागवतोत्तम” (Bhagavatottama).

In the next sloka, the poet describes the nature of Maya as indicated in sloka 3 of this Dasakam and emphasises that devotion to the Lord is the only means of overcoming it.

**Bhagavata-dharma No.8: OVERCOME MAYA BY DEVOTION FOR THE LORD’S FEET.**

D91S9 आवृत्य त्वत्स्वरूपं क्षितिजलमरुदाद्यात्मना विक्षिपन्ती  
जीवान् भूयिष्ठकर्मावलि-विवशगतीन् दुःखजाले क्षिपन्ती ।  
त्वन्माया माभिभून्मामयि भुवनपते कल्पते तत्प्रशान्त्यै  
त्वत्पादे भक्तिरेवेत्यवददयि विभो सिद्धयोगी प्रबुद्धः॥९॥

*Āvṛtya Tvatsvarūpaṃ Kṣitijalamarudādyātmanā Vikṣipantī  
Jīvān Bhūyiṣṭhakarmāvali-Vivaśagatīn Duḥkhajālē Kṣipantī.  
Tvanmāyā Mābhībhūnmāmayi Bhuvanapatē Kalpatē Tatpraśāntyai  
Tvātpādē Bhaktirēvetyavadadayi Vibhō Siddhayōgī Prabuddhaḥ..9..*

**अन्वयः-** अयि भुवनपते ! त्वत्स्वरूपं आवृत्य क्षिति-जल-मरुदाद्यात्मना विक्षिपन्ती भूयिष्ठ-कर्मावलि-विवशगतीन् जीवान् दुःखजाले क्षिपन्ती त्वन्माया मां मा अभिभूत्। अयि विभो ! तत्प्रशान्त्यै त्वत्पादे भक्तिः एव कल्पते इति प्रबुद्धः सिद्धयोगी अवदत् ॥९॥

Meaning:

अयि भुवनपते ! त्वन्माया	“O Lord of the Universe! May Your Maya
आवृत्य त्वत्स्वरूपं	who, concealing Your real nature,

-----मायामेनां तरित्वा परमसुखमये त्वत्पादे मोहिताहे तस्यायं पूर्वरङ्गः पवनपुरपते नाशयाशेषरोगान् -----

विक्षिपन्ती	projects (herself into the whole Universe)
क्षितिजलमरुदाद्यात्मना	with a form composed of the elements, earth, water, air and others,
क्षिपन्ती दुःखजाले जीवान्	throwing, into the snare of suffering, the Jivas
भूयिष्ठकर्मावलिबिबशगतीन्	who are helplessly bound by their past actions,
मा अभिभूत् मां ।	not overpower me!
अयि विभो ! तत्प्रशान्त्यै	O All-pervading One! ‘ For subduing her,
भक्तिः त्वत्पादे एव कल्पते	devotion to Your feet alone is prescribed’
इति अवदत् सिद्धयोगी प्रबुद्धः ।	so said Yogiswara Prabuddha.”

### Commentary D91S9

Maya is defined as “मा अर्यते ज्ञायते इति माया” (What is not perceptible directly to the ordinary vision) and, “मीयते ज्ञायते कार्यद्वारा इति माया ” (even if it is not directly perceptible, it can be understood by its effects). In the context of this sloka, the second definition is more appropriate and acceptable.

Although *Maya* is not accessible to any of the means of knowledge, we can infer it by its effects. *Maya* has two powers called “आवरणशक्तिः” (*Aavarana-sakti* or the *power to conceal*) and “विक्षेपशक्तिः” (*Vikshepa-sakti* or the *power to project*). By the power to conceal, it conceals the true nature of Brahman which is *Existence-Consciousness-Bliss Absolute* (Sat-chit-ananda). By the power of projection, it projects itself into macrocosmic proportions and creates the cosmic Universe in the form of the earth, water, air etc.

“O Lord of Guruvayoor! Let not that Maya who is, thus, projecting herself in the cosmic form of the Universe comprising the fourteen worlds and throwing the Jivas of various categories like Devas, asuras, humans, animals, etc., into the woeful ocean of Samsara bound by the unending cycles of transmigration with the respective karmas and their results, attack and enslave me! For warding off this Maya, devotion to Your lotus feet alone is the remedy!”

This sloka epitomises the advice of Yogiswaras Antariksha and Prabuddha to Videha<sup>10</sup>. The first half is derived from the three slokas namely, Bhag. XI, Ch.3,

<sup>10</sup> कर्माणि कर्मभिः कुर्वन् सनिमित्तानि देहभृत्। तत्तत् कर्मफलं गृह्णन् भ्रमतीह सुखेतरम् ॥

इत्थं कर्मगतीर्गच्छन् बह्वभद्रवहाः पुमान्। आभूतसम्मूवात् सर्गप्रलयावश्रुतेऽवशः ॥

एषा माया भगवतः सर्गस्थित्यन्तकारिणी। त्रिवर्णा वर्णितास्माभिः किं भूयः श्रोतुमिच्छसि । Bhag XI-3/6-7, 16

(Performing with the organs of action, actions prompted by interested motives, and reaping the agreeable and disagreeable consequences of his varied actions (of past lives), the embodied soul revolves in this whirligig (of mundane life). (6). Thus undergoing (various) forms of existence brought about by his (past) actions and carrying many evils (with them), the soul helplessly goes through (repeated) births and deaths till the final dissolution of creation.(7) We have described (for you), the Lord’s triple Maya (comprising of Sattva, Rajas and Tamas) which creates, sustains and annihilates (the creation). What else do you like to hear?)—(16): Meanings: Courtesy. Gita Press.

-----मायामेवां तरित्वा परमसुखमये त्वत्पदे मोहिताहे तस्यायं पूर्वरङ्गः पवनपुरपते नाशयाशेषरोगान् -----

Sl.6, 7, and 16 of Antariksha. The latter half is from the Sloka Bhag.XI, Ch.3 Sl. 33 of Prabuddha.

The poet concludes the dasakam with the next sloka saying that the knowledge of the true nature of the Lord will greatly help to enhance one's devotion and to win over the effects of Maya.

D91S10 दुःखान्यालोक्य जन्तुष्वलमुदितविवेकोऽहं आचार्यवर्यात्  
लब्ध्वा त्वद्रूप-तत्त्वं गुण-चरित-कथाद्युद्भवद्भक्तिभूमा ।  
मायामेनां तरित्वा परमसुखमये त्वत्पदे मोदिताहे  
तस्यायं पूर्वरङ्गः पवनपुरपते नाशयाशेषरोगान् ॥१०॥

*Duḥkhānyālōkya Jantuṣvalamuditavivēkō'haṃ Ācāryavaryāt  
Labdhvā Tvadrūpatattvaṃ Guṇacaritakathādyudbhavad-Bhaktibhūmā.  
Māyāmēnāṃ Taritvā Paramasukhamayē Tvatpadē Mōditāhē  
Tasyāyaṃ Pūvaraṅgaḥ Pavanapurapatē Nāśayāśēṣarōgān..10..*

**अन्वयः-** अहं जन्तुषु दुःखानि आलोक्य अलं उदितविवेकः आचार्यवर्यात् त्वद्रूप-तत्त्वं लब्ध्वा गुण-चरित-कथाद्युद्भवद्-भक्तिभूमा एनां मायां तरित्वा परमसुखमये त्वत्पदे मोदिताहे ! तस्य अयं पूर्वरङ्गः । हे पवनपुरपते ! अशेषरोगान् नाशय ॥१०॥

Meaning:

आलोक्य दुःखानि जन्तुषु	“Having seen sufferings in living beings,
अलं उदितविवेकः	and gaining more power of discrimination
लब्ध्वा त्वद्रूपतत्त्वं	and attaining the knowledge of Your true nature
आचार्यवर्यात्	from the best of Gurus,
गुणचरितकथाद्युद्भवद्- भक्तिभूमा	and with devotion born out of listening to (Your) virtues and stories of (Your) incarnations,
अहं तरित्वा एनां मायां	may I, after crossing this Maya,
मोदिताहे त्वत्पदे	stay happily at Your divine feet,
परमसुखमये !	the embodiment of Supreme Bliss!
तस्य अयं पूर्वरङ्गः ।	For that, this (overcoming Maya) is the prelude.
हे पवनपुरपते !	O Lord of Guruvayoor!
नाशय अशेषरोगान् ।	Destroy all my ailments!”

Commentary D 91S10.

It was said in the previous sloka that devotion to the Lord alone is the raft for crossing the ocean of Maya. ‘भुवनपते! कल्पते तत्प्रशान्त्यै त्वत्पादे भक्तिरेव।’ (For

-----मायामेनां तरित्वा परमसुखमये त्वत्पदे मोदिताहे तस्यायं पूर्वरङ्गः पवनपुरपते नाशयाशेषरोगान् -----



subduing Maya, devotion to Your feet is alone prescribed). One could always get a doubt whether any alternative method is available, especially in the light of authentic statements in the Srutis and Smritis like the following which highlight the importance of acquirement of knowledge of the Self as the fore-runner to final beatitude: 'तमेवं विदित्वा अतिमृत्युमेति। नान्यः पन्था विद्यतेऽयनाय।' Sv.Up. 6/15 (By knowing that Brahman alone, one goes beyond death; there is no other path to the ultimate goal) and 'ज्ञानादेव तु कैवल्यं। पाकस्य वह्निवज्ज्ञानं विना मोक्षो न सिद्ध्यति।' V.T. (Only by knowledge of the Self can one attain Salvation or final beatitude; just as fire is required for cooking, Moksha or Salvation cannot be attained without knowledge of the Self).

And the author, who is firm in his conviction that there exists no other method of easy access superior to devotion, advises devotees the practice of the highest form of devotion, "Sadhya-bhakti" using "Sadhanas" or accomplishments. The disciplines that lead to it are more important from a practical point of view which, according to the author, can be accomplished using different means. Among these means, the author considers service to the preceptor with "Vairagya" or full detachment from mundane matters and the results thereof, leading to the conquest of Maya, realisation of the Self, and ultimately to salvation, as most important.

In general, it is mainly for getting relief from sorrow and gaining happiness that human beings perform religious rites. In spite of gaining some short-lived happiness in all these activities, the net result is only sorrow. Just as materialistic objects like family, children, friends, wealth, etc., which are considered to be the fountain-heads of all worldly pleasures, ultimately bring about only unhappiness, so too are the pleasures of Heaven.

***"Having realised this fact, I shall, with a discerning mind, acquire the knowledge regarding Your true nature from a suitable preceptor well-versed in spiritual knowledge and capable of convincing others. Hearing the stories of Your sportive incarnations and of Your attributes like affection towards devotees, etc., and chanting Your holy names with a mind overflowing with deep-rooted devotion, I shall overcome the illusion of this Maya which is well-known for its hold on man. Conquest of Maya is the first step to be taken, to cross the ocean of Samsara, similar to a prologue in a dramatic exposition. I shall then stay enlightened and happy at Your feet, the form of unsurpassed Eternal Bliss, -- in the Supreme Consciousness-Bliss of Brahman. Therefore, O Krishna, Lord of Guruvayoor! Bless me to get rid of my afflictions and to cross the illusive Maya!"***

As indicated at various places in the text, this dasakam is a summary of advice given to Videha by the four Yogiswaras namely, Kavi, Hari, Antariksha and Prabuddha of the nine Yogiswaras.

-----मायामेनां तरित्वा परमसुखमये त्वत्पदे मोहिताहे तस्यायं पूर्वरङ्गः पवनपुरपते नाशयाशेषरोगान् -----

This sloka epitomises five slokas, namely, Bhag. XI, Ch. 3, Sl. 18, 21, 22, 31 and 33 out of the sixteen slokas of Yogiswara Prabuddha<sup>11</sup>.

THUS ENDS DASAKAM NINETY- ONE ENTITLED  
 “GREATNESS OF BHAKTI AND BHAGAVATA DHARMA”  
 OF SRIMANNARAYANEYAM,  
 THE QUINTESSENCE OF  
 SRIMAD BHAGAVATA MAHAPURANAM.

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<sup>11</sup> कर्माण्यारभमाणानां दुःखहृत्यै सुखाय च। पश्येत् पाकविपर्यासं मिथुनीचारिणां नृणाम्॥१८॥ तस्मात् गुरुं प्रपद्येत् जिज्ञासुः श्रेय उत्तमं। शाब्दे परे च निष्णातं ब्रह्मण्युपशमाश्रयम्॥२१॥ तत्र भागवतान् धर्मान् शिक्षेत् गुर्वात्मदैवतः।अमाययानुवृत्त्या यैस्तुष्येदात्माऽऽत्मदो हरिः॥२२॥ स्मरन्तः स्मारयन्तश्च मिथोऽघौघहरं हरिम्। ३ त्त्या सञ्जातया भक्त्या बिभ्रत्युत्पुलकां तनुम्॥३१॥ इति भागवतान् धर्मान् शिक्षन् भक्त्या तदुत्थया। नारायणपरो मायामञ्जस्तरति दुस्तराम्॥३३॥ Bhag.XI-3/18-21-22-31 & 33

(One must observe how human beings living in pairs (as husband and wife ) striving to gain happiness and remove misery obtain only contrary results.(18) One, desirous of knowing the highest good should resort to a preceptor who is versed in the Vedas (which embody Brahman in the form of words), has realised the ultimate reality and who is free from attachment and hatred.(21) Under the preceptor, whom one should love as one’s own self and the object of one’s own devotion, one should, by rendering devoted service to him, learn the ways of life of the Lord’s devotees, by which Sri Hari is pleased---Sri Hari, who is the Soul of the universe and gives Himself away to His devotees.(22). Remembering and reminding one of Sri Hari who destroys innumerable sins in an instant, their devotion turning into divine love, the devotees filled with rapture experience a thrill of joy.(31) Thus, learning and following the ways of life of the Lord’s devotees, and devoted to Him, his devotion developing into divine love, the devotee easily crosses the unfathomable Maya. (33) Meanings: Courtesy: Bhagavatam Gita Press.

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