

# “Daiva Dasakam”- Part #1

Praseed Pai

# About Daiva Dasakam

- Written in 1914 @ Aluva (There is an alternate Anecdote that it was conceived at Varkala and Palliserry Nambi testifies so )
- It is conceived as an “Universal Prayer”
- Recitation of this (repeatedly) enforces inner faith
- The Verses takes one from the current state to the divine
- It starts with “Daivame” (a call to the divine ) and ends with “Sukham” (Anandam/Bliss)
- It is at once a Emotional Plea (Bhakti) to the GOD (Brahman) and a Philosophical Treatise on “Advaita Vedanta” ( Sukshma Nirvachana)
- This Video series tries to give a Simple Interpretation (as Universal Prayer) and a subtle interpretation (as “Advaita Vedanta” Philosophy)

# What is Bhakti? - Navadha Bhakti (Nine Ways of Bhakti)

- Shravana - Listening to the glory of the Lord (from a Guru)
- Kirtana - Chanting his Name and Glory
- Smarana - Remembering Him
- Padasevana - Serving His Lotus Feet
- Archana - Worshipping him as per the Scriptures
- Vandana - Prostrating before him
- Dasya - Being His Servant
- Sakhya - Befriending Him
- Atma Nivedana - Offering Oneself to Him

# Why Prostate to Sree Narayana Guru?

The purpose of taking refuge at the lotus feet of the Guru is to gain knowledge

- Not ordinary/mundane (Scientific) knowledge.
- Knowledge of the ultimate truth: Knowledge that transcends Knowledge.
- The knowledge (we are aiming at ) as a whole can be condensed as AUM (according to Kathopanishad and Mandukya Upanishad )
- This AUM or Pranava secret is the 'steamship', the only means of escape from the sea of terrestrial life (Samsara Sagara) or in other words the only way to attain Moksha (Liberation) or Mukti.

# Daiva Dasakam – Verse 1

ദൈവമേ കാത്തുകൊൾകങ്ങു  
കൈവിടാതിങ്ങു ഞങ്ങളെ  
നാവികൻ നീ ഭവാബ്ധിക്കൊ-  
രാവിവൻ തോണി നിൻപദം

ഇങ്ങ്-ഈ ലോകത്തിൽ; നാവികൻ-കപ്പിത്താൻ; ഭവാബ്ധി-സംസാര  
സമുദ്രം; ആവിവൻതോണി-കപ്പൽ; നിൻപദം-നിന്റെ കാലടി അല്ലെങ്കിൽ  
നിന്റെ വാക്ക്.

ദൈവമേ, ഈ ലോകത്തിൽ കൈവെടിയാതെ ഞങ്ങളെ കാത്തു  
കൊള്ളുക, ഈ സംസാരസമുദ്രത്തിന് അങ്ങ് കപ്പിത്താനും അങ്ങയുടെ  
കാലടി അഥവാ അങ്ങരുളിയ മൊഴി കപ്പലുമാണ്.

# Simple interpretation of the Verse 1

- The “Daivam” means light and Guru shows us the Way
- Oh God, we are struggling to navigate “Samsara Sagaram”
- Your Lotus feet is our Navigator in this Samsara (Cycle of Birth and Death)

# Translation and Transliteration to English – Verse 1

- The English Transliteration of the Verse
  - Daivame! KathuKolkangu - Kaivitatingu Njangale;
  - Navikan Ni Bhavabdikkoravivan Toni Nin Padam
- The English Translation of the Above Line
  - From the Most High, O Divine , Protect us here, Do not Leave us
  - You are the Navigator of the Ocean of Ephemeral Becoming , and (to us) your name is a mighty steamship

# Subtle Meaning of the Verse 1

- The Author of this Poem is a Guru ( Sree Narayana Guru, Guru – one who dispels darkness ) , who leads a seeker from the world of Ignorance to the light of wisdom
- How come the Guru, an Advaitin write a Poem which begins with verses full of Duality? ( there vs here, above vs below, you vs us, protector vs protected )
  - Only a person who is caught in the Web of Duality has the need for Prayer!
- The first step to Spirituality is Surrender One's own Ego to the Supreme (God is recognized here as that Supreme Reality)
- In this Verse, the world is equated to an Ocean of Misery ( Samsara Sagaram) and Seeker is conceived as someone who is caught in this Miserable Ocean. The GOD is considered as a navigator who can take this helpless seeker across this Ocean of Misery. Thus, the World of the GOD or the name of the GOD is equated with a Steamship



# Subtle Meaning of the Verse 1 (Contd..)

- Daivam is derived from the root word, “Div” (which means Light)
- Light dispels darkness and also illuminates the real nature of the things
- It is at once, Self luminous and agent that Illuminates
- Where there is no Light (Awareness/Knowledge),there is darkness(Ignorance) . Where there is ignorance and darkness, there is always fear and sorrow. The World is full of People who are lost in their sorrows. For this reason, this world is mostly covered with this darkness
- As much as External Light dispels Physical Darkness (and reveal true nature of things) , with Knowledge (your inner Light) , you can dispel ignorance
- It is Ignorance which causes fear and pain. Wisdom can bring fearlessness and happiness. The highest of all Wisdom comes from God Realization

# Daiva Dasakam – Verse 2

ഒന്നൊന്നായെണ്ണിയെണ്ണിത്തൊ-  
ട്ടെണ്ണും പൊരുളൊടുങ്ങിയാൽ,  
നിന്നിടും ദൂക്കുപോലുള്ളും  
നിന്നിലസ്‌പന്ദമാകണം.

പൊരുൾ-പദാർത്ഥം അഥവാ ദൃശ്യം; ദൂക്ക്-കണ്ണ് അഥവാ  
കാണുന്നയാൾ; അസ്‌പന്ദമാകണം-ചലനം നിലച്ച് ഏകീഭവിക്കണം.

ഓരോന്നായി എണ്ണിയെണ്ണി തൊട്ട് കണക്കാക്കാവുന്ന കാഴ്ചകൾ എല്ലാം  
മാറിയാൽ അവയുടെ കണ്ണായി അഥവാ കാഴ്ചക്കാരനായി നിന്ന പോലെ  
വസ്തു തെളിയും. ഒടുവിൽ അല്പയോ ഭഗവൻ, അങ്ങനെ സർവ്വസാക്ഷിയായി  
വിളങ്ങുന്ന അങ്ങയെ കണ്ടുകൊണ്ടിരിക്കുന്ന ഏകാഗ്ര ചിത്തവും ചലനം  
വെടിഞ്ഞ് അങ്ങയിൽ ഏകീഭവിക്കുമാറാകണം. ദൃശ്യങ്ങളെ എണ്ണിയെണ്ണി  
മാറ്റണം.

# Simple interpretation of the Verse 2

- After doing our action, one by one, you are our Destination
- I do want to be part of you (by knowing the real you )
- We understand that every thing manifested (nama/rupa) is none other than you

# Translation and Transliteration to English – Verse 2

- The English Transliteration is
  - Onnonnayenniyenni Tottennum Porulotungiyal
  - Ninnitum Drkkupolullam Ninnil Aspandam akanam
- The Translation by Nitya Chaitanya Yati
  - Counting One By One, when everything Perceivable Is done with
  - Then the seeing is steadied, even so, let the inner Self attain it's rest in You

# Subtle Meaning of the Verse 2

- One of the Principal methods of Science is to Observe Objects for it's properties which are in question ( Eg- Weights, Measure)
- What can be measured and Observed with direct Perception is very limited (Even if, the Organs of Perception are enhanced with Instruments)
- After Coming to the Limits of Observation, Scientist has to resort to Mathematical/Logical/Statistical methods (Constructs of Mind) . Thus, Eye is relieved of it's duty to the Observe and Mind (Manas) will become the Drk. If you trace further, Mind becomes the Observed and Budhi (Intellect) becomes the Observer. Then, you realize that Budhi becomes the Observed and Aham Bodha (I-Consciousness) becomes the Observer. Finally, Universal Consciousness (Akhandā Bodha) is the Observer of all.

# Subtle meaning of the Verse 2 (contd.. )

- Observed vs Observer discrimination (Drk-Drishya Viveka)
- During direct perception, the Object becomes the Observed and Eye becomes the Observer
- On Closer Observation, the Image in the retina is the Observed and Visual area of the Brain is the Observer.
- When we are asleep or mentally distracted, we do not see the objects , even if the light that reflects from bodies falls on the retina. Here image on the retina of the Eye is the Observed and Mind is the Drk
- Valid Perception only takes place when the intellect is in full control of the mind. Now, mental impression is Drsyā and Intellect is the Drk
- The Intellect itself cannot function itself, unless, it is illuminated by the Consciousness of the Self. Hence the Intellect is Drsyā and Self is the Drk
- The Individual self is only the manifestation of the Universal self. Here Individual self is the drsyā and Universal self is the Drk.
- Therefore, a search for reality of the Observable brings us to the all knowing supreme eye or Drk (GOD)
- Sat Prapancha Ganana (Accepting everything as part of the Reality ) vs Nishprapancha Ganana (Refuting whatever does not satisfy the criteria of the Truth ( Tri Kala Abaditwam , Karya Karana Ananyatwam )
- We use “Neti Neti” (Via Negativa ) to ascertain truth in the case of Nishprapancha Ganana

# “Daiva Dasakam”- Part #2

Praseed Pai

## Daiva Dasakam – Verse 3

അന്ന വസ്ത്രാദി മുട്ടാതെ  
തന്നു രക്ഷിച്ചു ഞങ്ങളെ  
ധന്യരാക്കുന്ന നീയൊന്നു  
തന്നെ ഞങ്ങൾക്ക് തമ്പുരാൻ

അന്നവസ്ത്രാദി-ഭക്ഷണം, വസ്ത്രം മുതലായവ; ധന്യരാക്കുന്ന-  
സുഖികളാക്കുന്ന; തമ്പുരാൻ- രക്ഷിതാവായ പ്രഭു.

ആഹാരം വസ്ത്രം മുതലായവ മുടങ്ങാതെ തന്ന് ഞങ്ങളെ അവിടുന്ന്  
രക്ഷിക്കുന്നു. അങ്ങനെ ഞങ്ങളെ സുഖികളാക്കി തീർക്കുന്ന അങ്ങാരാൾ  
തന്നെയാണ് ഞങ്ങളുടെ രക്ഷിതാവായ പ്രഭു.



# Simple interpretation of the Verse 3

- You serve everything to us
- You are the Saviour (Rakshakan)
- When I was a “PINDA” (mass of meat) in mother’s womb , I did not have anyone ( Friends, Relative, Wealth )
- This Verse is some kind of Thanksgiving
- For a meaningful life, “Arivu” ( Mundane/Transcendental) has to be combined with “Bhakti” (Emotion)
- Unfortunately, sometimes , “Arivu” is laden with Dialectics ( Tarka-Vitarka-Kutarka)
- Later, Bhakti also became Factional
- This verse is a statement ( a Posteriori )

# Translation and Transliteration to English – Verse 3

- The Verse can be transliterated into English as
  - Annavastradi Muttaate - Tannu Rakshichu Njangale
  - Dhannarakunna Niyonnu – Tanne Njangalku Thampuran
- The Verse can be translated into English as
  - Ever having given us food and clothes – and providing for all such needs
  - Making us rejoice in our contentment – You are our only Lord

# Subtle Meaning of the Verse 3

- This verse is a dramatic departure from the Vedantic depiction of the generalization of the God (Pan-Theistic/Pan-Psychic god)
- The GOD here is shown as intimately related to every sentient human being at the existential/essential level (food clothing and shelter ) close to an anthropomorphic entity (like Xian and Islamic conception of the god)
- Both farmer and fisherman (as a case in the point ) are expected to do their respective duties and expect providence (the protective care of God or of nature as a spiritual power.). Rain at inappropriate time is fatal for the farmer and he has to rely on the providence. How much ever a fisherman cast his net, providence is expected to get a good catch
- In all such things, a man expects chance operations, he sees providence
- This verse is conceived as a statement which has already happened (a Posteriori )
- The Nature's law that governs food is the same as Providence. When one understands it with the clear intuition of a seer, poet or an artist, he can visualize God manifesting as a direct answer to fulfil his every need.

# Daiva Dasakam – Verse 4

ആഴിയും തിരയും കാറും  
ആഴവും പോലെ ഞങ്ങളും  
മായയും നിന്മഹിമയും  
നീയുമെന്നുള്ളിലാകണം

ആഴി - സമുദ്രം; മായ - ദൈവശക്തി; നിന്മഹിമ - നിന്റെ ഭഗവാന്റെ  
മഹദ്വുപം; എന്ന് - എന്ന കാര്യം; ഉള്ളിലാകണം - അറിയാൻ കഴിയണം.

കടൽ, അതിലെ തിര, അതിലെ കാറ്റ്, അതിന്റെ ആഴം, ഇവ ഒരിക്കലും  
വേർപെടാതെ ഒരുമിച്ച് വർത്തിക്കുന്നു. അതുപോലെ ഞങ്ങളുൾപ്പെട്ട  
ജീവജാലങ്ങളും ദൈവശക്തിയായ മായയും, ദൈവത്തിന്റെ മഹദ്വുപമായ  
മുഖ്യപ്രാണനും, ദൈവവും ഒരിക്കലും പിരിയാതെ ഒത്തുചേർന്ന് കഴിഞ്ഞു  
പോരുന്നു എന്ന് ഞങ്ങൾക്ക് വ്യക്തമായി ധരിക്കാൻ കഴിവുണ്ടാകണം.

# Simple interpretation of the Verse 4

- We confuse Ocean, It's Depth and Wind as distinct entities (They are in fact, manifestation of the same )
- We often confuse reality with names/forms (because of the Maya).We should treat it as God's Mahima
- Wind is the by product of the Waves on Ocean. (Reality is water )
- Surface level dynamics perceived by us, is in fact, the manifestation of the God.

# Translation and Transliteration to English of the Verse 4

- Transliteration of the Verse to Malayalam
  - Azahmerum nin Mahassam -Azhiyil Njangalakave
  - Axhanam Vazhanam Nityam- Vazhanam Vazhanam Sukham
- The Verse Can be Translated into English
  - In the deep Ocean of your glory ,-Immersed let us all become
  - There to Dwell, Dwell everlasting in - Felicity Supreme

# Subtle Meaning of the Verse 4

- This verse is actually an Analogical equation. The Aspirant who is offering prayer is expected to meditate on the relevancy of this equation.
- The Ocean is equated with myriad of creation. The wave is equated with the negative principle of Phenomenality (Maya)
- The Wind that is directly responsible for producing waves in the equation is equated with God's power to generate
- His power to generate is mentioned in the verse as "Glory"
- Analogy of the Wave and the Ocean is a classical one used by Vedantins to cancel out the duality of the counterparts implied in the dialectics of one and the many.

# Subtle Meaning of the Verse 4(Contd..)

- “The king is dead, long live the King” or “Men may come and Men may go, but I go on for ever” are examples of generality of systems.(Although each individual has birth and death, the coming and going of individuals does not change the generality of the mankind)
- When an individual is conscious of his ego, refers to himself and his interests, he says “I” and “My” respectively. When the same person identifies his interests and recognizes himself as part of the whole,he might use terms like “we” , “us” or “our”
- When knowledge is colored with forms of ignorance, there arises fragmentation of oneself, and separation of oneself from the rest.
- In this verse, three aspects of the god is presented.
  - His immanence (being entirely within something ) in all individual creatures
  - His creative force which accounts for all individual manifestations
  - His transcendental (something which goes beyond ) glory which is indiscernible like the depth of Ocean
- The analogy of placing God’s transcendence right in the heart of his immanence is apt.



# Subtle Meaning of the Verse 4(Contd..)

- Vedanta Philosophy has six ways of knowing (Pramana)
  - Pratyaksha (Perception)
  - Anumana (Inference)
  - Upamana (Comparison)
  - Sabda (Expert Testimony)
  - ArthaPathi (Postulation)
  - Anupalabdi (non-sequitur) – Inference without cause/effect relationship (eg:- Absence)
- If perception and word testimony is placed as extreme opposites, analogy comes in between as a middle ground which combines the postulation of the apriori and the verification of the aposterori
- Vedanta frequently employs several analogies to show the subtle distinction between the ground of reality and the super imposition of the appearance on it.
- The Guru has chosen the analogy of Wave and Water to show the temporal validity of the man's individuation from the time of his birth to his death.
- Although he does not have the eternal existence, he does exist as an Individual

# “Daiva Dasakam”- Part #3

Praseed Pai

# Daiva Daskam – Verse 5

നീയല്ലോ സൃഷ്ടിയും  
സ്രഷ്ടാവായതും സൃഷ്ടിജാലവും  
നീയല്ലോ ദൈവമേ, സൃഷ്ടി-  
ക്കുള്ള സമഗ്രിയായതും

സൃഷ്ടി-സൃഷ്ടിക്കുകയെന്ന കർമ്മം, സ്രഷ്ടാവ്-സൃഷ്ടിക്കുന്നയാൾ,  
സൃഷ്ടിജാലവും-സൃഷ്ടിക്കപ്പെട്ടുകാണപ്പെടുന്ന എല്ലാ പദാർത്ഥങ്ങളും,  
സൃഷ്ടിക്കാനുള്ള സാമഗ്രി-സൃഷ്ടിക്കാവശ്യമുള്ള വസ്തുവകകളെല്ലാം.

സൃഷ്ടിക്കുകയെന്ന ക്രിയയും അതു നടത്തുന്ന സൃഷ്ടി കർത്താവും,  
ദൈവമേ അങ്ങുതന്നെയാണ്. സൃഷ്ടിക്കപ്പെട്ടുകാണുന്ന എല്ലാ പ്രപഞ്ചഘട  
കങ്ങളും ദൈവം തന്നെയാണ്. സൃഷ്ടിക്ക് മുമ്പ് അതിനാവശ്യമായിരുന്ന  
വസ്തുവകകളും, അല്ലയോ ദൈവമേ അങ്ങുതന്നെയാണ്.

# Simple interpretation of the Verse 5

- We perceive one self, environment, God as different. But , it is omniscient God.
- We wrongly associate, Srashatavu (Creator), Shrishti (Creation), Srishtijalam (act of Creation ) as different. Actually, it is the manifestation of one Vital force. (Things are neither Created, Nor Destroyed)
- A calm heart can see unity in Creation, Creator and the act of Creation

# Translation and Transliteration to English – Verse 5

- The Transliteration of the Poem is as follows
  - Niyallo Srishtiyum Shrashtavayatum Srishtijalavum
  - Niyallo Daivame Shrishtikkulla SamagriAyadhum
- The English Translation is as follows
  - You are that act of Creation, the Creator of the myriad variety of that created
  - Oh God, are you not the very stuff of everything which is created?

# Subtle meaning of the Verse 5

- In the creation, we require Material Cause , Efficient Cause, Instrumental Cause and Final Cause.
- The God that Sri Narayana Guru addresses in this Prayer is not a reality outside the “WORLD”. He accepts the process of one thing transforming into another (Vivarta Vaada )
- As an example of Vivarta Vada, we can cite the transformation of a fertilized ovum into a fetus , and fetus into a child, a living body into a dead body, a dead body into food or manure or fuel. Nothing is lost. The ceaseless transformation of things in this world is considered as God.
- IF something is changing for moving, the dynamics of that change is also reality (GOD)
- The view of Guru is also called “Pantheism”

# Subtle meaning of the Verse 5 (Contd..)

- He sees the endless varieties of transformed entities and creatures, and addresses them as GOD.
- IF a materialist can view a hard stone, iron ore , a bright light , musical tone , human mind as matter, there is nothing wrong in believing that all transformation is taking place in this world are of one unitive substance (Brahman/GOD)
- Sri Narayana Guru addresses this univie substance as GOD. Baruch Spinoza's concept of God is also similar to that of this.

# Daiva Dasakam – Verse 6

നീയല്ലോ മായയും മായാ-  
വിയും മായാവിനോദനും  
നീയല്ലോ മായയെ നീക്കി-  
സ്സായുജ്യം നൽകുമാര്യനും

മായ - പ്രപഞ്ചസൃഷ്ടിക്കു കാരണമായ ദൈവശക്തി; മായാവി-മായയെ പ്രവർത്തിപ്പിക്കുന്ന ഇന്ദ്രജാലക്കാരൻ; മായാവിനോദൻ - ആ ഇന്ദ്രജാലത്തിൽ രസിക്കുന്നവൻ; മായയെ നീക്കി - മായാമോഹമകറ്റി, ശക്തിയെ ഒഴിച്ച് മാറ്റി; സായുജ്യം-മോക്ഷം, അവണ്ഡബോധസ്ഥിതി; ആര്യൻ - ഗുരു, പരമപുരുഷൻ.

അല്ലയോ ദൈവമേ, പ്രപഞ്ചസൃഷ്ടിക്ക് ഹേതുഭൂതമായ ദൈവശക്തിയും അങ്ങുതന്നെയാണ്. അങ്ങുതന്നെയാണ് ആ ദൈവശക്തിയെ പ്രവർത്തിപ്പിക്കുന്ന ഐന്ദ്രജാലികനും. സൃഷ്ടി സ്ഥിതിപ്രളയങ്ങളാകുന്ന ഇന്ദ്രജാല ലീലകളിൽ രസിക്കുന്നയാളും അവിടുന്നുതന്നെ. ഓടവിൽ മായാമോഹങ്ങളൊക്കെ അകറ്റി, ശക്തിയെ ഒഴിച്ചു മാറ്റി മോക്ഷം അഥവാ അവണ്ഡബോധസ്ഥിതി നേടി തരുന്നതും പരമപുരുഷനായി വർത്തിക്കുന്ന അങ്ങുതന്നെയാണ്.



# Simple interpretation of the Verse 6

- You are the Maya, Creator of the Maya, Playing with Maya. You remove the veil of Maya to give satisfaction
- Wait, things will unfold ( as Every Dukha is transient )
- All Dukha emerge, sustain and dissolve eventually

# Translation and Transliteration to English – Verse 6

- The Transliteration goes here
  - Niyallo Mayum Mayviyum Maya Vinodanum
  - Niyallo Mayaye Neeki Sayujyam Nalkumaryanum
- The Translation is as follows
  - Are you not the Maya? Are you not the wielder of Maya?
  - Are you not the True one who, having removed maya, grants the Supreme Union?

# Subtle meaning of the Verse 6

- Four Rhetorical queries are asked in this verse.
- The first Query suggests that GOD is maya. (That which truly does not exists, but yet seems to exists is Maya )
- There is difference between total non-existence and Phenomenal existence. We can say that darkness is total non-existence of light. But, a shadow cast by light is not mere absence of light. The Light is instrumental in casting the shadow.
- The phenomenal world has the quality of existence & non existence. Knowledge & Ignorance, happiness & misery. Existence, Knowledge and Happiness are characteristics of God. Non-existence, Ignorance & Misery which one experiences in the world are related factors. It is therefore permissible to think of Maya as a negative counterpart of the God.
- There cant be any illusion without a mind to perceive the illustion. Even for a person who realizez the illusions of the world, it continues to be a Transactional reality. So, there is nothing wrong in proving that the world-illusion is projected by a Universal-will.
- As God is the one homogenous principles of illusion that is animating the life of sentient beings , we can also say that , he is the wielder of Maya.

# Subtle meaning of the Verse 6 (Contd..)

- When we watch the flux of becoming, The world is like a card game, Total number of cards remain constant. It is continuously pooled and shuffled to be given to the different hands. No one has a chance of getting all the cards. Some players get the complimentary cards, others get cards which cancels out the values of another's card. It is a game of plus and minus. After one round of the game, it is pooled and shuffled once again. If you see it as a joke (divine), it can be thoroughly enjoyed.
- It is presumed in this verse that the phenomenal sport of the changing universe is enjoyed by the god as the one who lives in our hearts
- The unreal cannot remain as a fact forever. When the Real emerges, that automatically erases all vestiges of ignorance. Just like vibrations of sounds merge in silence and waves in water, all individualized forms will again merge into the totality from which they have arisen. Hence the Guru suggests that God is the only real one who withdraws the illusion of Maya & grants the supreme union with God.
- IS maya non existent? No. Transcendentally , it does not exists. Transactionally, it exists. Form & Utility of Manifestation (like a cup made of clay ) distracts us from the reality (clay). WE focus on the “patterns” of the CUP. Likewise, Manifestations distract our mind from the Absolute.

# “Daiva Dasakam”- Part #4

Praseed Pai

# Daiva Dasakam – Verse 7

നീ സത്യം ജ്ഞാനമാനന്ദം  
നീ തന്നെ വർത്തമാനവും  
ഭൂതവും ഭാവിയും വേറ-  
ല്ലോതും മൊഴിയുമോർക്കിൽ നീ

സത്യം-സത്യം അഥവാ ശുദ്ധവും ശാശ്വതവുമായ നിലനിൽപ്പ്;  
ജ്ഞാനം-ചിത്ത് അഥവാ ശുദ്ധമായ ബോധം, ആനന്ദം- ശുദ്ധമായ ആനന്ദം;  
വർത്തമാനം -വർത്തമാനകാലം; ഭൂതം-ഭൂതകാലം, ഭാവി-ഭാവിക്കാലം, ഓതും  
മൊഴി-ശബ്ദം.

ദൈവമേ, നീ സത്യമാണ്. ജ്ഞാനമാണ് ആനന്ദമാണ്. വർത്തമാന  
കാലവും ഭൂതകാലവും ഭാവിക്കാലവും നീ തന്നെയാണ്. ലോകാനുഭവങ്ങൾ  
ക്കൊക്കെ ആശ്രയമായി നിൽക്കുന്ന ശബ്ദവും ആലോചിച്ചു നോക്കിയാൽ  
അവിടുന്ന് തന്നെയാണ്.

# Simple interpretation of the Verse 7

- You are SATYAM-JNANAM-AANANDAM
- Yourself are VARTHAMANAM,BHAVI and BHUTAM
- You are the Word (Aum)
- CUP (Chit Bhaavam ) – SAT (Clay / Mannu ) – Moolyam arinju  
Upayogichal Aanandam undakum ( SAT-CHIT-ANANDA)
- Kaalam (Time) is a mental construct ( Time is in the Being )

# Translation and Transliteration to English – Verse 7

- The Transliteration to Malayalam
  - Ni Satyam Jnanam Anandam – Ni Tanne Vartamaanavum
  - Bhutavum Bhaviyum Verallotum Mozhiyum Orkill Ni
- The Translation to English
  - You are Existence , Knowledge and the Endeared Value (Bliss)
  - You Yourself are the Past, Present and the Future
  - When Considered you are none other than the articulated word also



# Subtle meaning of the Verse 7

- We can look at the world as either real or unreal. If you think of that it is real then whatever is perceived and considered should be considered as belonging to a basic truth which substantiates it: that is God. If all that we see is mental projections, superimposed on consciousness, then the irreducible basis of that possibility should be considered as having self founded existence. That again is considered as God.
- Pure Existence is an abstract idea and we experience it as aspects of Knowledge.
- When we perceive the world with sense organs, it is considered as
  - Form (rupa), taste (rasa), sound (sabda), smell (ganda), touch (sparsa)
- When we understand it with our mind (conception), we think in terms of
  - Substance, quality, relationship, inherence, generality, specificity and absence.
- If the experience is of deep sleep, then we remember it later as a state of pure happiness.
- If the experience is of pure absorption in a state of meditation, there will not be any distortion between the experiencer and experienced. However, a hangover sense of that identification presents itself to the mind as soon as the intensity of the absorption subsides.
- In all these cases, an overall light (consciousness) presides as the illuminator of both the knower & field that is known. The God is none other than that Light.

# Subtle meaning of the Verse 7 (Contd..)

- Whenever existence and knowledge comes together, any distinction between them is arbitrary. Although, we can conclude for the sake of the argument that they can exist by themselves, nobody can say that knowledge can remain as an entity by itself, without the knower. On
- Although consciousness is only a partial expression of a whole person, there is no knowledge which can remain uninfluenced by the state of the whole person. Thus, we must presume that there is another affective entity which is neither existence of knowledge. That is Bliss
- When through ignorance, we attribute the quality of one into another, we do not only go wrong in our assessment, but also come into frustration. (where there is no true knowledge, there cannot be happiness)
- Being conjoined (samyojana) with non self because of ignorance and being separated from the self because of obscuration of truth, causes misery.
- The knower of the truth should be able to discern the working of the perception and action (Karmendriyas and Jnanendriyas ), the nature of the object of interest (Nityanitya vastu vivekam), Seven categories of experience , mind , cogitation, psychic dynamics, tri-basic nature of mentation and six forms of change ( existence, birth, growth, evolution, decay, death).
- When all these are crystal clear as a unitive vision in which both the cogitation and emotion are harmoniously synchronized , that experience is called God-consciousness
- Maya is undefinable , God can be defined. In this verse, The Guru defines God as “Satyam/Jnanam/Anandam” (Truth/Knowledge/Bliss). He further classifies it as the experiencing of the present, memory of the past, dreams & expectations of the future.
- The existence or non existence of the GOD depends upon the validity of the definition of the God.

# Subtle meaning of the Verse 7 (Contd..)

- The visible cosmos is the presentation of Spatial Objects that seems to move and change within the course of time. We can perceive of a small percentage of visible universe, at any time. IT is enormously supplemented with conceptual ideas which we acquire from education, tradition, hearsay or stretching our fancy.
- Every sentient being in this world is a co-creator with the God. In the Subjective mind, endless creation of the each person's world takes place. Each such world is assumptions piled on assumption on a thread of time with conveniently phased out segments of past , present and future.
- In this verse, Narayana Guru says , “You are the articulated world”, “Oh God, you are Truth, Knowledge and Bliss”, “You are the present, past and future”, "Not only that, the very word which I praise you is none that you”.

# Daiva Dasakam – Verse 8

അകവും പുറവും തിങ്ങും  
മഹിമാവാർന്ന നിൻപദം  
പുകഴ്ത്തുന്നു ഞങ്ങളങ്ങു  
ഭഗവാനേ! ജയിക്കുക

തിങ്ങും - നിറഞ്ഞു നിൽക്കുന്ന, മഹിമാവ് - വലിപ്പം അഥവാ വ്യാപ്തി,  
പദം - സ്ഥാനം അഥവാ കാലടി, ഭഗവാൻ - സർവ്വശക്തൻ.

അകവും പുറവും ഇടതിങ്ങി നിറഞ്ഞു നിൽക്കുകയാണ് അവിടുത്തെ സ്വരൂപം. അത്ര മഹത്തായ അങ്ങയുടെ വാസസ്ഥാനത്തെ ഞങ്ങൾ പാടി സ്തുതിക്കുന്നു. അങ്ങ് സർവ്വശക്തനാണ്. അങ്ങ് സർവ്വമാ വിജയിച്ച രുദ്രമാരാകട്ടെ.

# Simple interpretation of the Verse 8

- Three Yogas are different for common people
- Without Jnanam , there won't be any Bhakti
- When there is Bhakti, Karma becomes Satvik
- We Prostrate before Daivam which is present within and outside

# Translation and Transliteration to English – Verse 8

- The Translation to Malayalam
  - Akavum Puravum Tingum
  - Mahimavarannu nin Padam
  - Pukazhtunnu Njangalku
  - Bhagavane , Jayikkuka
- The Translation to English
  - The State which fills , inside as well as outside
  - Brim fully with your glory
  - We adore that, Blessed God of Goodness
  - Hail , Victory to you!

# Subtle meaning of the Verse 8

- After realizing that, the every word which one praises the God is the Absolute , the suppliant becomes overwhelmed with the Glory for God. Then, even the thinnest line between the adorer and the adored vanishes
- That state is described as the brim-full glory of the God.
- The Phrase, “Mahimavarnna Nin Padam” suggests a state which cannot be easily described with Words.
- The word Padam can be interpreted here as the Word or Feat
- AS the God is identified with “Feat” it is natural for man to adore the feat of the God. As God is also identified with the Word, Glorifying the world is equivalent to “Glorifying the God”

# Subtle meaning of the Verse 8 (Contd..)

- The word is the spirit of the God, and man is animated by the Sprit, hence glorifying God is accomplished by making all words, thoughts and actions express the maximum excellence of the Spirit.
- When one gets beyond the limited notion of the body identity, it is as good as being immortal. In that state, one sees his own self as the most adorable , manifested in many forms.
- In the Bhagavad Gita, when Arjuna saw the Cosmic Vision of the God, he also became overwhelmed in the same way and began to sing several praises for the God.



# “Daiva Dasakam”- Part #5

Praseed Pai

# Daiva Dasakam – Verse 9

ജയിക്കുക മഹാദേവ!  
ദീനാവനപരായണ!  
ജയിക്കുക ചിദാനന്ദ!  
ദയാസിന്ധോ! ജയിക്കുക

മഹാദേവൻ-ദേവന്മാരുടെയെല്ലാം ദേവൻ, ദീനാവന പരായണൻ-ദീനൻ  
മാരെ രക്ഷിക്കുവാൻ സദാ ഉണർന്നിരിക്കുന്നവൻ, ചിദാനന്ദൻ-ബോധസ്വരൂപൻ,  
ദയാ സിന്ധു-കാരുണ്യസമുദ്രം.

ദേവന്മാരുടെയെല്ലാം ദേവനായ ദൈവമേ, അങ്ങ് വിജയിച്ചരുളണം,  
ദുഃഖിതൻമാരെയും മർദ്ദിതൻമാരെയും രക്ഷിക്കാൻ സദാ ഉണർന്നിരിക്കുന്ന  
ദൈവമേ, അങ്ങ് വിജയിച്ചരുളണം. ബോധാനന്ദസ്വരൂപനായ അവിടുന്ന് വിജ  
യിക്കുമാറാകണം.

# Simple interpretation of the Verse 9

- When Bhoda Akasham expands, we call it Sukha
- Bhoda Akasham when it contracts, we call it Dukha
- You are Chit and Anand, when we are engrossed in Karma/Bhakti/Jnanam

# Translation and Transliteration to English – Verse 9

- The Transliteration of the Malayalam
  - Jayikkuka Mahadeva
  - Dinavana Parayana
  - Jayikkuka Chidananda
  - Dayasindho Jayikkuka
- The Translation to English
  - Victory be to you , God of all Gods
  - Ever intent on saving those in needs
  - Victory be to you, Blissful intelligence through and through
  - Hail O , the Ocean of Mercy!

# Subtle meaning of the Verse 9

- In all religions, the emphasis is given on “One and the Only God”
- That same God is manifested as names and forms. The reference to the Mahadeva should be understood as the ultimate God-head one arrives at , both through phenomenological and transcendental reduction.
- The God cannot touch the human heart , if he or she or that is just an abstraction.
- Narayana Guru sees god in the crying voice of the millions all over the world. For him, the God is the only refuge & succor
- There is a numinous silence that is experienced by every suppliant in his or her own heart where the one praying receives Grace and feels consoled. This common experience is referred in this verse as “Never intent on saving those in need”
- When the empirical world is seen as a fact out there, which entirely gross or solidly objective , one feels helplessness before the unchangeable laws of a hostile world.
- When the same world transforms in mind into aspects of knowledge, the terrifying world disappears like a mist in the sunlight.

# Subtle meaning of the Verse 9 (Contd..)

- The very vision of the God, the blissful intelligence, through and through, transfers into the ocean of misery into ocean of the Compassion (Daya Sindho)
- As outlined the verse 4, the existential ocean of misery was transformed into an Ocean of Pure awareness. Here it is re-evaluated in terms of the Axiology

# Daiva Dasakam – Verse 10

ആഴമേറും നിൻമഹസ്സാ-  
മാഴിയിൽ ഞങ്ങളാകവേ  
ആഴണം വാഴണം നിത്യം  
വാഴണം വാഴണം സുഖം

മഹസ് - പ്രഭാപുരം (മഹിമയും മഹസും രണ്ടാണ്. മഹിമ - മഹത്വം),  
ആഴി- കടൽ, ആകവേ - പൂർണ്ണമായി, ആഴണം - മുങ്ങണം, നിത്യം - എന്നും,  
സുഖം - ആനന്ദം.

വളരെ ആഴമുള്ള അങ്ങയുടെ ജ്യോതിസ്സാകുന്ന കടലിൽ ഞങ്ങൾ  
സമ്പൂർണ്ണമായി മുങ്ങണം. മുങ്ങിയാൽ മാത്രം പോര, എന്നും അവിടെത്തന്നെ  
വാഴണം. ആനന്ദം മാത്രം ശാശ്വതമായി അവശേഷിക്കണം.

# Simple interpretation of the Verse 10

- I want to be in Trance of Silence by being with you ( or within you )
- By being with you, we not only enjoy Bliss, we become Bliss
- Like Singer become the Song, Dancer become the Dance ( A state of Trance)



# Translation and Transliteration to English – Verse 10

- The “Englished” Malayalam goes here
  - Azhamerum nin mahassam
  - Azhiyil njangalakave
  - Azhanam Vazhanam Nityam
  - Vazhanam Vazhanam Sukham
- The Translated Malayalam goes here
  - In the deep Ocean of your glory
  - Immersed let us all become
  - There to dwell, dwell everlasting
  - In Felicity (Intense happiness) Supreme!

# Subtle meaning of the Verse 10

- In this verse , the glory of the god is compared to the Depth of the Ocean
- The Ocean when viewed horizontally, cluttered with Small & Big Wavers, It is not restful at any time.
- For those who are only familiar with the horizontal aspects of life, it is full of disorder. The Object of Pleasure and Pain follow one another.
- On the whole, the world looks like the continuous staging of the tragedy with Occasional bouts of Comedy
- IF one dives vertically into the ocean, it is water all around (there are no waves). Similarly, By Cultivating a Vertical attitude, One can experience the Unity of the Self
- To be filled with the God, is same as verticalizing one's vision.
- To prepare for that (vertical vision ) , we were taken in the present prayer from the sea of suffering to the sea of the knowledge and from the sea of the knowledge to the sea of God's creations

# Subtle meaning of the Verse 10 (Contd.. )

- Final experience is not staying outside & appreciating glory of the sea, but entering it & wholeheartedly immersed in it
- Although individual life is not pluralistic, there is no Plurality in the Self.
- The realization is that all selves are one with the Absolute. Not only , the Individual self
- That is why in the present verse, It is said, “Immersed all there to dwell”
- Oh God, may we all gently, gently merge in your glory & live as the eternal truth of the perennial happiness.
- Om Santihi Santihi Santihi! ( Dukha “Traya” Nivaranam )

# Conclusion!

- The Goal of this Prayer is not going to “heaven” , as that pleasure is transient. The Only truth (Brahman) is eternal
- Becoming truthful is identical with realization or deliverance. After attaining the state, one does not react to good/evil with love/hatred. The anomalies of the wakeful world will then appear only as a dream.
- When one wakes up from the dream, the gains and the losses of the dream look irrelevant.
- A Realized person can wake up from the wakeful state and see it's contingencies as irrelevant like those dream. Nothing disturbs him.

# Additional notes

- Sarana Gati - When everything fails, we have got GOD as light.
- Upanishad - equals to sitting besides Guru
- Daiva Dasakam - it lists the quintessence of Veda
  - Total surrender to the Divine
- Ego - Eliminate god out
- Samsara Sagaram to Ananda Sagaram
- First Verse is “Saranagati”
- Methodology is “Neti Neti”
- Third verse is “Body” (Cause is the body )
- Fourth Sloka is about “Karma to Karmayoga” ( Ocean,Waves,Wind, Depth )  
== ( Creations, Maya,Glory,God )

# Q&A

- Questions, if any!