Dashaka 98

यस्मिन्नेतद्विभातं यत इदमभवद्येन चेदं य एत-
द्योऽस्मादुत्तीर्णरूप: खलु सकलमिदं भासितं यस्य भासा ।
यो वाचां दूरदूरे पुनरपि मनसां यस्य देवा मुनीन्द्रा:
नो विद्युस्तत्त्वरूपं किमु पुनरपरे कृष्ण तस्मै नमस्ते ॥१॥

यस्मिन्-एतत्-विभातं	on which (base) this (universe) is manifested
यत:-इदम्-अभवत्-	from which this (universe) became
येन च-इदं य एतत्-	with which (into which) it merges, which itself is this (universe)
य:-अस्मात्-उत्तीर्ण-रूप:	who from this is transcended form
खलु सकलम्-इदं भासितं	indeed all this illumined (universe)
यस्य भासा	whose illumination (it is)
य: वाचां दूर-दूरे	that who is from description far beyond
पुन:-अपि मनसां	again also from mind's concept
यस्य देवा मुनीन्द्रा:	whose the gods and great sages
नो विद्यु:-तत्त्वरूपं	do not know true nature
किमु पुन:-अपरे	what of others

कृष्ण तस्मै नमस्ते	to that Krishna, salutations

It is Brahaman itself, on whose base this universe is manifested, from which this universe became, into which it merges, which itself is the universe, who is transcended from this all, from whose illumination the universe is illumined, whose illumination it is. Again, who is far beyond all description and also from the mind's conception. Whose true nature the gods and sages do not know, what of other lesser beings. To That Krishna, Brahaman itself, salutations.

जन्माथो कर्म नाम स्फुटमिह गुणदोषादिकं वा न यस्मिन्
लोकानामूतये य: स्वयमनुभजते तानि मायानुसारी ।
विभ्रच्छक्तीररूपोऽपि च बहुतररूपोऽवभात्यद्भुतात्मा
तस्मै कैवल्यधाम्ने पररसपरिपूर्णाय विष्णो नमस्ते ॥२॥

जन्म-अथ: कर्म नाम	birth, then activity certainly
स्फुटम्-इह	clearly here
गुण-दोष-आदिकं	(comprising of) of Gunas' faults etc.,
वा न यस्मिन्	or in whom (there is)
लोकानाम्-ऊतये	for the world's protection
य: स्वयम्-अनुभजते	who himself undertakes
तानि माया-अनुसारी	those according to Maayaa
विभ्रत्-शक्ती:-अरूप:-अपि	projecting the power (of Vidyaa and Avidyaa), also formless
च बहुतर-रूप:-अवभाति-	and many forms taking

अद्भुत्-आत्मा	of wonderful nature
तस्मै कैवल्य-धाम्ने	for him liberation personified
पर-रस-परिपूर्णाय	Supreme Bliss Infinite
विष्णो नमस्ते	O Vishnu! Salutations to Thee

Clearly here in this world, for its protection, Thou do take birth, activity, name etc., by Thy power of Maayaa, comprising of the Gunaas and Vidyaa and Avidyaa. O Thou of wondeerful nature! O Home of liberation! Though formless, Thou do take on many forms. O Vishnu! Supreme Bliss Infinite! Salutations to Thee.

नो तिर्यञ्चन्न मर्त्यं न च सुरमसुरं न स्त्रियं नो पुंमांसं
न द्रव्यं कर्म जातिं गुणमपि सदसद्वापि ते रूपमाहु: ।
शिष्टं यत् स्यान्निषेधे सति निगमशतैर्लक्षणावृत्तितस्तत्
कृच्छ्रेणावेद्यमानं परमसुखमयं भाति तस्मै नमस्ते ॥३॥

नो तिर्यञ्चम्-न मर्त्यं	not bird or animal nor human being
न च सुरम्-असुरम्	and not god or demon
न स्त्रियं नो पुंमांसं	not a woman or a man
न द्रव्यं कर्म जातिं	not a substance, function, species
गुणम्-अपि	attributes also
सत्-असत्-वा-अपि	existent or non existent also
ते रूपम्-आहु:	Thy form is said to be

शिष्टं यत् स्यात्-	left over whatever is
निषेधे सति निगम-शतै:-	negated having been by several Upanishads
लक्षण-आवृत्तित:-तत्	by references implied, that
कृच्छ्रेण-आवेद्यमानं	with difficulty made to know
परम-सुखमयं भाति	the Supreme Bliss shines
तस्मै नमस्ते	to That Thee salutations

Thy form is said to be, by the wise, of neither bird or animal or of a human being, a god or a demon, a woman or a man, nor is it substance, function, species or attribute, existent or non existent. By such negations by several Upanishads, what is left over, is with great difficulty and implied references made to be known as the Supreme Bliss that shines. To That Thee, salutations.

मायायां बिम्बितस्त्वं सृजसि महदहङ्कारतन्मात्रभेदै-
र्भूतग्रामेन्द्रियाद्यैरपि सकलजगत्स्वप्नसङ्कल्पकल्पम् ।
भूय: संहृत्य सर्वं कमठ इव पदान्यात्मना कालशक्त्या
गम्भीरे जायमाने तमसि वितिमिरो भासि तस्मै नमस्ते ॥४॥

मायायां बिम्बित:-त्वं	in Maayaa reflected Thou
सृजसि महत्-अहङ्कार-	do project Mahat, Ahankaara
तन्मात्र-भेदै:-	the (five) Tanmaatraas, different
भूत-ग्राम-इन्द्रिय-आद्यै:-अपि	the elements' group, senses etc., also

सकल-जगत्-	the whole universe
स्वप्न-सङ्कल्प-कल्पम्	like a dream projected artcle
भूय: संहृत्य सर्वं	again withdrawing everything
कमठ इव पदानि-	like a tortoise, its legs
आत्मना कालशक्त्या	by Thy own Kaal Shakti
गम्भीरे जायमाने तमसि	in the intense produced darkness
वितिमिर: भासि	free from that darkness, Thou do shine
तस्मै नमस्ते	to That Thee salutations

Thou do reflect Thyself in Thy Maayaa, and project the Mahat (whole creation), Ahankaar (Ego), the five different Tanmaatraas (sound, touch,form,taste and smell), the group of five elements (fire,earth, space, air and water), and the senses and the mind etc., also. The whole universe is projected like a dream and the articles in the dream. Again withdrawing everything into Thyself with Thy power of Kaal (Time), like the totoise drawing in its legs, an intense darkness is produced. Uneffectedd by this darkness, Thou do shine. To That Thee salutations.

शब्दब्रह्मेति कर्मेत्यणुरिति भगवन् काल इत्यालपन्ति
त्वामेकं विश्वहेतुं सकलमयतया सर्वथा कल्प्यमानम् ।
वेदान्तैर्यत्तु गीतं पुरुषपरचिदात्माभिधं तत्तु तत्त्वं
प्रेक्षामात्रेण मूलप्रकृतिविकृतिकृत् कृष्ण तस्मै नमस्ते ॥५॥

शब्द-ब्रह्म-इति	Primeval Sound, as

कर्म-इति-अणु-इति	Karma as, as Atom,
भगवन्	Lord!
काल इति-आलपन्ति	as time, thus speak of
त्वाम्-एकं विश्व-हेतुं	Thou one only cause of the universe
सकलमयतया	being in everything
सर्वथा कल्प्यमानम्	in every way concievable
वेदान्तै:-यत्तु गीतं	by Vedaant, what is stated
पुरुष-पर-चित्-आत्मा-	Purush, Supreme Being, Pure Consciousness, Aatman,
अभिधं तत्तु तत्त्वं	is called, that reality alone
प्रेक्षा-मात्रेण	by (whose) just a glance
मूल-प्रकृति-विकृति-कृत्	the Moola Prakriti's (Maayaa's) modification caused
कृष्ण तस्मै नमस्ते	O Krishna! Salutations to Thee

O Lord! Thou being the only one cause of the universe, being in everything and concievable in everything are described as and are spoken of as the Primeval Sound, Karma, Atom, Time and so on. In Vedaant that reality alone is called Purusha, Supreme Being, Pure Conciousness and Aatma, and by whose mere glance causes Maayaa to project the universe with various modifications. O Lord Krishna! salutations to Thee.

सत्त्वेनासत्तया वा न च खलु सदसत्त्वेन निर्वाच्यरूपा
धत्ते यासावविद्या गुणफणिमतिवद्विश्वदृश्यावभासम् ।

विद्यात्वं सैव याता श्रुतिवचनलवैर्यत्कृपास्यन्दलाभे
संसारारण्यसद्यस्त्रुटनपरशुतामेति तस्मै नमस्ते ॥६॥

सत्त्वेन-असत्तया वा	by existing or non existing
न च खलु सदसत्त्वेन	and not indeed by (both) existing and nonexisting
निर्वाच्यरूपा धत्ते	unexplicable causes
या-असौ-अविद्या	which this Avidyaa (ignorance)
गुण-फणि-मति-वत्-	rope snake concept like
विश्व-दृश्य-अवभासम्	the universe projection appearance
विद्यात्वं सा-एव याता	becoming Vidyaa (knowledge) that itself becomes
श्रुति-वचन-लवै:-	with some few statements of Vedas
यत्-कृपा-स्यन्द-लाभे	which along with the grace stream getting
संसार-अरण्य-सद्य:-	the world forest quickly
त्रुटन-परशुताम्-एति	to cut, an axe becomes
	to That Thee salutations

Avidyaa, ignorance, which cannot be described as existent or non existent or even both, projects the objective world, just as a rope is projected as a snake. When Avidyaa gets transformed into Vidyaa as a result of God's grace flowing like a stream, coupled with hearing of some statements of the scriptures, it becomes the axe which cuts the forest of the objective world. O Lord! to That Thee salutations.

भूषासु स्वर्णवद्वा जगति घटशरावादिके मृत्तिकाव-
त्तत्त्वे सञ्चिन्त्यमाने स्फुरति तदधुनाप्यद्वितीयं वपुस्ते ।
स्वप्नद्रष्टु: प्रबोधे तिमिरलयविधौ जीर्णरज्जोश्च यद्व-
द्विद्यालाभे तथैव स्फुटमपि विकसेत् कृष्ण तस्मै नमस्ते ॥७॥

भूषासु स्वर्ण-वत्-वा	in ornaments lke gold,or
जगति घट-शराव-आदिके	in the universe, in earthen pots and vessels etc.,
मृत्तिकावत्-	clay like
तत्त्वे सञ्चिन्त्यमाने	in the nature of reality, reflecting
स्फुरति तत्-अधुना-अपि-	shines that, even now
अद्वितीयं वपु:-ते	the non dual self of Thine
स्वप्न-द्रष्टु: प्रबोधे	for the dreamer, on waking up
तिमिर-लय-विधौ	when darkness vanishes, that state (of light)
जीर्ण-रज्जो:-च यत्-वत्-	worn out rope that, similarly
विद्यालाभे तथा-एव	on gaining Vidyaa (knowledge) thus only
स्फुटम्-अपि विकसेत्	Reality also is (seen) clearly
कृष्ण तस्मै नमस्ते	That (Reality) Krishna! Salutations to Thee

Even when this world is seen as existing, it is Thy nondual self in Reality, just as there is gold in all ornaments and clay in all earthen pots and vessels. Just as for a dreamer, on waking up, darkness vanishes, a worn out rope is seen clearly. When knowldege dawns, it

becomes crystal clear through the total sublation of the objective world into Thyself, their substratum. To That Krishna! salutations.

यद्भीत्योदेति सूर्यो दहति च दहनो वाति वायुस्तथान्ये
यद्भीता: पद्मजाद्या: पुनरुचितबलीनाहरन्तेऽनुकालम् ।
येनैवारोपिता: प्राङ्निजपदमपि ते च्यावितारश्च पश्चात्
तस्मै विश्वं नियन्त्रे वयमपि भवते कृष्ण कुर्म: प्रणामम् ॥८॥

यत्-भीत्या-उदेति सूर्य:	by whose fear rises the sun
दहति च दहन:	and burns fire
वाति वायु:-तथा-अन्ये	blows wind, and others
यत्-भीता: पद्मज-आद्या:	by fearing (whom) Brahmaa and others
पुन:-उचित-बलीन्-	again appropriate offerings
आहरन्ते-अनुकालं	bring at proper time
येन-एव-आरोपिता:	by whom alone are raised,
प्राक्-निज-पदम्-अपि	first, to their own status also
ते च्यावितार:-च पश्चात्	and they are removed later
तस्मै विश्वं नियन्त्रे	to that world Controller
वयम्-अपि भवते कृष्ण	we also to Thee O Krishna
कुर्म: प्रणामम्	make prostrations

Fearing whom the sun rises, the fire burns, the wind blows, and Brahmaa and others bring appropriate offerings (perform their functions) at the proper time. By whom alone they are raised to their places at the beginning of creation and later removed. To That Controller of the world! To Thee Krishna! we make prostrations.

त्रैलोक्यं भावयन्तं त्रिगुणमयमिदं त्र्यक्षरस्यैकवाच्यं
त्रीशानामैक्यरूपं त्रिभिरपि निगमैर्गीयमानस्वरूपम् ।
तिस्रोवस्था विदन्तं त्रियुगजनिजुषं त्रिक्रमाक्रान्तविश्वं
त्रैकाल्ये भेदहीनं त्रिभिरहमनिशं योगभेदैर्भजे त्वाम् ॥९॥

त्रैलोक्यं भावयन्तं	the three worlds creating
त्रिगुणमयम्-इदं	comprising of three gunas, this
त्र्यक्षरस्य-ऐकवाच्यं	of the three letters one and only meaning
त्रि-ईशानाम्-ऐक्यरूपम्	of the three Dieties one and only form
त्रिभि:अपि निगमै:-	by the three Vedas also
गीयमान-स्वरूपम्	is sung Thy true nature
तिस्र:-अवस्था विदन्तं	the three states knowing
त्रियुग-जनि-जुषं	in the three Yugas taking incarnation
त्रि-क्रम-आक्रान्त-विश्वं	in three steps covers the world
त्रैकाल्ये भेदहीनं	in the three periods of time who is unchanged
त्रिभि:-अहम्-अनिशं	by three, I always

योगभेदै:-भजे त्वाम्	different Yogas, worship Thee

Thou do manifest the three worlds comprising of the three gunas. Thou alone are the meaning of the word made up of the three letters (AUM). Thou are one manifestation as the Trinity - Brahmaa Vishnu and Shiva. Thy true nature is sung of by the three Vedas. Thou as pure consciousness are aware of the three states of waking dream and sleep. Thou do take incarnation in the three Yugas, and cover the whole world in three strides. In the three periods of time - past present and future, Thou are unchanged. I always worship Thee by the means of three yogas - Gyaan, Bhakti and Karma.

सत्यं शुद्धं विबुद्धं जयति तव वपुर्नित्यमुक्तं निरीहं
निर्द्वन्द्वं निर्विकारं निखिलगुणगणव्यञ्जनाधारभूतम् ।
निर्मूलं निर्मलं तन्निरवधिमहिमोल्लासि निर्लीनमन्त-
र्निस्सङ्गानां मुनीनां निरुपमपरमानन्दसान्द्रप्रकाशम् ॥१०॥

सत्यं शुद्धं विबुद्धं	eternal, pure, ever awake
जयति तव वपु:-	shines Thy form
नित्य-मुक्तं निरीहं	ever free, desireless
निर्द्वन्द्वं निर्विकारं	beyond opposites, changeless
निखिल गुण-गण-	all values (good qualities)
व्यञ्जन-आधार-भूतम्	manifesting and holding, the source
निर्मूलं निर्मलं तत्-	causeless, taintless (free from ignorance)
निरवधि-महिम-उल्लासि	limitless glory resplendent (shining)

निर्लीनम्-अन्त:-	latent in the hearts
निस्सङ्गानाम् मुनीनां	of attachment free sages
निरुपम-परम-आनन्द-	unparalleled blissfull conscious
सान्द्र-प्रकाशम्	concentrated luminating

Eternal, pure, ever awake, shines Thy Being, ever free, desireless, beyond opposites, changeless, the source of manifesting and holding of all values and good qualities, causeless, taintless from ignorance, eminating limitless glory, latent in the hearts of the non attached, luminous with the light of concentrated Supreme Bliss.

दुर्वारं द्वादशारं त्रिशतपरिमिलत्षष्टिपर्वाभिवीतं
सम्भ्राम्यत् क्रूरवेगं क्षणमनु जगदाच्छिद्य सन्धावमानम् ।
चक्रं ते कालरूपं व्यथयतु न तु मां त्वत्पदैकावलम्बं
विष्णो कारुण्यसिन्धो पवनपुरपते पाहि सर्वामयौघात् ॥११॥

दुर्वारं द्वादश-आरं	irreversible, with twelve spokes (12 months)
त्रिशत-परिमिलत्-षष्टि-	with three hundred combined sixty
पर्व-अभिवीतं	limbs, (360 teeth or days) consituting
सम्भ्राम्यत् क्रूर-वेगं	whirling with fierce speed
क्षणमनु जगत्-आच्छिद्य	every moment the universe cutting
सन्धावमानं	running (forward)
चक्रं ते कालरूपं	Thy wheel of time

व्यथयतु न तु मां	torment it may not me
त्वत्-पदैक-अवलम्बं	Thy feet alone the refuge (to whom)
विष्णो कारुण्यसिन्धो	O Vishnu! O Ocean of Compassion!
पवनपुरपते	O Lord of Guruvaayur!
पाहि-सर्व-आमय-औघात्	save (me) from the ailments altogather

O Vishnu! Thy irreversible wheel of time with its twelve spokes(months),and 360 teeth (days), whirling with ferocious speed, cutting the universe every moment , and running forward, may it not torment me, whose only refuge is at Thy feet. O Ocean of Compassion! O Lord of Guruvaayur! save me from my hosts of ailments.